

ISLAM

The Religion of Humanity

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1 9 5 6

KITAB MANZIL

P. O. Box 528

LAHORE (Pakistan)

First published in Urdu	...	1953
First published in English	...	1956

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Published by
KITAB MANZIL
Lahore

Printed by
Sh. Nawazish Ali Piracha
at the Supreme Printers, 5, Hospital Road
Anarkali, LAHORE

Dedicated

TO

THE SACRED MEMORY OF
MY SAINTLY FATHER

INTRODUCTION

THE Modern Age with its rapid material development has brought about the spiritual bankruptcy of Man. Betrayed by his knowledge and swindled by Science, he has developed an insane streak of the inhuman today. The dazzling light of the atomic dawn has made it clear, that, if poise and balance is not given to the power of Man, the future of mankind and indeed of all organic life on this earth is pregnant with doom.

Man's soul-less advancement has made him a self-centred ego-maniac. His moral ideals have gone topsy-turvy, and he is blind to the writing on the wall. Afflicted by the madness of sane men, he stands swaying on the edge of a precipice. If nothing is done to rekindle the Divine Spark in him, he is bound to be swallowed up by an atomic inferno of the Atom, Cobalt, Hydrogen and Nitrogen bombs, and other engines of wholesale destruction.

Now the only way, to meet the terrible challenge which confronts humanity today, is to give man a proper poise and balance so that he may use wisely the tremendous power unleashed by his scientific knowledge, and direct it to worthy ends. In order to achieve any measure of success in this difficult undertaking, a revolution in thought is essential, and man

shall have to go back to Religion, not as it is expounded by the priestly classes, but the True Religion which is contained, without variation, in all the Holy Scriptures. The Scriptures mean what they say, though the priest is ever trying to convince us that they mean what *he* says. He has thus poisoned our minds with prejudice, and blackened our hearts with bigotry. Man must purge himself of all these deadly poisons ; and if he studies the Scriptures with an open mind, he will be convinced that Islam has existed since the dawn of creation ; that Islam is the religion of humanity ; and that Islam is the only Hope of Mankind today.

It must be remembered that Islam is the Law of God for the guidance of all mankind. There may be a hundred versions of it, but basically it is one and the same.

“As Aaron’s serpent swallowed snakes and rods,
As God alone is greater than the gods,
As all stars shrivel in the single sun,
The words are many, but the Word is One.”

(G.K.C.)

F. A. KURAIISHI

Campbellpur
Sunday, 31st Jan. 1954

THE AUTHOR'S PREFACE

THE French Revolution was not a sudden whirlgig of chance. Its foundations were, actually, laid in the thoughts that breathed from the glorious pen of nine illustrious thinkers and leading luminaries of learning.

Montesquieu (1689—1775), the renowned French philosopher's famous book, *Lettres Persanes*, was a strong denunciation of the tyrannical rule of Louis XIV. In another well-known volume, *Esprit des Lois*, this great writer lashed the old system of government with relentless censure. These were the revolutionary writings which, later on, inspired Voltaire and Rousseau.

Voltaire (1694—1778) pulled to pieces the tottering edifice of the Episcopal system by means of his ten thousand letters and one hundred books. He used to say, "The worst enemies of the Church are those who are fattened upon its fruits."

Today, the same holds true of our places of worship also.

In the days of this great thinker, the Royal Court was completely overridden by the Episcopacy. Once the Warden of Royal Stables sold off some horses, in order to cut down expenditure. At this Voltaire, pertinently remarked, "It would have been far better to kick out some of the many 'asses' that throng the Court."

Diderot (1713-1784) was an open enemy of the old political and episcopal systems, which had become rotten to the core. All his life, Diderot fought tooth and nail against orthodoxy and blind adherence to old beliefs.

Von Holbach's famous book, *Le Systeme de la Nature*, was a cry of revolt against the Church and the State systems. He used to say, "The monopolists of the Church and the State have made this world of ours a 'vale of tears.' "

Andre Morellet, in his epoch-making book, *The System of Nature*, presented such an unorthodox and original philosophy of Sociology, that it created a revolution in thought, and sowed the seed of Socialism in men's mind.

Rousseau (1712—1778) was the Father of the modern Literature of France, and an explosive antagonist of the old social set-up. *The Contract Social*, *Confessions*, and *Emile* are three of his numerous immortal writings, which inspired Tolstoy and Gorki later on.

There were other revolutionary writers besides the master-minds enumerated above. All these inspired and animated the French Revolution.

The Holy Qur'an records the principle of God's dispensations, or in other words the spirit of Nature's Laws. In the pages that follow, I shall present my interpretation of the Laws of Nature, in the hope that the Chronicler of the Future may, probably, regard me as one of the originators of that revolution

in thought, the first stone of which was laid by the illustrious Sage of the East, Allama Iqbal. This new current of thought is rolling forward swiftly under the impulse of some celebrated Egyptian and Pakistani thinkers. I can even now perceive the first flush of a radiant dawn when the Cavalcade of Humanity will enter that glorious stage of its long journey, where the milk of human kindness will enrich social relationship, and the radiance of Universal love illumine man's path of progress in an atmosphere of amity and concord.

Due to the machinations and chicanery of the priests, 'Mullahs' and 'Pundits,' Religion is today shrouded in mystery. The Holy Scriptures have become the most securely sealed books in the world. Today, man is, socially, as remote from man as the sun from the earth. Today, man is busy inventing the deadliest of weapons to annihilate man. Today, one cannot see even the shadow of a ray of love and fellow-feeling in this sordid world of selfish men. Today, this 'Elysian Vale' of man has been turned into a 'Stygian Pit' with shade upon shade of gloom, and layer upon layer of abysmal darkness. Today, the horizon, from which the radiant sun of prophethood used to shed its lustrous beams all over the world, is enveloped in eternal darkness. Today, the lights, which philosophers and thinkers had set up as beacons of hope to the man in despair, have been snuffed out. Today the Cavalcade of Humanity is blundering about in utter gloom, born of fantastic superstitions and

false notions. Hence the need of setting up a luminous light on man's highway was acutely felt by me, so that some weary traveller, seeing it, may take heart again and find his true destination.

چراغ خویش برافرو ختم که دست کاہم
دریں زمانہ نہاں زیر آستین کردند
(اقبال)

"I have lit my own lamp, because in the this age, an impenetrable veil is thrown over the light of Prophet Moses." [Iqbal].

BURQUE

Campbellpur
Sunday
The 14th of Sept. 1952

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Chapter I

ISLAM AND THE WORLD

A FEW years ago, the State of Israel was planted like a poisoned dagger in Arab breast. At this all the Arab Powers, out of a sense of self-preservation, made a concerted attack against the Zionist menace. Then, as now, Russia and America had, for long, been snapping fingers at each other over their ideological differences, and were almost on the point of pressing the trigger for a third world war. But over this question they began to sing in chorus, and went hand in hand to aid Israel with all the means of diplomacy and destruction at their command.

A short time before this, the Partition of India was heralded by a terrible network of secret plans spread from London to Delhi, in order to annihilate the Muslims of this subcontinent. The British, the Hindu and the Sikh, together, poured a deadly broadside into our fleeing millions, and waged a sustained campaign to decimate us completely with fire and sword. The revolt of 1919 and the riots of 1942, actually, germinated from the Independence Movement sponsored by the Indian Congress. In other words, Congress 'non-cooperation,' riots, carnage and sustained stress and strain forced the British to shut

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up their shop here, and quit.

In contrast with this, the Muslims saved not only the British Crown but Britain herself as well, at the sacrifice of almost all the flower of their youth in the two world wars. But when the time for partition of India came, all benefits, that had accrued to the British from us, were forgotten ; and Lord Mountbatten, Radcliffe and Attlee inflicted such grievous wounds on us as will remain green for centuries to come. One million Muslims were ruthlessly massacred in East Punjab, and another eight million, denuded of all their worldly goods, were driven into Pakistan at the point of the sword. All the treasury and munitions were doled out to Bharat, and, to complete the British betrayal, the Muslim State of Kashmir was also handed over to India. To such 'benefits forgot,' what words are adequate? Silence alone is adequate !

Turn back a few pages of history. In 1911 all the European Powers put the Ottomans of Turkey to the edge of their imperialistic sword. A few centuries before that, the whole of Europe was ranged in battle array against Sultan Salah-ud-Din Ayubi in a life-and-death struggle. The close of the fifteenth century witnessed France, Spain and other Christian Powers washing knee-deep in Muslim blood on European battlefields.

But why is the whole world so hostile to Islam ?

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Why are the Muslims victimized everywhere, and why have the nations of the world set their heart upon annihilating them? There is only one answer to all these questions. It is that the divinely perfect and vitally profound foreign policy, outlined for us in the Holy Qur'an, has faded from our memory. Instead, we have forged for ourselves such a mistaken and harmful course of conduct in foreign affairs as has brought on our heads the spite and malice of the entire world.

It is an absolute fact that man is the Deputy of God on earth, and as such it is enjoined upon him to enforce only the Laws of God here. He is not permitted to do anything in an arbitrary manner. He must frame the laws of the land in accordance with the Will and Ordinances of his Lord and Master. The Will of God is elucidated in all the Scriptures revealed to numberless Prophets from Adam to Muhammad.

God is one. Human race is one. Man's nature is one and the same in all climes and times. Therefore, the Law of one God for the guidance of one human race must be one and one only, and not ten or ten thousand. Truth is eternal, and if religion is based on truth, it must be one and the same in all ages. It is impossible that God should say in one age and to one people that the success and salvation of man depend upon piety and honesty; but in another age, He

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should say that they are the fruit of sin and dishonesty.

Modern man considers knowledge, good morals and manners, polished and decent language, and abstinence from obscenities and villainies to be essential for the burnishing of one's mental, spiritual and physical faculties. But this point of view is not exclusive to modern man. In every age, these have been accepted as patently laudable virtues. Never in history has man termed as virtues such sins as drunkenness and debauchery, stealing and swindling, depravity and deceit, and immorality and ignorance, etc., and considered them necessary for human happiness and advancement. And it would have been impossible, because God has placed, in the soul of man, the knowledge of right and wrong :

“And its enlightenment as to its wrong and its right.” [*Qur'an XCI. Shams 8*].

Even if there had been no Prophets, man would have devised for himself such means of discrimination between right and wrong as would have been synonymous with the Scriptures. But God, in His Gracious Mercy, has saved man from this trying and ticklish task and blessed him with a complete code of right and wrong through His Chosen Messengers. Although these Scriptures were revealed in different languages, yet the Message is one and the same in all. There is one Eternal Truth, one Divine Mystery, one Word of God.

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The 'Message' which was delivered to man through Abraham in the Babylonian tongue is the same as was conveyed by Moses and Jesus in Hebrew and repeated for the last time by Muhammad in Arabic :

"The same religion has He established for you as that which He enjoined on Noah—which We have sent to thee by inspiration—and that which We enjoined on Abraham, Moses and Jesus : namely that ye should remain steadfast in religion and make no divisions therein." [*Qur'an XLII. Shura 13*].

And again :

"Verily this is a Revelation from the Lord of the Worlds. With it came down the Spirit of Faith and Truth to thy heart and mind that thou mayest admonish in the clear Arabic tongue. Without doubt it is announced in the mystic Books of former peoples." [*Qur'an XXVI. Shu'araa 192-196*].

It is as clear as the sun at noonday that there has always been only one true religion or Way of God. This positive truth has been stated in the Scriptures full many a time, and the Qur'an has again unveiled the fact that Islam is not a new religion. Islam is the same Path of Piety and the same Way of God which the former peoples followed, and from which man had strayed. Retrace your steps, therefore, to that self-same, straight Way of the former peoples which alone is the highway of nobility and dignity :

"God wisheth to make clear (your trespasses) to

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you, and to show to you the Ordinances of those before you." [*Qur'an IV. Nisaa 26*].

Further :

"And this is in the Books of the earliest Revelations, the Books of Abraham and Moses."

[*Qur'an LXXXVII. A'la 18, 19*].

In the Qur'an the superstructure of society is raised on the rock of human concord and amity. God has, therefore, repeatedly warned man against the demon of discord and dissension, and positively pronounced in the Qur'an that Muhammad is not the founder of any new class or community. He does not seek to set up any new leadership or establish any 'opposition.' His sole purpose is to bring back to the Way of God those who have strayed from it. He wishes to bind in a beautiful bouquet the fragrant flowers scattered about. His teaching bestows upon tiny bubbles the stateliness of the Seven Seas, and raises minute particles of sand to the majestic dignity of the desert. His mission is to hitch all humanity together and not to tear it to tatters. He stands for the unity of mankind. He does not decry former Books or make light of earlier Prophets. As a matter of easily observable fact, he holds them in high esteem and commends them in a charming and reverential tone :

"Nay, verily it is an Admonishment. It is indeed a message of instruction. So let, whosoever will, pay heed to it. It is set down on honoured, exalted

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and purified leaves (former Books) by noble and righteous scribes. Man is self-destroyed ! What hath made him reject God !”

[*Qur'an LXXX. 'Abasa 11-17*].

“Woe to man indeed ! His eyes and ears are sealed to this great Truth.” He is carried away by the crazy conception that only his own religion is true and only his Book the Word of God. This fundamentally false presumption on the part of man has caused untold misery in the world. Man has, in his religious frenzy, put his blameless brother to the sword, nailed innocent infants to the walls, and committed such inhuman cruelties and outrages as have made him the Devil's Disciple. One's moral sense revolts to the very fibres at the atrocities and outrages sanctified by religious bigotry. Even men of greatest integrity are seduced into shameful errors and prejudices by that noblest of principles—the service of one's religion. Thus minds are soured and alienated and the common bond of humanity is torn to pieces with extremely disastrous results :

“Man is self-destroyed ! What hath made him reject God !” [*Qur'an LXXX. 'Abasa 17*].

In this world of ours, which is, in fact, the domain of infinite caprice, one man's meat has become another man's poison, and one age's longing another age's loathing. The worst enemy of man is man himself. But God, in his Divine Mercy, willed to

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save the followers of the Qur'an from this road to ruin. Therefore, He has pronounced again and again in the Qur'an that the teaching of all the Prophets was one, the code of conduct for man was one, the Message was one, even the Book was one, though revealed in different languages and at different times :

“Mankind were one community, and God sent unto them Prophets as bearers of good tidings and as warners and revealed therewith the Books.”

[*Qur'an II. Baqara 213*].

The significance of the use of the word 'Book,' in the singular should not be lost sight of. In another part of the Qur'an God says that it embraces and embodies the Scriptures of the former Prophets as well :

“A Messenger from God, repeating and rehearsing pure and holy pages (of former Scriptures) wherein are right and straight decrees (of earlier Prophets).” [*Qur'an XCVIII. Baiyyina 2, 3*].

In other words, the Qur'an is another name for the Bible, the Old and the New Testaments, the Psalms of David and other former Scriptures. So you see that, in order to unite all mankind into one family and strengthen the common bond of humanity, God has ordained that the Holy Scriptures of all the Prophets must be considered as one and the same Gospel. Why should, then, the minds of men be filled with uncharitable and even barbarous notions for

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one another out of their zeal for religion, which has always been one and the same. It is so because man has crowned the idolatry of bigotry with depravity. Let us, therefore, pull bigotry down from the high pedestal on which we have placed it. Let us bridge over the gulf of religious rancour and remove the artificial and ugly mask of petty prejudices so that the true beauty of humanity may shine forth in all its glory, and real unity of mankind be achieved.

In the Qur'an, God has enjoined on us to inculcate the virtues of our Prophet; and at the same time instructed us to study the pure and pious lives of other Prophets and follow in their footsteps :

“Verily ye have in them (former Prophets) a goodly example to follow, for everyone who looketh to God and the Last Day.”

[*Qur'an XL. Mumtahana 6*].

Bigotry is such a vicious disease of the mind that it poisons the soul and extinguishes all the seeds of good nature, compassion and humanity in man. It gives a twist to our judgment and acts as a drag on our study of other Holy Books and virtuous lives of former Prophets. How many Muslims are there who have studied the Old Testament or the Psalms of David with an open mind? How many have tried to benefit from the pure and pious life or spiritual teachings of Christ in the New Testament?

Once I was indiscreet enough to offend a Muslim

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who had all the hallmarks of a 'Mullah.' I said to him that the Sermon of the Mount is wonderfully charming and inspiring, and added fuel to the flame of his bigotry by suggesting that he should study it. He looked daggers at me and breathed fire and fury, which fell from his lips in these words : "Dr. Burque, for God's sake do not contaminate my Faith by asking me to do such an inconceivable thing." How wonderful his conception of Islam was ! Such misguided men are as numerous in this world as the stars in the firmament. Their faith is not contaminated by reading Shakespeare or Aristotle or the common rubbish on sex. But the mere sight of the Word of God as conveyed by Christ destroys their faith beyond all hope of repair ; simply because they look at other religions through the distorted spectacles of bigotry. The Qur'an says :

"God's curse be upon them ! How they are deluded away from the Truth !"

[Qur'an IX. Tauba 30].

Twelve years ago, in Rawalpindi, there was only one college, *viz.*, the Gordon College with its administration in the hands of the American Mission. An orthodox Muslim friend of mine, in spite of being at the end of his pecuniary tether, put his son in a Lahore College and did not take advantage of the local institution. When I asked him the reason for this unnecessary drain on his meagre purse, he said,

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“Don’t you know that the Bible is taught in the Gordon College and is endangering one’s Faith?” I said, “But my friend, your son shall have to read such love poetry in Persian, Urdu and English in his B.A., as is bound to excite love and lust in one. Moreover, Persian poetry preaches homo-sexuality, debauchery and drunkenness, and is blasphemous to God as well as the Holy Prophet.” But I could see from the expression on his face that I had been utterly unable to drive these arguments home to a mind befogged with fanaticism. So I quoted :

زاهد به طنز گفت ، حرام است مے مخور
گفتم که چشم و گوش به هر خر ز می کنم
[حافظ شیرازی]

“The ascetic satirically said, ‘Do not drink wine. It is prohibited in religion.’

I said, ‘I pay no heed to asses who say such silly things!’” [Hafiz]

Or :

ایریق مئے مرا شکستی رہی - بر من در عیش را به ہستی رہی
بر خاک ہریختی مئے العلم را - خاکم ہدن مگر تو مستی رہی
[عمر خیام]

“O God, You have broken my goblet of wine.
O God, You have prohibited enjoyment of life.
You have dropped my red wine in the dust,
Dust in my mouth, You are drunk, O God !”

[Omar Khayyam]

I asked him, “Do you mean that such wicked

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blasphemy cannot injure and impair your son's faith ? Do you mean that it will rejuvenate it ? And do you mean that the very sound of these holy verses from the New Testament will play havoc with your darling's religion ?" I recited :

"Blessed *are* the meek : for they shall inherit the earth.

"Blessed *are* they which do hunger and thirst after righteousness : for they shall be filled;

"Blessed *are* the merciful : for they shall obtain mercy.

"Blessed *are* they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven."

[*St. Matthew V. 5, 6, 7, 10*].

But I could easily see that I had, utterly failed to break down the bulwark of his bigotry, for he said, "O Doctor, everyone in India knows you for a heretic. Why have you set about sending us all to hell by destroying our Faith like this ?"

The pity is that we consider our Faith to be as fragile as glass, which the slightest breath of an adverse wind can smash to pieces. A few days ago as I was reading a book written by a godly man, I came across these strange words : "If, in reciting the Qur'an, certain words are *unwittingly* mispronounced, the reader becomes a 'Kafir' (unbeliever) and shall be tortured in Hell for sixty thousand years."

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A short time ago, I was travelling by train with a party of students, when it so happened that a "Mullah" entered our compartment. He glared at us, with eyes pencilled with collyrium, and black with bigotry. His religious rancour found expression in these words: "Your dress (Western coat and trousers) is anti-Prophet, anti-Qur'an and anti-Islam. You are all Kafirs." It means that if we wear trousers of the Western cut, or speak English, or study science, or read the Holy Bible, we are branded as 'Kakirs' (infidels). Similarly, if we do not prostrate ourselves at the graves, or do not feed the all-devouring and ever-hungry 'Mullah,' or whatever we do or do not do, we are stigmatized and denounced as infidels. In God's Mercy, tell us how we should save ourselves from the infidel-making and bigoted bombardment of these priests.

But I affirm again that one and the same Message or Gospel or Book was revealed through all the Prophets and Apostles. The Qur'an says:

"Nothing is said to thee that was not said to the Apostles before thee."

[*Qur'an XLI: Ha Mim, Fussilat 43*].

The Messengers were all noble and illustrious Apostles and the Sender of the Message, the same Lord God whose innumerable miracles of creation, seen and unseen, exist in the Universe. He is the All-Wise, the Omnipotent and the Omniscient and

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His Power is Infinite and Eternal. All that the Supreme Being has done in the past was wonderous, and all that He has said was miraculous.

If some one were to say that for a long time after the creation of the mango tree, it bore bitter fruit ; but when God had gained sufficient experience, He developed them into the sweetest of varieties ; the 'Mullah' will at once denounce him as a 'Kafir.' But if the same person were to say that in the beginning the Divine Revelation was limited to one nation and one part of the world, and was insufficient for the instruction and guidance of all mankind, and that it did not have the beauty and charm of the Qur'an, the 'Mullah' will immediately praise him in glowing words. But who has the courage to ask the 'Mullah' : "When God is the Supreme Being and Perfect in everything, how can you consider the language of the Old Testament inferior to that of the Qur'an in beauty of eloquence ? Was the Almighty imperfectly experienced in the work of Revelation when He sent down the Old Testament ?"

It cannot be denied that the Word of God was perfect in every age as regards the eloquent charm of its language and the Divine dignity of its message. Therefore, if the Qur'an is the source of enlightenment and guidance for man, the Old Testament is also the same. Difference in the degree of development is possible in the word of man, for instance one poem of

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Doctor Iqbal may be inferior to his other verse. But to suppose such a thing about the Word of God is sheer sacrilege and brazen blasphemy.

The structure of the Quranic foreign policy is raised on four pillars. The first pillar is the pronouncement that the whole of mankind has only one religion. You know how the world is ravaged with fire and sword, on account of religious hostility. If we, today, hitch together all the means of public information, the Press and the Radio; and bring home to mankind this irrefutable Truth—"O children of Adam! Your religion is One. Why do you fly at one another's throat in this silly manner?"—we shall achieve two results: All the wars of religion will come to an end, and the whole world will rally round us as its benefactors. And this is the twofold purpose which Islam is intended to achieve.

The Second Pillar. God sent Muhammad down, as His Prophet, to the Arabs. But, why? There is only one answer to this question. Just as the Lord and Master of the elements sends multitudes of rain-bearing clouds to irrigate the drought-stricken earth, in the same way does He in His Mercy send down His Prophets to quench the extremity of spiritual thirst in the people blundering about in the darkness of ignorance and sin, and to light them to the true Way of God:

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چو بنیاد دین مست گردد بسے لمائیم خود را بہ شکل کسی
[کیفا ترجمہ فیضی]

“When the bases of religion begin to totter down, God shows Himself in some shape”—Krishna.

[From Faizi's Persian translation of Geeta].

Towards the close of the sixth century A.D., Arabia had fallen to the lowest depths of vice, and the people had become so much brutalized by ignorance and sin that God, in His Divine Mercy, let a flood of glory and light break forth from 'Faran.' But this Divine Dispensation was not restricted to the Arabs only. Every country, every nation and every corner of the world was blessed with a Prophet in its hour of need. Man lived in every part of the world and the Beneficent Providence made due provision for man's spiritual salvation and physical sustenance. Everywhere rain fell, crops grew, flowers blossomed, fruits ripened and springs of sweet and refreshing water flowed from the womb of the earth. The sun, the moon and the stars radiated heat and light everywhere, imparting health and strength to all. Man was, everywhere, blessed with sight and hearing and a perfect physical system. He was given faculties for development in thought and reflection. It would be utterly wrong to think that Lord God made every provision for the development of only man's flesh and bones, and none for the sustenance of his soul. To guide man to the perfection of his body as well as his

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soul was entirely in conformity with Divine Beneficence :

“Have We not assigned unto man two eyes, a tongue and two lips and guided him to the parting of two highways.” *[Qur’an XC. Balad 8-10].*

It is my profound conviction that the Lord of the Worlds sent His Messengers and Prophets to every country and to every nation.

Like the Jews and the Nazarenes, the Hindus and the Chinese are also nations. They number in hundreds of millions and have lived in their respective countries from prehistoric times. Now the question is, if God could send down hundreds of Prophets, *e.g.*, Noah, Abraham, Moses, Jesus and Muhammad for a few hundred thousand Arabs, were there no Prophets left with Him to be sent down to six hundred million Chinese and three hundred million Hindus ? I believe that Prophets were definitely sent down for their enlightenment and guidance also. Listen what the Qur’an says on this point :

“And to every people a Guide or Apostle had been sent down.” *[Qur’an XIII. Ra’d 7].*

“And there were never a people without a warner having lived amongst them in the past.”

[Qur’an XXXV. Fatir 24].

Once I had a lively discussion with a ‘Mullah’ about these verses from the Qur’an. He was of the opinion that it was not necessary for a guide and warner

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to be an Apostle as well. He said, "It is possible, there may have been men of great piety and learning like Sir Sayyad, Jamal-ud-Din Afghani and Guru Nanak in India, but no Prophet." But when I recited this verse from the Qur'an, the 'Mullah' broke off the discussion and went away in a rage :

"And assuredly We sent an Apostle amongst every people." [Qur'an XVI. Nahl 36].

It is clear from the above verses of the Qur'an, that every people or nation was blessed with an Apostle who brought the same Message to mankind from the Lord of the heavens and the earth. This Message is given different names in different languages. In Arabic it is called 'Islam' ; in Urdu, 'Obedience' ; in Persian, 'Resignation to the Will of God' ; and in English, 'Submission' or 'Surrender.' The labels are different but the meaning is the same, *i.e.*, man is to bow in complete obedience to the Will and Ordinances of God. As all the Scriptures convey the same Message as is contained in the Qur'an, we are honour bound to say that we alone do not have the monopoly of Islam but every nation in this wide world is blessed with it. It is, therefore, patently true that only those individuals and nations deserve to be called Muslims who follow the Holy Scriptures. The Prophet Noah and his followers were assuredly Muslims. Noah says :

"And I am commanded to be of those who bow to

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God's Will in Islam."

[*Qur'an XXVII. Naml 91*].

And Abraham enjoins upon his children :

"Therefore die not save as men who have surrendered unto Him (*i.e.*, Muslims)."

[*Qur'an II. Baqara 132*].

Moses addresses the Jews :

"Then put your trust in Him, if you have indeed surrendered unto Him (*i.e.*, if you are Muslims)."

[*Qur'an X. Yunus 84*].

When the sorcerers of Pharaoh accepted Moses as the Prophet of God, they said :

"Our Lord, vouchsafe unto us steadfastness and patience, and make us die as Muslims (who have surrendered to Thy Will)."

[*Qur'an VII. A'raf 126*].

And Joseph prays to God :

"Take Thou my soul (at death) as a Muslim, and join me to the righteous."

[*Qur'an XII. Yusuf 101*].

The Disciples, on accepting Jesus say :

"We believe in God and you bear witness that we are Muslims." [*Qur'an III. Al-i-Imran 52*].

All this was about the nations whose Prophets are mentioned in the Qur'an, but there were many about whom no particular mention is made. The Qur'an says :

"Verily We sent Messengers before thee, among

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them those of whom We have told thee, and some of whom We have not told thee.”

[*Qur'an XL. Mu'min 78*].

As all the Prophets preached one religion, the religion of God which is, in essence, bowing down to the Will of God—in other words, Islam—they and their followers were all Muslims. I am convinced that in the beginning all mankind was one nation and its religion was Islam. Then came the advent of Padres, Pundits, Mullahs, Muftis, Qadis, Hindu and Sikh priests, Popes, Bishops, Monks and Friars. They laid the axe of bigotry to the root of the unity of mankind and tore the Religion of Unity and Truth, or Islam, to pieces. They divided mankind into mutually hostile communities and sects like the Jews, the Nazarenes, the Hindus, the Chinese, the Sunnis, the Shi'as, the Wahhabis and Ahmadis, etc.

“Mankind was only one nation but differed later. Had it not been for the Decree of God that had gone forth from thy Lord before, their differences would have been settled between them.”

[*Qur'an X. Yunus 19*].

The fact is patent that the Religion of God, *i.e.*, surrender to His Will, is, in essence, Islam and its followers were originally called Muslims. Later on they came to be known as Jews and Hindus, and we as Shi'as and Sunnis, due to the machinations of the priests. Today when we find not only barricades of

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bigotry and unsurpassable mountains of religious prejudices separating man from man, God and the Qur'an enjoin on us to proclaim to the whole World : 'O sons of Adam ! Our religion is the same as yours. You study and consider your Scriptures ; we shall do ours. You draw up a list of the essentials of your teaching ; and we shall do the same with ours. Let us then come together and consider them. Let us try to find out if there is anything out of tune in our teachings ; and I am sure we shall find none.' Why should we not, then, fraternize and pull together ? Why should we not put shoulder to shoulder in the great task before us ? Why should we not join forces in our fight against the demon of discord let loose in this world of ours by the priests ? Why should we not advance hand in hand, establish Unity and Peace on the highest of pedestals and rally round it to make this world into a veritable Garden of Eden ?

"Say : O people of the Scripture (Jews and Christians) ! come to an agreement between us and you." [*Qur'an III. Al-i-Imran 64*].

This was the Universal Concord, the all-conquering Love and Unity of mankind which our Holy Prophet eagerly desired, and of which Iqbal says—

مکہ نے دیا خاک جنیوا کو یہ پیغام
جمعیت اقوام ؟ کہ جمعیت آدم؟

(اقبال)

"The Message of Mecca (Islam) to Geneva (League

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of Nations) is to establish Unity of Man, in place of the League of Nations ; which alone will bring permanent Peace to this world."

This is the second principle of foreign policy in Islam.

The Third Pillar. The fundamental object of Islamic foreign policy is to establish Peace and make this world the Home of Peace :

"And God summoneth to the Home of Peace."

[*Qur'an X. Yunus 26*].

But it is impossible to achieve this object so long as the nations of the world do not give up tyranny and oppression, violation of others' rights and treachery and deception ; so long as Britain greases her itching palm with the oil of Iran and Bahrein ; so long as France continues her outrages in Morocco, Algiers and Indo-China ; and so long as American exploitation of Arabia and the East Indies is not ended. So long as the "author of all evil" is permitted to masquerade as a ministering spirit, the dream of World Peace cannot become a reality. The violation of others' rights, tyranny, oppression and exploitation must produce dissension and discord, and let loose the dogs of war. How can there be peace in a place where people are robbed and killed, and all obscenities and sins are committed in broad daylight ? Discord and war are the children of irreligion and

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feed on vice and sin. The blessing of peace is obtained through justice, fairplay, piety, virtue, amity and concord ; in other words, through Islam. The Qur'an points out the way to Peace :

“They are those who, if We give them power in the land, establish regular prayer and pay the poor-due and enjoin right and forbid wrong.”

[Qur'an XXII. Hajj 41].

Now cast your eyes over the vast Universe ; you will find everything completely surrendering itself to His Will. The sun rises and sets at its appointed time. There is perfect harmony in the music of the spheres. Multitudes of planets strictly adhere to the paths assigned to them. The winds lift the clouds and fly to their predetermined destination. The bee is busy making honey. The rivers, everywhere, flow downward, and light always flies back to its source. So you see that everything in Nature bends itself to the Rule fashioned for it, and in the heavens and on the earth there is nothing which does not bow down to the Will of God. This is why there is absolutely no discord, dissension, trespass, transgression, fault or flaw in Nature :

“So turn thy vision again and yet again. Seest thou any flaw ?” *[Quran LXVII. Mulk 3].*

How can there be the minutest flaw in Nature, when everything bows down to His Will, or is within the fold of Islam, and rigidly follows its Qur'an or

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Code of Conduct ? This obedience to and observance of the Rule is Islam or the Religion of God, which the Holy Qur'an is intended to enforce. Can anybody deny the dignity and value of submission to the Will of God ? Breathes there a man who considers irreligion and sin to be the source of eminence and glory ? If there is, tell him to study the religion of Nature and put himself straight.

“Seek they other than the Religion of God, when all creatures in the heavens and on the earth, willing or unwilling, bowed to His Will, and to Him they shall all be brought back.”

[*Qur'an III Al-i-'Imran 83*].

If a planet disobeys its Rule and deviates from its path, terrible punishment is meted out to it. The Lord of the Worlds smashes it against a much larger planet with such a tremendous force that its unsubmitive existence is reduced to dust. The Lord of the heavens and the earth requires of all things in Nature, the plants and trees, the rocks and mountains, the birds and beasts, all creatures on land, in the sea or in the air, the spirits and angels, and Man, complete obedience to the Rule and submission to His will, *i.e.*, Islam. And why should He not require it ? Do you not see that even the most petty ruler will not tolerate the slightest disobedience or insubordination ? Remember what the Qur'an says :

“If anyone desires a religion other than Islam

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(submission to God), it will never be accepted.”

[*Qur'an III. Al-i-Imran 85*].

How fascinating Nature is! There is a glorious grandeur in the seas and oceans, an elegant majesty in the hills and mountains, astounding elevation in the winds, overwhelming awe in the storms and an impetuous force in the floods. All this is so because Nature adheres to the Rule and bows down to His Will. If man did the same, the mighty stars would follow in his train and the roaring cataracts would be the refrain to his songs. His laughter would be reflected in the flash of lightning and his tears would flood the rains. His rising would animate a thousand resurrections and his fall would knock Nature itself down. When he shoots an arrow, the heavens would echo with these words :

“When thou threwest a handful of dust it was not thy act, but God’s.” [*Qur'an VIII. Anfal 17*].

How insignificant is a drop of water, but how immense it becomes in the ocean! Nature is but an ocean of submission and surrender, and man, by surrendering to God’s Will, becomes a part of it. Not only this, but he embodies in himself the whole of Nature. Submission and surrender is the stairway which takes man to the greatest heights, and this, in other words, is Islam, which alone is the guarantee of Peace and Unity in the world and of the greatness of man.

I was saying that the ultimate object of Islam

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is to establish Peace, and to achieve this all the nations of the world must join hands and pull together. But it is not child's play to bend down, in submission to God's Will, the stiff-necked and swollen-headed people of this world. Moreover, it is a Herculean task to achieve real international concord and cooperation. Religion is such a sore point in man that the slightest touch would rend his heart and draw tears from his eyes. Man may put up with personal affront, abuse, beating, death and other calamities ; but a single word against his God, Book, Prophet, Religion or place of worship would make his blood boil. On the other hand, even an insincere word in praise of any of them would win his warm admiration. Before the establishment of Pakistan, a Sikh used to deliver lectures in Rawalpindi, eulogizing the life of our Holy Prophet. He, thus, earned glowing tribute from Muslims for his broad-mindedness and piety. On the other hand, the name of a Muslim professor was dragged in the mire by the 'Mullahs,' simply because he had the audacity to say that the moral teachings of Socrates, Lord Krishna and our Holy Prophet Muhammad were at the same level as regards their purity and truth. It was originally intended that Muslims should believe in the Prophets of other nations also, adopt their virtuous ways, speak of them in high terms, hold them on par with the Prophet of Islam and regard their teachings according to the Qur'an. But instead of us, the non-

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Muslims are doing all this, whereas we dip our pen in gall against them and decry the former Prophets with all the virulent vocabulary at our command. This is so because our 'Mullahs' say in every Friday sermon: "Salutation to Holy Prophet Muhammad, who is the best of all the Prophets." Does it not mean that we consider the other Prophets inferior to Muhammad? But the 'Mullahs' have conveniently ignored this Hadith: "Do not say that I am better than Prophet Jonah." Let the following verses from the Holy Qur'an act as the guiding principle for us:

"Each one of them believeth in God, His Angels, His Books and His Apostles."

[*Qur'an II. Baqara 285*].

The Muslims were entrusted with the task of establishing peace in the world based on unity and concord. To achieve this, it was essential that we believed in the Prophets and Books of all the nations of the world—Moses, Jesus, Abraham, Muhammad, Rama, Krishna, Socrates, Confucius, Zoroaster, and Buddha. We should have written theses and treatises on their teachings and traced out their conformity with the Qur'an. Instead of giving them different degrees of precedence, we should have regarded all of them as equals. We should have saluted all without distinction, obeyed all, and considered all as guides and saviours of mankind. But, without the least acquaintance with them, we consider the teachings of

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the Vedas and Geeta to be anti-God, the Bible to have been deliberately altered, Zoroaster as a godless fire-worshipper, Buddha as a heathen, and Socrates only as a second-rate philosopher. Haven't we forgotten this great truth that God sent down a Prophet for every nation? Are the Hindus and the Chinese not nations? If they are, and there is no question about it, why do we not believe in their Prophets, and why do we not accept their Holy Books as Word of God? Have we not read these verses in the Qur'an?

“Any who denieth God, His Angels, His Books, His Apostles and the Day of Judgment hath gone far, far astray.” [Qur'an IV. Nisaa 136].

Can we shut our eyes to the far more explicit explanation of this point in these verses?

“Those who deny God and His Apostles, and those who wish to separate God from His Apostles, saying, ‘We believe in some but reject others,’ and those, who take a course midway; they are, in truth, equally unbelievers, and We have prepared for unbelievers a humiliating punishment. To those, who believe in God and His Apostles and make no distinction between any of the Apostles, We shall soon give their due reward.”

[Qur'an IV. Nisaa 150-152].

We decried and derided some of the Apostles, and denied some outright. We wrote volumes rejecting the former Gospels. We laughed other religions to

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scorn. We sowed dissension among nations and reaped hatred of all. Our name became a "stink in the nostrils" for others. All, therefore, joined hands to wreak vengeance on us in every age and country. No quarter was given to us anywhere. We were trampled down, crushed and dragged through the mire of shame and misery. Today the life-spark of Muslims is rising from the ashes of ages, and the original foreign policy of Islam is being revived. By declaring our faith in the former Apostles and their Books, we, Muslims, shall win back the heart of all mankind and achieve that purpose for which we were pronounced as True Believers :

"We shall soon give them their due reward."

[Qur'an IV. Nisaa 152].

The Word of God is always mystic, indirect, symbolic and allusive. A commandment of the Bible or a verse of "Geeta" may apparently be in conflict with the Qur'an. The remedy for this does not lie in your taking up an envenomed pen and pouring out a ceaseless stream of virulent vilification, and thereby making enemies of Hindus and Christians. You should rather think for yourself, seek enlightenment from scholars and thinkers and consult 'Padres' and 'Pundits.' If all these fail to convince you, you should wait and see. A scientific discovery or a philosophic revelation may, of itself, unfold the mystery. Do you not find many verses in the Qur'an which are

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apparently out of tune with one another? For instance, in one place it is laid down that man himself strays from the right path, and in another verse we find that God leads man astray. What, then, is the explanation for these conflicting verses? If there is none, and yet you believe in the Qur'an, why do you not accept the Geeta and the Bible in the same way? Muslims are intended to be the defenders of former Books. They are to defend them and not to vilify and detract them:

“And dispute ye not with the People of the Book, except with means better than disputation, unless it be with those who inflict wrong and injury. But say we believe in the Revelation which has come down to us and in that which came down to you. Our God and your God is One, and it is to Him, we bow in Islam.” [Qur'an XXIX. 'Ankabut 46].

We have so far stated three principles of foreign policy in Islam, *i.e.*,

1. Religion is one.
2. A Prophet was sent down to every nation.
3. A Muslim is commanded to believe in all the Prophets and their Books.

Let us, now, consider the fourth principle of policy.

The Fourth Pillar. It is an undeniable fact that every deed has its reward just as every seed has its fruit. Good health results from physical exercise,

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bracing climate and nourishing food. Hard work brings success and idleness ends in failure. Industrious people, who welcome every rebuff in their search for knowledge and use all their faculties to unravel the mysteries of Nature, always reap the fruit of their labour. God is never partial to a particular people. He has never unduly rewarded a Muslim tiller of the soil with a rich harvest and unjustly deprived a non-Muslim of the fruit of his sweat and toil. Similarly, He does not grant success to an examinee because he happens to be a Muslim, or send down failure to one for his being a non-Muslim. God does not grant good health to a Muslim athlete and dole out disease and sickness to an Englishman. We have, before us, man's experience and history extending over thousands of years. There has never been a single occasion on which recompense was divorced from deeds and actions. God has always showered the choicest of blessings whenever He has found obedience, diligence and effort, and always punished idlers and shirkers with failure and shame. Among the nations of today, only those are in the front rank of prosperity and honour who have the virtues of unity and faith, discipline and diligence, determination and doggedness, and above all knowledge and conquest of the elements. Only they shall inherit the earth :

“Before this We wrote in the Psalms, after the

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Message given to Moses, 'My servants, the righteous, shall inherit the earth.' ”

[*Qur'an XXI. Anbiya 105*].

And those people who regarded asceticism as action, idleness as resignation to His Will, discord as unity, rags as symbols of piety, fallacies as knowledge, mere recitation of the 'Kalima' as the key to Heaven, light as darkness, and idiocy as wisdom, were scourged and held up to shame by God. They were driven from their hearths and homes, and dragged through the mire of poverty, disease, debt, starvation and famine. Their mineral wealth was taken away by other nations and they became beggars living on the bounty of America. The British got a tight hold on their educational and military institutions.

Such nations have no clever technicians, real scholars or gifted artists. Their countries are deserts without roads or other means of communication. They have no industries, laboratories or observatories and their raw materials enrich other nations. Thus they have nothing except blind bigotry, baseless conceits and false conceptions of religion. The distinctive features of some nations are enterprising activity, great achievements, firm faith, staunch beliefs, strong determination, enlightened knowledge and living realities, whereas others have nothing but slothful inertia, indolent infidelity, shaky superstitions, silly conceits and soul-destroying renunciation. Can

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they have the same status in the scheme of things? Examine the achievements of nations and see how God rewards them. And listen to what the Qur'an says on this point :

“Is he, who relies on a clear proof from his Lord, then no better than those for whom the evil that they do is beautiful, while they follow their own lusts?” [Qur'an XLVII. Muhammad 14].

In this world of cause and effect there is not a single instance in which work has no reward. Has it ever happened that water has failed to quench one's thirst or food has proved useless for a hungry man? Has a man ever fallen ill by following the principles of health, or kept healthy by doing injury to his health? Is honour the fruit of shameful conduct? Have great deeds ever brought disgrace to a person? Can a person remain illiterate if he spends years in acquiring knowledge? Can he, who is indifferent to learning, become a scholar? God has bound together cause and effect so firmly that they cannot be separated.

“The pen of *Taqdir* (fate) went dry after fixing the reward of one's actions.”

What is *Taqdir* (fate)? It is an Arabic word which means measuring, weighing, and assigning. God has fixed the reward of every deed and action, and no amount of praying or trying can alter it.

“Then shall anyone, who has done an atom's

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weight of good, see it. And anyone, who has done an atom's weight of evil, shall see it."

[*Qur'an XCIX. Zilzal 7-8*].

"It is dogged that does it," is a universal truth. People, who assiduously pursue knowledge, material wealth or spiritual piety and ascetic purity, are ultimately blessed with success. God showers rewards on those who deserve them after sweat and toil, without distinction of external appearance or religious beliefs. A person always gets the just reward for his labour whether he shaves his head or keeps a lock of hair as Hindus do ; whether he sports a flowing beard or is clean shaven ; whether he is an ascetic or a man of the world. If he strives for knowledge, God makes him Einstein, Spenser, Goethe, Razi, Seena or Homer. If he aspires for worldly wealth he is made Ford, Bata, Dalmia or Adamjee. If he thirsts after spiritualism he is blessed as Nanak, Valmika, Junaid or Bayazid. But you cannot cite a single example of God's partiality for a particular people in granting His favour :

"Man can have nothing, but what he strives for ; that the fruit of his striving will soon come in sight ; then will he be rewarded with a complete reward."

[*Qur'an LIII. Najm 39-41*].

Not only in this world but in the Hereafter also, will our deeds bear fruit :

"The Day when man shall remember all he stands

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for.” [Qur'an LXXIX. Naziat 35].

If we say to an Englishman that we believe the labour of non-Muslims is wasted, he will laugh us to scorn. He will say, “If the striving of Christians goes wasted, how has God blessed us with so much knowledge and wealth, and established our rule over such a vast empire? Isn't all this a just reward of our labour?”

It is entirely wrong to suppose that anyone is ever denied the fruit of his sweat and toil :

“Ye but receive the recompense of your deeds.”

[Qur'an LII. Tur 16].

“Yet is each individual in pledge for his deeds.”

[Qur'an LII. Tur 22].

Is there any sense in the idea that the most insignificant action of a Muslim, for instance, buying a book for a poor boy, will provide him with a passport to Heaven, whereas the establishment of an Arts College by S. Dyal Singh or of a free hospital for the poor and a medical college by Sir Ganga Ram will go unrewarded? Will the Lord of the Day of Judgment be different from the Lord God of this world? Will the meaning of Good and Evil be altered or the criterion for reward and punishment be different in the hereafter? Will God, who punishes our idleness with failure and rewards the good deeds and hard work of the Western peoples with dominion over the world in this life, hold different scales of justice in the next? Will He bless us for our idleness and

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punish the latter for their sweat and toil? No, this shall never be, for He says :

“But those who were blind in this world will be blind in the Hereafter.”

[*Qur'an XVII. Bani Israel 72*].

Listen, O self-deceived Muslims :

“And whatever good you send forth for your souls, you shall find it in God's presence.”

[*Qur'an LXXIII. Muzammil 20*].

And always bear in mind these verses from the Qur'an :

“And to every soul will be paid, in full, the fruit of its deeds, and God knoweth best all that they do.”

[*Qur'an XXXIX. Zumar 70*].

“An excellent reward for those who do good.”

[*Qur'an XXIX. 'Ankabut 58*].

The 'Mullahs' say that a Muslim who does nothing but only feeds a blind Hafiz (who knows the Qur'an by heart) will be sent to Heaven, while the entire knowledge of Sir James Jeans, his illuminating books and his immortal service to civilization will bear no fruit because he does not recite the 'Kalima.' Is this notion not blasphemous to the Lord of the Worlds who holds the scales of justice and always gives every one his due? I am convinced that God who grants light and warmth to Muslims and infidels without discrimination, sends rain for their crops and awards a just recompense for their deeds in this world, will

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not deprive them of their due in the next :

“He shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least. And there be no more than the weight of a mustard seed, We will bring it to account and enough are We to take account.”

[*Qur'an XXI. Anbiya 47*].

God ordains that our deeds will go forth and we shall find them in His presence. But the ‘Mullah’ says that the good deeds of Muslims only and the evil acts of the infidels will go forth. If it lay in the ‘Mullah’s’ power, he would, in his bigotry, put aside good deeds of non-Muslims and send his own pseudo-virtuous acts to the Presence of God. But the Qur’an says :

“And every man’s fate have We fastened to his own neck, and We shall bring forth for him, on the Day of Judgment, a scroll which he will see spread open.”

[*Qur'an XVII. Bani Israel 13*].

There was a Hindu who watered his orchard regularly, put suitable manure in it, protected it from plant diseases, insects and worms assiduously. His trees were consequently laden with rich fruits. But his neighbour, who was a Muslim, reduced his own garden to wasteland by idleness and inattention.

In 1936 two of my friends, a Hindu and a Muslim, went to England for higher studies. The Hindu laboured day and night and got a Doctorate in Science after two years and a half. But the Muslim was a

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slotful lout and came back like a bad coin. God did not grant success to the listless Muslim though he recited the 'Kalima,' or punish the Hindu with failure, for his diligence. The 'Mullahs' say that God gives everyone his due in this world but He will totally ignore the infidels in the next. Does it not mean, in other words, that God is fair and just in this world only, but in the Hereafter He would throw away the scales of justice and become a Chengiz or a Halaku ? Can any notion be more absurd than this ?

God is the Lord of this earth and the impartial Dispenser of all the benefits it yields. He is also the Lord of the Day of Judgment. He ordains that one shall inherit this earth for one's righteous deeds. Why should He change the measure of His dispensation in the next ? Our deeds begin with our birth and end with death, and it is only our deeds that get their due reward. Why should God, then, punish those people in the hereafter, whom He has rewarded for their deeds and made them masters and rulers of this world ? He is always impartial and just and does not let anyone's good deeds go waste :

“Never will I suffer to be lost the work of any of you, be he male or female.”

[*Qur'an III. Al-i-'Imran 195*].

It is clear from the above that the righteous deeds of none, whether Muslims or non-Muslims, are lost, and all are equitably blessed by God. But it is

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also laid down in the Qur'an that righteous deeds must be reinforced by True Faith, *i.e.*, belief in God, His Angels, all of His Apostles and their Scriptures and the Last Day. This would mean that the good deeds of a Hindu, who does not have such faith, cannot bear fruit :

“Then whoso doth good deeds and is a Believer, there will be no rejection of his effort. We shall record it in his favour.”

[*Qur'an XXI. Anbiya 94*].

The stipulation of a 'believer' can be fulfilled in two ways. Firstly, the non-Muslims have a limited 'faith.' They believe in God after their fashion. In the Holy Books of the Hindus, God is mentioned as the Supreme God ('Parmeshwar'), the Ruler or the Lord ('Ishwar') and the Maker or the Creator ('Brahma'), *i.e.*, by His various attributes. The Sikh expression 'Sat Sri Akal' means God is Eternal and True. Isn't it a patent fact that Hindus and Sikhs believe in God? So do the Jews, the Christians and other nations. Even an African negro, who is yet a semi-savage, does believe in the God of Clouds, Lightning, Thunder and Storms. Is there any person in the world today who thinks that there is no hidden Power which makes the human heart beat, and eyes see, or that clouds rise of their own accord and that flashes of lightning are self-produced? There is not the least shadow of doubt that every human being believes in the existence

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of God. It is another matter that his conception of God happens to be, like the Shepherd of Moses, different from yours. The fundamental fact is that he believes in the existence of God and worships Him in his own particular way. The Muslim turns towards Mecca at the time of prayer; the Nazarene faces the North when he recites the Old Testament; the Hindu prays by throwing water towards the East; the Zoroastrian goes round the fire singing in His praise; and another squats lost in contemplation of and communion with Him:

“And each one hath a goal toward which he turneth; then strive together (as in a race) towards all that is good.” [Qur’an II. Baqara 148].

Whatever the mode of prayer, the purpose is to worship God who is Omnipresent:

“Whithersoever ye turn, there is the Presence of God.” [Qur’an II. Baqara 115].

The Qur’an does not restrict worship to any particular form. In one place it is enjoined upon man to repeat His Divine Name, and, in another, to perform the religious service. In one place man is commanded to prostrate himself before God, and in another, to be righteous in every action. The Qur’an recognizes all these forms of worship. In one place the mode of worship adopted by the Jews and the Nazarenes is given “divine recognition”:

“Did not God check one set of people by means

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of another, there would surely have been pulled down monasteries, churches, synagogues and mosques in which the Name of God is commemorated in abundant measure.”

[Qur'an XXII. Hajj 40].

These different ways of worship have been in existence since the creation of man and no Apostle has ever taken exception to them. Just as the different ways of exercise, education and writing deserve praise, so the different forms of worship must be held in reverence :

“Unto every nation have We given sacred rites and ceremonies which they are to perform ; so let them not dispute with thee of the matter.”

[Qur'an XXII. Hajj 67].

The divine greatness of the teachings of the Holy Qur'an lies in its not having prescribed any particular form of worship. It has recognized the ways of worship followed by other nations and enjoined upon us to refrain from finding fault with them. On the other hand, due to the brutal bigotry of the Hindu Mahasabhaites of Bharat (India), bombs were thrown on Muslim congregations at prayer in the mosques, at seven places in that country, during the last few days. On his part, the “Mullah,” in his blind zeal to have Islam acknowledged as the supreme faith, has branded half the world as infidels and children of darkness.

But I was saying that all the people inhabiting

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this vast world have faith in God, His Angels and the Last Day, in one form or the other. Their acceptance of the idea that deeds have their due recompense is a proof of their belief in the Day of Judgment or the Last Day. People who do not believe in this have no reason to do righteous works, because they have no fear of God's punishment for their sins. In their uncontrolled viciousness they become a scourge of the human race. They breathe fire and fury, and break a hundred human heads only to satisfy their lust for blood. They swoop down upon peaceful people like birds of prey, and make off with whatever catches their eye. They pounce upon defenceless girls and carry them off to their wicked embraces. They are so deeply steeped in sin that "shame is ashamed to sit on their brow." It is only the fear of God's punishment on the Day of Judgment that makes man righteous. Without it he becomes a demon in human shape. On the other hand, the hope of our being rewarded by God for our good deeds makes us kind and charitable to the weak and the down-trodden. If it were not our belief that charity will be rewarded by God a hundredfold, that good deeds will bear fruit, that the merciful will get Divine Mercy in return and the helper of the helpless will be helped by the Lord, why should we bear hardships, why give alms to the poor, why go from door to door to raise funds for mosques and schools,

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why look after the orphans, and why raise our arm against cruelty to defend the victims of it? We do all this because we believe that we shall, thereby, be richly rewarded, that God is Beneficent and Merciful, and that He doth not reject one's labour or deprive anyone of the fruit of his deeds. We do righteous deeds to deserve His Mercy and Beneficence. We fly from vice and wicked sins for fear of His wrath and punishment.

Every human heart throbs with the hope of God's blessing and trembles with the fear of His punishment and vengeance. The roar of thunder strikes terror into the heart of a barbaric negro and he says with a quiver in his tone, "Today the gods are boiling with rage." Recently when a volcano erupted with a terrific roar in Italy, the panic-stricken people of the neighbourhood prostrated themselves and sought refuge in the Almighty. If there had been no hope of a reward from God, why should Sir Ganga Ram have spent millions on charitable institutions or Dyal Singh devoted his all to the spread of education; why should Mr. Nobel have left a legacy for the award of the coveted Nobel Prizes in Literature, Science and World Peace; and why should the people of England have collected millions of pounds to set up the Universities of Oxford and Cambridge? There are thousands of men in every nation who devote all their worldly possessions to the service of God.

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Therefore it is obvious that people of all nations believe in the recompense of one's deeds and in reward and punishment, or, in other words, the Day of Judgment. They may, however, differ in their conception of the Last Day. Jews, Nazarenes and Muslims believe in Heaven and Hell. Buddhists say that heaven is achieved when "Nirvana" or salvation of human soul is attained, and Hindus have faith in the doctrine of the cycle of transmigration of the soul and that the ultimate end is an eternal abode in heaven or hell. Thus all believe in the Last Day in one form or the other. Similarly, all believe in Prophets and Apostles. Some believe in two Prophets, others in ten and still others in ten thousand. A Muslim bows down and respects all the Prophets and Apostles of God. It, however, appears from the Qur'an that only partial belief in Prophets is necessary, because in laying down the Rule of Recompense of deeds, no mention is made of this aspect of Faith :

"Lo ! those who believe in the Qur'an (which is revealed unto thee, Muhammad), and those who follow the Jewish Scriptures and the Christians and the Sabians ; any, who believe in God, and the Last Day, and work righteous, shall have their reward with their Lord ; on them shall be no fear, nor shall they grieve." [*Qur'an II. Baqara 62*].

Surah Baqara was revealed in Medina, where the Jews were waging a sustained campaign to annih-

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late the Muslims. They fought openly against the Muslims, indulged in underground activities, instigated the Bedawi tribes, and joined forces with infidel hordes from Mecca. Under these trying circumstances, the Holy Prophet would have been entirely justified in condemning the Jewish nation as enemies of Islam and the accursed of God. But instead of denouncing them, one and all, he approved of their righteous deed and wished them their due reward. There is no nation except the Muslims whose attitude towards their bitter enemies is so just and generous.

The verses, in which the wicked Jews, who rebelled against God and slew His Messengers, are denounced, occur in two Surahs, 'Baqara' and 'Ma'ida.' Both were revealed at Medina :

“They drew on themselves the wrath of God.”

[*Qur'an II. Baqara 61*].

“For them there is disgrace in this world.”

[*Qur'an V. Ma'ida 44*].

But the righteous among the Jews are promised rewards from God. The Qur'an says :

“Of the people of Moses there is a section who lead with truth and establish justice therewith.”

[*Qur'an VII. A'raf 159*].

If a nation is denounced and cursed, it does not necessarily follow that all of its people must be wicked. It only means that a majority of them do wicked and sinful deeds. The downfall of a nation is

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always due to the wickedness of a majority of its people. Its fate is determined by taking into account the deeds of all :

“But he whose balance of good deeds will be found light will have his home in the Bottomless Pit.”
[*Qur'an CI. Qari'a 8 and 9*].

There are good people, too, in the worst of nations, and they would get the fruit of their righteousness :

“If only they had stood fast by the Law, and the Gospel, and all the Revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course, but many of them follow a course that is evil.”
[*Qur'an V. Ma'ida 69*].

“Say : O People of the Book ! Do you disapprove of us for no other reason than that we believe in God and the Revelation that hath come to us and that which came before us, and perhaps that most of you are rebellious and disobedient.”

[*Qur'an V. Ma'ida 62*].

“Many of them dost thou see racing each other in sin and rancour and their eating of things forbidden.”
[*Qur'an V. Ma'ida 65*].

So you see that God has promised good rewards to the virtuous Jews and Nazarenes. They believe in God and the Last Day but not in our Holy Prophet. The 'Mullah' gnashes his teeth at me and brands me

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as an infidel and a heretic for saying that I do not consider belief in our Holy Prophet as an indispensable condition for the salvation of non-Muslims. From the wrath of the 'Mullah' I take refuge in the Holy Qur'an. I do not give my personal views but quote from the Qur'an verses containing God's decision. The Qur'an, Islam, Heaven and Divine Mercy all belong to God. If He decides to bless the virtuous Jews or Nazarenes, why is the 'Mullah' maddened? Listen, O bigoted 'Mullah,' Heaven is not *your* free-hold. Everything belongs to God and He may bless anyone with any reward. You cannot impose any limitations on His Bounty, O self-deceived one! Do you not see the Christians enjoying the choicest of rewards from God? They are blessed in this life with vast empires, knowledge, insight, wisdom, wealth and conquest of the elements. If God blesses them with Heaven in the Hereafter, what can you O 'Mullah' or anybody do? Remove the film of bigotry from your eyes, read these verses and ponder over them :

“Not all of them are alike : of the People of the Book are a portion that stand for the right, they rehearse the Signs of God all night long, and then prostrate themselves in adoration. They believe in God and the Last Day. They enjoin what is right, and forbid what is wrong ; and they hasten in emulation in all good works ; they are in the ranks

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of the righteous. Of the good that they do, nothing will be rejected of them ; for God knoweth well those that do right."

[*Qur'an III. Al-i-'Imran 113-115*].

Those who still stick to their guns and maintain that the good deeds of non-Muslims will be utterly lost should not forget the Divine words of the Qur'an that "they will get full rewards for their righteous deeds." They should also bear in mind that these People of the Book did not believe in our Prophet, and their faith was limited to belief in God and the Last Day.

The 62nd verse of 'Surah Baqara' is repeated in 'Surah Ma'ida' with the only change that in the former the words "those who follow the Jewish Scriptures" are followed by "Christians and Sabians," and after "righteous deeds" are the words "shall have their reward with their Lord." But there is no difference in the meaning.

"Those who believe in the Qur'an, those who follow the Jewish Scriptures, and the Sabians and the Christians ; any who believe in God and the Last Day, and work righteousness ; on them shall be no fear, nor shall they grieve."

[*Qur'an V. Ma'ida 72*].

And in Surah Baqara are the words, "All these will get a full reward from God." Again the Qur'an says :
"Of the bounties of the Lord, We bestow freely

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on all—these as well as those : the bounties of thy Lord are not closed to any one.”

[*Qur'an XVII. Bani Israel 20*].

Resume : The above explanation makes it clear that the basic condition for the reward of one's deeds is belief in God and the Last Day. Belief in Prophets is not essential for this purpose. A 'Momin' means a man of faith. Now, one can have faith in God, numerous Prophets, the Last Day, thousands of Scriptures, Mathematical Truths, Motions of Planets, End of this Universe, Death, the interval between Death and Resurrection, Prayer and Fasting, Pilgrimage and 'Zakat,' 'Jihad,' Angels of God, and other facts of life. But in the matter of reward for one's deeds, the essential condition is faith in God and the Last Day.

There are four types of people in this world of men.

First :—Those who believe in the Holy Prophet of Islam and strictly adhere to his teachings. They are True Muslims.

Second :—Those who neither believe in the Prophet nor follow his teachings. They are indeed wicked infidels.

Third :—Those who express their belief in the Prophet by word of mouth only but are infidels in their deeds. Included in this category are those Muslims who tell lies, break their promises, defraud

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and cheat, spread discontent and discord, commit all kinds of sins and vices, and indulge in gambling and drinking wine. Their number, indeed, is legion.

Fourth:—Those who do not acknowledge our Holy Prophet by word of mouth even, but in their deeds are the most “Faithful.” They rigidly avoid vices and sins, and hasten to emulate in righteousness. They do not tell lies, nor do they defraud and cheat others. They are steadfast in their promises, righteous in deeds, and great and glorious in character. They devote all their energies and worldly possessions to the service of humanity. They spend millions on the preparation of a medicine which they distribute free to the poor of all nations. Recently America prepared Streptomyciene, a remedy for Tuberculosis, and provided B.C.G. injections for a hundred million people in Pakistan alone. They are so wise that everybody acknowledges them as heaven-born oracles, and their sayings are repeated by the whole world as pearls of wisdom, like those of Nietzsche, Dante, Goethe, Shakespeare, Bergson and other luminaries of learning. Vast worlds of meaning are revealed in one word from their lips. They are such great luminaries of learning that the whole world is illumined with their thought and we cite them in support of our ideas. They have conquered the elements and rule over the seas and the air. Long distances are traversed in short spaces of time, and the treasures buried in the

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heart of mountains are within their reach. Their pen has enabled Man to take rapid strides in the field of progress and civilization. Every nation is blessed with such great men of learning in large numbers.

The people of the third category mentioned above are mealy-mouthed hypocrites and double-tongued Judases. They pay only lip-devotion to God and the Holy Prophet, and in practice are sunk deep in hypocrisy and infidelity. They are like that crafty servant who prostrates himself before his master and sings his praises in a honeyed tone several times a day ; but at night he acts in league with thieves and robbers to have the same master's house burgled and robbed. Or they are like that office clerk who is the very image of obedience and loyalty in the presence of his boss ; but in practice cares two hoots for his authority, comes late to the office, leaks out secrets and violates every order. Or they are like that foxy fellow who daily performs a pilgrimage at the Deputy Commissioner's bungalow, extols him to the skies and places his life even at the disposal of the government, but in practice is the most shameless fraud, makes counterfeit currency, is hand in glove with dacoits and crooks in house-breaking and brigandage, and causes riots and disturbances. It is obvious that the honeyed words of such people are only a 'mockery, a delusion and a snare,' because in practice they are worse than honest infidels. There is no scarcity of such Muslims today

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who proclaim their obedience and surrender to God's Will in the mosques, but in their deeds are the Devil's Disciples. They tell lies brazenfacedly, break their promises, give false evidence in courts, buy and sell justice, offer and accept bribes, gloat over their ill-gotten gains in hoarding and blackmarketing and derive a Satanic pleasure out of riding roughshod over the rights of the poor, the orphans and the peasants. Can such persons be called true Muslims by any stretch of meaning ?

“Of the people, there are some, who say, ‘We believe in God and the Last Day.’ But they do not really believe. Fain would they deceive God and those who believe ; but they only deceive themselves and perceive it not.” [*Qur'an II. Baqara 8 and 9*].

We have proved in the foregoing pages that there has been only one religion in all ages. All the Prophets brought only one code, one faith and one religion to this world. Therefore a true follower of one Prophet must necessarily be a follower of all the Prophets.

Let us suppose that the Government of Pakistan gets posters and hand-bills printed in various languages, such as English, Urdu, Bengali, Sindhi, Baluchi, Pushto and Kashmiri, ordering the people to declare their surplus stocks of food grains. Now a person sees the Urdu version of this order and carries it out. Will this man not be considered to have carried out the orders contained in posters printed in the other

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languages? God has sent down His Divine Ordinances through different Prophets to different peoples in their respective languages. The languages and the Prophets were different but the Commandments of God were the same in all cases. Will not the follower of the Hebrew version of these Divine Commandments be considered to be a follower of the Arabic version also? If the Scriptures in languages other than the Arabic had not been of permanent value, why has God enjoined upon the People of the Book to act upon the Old and New Testaments?

“Say, O People of the Book! Ye have no ground to stand upon unless ye stand fast by the Law and the Gospel (Old and New Testaments).”

[*Qur'an V. Ma'ida 71*].

Today wherever and whenever the other nations hold conferences, they make secret plans to plunder and enslave the Muslim world—Iran, Egypt, Pakistan and Sudan and other Muslim countries. But this does not mean that by our curses and denunciations they will be deprived of the rewards which God promises to them for their good deeds. The Jews, Nazarenes and infidels of Medina used to plot, prepare and fight against our Holy Prophet. But when a righteous Christian—Negus of Abbysinia—died, our Prophet's heart was touched with genuine grief and he said to his Companions :

“Come, let us offer funeral prayers at the death

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of this righteous man.” [Hadith. Bukhari].
But how low have we fallen, though we still claim to be the followers of this Great Prophet. Hundreds of thousands of Muslims of Pakistan did not join the funeral prayers at the death of our Quaid-i-Azam. Here in Campbellpur, the ‘Khatib’ of the ‘Juma Masjid’ refused to lead the funeral service. The Holy Prophet treated with every respect a woman prisoner of war who was the daughter of a non-Muslim but righteous Bedawi poet—Ibn-i-Abi Sult by name. All the individuals of an unrighteous nation cannot be wicked and sinful. The righteous among them shall get the reward of their good deeds :

“But for the Grace of God to thee and His Mercy, a party of them would certainly have plotted to lead thee astray. But in fact they will only lead their own souls astray, and to thee they can do no harm in the least. For God hath sent down to thee the Book and Wisdom, and taught thee what thou knewest not before, and great is the Grace of God unto thee. In most of their secret talks, there is no good : but if one exhorts to a deed of charity, or justice, or conciliation between men, secrecy is permissible ; to him who does this, seeking the good pleasure of God, We shall soon give a reward of the highest value.” [Qur’an IV. Nisaa 113-114].
Our Holy Prophet had the highest measure of

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benevolence, generosity, justice and mercifulness both for friend and foe. He gave the welcome news of God's Mercy to the righteous among the Jews and the Christians. He performed funeral services for the virtuous among them, and proclaimed that his enemies who plotted against him would get due reward for their other good deeds. He always praised the infidels even for their virtues, and felt proud of belonging to the age of the infidel king Nausherwan the Just :

“I am proud of having been born during the reign of Nausherwan the Just.” *(Hadith).*

Whereas we, who claim to be his followers, brand everybody, who comes into conflict or joins issues with us, as infidels and heretics. The followers of one school of thought in Islam consider others as anti-Islamic. There is always a volley of charges and counter-charges between the various schools of thought. The Ahl-i-Qur'an, the Ahl-i-Hadith the Shi'as, the Deobandis and the Saharanpuris brand one another as infidels and heretics. They have separate mosques, different traditions, different jurisprudence and in some matters even the interpretation of the Holy Qur'an is different. We fire volleys of charges of infidelity and heresy in all directions, and do not spare even our leading luminaries of learning such as Imam Ghazali, Imam A'zam, Ibn-i-Hanbal, Ibn-i-Fajmiyya, Bukhari, Shafa'i, Shah Wali Ullah, Sir Syed,

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Iqbal and Mashriqi. The narrowminded ‘Mullah,’ who does not spare even his own divines, scholars, jurists, sages and thinkers, cannot be expected to show any clemency to the righteous people of other nations or consider them deserving of rewards of God. But, instead of blaming the ‘Mullah,’ we should pity his diseased mentality. Just as a lunatic, who believes himself to be a king, cannot be convinced that he is not one by any argument, in the same way the ‘Mullah’ considers himself to be fully acquainted with God’s Will, the sole interpreter of the Qur’an and all Divine secrets, and the master of all wisdom. Even if you rightly consider him to be a perfect stranger to real knowledge and tell him that he is incapable of understanding the Qur’an and the Will of God, he will retort : “ O, you are an infidel. I know all.”

Majnun haunted the deserts in quest of Laila, the lady of his heart, all his life, because his love for her was the very soul in his earthly frame. Similarly Shirin’s bond-slave was Farhad who spent his life in cutting a canal through the mountains at her bidding. In the same way the really faithful servants of God are those who devote their lives to research, whose eyes constantly worship the beauties of nature and whose thought gives rapid strides to knowledge, intellect and wisdom. In the educational institutions of such, Man has attained supreme power. Their far-reaching insight has detected the treasures hidden in

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the womb of the earth. Their righteous work is a guarantee of their greatness. The whole of the Universe lies prostrate at their feet. In contrast with this, the stink of our stupidity and depravity has spread all over the world. Earth and Heaven bear witness to our poverty and helplessness. We look to Russia and America to help us over the stile of our difficulties. Earth yields no fruit for us, and the rivers do not bear our boats on their breast. Our schools are devoid of learning and intellect. Our mosques are empty. Our beliefs have become distorted, our thoughts are wicked and our deeds lead us to death :

“Topped by depths of darkness, one above the other.” [Qur'an XXIV. Nur 40].

The Qur'an says that our Holy Prophet was sent down to illumine our way, to give us happy tidings of greatness and strength and to make us supreme over the elements :

“He may bring you out from the depths of darkness into light.” [Qur'an XXXIII. Ahzab 43].

“Against them make ready your strength to the utmost of your power.” [Qur'an VIII. Anfjal 60].

“For you must gain mastery.”

[Qur'an VIII. Al-i-'Imran 139].

Who are, then, his true followers—those who have made themselves colossuses of power and greatness, or we to whose inferiority and insignificance the

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whole world is witness. For the last five centuries we remained lost in superficialities and trivialities, while the true followers of our Prophet and God carried off all the good things of life and reduced us to slavery :

“This in recompense for their wilful disobedience.” [Qur'an VI. An'am 146].

It is as clear as the sun at noonday that there is no dearth of infidels among us who only profess Islam, and no scarcity among non-Muslims of those who really practise Islam. In other words there are two kinds of Muslims : those who professes as well as practise Islam, and those who practise but do not profess it. The term 'Faithful' covers both these kinds and both are promised rich rewards by God. Here is what another knower of the Divine Will, Holy Christ, says :

“A *certain* man had two sons ; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not : but afterwards he repented and went. And he came to the second and said likewise.. And he answered and said, I *go*, sir : and went not. Whether of them twain did the will of *his* father ?”

[St. Matthew XXI. 28-31].

The establishment of Islam was intended to be a guarantee of World Peace. This great object could not be achieved without the cooperation of other nations ; and cooperation without sincerity and mutual

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goodwill is meaningless. For this reason God has imposed a fourfold duty on the followers of the Qur'an :

First :—Say that the Religion of all mankind is one and the same.

Second :—Say that Prophets were sent down by God to each and every nation.

Third :—Say that you believe in their great and Holy Prophets and Scriptures without any reservation ; and that you do not consider any Prophet to be inferior to others or any Scripture defective or incomplete.

Fourth :—Say that you consider the righteous people of every nation as your brethern in faith and deserving of Divine favour and blessings.

After making these pronouncements it was further enjoined upon us to invite the cooperation of all nations in our great task. If people of all religions can join in a Temperance Society and take the pledge of abstaining from intoxicants ; if a World Brotherhood can be formed for better social relations without distinction of class, colour or creed ; if fifty-eight nations—Muslim and non-Muslim—can put their shoulders together and set up the United Nations in order to oppose Russia ; it is also definitely possible to set up an organization to establish Peace in the world.

The letters, which our Holy Prophet sent to the

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Kings and Rulers of Rome and Africa, generally contained these words : “ If you become my followers, you will be twice blessed ”—firstly for believing in our Prophet and secondly for their faith in Jesus Christ. The following verse from the Qur’an was written at the end in these letters :

“ Say : O People of the Book ! Come to common terms as between us and you : that we worship none but God. That we associate no partners with Him : that we erect not from among ourselves, lords and patrons other than God. If then they turn back, say ye : Bear witness that we (at least) are Muslims (bowing to God’s Will).”

[*Qur’an III. Al-i-‘Imran 64*].

Nowadays we send delegations and missions to Washington, Delhi, Moscow or other places for the assignment of radio wave-lengths, exchange of trade goods or settlement of other international questions. But we have never even thought of obtaining the cooperation of other nations on the basis of Islamic principles for human concord and World Peace. The Muslim Divines of Egypt, Arabia, Iran, Pakistan or other Islamic States have never followed this Right Path. They have never held consultations with the Pope or scholars of Christianity to determine principles common in the Qur’an and the Bible. Our religious scholars have confined their activities to mosques and monasteries. They have never invited

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scholars of the Hindu faith in order to trace out Rules of Conduct based on the agreement between the Qur'an, the Vedas and the Geeta, or endeavoured to find an explanation for the points of disagreement. Our Government is intended to establish the Kingdom of God on this earth, and ensure World Peace in cooperation with other nations. But how can our Government do it surrounded as it is by 'Mullahs'? The aim of the 'Mullah' is not to revive the Qur'anic principles of policy but to spread a monastic conception of Islam. It is an irrefutable fact that true religion is another name for righteousness. If we ask the followers of other religions to define righteousness, they will do it in the following words. Righteousness is to believe in God, to tell the truth, to serve one's parents; to refrain from telling lies, stealing, cheating or deceiving others; to abstain from drinking wine, rioting or committing other sins; to weigh correctly, fulfil promises, love and serve all mankind feed the poor, help the downtrodden, guide the blind and do other good deeds. The message of Islam is also the same. The same Islam or way of life is also outlined in the Scriptures of all the Prophets. Will the religious leaders of Islam, Hinduism and Christianity ever put their heads together to evolve a common code for man in the light of basic teachings of their religions? But they will never be able to do it. Whenever they are brought together,

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they must either fly at one another's throat in their bigotry, or become confounded with stupid arguments about the 'Zunnar' (thread worn by the Hindus), the rosary, circumcision, baptism, wearing of beard like Muslims or keeping a tail of hair on the head like Hindus, and other such superficial matters. They will never even approach the real and basic question. The 'Mullah' is such a good-for-nothing person that he can only perform the funeral services or other ceremonies but is totally unfit to be our leader in any field of life. The famous poet Bahar of Iran says :

زین دسته چه خواهی که بدین پیشه وراثش
کهواره تراش است و کفن دوز، ذکر هیچ

“What do you expect from men of this trade? They can only prepare a coffin or tie a shroud on a corpse but can do nothing else.”

Our political leaders must, therefore, shoulder this responsibility and frame a universal code of conduct based on the principles which are common to the Qur'an, the Geeta, the Bible, and the teachings of Zoroaster and Buddha. If the human race is to be preserved, we should sink our differences and endeavour to save the Jews of Germany, the Arabs of Palestine and the Muslims of Bharat (India) from the man-eating demon of religious bigotry which has been fattened on human blood by the Padres, Pundits and 'Mullahs.' Let us carry Man to that

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gloriously radiant world where the fountains of universal amity and goodwill enrich human relationship, where lamps of mutual love and tolerance light the way of life, and where the high and the low, the rich and the poor, the lion and the lamb and the mighty and the weak breathe in an atmosphere of freedom and fraternity, so that even the stars tremble in the sky with the fear of Man becoming their moon.

During the last ten centuries, our foreign policy has been under the misguided control of the 'Mullahs.' The 'Mullah' has written volumes with his poisonous pen, ridiculing and rejecting the earlier Scriptures. He has tried to prove with all the vehement force at his command that the sacred teachings of the Vedas and the Geeta are ungodly, unclean and unhallowed. He has made cruel attacks on Ram Chandra and Krishna and twisted Buddha's theory of 'Nirvana,' or Salvation, with the object of deriding it and holding it to contempt. He has written theses to prove that the Bible does not exist in its original shape. In short, the 'Mullah' has spared no pains to prove that all the non-Muslim nations are children of the Devil and that Hell shall be their eternal abode, with the result that the international atmosphere has become charged with bitter hatred for Islam. All the other nations have thus been forced to regard the Muslims as enemies of humanity. With every weapon they could lay

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their hands on, the other nations, therefore, set out to annihilate the Muslims who were beaten in every field, crushed under heels and enslaved. The Christians, whose Bible was attacked by the Muslims, started by first turning them out of France, Spain and Eastern Europe and then putting on them the fetters of slavery in North Africa and elsewhere. After that the Muslims were beaten out of Ukraine and Turkestan and deposed from the throne of India. Then the Christians made secret plans with the Hindus to annihilate the Muslims of this subcontinent completely. We owe this suffering and destruction to the ' Mullah ' who brands other nations as unclean and regards the shedding of their blood as an act of righteousness. He denounced their Apostles and Scriptures, and considered it an act of righteousness. He made up this Hadith in order to justify his own wickedness : " A Muslim who is unable to offer anything by way of sacrifice should curse the Jews." As a natural consequence of this, the Jews must hate us like poison and destroy us before we do them harm. Therefore what they have done in Palestine is a punishment for our misdeeds.

There was a time when the whole world resounded with admiration for our kindness and fairplay. These very nations, who hate us today, loved and respected us then for the nobility of our character. In the early history of Islam when Abu Obeida was

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forced to evacuate the city of Hims in Syria under enemy pressure, the Jewish and Christian nobles and their religious leaders bade farewell to the Muslims with tears in their eyes. On that occasion the chief padre said :

“ O Muslims, you are righteous, just and kind. I swear by the Holy Bible that if we ever get an opportunity of choosing our rulers, we will chose you and none else.”

But see how low we have fallen today. We have been driven from our hearths and homes, and the nations of the world have pledged themselves to decimate us completely. This is the punishment about which God had warned us.

Isn't it high time that we reorientated our foreign policy on the principles laid down in the Qur'an? Shouldn't we declare our belief in the Apostles and Scriptures of other nations? Shouldn't we admit that, as pronounced in the Qur'an, their good deeds will get their due reward? Shouldn't we extend the hand of friendship and understanding to them in order to lay the foundation of a new United Nations Organization to establish real Peace in the world?

All this must be done. But do not forget that for the last thousand years the 'Mullah' has been breathing fire and fury against the other nations and has been denouncing their Apostles and Scriptures. He has, thus, filled their hearts with deep and bitter hatred for

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us. To change this hatred into love will not be an easy task. The Government of Pakistan will have to set up a huge institution for the attainment of this laudable object. This institution will have to carry out these duties : pronounce repeatedly our belief in all the Prophets and their Scriptures, write books on the Unity of Religions, deliver lectures on the basic principles of faith which are common in all religions, and seek the cooperation of other nations in, thus, bringing man closer to man. Our ambassadors and representatives, who are the messengers of our goodwill towards other nations, can be of immense help in this task.

If today we go to Delhi and declare our profound faith in the above, the most bigoted of Hindus and Sikhs like Dr. Khare, Mukerjee and Tara Singh will certainly become liberal-hearted and start loving the Muslims which would undoubtedly save the lives of forty million of them living in India. If we make similar pronouncements in London, Moscow and Geneva also, the attitude of other nations towards us will certainly become fair and just. Scores of nations will have real goodwill for us and many of our internal and international problems will be solved. Is there any person who will once again adopt this tried scheme of foreign relations, as enunciated by God ?

“Is there among you not a single rightminded man ?

[*Qur'an XI. Hud 78*].

A further question, which needs clarification, is

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that if the religion of all the Prophets was the same, why is it that certain things, which were prohibited in the Old Testament, have been permitted in the Qur'an? Is it not a basis for the argument that the religion of all the Prophets was not the same? But the fact is that the Jews were forbidden the use of certain foods. It was a punishment imposed upon them by God for their sins and wicked deeds. Now we see that prisoners are not allowed to take fruits, sweetened drinks, iced water and other tasty foods in the jails of this country. But this does not mean that these foods are totally forbidden to those who are not prisoners.

“For the iniquity of the Jews, We made unlawful for them certain foods, good and wholesome, which had been lawful for them, in that they hindered many from God's Way—that they took usury, though they were forbidden; and that they devoured man's substance wrongfully. We have prepared for those among them, who reject Faith, a grievous punishment.”
[*Qur'an IV. Nisaa 160-161*].

When the Jews improved themselves, this prohibition was removed by Jesus Christ :

“I have come to you to attest the Law which was before me. And to make lawful to you part of what was before forbidden to you.”

[*Qur'an III. Al-i-'Imran 50*].

We see such restrictions imposed in our homes

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even. Parents punish their delinquent and naughty children by stopping recreations or tasty foods or fruit, etc., for them, till they improve themselves. Similar was the nature of the prohibition imposed on the Jews.

Chapter II

FRUITLESSNESS OF DEEDS

QUESTION: You say that deeds cannot be divorced from their recompense. But there are scores of verses in the Qur'an which mean that the deeds of infidels are wasted, for instance : "Those whose works will bear no fruit" [*Qur'an III. Al-i-'Imran 22*]. How do you reconcile this apparent contradiction ?

First Answer : Well, if all the deeds of the infidels are wasted and cannot bear fruit, why are they to be sent to Hell ? The punishment of Hell, like the reward of Heaven, is the fruit of deeds. If all the deeds are wasted, for what is this punishment imposed ? The fact is that the full implication of the Qur'anic term *Habt-i-A'mal*, fruitlessness of deeds, has not been understood.

Second Answer : Two other terms are used in this context in the Qur'an. The first is : *Adalla A'maluhum* ["God will render their deeds astray from their mark" [(*Qur'an XLVII. Muhammad 8*)] ; and the second is : *Wala tubtelu A'malukum* ["And make not vain your deed" (verse 33 of the same Surah)].

A careful inquiry into the various meanings and implications of these words manifestly shows that

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‘effort’ and ‘endeavour’ are included in ‘deeds.’ These Qur’anic terms imply that certain deeds are bad and produce bad results. No deed is without its recompense, good or bad. The Qur’anic terms ‘fruitless deeds’ or ‘vain deeds’ actually mean those deeds which produce bad results.

If a person, due to evil companions, becomes an addict to gambling, card-playing, taking intoxicants or using filthy and obscene language, an Arab will say *Habitat A'maluhu* about him, *i.e.*, his deeds have become evil and will bear no fruit. The same figure of speech may be employed on other occasions also. For instance, an apothecary prepares a calx after some months' hard work. But his stupid servant mixes powdered arsenic in the calx. This will mean that all the hard work of the apothecary is wasted. Or a diligent student ‘somehow’ forgets the date of his examination. I have, myself, been a victim of this mishap. Everybody will say that all the hard work of this student has been wasted.

The word “‘Amal,” deed or act, is also used for a tactical move, trick or stratagem or chicanery. For instance, you are at war with some nation. The enemy sends a few soldiers to destroy your water supply. They sneak towards your water works stealthily. But when they are yet at a distance of one furlong from their objective, your patrol happens to overtake them, and thus destroys their move. On such an occasion

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too you will say, *Habitat A'maluhum*, i.e., their stratagem failed, or *Dalla Sa'yuhum*, i.e., their effort proved fruitless. Therefore this Qur'anic term has three implications.

First: To lose one's labour. It is an accident which occurs both to a Muslim and a non-Muslim. The Non-Cooperation Movement set on foot by Mr. Gandhi ended in smoke, on account of Hindu-Muslim riots. The efforts of Hazrat Isma'il Shaheed and Syed Ahmad Bareilvi (Peace be upon them) missed their mark because of the treachery of some Afghans, and all the aspirations of Napoleon slipped through his fingers because he made a tactical mistake. The life of every person affords many instances of such errors of omission and commission which result in the failure of all our labour, and we are flung far away from our aims and objects.

I know a capable young man who worked very hard as a student, won scholarships in his University examinations and at last obtained a distinguished position in the Civil Service competition. He passed through the various stages of his service with credit and distinction, but was at last arrested while taking a bribe, and thrown into prison; *Habitat A'maluhum*—All his work proved fruitless.

Just as some righteous deeds remove bad ones—“Good deeds annul ill deeds” (*Qur'an XI. Hud 114*)—for instance, only one great achievement of our Quaid-

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i-Azam eclipsed all other deeds of his life, in the same way some unrighteous and sinful deeds wash off all the labour of one's life. The acts of the treacherous Ja'far of Bengal, Sadiq of the Deccan and "Quaid of Kashmir" amply illustrate the latter point. Such happenings have also been described as *Habit-i-A'mal* in the Qur'an. Good deeds are not lost, but are eclipsed by bigger ill deeds. "Quaid-i-Kashmir" was at one time loved and respected by the nation for his sacrifices, fighting spirit, patriotism and love for the nation. But the moment he betrayed his fellow Muslims, he became the target of his nation's rage and fury. His name had been on the heart-beats of Muslims for twenty years for his love and service to them, but now all his virtues have been eclipsed by his Himalayan betrayal.

Second : Perversion of Deeds. This is not confined to non-Muslims alone, but Muslims also fall a prey to it. Due to evil companions, sinful amusements, drinking of wine, acts of vice, extravagance, telling lies and bribery, etc., the deeds of all become depraved and poisonous.

Third : To defeat a stratagem of an enemy.

Now study the following verses of the Qur'an in the above explanation :

" Say : Shall We tell you who will be the greatest losers by their works? Those whose efforts have been wasted in this life, while they thought that

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they were acquiring good by their works. They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter) : vain will be their works, nor shall We on the Day of Judgment give them any weight."

[*Qur'an XVIII. Kahf 103-105*].

In the last verse, *Habitat A'malahum* can also mean that their small righteous deeds were so eclipsed by their evil deeds that there was no need of weighing them. For salvation the virtues must outweigh the vices :

"Then, he, whose balance of good deeds will be found heavy, will be in a Life of good pleasure and satisfaction." [*Qur'an CI. Al-Qari'a 6-7*].

It is not necessary to weigh the deeds of a person who has only a few righteous acts to his credit out of innumerable works of his life. Therefore such persons who have done evil deeds in an overwhelming number shall be sent to Hell without weighing them.

There are many idol temples in this world, such as Somnath, Barzen, Kashi, etc., but the biggest idol is man's lust or the demon of desire. Its other name is Satan, the author of all evil. Satan has worked for the destruction of Man since the world began. He has two main weapons—Rage and Lust, with which he has undone the Prophets even. Adam ate the Forbidden Fruit when the Tempter excited lust in him and Moses killed an Egyptian in a fit of rage. With these weapons,

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the foul fiend has destroyed many citadels of piety and devotion to God. To overcome one's flaming fury and lust is the greatest achievement in the strife of life. Very few people can do it. The real believer in One God is not one who is an idol-breaker, but one who can overcome his riotous lust or fiery rage. The idols and statues of stone are weak and harmless things. With one kick, you can destroy an entire idol temple, but to fight one's lust is like fighting a terrible serpent. Our mystics call it the greatest war for God. Success in this war is styled as worship of One God and failure in it as joining others with God in worship :

“Then seest thou such a one as takes as his god his own vain desire ?” [*Qur'an XLV. Jathiya 23*].

This taking of one's vain desire as one's god makes a man into a devil incarnate. His deeds turn wicked and he becomes the scourge of humanity.

“If thou wert to join gods with God, truly fruitless will be thy work in life, and thou wilt surely be in the ranks of those who lose all spiritual good.” [*Qur'an XXXIX. Zumar 65*].

“Those who reject God and hinder men from the Path of God, their deeds will God render astray from their mark.”

[*Qur'an XLVII. Muhammad 1*].

“But those who reject God, for them is destruction, and God will render their deeds astray from

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their mark. That is because they hate the Revelation of God ; so He has made their deeds fruitless." [*Qur'an XLVII. Muhammad 8-9*].

And for this reason God has made their deeds wicked and evil :

"Those who reject God, hinder men from the Path of God, and resist the Apostle, after Guidance has been clearly shown to them, will not injure God in the least, but He will make their deeds of no effect." [*Qur'an XLVII. Muhammad 32*].

For different occasions the etiquette is different. Proper etiquette, in the presence of one's elders, is to sit silent, to refrain from cutting them short in their talk and to show respectful obedience to them. For instance, if the teachers or students of a college shout and brawl or roar with laughter in the presence of their principal, it would be disrespectful to him. Similarly, if the Holy Prophet's Companions had talked at the pitch of their breath in his presence it would have been irreverent and disrespectful to his sacred dignity ; and the ready obedience and reverential submission which the sacred awe of the Holy Prophet produced in them would have disappeared.

"O ye who believe ! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not."

[*Qur'an XLIX. Hujurat 2*].

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“O ye who believe ! Obey God and obey the Apostle, and make not vain your deeds.”

[*Qur'an XLVII. Muhammad 33*].

Question : There are many verses in the Qur'an which say that certain people will be completely deprived of rewards in the Hereafter. Does it not clearly mean that their righteous deeds will be wasted ?

Answer : Those people who do not do a single thing in this life to stand them in good stead in the Hereafter, and do not walk a pace even on the Path of God, cannot hope for a reward on the Last Day ? During the British rule in this country there were many people whose life's work was to flatter and give dinners and feasts to their British masters and to report against national leaders. They did all this with the object of getting titles, grants of land, high posts and false worldly honour. They achieved this object in full. What did they do for God ? Did they establish any orphanage, hospital or school ? Did they give any financial aid for the campaign for independence ? What did they do Here for which they should be rewarded in the Hereafter ? There have been innumerable people in every age whose main concern was to play a good knife and fork, to amass wealth and to lust after the desires of flesh. Their number is legion nowadays also. This is God's judgment for them :

“To any that desires the tilth of the Hereafter,

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We give increase in his tilth ; and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter.”

[*Qur'an XLII. Shura 20*].

The biggest hurdle in the way of unity of mankind is the distorted conception of religion. The followers of different religions thirst for one another's blood simply because a Hindu does not accept the religion of Jesus or Moses. We have never said a word or taken a single step to bridge over the gulf of religious differences. On the other hand, we have done everything to fan the flames of this dissension. We have written numberless books in denunciation and rejection of the faiths of others. Our mosques, temples and churches resound with our harangues disparaging other religions. But no man of God has ever thought of looking for concord and agreement in the Law of God which was sent down through different Apostles at different times in different languages. None has ever endeavoured to help the nations crushed under virulent bigotry and malvolence to retrace their steps to the highway of love, unity and human amity.

I hope that man's future is bright. Man, who has probed the deepest secrets of Nature and conquered it, who has pierced the mountains, who has made the stormy seas his bond slaves and who has discovered the harmony and order that lies in apparent

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disorder, will, one day, discern that world of Unity and Love in the superficial religious differences. Without that the cavalcade of humanity will not be able to reach its destination of glory and perfection.

The way to that glorious height, as shown in the Qur'an, has been explained in the foregoing pages. We should proclaim that :

1. Religion in every age was one and the same.
2. God sent His Apostles to every nation.
3. Discrimination between the Apostles is unrighteous.
4. The deeds of none are wasted.

If the Foreign Ministers of the Muslim States pronounce this great foreign policy of the Qur'an in the East and the West, I am sure every individual and nation will give full attention to this singular proclamation in this world of bigotry and malvolence. The hatred and antipathy of America, Russia and Bharat for us will be transformed into love and goodwill; and most of our political and economic problems will be solved.

چند پروئے خود کشی جلوہ صبح و شام را
چہرہ کشا! تمام کن جلوہ نیا تمام را
(اقبال)

“O, that are hidden behind the radiance of sunrise and sunset, unveil your face and give me the full radiance of your sight.” [Iqbal].

Chapter III

THE HOLY SCRIPTURES

AT THE present time there are scores of religions in the world, but only four of them, *viz.*, Islam, Christianity, Hinduism and Buddhism have millions of adherents. In this chapter we shall discuss their Apostles and Scriptures.

An adherent of every faith believes that only his religion is true, and all others are false, and their adherents are liars, infidels and heathens and must be sent to Hell. To lose sight of one's own Himalayan defects and make mountains of the mole-hills of the others is due to an inherent pervertedness of human nature. To consider one's own looks, dress, customs, places of worship and beliefs to be the best and one's own son as the most beautiful child is an incurable deformity of the human brain. This twisted and deformed mentality hardens the heart and alienates man from man. The massacre of one million Muslims in the East Punjab, bloodshed of innocent Arabs in Palestine, inhuman atrocities on Muslims in Noakhali and Jammu, and frequent communal riots in Bharat are the sordid result of this twisted mentality. If a 'Brahmin' were today given absolute power in

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the universe, he would drive to starvation, first of all, Muslims, and then all the people of other religions. He would forbid the rains to fall on their fields. He would poison all their wells and spoil all their fruits with worms. He would deprive them of their hearing, sight and even life. If a 'Mullah' were given these supreme powers, he would hang all others by their feet in Hell. But God be praised that He is neither a 'Brahmin,' nor a 'Mullah,' nor a 'Padre.' He is the Lord God of all the universes, and He holds the scales evenly. All benefit from His blessed favours. His beneficence is showered on all equitably. In His scales of justice, beards, cloaks, Hindu religious threads, Hindu hair tails, Hindu sheets, name, race, colour, relationships, inhuman prejudices and religious, *i.e.*, virulent and bigoted, mentalities are not weighed. God weighs man's deeds only, and the wicked and unrighteous are punished with Hell, and the righteous and good are rewarded with Heaven in the Hereafter ; and with knowledge, wealth, power, life and kingdom of the world whether they are Hindus, Muslims or Jews. O Muslims, if you have eyes to see, look how all others are blessed by God with these rewards. You may console yourself with childish notions that these worldly rewards are transitory ; that this world is like a prison-house for Muslims and Heaven for the infidels ; and that in the Hereafter all blessings are reserved for you. But the Qur'an ridicules these

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baseless hopes, and says that you are not the only victims of this folly, there are many others :

“And they say : ‘None shall enter Paradise, unless he be a Jew or a Christian.’ Those are their vain desires. Say : ‘Produce your proof if ye are truthful.’ ” [*Qur’an II. Baqara III*].

The Jews and the Christians were not the only victims of this folly. As the Qur’an says, every foolish nation suffers from it.

“The Jews say : ‘The Christians have naught to stand upon’ ; and the Christians say : ‘The Jews have naught to stand upon.’ Yet they profess to study the same Book. Like unto their word is what those say who know not.”

[*Qur’an II. Baqara 113*].

Is there any person who can refute this fact or be prepared to reform himself after being convinced of his own folly ? There is none, absolutely none !

Our elders used to say that Islam is an easy way of life to follow. Undoubtedly it is a simple and easy religion as regard one’s deeds. But it presents insurmountable difficulties where beliefs are concerned. To make Maulana Syed Hafiz Haji Abu Sabur Suhrawardy accept Geeta as a truly Divine Book is as difficult as to make Tara Singh recite the ‘Kalima’ of Islam. To reach the absolute Truth, one has to give up his life-long prejudices and preferences. Who can make such a great sacrifice as

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to give up the influences and impressions received from one's parents, the 'Mullah,' society, religious guides and environments ; and accept new conceptions. Those conceptions and beliefs are dearer to one than one's parents, house, relatives, friends, etc., which are formed in one's cradle and are developed to full growth in a particular environment. These conceptions become loving memories of our ancestors and their support by our parents and their sanction by our religious guides sanctify them, and they become our unshakable beliefs. Kamla Devi said to her son, "Sonny, Muslims are unclean. If you touch one, you must at once take a bath to purify yourself and also change your clothes." Dutiful and obedient Raj Kumar heard this directive. His father repeated it, and the chief Pundit Shri Jai Narain Shastri emphasizing it said, "A Muslim's touch pollutes food, water, body and soul even." Raj Kumar met his friends, went into the streets and bazaars, and entered his school and temple. Everywhere he heard the same thing. So Raj Kumar's mentality became twisted, and his heart and understanding were buried under layer on layer of prejudices. Every word of this type at first creates a slight impression and at last it crystallizes into a permanent prejudice. Then it can be removed neither by the two hundred years old liberal education by the British, nor by nine hundred years of Muslim rule.

So you see how formidable and stubborn my

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task is, that I am inviting this prejudice-infected, superstitious, obscene, nonsensical and Pundit and Mullah-ridden world to have faith in one another's Prophets and Scriptures for the establishment of Peace. Come, let us accept truth and light as they are. It is certain that my appeal will be lost like a cry in the wilderness of the sounds of temple crouches and church bells today. But I have sanguine hopes about the future. The religion of the enlightened man of the future will undoubtedly be the same as was brought to this world for the last time by our Holy Prophet thirteen centuries ago ; and the good fortune of showing the brighter sides of which falls to my share today.

The Holy Bible : It comprises the Old and the New Testaments. The former contains thirty-nine and the latter twenty-seven Scriptures of different Apostles. In those times Revelations were preserved by the method of collecting all the sayings and deeds of an Apostle together in a Book. This book used to be a kind of biography of an Apostle, in which everything connected with him, from his birth to his death, was recorded. The scribe generally used to be a disciple of the Apostle. Undoubtedly the scribes were completely devoted in their love for and faith in their Apostles and recorded facts with every care, but they were after all human beings. It is therefore possible that they might have made some error, or

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recorded some incident wrongly or written something which was not factual.

The objections which Muslim scholars have made against these Scriptures are briefly as follows :

First : These Books contain the words and sayings of the biographers or scribes as well.

Second : Very obscene things are attributed to some of the Apostles. For instance, it is recorded about Prophet David that he "sent for Uriah's wife," "lay with her" and "she conceived" (*2 Samuel XI-4 & 5*) ; that the daughters of Lot made their father drunk with wine and lay with him and 'thus were both the daughters of Lot with child by their father' (*Genesis XIX-33 to 36*) ; and that Judah committed adultery with his own daughter-in-law, Tamar (*Genesis XXXVIII-18*). There are some other incidents of the same kind in these Scriptures.

Third : There are alterations of words in these Scriptures and they are not in their original text.

The answer to the first objection is that in those early times, this was the only method of preserving the Scriptures. The sayings and deeds of Apostles were put together. The sayings were Revelations and the record of deeds was human. There was no other way except of putting them together. The Old Testament was revealed in 1513 B.C. Thousands of Apostles were sent down after Moses even. If God had diapproved of this method, He would certainly

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have sent a directive through some later Apostle signifying His depreciation of the custom of putting the sayings and deeds together. God would have forbidden this method. But no directive to this effect is found in any Scripture. Even the Scriptures of later Apostles were preserved in the same way. The same method was adopted in the case of an Indian Apostle, Krishna's Geeta, in which at first the battle between the two armies at Kurukshetra is described, then Arjun's dilemma is portrayed and in the end Krishna's Sermon is recorded.

The Qur'an is the only Book which does not contain the word of man. Every word of it is the Revealed Word of God. Therefore our conception of Scriptures is that they must be absolutely free from the word of man. When we look at other Scriptures with this conception in our mind, we feel astounded at them, as well as doubtful of their Divine origin and authenticity. We do not understand why the compilers of those Scriptures should put their own words in them. As thousands of Apostles were sent down to Beni Israel after Moses and none objected to this method of compilation, we should refrain from doing it.

The second objection is very serious indeed. In regard to this, the scholars of Christianity generally say that because the Apostles were human beings they could be guilty of sinful deeds and that they were.

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But in our religious books, though not in the Qur'an, it is written that Prophets are pure and absolutely free from sin. The Qur'an, however, tells us that although we as human beings regard the disobedience of Adam as an ordinary matter, but in the eyes of God Adam was as guilty as his tempter, Satan. Both were awarded similar punishment. Adam was expelled from Paradise and Satan from Heaven. The disobedience of both is termed as sin. God says about Satan that he rebelled and was arrogant. Satan said to God that He had thrown him out of the Way, *i.e.*, put him in the wrong. About Adam it was said that he rebelled against his God, *i.e.*, ate the Forbidden Fruit, and was thrown out.

Adam and Satan both disobeyed God, and were 'thrown out of the Way.' The difference lay in continued arrogance of Satan and immediate repentance of Adam, and God's Mercy on him.

Satan tempts man to commit sins. We admit that the status of Apostles is too high for Satan, but it is not impossible for him to succeed in tempting them. Who was the tempter of Adam ?

"Then did Satan make them (Adam and Eve) slip from the Garden and get them out of the state of felicity." [*Qur'an II. Baqara 36*].

Who was responsible for the suffering of Apostle Jonah ? Jonah was swallowed by a whale or fish for his wrath against God, but in the depth of darkness,

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he cried to God and confessed his weakness.

“But he (Jonah) cried through the depths of darkness, ‘There is no God but Thou : Glory to Thee : I was indeed wrong.’ ”

[*Qur’an XXI. Anbiya 87*].

And at whose tempting did Moses murder a man ?

Listen what Moses says :

“And Moses struck him with his fist and made an end of him. He said : ‘This is a work of Evil (Satan) for he is an enemy that manifestly misleads.’ He prayed : ‘O my Lord ! I have indeed wronged my soul ! Do Thou then forgive me !’ So God forgave him ; for He is the Oft-Forgiving, Most Merciful.”

[*Qur’an XXVIII. Qasas 15-16*].

If Satan can make Adam and Moses commit sin and murder, he can tempt David also to sin. If the sins of Adam and Moses can be forgiven, God, who is Oft-Forgiving and Most Merciful, can forgive David also. He is not really rebellious to God, who happens to commit a sin or two in his life, but the really rebellious is one who sins and is arrogant also afterwards, like Satan. After a sinful act, the sense of the wrong one does thereby to his own soul, and repentance for it, falls to the share of His chosen slaves. God has many times put His true slaves to the test of such suffering to see how deep is their sense of sorrow and repentance. The sin and suffering of David was of this nature.

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The incident of David's sin is hinted at in the Qur'an also. But let us study it first in the words of the Bible. It is related in 2 Samuel XI, and is briefly this :

(V. 2) "And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house : and from the roof he saw a woman washing herself ; and the woman *was* very beautiful to look upon."

(V. 4) "And David sent messengers, and took her ; and she came in unto him, and he lay with her ; for she was purified from her uncleanness : and she returned unto her house."

(V. 5) "And the woman conceived, and sent and told David, and said, *I am* with child."

After that David so arranged that the husband of that woman, Uriah the Hittite, was killed in battle.

(V. 14) "And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah."

(V. 15) "And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die."

(V. 17) "And the men of the city went out, and fought with Joab : and there fell *some* of the people of the servants of David ; and Uriah the Hittite died also."

(V. 26) "And when the wife of Uriah heard that

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Uriah her husband was dead, she mourned for her husband.”

(V. 27) “And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.”

Further in Chapter XII of 2 Samuel :

(V. 1) “And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city ; the one rich, and the other poor.”

(V. 2) “The rich *man* had exceeding many flocks and herds :”

(V. 3) “But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up : and it grew up together with him, and with his children....”

(V. 4) “And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him ; but took the poor man’s lambs, and dressed it for the man that was come to him.”

(V. 5) “And David’s anger was greatly kindled against the man ; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die :”

(V. 7) “And Nathan said to David, *Thou art* the man....”

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(V. 9) "Wherefore hast thou despised the commandment of the LORD, to do evil in his sight ? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon."

David then had the sense of the wrong he had done to himself and in repentance therefore he fasted and lay all night upon the earth.

(V. 13) "And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin ; thou shalt not die."

This incident of David's life is mentioned in the Qur'an in these words :

"Has the story of the Disputants reached thee ? Behold, they climbed over the wall of the private chamber ; when they entered the presence of David, and he was terrified of them, they said : 'Fear not : we are two Disputants, one of whom has wronged the other : decide now between us with truth, and treat us not with injustice, but guide us to the even Path. This man is my brother : he has nine and ninety ewes, and I have but one : Yet he says, "Commit her to my care," and is moreover harsh to me in speech.' (David) said : 'He has undoubtedly wrongd thee in demanding thy (single) ewe to be added to his (flock of) ewes' : truly many are the Partners (in business) who wrong each

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other : not so do those who believe and work deeds or righteousness, and how few are they? And David gathered that We had tried him : he asked forgiveness of his Lord, fell down, bowing in prostration, and turned to God in repentance.”

[*Qur'an XXXVIII. Sad 21-24*].

These two accounts agree in two things. Firstly, the simile of the herds of ewe sheep, and secondly the sense of sin. But the nature of the sin is not mentioned in the Qur'an. It is possible that the account given in the Qur'an has the story in the Bible as its background ; or the desire of getting Uriah's wife might have sprung in David's heart and God might have stopped him from his designs by sending these two men to him. In any case the scholars of Islam and Christianity find it difficult to explain.

The Christians are bound by their Faith to accept the Bible without questions. The Muslims have also to do the same. It is enjoined upon them to believe in all the earlier Scriptures. Not only that, but the Qur'an is to confirm and guard the word of God :

“To thee We sent the Scripture, in truth, confirming the Scripture that came before it, and guarding it in safety.” [*Qur'an V. Ma'ida 48*].

The Qur'an says that all the earlier Scriptures were one Book or one Scripture.

Therefore a twofold responsibility rests on our shoulders as Muslims. Firstly, we must believe in all

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the Scriptures and secondly defend them against attacks of all sorts. Where we may not be able to defend, due to lack of information, as in the case of accounts of David and Lot, we should keep a respectful silence.

I am of the view that the Holy Bible contains some Books of Pure History, such as Genesis, Samuel, Chronicles and Kings, etc. From first to last it is nowhere written therein that they are the Word of God. Undoubtely, in some places, God speaks to one Apostle or the other directly, but these are so few that if they were collected they would probably cover one page only. The story of David is given in 2 Samuel, and of Lot and Judah in Genesis. We, Muslims, cannot even imagine that an Apostle, who had ninety-nine wives of his own, can be so overpowered by his lust as to commit adultery with the wife of a neighbour, and then to possess her, have her husband killed ; or that the daughters of an Apostle can lie in sin with their own father. I have never seen or heard of a daughter who can even imagine lying with her father in sin. The kinship between father and daughter is such that even the most uncouth and savage daughter cannot have this monstrous and unnatural desire.

As all these stories are given in the Historical Sections of the Bible, they are probably a product of man's pen. Therefore we, Muslims, are not bound

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to believe in them. The Qur'anic view in this regard is clear. We are ordered to believe in those parts of the Bible which contain the revealed Word of God :

“But say : ‘We believe in the Revelation which has come down to us and in that which comes down to you.’ [Qur'an XXIX. ‘Ankabut 46].

It should be borne in mind that such stories cannot be called anagrams in the Text. I have a profound belief that there has been no anagram or deliberate interposing of words in the Bible. The stories under discussion came from the pen of the compilers, and I honestly think they were human beings. My Christian brethren honestly believe that they are the word of God. This difference of opinion has nothing to do with anagram. Anagram is deliberate interposing of words in the original text in order to change the meaning. I am of the opinion that the Bible has not met with such accident. We shall discuss this point in detail later on.

The Old Testament.—History does not tell us as to how many Books were originally included in the Old Testament, and what happened to them. At present there are thirty-nine Scriptures in the Old Testament. But in them there are references of such Books as do not exist in the Bible at present :

<i>Name of the Lost Book</i>	<i>Reference in the Bible</i>
1. Covenant with Moses	Exodus 25—V. 7.

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2. Book of the Wars of the Lord	Numbers	21—V. 14.
3. Book of Jasher	{ 2 Samuel	1—V. 18.
	{ Joshua	— V. 18.
4. Book of Jehu son of Hanani	2 Chronicles	20—V. 34.
5. Book of Shemaiah	2 Chronicles	12—V. 15.
6. Prophecy of Ahijah	2 Chronicles	9—V. 29.
7. Book of Nathan	2 Chronicles	9—V. 29.
8. Visions of Iddo the Seer	2 Chronicles	9—V. 29.
9. Book of Acts of Solomon	1 Kings	11—V. 41.
10. Book of Isaiah son of Amoz	2 Chronicles	26—V. 22.
11. Visions of Isaiah	2 Chronicles	32—V. 32.
12. Book of Samuel the Seer	1 Chronicles	29—V. 29.
13. Hundred and Five Songs of Solomon	1 Kings	4—V. 32.
14. Solomon's Book of Plants and Animals	1 Kings	4—V. 33.
15. Three Thousand Proverbs of Solomon	1 Kings	4—V. 32.
*16. Book of Gad the Seer	1 Chronicles	29—V. 29.

*It is said that the 2 Books of Samuel were written by Prophets Nathan and Gad together. See *Equipped For Every Good Work*, page 263, printed in New York.

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17. Lamentations of

Jeremiah

2 Chronicles 35—V. 25.

The research conducted by some Christian scholars like Humphred and Greizastem has revealed that, besides the above seventeen Books, there were another thirty-eight Scriptures—for instance, *Hanuk*, *Book of Visions of Abraham*, *Book of Law of Moses*, *Book of Sermons*, *Habakkuk* and *Book of Ezekiel*—which have either been lost, or been omitted from the collection for not considering them genuine. The history of the world tells us that the people of every creed have, at times, become involved in theological controversies, and been divided into sects. Every nation has made up sayings, traditions and ‘hadith’ in its own support and ascribed them to Prophets. The Jews and Christians were busy with such things for many centuries, and they made up so many counterfeit Scriptures [Sermons 12/12] that at one time the number of Bibles* rose to one hundred and fifty-eight. The Jewish Scriptures similarly suffered. Probably this fact is hinted at in this verse of the Qur’an :

“Then woe to those who write the Book with their own hands. And then say : ‘This is from God.’” [*Qur’an II. Baqara 79*].

*For detailed discussion of this point, see—

(1) *Introduction to Bible* by Heron, printed in London 1825.

(2) *Theses* of George Sale, printed in London 1861.

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But we, Muslims, excel other people in this art. The Jews and Christians made up, at the most, four thousand counterfeit sayings. But we have made up one million and four hundred thousand* Traditions or 'Ahadith' and attributed them to our Holy Prophet. They have made the authenticity and genuineness questionable by saying that certain verses existed in the Qur'an but are not found therein now (*Sahih Bukhari*); a certain verse was revealed in words which have now been changed (*Bukhari*); and some verses have been abolished (*Sihah-i-Sitta*).

I was saying that there are, at present, thirty-nine Scriptures in the Old Testament. They were not revealed all at one time. The period of their revelation extended from 15th century B.C. to 422 B.C. Many Prophets came and departed leaving their Scriptures behind. Very rarely a copy of some Scripture was retained. It was the age of Prophets. According to these Scriptures, hundreds of Prophets lived in the same period at the same time. When there is such an abundance of Prophets, who cares for the preservation of Revelations. A large number of Scriptures was positively lost, some due to the carelessness of the Jews and some in the ravages of the invaders. When, in 604 B.C., Bakht Nasr, the king of Babylon, attacked the Jews, he burnt their Books

*For full details see my book *Do Islam* in Urdu, published by Kitab Manzil, Lahore (Pakistan).

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to ashes, but the number of these cannot be ascertained. Only this is known that Prophet Ezra had the Old Testament in 460 B.C. Prophet Nehemiah is considered to have lived in 443 B.C. He writes in his Book :

(V. 1) "And all the people gathered themselves together as one man into the street that *was* before the water gate ; and they spoke unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel."

(V. 2) "And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month."

(V. 3) "And he read therein before the street that *was* before the water gate from the morning until midday, before the men, and the women, and those that could understand ; and the ears of all the people *were attentive* unto the book of the law." [*Nehemiah VIII. 1 to 3*].

If the view of the objectors were accepted that all the copies of the Old Testament were destroyed in the war with Bakht Nasr, wherefrom did Ezra get his copy in 460 B.C ?

The fact is that Moses had ordered all the kings of Israel to keep a copy of the Old Testament [*Deuteronomy XVII. 18-19*]. It is obvious that the kings of Israel had numerous copies prepared.

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(According to Ibn Hazm, Caliph 'Omar had one hundred thousand copies of the Qur'an prepared in the ten years of his reign.) The Kahans, Priests and theologians, and the nobles and lords must have had copies of the Old Testament. Therefore the view that during the long period of 900 years from the time of Moses (1513 B.C) to that of Bakht Nasr (600 B.C) only one copy, which was preserved in Jerusalem, was prepared, and that when it was destroyed, the Old Testament disappeared from the face of the Earth, is baseless and totally wrong. If Caliph 'Omar could have one hundred thousand copies of the Qur'an prepared in ten years, how many millions of copies of the Old Testament, which is much smaller in volume than the Qur'an, must have been made in nine hundred years. There must have been some among the kings of Israel who, like Caliph 'Omar, out of their love of God and for the guidance of mankind, must have got many copies of the Holy Book prepared and preserved. Among these kings there were Holy Prophets like David and Solomon. Did they not have a single copy of the Scriptures prepared for their vast empires extending from China to Morocco? They must have got them (copies of the Scripture) in thousands. How did these thousands of copies disappear all at once after the invasion of Bakht Nasr. Reason and logic tell us that a large number must have escaped destruction. Out of these

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one copy reached Ezra, as mentioned in Deuteronomy above.

There are many other accounts of the destruction of Old Testament. They are in connection with the following invasions :

1. *170 B.C.* Attack on Jerusalem by the king of Antioch.

2. *70 A.D.* Attack on Jerusalem by the Roman Prince Titus.

3. *135 A.D.* General massacre of the Jews in Jerusalem by Roman Emperor Hadrian.

4. *400 A.D.* Attack on Jews by barbaric tribes from the North and massacre and destruction of Jews.

5. *613 A.D.* Attack on Jerusalem by Khusro Parvez, king of Iran, and destruction of places of worship.

The objectors hold the view that in these attacks, copies of Old Testament were traced down and burnt. But this cannot mean that every copy was destroyed and every Jew was killed. It is impossible that every individual of a people is killed in any invasion, however ferocious and barbaric it may be. At such times those are destroyed who are so placed that they fall into the jaws of death or cannot run away due to sickness, old age or weakness. There are always many ways of escape. One can put on disguise, hide in caves, fly into dense forests or take shelter in a des-

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troyed house. The attacking soldiers cannot be omnipresent or omniscient that they should be present everywhere and see every secret hiding place. Many hundred thousand Jews must have survived these attacks, and they must have possessed copies of the Old Testament also. I have already stated that Bakht Nasr's attack on Jews was successful in every respect and the most ravaging and destructive of all other invasions. Bakht Nasr had set fire to places of worship and Scriptures and captured and carried off every living Jew. Apparently every copy of the Old Testament must have been destroyed in this attack. But the Book of Nehemiah tells us that when the Jews returned after the expiry of their imprisonment, they fell prostrate before the Lord, admitted that Bakht Nasr's attack was a punishment for their sins, begged the Lord's forgiveness and pledged themselves to be righteous in future.

“They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes.” [*Nehemiah X. 29*].

This pledge was taken by them before Prophet Ezra. If the Law of Moses had been lost, these people would have complained that their Scripture had been destroyed and they had no Law to act upon. It

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appears that they had the Law of Moses even after these ravages.

It was a custom among the Jews that when any copy of the Holy Book became old and worn, they used to place it in a box or fold durable cloth round it as a mark of veneration and bury it. The torn leaves of the Holy Book and the pages which contained errors of writing were also treated in the same way. These Books were written on such durable rolls and parchments as would not be spoiled even if they remained buried under the earth for a long time. If it were admitted that Bakht Nasr had destroyed all the copies of the Holy Book, even then the Law of Moses could not have been effaced completely, because thousands of copies were lying buried all over the Holy Land. They could have been excavated and new copies prepared. It is possible that Prophet Ezra had dug his copy out of the earth.

Interpositions in the Bible.—The most serious objection against the Bible is that many changes and interpositions have been made in it. Verses of the Qur'an are cited in support of this contention. We shall consider them later. Let us first see what the verdict of history is on this point.

The distinctive quality of the Western people is their capacity for research and inquiry. One group is tracking mountains and valleys and subjecting each and every coloured stone and rock to an examination

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to trace out the history of its structure. Another is pursuing an inquiry into the origin of life in marshes, seeking life in plants, or studying the secrets of the elements. One group is telling man about life on the Mars and another is devoted completely to the service of the Holy Book. This group not only performs the duty of correct writing and explaining the Scripture but has its centres in every nook and corner of the world. These are the centres not only of missionary work but also for the collection of manuscript copies of the Holy Books. In 1947 this group obtained an extremely rare manuscript. It happened like this. A shepherd was grazing his herds on the shore of the Dead Sea, when one of his goats strayed from the flock. The shepherd chanced to reach a mountain cave in looking for his lost goat. He threw a stone into the cave and heard the sound of a utensil breaking. He ran away in fear and related this incident to some other person in his village. Thinking that there might be some treasure in the utensil both came to the cave and descended into it. There they found some huge jars containing rolls of paper. They carried these jars home and sold the rolls as waste paper. Some of these rolls were purchased by the American Mission. Now these are being studied and deciphered in the School of Oriental Research at Yale University. Some of the rolls fell into the hands of the scholars of Canaan and they sent them to the

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Roman Church. Some reached the Hebrew University of Jerusalem, and some occupy a place of distinction in the British Museum. Upto this time the value of a dozen rolls has been determined. All these are manuscripts of some Scriptures of the Age of Old Testament or Numbers in ancient Hebrew. One is the complete Book of Prophet Isaiah; another, explanation of the Book of Prophet Habakkuk and others are parts of Genesis, Deuteronomy, Leviticus, Judges, and Daniel.

After studying the shape and paint of these jars, the archaeological experts have come to the conclusion that they belong to Greek civilization of the second and third centuries B.C. It means that the rolls which have been found in these jars must also be of that Age. In this way the research scholars of Christianity have been able to get manuscripts of Scriptures which were written about 2300 years ago. When these rolls were compared with the existing Scriptures, especially with the 1000-years old seventeen hundred Hebrew manuscripts they were found to be identical, with the exception of a few errors in writing. Thus these rolls are proof positive of the fact that the existing Bible is the same as that of the second and third centuries B.C. In this period, 280 B.C., the scholars prepared the Greek translation of the Book of Numbers, Old Testament, which was called Septuagint. Three hundred manuscript copies of this are

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preserved in various libraries and churches. Thirty-three excerpts from this Book are included in the Sermons of Jesus Christ also. When the existing Bible was compared with this manuscript, they were found to tally with each other in every respect, with the exception of some minor clerical differences. They are indeed so identical that in the five Books of Moses there are only four instances of minor differences. It is, therefore, manifest that the Bible, as it exists today, is the same as that of the third century B.C.

Now turn over a few pages of history to 722 B.C. Here you find an account of Samaria and its people, the Samaritans. At that time Hoshea son of Elah ruled over ten tribes of Israel. When "he did that which was evil in the sight of the Lord," Shalmaneser king of Assyria conquered his kingdom and "carried Israel away into Assyria" and placed them in far-flung parts of his territory, "in Halah, and in Habor by the river of Gozen, and in the cities of the Medes" [*2 Kings XVII. 1 to 7*]. And he brought men from Babylon,* Cutah, Ava, Hamath, and Sepharvaim and placed them in the cities of Samaria. They were heathens and idol-worshipper, So the king of Assyria sent Jewish priests to teach

* Assyria was also called Assuria. It was a vast empire extending from the Indus river to Palestine and Syria to the east of the Mediterranean. Its capital was Ninevah. (*Bible Students Companion*, p. 78).

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them the Way of the Lord. These people became the followers of Moses. They were known as Samaritans because they lived in Samaria. In about 450 B.C.* they prepared a Hebrew version of the Book of Moses in Samaritan way of writing. A copy of it is preserved in Nablus, later Neapolis in Palestine. Nowadays when that manuscript was compared with the present Bible, no point of difference, except a few clerical ones, was found. From this, it is proved that the existing Bible is the same as that of which a manuscript was prepared by the Samaritans in 450 B.C. As the Samaritans were placed in Samaria in 722 B.C., they must have made a copy of the same Book of Moses which they had been using for the last three hundred years. It is impossible that the Bibles of 722 B.C., 623 B.C. and 450 B.C. were different and not the same in all cases. It is impossible to maintain faith in any book of religion, if it changes with the times. The Samaritans had a staunch and deep faith in the Bible, and they could not have this faith if it is not accepted as true that the Samaritans did not find a single change in the Bible from 722 B.C. to 450 B.C. It clearly means that the Samaritan Book of Moses is an unchallengeable proof of the fact of the correctness and authenticity of the Bible down to 722 B.C.

* 2 Kings XVII. 17-24.

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1513 B.C. was the year of the Revelation of the Old Testament. We regret that the period from 1513 B.C. to 722 B.C. is lost in the mists of antiquity and we know nothing about it. No manuscript of this period has been discovered so far. The Holy Book tells us that in every age various Prophets recalled Israel to the Law of Moses. The Old Scriptures such as Judges, Ruth, Samuel, and Kings convey this fact to us, which proves beyond the least shadow of doubt that the Law of Moses or the Old Testament remained in existence, in the times of all the Prophets. If it had been lost or damaged, this would have been mentioned somewhere in the thirty-nine Scriptures of the Old Testament. Every Prophet enjoined upon the people to follow the Law of Moses. None said that the Book of Moses had been lost or damaged by changes and anagrams, and should not be believed in.

As our Holy Prophet used to dictate to the scribes the verses of the Qur'an as they were revealed to him, so did Moses in having his Book put into writing.

“And the LORD said unto Moses, Write this for a memorial in a book.” [*Exodus XVII. 14*].

“And Moses came and told the people all the words of the LORD, and all the judgments : and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

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And Moses wrote all the words of the LORD.”

[*Exodus XXIV. 3 & 4*].

“And the LORD said unto Moses, Write thou these words : for after the tenor of these words I have made a covenant with thee and with Israel.”

[*Exodus XXXIV. 27*].

“And he was there with the LORD forty days and forty nights ; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.”

[*Exodus XXXIV. 28*].

These Ten Commandments were the preliminary directive given to Moses on the mountain of God (Toor) in the same way in which the Surah Iqra'a was revealed to our Holy Prophet in the cave of Hira. After that further orders of God were sent down to Moses till his death. Just as God has taken upon Himself the preservation of the Qur'an, so in 730 B.C. God said to Prophet Isaiah :

“The grass withereth, the flower fadeth : but the word of our God shall stand for ever.”

[*Isaiah XL. 8*].

Eight hundred years after that, Peter writes in his First Epistle General :

“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away : But the word of the Lord endureth for ever.” [*1 Peter I. 24-25*].

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No power on earth or in heaven can oppose the Will of God. Just as, in spite of the harmful efforts of our half-learned interpreters and commentators, the Qur'an is with us in entirety; in the same way the Word of God remained safe from the ravages of man. If God's promise for the safety of the Qur'an has stood for the last 1,300 years and shall stand till the Doomsday, why should it be supposed that His promise about the earlier Scriptures could not be fulfilled? Were the Jews so powerful as to nullify the Will of God? Was God so helpless that the Jews continued damaging His word and He could not harm them? Was His promise only an empty sound?

In those ancient times there were three ways of ensuring the safety of Scriptures.

First.—Either the Prophets themselves wrote their Scriptures as in the case of Torah, Joshua, Proverbs and Psalms; or their revelations and lives were written by later Prophets and Apostles, as in the case of Kings, Jeremiah, Chronicles, Ezra, and Samuel, which were written by Prophets Samuel, Nathan and Gad the Seer together.

“Now the acts of David the king, first and last, behold they *are* written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the Seer.”

[1 Chronicles XXIX. 29].

“Now the rest of the acts of Solomon, first and

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last, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite and in the visions of Iddo the seer, against Jeroboam the son of Nebat ?”

[*2 Chronicles IX. 29*].

The responsibility of collecting and compiling the Word of God was so important that it would have been extremely risky to entrust it to ordinary persons. Therefore in every age this duty was performed either by the Apostles themselves or by their chosen and trustworthy companions.

Second.—These theologians and scribes had framed complete and clear-cut laws for preparing copies of the Scriptures. The scribes ; were called ministers of testament. They were experts of Hebrew grammar, and pronunciation and intonation. There were two main schools of these scribes ; the one had its centre at Babylon and the other at Tiberias. They accused one another as infidels for ordinary differences in vowel sounds and ways of reading. They were so punctilious that they had even counted the number, a particular letter was used in the Scriptures. They say that the letter ‘A’ was used 22,377 times, and the letter ‘B’ 35,218 times in all the Scriptures, and so on. They prepared an indelible and permanent ink containing honey, soot and charcoal so that the writing may not be effaced. They used to write on the hides of clean and lawful animals only. Writing from

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memory was strictly prohibited. If more than one mistakes were made in any page, it was buried under the earth. When they were to write the name of God of Israel, the scribes used to bathe, perform ablution, wash their pen, offer prayer and then write the Name.

So you see how these people loved their Gospel and what care they took in making copies of it. The accuracy and meticulousness of these scribes and theologians was a guarantee for the safety and preservation of the Scriptures. We admit that, in spite of all these precautions, certain writing errors exist in old manuscripts but they are so few and so unimportant that any scholar of Hebrew can correct them after studying their context.

These manuscripts were free from writing errors till the prophethood of Jesus Christ. But in second century A.D. Hebrew became a 'dead language,' and its scholars rare. Secondly after the coming of Jesus Christ, the New Testament became the centre of attention, and the number of errors in manuscripts of the Old Testament increased. Though these errors caused changes in meaning here and there, yet even then the Word of God in the Old Testament 'endured' and remained a source of inspiration and enlightenment to the 'pure of heart.' These preservers of the Book of God are mentioned in the Qur'an also. But we shall take it up in detail later.

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Third.—There were big libraries in some places of worship, where these Books were preserved. These collections included commentaries, biographies of Apostles, and other books on religion.

“These very facts are mentioned in papyrus and codexes ; and in the writings and commentaries of Nehemiah. He established a library in which he collected Books of Apostles, Chronicles of Kings and Books of David.” [*II Book of Maccabees 2. 13*].

In view of this devotion of the divines and scholars of Israel, this meticulous care of the scribes, and this abundance of libraries and Apostles, we cannot even suppose that changes continued occurring in the Holy Book and these divines, scholars, theologians and Apostles remained idle spectators.

Other Evidence.—In 90 A.D., the Jews held a Council at Jamnia. Leading scholars and religious jurists attended it, and decided to open schools at various places. Of these the schools at Caeserea, Sepphonia, and Tiberias were very famous. In these institutions commentaries of Holy Books were prepared. In 200 A.D., Jude, a scholarly teacher of Tiberias, collected all the commentaries and traditions in one volume, called Mishna. Later, another collection named Gemara was prepared. In fourth century A.D., these two were combined in one volume called Talmud. In it there are thousands of excerpts from the Holy Books, and today when we compare

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them with the Bible, we find them identical.

Aquila's Translation of the Old Testament : Aquila was a Roman idol-worshipper. Towards the end of the first century A.D., he came to Jerusalem on government duty, under the orders of the Roman Emperor. On reaching there he became a Christian, but his way of life and habits continued to be those of an idol-worshipper. The Church admonished him, at which he gave up the Christian faith and became a zealous missionary of Judaism. At that time there was bitter enmity between the Jews and the Christians on account of the former's flat denial of Jesus Christ. The Christians took their stand on Septuagint's translation of the Old Testament which contained a prophecy about the coming of Jesus Christ, but the Jews opposed them by giving other interpretations. Aquila considered this prophecy to be an addition made by the Christians. So he decided to prepare a new translation of the Old Testament. It was a literal translation and was completed in 100 A.D. Today a comparison between this translation and the existing Bible reveals no difference whatsoever in meaning.

Origen's Translation : Origen was a Christian scholar. In 230 A.D., he prepared a translation of the Holy Book in which he made four columns on each page. In the first column, against the Hebrew text, he gave his own translation, in the second

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Septuaginta's, in the third that of Aquila, and then some other famous translations which were in common use. A study of all these translations sheds additional light on the fact that the text of the Old Testament remained the same in all the ages.

The Story of David. In the foregoing pages you have read the story of David and Uriah. You have also learnt how deep was the devotion of the Jews for the Old Testament. But who is there who does not have a blind faith and flaming love for his Holy Book and Prophet? There was an ordinary young man, Ilm-ud-Din by name, who used to loaf about in the streets of Lahore. In his short and stormy life he had frequently used obscene and filthy language for others and got paid in the same coin many times. But when Rajpal, a bigoted Hindu, uttered disparaging and insulting words for our Holy Prophet, it made Ilm-ud-Din's blood boil. He came breathing fire and fury and with one blow of his avenging hand put an end to Rajpal's and his own life. Such devotion to God and His Apostles is found in the followers of every creed and religion. If you wish to test the correctness of this view, just go to Bharat (India) today and say something disparaging about their Apostles, Ram Chandra or Krishna. You will not go far after this. The nearest pedlar or loafer will break your head.

In 1941 a 'Mullah' of Rangoon wrote and published

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a pamphlet disparaging Buddha and his teachings. As soon as it reached the hands of the followers of the Buddhist faith, a storm of hatred against Muslims broke all over Burma. In Rangoon the markets and shops belonging to Muslims were burnt down and destroyed. Thousands of them were ruthlessly cut to pieces by the infuriated Buddhists, and this blood-bath continued unabated for a month. One may say that the Chinese and Japanese are faithless, infidels, wicked and sinful ; but a word of disparagement against their Apostles or Scriptures will stir them to white-hot fury against you, and they will not let you live in your own homes even.

The Jews and Christians were also like that. They, too, were truly devoted to their Apostles and Scriptures. It is unbelievable that an individual or a group continued making alterations in the Scriptures, while the rest of the people not only remained idle spectators but also incorporated them in their own manuscripts. If these people had been guilty of alterations they would have first of all omitted the stories of David, Lot and Judah. The people of the Book have been zealous propagandists in every age and today also they have missions and centres of religious preaching in all parts of the world. These stories of the sins of David, Lot and Judah are the biggest hurdle in their way, as they can offer no satisfactory explanation or interpretation of them. The continued existence

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of these stories in their Scriptures is an irrefutable proof of the fact that the people of the Book never made any alterations.

Sadducees and Pharisees : A hundred years before Jesus Christ two Jewish sects, the Sadducees and the Pharisees, were deeply involved in a bitter controversy. The Sadducees said, "There is no resurrection," [*St. Mark XII. 18*]. There were some other differences which had widened to the extent of a civil war, and the battlefields of Canaan were saturated with their blood. Both the sects based their creed on the Bible. If they could have made any alterations in the Holy Book, they would have excluded all the verses relating to Resurrection from it, or some other sect would have made additions to it. But neither was done because neither sect held the other guilty of interpositions or alterations in the Bible.

Jesus Christ had used strong words against the Jewish theologians and scholars. He had called them 'hypocrites, blind guides, children of hell, fools and blind, full of hypocrisy and iniquity, cruel, faithless, unclean, serpents, vipers, whited sepulchres,' etc., [*St. Matthew XXIII. 13-36*], but even he never accused them of interpositions in the Bible. In the same way the Apostles of Jesus Christ had charged the Jews with many sinful acts, the most important of which was that the Jews had crucified Jesus. There was bitter enmity between the Christians and the

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Jews due to the above, and they denounced and branded one another with bitter reproach. They committed murder and carnage even. But they never accused one another of alterations in the Bible.

Jesus Christ's Testimony of the Old Testament : Jesus Christ was deeply annoyed with the Jews for their intrigues and wicked deeds. He had called them hypocrites, unclean, faithless, serpents and vipers but never said a word against their Holy Books. On one occasion he said about the earlier Scriptures :

“Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

[*St. Matthew V. 17, 18*].

Aren't these holy words of Jesus Christ proof positive of the fact that till his time all the earlier Scriptures existed in their original form and no alteration or interposition had been made in them ?

If the Jews, who were cursed by Jesus Christ and who crucified him, had been guilty of alterations in the Bible, they would not have escaped his tongue of Truth. He branded them as children of hell, of no faith, serpents and vipers. If they had been guilty of interpositions, Jesus Christ would undoubtedly not have hesitated or felt afraid of denouncing them as such also. Jesus Christ was a Prophet of God, and on

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Prophet has ever felt afraid of any man. Therefore we must accept the fact that till the time of Christ no change whatsoever had been made in the Bible.

The Gospels of the New Testament : The Divine Message of Jesus Christ is not found all in one Book, but is spread over four Gospels. Some of his sermons are found in all the four, and some in three, two or one only. If we leave out the repetitions and life of Jesus Christ, all his sermons can be collected in one volume of about a hundred and fifty pages. The questions arise : Why all the Divine Message of Jesus Christ is not contained in one volume ; why the four Gospels do not have the same details ; and why all the details of the Gospel of St. Matthew are not given in others ? The answer is that the saints who collected these Scriptures put only those matters in their Gospels which they had either heard personally or from thoroughly dependable and trustworthy narrators. It is possible that St. Matthew was present at the time of Christ's sermon on the Mount and St. John was not. St. John might not have been able to get the text of the sermon through trustworthy means, and therefore he left it out of his Gospel. The other matters were treated in a similar manner. The saints who compiled the Gospels had a deep devotion to Jesus Christ, and were very punctilious and careful in what they wrote. Therefore they mentioned only those things which they had either personally seen

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and heard, or those which had been conveyed to them by those whose honesty and trustworthiness was unquestionable. The compilers of the Gospel were four—St. Matthew, St. Mark, St. Luke and St. John.

St. Matthew : His Hebrew name was Levi son of Alphaeus of Galilee. He was appointed by the Roman Government to collect custom duties on the coast of Galilee. When Jesus Christ reached the custom post, he saw Levi and took him along :

“And as he passed by, he saw Levi the *son* of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.” [*St. Mark II. 14 and St. Luke V. 27, 28*].

Levi or St. Matthew thus became one of his first disciples, and he lived with Jesus Christ and his constant companion till his crucifixion in 33 A.D. He heard his sermons and saw all the events of his life. He compiled the Gospel in four years, and according to some eight years, after the passing away of Jesus Christ, at the time when he was preaching Christ's message in Abyssinia. *St. Matthew* wrote the Gospel in Hebrew in 37 A.D. and it was translated into Greek in 61 A.D.

St. Mark : He was the son of a righteous lady of Jerusalem, Mary by name, and nephew of Joseph Barnabas, the famous disciple of Jesus Christ. He did not have the good fortune of living in the company of Christ but the Christian scholars of the New Testa-

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ment hold that he did see him.

“And there followed him a certain young man, having a linen cloth cast about *his naked body* ; and the young men laid hold on him : and he left the linen cloth, and fled from them naked.”

[*St. Mark XIV. 51, 52*].

This young man was probably St. Mark himself. St. Mark was deeply devoted to Jesus Christ's chief disciple and companion St. Peter who calls him his son in his Epistle General :

“.....saluteth you ; and *so doth Marcus my son.*”

[*1 Peter V. 13*].

After the angel had effected Peter's escape from the prison, “he came to the house of Mary the mother of John, whose surname was Mark ; where many were gathered together praying.” [*The Acts XII. 12*].

“The church that is at Babylon.”

[*1 Peter V. 13*].

St. Mark wrote in his Gospel whatever he heard from Peter. His Gospel is, in fact, the mirror in which all that Peter had seen and observed is reflected. St. Mark, accompanied by Barnabas, Paul and Peter, went about in different countries preaching the Message of Christ, for about twenty years. He compiled his Gospel at last in Asia Minor between 61 and 65 A.D. Its purpose was to carry the Message to the Romans.

St. Luke : He was a physician of Antioch and a

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disciple of Paul the Apostle. Paul was a Jew born in Tarsus, and a Roman noble. He persecuted and tortured the Christians most mercilessly. Two years after the crucifixion of Jesus Christ, *i.e.*, in 35 A.D., Paul went to Damascus to capture Christians from there for torture and persecution. On the way the 'light of God' descended upon him and he was redeemed. He was led into Damascus as he had gone blind on account of the glory of God that had descended upon him. In Damascus, God restored his sight and he was baptized as a Christian [*The Acts XXII*]. Paul then devoted himself to the service and propagation of the Christian faith. After some time he was blessed as an Apostle. He did missionary work in Arabia, Syria and Tarsus, and at last fell a martyr to the fiendship sword of the Roman Emperor Nero. A detailed account of Paul's life, his piety, his sufferings and his courageous acts, is given in the Acts of the Apostles. St. Luke was a disciple and friend of Paul. It is possible that Paul had the Gospel of St. Matthew with him, and he might have written some excerpts from it for his missionary work and obtained other details from other sources. However, it is an admitted fact that neither Paul nor Luke ever met Jesus Christ. The sources of Luke's Gospel are not known for certain. The scholars of the Gospel are of the view that Paul dictated the Gospel on the basis of his Revelations.

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This Gospel may have been written with the help of Revelations, or taken from the Gospel of St. Matthew or compiled from the information given by the disciples and companions of Jesus Christ. It was completed in 61 A.D. At that time almost all the disciples and apostles of Jesus Christ were living and there was no room for any error.

St. John : At the time of the birth of Jesus Christ, there were two men bearing the name John or Yahya. One was the son of Prophet Zacharias about whose birth the Qur'an says :

“O Zakariya ! We give thee good news of a son : his name shall be Yahya.”

[*Qur'an XIX. Maryam 7*].

This was John the Baptist about whom St. Luke says :

“But the angel said unto him, Fear not, Zacharias : for thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.” [*St. Luke I. 13*].

He was born six months before Jesus Christ. He used to wear a dress of camel hair, and recall the people of Palestine to the Way of God. The second was John, son of Zebedee and brother of James of Galilee [*St. Matthew X. 2*]. He was a great scholar of the Holy Book and waited for the birth of Jesus Christ. Holy Jesus loved him much.

“Now there was leaning on Jesus' bosom one

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of his disciples (John), whom Jesus loved.”

[*St. John XIII. 23*].

He was the only apostle who was present at the crucifixion of Jesus Christ. Jesus Christ said his last words to him enjoining upon him to look after his Holy Mother after his crucifixion. After that St. John, accompanied first by Peter and then by other apostles continued preaching the Faith. He was exiled to an island in the Mediterranean Sea. On return from exile, St. John compiled his Gospel at Ephesus, a city in Asia Minor. He died at the age of one hundred years in 100 A.D. It is generally believed that he completed his Gospel in 98 A.D.

These four Gospels contain the life and message of Jesus Christ. Out of the four compilers of the Gospels two were those holy disciples of Jesus Christ who are testified by the Qur'an as Muslims and helpers of God :

“The Disciples said (to Jesus), ‘We are God’s helpers : we believe in God. And do thou bear witness that we are Muslims.’”

[*Qur'an III. Al-i-'Imran 52*].

The third was a disciple of Peter, collector of all that Peter knew, and his commentator. In other words, he too was an apostle. The fourth was the greatest disciple and friend of the Apostle Paul. The integrity and honesty of these devotees of Jesus Christ was unquestionable. They suffered untold persecu-

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tion in preaching the Faith, the details of which are recorded in the Acts of the Apostles. These lovers of Truth and worshippers of God and His Prophet had such a deep devotion for the Message and Words of Jesus Christ that one cannot even think of the possibility of their being dishonest in recording his Divine Message, or of making any alterations or interpositions therein.

Historical Evidence.—In 1931 A.D. some ancient jars were excavated from an Egyptian graveyard. They contained eleven parts of the Old and the New Testaments. These manuscripts were purchased by M.A. Chester Betty, a British scholar of the Holy Book. Out of these, eight manuscripts belong to the Old and three to the New Testament. Of the latter these are the following parts :

First : The Gospels :

The Gospel of St. Matthew	...	only 2 pages.
The Gospel St. Mark	...	only 6 pages.
The Gospel of St. Luke	...	only 7 pages.
The Gospel of St. John	...	only 2 pages.

Second : The Epistles of Paul—93 pages, *i.e.*, only 11 pages—7 from the beginning and 4 from the end—are missing.

Third : The Revelation of St. John—only 10 pages.

Research scholars have proved that the above manuscripts were prepared in 220 A.D. These manuscripts and the existing New Testament are singularly

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identical.

Another manuscript prepared in 132 A.D. has been found in Ryland Library of Manchester. It contains some verses of St. John. There are fifty manuscripts of the Gospels prepared in the first three centuries A.D., which are preserved in various libraries of Christian countries.

In 1844 A.D., Tischeudarf, a German scholar, went to the Monastery of Catherine in Mount Sinai. There he found some pages of old manuscripts which contain a part of Septuagint's Translation. He brought forty-three pages from there. Fifteen years later, in 1859 A.D., he went there again and purchased a manuscript of the Holy Book from a monk. It contained the Old and the New Testaments. It was written in the early part of the fourth century A.D. and is known as the Sinai Manuscript.

The Roman Pope has a manuscript of the fourth century A.D. It is known as *Cod. Vaticanus*. In the same way there are other manuscripts of the fourth and fifth centuries A.D. These are :

1. *Cod. Alexandrinus Manuscript*—found in a library at Alexandria.
2. *Cod. Washingtonianus Manuscript*—found by an American ; now in a Washington library.
3. *Cod. Ephraemi Rescriptus Manuscript*.—It remained in Italy till the sixteenth century, and was taken to Paris when Catherine became the

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Queen of France. It is now in the Paris Museum.

4. *Cod. Bezae Manuscript*.—It was discovered by Theodore Beza, a renowned scholar in a monastery at Lyons, in the sixteenth century.

At present the Church possesses thousands of Greek manuscripts of the New Testament :

- | | | | |
|----|-----------------------|-----|-----------------------------|
| 1. | 50 A.D. to 300 A.D. | ... | Sixty Greek Texts. |
| 2. | 300 A.D. to 800 A.D. | ... | Two hundred Greek Texts. |
| 3. | 800 A.D. to 1400 A.D. | ... | Three thousand Greek Texts. |
| 4. | Different Psalms—1565 | ... | Greek Texts. |
| | Total—4825 | | Greek Texts. |

These Texts were compared and it was established beyond the least shadow of doubt that the existing Gospels are in their original form.

Moreover, there is a very large number of ancient Greek manuscripts in various libraries of Europe, a majority of them religious. In these are given numerous verses from the Old and New Testaments. If the Testaments are destroyed today, new copies can be prepared from these manuscripts which are completely identical with the Gospels.

Question : If the Gospels exist today in their original form, why are the words 'Revised Edition' printed thereon ? Does it not show that the Gospels

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underwent many changes ?

Answer : The words 'Revised Edition' have nothing to do with the Text. They relate only to errors in writing or translation. It is possible that the earlier editions contained some writing or translation errors and now after careful study these errors have been corrected and a Revised Edition prepared by research scholars.

The Judgment of the Qur'an : We have proved in the foregoing pages that according to evidence and testimony of history no alteration or interposition was ever made in the earlier Scriptures. Let us now see what the Qur'an says on this point.

1. It is true that the earlier Scriptures contain biographies and Acts of Apostles. These are the product of the pen of man. But in spite of this the Qur'an does not hold them changed or altered in any way, but has testified to and confirmed their truth. In scores of places in the Qur'an, the Old and the New Testaments, which the People of the Book had when Qur'an was revealed, are held to be true and confirmed :

“O ye People of the Book! Believe in what We have now revealed, confirming what was already with you.” [*Qur'an IV. Nisaa 47*].

“And this is a Book which We have sent down, bringing blessings and confirming the revelations which came before it.” [*Qur'an VI. An'am 92*].

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The Qur'an confirms the truth, not only of those Books which were revealed to Moses and Jesus, but actually of those which the People of the Book had when the Qur'an was revealed to our Prophet. If these Books had been different in any way from the original Revelations, why should God have confirmed their truth? If an alteration were made in any document, no responsible administrator would testify its truth. If alterations and interpositions had actually been made in these Scriptures, why should God have confirmed them? Were these alterations hidden from the Omniscient God? Or did our Holy Prophet confirm incorrect Scriptures just to please the People of the Book? If God and His Prophet could not see any error or defect in these Scriptures, one fails to understand why our revered scholars find them as such.

“And when there comes to them a Book from God, confirming what is with them.”

[Qur'an II. Baqara 89].

“And when came to them an Aposle from God, confirming what was with them.”

[Qur'an II. Baqara 101].

“Even if it be truth confirming what is with them.” *[Qur'an II. Baqara 91].*

Thus you see that the Qur'an has repeatedly confirmed the truth of the Scriptures which the People of the Book had at the time of the Revelation

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to our Holy Prophet.

2. We have said that the Law of Moses or the Old Testament was in its original form when Jesus was sent down by God. Jesus confirmed the Old Testament, and the Qur'an bears testimony to this fact in these words :

“And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him : We sent him the Gospel : therein was guidance and light, and confirmation of the Law that had come before him.” [*Qur'an V. Ma'ida 49*].

“Then will God say : ‘O Jesus, the son of Mary ! Recount My favour to thee and to thy mother. Behold ! I strengthened thee with the Holy Spirit, so that thou didst speak to the people in childhood and in maturity. Behold ! I taught thee the Book and Wisdom, the Law and the Gospel.’”

[*Qur'an V. Ma'ida 113*].

If the Law of Moses had lost its original form in the time of Jesus, why should God have taught him the wrong Law ? Why should God have considered it a blessing and said :

“Bring ye the Law, and study it if ye be men of truth.” [*Qur'an III. Al-i-Imran 93*].

Why should God have ordered the study of earlier Scriptures again and again, if changes and alterations had crept into them making them wrong ?

“Nay, is he not acquainted with what is in the

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Books of Moses and of Abraham who fulfilled his engagements? Namely, that no bearer of burdens can bear the burden of another.”

[*Qur'an LIII. Najm 36-38*].

3. We have already stated that the scholars and scribes of Israel had a deep devotion to the Holy Book. They performed ablution and washed and cleaned themselves before reading or transcribing it. They had even counted all the letters of the Holy Book so that there might be no writing error. Just as the safe preservation of the Qur'an was entrusted to those who learnt it by heart, in the same way that of the Book of Moses rested with the Doctors of Law, and Rabbis or learned priests. They guarded every dot, vowel and syllable of the Holy Book. The Qur'an commands their service in these words :

“It was We who revealed the Law (to Moses) : therein is guidance and light. By its standard the Jews have been judged by the Prophets who bowed as in Islam to God's Will, by the Rabbis and the Doctors of Law : for to them was entrusted the protection of God's Book, and they were witnesses thereto.” [*Qur'an V. Ma'ida 47*].

How strong this pronouncement is about the correctness of the Law of Moses ! Just as we are protectors of the Qur'an, so were the Jewish Doctors of Law of the Old Testament. They had been commanded by God to protect their Book. If they had

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disobeyed this Commandment, God would have commended neither their Book nor their protection of it.

4. Read the above Qura'nic verse again, and note the words "It was We who revealed the Law (to Moses) and therein *is* guidance and light." The verb '*is*' and not '*was*' proves the fact that there had been no alteration in the earlier Scriptures otherwise it could not have been said that "therein *is* guidance and light."

5. God has pronounced the Qur'an to be a guidance, blessing, panacea, book of wisdom, sermon, light of God, perfection, revelation without doubt, advice and law, message for men of understanding and guidance for the whole of the Universe. There are similar pronouncements by God about the earlier Scriptures.

"It (the Qur'an) is in Books held greatly in honour, exalted in dignity, kept pure and holy."

[*Qur'an LXXX. 'Abasa 13-14*].

"We did aforetime give Moses the Book of Guidance, and We gave the Book in inheritance to the Children of Israel—a Guide and a Message to men of understanding."

[*Qur'an XL. Mu'min 53-54*].

"Say: 'Who then sent down the Book which Moses brought?' A light and a guidance to man."

[*Qur'an VI. An'am 91*].

Those who say that the Book of Moses was meant for the Jews only should ponder over the words "light

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and guidance to man ” in the above verse which means light and guidance for all mankind.

“ We sent aforetime Our apostles with clear Signs and sent down with them the Book and the Balance (or Right and Wrong)”

[*Qur'an LVII. Hadid 25*].

“ And with them He sent the Book in truth.”

[*Qur'an II. Baqara 213*].

“ As did the Book of Moses before it—a guide and a mercy.”

[*Qur'an XI. Hud 17*].

“ We did reveal to Moses the Book, after We had destroyed the earlier generations, to give Insight to men, and Guidance and Mercy.”

[*Qur'an XXVIII. Qasas 43*].

“ We sent him the Gospel : therein is guidance and light, and confirmation of the Law that had come before him : a guidance and an admonition to those who fear God.”

[*Qur'an V. Ma'ida 49*].

“ In the past We granted to Moses and Aaron, the Criterion for judgment and a Light and a Message for those who would do right.”

[*Qur'an XXI. Anbiyaa 48*].

Our scholars and learned men say that the Qur'an is the only Scripture the teachings of which were pronounced by God to be perfected. “ This day have I (God) perfected your religion for you, completed My favour upon you” [*Qur'an V. Ma'ida 4*]. They say, because there is no verse pronouncing the perfection

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of the Law of Moses and the Gospel, either in those Scriptures or in the Qur'an, therefore these Books were incomplete and inadequate to enable man to reach perfection. This view of our scholars is incorrect, as the following Qur'anic verse makes the pronouncement in clear words :

“Moreover, We gave Moses the Book, completing Our favour to those who would do right, and explaining all things in detail—a Guide and a Mercy.” *[Qur'an VI. An'am 154].*

Read these words again “completing Our favour” and “explaining all things in detail.” To regard the Book, so described by God, as incomplete is obviously meaningless.

In every age the Message of God was complete, perfect, and sacred. It was a guidance, light, balance, insight, instruction and mercy. To call it incomplete is blasphemous. If the Qur'an has produced such great men as Caliph Omar Faruq, Caliph Abu Bekr Siddiq, Junaid, Bayazid, Khalid, Caliph Ali, Seena and Farabi, the earlier Scriptures have also given to this world David, Solomon, Socrates, Plato, Locman, Hippocrates, Kalidas, Krishna, Rama and Buddha whose thought and teachings lighted the cavalcade of humanity on its highway to perfection for thousands of years.

Apostle to the Children of Israel : It is an entirely erroneous idea that, in earlier times, Apostles

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were sent down to particular nations and their teachings were not meant for all mankind. The Jews and non-Jews could all benefit from the sermons of Jesus Christ. Similarly, the message of Moses was also for the whole of mankind. If his object had been to reform the Israel only, why did he convey the Message of the Lord to Pharaoh, and why did the Apostles of Jesus call every nation to the Gospel? Suppose Jesus goes to a village with thirty per cent non-Jewish inhabitants. They are sunk in sin, telling lies, stealing and committing other wickednesses. Now after listening to Jesus' sermon, a non-Jew wishes to give up his wickednesses. Will Jesus say to him that his sermon is meant for Jews only, and thus prevent him from becoming righteous?

The fact is that an Apostle originally is sent down to reform a particular nation and then that nation reforms the rest of the world. Just as the Qur'an says about Jesus Christ :

“ And appoint him an apostle to the children of Israel.”

[Qur'an III. Al-i-'Imran 49].

In the same way our Prophet was sent down to illiterate Arabs :

“It is He who has sent amongst the unlettered (Arabs) an apostle from among themselves.”

[Qur'an LXII. Jumu'a 2].

Just as Jesus Christ was to preach his sermons in Jerusalem and its surrounding areas, so was our

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Prophet sent down to reform the people of Mecca and its neighbouring places :

“That thou mayest warn the Mother of Cities (Mecca) and all around her.”

[*Qur'an XLII. Shura 7*].

Just as the teachings of our Prophet are meant for all mankind, so was the Book of Moses intended as a guide and instruction for the whole world.

“And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give thee for a light to the Gentiles, that those mayest be my salvation unto the end of the earth.”

[*Isaiah XLIX. 6*].

Just as the Qur'an is a Book beyond any doubt: “This is the Book without doubt a guidance to those who fear God” [*Qur'an II. Baqara 2*]; so is Holy Book or the earlier Scriptures, of which the Qur'an is a confirmation and a fuller explanation.

“This Qur'an is not such as can be provided by other than God ; on the contrary, it is a confirmation of Revelations that went before it, and a fuller explanation of the Book—wherein there is no doubt—from the Lord of the Worlds.”

[*Qur'an X. Yunus 37*].

The above verse says in clear terms that the Qur'an is a confirmation and a fuller explanation of the earlier Scriptures which without doubt came from

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the Lord of the Worlds.

Had the earlier Scriptures contained alterations or interpositions, or been wrong in any way, or not been beyond doubt, God would not have called their followers true, just and faithful.

“Of the People of Moses, there is a section who guide and do justice in the light of truth.”

[*Qur'an VII. A'raf 159*].

“Of the People of the Book are a portion that stand for the right.”

[*Qur'an III. Al-i-'Imran 113*].

Or why should God have enjoined upon them to follow the Book of Moses and the Gospel of Jesus ?

“Say : O People of the Book ! Ye have no ground to stand upon, unless ye stand fast by the Law, the Gospel and all the revelation that has come to you from your Lord.” [*Qur'an V. Ma'ida 71*].

Did God not know that alterations and interpositions had been made in these Scriptures as is erroneously alleged by our scholars ? Did He not know that if such were the case, it would be useless to call them back to their Scriptures ? Read the following verses with all the attention and care at your command, and see how glorious God's commendation is of those who follow their Book and the Gospel :

“But why do they come to thee for Judgment when they have their own Laws (the Book) before them ? Therein is the plain Command of God ; yet

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even after that they turn away, for they are not really People of Faith. It was We who revealed the Law to Moses : therein is guidance and light. By its standard the Jews have been judged by the Prophets who bowed as in Islam to God's Will, by the Rabbis and the Doctors of Law : for to them was entrusted the protection of God's Book, and they were witnesses thereto : therefore fear not men but fear Me, and sell not My Signs for a miserable price. If any fail to judge by the light of what God hath revealed, they are Unbelievers. We ordained therein for them : 'Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.' But if anyone remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by the light of what God hath revealed, they are wrong-doers. And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him. We sent him the Gospel : therein is guidance and light, and confirmation of the Law that had come before him : a guidance and an admonition to those who fear God. Let the People of the Gospel judge by what God hath revealed therein. If any do fail to judge by the light of what God hath revealed, they are those who rebel. To thee We have sent the Scripture in truth, confirming the Scriptures that came before it, and guarding it in safety. So judge

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between them by what God hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you, have We prescribed a Law and an Open Way. If God so willed, He would have made you a single People, but His plan is to test you in what He hath given you : so strive as in a race in all virtues : the goal of you all is to God. It is He that will show you the truth of the matters in which you dispute.”

[*Qur'an V. Ma'ida 46-51*].

You can see how wonderful these Qur'anic verses are. The Jews and the Christians are commanded to judge in the light of the Book and the Gospel, otherwise they shall be Unbelievers, Evil-doers and Rebels. Our Prophet is commanded to proclaim the truth of the Book of Moses and the Gospel of Jesus, to judge between his followers according to the Qur'an, and to ignore the vain desires of the infidels of Arabia, for he was the bearer and messenger of Truth. It is further ordained that God has prescribed a Law and an Open Way for each nation, as His plan is to test the people in what He has given them, so that all may strive, as in a race, in all virtues. Man strives in virtues because mankind is divided into nations. This division keeps alive the spirit of competition and emulation. This division is a blessing to urge men to advance. It is indeed God's benign mercy, for without it there would be no striving, and life would

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ecome dull and insipid.

Our 'Mullahs' say that the Book of Moses and the Gospel have become useless ; and if one follows them one becomes an Unbeliever and a Rebel. God ordains that if the People of the Book do not judge between themselves in the light of the Law of Moses and the Gospel of Jesus they shall be Unbelievers, Evil-doers and Rebels.

The time has come when the followers of all religions must reorientate their conceptions. They should extend open and whole-hearted toleration to the ways of worship and ritual of other religions, and march together, hand in hand and shoulder to shoulder, on the way which leads to the heights of humanity and to God. This glorious goal can be achieved only by united effort and universal goodwill and amity.

Chapter IV

VERSES ON ALTERATIONS IN SCRIPTURES

IN THE foregoing pages, we have proved that the Bible—the Law of Moses and the Gospel—existed in its original form at the time of the Revelation of the Qur'an, and that God has confirmed the truth of the Law of Moses and the Gospel again and again. It is impossible that God should confirm their truth in scores of Qur'anic verses and at the same time deny it in some. Our scholars present some Qur'anic verses with great zest and zeal which, according to them, mean that alterations and interpositions have been made. But these scholars of ours do not throw any light on the following :—

1. Why did God confirm that Book and Gospel which the People of the Book had when the Qur'an was revealed ?

2. Why was it enjoined upon us to believe in these Scriptures if they were not genuine ?

3. Why were the People of the Book commanded, in the Qur'an, to follow their Scriptures : the Law of Moses and the Gospel of Jesus ?

4. Why has God said in the Qur'an that there is a guidance and a light in the Law of Moses and the

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Gospel, for the People of the Book ?

5. Why has God called the followers of these (erroneous) Scriptures as the people who have understanding and who do right ?

6. Why has God enjoined upon the People of the Book to obey the commandments contained in the Qur'an as well as other Scriptures ?

It is obvious that the real meaning of the word 'Tahrif' is not the one which our scholars understand. It has, in fact, two meanings — one, alteration of words in the Text, and second, one's own interpretation of the holy verses. In the light of the evidence produced above, 'Tahrif' cannot mean alteration in the Revealed Text, as in that case the authenticity of the Qur'an would be open to question, because the Qur'an has confirmed the earlier Scriptures. We must, therefore, accept the second meaning, *i.e.*, one's own interpretation of the verses resulting in distortion of the sense and spirit of the commandments. This is the only way by which we can save the authenticity of the Qur'an from being questioned, or the exalted and pure Scriptures from this baseless charge, or the nations of the world from destructive enmity. This is the philosophy of life by following which we can get in the harvest of univeasal love and ascend the heights of humanity.

Imam Baizawi writes that the word 'Tahrif' probably means the wrong interpretation of Scriptures

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given by the Jews.

It is not only difficult but beyond the bounds of possibility to make alterations and interpositions of words in a Revealed Text. In every age, there were innumerable copies of the Old Testament, and numberless people who were deeply devoted to their Scriptures. How can it be conceivable that some ill-natured person made some change in his own copy of the Book and all the followers of it, the Doctors of Law, the Rabbis, Scholars, Apostles and Scribes not only accepted the alteration, but made it in their own copies also? Just as we are completely devoted to the Qur'an and cannot even conceive of any alteration in it, so were the Jews, righteous and just, to their Scriptures. Why should we suppose that the righteous Jews also had joined those who made alterations, and regarded wilful adulteration and spoilation of their Scriptures as their life's object?

After all, it should be clarified what the object of those people was in doing this. Did they want to establish some kind of easy and monastic religion in place of the vigorous and true religion or Islam as ordained in the Law of Moses, or to make the forbidden things lawful and vice versa, or to be rid of fasting and prayer, or to make luxury and sensuality as the sole object of life? Alterations are made for such purposes. If no such thing exists in the Book of Moses today, and from beginning to end it contains

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principles of pure and righteous living where does Alteration come in? And if there is none, why do you look at the Scriptures with jaundiced eyes and rail at them with your bigoted tongue? Why do you so zealously ask for the hatred of millions of people, and the wrath of God who has pronounced them to be pure and holy? Why do you raze to the ground the edifice of universal love and amity? Why do you render the establishment of World Peace an empty dream? Why do you accelerate the pace of your own annihilation? To say that the earlier Scriptures are distorted and adulterated is neither a remedy for any of your ills, nor a solution of any political or economic problem. It can neither bring you any good nor make you superior to others. Then why do you shut your eyes to Truth, demean yourself and bring dishonour to the lofty policy of the Qur'an, by fanatically adhering to such erroneous notions? I admit that religious prejudices are always very dear to one, and shaking them off is like skipping a flint. But the spiritual bliss, one gets out of the search for truth, can never be attained by blundering about in the abysmal darkness of wrong notions and baseless prejudices. On one side is the bottomless pit of Stygian darkness, where man himself inflicts death on human nature with the forked tongue of the adders of his prejudices, where the hell of hatred and enmity rages in full fury, where humanity bleeds to death, where moans and

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shrieks of mankind rend the heavens, and where universal devastation hovers abroad with its terrible jaws open. On the other side is the Paradise of Peace and Security, where universal love and concord reign supreme, where everything is glorious and radiant, and where silvery streams of human kindness and affection sing their way to sun-coloured valleys beyond the horizon. It is a world of ecstasy and bliss, and of exquisite beauty, where every flower is gilded with the glory of a whole garden, where every drop reflects the splendour of the Seven Seas, and where every particle of sand glows with true submission of Nature itself to His Will. Come, O come to this world of celestial light, elegant harmony and gorgeous beauty. This is the world which your Glorious Qur'an, your Most Gracious and Most Merciful God and your eternal Philosophy of Life make your true heritage. In this world of Islam, the Holy Qur'an provides you with true 'elixir of life,' and God, in His Gracious Mercy, grants you the strength to reach the golden gates of El Dorado.

So I was saying that alteration of words in the Scriptures was never possible, but arbitrary interpretation of verses was done in every age. The Christian belief in the Trinity of God, the Jewish belief in Uzair as son of God, fire worship of the Zoroastrians and the Hindu doctrine of transmigration of soul were the product of this arbitrary and capri-

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icious interpretation of Scriptures. In Islam too this very thing has caused so much discord and suffering. As many as forty-four persons have claimed the status of prophethood up to this day in spite of the fact that the Prophet of Islam was the last of Prophets. Even today thousands of 'Ulema (Muslim scholars) maintain that our Prophet knew the visible as well as the invisible, and that the Dead can hear as well as see. Ibnul 'Arabi's belief in Unity of Being, Mu'tazillas' distortion of Faith and capricious convictions of other schools of religious thought like 'Murhabae,' 'Dararia,' 'Qudria', 'Jinnahia', 'Jehmia', and 'Karaamia', are the result of arbitrary interpretation of the Word of God, and this is of which the Jews were also guilty.

"Can ye, O ye men of Faith, entertain the hope that they will believe in you? Seeing that a party of them heard the Word of God, and perverted it knowingly after they understood it."

[*Qur'an II. Baqara 75*].

Two sections of this verse should be particularly noted. First that they heard the word of God, and second that they perverted it knowingly after understanding it, *i.e.*, they purposely gave a false interpretation of it.

They "heard the Word of God." It is obvious that if alterations are made by man, it is incorrect to call it Word of God any more. They understood the correct meaning of it and perverted it knowingly, *i.e.*, gave

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their own interpretation. If God had wanted to say that they made alterations and interpositions in the Sacred Text, He would have said in clear terms that they put in their own words in the Law of Moses. This reading out of the Word of God first by them, and, while understanding it, giving their perverted interpretation of it, was obviously done with the object of either extorting money from unlettered people, or establishing their leadership in their separate school of thought. Today we also suffer from this malady. Strange interpretations of 'obedience to government' during the days of British rule, fatal separation of religion from worldly matters, reverential attitude towards *Jehad* or war in the service of God, interesting interpretations of the necessity of a mediator to reach God, monasticism and its strange ritual, disputes about wearing of beards and particular forms of dress, and quarrels over *Sunnah* and *Mustahab* are all products of this perverted interpretation. The alteration of words in the Text can never be carried out with success, but perverting of interpretation has always succeeded. In the above Qur'anic verse God has sounded a warning against this mischief.

The Qur'an in Surah Nisaa mentions several kinds of anagrams :

First : Changing of the tone of voice in such a manner as to say a different word resembling a

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little with the original ; for instance, *Jurab* (socks) instead of *Junab* (Sir), or *Mar be haya* (Die, you shameless one) instead of *Marhaba* (bravo), *Murdaar* (dead) instead of *Sardar* (chief). The words are uttered in such an indistinct tone that one cannot differentiate between them. New instances of this thing are seen in schools and colleges where, in answering the roll and saying *Hazir Junab* (Present Sir), one student may say *Hazir Jurab* (Present Sock), or another in a low tone *Khana Kharab* (May your house be cursed). In poetic symposiums one often hears such shouts as *Marhaba* (Bravo, well done) and *Mar be haya* (Die, you shameless one).

Second : The use of words with double meanings in order to conceal one's malice, so that the person to whom they are addressed may be deceived. There is a couplet by the famous Persian poet Sa'di in which he complains about the ill-treatment of the people of Gujerat in Bharat, saying *Gujeratian Zanand*.

سعدی دریں دیار تو مرد مسافری
پاکس سخن له گوئی کہ دجراتیان زاند

The last words can be interpreted in two ways : The people of Gujerat beat (*Zanand*), or the people of Gujerat are women ('*Zan*' 'and').

Third : Wilful misrepresentation of meaning, or wrong interpretation, and distortion of the actual meaning. The Jews used to attend our Prophet's sermons and employed all the three ways mentioned

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above. Sometimes instead of saying *Ataena* (We admit) they said *Asaina* (We do not admit) in a low and indistinct tone. At other times they used words with double meanings ; for instance, they used to say *Ra'ina*, meaning 'listen to us,' and 'O goat-herd,' *i.e.*, 'O uncivilized and uncultured one.' By saying this word *Ra-ina*, they actually meant to say the latter, although they pretended to be saying the former. Similarly they used the word *Musmaen* which also has two meanings : first, you may become so powerful that your adversary may not be able to make you submit, and, second, you may go deaf and scatter-brained, and be unable to hear the true thing even. The companions of our Prophet used these words but in a different spirit and with a different meaning :

“Of the Jews there are those who displace words from their right places, and say ‘We hear and we disobey,’ and ‘hear what is not heard’ ; and *Ra'ina* with a twist of their tongues and a slander to Faith. If only they had said ‘We hear and we obey’ and ‘do hear’ and ‘do look at us’ ; it would have been better for them.” [*Qur'an VI. Nisaa 46*].

In this verse God has mentioned four ways in which the Jews used to pervert the meanings or alter the words or use the same words which the companions did but with a different and disparaging intent. The same thing is said about such Jews in another verse :

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“Or it be among the Jews, men who will listen to any lie, will listen even to others who have never so much as come to thee. They change the words from their right time and places.”

[*Qur'an V. Ma'ida 44*].

It is obvious that some Jews did twist and distort the meanings. This verse is explained in the Commentary of Madarik in these words :

“Whatever the Jews heard from our Holy Prophet, they used to distort it by alteration and interposition of words and misrepresentation and misinterpretation of their meanings.”

Here is another verse on the same subject :

“But because of their breach of their Covenant, We cursed them, and made their hearts grow hard : they change the words from their right places.”

[*Qur'an V. Ma'ida 14*].

This verse also relates to the meetings of Jews with our Holy Prophet, and they are charged with alteration of words and perversion of meaning as has already been explained in detail.

So these are the Qur'anic verses about the sermons of our Holy Prophet which the Jews attended and distorted. Now read the following verse :

“Then woe to those who write the Book with their own hands and then say, ‘This is from God.’”

[*Qur'an II. Baqara 79*].

The meaning is clear that some people write

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words of their own and say to the unlettered and gullible that it is the word of God. What connection has it got with the allegation that the Book of Moses does not exist in its original shape and words? There were many Jewish sects who had increased the number of the Gospels to one hundred and fifty-eight. At the same time there have been such Muslims who concocted millions of Ahadith or traditions and ascribed them to God and the Prophet. There have been such Muslims too who had made up ten more *Parahs* or parts of the Qur'an in addition to the original thirty. Just as these concocted 'Parts' could not be included in the Qur'an, in the same way man-made scriptures could not become parts of the Bible. To ascribe the word of man to God is an ancient malady and neither Muslims nor Jews have been able to escape from it. Muslims believe that every word uttered by the Prophet is a *Vahi*, i.e., God-inspired. It means that every word that we ascribe to the Prophet is really ascribed to God. Look into your religious books and read those fantastic 'Traditions' about rewards for mere repetition of certain words or prayers. You will admit that in ascribing our concocted words to God and the Prophet we Muslims take a back seat to no other people. Do not forget that the number of Ahadith or traditions exceeds one million four hundred thousand. Out of these Imam Malik selected only one thousand and seven hundred, and

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Imam Bukhari only four thousand, and rejected the rest as unbelievable and counterfeit. (Imam Bukhari's traditions, after making allowance for omissions and repetitions, amount to four thousand.)

So this is the true explanation of the verses on Alterations in Scriptures on the basis of which we have written so many volumes in disparaging and rejecting sixty-six Scriptures of the Bible, that libraries have become choked with them. When the Jews and the Christians read these books, they retaliated by writing thousands of volumes against the Qur'an. They made many unbecoming attacks on our Holy Prophet, ridiculed and derided our culture, and spent all the virulent force of their pen in proving us to be barbarians, cruel-hearted beasts and inhuman thieves. Not only that ; they made executed plans for our political, social and economic annihilation. They kicked us out of our hearths and homes, snatched our countries from us, deprived us of knowledge, crushed us to powder economically and reduced us to such a low position that we were made 'hewers of wood and drawers of water' for them.

O Muslims, has the time not yet come for you to understand the great polity of the Qur'an ? Establish firm and friendly relations with the nations of the world. Have profound belief in their great Prophets, and pure and holy Scriptures. Make amends for your past mistakes and give up the dirty policy of ridi-

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culing and deriding others. And with all the strength born of a profound conviction, proclaim in a voice which should go echoing throughout the world—the Religion of all mankind is One ; all the Prophets and their Scriptures are true and sent down by God ; and the real goal of all mankind is true humanity.

عرب کے سوز میں ساز عجم ہے حرم کا راز توحید اسم ہے
تہی وحدت سے ہیں افکار انسان کہ پھر اولاد آدم بے حرم ہے
(اقبال بہ ترمیم)

“The passion of Arabia touches the strings of the lyre of ‘Ajam, and the search of man’s greatness lies in the unity of nations. Today man is driven from hearth and home, because men’s thoughts have no concord and unity.”

[Iqbal with apology].

Chapter V

BASELESS BELIEFS IN CHRISTIANITY

MANY fallacious and ridiculous beliefs have become a part of Islam today, *e.g.*, grave-worship, fables about pardon for sins, limitless reward for mere repetition of certain words, counterfeit traditions as a basis of faith and righteous deeds, verdict of theologians as a sort of faith, supremacy of ritual over the Law, monasticism, war for God, unity of being, supreme influence of 'Ajam's philosophy on our life, and belief in pre-pardon of the Muslim nation, etc. In the same way wrong notions have found their way into Christianity, which were preached neither by Jesus Christ nor by great Prophets of earlier times. Instances of these baseless beliefs are :

Faith minus deeds.—The Christians believe that Holy Jesus carried away all the sins of his followers. Therefore, they are washed of all their sins and there is no need of righteous deeds in achieving salvation, for which only faith in Jesus Christ is enough. Muslims in general have also similar beliefs, that is "He who just recites the 'Kalima' goes straight to Heaven" [*Bukhari*]. This Hadith or tradition is repeated so many times in *Sihah-i-Sitta* and our preachers have

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popularized it so much that today the most sinful Muslim believes in his salvation on this score.

We have to see wherefrom the Christians have got this belief. So far as the thirty-nine Scriptures of the Old Testament are concerned there is not a single word in them about it. As regards the Gospel, from the first word to the last, it preaches righteousness and avoiding of sin :

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you : depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.” [*St. Matthew VII. 21-24*].

“For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works.

[*St. Matthew XVI. 27*].

In his Sermon on the Mount, Jesus preached that those who were righteous, peace-makers and those who were persecuted for righteousness would get rich rewards from God. “They shall inherit the earth and

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heaven and shall be called children of God.” He forbade murder, adultery, false oath-taking, speaking ill of others and harbouring malice and enmity. He emphasized the value of charity, sacrifice, worship, fasting, humility and meekness. If only faith in Jesus Christ had been enough for salvation, there would have been at least one verse in the Gospel saying this, and Jesus Christ would have repeated it several times during his life. But Holy Jesus never said such a thing, not even once. On the other hand, like earlier Prophets, he preached righteousness and struck fear in the hearts of evil persons, and promised the kingdom of heaven to the righteous people. It is clear from the Acts of Jesus Christ and his teachings that he came into this world with the object of making the people obey the commandments of the Gospel and not to set mere expression of faith as the criterion for salvation.

Many Prophets had come to the Jews before Christ. All of them forbade evil and preached good. In every age God has punished the wicked and blessed the righteous. How can we, then, believe that with the coming of Christ, God changed His wont, and began to bless and punish a person on the basis of his expression of faith by word of mouth only, without taking into consideration one's deeds and actions? If that is God's criterion for reward and punishment and He pays no heed to one's actions,

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then, O believers in Christ, just do one thing. Put righteousness out of your life. Close down all of your educational institutions, laboratories and observatories. Give up your love for knowledge and search for truth. Turn honesty and truthfulness out of every walk of your life. Do whatever is forbidden, sell justice in your courts, tell Himalayan lies, break into the houses of others and steal, drink wine and sink in sin to the top of your head. Crush all your fine sentiments like self-sacrifice, unity, discipline, dying for your friends and loyalty. Then let me see if you can last for a few days even, on the strength of your faith alone. If you can I shall raise my hat to you. But remember, this world is a place where deeds alone bring success. Here no attention is paid to faith devoid of deeds. Your present ascendancy, your great power, your awe-inspiring supremacy, your life, your great wisdom and your control of the elements are, all, the product of your deeds. If you give up your righteous deeds for a few days, your empire will be blown sky-high and you will not find even an inch of this vast world to stand on.

O Padres! You have established Missions throughout the world. You are spending millions of dollars on this 'game.' But tell me, in God's name, what your object is. Do you want to make the people obey the commandments of the Gospel or just to express faith in Christ by word of mouth only? If the

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former is your object, we welcome it. If it is the latter, it is a useless and fruitless task. Holy Jesus Christ brought the Gospel, but you are putting the Gospel aside and presenting the person of Holy Christ. You say that, by believing in Christ, all the sins are automatically washed off. It is a meaningless belief, and sixty-six sacred and pure Scriptures of the Bible bear open witness to its senselessness. Just as some Muslim 'Mullahs,' by misinterpreting some verses of the Qur'an, have made faith only as the criterion for salvation, in the same way you have twisted and perverted the Word of God and made up the doctrine of faith in Christ, sacrifice and penance. Both the groups—the 'Mullahs' and the Padres—are wrong-doers, and are guilty of misguiding mankind. If faith is enough and deeds are not a necessary requisite then, O Padres, just assault a woman in a London square. You will be arrested and tried in a court. Will any court listen to this silly excuse of yours, that all of your sins have been carried away by Christ and your act which is apparently a sin is not so in reality. These are the erroneous beliefs which have sown the seed of discord between man and man. If the true teachings of the Qur'an, the Bible and the Geeta were followed, there would be no disputes, no discord and no dissension anywhere in the world. There would be no colour bars and racial prejudices, and millions of groups of people will be united into one family of

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all mankind.

Trinity of God.—The doctrine of the Trinity of God is also the outcome of an erroneous belief. Jesus Christ himself believed in One God :

“And Jesus answered him, The first of all the commandments *is*, Hear, O Israel, the Lord our God is one Lord.” [*St. Mark XII. 29*].

“And Jesus said unto him, Why callest thou me good ? none *is* good save one, *that is*, God.”

[*St. Luke XVIII. 19*].

All his life, Christ called the people to the service and worship of One God, “Heavenly Father,” and to the kingdom of God. Not even once did he preach that they should worship him (Christ). If he said that God was his Father, and He called him His son, it does not, at all, mean that Christ was actually born of God, because it is written in every Gospel that Jesus was born to Mary and she was a Holy Virgin. If we say that Jesus was actually born of God, it would amount to saying that God was (dust in my mouth) Mary’s husband. How could then we say that she was virgin ? Such a satanic conception would mean that both the Qur’an and the Gospel are untrue, and not the Word of God.

We sometimes call our students, nephews and children of other people as our sons out of our affection for them. God also called Jesus His son, because of His divine love for him, and because He wished

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to express the ties of love and nearness which existed between Him and Christ. It was not God's purpose to make Jesus His actual son and start a dynasty of sons and grandsons.

The birth of Jesus was undoubtedly a miracle. But to conclude from it that God was the Holy Virgin's husband is the height of stupidity. From this wonderful miracle we learn that there is no limit to God's Wisdom and Power. God can create light from darkness, life from death, water from stones, fire from trees and Christ from the Holy Virgin :

"God merges Night into Day and He merges Day into Night." [Qur'an XXII. Hajj 61].

The words 'Son of God,' 'God' and 'Lord' were not used for Christ alone, but the earlier Prophets and saints were also addressed as such. The dictionary meanings of the words 'God' and 'Lord' are master, chief and guide, etc. As the actual Lord of the Universe is God, these words refer actually to God and metaphorically to His Prophets and Saints :

"I have said, Ye *are* gods; and all of you *are* children of the most High (God).

[Psalm LXXXII. 6].

"And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." [Exodus VII. 1].

"And thou (O Moses) shall be to him (Aaron)

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instead of God." [*Exodus IV. 16*].

"God hath made me lord of all Egypt."

[*Genesis XLV. 9*].

"Even as Sara obeyed Abraham, calling him Lord."

[*1 Peter III. 6*].

"If he called them gods, unto whom the word of God came, and the scripture cannot be broken."

[*St. John X. 35*].

In *St. Luke III. 38*, Adam; in *Genesis VI. 2*, sons of man; in *Exodus IV. 22*, Israel; in *Jeremiah XXXI. 9*, Ephraim; in *Psalms LXXXIX. 26*, David; in *1 Chronicles XXII. 10*, Solomon; in *St. Matthew VI. 6*, the people have been called Sons of God. This was the style of expression in ancient Scriptures, and when the same figure of speech was used for Jesus Christ the Christian '*Mullah*' made him God's real son, and prepared such a jigsaw puzzle of "one in three and three in one" that neither God nor Christ could understand it.

ولے تاویل شان درخیرت الداخت

خدا و جبرئیل و انبیاء را

"But their interpretation of God's Word confounded God, His Angels and his Prophets."

Pork and Bacon.—Nowadays the Christians eat flesh of swine. Let us see what the verdict of the Holy Bible is about it.

"And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he

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is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch, they *are* unclean to you.” [Leviticus XI. 7, 8].

“And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you : ye shall not eat of their flesh, nor touch their dead carcase.” [Deuteronomy XIV. 8].

About offerings made to idols, the Bible says :

“He that sacrificeth a lamb, is *as if* he cut off a dog’s neck ; he that offereth an oblation, *as if* he offered swine’s blood.” [Isaiah LXVI. 3].

“They that eat swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.” [Isaiah LXVI. 17].

This is the verdict of the Holy Bible. Now if the Christians eat the forbidden food, you cannot find fault with the Holy Book. If a Muslim eats opium or gambles, you cannot blame the Qur’an.

Wine :

“And the LORD spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die : *it shall be* a statute for ever throughout your generations.”

[Leviticus X. 8, 9].

“Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright. At the last it biteth like a serpent,

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and stingeth like an adder.”

[*Proverbs XXIII. 31, 32*].

“Know ye not that unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

[*1 Corinthians VI. 9, 10*].

Holy Christ disliked “to eat and drink with the drunken.” [*St. Matthew XXIV. 49*].

If some drink wine in spite of these Holy Commandments, why blame their Religion.

Usury:

“And if thy brother be waxen poor, and fallen in decay with thee.....take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money on usury, nor lend him thy victuals for increase.”

[*Leviticus XXV. 35, 37*].

“Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.” [*Deuteronomy XXIII. 19*].

See also *Psalms XV. 5; Proverbs XXVIII. 8; Ezekiel XVIII. 8; Jeremiah XV. 8.*

Polygamy: It is a wrong notion that Christians are not permitted to marry more than one wives at the same time. A study of the Holy Bible reveals that not

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only it is permitted but at some places it is called a blessing. Abraham had two wives at the same time, Keturah and Hagar. Before them his wife Sarah had died. Jacob had four wives and David had one hundred. [*Genesis VI. 13, 14; XXXV. 23-26 ; Leviticus XVIII. 18; Deuteronomy XXI. 15; Judges VIII. 30; 1 Samuel I. 1-3; XXV. 42, 43; 2 Samuel V. 13; XI. 27; XII. 8; XV. 16, etc.*]

Jesus Christ has nowhere cancelled these commandments of the Old Testament and the Acts of the Prophets.

Chapter VI

PHILOSOPHY OF THE REVELATION OF THE QUR'AN

A QUESTION may be asked that if the earlier Scriptures existed in their original form, what was the need of the Qur'an? There are four answers to this question.

First : If in spite of the existence of the genuine Book of Moses, sixty-one more Scriptures were revealed and you found no fault with them, be good enough to show tolerance to the Qur'an.

Second : It generally happens that some time after the revelation of a Scripture, selfish people pervert the meanings of the Revealed Word, and concoct such doctrines as 'Vedant,' Incarnation of God, Trinity of God, and grave worship, etc. A dispute arises between these misinterpreters and perverters of religion and sober thinkers, which develops into malice and enmity. Then peace disappears and the world becomes a battleground, and the whole of mankind blunders about in the gloom of faithlessness. Every new Prophet is sent down to put an end to dissensions and disputes about religion, and to convey the verdict of God.

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In the beginning all mankind was one nation. When Revelation began and selfish people started misrepresenting and perverting the Word of God, dissensions tore the unity of mankind to tatters.

“The Religion before God is Islam (submission to His Will) : nor did the People of the Book dissent therefrom except through envy of each other after knowledge had come to them.”

[*Qur'an III. Al-i-'Imran 19*].

The Prophets were sent down to remove these dissensions.

“Mankind was one single nation, and God sent Messengers with glad tidings and warnings ; and with them He sent the Book in truth to judge between people in matters wherein they differed.”

[*Qur'an II. Baqara 213*].

And the Qur'an also was sent down by God for this very purpose.

“Verily this Qur'an doth explain to the children of Israel, most of the matters in which they disagree.”

[*Qur'an XXVII. Naml 76*].

Third : The third reason for the revelation of the Qur'an was God's fulfilment of a heartfelt desire of the Arabs. They used to say that the Old and the New Testaments are in alien languages which they could not understand. They yearned for a Book for themselves in their own language, in which case they would prove themselves more righteous than the

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People of the Book.

“And this is a Book which We have revealed as a blessing : so follow it and be righteous, that ye may receive mercy. Lest ye should say ‘the Book was sent down to two peoples before us and for our part we remained unacquainted with all that they learned by assiduous study,’ or lest ye should say ‘if the Book had only been sent down to us, we should have followed its guidance better than they,’ now then hath come unto you a clear Sign from your Lord—and a guide and a mercy.”

[Qur'an VI. An'am 155-157].

So you see that the reason given by God for sending down the Qur'an was not that the earlier Scriptures had become perverted but that the Arabs could not understand them. There can be no more patent pronouncement than this, that the Bible was genuine and unaltered at that time.

Fourth : The earlier Scriptures were in languages which had become dead since long. The thirty-nine Scriptures of the Old Testament were in Hebrew and of the New Testament in ancient Greek ; Vedas and Geeta were in Sanskrit ; Scriptures of Buddha in Magadhi ; and of Zoroaster in Avesta. All these were dead languages, and the people who could understand them were rare. On the other hand, the Qur'an was revealed in a language which was spreading. When the Qur'an was revealed, Arabic was the language

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of the people inhabiting the peninsula of Arabia. But soon after that it passed through Syria and reached Asia Minor. In the East, Arabic took Iraq in its fold, and in the West it spread over Egypt, Libya, Tunis, Algiers and Morocco. There are millions who can understand Arabic in Iran, Afghanistan, Hindustan, Pakistan, Bokhara, China, Malaya, East Indies and the Far East. By revealing a Book (the Qur'an) in Arabic, God blessed Mid-Asia not only with a Code for Conduct of Life but also certain other benefits.

First : By confirming the Scriptures of the Bible, the Qur'an became their protector and defender.

Second : Because there were few who could understand the earlier Scriptures, there was the danger of selfish religious leaders diverting some group of people from the Way of God by misrepresenting or misinterpreting the earlier Books. Therefore God sent the Bible down again in the form of the Qur'an. The number of people who can understand and speak Arabic nowadays is not less than one hundred and ten millions. None therefore dare give a wrong or perverted interpretation of the Qur'an, and thereby lead the people astray. On the other hand, if a 'Pundit' were to say that eating the flesh of jackals is permitted in the Vedas, who will be there to contradict him? But if a 'Mullah' were to say that idol worship is permitted in the Qur'an, a hundred and ten million Muslims will immediately rise to contradict him. We

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have proved that the Qur'an does not present to the world any new Law of God, but only reiterates the earlier Law. God has indeed done a great favour to mankind by preserving its Laws in a living and permanent language. In fact our Holy Prophet came as God's greatest mercy to mankind.

Chapter VII

THE TEACHINGS OF THE EARLIER SCRIPTURES

The Book of Moses :

THE Ten Commandments which were given to Moses on the mountain of God are briefly these :

1. Do not join any other with God in worship.
2. Do not worship idols.
3. Do not swear by God without purpose.
4. Respect your parents.
5. Do not commit adultery.
6. Do not commit murder.
7. Do not steal.
8. Do not give false evidence.
9. Respect the Sabbath.
10. Do not injure your neighbour.

Further Commandments are these :—

11. Eye for an eye, tooth for a tooth, hand for a hand, foot for a foot, burn for a burn, and blow for a blow.
12. Lend money to the needy but not for usury.
13. Do not join in evil and wickedness.
14. Do not take revenge. It blinds a wise man and makes a liar of a truthful person.

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15. You eat the product of land for six years and leave it for the poor, in the seventh.

16. Wine makes a person unclean. Do not drink it.

17. I am Holy and you are Sacred.

18. If you follow the Law, I (God) shall send rain for your fields ; your trees shall be laden with fruit ; you shall live in peace in your land ; and there shall be no fighting and wars.

[Teaching from Leviticus].

Teaching of the Psalms :

1. God hates a murderer and a deceiver.

2. God shall destroy the liars and the malicious.

3. God cuts the tongue of flattery.

4. God's judgments are true and His Ways straight.

5. God's Ways are merciful and true.

6. Small money of a truthful person is better than rich wealth of the wicked.

7. God shall uproot his tents, whose tongue cuts, like a sharp razor, with lies and who calumniates others. *[Selected from Psalms].*

Sermons of Solomon :

1. God dislikes seven things : pride, lies, murder, intrigue, false evidence, quarrelling with brothers and evil deeds.

2. Respect your parents.

3. God destroys thieves and adulterers.

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4. He who sells justice for bribery, buys the wrath of God.

5. Wine makes you a fool.

6. God hates less weighing.

7. If your enemy is also hungry and thirsty, give him bread and water.

8. Wrath is cruel and Rage is flood. But be wrathful in the cause of honour.

9. If a true man is afraid of an evil person, he is like a spring of dirty water. [*From Proverbs*].

Commandments of Isaiah :

1. Do not bring false offerings to me. I hate incense-burning and gifts.

2. Purify yourself. Forsake evil. Do righteous deeds, and be just.

3. Help the meek and the injured.

4. Love all mankind.

5. The Lord of the Hordes says that He shall destroy those who are cruel and who take bribes.

6. Give up respecting magicians, conjurors and the dead. [*From Isaiah*].

Commandments of Jeremiah :

1. Do justice.

2. Do not injure the widows, orphans, and travellers.

3. Do not commit murder.

4. Do not worship any other but God.

5. Avoid stealing, adultery and false oaths.

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6. God says that He will not listen to the prayers of evil-doers, He shall destroy them with famine and plagues, and punish evil-doers with pointed beards. [*Taken from Jeremiah*].

Commandments of Ezekiel :

He is a true man :

1. whose deeds are just and equitable.
2. who has not even looked the idols of Israel.
3. who has not violated the wife of his neighbour.
4. who has returned the mortgage of the debtor.
5. who has given food to the hungry and clothes to the naked.
6. who has not taken usury and avoided evil.
7. who has always followed the Way of God.

[*Ezekiel XVIII. 5-10*].

Commandments of Daniel :

1. Wine makes you unclean.
2. Evil deeds bring shame and dishonour.
3. Righteousness brightens the face. [*Daniel*].

Commandments of Amos :

God says that He shall annihilate Edom for he killed his brother with his sword, was not merciful, tore other people in rage, and bore malice ; that He shall send a fire on Tyrus which shall devour the palaces thereof. [*Taken from Amos*].

Commandments of Micah :

1. They shall be destroyed who make plans

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for evil and think of wicked deeds in their beds.

2. Who covet lands and cruelly snatch the lands of others.

3. O judges of Israel ! Is doing justice not right for you? You are the foes of righteousness and friends of evil. You fleece others and scratch their bones even, in your blind greed. Remember when you call on your Lord, He shall not hear you.

[Extract from Micah].

Teachings of Holy Christ :

1. "Blessed are they that mourn : for they shall be comforted."

2. "Blessed are the meek : for they shall inherit the earth."

3. "Blessed are they which do hunger and thirst after righteousness : for they shall be filled."

4. "Blessed are the merciful: for they shall obtain mercy."

5. "Blessed are the pure in heart : for they shall see God."

6. "Blessed are the peacemakers : for they shall be called the children of God."

7. "Blessed are they which are prosecuted for righteousness sake : for theirs is the kingdom of heaven." *[Sermon on the Mount].*

Holy Christ's Sermon on the Mount is a masterpiece of wisdom and a guarantee of man's salvation. I have had the good fortune of studying the Holy

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Lives of many Prophets. Three of them have produced the deepest and most indelible impression on me and they are our Holy Prophet Muhammad, Holy Christ and Holy Ramā. When one thinks of our Holy Prophet's ceaseless toil and trouble, his anxiety for the well-being and salvation of man, his sacrifice, his piety, his extreme selflessness, his humility, and his constant campaign against sin and evil, one is overwhelmed with wonder. He lived for sixty-three years, but could not have a house of his own. For months on end, extreme poverty prevented him from having meals cooked in his house. All his life he had only one suit of coarse cloth. For days on end he could not get anything to eat, and used to go about with stones tied to his stomach. And at his demise not even a single pie was found in his house. For what purpose did he bear all this stress and strain? The answer to this question is that he did all this to save mankind from destruction. Jesus Christ lived a similar kind of life. He had only one coarse cloak of camel-hair in which he went about in Galilee and Jerusalem, in valleys, and over lakes, rivers and mountains. Everywhere he conveyed the Message of God in various ways of expression. Many clear Signs of God or miracles were given to him. He brought the dead back to life. He breathed life into birds made of clay. He talked in his cradle. But his greatest miracle was his Message, which touches one's heart-

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strings due to its simplicity, sincerity, epigrams, proverbs and deep thought.

The greatness of Rama lies in his high character, so high that it scales over the Himalayas even, so bright that the moon becomes pale before it, and so pure that the waves of the Ganges lie prostrate before it. Read the Ramayana if you wish to get a true picture of Rama's sacrifice, love, faithfulness, obedience and his great humane nature.

I do not mean that the lives of other Prophets have made no impression on me. They certainly did, but these three divine personages got the best of biographers. These latter have portrayed their lives and their teachings in words which go deep into one's heart and soul.

Chapter VIII

PROPHETS AND SCRIPTURES OF INDIA

THERE have been three famous Prophets in India. They were Rama Chandra, Krishna and Buddha. The life of Rama is portrayed in the Ramayana by Valmika. This book throws into bold relief every aspect of his life, and tells us plainly about the component parts of his successful and pious life. But no separate collection of his teachings is in existence. Therefore we are unable to discuss them in detail. But we earnestly request the followers of the Qur'an and the Bible to read the enlightening and lustrous life of this Prophet as described in Valmika's or Tulsi Das's Ramayana. They will see that the high standard of honesty, truthfulness, self-sacrifice, broadness of outlook, obedience of parents, faithfulness, love and equity which this perfect man established is found nowhere except in the lives of other Prophets. At the same time we say to three hundred sixty million Hindus : "O Hindus ! if you inculcate even one virtue of Rama Chandra, Bharat will become a heaven of peace and security, and forty million Muslims of your country, whom your high-handedness, loot, plunder and murder is forcing to seek refuge in Pakistan, shall feel safe

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and contented.”

Mr. Gandhi once said that Ram Raj or Hindu Rule shall be established in Bharat. This pronouncement had met with opposition from Muslim quarters but it had pleased me. Since then I have been constantly praying to God to grant Pundit Nehru and his colleagues the power to establish the just and equitable reign of Rama Chandra in Bharat, so that she may become a heaven of peace and tranquillity, where springs of love and goodwill between man and man will flow out on every side, and they will cease to thirst after the blood of one another. But in Bharat the difficulty is that their religious books are in Sanskrit which only Brahmins or ‘Pundits’ can understand. Now a ‘Pundit’ is brought up in such a dark atmosphere of malice, bigotry and inhumanity, that he does not know anything except idol worship, untouchability and hatred. He considers these vices to be the essentials of religion and spends all his life in preaching these ideals. The Government of Bharat should therefore organize an institution of religion, which may present the true Hindu faith in the light of teachings of the Vedas, the Geeta and holy life of Rama Chandra. This duty should be assigned to enlightened thinkers, because no good can be expected from the narrowminded, perverted and superstition-ridden ‘Pundits.’

Krishna : There have been two famous dynasties,

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the 'Suraj Bansis' and the 'Chander Bansis' in India. Krishna's father was a 'Suraj Bansi' and his mother a 'Chander Bansi,' *i.e.*, he was an offspring of the two great dynasties of ancient times. A hundred years before his birth, a 'Chander Bansi' Raja, Madho by name, ruled in Muttra, a city eighty miles from Delhi, on the bank of the river Jumna. He gave his daughter in marriage to a Prince, Hareswa, who succeeded Madho. A scion of this dynasty, Vasudeva, a hundred years after that, was married to Devki, sister of Raja Kanas, who had actually usurped the ancestral throne of Vasudeva. Astrologers had told him that a son of Vasudeva would, one day, depose him. Vasudeva's house was, therefore, put under a strong guard, and as soon a male child was born, he was put to death. In this way, seven children of Vasudeva fell a victim to the cruelty of Kanas who thus managed to put off the doom that awaited him. When the eighth child, Krishna, was born, Vasudeva took him secretly under cover of the night to a hut on the bank of the river Jumna, and in his cradle was put the daughter of a self-sacrificing woman Yashodhra. Thus were the two new-born babies exchanged. Yashodhra's daughter was killed in the morning, and Krishna was brought up in the forest. When he grew up God blessed him with prophethood and commanded him to liberate suffering humanity from cruel and despotic rulers and put an end to their lives of

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luxury and sin. Therefore Krishna destroyed four such rulers : Raja Ban of Karnatik, Raja Ponder of Benaras, Raja Narak of Assam and Raja Kanas of Muttra. There would have been no battle of Mahabharat if Krishna had not said again and again to Arjuna that it was their duty to destroy cruelty and wickedness. If this battle had not been fought, the world would have been deprived of a great Message which was sent down during it, and which is called Holy Geeta.

Geeta : Four objections are generally made against the Geeta :

1. It preached Yoga or renunciation of the world.
2. It introduced the doctrine of Incarnation, *i.e.*, God appears in human shape. Krishna was apparently a human being but that actually he was God.
3. Krishna attributed Divine qualities to himself.
4. It preaches worship of lesser gods.

Let us examine these objections in detail.

Yoga : In Geeta, the word Yoga has been used eighty times, the meaning of which, except in four cases, is work, deed and labour.

For instance, a person once said to Krishna that 'Amruncharia' cannot be defeated. Krishna answered, "He will be defeated by Yoga (hard work)."

[*Mahabharat* 31 / 181].

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“Yoga means work and obedience.” [*Geeta 2/50*].

In another place Krishna said :

“O Arjuna ! absorb yourself in Yoga and work.”

And—

“To die in discharging one’s duty is the best of death.” [*Geeta 3/35*].

It is manifest from the above that Krishna never preached renunciation of the world or asceticism. To say that Krishna, who all his life fought against cruel rulers and enemies of God, was a preacher of asceticism is to fly in the face of patent facts. Geeta conveys the message of hard work and toil. In it there is not a word about hatred and renunciation of the world or asceticism. Of course there can be no reins on misrepresentation. A wicked pervert may even say that the Qur’an permits ‘Shirk’ ; the Gospel, evil deeds ; and the Geeta, asceticism. The idle, perverted and lazy ‘Pundits’ of India have actually done this. Shankar Acharya, by preaching Yoga and Vedant in Shankar Bhaya, has definitely destroyed the soul of the life-giving message of the Geeta. After him Madhusudana and philosopher Hanuman supported Acharya’s point of view. Shri Ramanuje Acharya was the first true thinker who contradicted and rejected the views of Shankar Acharya in 1016 A.D. He revived the true philosophy of Yoga or work as enunciated in the Geeta. Three hundred years later Madhu Acharya bitterly criticized Ramanuje,

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and again made asceticism as the aim of life. In the fifteenth century A.D. another thinker Valabh Acharya called upon the Hindus to worship Krishna as God.

These Brahmins, 'Pundits,' Padres and 'Mullahs' are apparently the protectors of religion and defenders of faith, but actually they are the originators of all wrong beliefs, superstitions, silly notions and stupid ritual. The common people do not know what is written in the Hebrew Book of Moses, the Arabic Qur'an or the Sanskrit Geeta. Whatever these 'monopolists' of religion told them, the poor ignorant people accepted. The doctrine of Trinity of God and Penance, idol worship and cow worship, grave worship and monasticism, all these perfidies are created by 'Mullahs,' Padres and 'Pundits.' They have destroyed the unity of mankind and are a permanent menace to the human race.

The Doctrine of Incarnation. As the Christians perverted the meanings of the Gospel and made Jesus Christ the Son of God, so have the Hindus misinterpreted the Geeta and formed the belief of Incarnation or God in human shape. If these Hindu scholars had known the style of address adopted by God in the Scriptures, they would not have made this grievous mistake. In ancient Scriptures God has called the coming of Prophets as His own arrival.

"And he said, The LORD came from Sinai, and rose up from Seir unto them ; he shined forth from

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Mount Paran, and he came with ten thousands of saints ; from his right hand *went* a fiery law for them." [*Deuteronomy XXXIII. 2*].

Sinai is connected with Moses, Seir (near Jerusalem) with Jesus Christ and Paran or Faran, the mountain of Mecca, with our Prophet Muhammad. God calls the coming of these Prophets as His own coming. In Bai'at-i-Ridwan or Fealty of God's Good Pleasure at the time of Hudaibiya negotiations, God called our Prophet's hand as His own hand :

"The Hand of God is over their hands."

[*Qur'an XLVIII. Fateh. 10*].

And about the Battle of Bedr God said :

"When thou threwest (a handful of dust) it was not thy act, but God's." [*Qur'an VIII. Anfal 17*].

God has followed the same style of expression in the Geeta as well. This deceived the 'Pundits' and they misunderstood that God Himself had come down in the form of Krishna. Thus are twisted minds deluded into error.

"O Krishna ! The religion and the Law which I (God) am giving to you is not a new religion. It is the same as was given before you to numerous Prophets. The passage of time perverted it. I to-day send down to you the same old religion because you are My faithful worshipper and I love you. This is a great mystery." [*Geeta IV. 1-3*].

"When truth becomes rare and sins are excessive,

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I Myself show My Light, so that truth may live and the sinful be destroyed. I do this again and again for the sake of truth." [Geeta IV. 7-8].

The above verses of the Geeta have been translated thus by Faizi :

چو بنیاد دین سست گردد بسے
لما یم خود را بہ شکل کسی

[“When the foundations of true religion are shaken, God Himself appears in some form or shape.”]

Godly virtues of Krishna. The style of expression of every Revealed Book is always very complicated and mysterious. Take the Qur’an itself. In some verses it is man who addresses God, as in Surah Fateha, “We worship thee alone, we ask for help from thee alone,” etc., and in others God Himself addresses man. There are other places in the Qur’an in which God is in the first person as well as in the third person in the same verse. The same is the case with Geeta ; in some places, God is ‘I,’ in others ‘You’ or ‘Thou’ and elsewhere ‘He.’ This way of expression is indeed very complicated and difficult to understand.

“O innocent man ! Geeta is a subtle and mysterious Book. [Geeta XV. 20].

“Listen to My great and Divine Message. This Message is more difficult and mysterious than other Messages.” [Geeta XVIII. 64].

It is, however, not difficult for a sober-minded person to understand provided he is not a ‘Pundit.’

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Krishna believed in One God only and called the people to His worship alone.

“Righteous people worship Me. I am One.”

[*Geeta IX. 15*].

“Those who worship gods, human beings, and elements, shall go to them. Those who worship Me, shall come to Me.” [*Geeta IX. 25*].

“Righteous is one who worships One God : the Ancient, the Almighty, the Absolute Ruler, the Mysterious, the Bearer of the Universe, the Inconceivable and the Light.” [*Geeta VIII. 8*].

“He is the wisest of men who worships One God.” [*Geeta VII. 47*].

“Spiritual perfection can be attained only by worshipping the Lord, and Creator of the Universe.”

[*Geeta XVIII. 46*].

“O Arjun! the One God lives in the heart of the Universe. He shapes everything in nature as He wills, in the same way as a potter shapes his clay. Come into the fold of God and be contented, because without His favour none can get real contentment.” [*Geeta VIII. 61, 62*].

In the Geeta, the first and the third persons are used in different places when speaking about the attributes of God. The personal pronoun used is different but the attributes are God's.

“The greatest power in the Universe is that Great Being who covers the entire Universe, is

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the Lord of all, and is Eternal." [Geeta XV. 17].
And in the next verse :

"I am above the mortal and the immortal. In the Veda and in the whole of the Universe I am called the Great Being. He who recognizes My Greatness worships Me alone." [Geeta XV. 18-19].

"God's eyes, hands, head and face is present everywhere. He bears everything. He is everywhere. He surrounds the entire Universe. He has no physical senses, but He sees and hears everything. He is not supported by anything, but the earth and the sky stand because He supports them. He has all the attributes, but Himself does not need any. He is apparent as well as latent or hidden. He moves as well as is motionless. He is distant as well as near. He is indivisible yet is divided all over the Universe. He is the Lord of the Universe and is the Absolute Power over Life and Death." [Geeta XIII. 14-17].

"I am Omnipresent. I am the beginning, the middle and the end of all things." [Geeta XV. 30].

"I am the Ocean." [Geeta X. 24].

"I am the Himalayas." [Geeta X. 25].

"I am the Creator of fishes."

"I am Eternal Time. I am the Lord whose face is turned to every side."

"I am the Creator of everything. Fame, Prosperity, Speech, Memory, Wisdom, Logic and For-

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givenness all flow forth from Me.”

[*Geeta X. 31, 33, 34*].

“Where there is no sunlight, or moonlight, or fire, and from where none can come back, is My throne.”

[*Geeta XV. 6*].

In the above verses from the Geeta, the meaning of ‘I’ and ‘He’ is so patent that there can be no confusion whatsoever. But how could Krishna escape from the hands of the Brahmins and ‘Pundits’ who worship pipal trees, peacocks, monkeys, snakes, the rivers Ganges and Jumna, the Himalayas, and all the stones in the world as so many gods ?

Worship of ‘Devtas’ or lesser gods. In the Vedas, the Geeta, and other religious books of Hindus, ‘Devtas’ or lesser gods mean angels, the elders and parents, guides and leaders, and kings and rulers ; and ‘worship’ means respect and obedience :

“The king is a god.” [*Manu Samriti VII. 8*].

“Treat your parents and teachers as gods.”

[*Teteria I. 2-11*].

“Worship (respect and obey) your gods, teachers, the wise, the true, the contented, the righteous, and the kind-hearted.”

“Worship for the purpose of winning people’s respect is nothing but hypocrisy.”

[*Geeta XVII. 14 and 18*].

The style of expression employed in the Geeta and the Bible is the same. As the elders and Prophets

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have been called God, Son of God, Lord and Angel in the Bible, so too in the Geeta they have been called gods and 'Devatas.' As the coming of a Prophet has been called the coming of God in the Bible, so in the Geeta Krishna is mentioned as an incarnation of God. As in the Bible, respect and obedience has been called 'prostration' or worship :

"And Bath-sheba bowed and did obeisance (fell prostrate) unto the king (David)."

[*1 Kings I. 16*].

"And Cush bowed himself unto Joab (David's army Commander)." [*2 Samuel XVIII. 21*].

"Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel." [*Daniel II. 46*].

Cyrus was a Zoroastrian King of Iran. About him, the Bible says :

"Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature shall come over unto thee, and they shall be thine : they shall come after thee.....and they shall fall down unto thee, they shall make supplication unto thee." [*Isaiah XLV. 14*].

The same is the sense in which the word 'worship' is used in the Geeta. In the Qur'an, too, in two places the word سجد [“fall down prostrate”] is used in the sense of showing respect—in connection with Adam and Satan, and in the account of Joseph. It is obvious that it has no connection with worship.

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Teachings of Geeta :

Holy War : "O Arjun, do not be a coward. Shake off your fears and take up your arms."

"Everything that lives must die, after death rise again. Why fear death then?"

"Do your duty. The duty of a soldier is to fight. Fight and do not feel afraid. War for righteousness is the best of deeds."

"The brave dead are lucky. They enter Heaven through the gate of Holy War."

"The soul can neither be cut with any weapon, nor be burnt in fire, nor soaked in water, nor withered in wind." [*Geeta II. 3, 23, 27, 31*].

Remember the Tradition of our Holy Prophet :

"Under the shadow of the sword there is Heaven."

And now read what the Geeta says :

"If you are killed in battle, you shall go to Heaven. If you win, you shall inherit the kingdom of the earth. Therefore, rise, O Arjun, and prepare for war." [*Geeta II. 37*].

Repentance :

"If a sinful person starts worshipping Me sincerely, consider him righteous because he has turned towards righteousness. If he discharges his duties faithfully, he gets eternal contentment, and he will never die. People who seek refuge in Me, even though they be born in sin, shall walk My lighted Way." [*Geeta IX. 30-32*].

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Deeds :

“Your duty is to do righteous deeds; do not hanker after recompense ; avoid evil deeds.”

“Go on doing righteous deeds without a thought of recompense, because that is the way to reach the Great Being (God).”

“He that bears malice to none, that is friend and sympathiser of all, that is neither greedy nor conceited, that does not lose control of himself either in grief or joy, that is contented and humble, that checks his lust, that is courageous and persevering, that relies only on God, is My pure and loved servant. Neither he runs from the world, nor does the world run from him. He is safe from the effect of joy, grief and fear. He does not beg for anything from anybody. He is pure-hearted, without greed, and unaffected by calamities. He gives away everything in the way of God. Neither does he love any worldly thing, nor hates anybody nor is ever sad and grieved. Neither does he depend upon hopes, nor pines for good or bad things. He treats friend and foe alike. He does not care for fame or bad name. Sunshine or rain, heat or cold, grief or joy, poverty or prosperity, praise or blame, he always keeps his balance of mind. He is silent, contented, homeless, determined, full of sincerity and love. Such a person is My true servant.”

[*Geeta 2/47; 3/19; 12/13-19*].

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“Satanic and evil persons are completely unacquainted with righteousness, dependence on God, purity, piety, moderation and truth. They think there is no God and no truth in this world, and its creation was an accident. These misguided, ignorant and wicked people set out to destroy the world. They are led by their lusts. Their minds are filled with pride, deception and deceptions. Their thoughts are dirty, intentions evil and deeds wicked. They consider death to be the end of life, and the fulfilment of their base desires are the aim of life.”

[*Geeta 16/7-11*].

God's Day :

“Every day and every night of God is of one thousand ages.” [*Geeta VIII: 17*].

Asceticism :

“Those who kill their desires like ascetics which God has not enjoined upon men are self-deceived idiots, and those who are slaves of their desires destroy their bodies wherein God lives. They all do evil deeds.” [*Geeta XVII. 5, 6*].

There is no asceticism or monasticism in Islam.

Charity :

“That charity is wicked which is given with a grudge and contempt to mean persons at a wrong time and in a wrong place.” [*Geeta XVII. 22*].

“To those weak of understanding make not over your property.” [*Qur'an IV. Nisaa 5*].

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“Now these are a few commandments of the Geeta. Is there anything in them which is against Truth, Qur’an or other Scriptures? It is possible that there may be certain things in the Geeta which may be in conflict with your beliefs or some instruction of the Qur’an. Its remedy does not lie in your taking up your pen and writing thesis after thesis in rejection thereof. The remedy lies in removing these contradictions after deep thought and consideration. If you cannot find a solution due to your lack of knowledge, keep silent. A Muslim must believe in what is manifest and visible, and go into new worlds of knowledge in search of what is mystic and invisible, because the latter cannot be understood without firm and profound knowledge :

“No one knows its hidden meanings except God and those who are firm in knowledge.”

[*Qur’an III. Al-i-‘Imran 7*].

Vedas :

There are four Vedas :

1. Rig Veda, sent down to Angni Rishi...10518 verses.
2. Yajur Veda, „ Wayu ... 1975 „
3. Sama Veda, „ Aditya ... 1064 „
4. Athurva Veda, „ Angrah ... 5847 „

In the Vedas there is no mention of idolatry. From first to last the worship of One God is preached. Because the mentality of the ‘Pundits’ is sadly perverted, and the worship of the visible has gone

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deep into their bones, to them there is no difference between respect and worship. Therefore the 'Pundit' prostrates himself before God and Mr. Gandhi equally. He worships the idol of Krishna and the feet of Emperor Akbar. He 'sees' the Throne of God on the Himalayas. He 'hears' the frightening voice of gods in thunder and the noise of storms. He sees God moving in the swaying of the head of a cobra and the dancing of a peacock. Therefore he seeks a god in every word of the Vedas. One fails to understand why the 'Pundit' is not satisfied with God alone, when he knows that the oceans, mountains and numerous suns and moons are His creations. He knows that the Power of God is unlimited ; that His treasures are boundless ; that winds blow, rains fall and crops grow at His bidding alone ; that the light of wisdom and thought is bestowed by Him, and the machine of the human heart is run by Him ; and that life and death, days and nights, light and darkness, honour and dishonour are all under His powerful control. Why should he then rub his forehead before stones ? Why should he fall prostrate before some laughter-provoking idol with nine heads, fifty hands and a long tail. To pick up a stone from the street, chisel a face on it and then fall prostrate before this dead, helpless and useless self-made toy is the height of perversion and folly. There is no doubt that in the Vedas there are various names of God according to attributes : Brahma

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(Great), Mahadev (Supreme), Vishnu (Defender and Protector), etc. The various angels are also mentioned, but there is absolutely no mention of many gods. God is one, and One only.

A learned scholar of the Vedas, Marshman writes :
“The chief doctrine in the Vedas is that of the Unity of God. There is no mention of the worship of any but God. ‘Devtas’ are indeed mentioned in various places but this word means angels or mystic power in the world. It is indeed sad that the Hindus have gone so far away from the Vedas.”

[*Marsh's History*, p. 1].

Another scholar Kalbrook says :

“There is no mention of the worship of many gods anywhere in the Vedas.”

[*Search into Asian Conditions*, Vol. VIII, p. 395].

Professor Wilson writes :

“The worship of idols and their making is not proved from the Vedas.”

[*Wilson's Lectures*, Oxford, p. 12.]

In India there are millions of Hindu scholars who know Urdu, but none has been able to translate the Vedas into Urdu up to this time. I have read only two Urdu translations of Yajur Veda, one by Ghazi Mahmud Dharampal of Ludhiana and the other by Abdul Haq Vidyarthi. Ghazi Mahmud prepared this translation in 1920 when he embraced the Arya faith, and Abdu! Haq did his in 1926. Abdul Haq is a well-

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known religious debater, and his main occupation is to reject all religions and Scriptures. He has prepared this translation under the same sense of ridicule and rejection of religions, and has tried his best to prove the Vedas as meaningless, vague and absurd. Let us compare the two translations with one or two illustrations. The first verse of Yajur Veda is translated by Dharampal and Swami Dayanand in these words :

“O men ! God is the Creator of the Universe. He is the Most Glorious and the source of all the blessings.”

And Abdul Haq translates the same thus :

“You for rain and grain, you for power, stay at a distance, Savita god take you away for righteousness, O Gayus increase the share for Inder god.”

Is there any connection between these translations ?

Read the sixth verse :

“God commands man to do righteous deeds and pursue knowledge. He enjoins upon us to preach the religion, to meet the righteous and to produce the righteous and the pure.” [*Mahmud*].

Now the same verse in the words of Vidyarthi :

“Who makes you meet. He makes you meet, Why does he make you meet ? He makes you both meet. For work both of you. For many works. He takes you.”

Is there any sense in it ? The whole verse

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appears to be the delirious talk of 'one possessed.' The whole of Vidyarthi's translation is a collection of such meaningless and unconnected sentences. If Yajur Veda had been such a Book as Vidyarthi's translation has made it out to be, why should anyone have believed in it? The profound belief, and submission to this Book, of numberless persons from times immemorial is a proof of the Fact, that Vidyarthi's translation has absolutely no connection with the True Message of the Veda, and he has dishonestly and deliberately tried to make this Book vague and meaningless, so that people may reject it. The Hindus, themselves, did not translate the Vedas into Urdu. Probably the Brahmins considered it as their religious duty to save the Vedas from impure eyes of non-Hindus. It were the Brahmins who used to pour melted lead into the ears of the Achhuts ('untouchables') because the words of the Vedas happened to reach them. The only available books now are English translations, or Hindi translation by Swami Dayanand, or Mahmud and Vidyarthi's translations. Out of these, one is a manifestation of the joy of belief and the other a product of malice. The following commandments of the Vedas are taken from Swami Dayanand's and Mahmud's translations, because we have no other source :

“O God, Thou art free from any fault or blemish.
You rule over the world. We worship You alone.

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Destroy those with weapons of fire who trouble us righteous people and who steal." [I. 8].

"I am the Creator of the Universe, Most Glorious, of Greatest Dignity and Most Beneficent." [I. 10].

"O God, You are all Light, Holy, Immortal, all depend on You, all praise to You, You are without Fear, all Worship to You. I seek refuge with You." [I. 31].

"O Greatest Judge, O All Light, You always fulfil Your dispensation. Give me the heart to bear the recompense of my deeds." [II. 28].

"He who does evil is a hypocrite, hides his religion, runs after his lust, snatches the property of others cruelly, and is indeed wicked. Drive him out of this world and the next, O All Light and Creator of all." [II. 30].

"O God, give me the kingdom of this earth, so that I may serve all mankind." [III. 27].

"God is the Sun of all suns. He turns a jungle into a garden. He granted vastness to the atmosphere. He taught the horses to run. He blessed the cows with milk. He is all Light and the Heart of hearts. He is the Creator of all the plants. We worship this God." [II. 31].

"O Most Merciful and Beneficent God! All praises are Yours. O All Light, O Omniscient, and Purifier of all! the earth and the sky fall prostrate before you. O men! worship and praise this God." [IV. 35].

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“O men! worship only that God who is All Light, who gives heat to fire and light to the sun, who is the Creator of all, who is the Controller of the Universe and who is Omnipresent.” [XXXVII. 15].

“O learned people! God is One and Alone, Immovable, Omnipresent and Omniscient. He is far away from the wicked and close to the righteous. He is the Absolute Power, He is flawless, Indivisible, Ancient, and Creator of all. He punishes the evil and the wicked. Worship Him alone.” [XL. 4-8].

In the Veedas, from first to last, only those attributes of God are given which are also recorded in the Qur'an. Nowhere is there any mention of the worship of idols and 'Devtas' or lesser gods. Nowhere 'Shirk'—joining others with God in worship—sin, cruelty, evil and wickedness, adultery and deceit are preached. It is therefore our duty to believe in all these Prophets and Scriptures, as they all convey the same Message.

I say with all respect to the followers of the Vedas and the Geeta. We do not ask you to believe in the Qur'an or renounce your religion and embrace another. We only ask you to follow the teachings of the Vedas and the Geeta. Is there any mention of the worship of stones, idols and elements in these Holy Books? If there is none, and, you know, there is none, why do you, then, indulge in these absurdities?

O Hindus! you are the followers of that great

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Apostle of God, Rama, who had eaten with great relish the berries which a Bhil (low caste) woman had eaten. Whereas you, his followers, run miles away from the mere shadow of a Shudra (untouchable). If you happen to shake hands with a Muslim, you wash and scrub your hand for hours together. Not only this, you cannot bear even the mere existence of a Christian, a Muslim or a Shudra (untouchable). The inhuman cruelty with which you shed the blood of Muslims and violate the modesty of Muslim women, the Satanic satisfaction which you get out of setting fire to houses of Muslims and your devilish laughter when they are burnt down, find no comparison even in the most barbaric people. Your deeds and beliefs do not have the slightest connection with your glorious and holy Scriptures. If today Rama Chandra or Krishna were to come into the world again and see your devilish deeds, they will hide their faces and drink the cup of humiliation to the dregs. O see, how you have dishonoured them ! O these 'Zunnars' (thread worn round the neck), these long pigtails on your heads, these marks on your foreheads, these loin-cloths, these strange idols, these 'Shivlings,' these 'Laxmis' and 'Kali Devis,' all are such puzzles which, let alone Rama and Krishna, God even cannot understand.

O Hindu friends ! do not forget that the inventors of all superstitions and false notions are religious

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leaders. So long as you depend upon your 'Pundits' for guidance, you can never benefit from the great teachings of the Geeta. Rise and hold the Geeta in your hand and advance towards that radiant world where the whole Universe worships One Lord God, and where all mankind sings with one voice the praises of One God.

Chapter IX

LORD BUDDHA

THE word *Buddha* literally means the 'Enlightened One.' Buddha's real name was Sidhartha and his family name was Gautama. His father's name was Sardona and mother's Syama. His mother died seven days after his birth. He was born in 624 B.C. at Baleni, a verdant place, 150 miles to the north of Benares, in the downs of Nepal, near Kapil Vastu, the capital of Sakheon. He was blessed with divine revelation at the age of thirty-five years. When he was 25 years old, he renounced the easy life of luxury in the royal palace, and went away in search of real peace of mind. At one time he lived on only one grain of rice per day. He believed that real happiness can be attained only after undergoing suffering. Therefore he underwent every kind of suffering, and at last reached that goal, where suffering becomes happiness. His definite date of death is not known. One learns from his various biographies that he lived for 80 years and died after 540 B.C. There are three Holy Books of Buddha :

First. *Sutapatika* : It is in five volumes : (1) *Veganakaya*, (2) *Majimanakaya*, (3) *Samtyanakaya*,

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(4) Angtranakaya and (5) Khadkanakaya. This Book contains the Revelations of Buddha. One section is historical, in which the life of Buddha and of his Companions or Bodhistavas is recorded.

Second. *Vanayapatika* : It contains the punishment for every sin.

Third. *Bedamapatika* : In it there are some discussions and moral lessons. It also contains a critical discussion of life of man.

The message of Buddha reached Egypt in the west and the farthest island of Japan in the east. Dr. Bellows writes in his book, *Nations of Afghanistan*, on pages 65 and 72, that the former name of the valley of Jalalabad was 'Nangirah' or 'Naudhara.' 'Dhar' means temple, and at one time there were nine Buddhist temples in this place. The Buddhist name of Qandhar was Kalna. In these places, ruins of Buddhist temples exist even today.

When in the Seventh century A.D., the famous Chinese traveller Hieun Tsang arrived in Iran, he found three Buddhist institutions where hundreds of Buddhist monks were studying Buddhism.

Professor Mahani writes that 200 years B.C. many Buddhist missionaries reached Palestine also (*Alexanderian Empire*, page 140). Dr. Petri's research tells us that missionaries of Asoka spread Buddhism in Egypt also (*Religions of Egypt*).

This religion disappeared from Western Asia,

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but there are seven hundred million followers of Buddhism in Eastern Asia –in China, Korea, Japan, Burma, Malaya, Singapore, Siam and Indo-China, etc. All these have forgotten the real message of Buddha and are sunk in idolatry and other absurdities. Its chief reason is that the original message of Buddha was in Magadhi or Pali language. This language resembled Sanskrit, but it died centuries ago. The common people do not know this language, and the well-to-do classes have no need to learn it. The result is that some Buddhist ‘Pundits’ have monopolized the faith. These ‘Pundits’ have been introducing some curious custom and an absurd ritual or the other for the sake of originality, and today Buddhism has become a collection of such absurd and false notions as have absolutely no connection with the true message of Buddha.

Message of Buddha :

1. Blessed are they who keep away from hatred in this world of hate.
2. Blessed are they who speak the truth.
3. Blessed are they who overcome themselves.
4. The taste of the ocean water is one, *i.e.*, salty; so the taste of my message is also one only and that is Salvation.
5. I teach only one thing, that is freedom from suffering.
6. Love is the true Faith.

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7. To avoid greed, deception and hate is the faith of Buddha.

8. A true religion is one which teaches humility in place of anger, love in place of hate and contentment in place of greediness.

9. There is salvation where there is justice and morality.

10. Peace of mind is the best of treasures.

11. Those who serve their parents meet the Greatest God.

12. Overcome the enraged with love, the wicked with righteousness and the mean with broad-heartedness.

13. True Religion is not to injure anyone.

14. Mere birth is of no value. Righteous deeds make a man blessed.

15. Remember that you cannot escape from the recompense of your deeds even if you go into the bottom of oceans, or the caves of the mountains or fly far away into the air.

16. It is easy to pick holes in others. My true follower is he who finds out his own faults.

17. Knowledge and Righteousness are the best of riches.

18. If a person confesses his sins and tries to save himself, the grip of sin on him gradually loosens and this is the repentance which Buddha holds dear.

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19. Avoid fun, idleness and extravagance.
20. Remember that one moment of noble life is better than a hundred years of ill repute.

[Buddhmat by Shiv Narain Sharma].

Chapter X

BABA GURU NANAK

DURING the last thousand years of Indian history, there have been two famous reformers: Guru Nanak and Swami Dayanand. Both waged a campaign against idolatry and other ungodly activities. But there was one basic difference in their beliefs. Guru Nanak respected and revered all the Prophets and Scriptures. He reached Truth wherever he found it. On one side he went to Bengal, Assam and Jagannath in search of Truth, and on the other he reached Mecca and Medina. On the one hand he benefitted from Hindu scholars and mystics and on the other from Baba Farid, Baba Wali Qandhari, Mian Qutub-ud-Din,¹ Mian Faqir of Delhi, Faqir Jalal-ud-Din², Faqir Shams-ud-Din, Shah Abu Chishti and the mystics of Ajmer. He met these Muslim divines in person and derived benefit from them for a long time. He was a holy man and did great service to the people of India. By preaching the Unity of God, Nanak was trying to save the Hindus from a serious perverted mentality and by calling the Muslims to righteousness he was trying

1. He used to preach in the precincts of Nanak's village Talwandi on the river Ravi, 13 or 14 miles to the south of Lahore.

2. He, Shams-ud-Din and Chishti belonged to Karnal.

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to make them real followers of the Qur'an. In other words, Nanak was a benefactor of both Hindus and Muslims. But the other reformer Swami Dayanand was a bitter opponent of Islam. Nanak criticized the unrighteous deeds of Muslims and the Swami derided the Qur'an. Nanak's aim was reform and that of the Swami destruction. Nanak considered deeds and the Swami books only, as true religion. Nanak wanted to bring Hindus and Muslims close to one another and the Swami's purpose was to separate them by insurmountable mountain-walls of differences. Although the Swami, by founding the Arya Samaj, brought a section of Muslims closer to the Hindus in certain matters, yet by firing a barrage of ridicule and disparagement against the Qur'an and our Prophet, he drove the Hindus and Muslims far apart mentally. The Swami's Mission was revived by Pundit Lekh Ram (Arya Musafir), who waged an unholy campaign against the Prophets and Scriptures of other religions. There were many religious debaters after Lekh Ram. Of these the most prominent was Pundit Ram Chander of Delhi. To oppose them many Muslim debaters entered the arena of religious controversy. The most illustrious among them were Maulvi Sana Ullah of Amritsar, Ghazi Mahmud Dharampal and Mirza Ghulam Ahmad of Qadian. The destructive writings of these people poisoned the minds of both the nations. Newspapers also entered the lists and, by making attacks against

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one another, soon developed religious rancour and malice into Hindu-Muslim riots, which culminated in the terrible Blood Bath of August 1947, in which about one million, three hundred thousand Hindus and Muslims were slaughtered, and about one hundred, fifty million people were driven from their hearths and homes.

Holy Nanak was born in 1469 A.D. at Talwandi, a village on the river Ravi, about 14 miles to the south of Lahore. His mother's name was Parapta Devi and father's Kalu Ram, who was an estate agent of a Muslim landlord. His father's service in a Muslim household had a deep impression on Nanak's mind, and all the ancestral and inherited prejudice and hatred were removed by his close contact with Muslims. Nanak received religious education from Pundit Brij Nath, and Maulvi Qutub-ud-Din taught him Persian. On growing up Nanak was inclined towards Mysticism, and started going to 'Faqirs' and 'Sufis.' His father gave him twenty rupees at this stage, and told him to purchase some commodity from Lahore for trading. On the way to Lahore, Nanak met some 'Faqirs.' He gave all his money to them and returned home. When his father took him to task for it, he said :

"Father, you commanded me to make a good bargain. This was the best bargain I came across."

[*Janam Sakhi* by Daulat Rai, page 56].

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Baba Nanak was a bitter opponent of evil customs among Hindus as well as Muslims. He should have been so, because no real benefactor of humanity can bear that people should have to face the wrath of God for their wrong beliefs and misdeeds. Therefore Baba Nanak started a campaign against perverted and erroneous beliefs and deeds. When the 'Mullah' of that period realized that a Hindu 'man of God' was out to destroy his citadel of falsities and perversions, he stirred up the bile of Emperor Ibrahim Lodhi against Nanak and had him imprisoned. When Ibrahim was defeated by Babur, all the prisoners broke from the jails, but Baba Nanak remained sitting inside. When he was asked the reason of this, he said :

"To break from the jail is a crime against the State and I am not prepared to do it."

[Janam Sakhi, page 85].

This unexpected answer shows how dignified and high-principled Baba Nanak's character was !

The Qur'an had enjoined upon the Muslims, the duty of believing in the Prophets and Scriptures of other nations, of pronouncing their Truth and Greatness, and of explaining the great Fact to the world that deeds are not wasted, that all are equal in the eyes of God, and that the righteous shall be blessed and the wicked punished whether they have the Qur'an, the Bible or the Geeta. But the Muslims have given up discharging this duty for centuries. Nanak

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was the first Indian Reformer who revived this great Truth. It is recorded in *Janam Sakhi* (page 74) that when Nanak came to Lahore in 1499 A.D., he met Sikandar Lodhi's spiritual teacher Syed Ahmad, and convinced him that in the eyes of God Hindus and Muslims stand on par, and that God will not punish anyone for difference of religion, but will consider one's deeds only.

It is recorded in Bhai Bala's *Janam Sakhi* that when Nanak had an audience with Emperor Babur and their talk went round to the Qur'an, he said, "The Word of God is true and pure."

The sayings of Baba Nanak are highly spiritual, and one cannot help being influenced by them. He says :

1. "God is One. His Name is True. He is the True Creator. He does not fear anyone, nor does He bear malice against anyone. He is Immortal and Eternal."

2. "O Nanak, if one could understand, that everything depends upon righteous deeds : only righteous deeds bring good reward."

3. "O Nanak, Torture, Greed and Anger are streams of fire. One who falls into them is sunk."

4. "Those who seek refuge with God are liberated from all suffering. Life without worship of God is meaningless. Sing praises to God every hour of your life."

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5. "O brothers, why should we worship idols? What should we ask of them? What can they give us? Worshipping idols is just like floating stones on water!"

6. "In the Hereafter one's birth and caste will have no value, but only deeds will be considered."

7. "He is wise who keeps his heart pure and a Muslim is one who cleanses his heart."

8. "O Muslims, build the mosque of love. Put the mat of Truth in it. Read the Qur'an of Truth and the Lawful. Consider shame as Sunnah and Peace as your Fasting. Thus you can be true Muslims."

9. "O Muslim, come, I shall tell you the names of the five prayers : (1) Truth, (2) Lawful earning, (3) Remembering God always, (4) Good intentions, (5) Charity and Sacrifice in the name of God."

This was Guru Nanak who shed the light of wisdom in this world for seventy years and went to his heavenly home in 1539 A.D. And we now have the 'Khalsas' who are perverted and crooked from head to toe. On one side there is the all-embracing Message of Love given by Baba Guru Nanak, and on the other are his followers, the 'Khalsas' whose hallmark is devilish atrocities and barbaric nature. I admit that Hindus and Muslims have strayed far away from their religions, but the Sikhs too have no connection with Baba Guru Nanak

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whatsoever. How sad it is that the followers of Nanak, the preacher of universal love, should make rioting, arson, plunder and murder as the aims of their life! In 1947, the Sikhs carried out a general massacre of Muslims, violated seventy thousand Muslim women, broke the heads of innocent babies by striking them against walls and then indulged in devilish laughter at their heartrending cries. They tore Muslim women apart by their legs. They broke down bridges and sent trains full of Muslim evacuees into the rivers. They shut up hundreds of Muslims in small rooms and then set fire to them. And when the unfortunate victims of these inhuman atrocities sent up heartrending shrieks, the Sikhs jumped with joy and shouted slogans.

Was this the message of Baba Guru Nanak, whose followers you are? Remember that if Baba Nanak were to see these devilish deeds, he would hang his head in shame.

It is not my purpose to reopen the old wounds which time is gradually healing. I only want to remind you of the sacred teaching and the great Mission of your Guru Nanak. I wish to lay the foundations of that radiant future by reaching which man will break off the chains of man-made religion. I wish to take you to that bright world where deeds alone shall be the criterion of humanity and where man will be liberated from the soul-scorching system imposed

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on mankind by the 'Mullah,' the 'Pundit,' the Gyani
(Sikh Mullah) and the Padre.

آٹھ ! کہ اب یزم جہان کا اور ہی انداز ہے
دیکھ ! پھر انسانیت کے دور کا آغاز ہے
(اقبال بہ ترمیم)

“Rise, the world is taking a new turn !

See, this is the dawn of the Age of Humanity.”

[Iqbal with apology].

Chapter XI

THE PROPHET OF ARABIA

Q NATIONS of the world, think for a moment why and for what purpose did thousands of Prophets, devotees of God and lovers of Truth suffer untold miseries and hardships? Why did Buddha forsake the comforts of the royal palace and espouse a hard and miserable life in the forests? Why did Krishna take up arms against powerful and cruel despots? Why did Moses raise the standard of revolt against Pharaoh, and brave the miseries of life in a barren desert for forty years, with his nation? Whose was the soulful sight which made the Prophets and Apostles stick to their sacred duty in the face of inhuman tortures. Some were cut into pieces under saws. Thousands were murdered and killed. Many were trampled under the feet of mad elephants and some were thrown alive in raging flames. But they did not flinch or stop calling the people to the Way of God. Do you think they were hypocrites and frauds? Do you think they wanted to amass riches and earn fame? If this were so, why did they not repent for their hypocrisy and why did they all live and die in extreme poverty? All of them achieved a grand success, but

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can hypocrisy and fraud attain such grandeur that thousands of years after their death their names and their Message live in human hearts. They have thousands of millions of followers even today, and Nature itself is doing obeisance to them.

The fact is that not these Prophets but we are self-deceived. We have forgotten their untold sacrifices and their great services, and erroneously consider them false and unworthy of belief. Without reading and understanding their great Laws, we reject them as not worth a straw even. Just consider the blind folly and warped mentality of man, that, as compared with the Prophets, he is only an insignificant worm. Yet he is not even ashamed of trying to smudge these great Luminaries of Divine Light. He, himself, cannot understand even a word of the vast book of Nature, yet in his crass blindness he sets at naught the Holy Books of God. Ask him what his own work and achievement are. Has he been able to redeem a single wicked man, or make a good citizen of a thief? Has he been able to bring even one sensual drunkard to sober temperance, or reform one 'Goonda' (ruffian) or public enemy into a servant of humanity? I am sure, O misguided biped, if only one dissolute sinner had been entrusted to your care to be brought back to the right path, you would have realized how irksome and hard it is to do so. Know you not that this was the superhuman task which was entrusted to the

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Prophets ? And they performed this onerous duty so successfully that the citadels of falsehood tottered down, the rays of Truth pierced through the abysmal darkness of sin and evil, the springs of universal good and Divine blessing gushed out of hearts of flint, and the barren deserts of man were turned into fruitful fields.

O People of the World! You esteem one another's great poets and sages. You bow your heads and bend your knees to Sa'di, Hafiz, Ghalib, Kali Das, Tagore, Shakespeare, Dante, Goethe, Alberuni, Ibn-i-Sina, Herbert Spenser, Einstein, Vyas, Tilak and Gandhi, so much so that you believe in the wrestling prowess of Rustam-i-Hind, extraordinary physical strength of Ram Murti and the magic tricks of Khuda Bux Bengali. But when you are asked to bow your heads to the greatest benefactors of humanity, *i.e.*, the Prophets, you turn your backs on them and run away. After all, what thorns are there which prevent you from walking on the path of Faith ? Sometimes you say that a particular Prophet had preached 'Jihad' or Holy War and is therefore not to be believed in. O my ignorant brothers, if the doctrine of 'Jihad' were done away with, this world of yours would become a hell of murder and bloodshed, of arson and carnage, and of loot and plunder. All your liberties and rights would end, your peace destroyed, your hearths and homes

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plundered, and your women violated. It is the sword which keeps you safe from the avarice of 'Goondas' (ruffians) and evil men.

America was at one time inhabited by savage Red Indians. When the Europeans reached there, they established their rule with the help of the sword. Now as a result of that 'Jihad,' the Americans today lead the world in knowledge and wisdom. In the same way India was inhabited by the black race of ignorant and barbaric people. The Aryans rose from Central Asia : in one hand, they had the sword and in the other, the Holy Vedas. They reached India and, because of their strivings, this subcontinent became a heaven on earth. In sixth century A.D., Arabia, Iraq, Iran, Egypt and Europe were enveloped in the Stygian darkness of ignorance and sin. From Arabia rose a reformer of mankind, a Prophet of God, with a law as bright as fire and as forceful too. He demolished the cruel despotism of the Caesar and Croesus, and laid the foundations of democratic system of life in which the lowest among men could develop his faculties to the utmost. In the desert, where there was nothing but murder and rapine, loot and plunder, gambling and drunkenness, and wickedness and sin, such fountains of knowledge and enlightenment gushed forth that the world from Baghdad to Spain was enriched and illuminated. The world benefitted from our illustrious sages and thinkers and

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in a short time knowledge spread so profusely that when Halaku Khan destroyed Baghdad in 1258 A.D., there were seventy libraries containing about four hundred million books in that city alone.

Our Hindu brethren are bitter opponents of 'Jihad.' I say only one thing to them. O Hindus, if you are really opposed to 'Jihad,' ask your Government of Bharat to disband all her armed forces and follow the policy of strict 'Non-violence.' You will yourselves see that you will not last long. It is easy to proclaim 'Non-violence' or 'Ahimsa' but even you know it is suicidal to practise it and you do not do so yourself. In this world, where the shades of sin are so formidable, where greed and avarice have such long arms and where, as soon as the fear of the sword or retribution is withdrawn, righteousness puts on the garb of wickedness and 'Goondaism,' it would be fatal to practise this policy of 'Non-violence.' Your belief in it is an undisguised pretence. You do not follow it yourselves. No nation can think of practising it.

It is the sword which is enabling you to rule without fear in your country from Wagah to Calcutta. You enjoy a life of peace and comfort in your homes. Your culture is on the march of progress. Your civilization is spreading in all directions. Your knowledge is making rapid strides, while you sit in security building up a bright future for yourself. Throw away the sword and you will be crushed to powder.

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Your national life will come to an ignoble end, and the relentless pen of History will bury you in the grave of extinction.

Only those people raise their voice against 'Jihad' who are unacquainted with the bitter trials and tribulations of life, who look at facts through the crooked glasses of a misguided 'Brahmin' and whose opposition is merely for the sake of opposition. Otherwise the sword is as necessary as a staff for old age, or a strong arm for youth or a wonder-working pen for art.

O Hindu brethern of mine ! sometimes you offer this excuse of not believing in the Prophets, that they married wives. If there had been no institution of marriage, wherefrom would have the Prophets come, and how would you have been in a position to raise your blasphemous voice against them. You know that the biggest wave of the ocean of life and the highest flame of its fire is sex. If lawful ways for the satisfaction of this natural desire are not adopted, it deals destruction to man's moral structure. God has made woman for man and moulded the physical structure of man to fulfil the requirements of woman. What then was the fault of the Prophets that they should be deprived of lawful means of the satisfaction of this natural desire. Swami Dayanand regarded woman as a hindrance in the way of man's spiritual advancement, and enjoined upon his followers to fly

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from the very mention of her. But the Swami was himself the first man of his cult to violate his own injunction. He went to America and committed, according to his own teachings, the unnatural offence of marrying a woman. In India the most enlightened personification of spiritualism and the grandest image of greater humanity was Rama Chandra. Can any of you tell us why his wife, Holy Sita, failed to pull him down from his spiritual eminence, and why Mr. Gandhi's wife could not be a hindrance in his way? This wrong conception of spiritualism and celibacy is a figment of the perverted mind of such 'Pundits' who had either failed to win the hand of a woman or devised other ways of satisfying this natural urge, and did not stand in need of one. Otherwise God has, in no Revealed Book, commanded man to run from woman. If God has not considered woman to be a hindrance in the way of man's spiritual well-being, why should we, O 'Pundits,' attach any importance to your stupid notion when neither did your ancestors and Prophets practise it nor say anything in support of it?

Our Hindu brethren make another excuse for not believing in the Prophet of Arabia. They say that some Muslim invaders of India had broken their idols and desecrated their temples in the past. The accusation may be true but how do you blame the Qur'an and our Prophet for it? The companions of our

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Prophet had conquered an area of four million square miles, but they did not destroy a single church, Zoroastrian temple or any other place of worship in their vast empire, and did not even touch a single idol, because they knew that compulsion in religion is a sin. Our Prophet lived in Mecca for twelve years and did not look at the 360 idols in the Ka'ba with intolerance. But when all the people of Mecca embraced Islam and made a united appeal that idols should be removed from the Ka'ba, our Holy Prophet acceded to it.

In the upheaval of 1947, Hindus and Sikhs jointly massacred one million Muslims, burned their mosques down and desecrated other holy places. It is obvious that the responsibility for these inhuman atrocities cannot be put on Holy Geeta or the Granth (Holy Book of the Sikhs). In the same way the breaking of idols by Sultan Mahmud of Ghazna was not the result of any Qur'anic commandment. It is a fact that the Qur'an is opposed to idol-worship but the Qur'an has nowhere enjoined idol-breaking. The Prophet of Arabia preached against idol-worship in the same way in which Krishna and Buddha had done before him. No Prophet can permit that man, the crown of creations, should fall prostrate before a lifeless stone. Therefore every Prophet, in every age, preached against idolatry. But isn't man's mulish incorrigibility noteworthy that as soon as the Prophet departed,

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the houses of God were filled with idols, and the despicable biped began to prostrate himself before lifeless stones and pray to them for the fulfilment of his needs.

Some people offer this excuse for their denial of Prophets that one of them introduced new ways of worship. One fails to understand why this thing pinches such dissenters. God is Omnipresent. Which-ever way you turn you shall find Him. If you sing praises to God with your face towards the north or the east, and another person does the same facing west, why do you quarrel with him? Either prove that God is found in the east only, which of course you cannot do, or let the other person pray to God facing the north or any other direction. How does he harm you? Why should you persecute him? Why should you throw bombs on him in mosques or blow up his churches with gun-powder?

Some make the accusation that the Prophet of Arabia spread Islam with the aid of the sword. But do you really think that the sword has got the strength to cut the rock of one's soul or blow to pieces the mountain of one's faith? You cannot reform a few thieves with all your prisons, handcuffs and whips and other means of punishment. You release them after the term of their sentence and they again commit crimes. How can your sword then take away the faith of a righteous man? If religion can be spread

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with the sword, came and try this method with the Waziris and the Mahmands of the N.-W.F.P. You may make the baseless excuse that these tribes are completely ignorant and deeply bigoted. But do you not know that when they embraced Islam they were even more ignorant and warlike savages than they are now. Today you will find many educated persons among them. Some of them are graduates even. But at that time they did not even know the word 'education.' The fact is that faith is such an irrevocable feeling that to give it up is like separating light from the sun. Before a change of faith, one's mind is terribly shaken and mists of doubt darken the whole atmosphere. Then a new ray of light breaks from the distant horizon and gradually lits up the entire sky. Light comes dancing and darkness flies before it. A new world of light and joy is born in the mind and this blissful experience is called 'change of faith.' This is always the result of revolution in one's thought and not of using the sword or the whip. Those who do not consider Islam to be a revolution in thought but a victory of the sword or the stick are entirely ignorant of the philosophy of civilization of man.

O people of the world ! The Prophet of Arabia was such a great benefactor of human race that you cannot adequately express your gratitude to him till the Day of Judgment.

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گر به هر موئی زبانه باشدت
شکر یک نعمت نگوئی از هزار

(سعدی)

“If every hair on your body had been a tongue, you would not have been able to express even a thousandth part of your gratitude.” [Sa‘di].

1. Before our Holy Prophet, you people were quarrelling among yourselves and deriding and disparaging one another’s Prophets and Scriptures. Our Prophet came and put an end to your strife by confirming all the Prophets and Scriptures.

2. The languages of your Books had become dead. Our Prophet Prepeated the Law of the earlier Scriptures in a living and lasting language, which is spoken by one hundred and ten million people and is understood by one hundred and fifteen million persons. This is the reason why the teachings of Islam have not been perverted. If a ‘Mullah’ dares to put forth a self-made doctrine, millions of voices rise to reject it. Although some wrong notions based on counterfeit Traditions have crept in, our right-minded scholars, in large numbers, are busy in rooting them out, and sooner or later these absurdities shall be put an end to. On the other hand, your ‘Pundits’ and Padres have corrupted and perverted your religions to such an extent that there is not even a distant connection between your beliefs and your Scriptures. The greater pity is that there is a dearth of right-

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mined thinkers among you, and their efforts are devoted to the raising of the ramparts of erroneous beliefs and baseless superstitions still higher. Some hopes were hitched to the Arya Samaj and the Protestant schools of thought among Hindus and Christians respectively, but after Pundit Lekh Ram and Martin Luther, the atmosphere has become even more gloomy, and the religious confusion become worse confounded. The addle-headed and narrow-minded 'Pundit' and Padres are giving such perverted interpretations of the Word of God and have waxed so eloquent on the doctrines of Trinity of God, Penance, worship of stones and idols, and other absurdities that humanity is grievously distracted and disconcerted.

3. You had considered every Prophet to be the founder of a new religion. You had forgotten the pronouncements of Krishna and Jesus Christ that they did not bring any new religion but that it was one and the same since the creation of this world, and they had been sent by God to revive it. The Prophet of Arabia only repeated these previous pronouncements and said, "O men, Religion is a Truth and Truth remains unchanged and is the same in every age. You are all one nation and one household. Your religion was One, is One and shall always remain One. Therefore do not quarrel with one another."

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4. You had tied up the recompense of deeds with certain erroneous beliefs of yours, and said that deeds are lost unless supplemented by a particular belief. The Prophet of Arabia declared with all the force at his command that deeds are not wasted, and, without distinction of colour or creed, every man is blessed with the reward of his righteous deeds.

“God never oppresses those who serve Him.”

[*Qur'an III. Al-i-'Imran 182*].

5. You were holding one another's Scriptures as altered and perverted. The Prophet of Arabia not only confirmed their truth but also enjoined upon the followers of the Qur'an to “guard them in safety.” [*Qur'an V. Ma'ida 51*].

I admit with deep contrition that our ‘Maulvi’ could not understand the high polity of the Qur'an, and he derided and disparaged the earlier Scriptures virulently. But the leadership of the ‘Maulvi’ is a thing of the past now. Today such people are coming to the front whose sound thought is putting an end to age-old religious prejudices. They are laying the foundations of a New Age, the distinctive feature of which will be universal love and worldwide concord, goodwill and amity.

Before our Holy Prophet, the common people were bond-slaves of their rulers. But he declared that the rulers are the servants of the people. At that time there were two great empires in the

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neighbourhood of Arabia, *i.e.*, the Empire of Caesar and that of Croesus. Both of these Emperors were heartless despots, and spent all the revenues of the state on personal comforts and luxury. They had made millions of human beings into bond slaves. They lived in grand palaces and led a life of luxury and sin. In contrast with them, our Holy Prophet spent all his life in only one suit of coarsest cloth. For days on end he could not afford to have meals cooked in his house. For weeks he went hungry, with stones tied to his stomach. When forty castles of Khaibar were reduced and our Holy Prophet went there as a conqueror, do you know how he did it? He was riding on the naked back of a donkey and, in place of the halter, leaves of date-palm were tied round the donkey's neck. He used to spend his day in this manner. He was absorbed in prayer till 9 a.m., then he went into his house and did every kind of odd job such as repairing his cot and shoes, sweeping his house and washing his clothes. At 1 p.m. he returned to the mosque, decided cases between the Zuhar (noon) and the 'Asar (afternoon) prayers, attended to matters of administration, listened to reports from Provincial Governors, had the accounts of the *Bait-ul-Mal* (treasury) completed, arranged for armies, weapons and rations for new expeditions, prayed to God till 1 a.m. in the night and then rested for two hours. His successors were such that

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small children used to gather round Abu Bekr the first Caliph and say to him, "O good Father, come and milk our goats for us, or join the 'wedding' of our doll." He used to accede to these trivial and innocent requests. The second Caliph, 'Omar, used to go to the houses of helpless widows early in the morning, sweep their houses and fill water in their pitchers. Once, when he saw a poor woman in a village, deluding her hungry child by boiling plain water in a utensil, he got two maunds of rations out of the *Bait-ul-Mal* and carried them on his own back to the poor woman's hut a distance of seven miles. Once a Jew came to 'Omar with a petition. He found the Great Caliph sleeping on the ground in the shade of a house under construction and his legs were covered with mud. One night he was out on watch. He heard the sound of moans coming from a tent. He found that the wife of a travelling Bedawin was in 'labour pains.' He ran home, took some milk and dates, and, accompanied by his wife, hastened back to the tent of the Bedawin. 'Omar's wife performed the duties of a nurse and when the child was born, she called out to him, "O Commander of the Faithful, congratulate your friend on the birth of his son. When the Bedawin heard the words "Commander of the Faithful," he was frightened out of his skin and began to beg the Caliph's pardon. 'Omar comforted him and said, "It is the duty of the Amir or ruler

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to serve his people.” Do not forget that the destroyer of Caesar and Croesus was this very ‘Omar, and his empire stretched over 25,00,000 sq. miles from Bokhara to Libya and from Balkh to the northern shores of the Caspean Sea. The third and the fourth Caliphs, ‘Othman and ‘Ali, usually used to rest and sleep on the ground. One of the later Caliphs, ‘Omar-bin-‘Abdul ‘Aziz, was, one night, doing state work in the light of a lamp, when someone came to see him. The Caliph, at once, extinguished the lamp. When his visitor asked him the reason, the Caliph said, “I consider it dishonest to burn the oil belonging to the state at a private interview.” The gist of these details is that our Holy Prophet introduced a new philosophy of government, *i.e.*, he made the Ruler a servant of the People.

7. In the days of our Holy Prophet, there were three main religions in the world, *i.e.*, Christianity, Hinduism and Buddhism. All the three were opposed to things of the world. Their religious leaders rejected the institution of marriage even and considered the killing of all desire as the acme of spiritualism. They hated all the good things of life and were devoted to ‘Yoga,’ meditation, communion, asceticism and dry as dust monasticism. Our Holy Prophet revolutionized this erroneous conception and declared that Religion means betterment of both body and soul. God does not approve of a person who

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kills his body and flies from the blessings which He has showered on man. After all, for whom has God created these numerous kinds of fruits and tasty foods, made these winds blow, and fountains and springs gush out of the bowels of the earth; and for whom has He embellished the bosom of the earth with multicoloured, sweet-smelling and beautiful flowers? All these are for man, and man only. If man were to turn his back on them, he would be trying to undo what God has done. Who, then, will benefit from His blessings on this earth? The fact is that the harmony between body and soul established by our Prophet is the greatest benefit conferred by him on mankind. Otherwise if the 'Pundits' and Padres had had their way, man would have today been counting out his allotted number of days in the jungles like wolves and bears, or, with ashes smeared on his face, hooting like owls in caves.

8. Before our Prophet, thanks to the machinations of 'Pundits' and Padres, the conception of the Unity of God had been effaced from the world. Man had made, with his own hands, millions of gods (idols) with whiskers, or formidable jaws or ten heads a piece and with wreaths of human skulls round their necks. Man's mental faculties had become completely paralyzed in this multitude of dreadful and awe-inspiring gods. His mind was enveloped in clouds of fear and awe. This pervading darkness

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was dispelled by our Holy Prophet. He proclaimed, "God is One." This was the clarion call which shook the temples of idolatry to their very foundations. Ever-burning flames were extinguished in fire temples. Idols toppled down in recognition of the Unity of God. If today the followers of Guru Nanak and Swami Dayanand in India are preaching the Unity of God, it is only an echo of that Message which the followers of the Qur'an gave to the world. To liberate mankind from the bond of millions of gods is indeed a remarkable achievement of our Holy Prophet. Undoubtedly every Revealed Scripture gave the message of the Unity of God, but the world had forgotten it and was worshipping deities other than God.

9. Another boon conferred on mankind by the Prophet of Arabia was his command to study Nature and conquer its forces. For details, see my book *Do Qur'an* (Two Qurans).

10. The teachings of our Prophet created a class of philosophers, thinkers and sages in Islam. As a result of it civilization and thought made rapid strides and foundations of that radiant period of human history were laid, which you see on all sides today. The Europe of today owes a heavy debt to our Farabi, Alkindi, Bu Ali Seena, Ibn-i-Rushd, Al-Ghazali, Al-Jahiz, Rumi and Razi. These thinkers and luminaries were the first founders of the great

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edifice of modern knowledge, intellect and advancement.

These are a few of the great benefits bestowed on mankind by the Prophet of Arabia. I am not indulging in any pious exaggeration but placing before you solid facts which only he can deny who is ignorant of world history or has formed the habit of looking at irrefutable Truth through the jaundiced eye of a 'Pundit' or a Padre.

له شېم نه شب پر ستم که حدیث خواب گویم
چو غلام آفتابیم همه ز آفتاب گویم

"I am neither benighted, nor do I worship darkness that I describe a dream to you. I am led by Light, and say what is as clear as the sun at noonday."

O children of Adam! You sing praises of Napoleon and Alexander although they had the sword only. They were neither the upholders of any philosophy of life, nor the messengers of any culture. Their work was to conquer territories and slaughter thousands of human beings every day. You enjoy reading the poetry of Daagh, Browning and Qaani and eulogize them to the skies. You are prepared to fall prostrate before the mason who built the Taj which you say is 'a dream in marble.' But in your crass ignorance you refuse to acknowledge the greatness of that most eminent benefactor of mankind, the Prophet of Arabia, who, though a friendless and

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helpless orphan, humanized hundreds of blood-thirsty and savage tribes of Arabia ; who reformed thieves in such a way that they inherited the earth ; who redeemed gamblers and drunkards and made them upholders of the Unity of God ; who transformed obstinate fools into teachers of philosophy and wisdom, and who gave to mankind once again the forgotten Message. Though you know that he achieved all this and even more, yet you do not bend your knees to him. Why don't you do it ? Because the 'Pundit' has told you so. Cursed be this blind prejudice ! It is that darkness which eclipses the light of Truth and the radiant sun looks like a black ball to eyes blinded by it.

You read all sorts of trash. You study with great relish tales of fairies and demons, detective novels and books on sex. But you consider it a sin to touch the Qur'an, the Bible or the Geeta. You have never thought what great secrets of advancement and eternal life must be recorded in these Books which created such stupendous revolutions in the world, reformed the thought and life of millions of men, enabled semi-barbaric highwaymen to inherit the vast empires of Caesar and Croesus, turned shepherds into defenders of the world and made the ignorant so advanced in learning that they became leading luminaries of knowledge, wisdom, intellect and culture. It is a lame excuse that the interpretation of these Books as

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given by the 'Mullahs,' 'Pundits' and Padres is unacceptable to sober minds. I admit that the responsibility for modern antipathy to religion falls entirely on the 'Pundit' and the 'Mullah.' But the question is that if you can achieve perfection in Western knowledge and arts, if you can conquer the elements, if you can see positive and negative charges of electricity in an atom, if you can discover vitamins in vegetables and fruits and if you can take photographs of mountains, deserts and rivers in the Moon or Mars, you can certainly gain perfection in Arabic or Sanskrit and give true and correct interpretation of your Scriptures. But how can we help it if you pay no attention to your religion, or in case you do and see the light which the 'Mullahs' and the 'Pundits' had hidden from you, you do not find in yourself the heart to stand against these formidable opponents. The 'Mullah' and the 'Pundit' would never let a rightminded and intelligent person come close to religion, lest he should see the truth about it, and expose the absurd notions and perverted interpretations given by them only to keep their criminal hold on the ignorant masses. If a person does present a Commandment of God in its true light, it falls like a bombshell on the 'Mullah's' or the 'Pundit's' citadel of dishonest supremacy in religion. In such cases the 'Mullah' or the 'Pundit' at once retaliates with all the weapons at his command. The person, who has

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dared to give a true interpretation of religion, is first accused of giving his own interpretation which according to the 'Mullah' or the 'Pundit' is not supported by "authorities." He is then branded as a heretic throughout the land. Then such a storm is raised by these monopolists of religion that the attention of the nation is absorbed in it and the voice of the interpreter is lost like a cry in the wilderness. The 'Pundit,' the 'Mullah' and the Padre have been sitting on the rich treasure of Revelations like serpents and do not let anyone come near. Jesus Christ has said about them :

"Ye serpents, ye generations of vipers, how can ye escape the damnation of hell?"

[*St. Matthew XXIII. 33*].

The time has come when we must get the Books of God released from these serpents and vipers and return this sacred trust to humanity to whom it rightly belongs, and who has been deprived of it by the 'Mullah,' the 'Pundit' and the Padre for so long.

خالی ہے کایموں سے یہ کوہ و مکر ورنہ
تو شعلہ سینائی 'میں شعلہ سینائی
(اقبال)

"This mountain of hypocrisy lacks true interpreters, otherwise ye are the Flame of Sinai, I am the Flame of Sinai." [*Iqbal*].

Chapter XII

PROPHECIES ABOUT THE PROPHET OF ARABIA

THE language of the Scriptures is always elastic, and verses can be interpreted in various ways. This elasticity is very prominent in the case of those prophecies which are found in earlier Scriptures about the coming of some Prophets. It is possible that the meaning of those prophecies may be different from what I am presenting. But I can at present see no other Apostle of God except the Prophet of Arabia in whose case the prophecies are fully applicable.

First Prophecy.—In the 12th chapter of *Kalanki Puran*, a Holy Book of the Hindus is recorded :

“‘Jagat Guru’ will be born of ‘Vishnu Bhagat’ and ‘Somti.’ His birth will take place on Monday, the 12th of Baisakh, at 2 hours after sunrise. His father will have died before his birth and later his mother will also die. ‘Jagat Guru’ will be married to the princess of ‘Salmal Deep.’ At the time of his marriage his uncle and three brothers will be present. In a cave ‘Paras Ram’ will educate him. When he will come to ‘Sambala’ from ‘Salmal Deep’ he will

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start preaching, at which his relatives will turn against him. Troubles will force him to fly to northern hills. But after some time he will return to the city of 'Sambala,' sword in hand, and will conquer the whole of the country. 'Jagat Guru' will have a horse on riding which he will fly over the earth and seven heavens.

Certain words in the above need explanation :

1. *Jagat Guru*.—'Jagat' means the world, and 'Guru' means teacher, *i.e.*, Teacher of the World. It is obvious that our Prophet was sent down to be a guide and teacher for the whole world.

2. *Vishnu Bhagat*.—'Vishnu' is God or Allah, and 'Bhagat' is 'servant' or in Arabic 'Abd. 'Abdullah' was the name of our Prophet's father.

3. *Somti*.—'So' means peace and contentment or in Arabic 'Aman' and 'Mati' means heart, *i.e.*, heart in which there is contentment. This is the translation of the word 'Amina' which was the name of our Prophet's mother.

4. *Salmal Deep*.—In the Hindu Purans, the world is divided into six 'deeps' or parts. Opinions differ as to what countries are included in each part. The following is a list of these 'deeps' or parts of the world :

(1) *Jambu Deep*—comprising India, Tibet, Burma, etc.

(2) *Shak Deep*—Europe.

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(3) *Shakli Deep*—Russia and China.

(4) *Karunch Deep*—Baluchistan and Afghanistan.

(5) *Kash Deep*—Africa.

(6) *Salmal Deep*—Arabia and Asia Minor.

5. *Paras Ram*.—‘Ram’ means God, and ‘Paras’ means eminence, and axe. Now the ‘eminence’ of the angel Gabriel is obvious ; and the ‘axe’ in the sense that whatever Divine Message he brought was an axe for the annihilation of evil. In other words, the eminent Gabriel was an axe or sword of God.

6. *Marriage*.—The Holy Prophet married Khadijah, a wealthy lady (princess) of Arabia. In his marriage his uncle Abu Talib and three brothers (cousins) ‘Ali, Aqil and Ja‘far were present.

7. *Sambala*.—The exact meaning of this word is not known. But in view of the above explanation it can mean only Mecca. On coming from the cave of Hira, the Prophet started preaching in the city of Mecca.

8. *Cave*.—It can only mean the cave of Hira where Gabriel came to the Holy Prophet for the first time and taught him to read—‘*Iqraa*.’

9. *Northern Hills*.—Medina is about 225 miles to the north of Mecca, beyond a line of hills called Thanniat-ul-Wida’a. The Holy Prophet migrated to Medina when the Meccans molested him too much.

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10. *Come with the sword in hand.*—After some-time the Prophet returned to Mecca sword in hand.

11. *Conquer the country.*—The Holy Prophet conquered the whole of Arabia during his lifetime.

12. *Horse.*—Probably refers to the ‘Mi‘raj.’

13. *12th Baisakh, Monday.*—In the ‘Bikrami’ calendar; Baisakh is the month of spring. In Arabic, spring is ‘Rabi‘.’ The Holy Prophet was born on the 12th of Rabi-ul-Awwal on Monday.

14. *Death of father and mother.*—The Holy Prophet’s father died some months before his birth, and when he was in the sixth year of his life, his mother also died.

Therefore this prophecy applies truly and fully to our Holy Prophet and to no other World Teacher.

Second Prophecy.—God said to Moses : “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren.”

[*Deuteronomy XVIII. 15.*]

Moses was from Beni Israel and Prophet Muhammad from Beni Ishmael (brothers of Beni Israel). We have the evidence of history that no other Apostle except our Holy Prophet was raised from the brothers of Beni Israel. This prophecy is further explained in the Book of Isaiah in these words :

“All the flocks of Kedar shall be gathered together unto thee, the rams of Nebajoth shall

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minister unto thee." [*Isaiah LX. 7*].

"Minister unto thee" means coming of the Light of God or Prophethood.

"Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee."

[*Isaiah LX. 1*].

Ishmael had taken up residence in Arabia :

"And God was with the lad (Ishmael); and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran." [*Genesis XXI. 20-21*].

"And these are the names of the sons (twelve) of Ishmael . . . the firstborn of Ishmael, Nebajoth; and Kedar and . . ." [*Genesis XXV. 13-16*].

Of his children (ewes and rams) only once "the rams of Nebajoth shall minister unto thee" (*Isaiah LX. 7*), *i.e.*, only one Prophet was to rise from this line and he was our Holy Prophet Muhammad.

Third Prophecy.—When our Holy Prophet entered Mecca as a conqueror, he had full ten thousand companions with him. Solomon mentioned this incident in these words :

"My beloved *is* white and ruddy, the chiefest among ten thousand . . . He *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem." [*Solomon's Song V. 10-16*].

In the Hebrew Bible the closing words are these :

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“He is Muhmmad. This is my beloved, and this is my friend, O daughters of Jerusalem.”

[*Solomon's Song* in Hebrew].

The translators have translated the word ‘Muhammad-em’ in the Hebrew Bible, into ‘He is lovely.’ This fact needs no elucidation that the ‘lovely’ person who was accompanied by ten thousand people was none other than the Prophet of Arabia. This fact is further explained in the following Prophecy of Moses :

“And he said, The LORD came from Sinai, and rose up from Seir unto them ; he shined forth from mount Paran, and he came with ten thousands of saints, from his right hand *went* a fiery law for them.” [*Deuteronomy XXXIII. 2*].

Seir is a place near Jerusalem and it refers to Jesus Christ. Paran or Faran is the mountain of Mecca and it clearly refers to Muhammad. In other words, Moses is prophesying that, after Jesus Christ, a Prophet will come to Mecca from Paran, accompanied by ten thousand pious men or saints. Examine every page of world history, you will find no other Prophet except the Prophet of Arabia coming from Paran accompanied by ten thousand saints. History bears witness to the fact that only our Prophet came from mount Paran.

Fourth Prophecy.—Habakkuk, the Apostle, tells us of a Prophet :

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“God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And *his* brightness was as the light : he had horns (rays) *coming* out of his hand He stood, and measured the earth : he beheld, and drove asunder the nations ; and the everlasting mountains were scattered, the perpetual hills did bow : his ways are everlasting. I saw the tents of Cushan in affliction, and the curtains of the land of Midian did tremble.”

[*Habakkuk III. 3-7*].

Briefly speaking this prophecy tells us that the Holy One shall come from Paran or Mount Faran of Mecca. Before his greatness the earth shall tremble ; wicked nations shall be discomfited ; mountains shall be scattered ; and the walls of Midian (capital of Croesus) shall be shaken. Was there any other Prophet except the Prophet of Arabia who came from Faran and on whose coming the vast empires of Croesus and Caesar were shaken to their very foundations ?

Fifth Prophecy.—When our Holy Prophet delivered his Last Sermon on the occasion of ‘Hajjat-ul-Wida’ there were one hundred forty-four thousand pilgrims in the plain of ‘Arafat. St. John makes a prophecy about it in his Revelation in these words :

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and*

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four thousand . . . and in their mouth was found no guile : for they are without fault.”

[The Revelation of St. John XIV. 1-5].

The Plain of ‘Arafat is surrounded by low hills. David also gave the good tidings of the coming of our Prophet through the valley of Mecca :

“Blessed is the man whose strength is in thee ; in whose heart are the ways of them. Who passing through the valley of Baca (Mecca) make it a well ; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God.”

[Psalms of David LXXXIV. 5-7].

In the Qur’an Mecca is also mentioned as Baca, as it is done in the above Psalm of David.

Sixth Prophecy.—The following words most probably refer to the incident of the cave of Hira :

“And he will give the Book to one who will be unlettered, and he will say ‘Read’ and the latter will say, ‘I do not know how to read.’”

Gabriel said to our Holy Prophet, in the cave of Hira, ‘Read’ and our Prophet said, ‘I do not know how to read.’ This incident is related in full details in all the Books of Traditions.

Seventh Prophecy.—Isaiah foretold the coming of a Prophet in these words :

“Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth ; I have put my spirit

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upon him : he shall bring forth judgment to the Gentiles He shall not fail nor be discouraged, till he have set judgment in the earth I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee Sing unto the LORD a new song Let the wilderness and the cities thereof lift up *their voice*, the villages that Kedar doth inhabit : let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the LORD.”

[*Isaiah XLII. 1-12*].

We have already stated that Kedar was a son of Ishmael, and the Arabs are descendants of Nebajoth and Kedar, sons of Ishmael. The ‘rock’ in the above is none other than Sal’a, a hillock of Medina.

The famous historian Tabri writes on the authority of Ibn Ishaq, about the Battle of Khandaq, “Their back was towards Sal’a.” Sal’a means Medina here. The people of Medina had celebrated the arrival of our Prophet with boundless joy and had sung songs of welcome. The songs were :

“Behold, the full moon has emerged from the hills of Medina.

“Bow in gratitude for this blessing till the Holy men call to God.

“O Prophet of ours, you have brought unto us the Law which it is our duty to obey.”

Our Holy Prophet had to leave Mecca because of

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constant molestation by the Meccans. He was welcomed not only by the people of Medina but also by the inhabitants of villages on this side of the city.

“The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.”

[*Isaiah XXI. 14-15*].

Towards the south of Medina, on the road to Mecca, is a place called Tabuk, near which is the village of Tema.

Eighth Prophecy.—When our Prophet was a baby he was suckled by mother Halima, and she had taken him on a donkey’s back to Ta’if for some time. Our Prophet entered Khaibar, riding a donkey. It is possible that the following words refer to these incidents :

“Behold, thy King cometh unto thee: he *is* just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass.”

[*Zechariah IX. 9*].

Christ’s Prophecy.—Christ continuously prophesied the coming of a Prophet :

“Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.” [*The Gospel, St. John XIV. 30*].

“When the spirit of Truth cometh, he will show

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you the path of Truth. He will not say anything from himself but will say only that which shall be revealed to him. He will tell you about the future and show the Glory of God." The Qur'an surpasses the New Testament even, in describing the glory of Christ. There are hundreds of verses in the Qur'an on Christ's purity, miracles, holy teachings and glorious character.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : And before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats."

[*St. Matthew XXV. 31, 32*].

Now tell us with justice, as to who was that person of glory after Christ, to whose aid angels used to come,¹ who sat on the throne of glory and decided the fate of nations of the world.

"And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." [*St. Matthew XXIV. 30*].

"Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the

1. The Qur'an says that angels were sent down to fight for our Prophet in his battles.

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Comforter will not come unto you ; but if I depart, I will send him unto you." [St. John XVI. 7].

"For yet a little while, and he that shall come will come, and will not tarry."

[Paul to Hebrews X. 37].

"Be patient therefore, brethren, unto the coming of the Lord for the coming of the Lord draweth nigh." [James V. 7, 8].

There were some of the prophecies made by earlier Prophets and Apostles about the Prophet of Arabia. Even if there had been no prophecies, we are duty-bound, as human beings, to acknowledge the real Benefactors of Humanity. We bow our heads and pay glowing tributes to Milton, Kali Das or Baba Nanak not because some astrologer did or did not foretell about them, but only because of their praiseworthy and unforgettable service to humanity. To refuse to acknowledge the greatness of the truly great is to give proof of one's own inferiority. The Christians may probably say that they have been dispraised and condemned in the Qur'an, and they are, therefore, not prepared to acknowledge the greatness of our Holy Prophet. In reply we submit the irrefutable fact that in the Qur'an, the wicked are condemned, whether they are Christians or Muslims or any other, and in the same way the righteous and the good are praised irrespective of caste, colour or creed. Christ himself condemned the misinter-

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preters as "serpents, vipers and children of Hell." The Prophets never show undue favour to any person or nation. They call black as black and white as white. If, today, a new Prophet were to come, though it is impossible as our Holy Prophet was the last of the long line of Prophets, he would take the Muslims to task most of all. If our Holy Prophet were to return to the world, he would probably not be able to recognize those who call themselves Muslims today, and probably it would be these Muslims who would refuse to acknowledge him.

Chapter XIII

TEACHINGS OF THE QUR'AN

THE Qur'an is a complete Code of Life. Obedience to it is a guarantee for the greatest eminence of spiritual, physical, moral and political attainments. But the Muslims are today in every way down and out, weak and dependent on others for their very existence. Why is it so ?

The fact is that the leaders of our thought have never, to this day, placed the whole of the Qur'an before the Muslim nation. Our Muhaddithin (scholars of the Traditions) shouted the slogan : "The basic principles of Islam are only five," and kept the rest of the Qur'an away from the people. The mystics and 'Sufis' made asceticism and monasticism as the goal of human life, although the Qur'an does not look with favour on it.

"But the monasticism which they invented for themselves, We did not prescribe for them."

[*Qur'an LVII. Hadid 27*].

Our 'Mullah' considered only two things as complete Islam, *i.e.*, Prayer and Fasting, and wrote so voluminously and delivered so many sermons on them that the nation lost sight of the rest of the Qur'an,

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and nobody remembered that it also contains true and sound principles of national life, honour on this earth, conquest of the elements of nature and attainment of power and greatness. Further, the 'Mullah' made frivolities as essentials of Islam, such as wearing of beard, a particular form of trousers, shaved head, recitation of the Qur'an for the dead, giving of bread on Thursdays, etc. Isn't it a sad tragedy indeed? He used those verses which were actually meant to secure a person against enemies, for the purpose of warding off evil spirits and demons; those about conquest of elements, for winning over the beloved; and those which contained commandments for one's well-being [and eternal renown, as incantations for catching snakes and wasps. Now tell me, how can a Great Book inspire a nation, if it were so perverted and corrupted? The sage of the Nation, 'Allama Iqbal, has truly said that the most maltreated and ill-used book in the world is the Holy Qur'an :

به بند صوفی و ملا اسیری حیات از حکمت قرآن نگیری
 به آیاتش ترا کارے جز این نیست کہ از یاسین او آسان بمیری
 (اقبال)

"You are bound by the fetters of the Sufi and the 'Mullah.' You do not, then, get your life's inspiration from the Qur'an. You have nothing to do with the verses of the Qur'an, except that by his reciting Surah 'Ya-Sin' you get relief from the pangs of death." [Iqbal].

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Some time ago, a Padre came to see me. Among other things, we talked about religion. When I gave a few arguments about the greatness of Islam, the Padre said, "If Islam is really as you present it to be, none can deny it, but if it is as painted in your books or by the 'Mullah,' no sane person can accept it for a moment even." He said this even: "You and I are better than God as He is presented in that book." This talk convinced me that Islam was grievously misunderstood in the world, and so far no effort had been made to remedy this state of affairs. There are many Urdu translations of the Qur'an but in most of them the language is so full of errors that one can hardly call it Urdu. Moreover the marginal notes in these translations are so strange and unacceptable that not only is one's aesthetic sense injured but one feels terribly jolted and embarrassed.

The wise men of the West knew the psychological fact that, in order to produce an impression, the language must be eloquent, refined and polished. Therefore, they translated the Bible in such an attractive language that once you start reading it, you do not wish to stop. I think one of the most important causes of the spread of Christianity is this eloquent translation of the Bible. On the other hand, our translators have rendered the Qur'an in such language that understanding two lines of it is more easily said

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than done. Most of our translations are like this :

‘And fear God, from His name you ask, between you, and fear relations fact God is on you watcher, and give not to fools their property, what is done, God for your subsistence stand fast.’

Now these lines are a word for word translation of a very famous Urdu version. After reading it we cannot help saying :

گر تو قرآن بدیں نمط خوانی
بیری رونق مسلمانی

(سعدی)

“If you read the Qur’an in this way, you put an end to the attractiveness of Islam.” [Sa‘di].

Our young man of today, being ignorant of the Arabic language and contemptuous of the half-learned ‘Mullahs,’ tried to study Islam directly with the help of these translations, with a result disastrous to himself as well as his faith. If the twentieth century had not produced such right-minded commentators of the Qur’an as Allama Iqbal, Allama Mashriqi, Maulana Azad and after them Aslam Jairajpuri and Pervez, our young man would have either turned a heretic or gone into the fold of Christianity.

My purpose in writing this book is to present complete Islam, *i.e.*, to shed light on all those aspects of it as are indispensable for national security and prosperity, and individual well-being.

The Qur’an deals with every aspect of life.

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There are divorce and inheritance laws in it, and also various ways of worship. But I shall discuss only those aspects which are connected with national and individual prosperity and happiness.

Chapter XIV

FAITH

THE first essential of every religion is to believe in God, His Prophet or Prophets and some other things. The Arabic word 'Iman' means to have faith in, to accept as true, and to believe in, etc. This word is used in the following context in the Qur'an :

“Among them are men who molest the Prophet and say ‘He is only a hearer,’ (*i.e.*, O he listens to everybody). Say : ‘He listens to what is best for you : he believes in God, has faith in the Believers, and is a Mercy to those of you who believe.’ ”

[*Qur'an IX. Tauba 61*].

In the above verse, the words, “has faith in the Believers,” mean that the Holy Prophet believed in their truth, faithfulness and sincerity. He used to accept everything from them as true. Now read the following verse :

“Say thou : ‘Present no excuses : we shall not believe you.’ [*Qur'an IX. Tauba 94*].

This verse relates to the hypocrites who did not join the ‘Jihad’ (Holy War). God directs the Muslims to have no faith in such people. Therefore, the word ‘Iman,’ as I have already said, means to

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have faith in a thing or to accept it as true. For instance, we believe that water always flows downwards, wood is lighter and stone heavier than water, fire is hot and ice is cold, stars have light and coal is black, etc. In other words, we have faith in the existence of certain properties of things on the basis of our having seen, heard or felt them. But there are certain things which we cannot see in the ordinary way, for instance, microscopic germs, blood vessels, electricity, gravity, gravitation of the earth and time, etc. However, these are within the bounds of human knowledge and we know almost all about them. But there are still so many great Truths which are beyond the reach of human knowledge and intellect, such as the Angels, the Last Day and God. The Holy Qur'an has enjoined upon us to believe in God, His Angels, the Last Day or the Day of Judgment, His Prophets and their Scriptures. But why we should do so is beyond our comprehension. We say, if we do not believe in God, what calamity can fall upon us? If we do not have any faith in the Angels and the Day of Judgment, what harm can this lack of belief cause to us? Because of their inability to find suitable answer to these pertinent questions, many persons have turned atheists and thus lost their peace of mind for ever.

Chapter XV

BELIEF IN GOD

IT is a universally acknowledged fact that surprising and wonderful things happen in the formation of a child in the womb. An ovum and a sperm are united together into one unit and it goes into the uterus, where it immediately undergoes a process of division and subdivision. Millions of cells are thus formed. One group of these cells starts making legs ; another, mouth ; the third, ears ; the fourth, hands, and so each group performs the work assigned to it. These cells have neither any intelligence nor comprehension, yet the child they make turns out to be perfect in every respect. Its eyes, ears, fingers, toes, heart, liver, lungs and other organs are in their right places. Its bones and muscles are like its father in structure and number. The question arises how were these cells able to build a perfect human body when they had no specimen or plan to guide them? Whose was the hand which guided them in their work? How did the soul enter the body? Who gave the child thousands of feelings, faculties and sentiments, etc.? How did the child come to have fears and hopes, joys and sorrows and loves and hates?

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Why did the cells not build a tail in the place of a nose ? Why is a mouse not hatched from a pigeon's egg or an ant from that of a fly ? Why was a lamb not given wings ?

Who was the Scientist who took correct proportions of oxygen and hydrogen and fused them into water ? Whose was the hand which made animals and plants from certain materials ? Who was the master-magician who, by making a few changes here and there in the composition of these same materials, created the body of a rhinoceros, delicate branches of jasmin, and soft petals of rose ; and who was it who made mangoes, apples, grapes and other fruits ?

Who is the Teacher, who, from the dawn of the world, has taught the bee to make honey, the spider to weave its web, the nightingale to sing melodiously, and the eagle to soar in the heavens ? Who is the Dyer whose colours never grow dim ? Who gives everlasting charm to the beauties and colours of the spring and who produces such intoxicating scented airs ? Whose is the hand that holds the reins of the sun and the moon, as they traverse the blue skies ? Whose will makes the planets adhere to their fixed orbits ? Who is the Creator of life and death ? And who is the bread-giver and feeder of innumerable living creatures ? The answer to all these question is : It is God and God alone. If God were not there, this vast universe would become a

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disorderly mass and we would find no answer to any question. If every insignificant thing in nature, every particle of sand, or drop of water, or blade of grass were to become an inexplicable riddle for us, we would be overwhelmed with doubt and uncertainty and not know a moment's peace of mind. Is it not, therefore, a great blessing of God that he called to man from His great heights and said, "I am the Creator of heaven and earth." Thus innumerable questions were answered and man set out in search of truth and knowledge with a patient and persevering heart.

"Who has created the heavens and the earth, and who sends you rain from the sky? Yea, with it We cause to grow well-planted orchards, full of beauty and delight. It is not in your power to cause the growth of the trees in them. Can there be any god besides God? Nay, they (who say so) are a people who swerve from justice."

[Qur'an XXVII. Naml 60].

If there had been no conception of One True God, or of the higher Unity of Design in this variegated universe, the loud clap of thunder, or the roar of a volcanic eruption, or the awful rage of storms, would have driven man to seek shelter with various gods. He would have fallen prostrate before clay-idols and prayed in vain to them with outstretched hands for deliverance from the wrath of

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the elements. It is only the conception of One God that has liberated man from this useless worship of imaginary gods, and raised him to such heights that he has begun to consider the highest of planets as the lowest of his servants. He stood up and established his superiority over formidable waves of the seas, roaring winds and boundless elements. He subdued electricity and made it provide him with light and motive power. He pressed sun-rays into his service and employed water and fire to carry things for him.

By his belief in the Unity of God, man was, on the one hand, liberated from mental worry, and, on the other, Nature bowed to him in acknowledgment of his superiority. At one time man used to do obeisance to pebbles and stones, but now heaven and earth stand in awe of his supreme power. The fact is that *Shirk* or worship of many gods is the worst calamity that can fall upon man. It pushes man from supreme heights, and in his downward descent he is either snatched by numerous gods, or the winds of misconceptions and false beliefs blow him far way from his real station in the scheme of things.

“For whoso ascribeth partners to God is as if he had fallen from the sky and the birds (of prey) had snatched him, or the wind had blown him to a far off place.” [*Qur'an XXII, Hajj 31*].

The Sage of our nation, 'Allama Iqbal has said :—

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دل خود را بدست کس ندادم گره از رونے کار خود کشادم
بغیر الله کردم تکیه یک بار دو صد بار از مقام خود فتام
(آرمغان حجاز)

“I have not given my heart to anyone ; I untie my knots myself ; and if I were once to rely upon other than God, I would fall from my station two hundred times.” [*Armughan-i-Hejaz*].

God is the hope and refuge of the helpless, the downtrodden and the maltreated. It has often been seen that a poor man is beaten for no reason whatsoever by a heartless landlord, or he is taken to a police station as suspect and is deprived of five or six rupees which comprise all that he has in the world. None pays the slightest heed to his moans of anguish. When sorrows and worries overwhelm him from every direction, he heaves a sigh amidst his flowing tears. A new courage is infused into him when he cries : “God is the real friend of the friendless.”

Now if the conception of God were effaced from the world, on whom would millions of the poor and friendless depend and to whom would they complain against the cruelty of their heartless masters ?

Personal observation has convinced me of the fact that deeds are of two kinds. The results of one are obvious and direct, for instance, success is the fruit of hard work and failure that of idleness, drinking of wine paves the way of moral, physical and

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material bankruptcy, and telling lies results in mistrust and suspicion. In the case of the second kind of deeds, their results are not direct but are separated from them by hidden factors. One does one thing and reaps its fruit in some entirely different form. I know of a man who stole ten thousand rupees of his business associate and came over to Pakistan from Bharat. In this country he began to trade in food-grains and became a rich man. One day, one of his trucks was caught exporting grain illegally. All the grain was confiscated and he had to pay a fine of five thousand rupees. Next year he committed the same crime and was totally ruined as a result of it. I know of another man who pulled the beard of his father in 1911. God gave him a long rope and let him go scotfree for thirty years. But after that his own sons turned against him; he fell a prey to various diseases and at last his house and all his worldly goods were swept away in a flood. Similarly there was a police officer who took a bribe of ten thousand rupees in a case. He got away with it for some time but then God set His machinery of punishment in motion against him. He fell a victim to diseases, law suits and accidents to such an extent that he died a penniless beggar. I know of another who murdered his own brother, in order to get a legacy. He somehow managed to save himself from punishment of law but could not escape from the vengeance

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of God. Three of his sons fell on evil ways and were murdered in the flower of their youth. His daughter was abducted and he himself went blind and his life became a constant torture to him.

On the other hand, I know such persons also who passed their youth in righteousness. They were true-hearted, good-natured and humble-minded. They were very pious and always ready to serve others. Their poverty, however, remained an insurmountable hurdle in their progress for some time. But God in His Mysterious Way brought certain factors into play and today they are holding high posts, such as ministers, ambassadors, and secretaries in the Central Government.

If there had been no God, the criminals, whom law was unable to punish, would have escaped all punishment and the righteous poor would never have got the reward of their good deeds. It is my confirmed belief that, when God is there, we do not have to bow before idols whether stone or human. God provides all the means. The fruits of our deeds emanate from Him alone. He is the Lord of our hearts, our thoughts and our intentions. When it is His Will that a particular applicant should get a job, He puts the idea of employing him in the mind of his employer :

“But ye will not, except as God Wills.”

[Qur'an LXXVI. Dahr 30].

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It is God alone Who keeps the human machine ticking in perfect order. If He were to cause a slight disorder in its work, blood will gush from every pore of our body. In 1935, God punished me for my misdeeds by giving rise to the formation of an infinitesimal stone in the right tube of my kidneys. A cat on hot bricks would feel luxuriously comfortable as compared with the excruciating agony I experienced at that time. My shrieks kept the entire neighbourhood awake that night. Just go to the hospitals and look at suffering humanity there. You will see people groaning with poison in intestines, or cancer of the liver, pus formation in lungs, a sore in throat or a poisonous abscess in the head. Now who can save us from such suffering or remedy it except God? There is *none* except God. What can a helpless human being do except shedding tears at the head of the patient's bed? God sends down suffering and it is He alone Who can relieve us of it :

“Who listens to the distressed soul, when it calls on Him and who relieves its suffering?” (Of course none but God).

[*Qur'an XXVII. Naml 62*].

Chapter XVI

UNITY OF GOD

FLY to any planet in the solar system and bring a pebble from there. Dive to a depth of seven miles in the Pacific Ocean and get a shell. Get the petal of flower from a garden with all the beauty of the spring in it, and a withered leaf with all the glorious colours of the autumn in it. Now examine all these under a powerful microscope. You will be lost in wonder to see that all of them have the same component parts, *i.e.*, charges of positive and negative electricity. Does not this unity of composition in all things in Nature prove the truth beyond the least shadow of doubt that God is One. If is not so, why does water flow downwards everywhere, why does every normal heart beat 70 or 72 times and why does every goat give birth to a goat and not goat-herd? This unity of design in Nature is impossible without One Creator, One Lord, and One God. Had there been two gods, some variance would have essentially occurred somewhere in Nature. Somewhere at least a ewe sheep would have given birth to a chicken or flies would have hatched from the eggs of mosquitoes.

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“If there were, in the heavens and the earth, other gods besides God, there would have been confusion in both!” [*Qur’an XXI. Anbiya 22*].

Our thoughts and beliefs have a great influence on our actions and deeds. We make the biggest sacrifice for our brother under the influence of the idea or belief that the same blood runs through the veins of both of us. We love our classmates because we have all studied in the same Alma-Mater. The followers of a religious guide have the unanimity of ideal among them. The relationship of belonging to the same country binds all the compatriots together. The idea of belonging to the same country and belief in the same Holy Place and Holy Book make all the people of one mind. Belief in One God creates unity in the whole of mankind. Belief in the Unity of God is the strongest cord which binds man to man. Without it the question of universal amity and concord must remain an empty dream.

“And be not ye among those who join gods with God : those who split up their religion and become mere sects. [*Qur’an XXX. Rum 31, 32*].

We cannot do without God for one moment even. It is essential for us to believe in God so that :

1. We may understand this vast universe.
2. Greatness of man may be preserved.
3. Man may be saved from the mischief of millions of gods.

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4. The poor may be helped.
5. Justice may be done.
6. We may escape suffering.
7. We may be blessed with good things of life.
8. The whole of mankind may be knit into one family.
9. The question of unity of composition may be solved.

It is also essential because it is the greatest of truths and to deny an obvious truth is to blind oneself intentionally.

Chapter XVII

“SHIRK”

SHIRK means to join others with God in worship, or to consider others as capable of having the same attributes as God. So far as attributes are concerned, no nation in the world today considers any other except God as the Creator and Lord of the Universe. Human knowledge has advanced so much that its rays have penetrated to the dark caves of the negroes even. Knowledge is the eye with which one can see God. Therefore, the question of anybody being ignorant of God does not arise at all, but worshipping of other gods is common everywhere.

Worship means slavery. We can see that there are very few persons in this world who are slaves of God, but of other than God there are innumerable. People today worship various kinds of gods.

First. The Capitalists.—Of these, some are kings; some Nawabs and Maharajahs; some big landlords; and some are multi-millionaires like Birla and Dalmia. Millions of men are bound with the fetters of their slavery. They get work from them like dumb-driven cattle, and they satisfy their lust with the unfortunate daughters and sisters of those slaves

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of theirs. They employ them for every kind of wickedness. Some capitalists become racketeers and keep gangs of dacoits and bad characters for their wicked purposes. Recently a rich Khan of Peshawar was arrested by the Campbellpur police because his servants were committing robberies and dacoities in his car over an area of 200 miles either way.

In the days of our Holy Prophet, Abu Jehl and Abu Lahab kept gangs of boys who used to throw stones at the Prophet and put thorns in his way.

These train-bearers of the capitalists dance to the tune of their masters and lords day and night and keep busy in their service or worship. In the following prayer of Abraham such wicked gods are mentioned :

“Remember Abraham said : ‘O my Lord ! make this city one of peace and security : and preserve me and my sons from worshipping idols. O my Lord ! they have indeed led astray many among mankind.’ [Qur’an XIV. Abraham 35-36].

The idols in the above context are human idols like Nimrud and Haman who were wicked and cruel capitalists, and had led humanity astray.

Second. The second kind of these human idols are the self-styled saints of monasteries. They entice millions of people into becoming their disciples, whom they fleece and whose faith they pervert. These

“SHIRK”

magicians of ‘Mut’ intoxicate their disciples with the *Hashish* of their supposed spiritual and divine powers that the poor dupes forget all about God. Their miserable lives are spent at the feet of these idols, worshipping the graves of their ancestors. They pray to them for the fulfilment of all their needs and consider them as the lords of the Universe. The idols ride in cars, revel in gardens and reside in palaces, and their poor disciples go to wrack and ruin.

“O ye who believe! There are indeed many among the priests and anchorites who in falsehood devour the substance of men.”

[*Qur’an IX. Tauba 34*].

Up to this day I have not been able to understand the use of these self-styled saints and spiritual guides except that they fleece their disciples under the guise of rosaries, priestly cloaks and *Qawwalis*¹ and make their lives useless. You know, one has to invest money in every kind of trade, and there is always a chance of profit as well as loss. But monasticism is a trade which does not require the investment of a single penny even, and there is absolutely no question of loss in this business. Here is what the Qur’an says about such people :

“Verily those whom ye call upon besides God are

1. ‘Qawwalis’ are songs sung in chorus at the graves of saints, in a particularly exciting tune.

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servants like unto you." [*Qur'an VII. A'raf 194*].

Third. There is a village, called Sarwala, at a distance of a mile and a half to the west of Campbellpur. Five years ago, an extremely dirty and abnoxious beggar used to loaf about in the streets of this village. He had, probably, not washed his face even once in his life. There was layer upon layer of filth upon his body. A chronic cold, bronchitis and phlegm did not give him a moment's respite. A swarm of flies hovered about him always, and wherever he went, he contaminated the air with a poisonous odour. But after his death, his grave became a place of worship. Red and green flags waved in the breeze at it, and silly superstitious women from the surrounding villages started visiting the grave of this lord of filth, praying to him for the fulfilment of their desires. One may ask whether God had handed over all His powers to this filthy beggar, and Himself retired from His Divine Dispensations.

The fact is that the entire responsibility for this *Shirk* falls on the 'Mullahs' and these priests and self-styled 'saints.' For the last 1200 years these people have been using all the power of their pen and speech to prove that the dead saints can hear and see, and that God never does anything without their recommendation and mediation. They have been doing it because their monastic trade depends entirely on this superstition. In this trade the saint or *Pir* is

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the lord and the ‘Mullah’ is his agent, and together they are deceiving the world for their own ends. The Qur’an has said again and again : O wretched people ! The dead can neither hear, nor see. Ask God for every wants of yours. He is Omnipresent. He has all the blessings and sufferings. These ‘dead’ whom you worship cannot create a fly even. It is God alone who sends rain, who changes the seasons, who brightens up the Universe, who makes this earth a Garden of Eden in the spring season, who causes the winds to blow, the sun to shine, and the night to follow the day, who is your Creator, who is your Lord and Succour and who is your *All*. But, O blind and wretched people ! you prostrate yourself, for the fulfilment of your wants, at the graves of those whose bones even have become dust. They, in their lives, could not create a blade of grass even or put back a hair which had been pulled out. How have they become so powerful after their death that they can bless your barren women with children or send rains for your crops ? When the ‘Mullah’ came across this verse in the Qur’an :

“Seek the means of approach unto Him”

[*Qur’an V. Ma’ida 38*]

his crafty brain reached the conclusion that the ‘means’ to God are these dead saints. The ‘Mullah’ purposely ignored the next part of this verse which says, “and strive with might and main in His cause

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that ye may prosper.” He did not stop to think that in this world only deeds have recompense. All the blessings and rewards of God, *e.g.*, knowledge, health, self-government, honour and wealth are the fruit of certain ‘means.’ The means to knowledge are hard work and study, to honour are good morals, and to self-government are duty, discipline, unity and self-sacrifice. So long as a nation does not ‘seek these means,’ it is not rewarded by God with honour and sovereignty. The ‘Mullah’ considered the graves to be the ‘means.’ He began to worship every grave and make the living bow before the dead. The people, who beg for life from the dead, do not deserve any pity even.

The ‘Mullahs’ and ‘Pundits’ have been setting up such idols in every age. They do not read the Qur’an or the Geeta for the purpose of establishing the kingdom of God in this world but for the purpose of setting up some man as god by perverting verses of these Holy Books. When God ordained that the ‘Shahids’ or martyrs never die, the ‘Mullah’ created many kinds of ‘Shahids’ and gave to everyone a letter of authority for eternal life. He, then, called upon the people to come and pray for their wants from this or that martyr, and did not think for a moment that the helpless dead which has turned to dust in its grave can be of no help to anybody. If we were to admit for a moment that God does not

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listen to any prayer made direct to Him, but considers only those which are made ‘through proper channel,’ how can the dead be the ‘proper channel.’ If they are, quote the authority of the Qur’an in support of this contention. God said these words to our Holy Prophet in this connection :

“If thou ask seventy times for their forgiveness, God will not forgive them.”

[Qur’an IX. Tauba 80].

If the contention of the ‘Mullah’ were to be accepted, it would mean that God has become so weak that, as soon as some dead saint makes a recommendation, He hastens to grant it without question. Now, will not this orderly world be put out of gear, if ‘recommendations’ were to be granted by God like this ? Suppose a person prays to a dead ‘saint’ to put him on the throne of England, or make the river Tigris pass through his fields, or blind a particular family, or set fire to the rivers, and God grants the recommendations of the ‘saint,’ will not the whole world go to dogs ?

God is the Lord and Ruler of the world. He has to maintain the order of things here. He has to look to the well-being of nations and individuals. He is the Lord God of all. He is Just as well as Merciful. How can the dead know what well-being is and what the ends of justice and mercy are ? The poet Sa‘di has truly said :

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آنکس کہ تو نگرمت نمی گرداند - مصلحت تو از تو بهتر داند
(گلستان)

“He who does not make you rich knows your well-being better than you.” [*Gulistan*].

Before granting one's prayer, God always sees that it does not violate the just rights of another. For instance, He sees that by making Tom a Deputy Commissioner, He does not do any injustice to Dick, or that the prayer will not prove harmful in the end to one who makes it. In our ignorance we consider many things as good for us but actually they turn out to be harmful. God decides about a prayer after considering all these and other aspects ; and not that as soon as you wave the green flag of a grave, you shake the throne of God :

مہندار آن کہ نہ نخرچیر گیر - بدام دعائے تو گردو اسیر
(اقبال)

“Do not think that you can catch the Omniscient in the net of your prayer.” [*Iqbal*].

These dead are more helpless and useless than a stone even. To fall prostrate before them and make prayers to them is the height of blind folly, short-sightedness and imbecility.

“Those whom they invoke besides God create nothing and are themselves created. They are things dead, lifeless ; nor do they know when they will be raised up.” [*Qur'an XVI. Nahl 20-21*].

Fourth. Passions.—These are of numerous kinds,

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but here we shall consider only two of these, *i.e.*, lust and wrath. ‘Lust’ means the blind desire to get every good thing; and ‘wrath’ in this context means to crush all opposition with a blind force. It is my conviction that all individual and collective wickedness and disturbance are caused by these two passions. All disputes, quarrels, thefts, robberies, rape, high-handedness, intrigues, conspiracies, love of political leadership, bribery, corruption, lies, falsehoods, and all the deadly sins and crimes are the product of lust and wrath. The root-cause of the two world wars of 1914-18 and 1939-45 was the lust for colonies, oil-fields, rubber-producing areas, iron mines and enslavement of new nations.

Man has three noteworthy emotions. The first is the emotion of good in him which enables him to follow the path of piety and godliness. The second and third are lust and wrath, which make him commit every kind of wickedness and sin. At the time of every wicked deed the Good in man calls him to righteousness. When he ignores this call repeatedly, this voice of his conscience becomes weak and finally dies out, and then, as the Qur’an says, “their hearts are sealed.”

Satan wages a ceaseless war on the world of humanity, and employs two main weapons—lust and anger. When a man is overwhelmed by these two he becomes a Devil incarnate. Look at the ‘goondas’

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or ruffians in your town. They are always ready to stab others with their knives for mere trifles. They insult innocent passers-by. They terrorize shopkeepers into giving them what they want free of cost. They commit openly and with impunity such crimes as abduction, sodomy, picking pockets, abusing others, drinking wine and gambling, etc. These are the men whom the Qur'an calls 'Devils in human form,' and enjoins upon man to seek refuge in God from them.

Just as there are many stages of man from ignorant fools to sages, apostles and prophets, so are there many categories of Devils. These ruffians and bad characters are hundred per cent Devils, but we also come across some who are Satans in the garb of the good and the righteous, like wolves in sheep's clothing. They disguise their lust in rosaries and long cloaks of holy men :

اے بسا آدم کہ ابلیسی کند
اے بسا شیطان کہ ادریسی کند

(اقبال)

“There are many men who are Devils

There are many Satans who appear as Saints.”

[Iqbal].

Some do evil deeds in the garb of saints and some appear in the shape of leaders and ministers.

We have often seen in offices and institutions that at the most insignificant delinquency of a subordinate, his officer flies completely off the handle.

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Breathing fire and fury he shouts at and threatens his subordinate. Do you think an officer, who is thus carried off his feet by his wrath, deserves to be called a human being ? I know of many learned men who, out of envy and jealousy for another’s popularity and leadership, do not hesitate to brand him as an infidel and a heretic. Many such families are known to me who have been consumed with envy, or the green-eyed monster. There are thousands of government officials who sell justice for a few pennies. I know of hundreds of traitors who have tried to sell their country and nation to the enemies of Islam. All these are the various categories of worshippers of the idol of their lusts and are therefore guilty of *Shirk*. It is easy to break the idols of stone, but very difficult to break those of one’s lust. Ghaznavi did break the stone idols of Somnath, but he could not destroy the idol of his desire :

تو حید پہ ناز ایسا ! دل محو ایاز ایسا
توڑا نہ کیا تجھ سے محمود یہ بت خانہ

(حقیق جالندھری)

“So proud of his belief in the Unity of God and so devoted to Ayaz ! O Mahmud ! You could not destroy this idol-temple.” [*Hafeez Jullundhari*].

برہمنے بہ غزنوی گفت کہ امتم نگر
تو کہ صنم شکستہ بندہ شدی ایاز را
(اقبال)

“A Brahmin to Ghaznavi said : Look at my

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miracle. You an idol-breaker have become a devotee of Ayaz." [Iqbal].

Really wicked is not one who, on account of some misconception, bows his head before a stone idol, but one who is a slave of his lust and wrath, whose ruffianism has made the whole town a hell upon earth, or in whose flames of wrath, the world may be burning. Taimur had made 13,00,000 human beings victims of his wrath, Chengiz and Hulaku massacred 18,00,000 persons in Baghdad alone and Hajjaj bin Yousof in his wrath had 3,50,000 persons put to death. 12,00 00,000 human beings were destroyed in the fire of Keisar's and Hitler's lust for power. The fact is that lust is a ferocious and blood-thirsty demon in whose eyes there is death, whose smile is a terrifying flash of lightning and whose walk deals destruction on all sides ; and the whole world, with only a few exceptions, worships it. To escape from its clutches is real liberty, the message of which was given to mankind by thousands of Prophets, and to destroy this idol of lust and wrath is an achievement which was regarded by our Holy Prophet as *Jehad-i-Akbar*, the greatest holy war.

Our 'Ulema,' or scholars of religion, regard that person as guilty of *Shirk* who worships a stone idol. God knows why they are so short-sighted as to be unable to see the idol-temple in their own hearts ; why can they not see that idol (for lust and wrath)

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which has been the chief source of the destruction of humanity since the dawn of creation? I admit that worshipping of stone idols is a silly and inhuman thing to do, but who is more cruel and inhuman than one who worships his lust?

“Then seest thou such a one as taketh as his god his own vain desire and passion? God has, knowing him as such, left him astray, and sealed his hearing and his heart and understanding and put a cover on his sight; who, then, will guide him after God hath withdrawn guidance?”

[*Qur'an XLV. Jathiya 23*].

Fifth. We have had a sufficient discussion on the worship of idols in the foregoing pages. The value of every deed is determined from the result which accrue from it. In respect of results, worship of lust is the worst and the most deadly form of *Shirk*. The Mammon-worshippers and the slaves of ‘Saints’ have the next place, and idolators come last. Worship of lust is the wicked *Shirk* as a result of which God destroyed our rule a hundred and nineteen times. This is the sin which is never forgiven by God.

“God forgiveth not the sin of joining other gods with Him; but He foregiveth whom He pleaseth other sins than this.” [*Qur'an IV. Nisaa 116*].

Worship of stone idols can do little harm to anybody. It can, at the most, be called a silly thing to do. It does not disturb the peace of the world. These

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lifeless and dead idols neither teach stealing and rioting, nor do they incite murder and carnage. The source of all these evils is one's lust. Therefore the worst *Mushrik* or idolator is one who worships his lust and the greatest believer in the unity of God is he who kills his lust and tramples Satan under his feet :

در عشق و هوسناکی دانی کہ تفاوت چیست
آن تیشہ فرہادے ابن حیلہ پرویزے
(اقبال)

“Do you know the difference between devotion to God and to one's lust. That is the axe of a Farhad and this the pretext of a Parvez.” [*Iqbal*].

Chapter XVIII

BELIEF IN THE DAY OF JUDGMENT

IN the Qur'an the following terms are used for the Doomsday :

Akhirat. The Hour to come ; every hour that is to come in the Future.

Yaum-ul-Akhir. The Last Day. The Day of Future. For 'today,' *Yaum-ul-Akhir* is 'tomorrow,' and for 'tomorrow' it is the 'day after.'

Yaum-id-Din. The Day of Judgment. The word *Din* means Law, Judgment, Accounting, Reward, Recompense, etc.

Yaum-ul-Hisab. The Day of Doom when deeds will be accounted for.

Yaum-ul-Fasl. The Day of Judgment.

We have proved in the foregoing pages and the fact is borne out by every person's observation and experience that one is punished for unrighteous deeds in this world also. In the Qur'an are related the histories of 'Ad and Thamud, the Pharaohs and Nimrud, the Companions of Wood and Rass, and the peoples of Lot and Shu'aib. Then the Qur'an says :

"Yet for their sins we destroyed them, and raised

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in their wake fresh generations to succeed them.”

[*Qur'an VI. An'am 6*].

A student who shirks work fails in the examination. In other words the day of the publication of his result is the Day of Judgment for him. Evil and wicked nations are destroyed in this world and the righteous are rewarded with the kingdom of the Earth. Each and every day that dawns is the Day of Account and the Day of Judgment and Recompense for one's deeds. Those people who do not believe in the doctrine of Reward and Punishment are either imbeciles of the lowest type, or have purposely taken leave of their senses and cannot see an inch beyond their nose. Such people do not care for the recompense of their deeds and are, therefore, wicked. It is the fear of punishment which prevents man from committing sins, or, in other words, makes him afraid of the Lord of the Day of Judgment. Therefore, in order to escape from death and destruction, belief in the doctrine of Reward and Punishment is essential and indispensable.

There are certain deeds of which one does not get a recompense in this life. For instance, Hulaku Khan massacred 30,00,000 persons but he was not punished during his life. Yazid slaughtered all the members of the family of the Holy Prophet, and got away with it without punishment. At the time of the partition of this subcontinent 10,00,000 Muslims were

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ruthlessly massacred, but Sardar Patel, who was responsible for this inhuman slaughter, continued as a Minister of the Bharat Government. Will the agonized souls of the wretched victims of these inhuman atrocities continue moaning and wailing for ever, and will they go unheard? Will these inhuman and wicked persons never have a Day of Judgment for their devilish deeds? The Day of Retribution shall come most certainly.

“Then who henceforth will contradict thee (O Prophet) about the judgment to come? Is not God the wisest of Judges?”

[*Qur'an XCV. Tin 7, 8*].

I have seen instances in which a Matriculate son of a rich man was appointed direct to the post of an officer on a salary of Rs. 500 per mensem, but a son of poor parents after passing his M.A. was pushed from door to door and had at last to be content with the post of a ‘Girdawar,’ a low-paid subordinate servant. Those who offer bribes have managed to ‘open every door with the silver key’ but the poor and deserving have cried in vain for their rights.

قبول تو دگران را به صدر وصل نشاند
دل شکسته ما را بر آستان انداخت

“You have blessed others with all the joys; whereas our broken heart was dashed to the ground.”

After the establishment of Pakistan the rich took

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possession of mills, factories, markets, and trading companies, and the poor refugees were left to remain lying on the roads in misery and wretchedness. Once seven candidates applied for a post. I was one of them. I had the best right to that post on the basis of ability, experience and qualifications. But the Government selected a man for this job who was not only a perfect imbecile, but was unparalleled in dunder-headedness and bad taste. When I came to know of his appointment to the post I could not help saying :

“It will be calamitous if there is no Day of Judgment.”

Once a stiff-necked and hot-headed landlord got hold of a poor peasant to do “free service” for him. The poor man happened to be ill, and begged to be excused. The cruel landlord had the unfortunate man mercilessly beaten first and then excommunicated him, and turned him out of his village. The poor helpless man, on leaving the village, said, “I shall appeal to God against this cruel injustice.” The Day of Judgment is the most heartening hope of the poor. If the conception of the Day of Judgment were not there, all the poor will have to commit suicide and thus put an end to their wretchedness.

It is the fear of the Day of Judgment that most of us do not rob others of their property, and it is the hope of God’s Reward for righteous deeds that

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some of our rich people spend millions on institutions of public well-being such as schools, colleges and hospitals. Four years ago one hundred rich men of Attock district gave Rs. 2,50,000 for the aid of Kashmiri refugees. You must be aware of the fact that once Caliph 'Othman gave away half of his belongings in charity in the name of God, and Caliph Abu Bakr gave away absolutely everything he had. Why do people do it? Because they know that righteous deeds will be rewarded in the Hereafter.

So you see that the conception of the Day of Judgment is not only extremely useful but essential also. This is why God commanded man to believe in the Doomsday.

Chapter XIX

BELIEF IN THE ANGELS

IF you go to the railway workshops at Lahore, you will find a hundred thousand workmen employed at various kinds of jobs. Now the vast universe is infinitely bigger than this workshop. Is there no worker or labourer in this vast workshop of God? Is God Himself recording the deeds of every person, or making every planet traverse its fixed way, or putting life into every egg of a fly or mosquito, or fixing buds or flowers on every twig or branch of plants and trees? Is God doing every job with His own hands? Has God so many hands that at one and the same time He is able to create, pull and rotate, and make every one of the innumerable planets in the solar system run its course? Why should we hesitate to admit that God employs innumerable workers or angels to perform various functions and carry out His commands in this vast universe? These angels of God are recording our deeds and actions, shaping children in the wombs of their mothers, pushing or carrying the clouds from place to place, and putting rose blooms on rose plants and grapes on grape vines.

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You may ask how do the angels know the art of filling the grapes with juice or making them sweet? Just as you train your workers and labourers before employing them in mills and factories, so God also must have some means of training His workers or angels for the various functions He assigns to them. It is possible that just as making honey and weaving of webs is made a part of the nature of bees and spiders, so the knowledge of the composition of fruits and poisons, or shaping of females and males may be part of the angels' nature.

According to the Qur'an God has assigned the following duties to His angels :

First. The angels carry the clouds, pull and move planets and celestial bodies in their courses, and perform various other functions of creation, composition, and administration of God's Laws in this vast universe.

“By the angels who tear out the souls of the wicked with violence ; by those who gently draw out the souls of the blessed ; and by those who glide along on errands of mercy, then press forward as in a race, then arrange to do the Commands of their Lord.” [*Qur'an LXXIX. Nazi'at 1-5*].

Second. I have already stated that there is an invisible connection of cause and effect between some of man's deeds and their consequences. History tells us that Ghulam Qadir Rohila had the eyes of Shah

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'Alam put out with a dagger, in the royal palace, and some time after that his own eyes were put out by Sindhia Rajput in the same way and at the same place. Almost every king of the Tughlaq Dynasty had his predecessor assassinated, and was assassinated in his own turn by his successor. One who is hospitable is treated with hospitality everywhere, and the merciful gets mercy from others. Thirty-three years ago, I lost the bicycle of a friend through my negligence. My friend pardoned me, but God did not. In 1947, I was invited to tea at the bungalow of a Lieut. Colonel. I put my bicycle in the compound of the Colonel's bungalow. When I came out after tea, I found only my bicycle missing, whereas those of all other guests were there. In 1920, when I was a raw youth, I gave a slap on the face of a hostel cook in a fit of rage. The poor servant could not retaliate but the workers of God noted down this wicked deed of mine. A few days after that I was travelling by train without ticket, and was caught. I had no money to pay the railway fare. The ticket checker gave such an explosive slap on my face that it turned a beautiful blue and a stream of blood flowed out of my nose and mouth. This was God's retribution of the slap I had given to that servant.

This is the invisible chain of deeds and their recompense, every link of which is provided by these workers or angels of God.

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“But verily over you are appointed angels to protect you ; kind and honourable ; writing down your deeds ; they know and understand all that ye do.” [*Qur’an LXXXII. Infitar. 10-12*].

Not only our deeds but all the words spoken by us are recorded by the angels or agencies of God.

“Not a word does he utter but there is a sentinel by him ready to note it down.” [*Qur’an L. Qaf 18*].

Third. (1) In 1928, the cruelties of the British had created a hell on earth in Peshawar. . . . Every day scores of patriotic Pathans were shot down without mercy by the British and hundreds were thrown into prison. In those days about four British Tommies, breathing fire and fury, started going up the stairs of a double-storeyed house, in search of a suspect. On the upper storey a woman was suckling her baby. When she heard the sound of their approaching footsteps, she got up terribly afraid and stood near a window with her baby in her arms. As soon as the Tommies appeared, she gave a terror-stricken shriek and jumped through the window with her baby into the street down below. She was instantly killed by the fall, but her baby did not get a scratch even. Now who saved the baby and how? There is one possible explanation, that the woman probably fell on her back while her baby was hugged to her breast. But why did the woman fall on her back? Was it merely by chance or did some invisible hand turn her

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round, in the course of her fall.

(2) Once a five-year old nephew of mine fell from the house top, down into the street paved with hard stones. Then he simply got up and walked into the house as if nothing had happened to him. Can you tell me who saved this child ?

(3) God has appointed an angel to teach the bee how to make honey, "And thy Lord inspired the bee" [*Qur'an XVI. Nahl 68*]. Has the same God not appointed controllers over snakes and scorpions ? If He has done so, can snakes or scorpions, etc., bite you ? They certainly cannot.

In 1911 I was cutting fodder in a field. I felt something soft slipping by my right thigh. On turning round I saw a snake, an inch and a half thick, coming out of a hole in the earth exactly under my thigh. I took to my heels shrieking with terror. For forty years I could not understand why that poisonous snake did not bite me. At last the Holy Qur'an solved this problem :

"By the Sky and the Night Visitant therein and what will explain to thee what the Night Visitant is ? It is the Star of piercing brightness. There is no soul but has a protector over it."

[*Qur'an LXXXVI. Tariq 1-4*].

About a month ago at about 9 p.m. I was going to the railway station from my village on foot. It was a moonlit night. I was busy talking with my

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companions, when suddenly we heard the terrifying hissing of a snake from about a yard in front and a huge cobra wriggled out of our path. I was convinced that the snake was lying asleep on the cool sand. When we approached, its 'protector' awakened it and told it to save itself. It is written that an angel used to walk before Moses.

“For mine Angel shall go before thee.”

[*Exodus XXIII. 23*].

“And the Lord said unto Moses And I will send an Angel before thee.”

[*Exodus XXXIII. 1-2*].

But harm can come to one from behind also. God, therefore, says that He has fully provided for man's safety.

“For each such person there are angels in succession before and behind him : they guard him by command.” [*Qur'an XIII. Ra'd 11*].

In 1920 Kemal Ataturk sat down on a rock to rest during a respite in a battle. By chance, some Greek soldiers saw him. They at once opened rapid fire at the place, but Kemal remained sitting there although his friends made persistent requests to him to take shelter. Thousands of bullets went whizzing past Kemal's head but did not touch a hair of his. Only one bullet, which had probably deflected from somewhere, hit his pocket watch. The watch was smashed but no harm was done to Kemal. He

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had this miraculous escape, because his 'protectors' were there to keep him safe. If God wishes to save someone for a particular purpose of His, He brings him alive out of flaming fire even. Only those are killed in battle or by any means whatsoever whose 'protectors' are withdrawn by God, and orders of whose death are issued by Him. The Qur'an tells us that the wicked are deprived of 'protectors' and therefore they fall a victim to accidents and death, but the righteous are saved.

When the people of Noah were surrounded by the 'Deluge' :

"We (God) saved him and the Companions of the Arc." [*Qur'an XXIX. 'Ankabut 15*].

When the wrath of God was provoked by the people of Lot and fire rained from heaven on their villages as a punishment for their wicked deeds :

"But We (God) delivered Abraham and Lot and directed them to the land which we have blessed for the nations." [*Qur'an XXI. Anbiya 71*].

When the people of Pharaoh were surrounded by roaring waves, and those of Medain were overtaken by a storm :

"And We saved them (the Prophets) and those whom We pleased, but We destroyed those who transgressed beyond bounds."

[*Qur'an XXI. Anbiya 9*].

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“And thus do We deliver those who have Faith.”

[*Qur'an XXI. Anbiya 88*].

God says that He has entrusted the work of the protection of those whom He wishes to save to the angels. In the Battle of Badr, the angels saved 313 ill-armed Muslims from being annihilated by one thousand enemy soldiers who were armed to the teeth.

“And (God) sent down forces which ye saw not.”

[*Qur'an IX. Tauba 26*].

Again it were the angels who saved a handful of Muslims from being destroyed by the Roman Emperor's formidable force of 2,50,000 men.

“Lo! those who say: Our Lord is God, and afterward are upright, the angels descend upon them, saying, Fear not, nor grieve, but hear good tidings of the Paradise which ye are promised. We are your protecting friends in this life and in the Hereafter.” [*Qur'an XLI. Ha Mim Sajda 30-31*].

“As for such He hath written faith in their hearts and strengthened them with a spirit from Himself.” [*Qur'an LVIII. Mujadilah 22*].

Fourth. The duty of conveying Revelations, or God's messages and commands, is also entrusted to angels who act as His Messengers. The Qur'an says about its own revelation:

“Verily this is the speech of an illustrious and honoured messenger; it is not the word of a poet.”

[*Qur'an LXIX. Haqqa 40-41*].

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Again in this verse, the Qur'an says :

“Verily this is the word of a most honourable Messenger, endued with power with rank before the Lord of the Throne, with authority there, and faithful to his trust. And O people, your Companion is not one possessed, but without doubt he saw him¹ in the clear horizon.”

[*Qur'an LXXXI. Takwir 19-23*].

These verses tell us that the portfolio of Law is entrusted to an illustrious and honoured messenger who prepares the Book in accordance with the commands of God. God then reveals this Book to the Prophets through His Angels. So the Book is prepared by an honoured messenger, and revealed or sent down by God.

Fifth. God is the Lord of heaven and earth. The Qur'an tells us that on the Doomsday God in all His Glory will appear in the Hall of Justice, and :

“Some faces, that Day, will beam in brightness and beauty, looking towards their Lord.”

[*Qur'an LXXV. Qiyamat 22-23*].

Will God arrive in the Hall of Justice all alone? No, He will come in all His Glory accompanied by His Angels, train-bearers and servants.

“Nay ! When the earth is pounded to powder, and thy Lord cometh and His Angels rank upon rank.” [*Qur'an LXXXIX. Fajr 21-22*].

1. The reference is to the Prophet's vision at Mt. Hira.

BELIEF IN THE ANGELS

In conclusion, the above discussion shows that the angels are the workers or agents of God. They carry out His commands in this vast workshop of creation and composition. They are the controllers of planets, clouds, winds and all living beings, and the 'protectors' of human lives. They are the compilers and conveyors of Revelations and the train-bearers and attendants of God. If the conception of angels were excluded from the bounds of our beliefs, many things in nature would become inexplicable riddles and would defy all efforts of man to solve them. As regards belief in Prophets and Scriptures, we have already discussed it in its various aspects.

So you see, if we reject the facts which God has made a part of our Faith, we must face fatal consequences. At the same time you can see what great benefits are conferred on man if he accepts these facts. The question of 'deeds' comes after Faith. Let us now consider it.

Chapter XX

RIGHTEOUS DEEDS

JUST as different medicines have different effects, so different kinds of deeds have different consequences. Physical exercise develops a man's brawn, but not his brains. It can make him physically strong, but not a scholar of literature. Telling the truth increases man's trustworthiness, but not his belly. Ploughing the field improves the crop, but not man's intelligence. Unity and discipline make nations strong, but do not make buildings. Knowledge and intellect light up one's understanding, but do not light lamps.

But :

Raise your hats to your religious guide ! He has discovered a panacea, according to his own lights, for all individual and national ills, and that is *Namaz* or Muslim prayers. According to him, if the enemy attacks your country, offer *Namaz* ; if the nation is over head and ears in national debt, offer *Namaz* ; if the people are enveloped in the darkness of ignorance, offer *Namaz* ; if the enemy deposes you from your throne and enslaves you, offer *Namaz* ; if your army lacks arms and ammunition, offer *Namaz* ; or if you take an examination without proper prepara-

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tion, offer *Namaz*. These half-learned religious guides or 'Mullahs' consider *Namaz* to be an 'elixir of life' for every kind of wound, pain and disease. They shut their eyes to the fact that today the non-*Namaz*-offering people of Britain, Russia and America have in their grip 60,00,00,000 *Namaz*-offering people in the same way as an eagle catches a dove in its claws, or as a tiger holds a lamb under its paw. The tragedy lies in the inability of these people to make a logical analysis of 'deeds' and perceive their natural consequences. It is a patent fact that every human being has to perform many duties in his life. He has to earn a living, marry a wife and run a house. He has to pursue and get knowledge, win a place of respect and honour for himself, and serve his parents, and bring up his children. He has to run railways and car, work for the well-being and honour of his nation, and respect the rights of his relatives, friends and neighbours. Is it possible for you to say, in justice, that all these duties can be fulfilled, as the 'Mullah' says, simply by offering *Namaz* and doing nothing else ?

Deeds are of two kinds. One, by which an individual's life achieves perfection, and the other which strengthens national life. The Qur'an has laid down illuminating instructions to burnish, strengthen and perpetuate both the aspects of human life. This is the reason why Islam is called the religion of nature, *i.e.*, by keeping away from the Qur'an, the

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development of human nature, *i.e.*, of man's head and heart, is retarded. Just as saffron can be grown only in a particular kind of climate and surroundings, and fish can live only in water, so the development of humane characteristics in man is possible only in an atmosphere produced by obedience to God's Commandments. For instance, the Qur'an ordains that justice must be done without fear or favour. Now if justice and equity were to be excluded from our individual and collective life, our country will burn down to ashes in the flames of rioting, arson and carnage. The same would be the result if other values of life, such as truthfulness and honesty etc., were to be eliminated.

The Qur'an says :

“Establish God's handiwork according to the pattern on which He has made mankind : let there be no change in the work wrought by God ; that is the standard religion.” [*Qur'an XXX. Rum 30*].

Theft, life of luxury and sin, falsehood and lies, and crookedness and ruffianism are all the poisonous fruit of man's lust ; and righteousness, piety and purity spring from Nature. Evil is fed by wickedness, and righteousness is the food of humane qualities or man's true nature. God's purpose in revealing the Book was to make the humanity in man conspicuous ; and man's purpose was to solve and lay bare the mysteries of Nature. The greatest mystery and the

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deepest secret in this vast Universe is God Himself,
and in revealing His true self, man reveals God :

نمود تیری نمود آس کی نمود آس کی نمود تیری
خدا تجھے بے حجاب کر دے خدا کو تو بے حجاب کر دے
(اقبال)

“To expose Him is to expose yourself,
To expose yourself is to expose Him,
May you expose God, and may God expose
you.” [Iqbal].

Chapter XXI

COLLECTIVE DEEDS

BEFORE studying the Qur'an on this point, look at the great nations of today, such as Americans and Russians, and try to find out the secret of their advancement. What are the deeds and achievements of these nations, by virtue of which the entire world bends its knee to them? Every one of you will say that :

(1) These nations possess knowledge—the biggest source of Power. Man conquers the elements, and shapes a lifeless mass of steel into guns, tanks and aeroplanes with the help of his knowledge. Man's knowledge forces the earth to lay all its treasures at his feet. It enables him to make atom bombs, harness atomic power and know all the secrets of Nature.

(2) These nations are a living embodiment of Unity and Discipline.

(3) They are blessed with the virtuous qualities of sacrifice, bravery, cleanliness, diligence, pursuit of knowledge and high character.

The Qur'an also wishes to produce these qualities in its followers. Therefore, by virtue of their

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deeds, these nations are Muslims in practice, whereas we, Muslims, are infidels in practice. God blesses good and virtuous deeds and not empty beliefs. The greatest gift of God is "inheritance of the earth" and He bestows it only on righteous nations. Righteousness does not mean a flowing beard, a rosary, a particular form of dress, or other frivolities of the same type. Righteousness is in reality that knowledge the rays of which pierce to the heart of everything that exists. It is that Unity and Discipline in practice which impart rock-like strength and stability to a nation. It is that courage and bravery of which death trembles in awe. It is that intensity of pursuit and research before which the highest goal of life falls prostrate, and that hot blood which imparts heat to lightning.

"Before this We wrote in the Psalms, after the Message given to Moses : 'My servants the righteous shall inherit the earth.' "

[*Qur'an XXI. Anbiya 105*].

Righteousness means the quality which is the very breath of life. In the Psalms it is written that :

"For the arms of the wicked shall be broken : but the LORD upholdeth the righteous. The LORD knoweth the days of the upright : and their inheritance shall be for ever." [*Psalms XXXVII. 17, 18*].

"For *such as be* blessed of him shall inherit the

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earth ; and *they that be* cursed of him shall be cut off." [*Psalms XXXVII. 22*].

"But the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever." [*Psalms XXXVII. 28, 29*].

Chapter XXII

KNOWLEDGE

ALL living creatures, except man, have all the knowledge required by them included in their natural instincts. They know how to build their nests, hatch their eggs and train their young ones. A bird does not have to go to a training college to learn these things, because it knows them by instinct. A chicken knows from the day of its birth that the kite is its enemy, but a human baby will not desist from playing with snakes and scorpions. The beasts of the forests know by instinct what things are harmful for them. Therefore, they avoid them and do not fall ill. But, on the other hand, man is so ignorant of the principles of health, that there are scores of doctors in every town to serve him and thousands of books on medical science to enlighten him, yet his health is always out of gear.

Man is, by nature, ignorant. Ignorance is the root-cause of all physical, spiritual, moral, personal and national ills. Ignorance is like layer upon layer of darkness, which darkens one's mind and soul. Ignorance not only destroys one's spiritual and material life but also twists man out of shape. Beasts

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were given all the knowledge necessary for them by instinct, but this was not done in the case of man. Man is commanded to pursue and get knowledge, and then traverse the path of life in the light he has thus lit for himself. In other words, an unlettered and ignorant man is worse than cattle and beasts even.

“They are like cattle, nay, more misguided for they are heedless of warning.”

[Qur'an VII. A'raf 179].

This is so because the cattle have instinctive knowledge necessary for them but man does not have that even. It is therefore clear that the learned and the unlettered cannot be equal.

“Say : Are those equal, those who know and those who do not know ?”

[Qur'an XXXIX. Zumar 9].

Knowledge makes man perfect and lord of heaven and earth. It teaches man statesmanship and diplomacy, conquest and administration. It makes him better than angels even, and they fall prostrate before him. Knowledge enables him to harness the stars, to humble the pride of water and fire, to ride over turbulent waves of the seas, to put the moon and the stars to his service, to conquer the elements and to make the rays, the flames and the lightning serve him like slaves.

“And he to whom wisdom is granted receiveth

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indeed a benefit overflowing.”

[*Qur'an II. Baqara 269*].

Why are the Muslim nations reduced to extreme penury and weakness today? Why are the foreigners masters of their mineral wealth? Why is Iran purchasing her own oil from Britain? Why have the rulers of Iraq and Arabia handed over their mineral treasures to the Western people? This is so because their 'Mullahs' has warned them to beware of learning the sciences otherwise they will condemn their seventy generations as heretics and infidels. Look at the height of the tragic blindness and perverted mentality of the 'Mullah,' who has condemned as heresy, atheism and materialism those branches of knowledge which would have made us great and awe-inspiring, liberated us from the exploitation of the Westerners and rescued us from the economic and political slavery of other nations. God has laid down 756 verses in the Holy Qur'an on the importance of knowledge, and the 'Mullah' says that it is heresy to acquire it, but to spend life in the absurdities of *Qutabi and Mir Qutabi* is Islam! But we cannot blame the poor ignorant 'Mullah,' because :

پوشیدہ ہیں بیچارے معمولوں کی نظر سے
شاہین فلک میر کے احوال و مقامات

(اقبال بہ ترمیم)

“What do the poor sparrows know about the heights attained by the eagle which soars over

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the sky ?” [*Iqbal with apology*].

Conquest of Nature. It has been fully discussed in my book, the ‘Two Qur’ans’ in Urdu. A study of that book will convince you of its importance.

Chapter XXIII

UNITY

TO believe in one God is mental Unity, and for the people to become one in every respect is practical Unity. Those people who recite the *Kalima* most reverentially after every call to prayers, but at the same time foment discord and dissension whenever they get an opportunity, are believers in Unity mentally but in practice they are guilty of *Shirk*. If you wish to see the real grandeur of Unity with your own eyes, go to the sea-side. On seeing the roaring and howling waves of this world of waters, you will be stupefied with awe. What is the sea? Disjointed drops of rain fell on hills and plains. They formed themselves into small streams and then these streams became rivers. The sea is another name of the unity of innumerable and insignificant drops of water. Disjointed, the drops were so weak that they could not harm an ant even; but united in the sea, they have attained such stupendous strength that the raging waves have lifted steel ships weighing thousands of tons, and flung them to a distance of hundreds of yards on dry land. Similarly, when the infinitesimal particles of sand are united, they became the Himalayas,

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and the gentle breezes united themselves into such fierce storms as blew everything off. Roofs of palaces were blown away like chaff and huge trees were uprooted.

There was a time when the Muslims were united. They overwhelmed the world like a deluge. The most powerful kingdoms and empires trembled with fear of them. When they advanced towards a country like stormy winds, all the four quarters echoed with cries of mercy. There was unity in their thoughts and aims. They were like flashing lightning. But when the Muslims began to worship their lusts, and in practice became idolators, their glory and greatness slipped through their fingers and became a thing of the past. They were rent to pieces with civil war. Their villages and hearths and homes were destroyed, and their kingdoms were over-run by other nations :

“So We expelled them from gardens, springs, treasures and every kind of honourable position.”

[Qur'an XXVI. Shua'raa 58, 59].

Unity is the power which enabled the Chengazite hordes to establish a great empire extending from China to Egypt on one side, and from Moscow to the Indus river on the other. These people had no religion. They did not believe in God even. They could not distinguish between clean and unclean. They had no conception of what is lawful and what is unlawful. But because they were united, they

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became embodiments of Unity in practice and their swords tore those people to tatters who only had a mental belief in Unity.

O cross-brained deniers of recompense of deeds ! study these historical events with a comprehending eye and tell me why should God have any mercy on you, when, straying from the path of Unity, you worship your lusts. You pick up quarrels over trifles. Your institutions are centres of mischiefs, machinations of the devil, conspiracies and intrigues. Your assemblies are arenas of 'all-in' wrestling and fighting. Your political parties are only a pretext for mundane motives, and your leaderships are displays of selfishness. Why should God show any clemency to you ? Has God ever shown any undue favour to anybody or any nation ? Has God not destroyed 119 Ruling Dynasties of yours upto this day ? Did God not permit your wholesale massacre with Tara Singh's *Kirpan* and Hulaku's sword ? Why do you then feel conceited ? What fool has told you that God is only yours ? If God is only yours why are you whipped like bond slaves by the Westerners in every nook and corner of the world ? Why are your Egypt and Syria beaten by the Jews ? And why are your Kashmir and Junagadh in the hands of Bharat ? Do not forget that God cannot be monopolized by any nation. He has and will always bless those nations whose deeds are righteous. He rewards deeds only

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and does not care for names, or marks of distinction, or cloaks and surplices, or mere recitation of the *Kalima* and the Qur'an, or prayer carpets and ablution pots. His blessings are showered on those who have deeds and not mere talk. Remember that so long as you do not hold fast the Rope which God stretches out for you and pull together, you will grow weaker day by day, and your dearly loved Pakistan may even be snatched from you.

“And hold fast, all together, by the Rope which God stretches out for you and be not divided among yourselves.”

[*Qur'an III. Al-i-Imran 103*].

The 'Mullah' has deceived and deluded us into the belief that the followers of God's dearest Prophet are so dear to God that they may do every wicked deed with impunity. They may drink wine, gamble and play dice, act as enemy spies, starve the poor by hoarding and selling in black-market, take bribes and tell lies. God, who is Most Merciful and Most Gracious, will always pardon them for the sake of his beloved Prophet.

Would that the 'Mullah' had read the Qur'an even once with understanding. Would that he had learned a lesson from the fate of past nations. Would that he had known God's wont a little even. He would then have never deluded the Muslim nation thus.

“See they not how many of those before them We

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did destroy? Generations We had established on the earth, in strength such as We have not given to you : for whom We poured out rain from the skies in abundance, and gave them streams flowing beneath their feet : yet for their sins We destroyed them, and raised in their wake fresh generations to succeed them." [*Qur'an VI. An'am 6*].

Destruction of wicked nations is an ancient Law of God. The mills of His punishment constantly run at lightning speed, and the nation which is caught in them is ground to fine powder.

"But if any deny faith, God stand not in need of any of His creatures."

[*Qur'an III. Al-i-'Imran 97*].

God has ordained in clear terms that He will destroy those who stray from His path.

Chapter XXIV

SELF-SACRIFICE

THE people who do not know how to die honourably cannot live honourably. This world is full of mischief-mongers and malicious people. There are nations round you who will devour you if they get an opportunity. They look covetously at your oil-wells, fertile lands, rivers, canals, cotton and jute. If they attack you, and you do not have the spirit of self-sacrifice, and cannot die fighting with your face to foe, it is obvious that French and Bulgarian armies will not come to save you.

Abundance of wealth produces love of life and fear of death. That is why God has repeatedly forbidden the hoarding of wealth.

“Woe to every kind of scandal-monger and back-biter, who pileth up wealth and layeth it by.”

[*Qur'an CIV. Humza 1, 2*].

The spirit of self-sacrifice is generally found in the poor, or in those who are fired with devotion to the security of their nation's life, like the Americans, Russians and Japanese. The people who love wealth above everything fly from dangers and shirk *Jehad*. In 1936 Mussolini, the Dictator of Italy, said in the

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course of a speech :

“Only that nation can remain alive, in this world; which knows how to die. The young men of a nation who do not have a taste of war at least once every year become ease-loving and consequently wash their hands of life.”

In this age, the means of livelihood are so extensive that there is always the danger of every nation becoming ease-loving. Hitler, the German Dictator, guarded against this danger by making military training compulsory for all persons of 17 to 45 age-group. All college students had to march twelve miles with full kit bags and bedding on their backs, every week. He forced other young men to live in burning deserts and freezing cold regions for months on end. The soldiers had to undergo extremely hard training and were not allowed to sleep on bedsteads. They had to fast for two days every week, and do P.T. exercises for many hours twice every day.

All the wide-awake and far-sighted nations train their young men on almost the same lines. In every independent country, military training is compulsory for all able-bodied persons. Training camps are organized at various places, so that young men, on whom the responsibility of country's defence is to rest, may not become ease-loving. In Islam, the duty of Fasting is based on the same principle. It makes

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the people hardy, spirited, unflinching and capable of defending themselves and their nation in the hour of need.

In Islam, earning of wealth is not sinful, but hoarding it for a life of luxury is condemned as extremely wicked. God has reserved for His service the life and property of Muslims.

“God hath purchased of the Believers their persons and their goods.”

[Qur'an IX. Tauba III].

We, Muslims, are given our life and property in Trust from God, and we cannot misappropriate either of these two. To waste money on luxury, sensuality, sin, gambling, etc., amounts to dishonest misappropriation of this Trust. We can spend money on things made lawful by God. It is best spent on institutions of public and national welfare, to promote the life, power and stability of the nation. It should be spent on laboratories, libraries, munition factories, higher education of young men in Western countries, construction of ports and harbours, and purchase of aeroplanes and ships, etc. Misappropriation of the second Trust, *i.e.*, of life, will mean weakening of our bodies through the use of narcotics, intoxicants and other intemperate habits and dissipations, so as to render them unfit for national service, and so weak that we are put out of breath by walking a few steps and have no strength to bear any discomfort.

SELF-SACRIFICE

Nowadays it is only the Westerners who have the virtue of self-sacrifice. During the second world war (1939-1945), Britain was faced with serious shortage in iron and steel. The British Premier, Winston Churchill, drew his nation's attention to it. In one week, the brave and self-sacrificing people of Britain collected nine million tons of scrap iron and presented it to their leader. They did it by pulling out iron girders from upper storeys, removing the railings, pulling down sheds, handing over useless bicycles, carriages, carts and other household goods, and thus heroically they overcame the temporary shortage of iron.

Western universities like Oxford and Cambridge are run by public donations. With a few exceptions the seventeen million, five hundred thousand books in the British Museum were free gifts from the people. When a rich man dies, he bequeaths a major portion of his property to some University or Research Institution. The character of these people is shaped to serve national needs. It frequently happens that rich motorists give lifts in their cars to students, right upto their school gates.

On the other hand we Pakistanis are of an entirely different mould. With the exception of the Father of our Nation, Quaid-i-Azam, no Pakistani has bequeathed his property to an educational institution, University or laboratory. None has given the gift of

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a single book to any library. Here in Campbellpur, the Governor of the Punjab, His Excellency Sardar Abdur-Rab Nishtar visited our college. Our Principal made an appeal to the elite of the district for funds, for the expansion of the Department of Science. In the presence of the Governor and the public, three of the richest men of the district promised donations. Believe it or not, in spite of repeated reminders not even one of them has paid a single penny.

The nation whose selfishness, breach of promises and love of wealth are so low has no right to exist.

O Rich men of Pakistan ! If you are not prepared to listen to your God and Prophet ; and if the virtuous character of Faruq and 'Ali has no meaning for you, at least follow the example of the British ; those very British at whose departure you were so grieved and for whose return you pray in your heart of hearts.

“God has granted riches and leadership to those who know not the way to serve their nation.”

[Iqbal with apology].

Chapter XXV

JUSTICE AND EQUITY

THE linguists have defined Justice and Equity as keeping a thing in its right place, or keeping the balance. It is this which keeps the sky and the earth in their right places. If a planet moves from its right place by the millionth fraction of an inch, hundreds of planets in the blue skies will be smashed to smithereens.

“And the firmament has He raised high, and He has set up the Balance of justice.”

[Qur'an LV. Rahman 7].

If today justice were to be excluded from this world of men, there would be such a deluge of cruelty and brutality as would sweep off our foundations even. The life of nations depends upon justice. When there is no justice in a state, the courts become institutions of cruelty. When the officers become the “light-fingered gentry” and start robbing and pilfering the property of the people, it foments uneasiness and agitation in the country, which at last develops into open revolt.

The Czars of Russia were very cruel and sensual. At last the uneasiness of the people burst forth in

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the form of Lenin. The Czars were deposed and destroyed, and their 3,50,00,000 supporters were sent to their dark death. A few days ago Farouk of Egypt was deposed in a similar way.

Some Christians and Hindus say that Islam was spread at the point of the sword. I agree with them. But the 'sword' the Muslims had in their hands was Justice. Take any book of history. You will find this event recorded therein. When Abu 'Obaida, the Muslim Supreme Commander of Syria, had to evacuate the Syrian town of Hims, in the face of a sudden attack by a superior Roman force, he summoned the padres and the elite of the town and said to them :

“We received revenue and tribute from you, so that we may spend it on your defence and betterment. But we cannot do it any longer, as we have to evacuate this town under duress. Therefore take back the seven hundred thousand ‘dirhams’ you paid to us as revenue and tribute.”

On seeing this astounding and unparalleled justice of their Muslim rulers, the Chief Padre said :

“No deed of justice and equity can excel this unrivalled masterpiece of yours. By Holy Jesus, I give you my pledge that if ever we are at liberty to choose our rulers, we shall choose you Muslims and none other.”

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After the conquest of Khaibar, a treaty was made between the people of Khaibar and our Holy Prophet, according to which half of the annual produce was to be sent to the 'Bait-ul-Mal'—the Muslim Exchequer. In one year 'Abdullah-bin-Rawaha was sent to get the stipulated share. He divided all the grain into two equal heaps and permitted the people of Khaibar first to choose either for themselves. The people collected a large quantity of gold ornaments to bribe him. At this he said, "You people have enraged me by offering this bribe. But remember, I shall not give up justice even in rage." This greatness of the Muslim officer's character had such an effect on the Jews of Khaibar that one of them said with real conviction in his voice, "By God, the sky and the earth exist due to this justice of yours."

Our Holy Prophet owed some money to a Jew, Zaid-bin-Sa'd. One day Zaid was insolent to the Holy Prophet. At this, 'Omar lost his temper and was about to strike the Jew, but our Prophet stopped him by saying these memorable words :

"You are being unjust and cruel. The debt is not paid by me and you are quarrelling with the creditor. I am guilty and not he. You are unjustly supporting the guilty."

As Caliph 'Omar was about to die, he said :

"This is my last advice and will to my successor that he must fulfil all the pledges given to non-

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Muslims ; and if he has to sacrifice his life in protecting them, he must not besitate to do so.”

Once a delegation of non Muslims waited on Caliph ‘Omar. When he enquired of them about his officers, they all said with one voice, “We have seen nothing in them except faithfulness, and most kind treatment.”

Thousands of such remarkable events are recorded in our history. It was this deep sense of true justice and equity on the part of our forefathers which won the hearts of the Jews and Christians of Egypt and Syria, and the fire-worshippers of Iraq and Iran. These people gave up their ancestral religions and zealously embraced Islam within a few years.

At present there are forty million Muslims in India. But every day hundreds of them are dying as a result of plunder and cruelty, butchery and carnage, and murders and massacre at the hands of the Jan Sanghis, Sewa Sanghis and Sikhs, who vie with one another in atrocities on innocent Muslims. The police and the judiciary, there, are of the same mentality. Therefore the guilty are either never apprehended or the courts let them off without the least punishment. But we must not pay off these scores and bring ourselves to their low level by starting a vendetta against our fifteen million Hindu brethren of Pakistan. We are the upholders of the Qur’an. We have to set such a glorious example of the

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traditional Muslim justice, equity, mercy and kindness, that the Hindu chroniclers of Bharat will be forced to sing our praises. We are commanded not only to be just and equitable but also to be merciful and kind. Kindness means the giving, to others, of more than they have a right to. The importance attached by us to justice and equity is apparent from this commandment of God, which is repeated by every 'khatib' (sermonizer) in every Friday prayers throughout the Muslim World :

“Lo ! God enjoineeth on you to be just and kind.”

[Qur'an XVI. Nahl 90].

Pakistani Hindus are our brethren in every respect. We have been commanded to be just and equitable to those nations even with whom we may be at war, and who may be trying their hardest to annihilate us.

“O ye, who believe ! Stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just, that is next to piety.” *[Qur'an V. Ma'ida 9].*

And it is enjoined upon us not only to be just, but also kind to those nations who are not at war with us.

“God forbids you not, with regard to those who fight you not for your Faith, nor drive you out of your homes, from dealing kindly and justly with

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them, for God loveth those who are just.”

[*Qur'an LX. Mumtahana 8*].

In the riots of August 1947, the Sikhs abducted eighty thousand Muslim women. A few of these were returned after violating their modesty but a very large number of them were brutally murdered, and about twelve thousand of them were forcibly converted to Sikhism. In vengeance, the Muslims also kept about eight thousand non-Muslim women here. About six thousand of them were returned. Some were converted to Islam. Some were killed for fear of the police and a few were sold away. Now read what the Qur'an says about such a state of affairs :

“And hold not to the guardianship of unbelieving women ; and ask for the return of that which ye have spent ; and let the unbelievers ask for that which they have spent. That is the command of God : He judges between you. And God is full of knowledge and wisdom. And if any of your wives have gone from you to the unbelievers, and afterwards ye have your turn of triumph, then give unto those whose wives have gone, the equivalent of what they have spent and fear God in Whom you believe.”

[*Qur'an LX. Mumtahana 10-11*].

The Sikhs need not be blamed for their brutalities because in deeds they have strayed far, far away from Baba Nanak. O Muslims ! tell us how far have you acted upon these commandments of God ?

JUSTICE AND EQUITY

Who can remember the dictates of justice and equity in the fury and carnage of war? When a triumphant army enters a town after a siege of many months, shots are fired from one quarter, brickbats are thrown from another and volleys of abuses and curses are showered on the enemy. At this the soldiers, who are generally young men, become irritated and enraged. They are lashed into blind fury and madness. They put the population to the sword mercilessly, plunder them to their heart's content and at night give themselves up to complete lust and sensuality. But Islam does not permit man to be a plaything of greed, rage and lust under any circumstances.

“O ye who believe! stand out firmly for justice and follow not the lusts of your hearts.”

[*Qur'an IV. Nisaa 135*].

The aim and object of Islam is to establish lasting Peace, and it is impossible without justice.

“And when ye judge between man and man, that ye judge with justice.”

[*Qur'an IV. Nisaa 58*].

Chapter XXVI

CLEANLINESS

CLEANLINESS, they say, is next to godliness. Cleanliness of the body and dress makes a nation look respectable and handsome. If a beggar were dressed in royal robes, he would look like a prince, and a low-born woman in a silken suit of clothes would be taken for a lady of noble birth. In other words, the apparent difference between a beggar and a king is that of dress. One's dress is an important factor in making one's personality imposing. Four years ago, a prominent person of this place went to see the Deputy Commissioner. He was dressed in very shabby clothes. When the Deputy Commissioner saw him wearing a funny shirt, with shabby shoes on his dust-laden feet, and a shabby sheet of coarse cloth on his head, with locks of unkempt hair down to his eyebrows, he said, "Don't you have a gentleman's dress? Isn't it ludicrous that you ride in a luxury car and dress like a water-carrier? Get out, you foul-smelling apology for a gentleman, and come in proper dress if you wish to see me."

Everywhere the Muslims are extremely careless in the matter of dress. Go wherever you like, you

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will find them in shabby dress—loose trousers, loose shirts, loose and funny looking cloaks, huge turbans or ropes on the head. They are so dirty that six million Afghan tribesmen, four million Kashmiris, fifty million Russian Qazaqs and eighty million Chinese Muslims do not even know what soap is. They do not take a bath for months on end. Generally there is a crust of dirt half an inch thick on their foul-smelling bodies, which they scratch like monkeys every few minutes, thus getting sores and other skin diseases all over. Was the Holy Qur'an sent down by God for such shabby and dirty people? Was this the world of Light to which our Holy Prophet had pointed?

“Bring you out from the depths of Darkness into Light.” [*Qur'an XXXIII. Ahzab 43*].

If you go to Europe, you will not find even a scrap of paper lying on any of the roads, streets, platforms or playing-fields. You will not see a single dirty table or plate or towel in any hotel. Even beggars do not put on dirty or shabby dress there. Those people have such clean habits that they will put cigarette ends only in tins, specially provided here and there, instead of throwing them about. They have clean houses, clean beds, clean courtyards, clean streets and clean villages. On the other hand, let alone other towns and cities, just pay a visit to Karachi, the capital of your country. You will find

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the city and the cantonment separated by big ponds of dirty water, large numbers of filthy hovels and huts, and huge heaps of filth and refuse. On reaching the city, just cast a glance at the railway station yard, and you will be greeted by a foul world of filthy rags lying about in the lines, scraps of dirty paper, and empty cigarette cartons everywhere. From the railway station, you go to the city. With the exception of a few main streets, you will be presented with a 'guard of dishonour' by armies of flies rising with an ominous hum from the drains. Here and there you will have to wade through pools of foul-smelling water, and the stench will give you a 'knock-out.' A few days ago I had the misfortune to stay for a week in Jinnahabad, a street in Karachi. The stench was so unbearable that I fled from there for dear life's sake.

The poor self-deceived Muslim has been caught in the web of 'spiritualism' for the last fourteen hundred years. He considers care and attention to his body as an insult to his 'aesthetic' sense. The result is that his personality has fallen lower than that of a grass-cutter even, and the other people cannot bear his presence. The best form of dress in modern times is the Western dress. It was invented by a Muslim scholar Zaryab of Spain. According to the principle of "Survival of the Fittest," all the other forms of dress are falling into disuse, and the Western coat and

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trousers are being adopted by the people of all the countries. It has been made the 'national dress' in Iran, Iraq, Egypt, Syria and Turkey ; and, with the exception of Arabia, it is becoming popular in every Muslim country. God knows why our religious scholars and 'Mullahs' are so deadly against it. Why do they hate the possibility of our nation (Muslims) becoming respectable, dignified, clean and handsome-looking ?

God has warned us (Muslims) against the consequences of untidiness and filthiness.

"O thou wrapped up in a mantle (Muhammad) ! arise and deliver thy warning ! And magnify thy Lord ! And keep thy garments free from stain and shun all abomination."

[Qur'an LXXIV. Muddaththir 1-5].

Chapter XXVII

DILIGENCE AND ASSIDUOUSNESS

WE have said that knowledge is one of the factors which make a nation great. It is a savage element which cannot be conquered without extreme assiduousness and hard work. A large section of advanced and living nations is constantly busy in search of new worlds. They are seen constantly moving about in pursuit of knowledge in boundless desert lands, ice-bound vastnesses, bottomless oceans and beyond the atmosphere. New discoveries are made public from their laboratories. A constant search is made for new planets from their observatories. Their scholars are ever busy in solving new mysteries of nature and harnessing its powers. They examine and analyze every particle of sand; every drop of water and every piece of stone, so that they may come across some new secret. These are the pursuers of knowledge who have elevated the Western lands to high heavens, and brought the whole world under their political and economic sway.

We also work hard, but with a difference. They search for the secrets of nature and we for those of our neighbour. They pierce the mountains and bring forth

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their mineral wealth, and we bring to light and scandalize our brethren's faults. They love the beauties of nature and we are lost in love of sex. Their cavalcades proceed towards the solution of the riddles of life and ours run towards picture-houses and cinemas. They harness the wind, steam and electricity as means of communication, and we ride the donkeys. They pine for national power and we for sexual. They get eternal life and we die "unwept, unhonoured and unsung."

The class of scholars is essential for producing life and vitality in a nation. It is born in universities, but only of non-Muslims, whereas our Pakistan students fly from hard work :

"As if they were affrighted asses fleeing from a lion." [*Qur'an LXXIV. Muddaththir 50-51*].

Latest statistics reveal the sad fact that only one out of every 8,000 students, who join school in the first primary school, passes his Degree examination. All the rest either drop off during the school stage, or fail in their University Examinations.

Allama Iqbal, the illustrious sage of our nation, all his life, stressed the need of not suffering the grass to grow under our feet, of ever improving the shining hour, and of continuously pushing forward with zest and zeal. He always prayed with tears in his eyes :

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ترے آسمانوں کے تاروں کی خیر زمینوں کے شب زدہ داروں کی خیر
 جوالوں کو سوز جگر بخش دے مرا عشق میری نظر بخش دے
 مرے دیدہ تر کی بے خوابیاں مرے دل کی پوشیدہ بے تابیاں
 مرے لالہ نیم شب کا نیاز مری خلوت و العجمن کا گداز
 مرے قافلے میں لٹا دے اسے
 لٹا دے ٹھکانے لگا دے اسے

(اقبال)

"For the sake of the stars in Your firmament, and
 for the sake of those who stand in prayer all night,
 O God, bless the young men of my nation with
my zeal and zest. Give them, O Most Merciful
 One, *my* devotion and spirit of quest. The restless-
 ness of *my* tearful eyes, the tempestuous ardour
 of my heart, the humility of my cry of prayer and
 my constantly sharp aspiration; bless my nation,
 O God, with all these and thus grant me success."

[Iqbal].

Abul Kalam wore himself out in writing and
 Mashriqi cried himself hoarse, but all fell flat on
 our young men. Their irresponsible character, their
 listless disregard of hard facts of life, their scatter-
 brained apathy to the great secrets of Being and their
 'royal' indifference to the security of their national
 existence are, in fact, weakening Pakistan. If our
 young nation falls a prey to the listless indifference
 of our young men, remember that not only will your
 independence become a thing of the past, but you
 will not dare to invoke the name of God even.

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But there is time yet for you to take heed. Work so hard and assiduously that your country may shine with the heavenly lustre of your great deeds, and one word from you may speak volumes.

“Nay, is he not acquainted with what is in the Books of Moses and of Abraham, who fulfilled his engagements? Namely that no bearer of burdens can bear the burden of another; that man can have nothing but what he strives for; that the fruit of his striving will soon come in sight; then he will be rewarded with a complete reward; that to thy Lord is thy final Goal.”

[*Qur'an LIII. Najm 36-42*].

Remember therefore that your final Goal is neither trade, nor wealth, nor high offices, but God. Take stock of your position. Where do you really stand?

فضا تری مہ و پرویں سے ہے ذرا آگے
قدم اٹھا! یہ مقام آسمان سے دور نہیں
(اقبال)

“Your real position is higher than the Moon and the Pleiades. March forward, this is not far from heaven.” [*Iqbal*].

Chapter XXVIII

PATIENCE AND PERSEVERANCE

MUCH courage and perseverance are required in going up a hill. One gets out of breath and is bathed in perspiration. Patience is the quality which enables one to bear these difficulties. Patience does not mean one's capacity to stand a beating without turning a hair. It is to bear and overcome those hardships which come one's way in the quest of knowledge. To win freedom is not easy; one has to lay down his life for it. To win respect and honour is equally difficult; one has to control one's lust and desire. To gain knowledge is a Herculean task; one has to spend many sleepless nights and days in ceaseless work. In other words, in every walk of life, to scale any height one has to cross many hurdles and overcome many difficulties. To bear all these with courage and manliness is patience and perseverance. God has called it the determining factor in man's life.

“But if you persevere patiently and guard against evil,—then that will be a determining factor in all affairs.” [*Qur'an III. Al-i-'Imran 186*].

Life is another name for glory and honour, and

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not existing like cattle. To win honour, one needs great determination and courage. For this reason the cowards are afraid of treading over the road to glory and honour. They live like cattle and when they die an ignoble death not a tear is shed for them. But the glory of a hero's death is magnificent.

به کیش زنده دلاں زندگی جفا طلبی ست
ره حجاز نہ رقتم کہ راہ بے خطر ست

(اقبال)

“Those, who *really* live, welcome each rebuff and hardship. I do not go on the way to Hejaz because it is free from danger.” [Iqbal].

Chapter XXIX

UPRIGHTNESS

UPRIGHTNESS means truthfulness, keeping of promises, avoiding what is forbidden and to be sincere and honest. Telling of lies and breaking of promises produce mistrust. Everybody hates a person who is a liar and untrustworthy. If such a person gets a high office, he becomes a curse for the nation. If he is a trader, the profession gets a bad name. If he becomes the head of a state, no government will have anything to do with him or his unfortunate country. If such a person goes to a court to give evidence, his statement will be regarded as untrustworthy. If he files a suit in a court of law, nobody will believe him. In other words, a liar is a heavy curse for society.

“The curse of God on those who lie.”

[*Qur'an III. Al-i-'Imran 61*].

If a corrupt and dishonest person becomes an officer, the common people suffer untold misery at his cruel hands. If he is a political leader or a minister of the state, the enemy can easily purchase him. If he is a trader, he indulges in profiteering and hoarding. If he is a headman of the village or other rural

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official, he becomes a terror for the villagers, with the help of the police. If he happens to be without means of honest livelihood, he turns a burgler and a robber. If he is a clerk of court, he becomes an insurmountable rock in the path of justice. If he becomes a police officer he is a scourge of the people of his area.

History bears witness to the fact that corrupt, dishonest, untruthful, deceitful ; double-dealing officers have brought about the ruin of many nations. Their wicked deeds caused uneasiness among the people, which either developed into revolution or was helpful to the enemies invading their country.

I had written upto this place when a friend told me about a heart-breaking incident in one of Pakistan's biggest munition factories. Some high officers, in collaboration with contractors, embezzled millions of rupees. Articles were supplied to the Government at double the actual rate. Utterly useless material was used in the construction of Government buildings. The most grievous tragedy was that the weapons manufactured in the factory were smuggled out and sold.

There was only one maker of Pakistan, I mean the Quaid-i-Azam, the Father of our Nation ; and now there are thousands of destroyers of our homeland. Corruption and embezzlement are the order of the day in many departments. Many of our notable leaders

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smuggle foodgrains out of the country. Some are in league with Bharat, some dance to the tune of Russian Communists or British exploiters and some foment internal trouble and disorder. This unhappy state of affairs has created conditions pregnant with grave dangers to our country, and the citadel of unity raised by our Quaid-i-Azam is falling from its high estate. The nation has consequently lost faith in its leaders and it is hard to find a single person at whose call the people will rally round as one man and be prepared to do and die. This mental uneasiness, hopeless inaction and listless stagnation is in fact the fruit of the unrighteous deeds of our political leaders. Corruption, bribery and maladministration are on the increase in this country. If you try to dissuade someone from these evil practices, he would say, "Such and such of our leaders are doing these things. Why should I not do the same ?"

God had destroyed the Jewish nation again and again. Why did He do it ? Read the list of their crimes in the words of God :

"Many of them (Jews) dost thou see racing each other in sin and rancour, and their eating of forbidden things. Evil indeed are the things that they do. Why do not the Rabbis and doctors of law forbid them from their habit of uttering sinful words and eating forbidden things ? Evil indeed are their works." [*Qur'an V. Ma'ida 65, 66*].

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“But because of their (Jews’) breach of their Covenant, We cursed them and made their hearts grow hard : they change the words from their right places and forget a good part of the Message that was sent them, nor will thou cease to find them, barring a few, ever bent on new deceits.”

[*Qur’an V. Ma’ida 14*].

Read these Holy Verses and see if you do not find a description of yourselves therein. Do we not have more corrupt, dishonest, untruthful and deceitful persons among us than other nations? Why should God, who destroyed the Jews many times, show any mercy or clemency to us? The Jews were destroyed only six or seven times but we Muslims have lost one hundred and nineteen ruling dynasties. Even then “shame is ashamed to sit on our brow.” Evil raises its head towards the decline and decay of other nations in history, but we are in its grip at the very outset. If we do not retrace our steps to the path of righteousness, God will forsake us and we shall be destroyed.

“But if ye revert to your sins, We shall revert to Our punishments.” [*Qur’an XVII. Bani Isra’il 8*].

O corrupt officers! O dishonest employees of the P.W.D. and M.E.S. departments! O sinful clerks of courts! and O perfidious policemen! Think for a moment. Can you ever get the same peace of mind, honour, well-being and freedom under a government

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of Sikhs and Maha-Sabhais, as is yours for the asking under your own government ? If you cannot, why do you not protect and defend your independence ? Why are you bent upon uprooting your own state by your corrupt and evil practices ? Why are you calling upon God's thunderbolts to fall on your own hearths and homes ? Why do you not love your places of worship ? Do you want that hordes of Sikhs should enter your villages and towns, and violate your sisters and daughters, and slaughter your babies before your very eyes ? If you have sunk so low as to welcome all this, then continue being corrupt, telling lies, breaking promises and perpetrating cruelties on your own people. If you so desire, spell your own doom. But remember :

“For thy Lord is as a Guardian on a watch-tower.” (His providence is ever vigilant).

[*Qur'an LXXXIX. Fajr 14*].

O Father of our Nation ! O our beloved Quaid-i-Azam ! Come back from your heavenly home. It will break your noble heart to see how your nation is spelling its own ruin :

میر سپاہ ناسزا لشکریاں شکستہ صف
 آہ وہ تیر نیمکش جسکا نہ ہو کوئی هدف
 تیرے محیط میں کہیں گوہر زندگی نہیں
 ڈھونڈھ چکا میں موج موج دیکھ چکا صدف صدف
 مثل کلیم ہو اگر معرکہ آزما کوئی
 اب بھی درخت طور سے آتی ہے بانگ لا تخف

(اقبال)

UPRIGHTNESS

“O commander of undeserving people! your soldiers have broken their ranks. Their half-drawn bows shoot arrows at no target. There is no pearl of life in your ocean; I have searched all the waves and all the shells.

“But even now, if anyone enters the battle of Life like Moses, there comes the Voice from the Mount of God to infuse him with fearless courage.”

[Iqbal].

Chapter XXX

ART OF WINNING HEARTS

Ⓟ UR Ulema (religious scholars) generally are of the opinion that it is unlawful to spend the amount given in charity on non-Muslims. But on the other hand, certain non-Muslim nations are spending millions of pounds on others. Upto this time America has spent more than one thousand million dollars on making Turkey strong. Recently America has given an aid of 60 million dollars to Bharat and of 10 million to Pakistan. Pakistan has also been amply aided by the International Bank. As a result of this policy of America, 52 nations of the world are on her side. The Qur'an also teaches a similar policy, but now there is none either to understand it or act upon it.

“Alms are for the poor and the needy, and those employed to administer the funds ; for those whose hearts have been recently reconciled to Truth ; for those in bondage and in debt ; in the cause of God ; and for the wayfarer : thus it is ordained by God, and God is full knowledge and wisdom.”

[Qur'an IX. Tauba 60].

Chapter XXXI

SALAT, THE MUSLIM PRAYER

THE Holy Qur'an has explained *Salat*, the Muslim Prayer, in these words :

“Prayer restrains from shameful and unjust deeds.” [*Qur'an XXIX. 'Ankabut 45*].

But God knows why those who offer prayers more regularly than others suffer most from the maladies it was intended to restrain. I was a student in mosques and the schools attached to them for thirteen years, in order to complete my religious education. There used to be scores of other students besides me. It is a fact that these people were very humble-natured, contented and strict adherents of *Saum* and *Salat* (Fasting and Prayer). But very few of them could control their lust and sexual urge. I found them a class of people sunk in homo-sexuality, masturbation and other unmentionable methods of sexual satisfaction. Every day you find hundreds of pious and godly-looking persons giving false evidence on oath. A certain quarter of this district is famous for its Ulema and adherents of *Namaz* or prayer, but it is a surprising fact that telling the truth is regarded as the worst kind of folly there. These people tell lies so

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brazen-facedly in bazars and markets, and have such crafty ways of deceiving customers that Satan considers himself as their most undeserving disciple.

I know of many such Satanic adherents of *Namaz* who plunder the people in the garb of religious guides. They violate innocent girls with impunity and destroy people's life here and their salvation in the Hereafter. I know a strict adherent of *Namaz* who has also performed the pilgrimage to Mecca. You will not find his equal in the whole world in telling lies, defrauding and deceiving, and black-marketing.

Some people offer prayers most regularly, and at the same time lead and excel in shameful and unjust deeds. The question arises that if their prayer cannot restrain them from evil deeds, what is real prayer ?

Meaning of Prayer. The word *Salat* or prayer is used in the Qur'an to denote the following :—

1. *Praise or Words of Encouragement.* If a workman is praised, he feels encouraged ; and if his employer does it twice or thrice, he will lay down his life in doing his work. Those of you who are officers may try this method on your subordinates. You will find them working with redoubled zeal every day. But on the other hand harshness will turn your whole staff against you. Man has many natural weaknesses in his make-up. One of them is self-love. In order to satisfy this sentiment, some people indulge

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in self-praise. Some officers create a group of flatterers among their subordinates, who make a fool of them all day long, for 'flattery is the food of fools.' Such people do many things to hear words of praise like 'very good' or 'well done' from their superior officers. If an officer comes round for inspection, these people hang flags and buntings, roll out the red carpet, and call the gentry of the town to 'receive' him. They put golden garlands on the officer's neck, arrange feasts in his honour and are ready to lay down their lives at his feet. When the officer goes away, they say to everybody: "The 'Sahib' went away highly pleased; it was all due to your good wishes, O friends." God has used the word *Salat* to denote various meanings. For instance, He says :

"O Prophet ! encourage thy companions with words of praise. Verily thy praise is a source of pleasure and peace of mind for them."

[*Qur'an IX. Tauba 103*].

2. *To repeat the name of God or to propagandize.* Nowadays whenever a new movement is started, or a business firm is set on foot, or the prescription of some medical remedy is obtained, a Publicity Department is established to carry on propaganda in its favour, through advertisements, articles, pictures, books, pamphlets, leaflets and film, etc. Cast an eye on the propaganda literature of the Communist movement. See the clever methods of the American

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Publicity Department. Look at the series of advertisements of Lux Soap, Eno's Fruit Salt or Gripe Water. How do these people spend millions on propaganda ? In modern times, propaganda is a weapon with the aid of which many mental and political revolutions are brought about. Adolf Hitler has written in his book, *My Struggle*—'If a lie is repeated again and again, it takes on the semblance of truth.' Publicity is attached very great importance in the Qur'an :

“Men who celebrate the praises of God standing, sitting, and lying down on their sides” (*i.e.*, men who carry on propaganda of God).

[*Qur'an III. Al-i-Imran 191*].

It is enjoined upon man to write books and treatises on God, to state the wonders of His creation again and again, and to explain the masterpieces of His art, so that the world may accept this Greatest Fact of the Universe and get rid of millions of useless gods.

It is recorded in the Hadith (Traditions of the Holy Prophet) that, when God is kind to a person, He commands His Angels to go and make him famous in the world. So the heavens and the earth resound with the repetition of his name and everybody turns towards him. Describing this, the poet Ghalib says :

سب کے دل میں ہے جگہ تیری جو تو راضی ہوا

مجھ پہ گویا اک زمانہ سہراں ہو جائیگا

“If you are pleased with me, O God, the whole world will be kind to me.”

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Islam is a great movement. Its principles are a guarantee for success in this life and salvation in the Hereafter. It is indeed coldest cruelty to keep mankind from this fountain of eternal life. The people are influenced by the propaganda and publicity of Lipton's Tea, Dunlop Tyres and Bata Shoes. They can be influenced by you also provided you know the art of propaganda. In the Qur'an God has called *Salat* in one place as propaganda :

“God and His angels blaze abroad the name of the Prophet in the heavens and the earth. O ye that believe! blaze abroad his Message and salute him with all respect.”

[*Qur'an XXXIII. Ahzab 56.*]

This meaning of the word *Salat* is not my invention, but is given in all the authoritative dictionaries. For instance, in *Muntahi-ul-Arab*, the meaning of *Salat* is given as ‘to show respect by pronouncing and blazing abroad, to invite its acceptance by others.’

But the most common interpretation of the above verse is—“God and His Angels send blessings on the Prophet. O ye that believe! send blessings on him, and salute him with all respect.” Now you can see how lifeless this interpretation is. What useful purpose can be served by it?

The Eastern and Western writers have been spreading misconceptions and erroneous ideas about

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Islam. Some have been branding it as the religion of robbers and others as that of savage swordsmen. But in the meantime, our 'Mullah' has been contented with making his unlettered followers send 'blessings' only. He has been saying that 'sending of blessings' once would earn ten righteous deeds. He has been enjoying himself and prancing and dancing in concerts of 'Qawwali'; and all the time these instructions were issued from Satan's palace for the destruction of Islam.

مست رکھو ذکر و فکر صبح گاہی میں اسے
پختہ تر کردو، زاج خالقہی میں اسے
(اقبال)

"Keep him busy in telling the beads at all times; confirm in him the spirit of monasticism." [*Iqbal*].

Nowadays about four thousand different languages are spoken in the world. Of these, English, French, German, Chinese and Russian languages are important from the point of view of their suitability for preaching. So long as we do not learn these languages, it will be impossible for us to propagate the Message of God in countries where they are understood. In the light of the above verse we are dutybound to spread the Message of the Prophet. We cannot fulfil this duty so long as the workers of our publicity department remain ignorant of these languages. In other words, it is the duty of our preachers to learn these languages. But the 'Mullah's' verdict is that it is unlawful to learn English. If

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it is unlawful, how will you act upon this Commandment of God ?

“You are the best of Peoples evolved for mankind, enjoining what is right, forbidding what is wrong.”

[*Qur'an III. Al-i-'Imran 110*].

If you do not know the Russian language, in what language will you preach to the Russian people ? In what language will you address the German nation ?

Giving verdicts is easy but to understand the Qur'an and its policy is very difficult.

نه هر که سر بتراشد قلندری داند

“Everyone who gets his head shaved does not know priesthood.”

3. *Religion, Code of Life, Principle of Eternal Life.* God has set down a religion or code for everything in nature, to which it adheres. The religion or code of the bee is to make honey, and it performs this duty all its life. It is the duty of the sun to create days and nights, to raise the clouds, to evaporate water and to cause the winds to blow. The duty, work, or religion of water is to revive growth from the earth, of the spring to embellish this world and of the stars to light up the heavens. The birds flying in the air, and the bees humming in the gardens, all know their code of life and are busy in acting upon it.

“Seest thou not that it is God whose praises all beings in the heavens and on earth do celebrate

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and the birds of the air with outspread wings?
Each one knows its own mode of prayer and praise.”

[*Qur'an XXIV. Nur 41*].

In the Qur'an the word *Salat* also means *Tasbih*, *i.e.*, to bow down in obedience or submission and to celebrate the praises. For instance :

“We (God) have truly sent thee as a witness, as a bringer of glad tidings and as a warner : in order that ye, O men, may believe in God and His Apostle, that ye may assist and honour Him, that ye may bow your heads in obedience and celebrate His praises morning and evening.”

[*Qur'an XLVIII. Fath 8-9*].

And :

“We (God) subdued the hills and the birds with David in such a way that they bow down in obedience and celebrate Our praises.”

[*Qur'an XXI. Anbiya 79*].

So one interpretation of the word *Salat* is Religion, Code of Conduct or Law of Eternal Life. Another name of it is Qur'an. God has enjoined upon the Believers to establish this Code of Conduct in life. The words *Aqam* or *Yuqimun* are used with *Salat*, *i.e.*, to establish or observe the *Salat* and not simply to 'recite' it.

“If only they had stood fast by and observed the Law of Moses.” [*Qur'an V. Ma'ida 69*].

“O People of the Book ! Ye have no ground

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to stand upon unless ye stand fast by and observe the Law and the Gospel." [Qur'an V. Ma'ida 71].

So *Yuqimun-us-Salat* means those people who observe this Code of Conduct in life or carry out all the Commandments of the Qur'an. It does not mean those who only fall prostrate and rub their foreheads on the floor in the mosques for a few minutes, and, on coming out, spread their lies, deceit, hypocrisy and dishonesty in all directions.

Salat, therefore, is only another name for the whole of the Qur'an or the Code of Conduct, and the *Namazis* are those who carry out and obey all the laws of this Code of Conduct. This is the thing which restrains one from shameful and evil deeds. This is the Code to enforce which the Muslims were commanded.

"They are those who, if We establish them in the land, *establish prayer*." (They enforce the Qur'an).

[Qur'an XXII. Hajj 41].

This is the fountain of Light and Instruction which some of our apparently godly people, the *Namazis* and *Hajis*, reject and become champions of black-marketing, profiteering homo-sexuality and other unmentionable ways of sexual satisfaction. It is this conception of prayer (*Namaz*) which cannot go with wickedness and evil.

"But after them, there followed a posterity who missed prayers and followed after their lusts."

[Qur'an XIX. Maryam 59].

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This was the *Salat* or enforcement of the Qur'an which is further explained in the following verses :

“Truly man was created very impatient ; fretful when evil touches him ; and niggardly when good reaches him ; not so those who are devoted to the establishment of prayer ; those who remain steadfast to the establishment of prayer ; and those in whose wealth is a recognized right for the needy who asks, and for him who is prevented for some reason from asking ; and those who hold to the truth of the Day of Judgment, and those who fear the displeasure of their Lord, for their Lord's displeasure is the opposite of peace and tranquillity ; and those who guard their chastity except with their wives and the captives of war whom they marry,¹ for then they are not to be blamed ; but those who trespass beyond this are transgressors ; and those who respect their trusts and covenants ; and those who stand firm in their testimonies and those who guard the sacredness of their worship,” (are guardians of their Code of Conduct).

[*Qur'an LXX. M'arij 19-34*].

So the above verses clearly show that he who obeys the Code in full is the person who establishes the prayer in its real sense.

Our 'Ulema have misinterpreted and perverted

1. Captives of war could be married but their status in the house was inferior to free wives.

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the Qur'an and the *Salat* has suffered most sadly from their wrong notions. They have perverted its conception to such an extent that it has been narrowed down to the sending of blessings and merely reciting some verses. They have made the lifeless and spiritless formalities of prayer as the ideal of a believer and the be-all and end-all of Islam. The Qur'anic prayer included in it the power of truth, glorious character, and devoting everything to God, whereas the latter is only an observance of formalities followed by black-market, false evidence in courts, deceitfulness and obscenities. The majesty of the former overawed the storms and floods even, while the latter has no importance for anyone except the 'Mullah' :

سنی نہ مصر و فلسطین میں وہ اذان میں نے
دیا تھا جس نے پہاڑوں کو رعشہ سیماب
وہ سجدہ روح زمین جس سے کانپ اٹھتی تھی
آس کو آج ترستے ہیں منبر و محراب
(اقبال)

“I did not hear that call to prayer either in Egypt or Palestine at which even the mountains had trembled. The bowing down and prostration at which even the earth used to tremble is now never seen in the mosques.” [Iqbal].

4. *Salat means to pray for something.* It also means prayer (*Muntahi-ul-Arab and Munjid*).

Just as the Qur'an is spread from *Surah Fatiha* to *Surah Nas*, so prayer extends from praying to fighting

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in the way of God. Just as *Surah Fatiha* is not the whole Qur'an but only an important part of it, so praying is not the whole *Salat* but only an important part of it.

Chapter XXXII

NEED FOR SOLICITATION OR PRAYER

WE have proved that God is definitely the Greatest Truth in the Universe. To accept this Truth, and to bow down in complete surrender, body and soul, to God is the most imperative requisition of worship.

(2) It is a natural instinct in human beings to bow down in complete surrender. If this instinct is not satisfied by surrender to God, it finds other objects of worship.

یہ ایک سجدہ جسے تو گراں سمجھتا ہے
ہزار سجدوں سے دیتا ہے آدمی کو نجات

(اقبال)

“This surrender which you find so hard will save man from surrender to a thousand objects.” [*Iqbal*].

(3) To be lost in the thought of the beloved is indeed a blissful ecstasy. The poet Ghalib says :

دل ڈھونڈتا ہے پھر وہی فرصت کے رات دن
بیٹھے رہیں تصور جاناں کئے ہوئے

“I am in search of the same leisure, that I may remain rapt and lost in the thought of the beloved.” [*Ghalib*].

In India there are many Hindu Yogis (ascetics) who remain lost in the contemplation of God for years

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on end. They experience such an ecstasy in this contemplation that they do not feel the need of food or sleep even. Our prayer is also a spiritual communion with God, in which an ecstasy fills our soul, and we sing His praises spontaneously. When our prayer comes to an end we feel that we have just returned from celestial heights.

(4) We always turn to God in our suffering.

“And when evil seizes him, he comes full of prolonged prayer !” [*Qur'an XLI. Ha-Mim 51*].

For such prolonged prayer, *Namaz* is the best and the most appropriate worship.

(5) Islam means the Straight Path, *i.e.*, the path which is sharper than the edge of a sword. There is always the danger of falling down or straying away from the path. To be saved from this, there is no other way except prayer and solicitation to God.

(6) Sometimes the attainment of wishes does not lie in one's power. Then one feels the need of soliciting God's help and favour.

(7) When I was young, a sin was inadvertently committed by me, as a result of which I suffered from terrible nightmares of handcuffs, police and jail, etc. For many weeks I wept, repented and begged for God's mercy saying—“O Merciful God ! spare me this time. I will never do such a thing again. Have mercy on me, O Most Merciful One !” I was saved from punishment through His Mercy, but He alone

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knows how He will deal with me in the Hereafter.

Man does commit such sins and crimes and, then, to be saved from punishment in this life, he has no other way but to pray to God and solicit His Mercy.

(8) A man may ruin his health through idleness or wicked deeds. Then he repents and follows the rules of health. Generally, God grants good health again to such a penitent, because He is just as well as Merciful. It is wrong to let off a habitual thief. Similarly it is unjust not to help a penitent sinner. Such penitents get God's Mercy only through prayer.

(9) One who takes refuge in the omnipotent God is relieved of caring for idols of human greatness or riches.

(10) When man looks at the miracles of creation, he stands in awe of the wisdom and powers of the Creator. At such times prayer sustains him. He falls prostrate before God and acknowledges His Wisdom and Supreme Knowledge with all his heart and soul. Thus he gets contentment and peace of mind.

“And establish regular prayer for celebrating My praise” (that ye may get peace of mind).

[Qur'an XX. Ta-Ha 14].

Chapter XXXIII

ZAKAT OR THE POOR-RATE

HOARDING of wealth is an anathema of modern times. There are many verses on this point in the Qur'an, one or two of which have been discussed in the foregoing pages. The nations of the world have degenerated into this malady because they had no principles or Laws of Inheritance. Now it is clear that a very large estate owned by a single person would, in a hundred years, be divided into small holdings if a proper Law of Inheritance exists. The Law of Inheritance prevents undue increase in immovable property and that of *Zakat* or the Poor-Rate levels down movable property.

As both these principles did not exist in Europe, all the wealth went into the hands of nobility and the common people were reduced to poverty and starvation. This unhappy state of affairs was bound to have a reaction. Carl Marx, the illustrious German thinker, gave the people a new hope and opened for them a new vista of light and life. His voice shook the eight million square miles of Czarist Russia to its very foundations. The downtrodden and starving people of Russia rose against the Czar, slaughtered

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thirty-five millions nobles and lords and divided their wealth among themselves.

For centuries on end, Islam remained untainted with the anathema of hoarding of wealth. But then the Muslims gave up the principles of Inheritance and *Zakat* or the Poor-Rate. This has produced big landlords, mill-owners and capitalists. Who knows what the end of this state of affairs is going to be!

Hajj and Fasting. The advantages of these institutions are so obvious that I do not feel any need of discussing them in this book.

Chapter XXXIV

PERSONAL DEEDS

IT is a fact that the personal deeds of an individual do have an influence on the collective life of the class or community to which he belongs. From this point of view, personal deeds should have been included in the discussion on Collective Deeds. But there are certain personal deeds which have more influence on the individual who does them than on his class or community. For this reason I am devoting a separate chapter here to their analysis and discussion.

Deeds can be divided into the following categories also. Firstly, those deeds for which a community or group of individuals is necessary ; for instance, knowledge, self-sacrifice, fearless courage, handicrafts and industry, justice and equity, conquest of the elements, and advancement of civilization and culture ; secondly, those which concern a person in his individual capacity ; for instance, truthfulness, abstinence from obscene and wicked things, staunch faith, dutiful service of parents, and avoidance of what is forbidden and unlawful. The first are collective and the second, personal. There are, however, some personal deeds which exercise a very marked direct or indirect influ-

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ence on the life of the community also ; for instance, speaking the truth, doing of forbidden things, inefficiency or injustice on the part of officers ; and some have less influence such as service of parents, avoidance of back-biting, humility and mercy, etc. It is only for the sake of convenience that we have regarded the latter as personal deeds. Otherwise in Islam absolute importance is attached to life and well-being of the community as a whole, and all of our deeds have a collective significance.

Worldly success does not mean hoarding of millions or owning an enormous estate, but winning the hearts of others. We have seen such multi-millionaires who are cursed by the whole world and also such poverty-stricken persons at whose feet the high and the low bow their heads. It is very difficult to find any well-to-do person among our Prophets, Apostles, Saints and Sages, but the earth and the heavens bear witness to their triumphant success. Whereas, on the other hand, many multi-millionaires have died "unwept, unhonoured and unsung." The question arises : What were the virtuous qualities of these immortal persons, who have become the Heroes of Humanity? The only feasible answer is that they followed the principles of Islam or Religion of the Universe in one form or the other.

Hatim by his generosity, Anusherwan by his justice, Faruq the Great by his selfless service of mankind, Alexander by his fearless courage, Ram-

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chanderji by his obedience to parents, Columbus by his defiance of danger, Caliph Ma'mun by his patronage of learning and arts, the Barmecides by their generosity, Socrates, Jalinoos, Plato, Ibn-i-Seena, Ibn-i-Rushd, Vayas, Valmika, Einstein and C.V. Raman by their deep thought and learning, Newton and Edison by their research and conquest of the elements, Kemal Ataturk, Gandhi and our Quaid-i-Azam by their relentless struggle won the hearts of millions. Success in life is a perpendicular rock to climb which one has to strain every nerve and use one's utmost endeavour. Lily-livered shirkers and chicken-hearted cowards can never achieve success. In order to find a place in the hearts of others, one has to crush one's selfish desires and abstain completely from personal motives and ends. Take, for instance, the little matter of truthfulness, and spread out the scroll of your life. Now try to find a single day in your past when you could manage without telling a lie. Be truthful at least now, and say that you cannot find any such day. Backbiting, you say, is the meanest and worst kind of wickedness. But have you ever been able to abstain from it? Have you ever let an opportunity of doing unlawful and forbidden things go by, if you could do them with impunity? Have you not often broken your pledged word? Have you not always avoided helping your downtrodden and helpless brother? Have you ever tried to be generous and

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hospitable? It is true that you have been giving grand feasts in honour of superior officers, but have you ever inquired about starving orphans in your town? Have you ever shown the slightest kindness to the poor and the needy? If your answer to these unpalatable questions is in the negative, it clearly shows that you have never even tried to climb the steep rock of success.

“But he hath not attempted the Ascent of the steep rock of life. Ah! what will convey unto thee what the Ascent is? It is to free a bond slave; and to feed an orphan near of kin, in the day of privation and hunger, or to feed some indigent and poor, down in the dust. Then will he be of those who believe and enjoin patience, constancy and self-restraint, and enjoin deeds of kindness and compassion. Such are the Companions of the Right Hand.” [*Qur’an XC. Balad 11-18*].

In the Qur’an the words *Faqir* and *Miskin* are used in many verses, but these words do not mean those lazy, dirty but hefty beggars who loaf about and consider working for a living as a sin. Such people are called *Safih* in the Qur’an. “To those weak of understanding make not over your property [*Qur’an IV. Nisa 5*].” But only those are to be helped and fed who are indigent, also those poor labourers who cannot make both ends meet try as they might, or those who are wretches in misery, the helpless aged, the

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**blind or the lepers who have no hands or feet and are
unable to earn their livelihood.**

Chapter XXXV

PERSONAL DEFENCE

RECONCILIATION with a displeased friend or relative is a very difficult duty. Only those people can do it who have in them the patience to hear unruffled, the bitter words of an enraged friend, and are able to exercise full control over themselves. Wickedness or ill-treatment can be paid back in kindness only by those who are capable of turning their right cheek after being slapped on the left. Only those can restrain themselves from scandal-mongering and backbiting who have been able to put their Ego in harness and thus have made the devil in them accept Islam. The greatest hurdle in our way, the most destructive wave in the Ocean of Life, and the most scorching spark in the fire-temple of Life is the Devil or Satan. It is this Devil of Lust or Ego which is the source of all discord and disturbance in the world, of all our wickednesses, our laziness, our dishonour and our misery and wretchedness. Millions of Prophets were sent down by God to crush this source of all evil ; and Islam is intended to save mankind from this very danger.

It is very easy to pour out a stream of invectives on one who abuses you once. It is also easy to

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add "injury to insult" by giving him a slap into the bargain. But it is very difficult to pray for God's blessing on one who has called you a bad name. It is difficult to say, "O God, have mercy on these people and show them the right path, for they molest and torment out of ignorance." But so far as National Defence is concerned, retaliation is regarded as life.

"And there is life for you (as a nation) in retaliation, O men of understanding ! that ye may ward off evil." [*Qur'an II. Baqara 179*].

Whereas so far as personal defence is concerned, in addition to patience and forbearance, God has enjoined kindness and benevolence. Supposing a person defames you in public, files a false suit against you in a court, or makes mean intrigues against you, what will your attitude be towards him? Listen what the Qur'an says on this point :

"Repel evil with what is better, then will he, between whom and thee was hatred, become as it were thy friend and intimate ! And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune."

[*Qur'an XLI. Ha-Mim 34-35*].

Now how many times did you carry out this commandment? How many of your bitter enemies have been converted into your friends by your patience, kindness and benevolence? I know that

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every-day you lose a friend or two and thus swell the number of your enemies ; that if a person abuses you, you retaliate by smashing his head with a stone ; and that you frighten your subordinate out of his skin over trifling matters. But I want to know if you are a Muslim and a follower of the Qur'an. If you are, tell me the number of your enemies whom you have made your loving friends by your benevolent attitude towards them. If you cannot do it, go and suffer all your life the punishment for your misdeeds ; be an easy prey to the intrigues and conspiracies of your enemies ; get your crops burned and your houses burgled ; be dragged into the law-courts ; suffer, like thieves, the privations of arrest and gaol at the hands of the police ; cry in vain for mercy from the judges ; beg for letters of recommendation from every Tom, Dick and Harry ; and make your head a raging Hell of fear and misery.

“Ah ! what will convey unto thee what the Consuming One is ? It is the Fire of the Wrath of God kindled to a blaze, which leapeth up over the hearts of men.” [*Qur'an CIV. Humaza 5-7*].

If you wish to save yourself from this blaze which leaps up over the hearts of men, adhere to the Islamic way of life.

The illustrious Persian poet Sa'di writes in *Bostan*—“The king of Yemen got annoyed with Hatim who was celebrated for his generosity. He

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commissioned a man to go and bring the head of Hatim. When this man reached the villages of the tribe of Tai, the shades of evening were falling. He met a man outside a village who took him to his house and served him most hospitably. When the Yemeni was about to resume his journey just before dawn, the host asked him the purpose of his visit to that part of the country. The Yemeni said, 'You have served me so hospitably that I cannot help disclosing to you the dark purpose of my journey. The king of Yemen has ordered me to cut off the head of Hatim and lay it at his royal feet. Kindly tell me where can I find him.' On hearing this Hatim bent down his head and said cheerfully, 'I am Hatim, and here is my head. Draw your sword and cut it off at once, lest after sunrise some harm should befall you or you should go disappointed.' When Hatim thus bent his head down, sharp anguish tore the Yemeni's heart and he went away in agony. When the king of Yemen asked him why had he returned empty-handed, the Yemeni told him all that had transpired and said, 'I went to kill Hatim in obedience to your orders, O king, but Hatim has, instead, killed me with the sword of his kindness and hospitality.' "

You must have heard this well known incident of Caliph 'Ali's life. In some battle with infidels 'Ali came face to face with an enemy who was a colossus of strength. 'Ali felled him, sat on his chest and was

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about to run him through with his dagger when the fallen enemy spat on his face. 'Ali at once sheathed his dagger and let him go. The infidel asked 'Ali why he had spared his life. 'Ali said, "I was fighting with you in the name of God only, but by spitting on my face, you have enraged me for a personal reason. Now my service to God has got mixed up with my personal rage, and as I would never harm anyone for a personal cause, I have let you go free."

On seeing this glorious aspect of 'Ali's character, the man at once embraced Islam. Thus he, who had been a bitter enemy of Islam, became a devoted follower and servant of the Faith.

This is the sharp sword of the greatness of character which, O men, God grants you for your defence. This alone can bring you peace of mind and save your head from becoming a furnace of discontent and uneasiness.

Sometimes differences are bound to crop up between friends and kinsfolk. These differences may assume either of these forms. Either they develop into malice and enmity, or the attitude of one side is so kind and benevolent that the other side cannot resist patching them up and burying the hatchet.

We have often seen that, after being divided into two contending parties, the people adopt all fair and foul means to destroy their opponents. They make intrigues and conspiracies, and play all sorts of mean

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tricks against one another. Not to speak of the bitter rancour among common people, we have seen such fierce battles raging between the contending 'Ulema or religious scholars that they kick up dust-storms of denunciation as infidels and ridicule as fools against each other ; and their brows, radiant with 'learning,' become darkened with scowls of rancour and malice.

In the third century of the Hijri era, Imam-ul-Hadith' Aamash became displeased with Imam Abu Hanifa for some trivial reason. Their relations became so strained that they could not bear the sight of each other. But when Aamash fell ill and was almost at death's door, Abu Hanifa called at his house to enquire after his health. Abu Hanifa said to the dying man, by way of apology for not calling earlier, "If my visits had not been unwelcome to you, I would have come often to express my good wishes for your health." But Aamash replied in a caustic tone, "Even now I hate your darkening the door of my house." How unwholesome their rancour was !

One of my friends holds a high government post. Once a friend of his became annoyed with him. But whenever my friend got an opportunity, he sent greetings to him, though the latter remained adamant. At last after eight months, on the occasion of the Muslim festival of 'Id my friend sent him an 'Id Card on which these words were inscribed — "You do not remember me and never give me the pleasure of seeing you. May you live long,

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O forgetful one!" The words had the effect of an electric shock, and all his old love surged through his heart. He flew to his friend, and his rancour melted like ice before the sun, when he fell sobbing into his open arms. How sweet was their reconciliation!

"And have patience with what they say and part with them, with a fair leave-taking."

[*Qur'an LXXIII. Muzzammil 10*].

There used to be an aged man in our family. He was a confirmed trouble-maker. Whenever a slight misunderstanding arose between two persons, he used to go first to one and then to the other, and poison their minds against each other. He used to feel very happy when he succeeded in fanning their discord to blazing malice and hostility. This old man died some years ago, but the seed of malice sown by him is still bearing fruit in spite of my best efforts to root it out. The fire of hostility among relatives kindled by this old man is blazing even now.

The saddest tragedy of man is that he is a willing tool in the hands of Satan. He derives a devilish pleasure out of other people's malice towards one another, and does everything in his power to widen the gulf of differences between them. God views it with intense displeasure, and He commands:

"The Believers are but a single Brotherhood; so make peace and reconciliation between your two contending brothers." [*Qur'an XLIX. Hujurat 10*].

Chapter XXXVI

BACKBITING, SUSPICION AND SPYING

PERSONAL bitterness and animosity is caused by backbiting, false reports and baseless accusations which are the stock-in-trade of flatterers and train-bearers. Government offices and institutions are the arenas for contending groups of employees. It is indeed sad that some officers still follow the abominable policy of "Divide and Rule" left as a wretched legacy by the British. They consider it as an administrative success if their subordinates, instead of doing their duty and pulling their weight together, keep flying at one another's throat.

During the last thirty-two years of my service, I have had personal experience of about a score of headmasters and principals. Some of them were embodiments of nobility, piety and godliness. There were also some who outwardly were strict adherents of the principles of Faith, but in reality the very incarnations of the Devil. One of them was without parallel in deceit, hypocrisy, meanness and intrigue. Whenever he meant to ruin a subordinate he became hypocrisy personified. He never fought a clean battle, but adopted the meanest of methods. He treated the subordinates most politely and good-humouredly.

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After reporting against him to the higher authorities, he met him with outstretched arms, with his face wreathed in smiles like Sivaji. When his report bore fruit and the innocent and unsuspecting subordinate was transferred, he announced it with tears in his eyes, I mean, with crocodile tears, and to add insult to injury gave the first farewell feast in his honour, *i.e.*, in his dishonour. There was another to whom flattery was like honey poured into his ears. He was a patron of flatterers and tale-bearers. He felt very happy when flatterers sang his praises, and picked holes in others. Another was such a pitiable victim of his wrath that the most insignificant thing threw him into a ferment. He used to grind his teeth, look black as thunder and breathe fire and fury. The relations between these 'tin-gods' and their subordinates were always strained, their un-Islamic conduct was a curse for themselves as well as for the institutions under their ruthless rule.

God has prohibited three things :

(1) *Baseless suspicion* :

"For suspicion in some cases is a sin."

[*Qur'an XLIX. Hujurat 12*].

(2) *Spying on others in order to bring their vices and weaknesses to light* :

"And spy not on each other."

[*Qur'an XLIX. Hujurat 12*].

(3) *Backbiting* : It is the worst bane of human

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life, and makes a man the enemy of another. It is the backbiter and tale-bearer who sows the seed of bitterness, intrigue and animosity. It is he who causes disruption in offices and other institutions, and spells the downfall and failure of an officer in administration. The commandment of God is :

“Nor speak ill of each other behind their backs.”

[*Qur'an XLIX. Hujurat 12*].

The backbiter is condemned as one who eats a dead body :

“Would any of you like to eat the flesh of his dead brother ?” [*Qur'an XLIX. Hujurat 12.*]

In another place, this despicable disciple of the Devil is cursed by God :

“Woe to every kind of scandal-monger and backbiter.” [*Qur'an CIV. Humaza 1*].

In the last ‘Surah’ of the Qur’an, man is instructed to seek refuge in God, from this hateful specimen of mankind :

“(I seek refuge in the Lord of mankind) . . . from the evil of the sneaking whisperer, who withdraws after his whisper, the same who whispers into the hearts of mankind, among Jinns and among men.” [*Qur'an CXIV. An-Nas 4-6*].

In another place in the Qur’an the backbiter is branded as wicked and evil :

“If a wicked and evil person comes to you with any news, ascertain and verify the truth of it.”

[*Qur'an XLIX. Hujurat 6*].

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A Secret Service or Intelligence Department is essential for national security, but God has strictly prohibited it in matters of personal interest. God does not like our spying on other persons with the object of finding out their vices and weaknesses, or our "eating the flesh of a dead brother" like vultures. If somebody speaks ill of us in our absence, God wishes that we should not be informed of it, because, otherwise, all chances of our good relations with that man would be ended.

Just as one disease begets another, for instance, constipation may cause fever which may develop into typhoid, and that in turn may be followed by pneumonia, tuberculosis and death; in the same way backbiting produces many other evils. A back-biter becomes the worst type of hypocrite. In order to maintain his own prestige, he poses as a friend of those whom actually he undermines and destroys root and branch. When he is suspected of evil designs he deceives others by taking false oaths. On the other hand he flatters his officer lest he should expose his machinations. Thus he falls in the estimation of his officer as well as his own colleagues. The presence of this accursed devil in human form in an institution puts an end to all progress and betterment. This flint-hearted man damages and destroys his friends, but when he himself falls into the pit he digs for others, he finds none to help or

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befriend him. The evil qualities of a backbiter are given in a verse of the Qur'an :

“O Prophet, heed not the type of despicable man (the mean and flattering backbiter ready with oaths, a slanderer of others, going about with calumnies, hindering all that is good, transgressing beyond bounds, deep in sin, violent, and cruel, and with all that is base-born.”

[*Qur'an LXVIII. Qalam 10-13*].

From the above verse it is clear that the backbiter is cursed with nine or ten evil qualities, *viz.*, (1) he is ready with his oaths (*Hallaff*) ; (2) honey-tongued flatterer (*Mahin*) ; (3) slanderer damaging others (*Hammaz*) ; (4) one who goes about with calumnies, and bears tales to his officer (*Mashshain*) ; (5) mischief-monger (*Namim*) ; (6) hindering all good (*Manna'a lil Khair*) ; (7) transgressing beyond bounds, a public enemy (*Mut'tad*) ; (8) deep in sin (*Aseem*) ; (9) doing violence to others (*Utul*), violent and cruel ; (10) mean and base-born (*Zaneem*). Maulana Ashraf Ali Thanvi has translated the word *Zaneem* into “bastard or born of sin,” but I could not find a verification of it in dictionaries.

Millions of employees in government and non-government institutions will agree with me that a backbiter is the worst type of blackguard. He is more poisonous than a cobra and more evil and mean than a hell-hound. I appeal to all the government

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officers to purify the institutions in their charge of this scum of the earth, so that real efficiency may be achieved and we may all unite and make our nation strong and powerful.

Remember that it is difficult to catch a back-biter, because he holds out false colours every minute of the day. First he personally serves his officer and thus wins his favour. Then by means of flattery he changes his psychology. When the officer is foolish enough to dance to his tune, he starts damaging and biting his colleagues like a mad dog.

If the wheel of fortune takes an unexpected turn and through a freak of fate I become Prime Minister, I shall first of all crush these vipers and snakes in the grass out of existence. They have become a pain in the neck for innocent workmen and employees in every institution. After that I shall deal with those officers under whom such hell-hounds and mad dogs flourish and prosper :

“The dress of the poor wayfarer is not torn by the dog but by the foolish owner of the dog.”

[Sa‘di, the illustrious Persian poet].

Chapter XXXVII

OUR TRADERS AND MERCHANTS

THE downfall of a nation occurs when it becomes bankrupt in morals. When morals take a wrong course, there can be no peace anywhere. The courts become centres of injustice, and the markets, of fraud and falsehood. There are many nations in the world, but the Muslims stand unequalled in the looseness of morals. Go to any shop you like. The shopkeeper will first deceive you by showing a false invoice, and then sell you a piece of cloth which has been lying in his shop for the last ten years and has become rotten. It is a common malady in Karachi. Go to any shop of the Bunder Road. The salesman will tell you four times the original price and, after haggling with you for half an hour, let you have the thing for double the price, and also give you a headache into the bargain.

The other day I read in the newspaper that the Punjab Government had arrested seventy-two shopkeepers in Lahore for keeping two kinds of weights—one for purchasing commodities and the other for selling them. All the arrested persons were Muslims! A few days ago, I purchased some bags of wheat from a

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Muslim shopkeeper. He sent the bags to my house and I paid him the price agreed upon. Later I found that every bag, weighing two and a half maunds, contained about twenty-five seers of sand and stones. This is the condition of our traders and merchants ! Now look at those of other nations.

In America there are millions of such shops in which there is no salesman or shopkeeper. The customer enters the shop, gets what he wants, puts its correct price in the cash box which is left open, takes out his change and goes away. There has never been a case of cheating. In London squares, and on street corners, you find newspapers stacked on the stalls with the owner nowhere in sight. You pick up your paper, put down the price and go your way. There the people put their empty milk-bottles and shoes outside the doors of their houses at night. In the morning they find that the milkman has left a full milk-bottle and the 'shoe-shine' has polished their shoes.

A friend of mine happened to go to Japan. He was travelling by train there. At a station he got a newspaper and gave a currency note to the vendor. The man went away to get the change from some other vendor. In the meantime the train started. My friend jumped into the running train without getting his change. At the next stop a person came to my friend's carriage and handed over the change.

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The personal character of other nations in general and that of the British and the Americans in particular is highly virtuous. They never deceive and cheat. They are men of their word. They, themselves, throw away the weights which get rubbed off in use and fall from the standard. Their rates and weights are correct and they never make false claims. The British ruled in this country for about two centuries. We have learnt many good things from them, but have not taught them a single. I remember that when an Englishman had to attend a function, he would be punctual to a split-second. But on the other hand, two years ago, we gathered at a place for the reception of a Minister. The dignitary was to arrive at 8-45 a.m. but actually did so at 5-30 p.m. ! We had to go without lunch that day.

Our morals have gone so much astray that when, on the 19th July, 1952, I was passing through the Juna Market at Karachi, a Muslim young man snatched the purse of a wayfarer and ran off into a sidestreet. Hundreds of people chased him but he frightened them off with a foot-long dagger and disappeared. All this while, a policeman, on duty at the crossroads, looked on with unconcern, and did not move an inch from his place. Later on I came to know that a gang of refugee bandits carried out such "grab and run" robberies on the city's highways everyday. What a shame indeed for us !

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O Pakistanis, the speed at which you are racing towards wickedness and evil shows that you have no need of Pakistan. May such a day never dawn, when hordes of savage Sikhs should enter our villages and violate our women, throw us alive into raging fire and kick the rest out, to die of hunger and thirst in the deserts or mountains! But it appears that your independence is biting you and peace is pricking you. Otherwise, why should there be such a shameful looseness of your morals, such slough of corruption and bribery, such a deluge of falsehood and fraud, and such a typhoon of black-marketing, profiteering and fraudulent weighing and measuring of trade goods. When I see these terrible thunder-clouds gathering round you, I tremble with the fear of your tragic and ignoble end.

I know hundreds of persons who started business after the birth of Pakistan. For some time they prospered and flourished in their trade. But soon they fell on evil ways and became profiteers, black-marketeers, liars, and deceivers, and started fraudulent weighing and measuring of their trade goods. God, then, destroyed their business, deprived them of their ill-gotten gains, their hearths and their homes, and drove them into poverty and misery. I have said before, and I repeat it here, that the principle of 'cause and effect' is constantly at work in the matter of our deeds and their recompense. In every age the

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fruit of truthfulness and honesty has been prosperity and happiness, and falsehood and fraud have always been cursed and punished. God dries up the water-sources of dishonest people, destroys their crops and deprives them of prosperity.

“Woe to those that deal in fraud, those who when they have to receive, by measure from men, exact full measure ; but when they have to give by measure or weight to men, they give less than is due.”

[Qur'an LXXXIII. Tafif 1-3].

Chapter XXXVIII

PERVERTED NATURES

THERE are people of one sort, who have such a devotion to God that their very nature becomes godly. They are distinguished for their humility, meekness, service of humanity, truthfulness, sincerity and firmness in their pledges and promises. Then there are those who become the Devil's disciples. Their natures are so perverted and depraved by "the author of all evil" that they become thieves, and liars, and sink to the lowest dregs of vice and sin. There are also those who are arch-fiends in the garb of arch-angels and saints, and their natures have many crooked strains in them.

During the last Great War, about 50,000 men were recruited to the army from this district alone. They joined up because otherwise they were facing starvation. But our landlords got the credit for providing them as recruits for the army. Some prepared lists of four thousand and some of eight thousand men, and sent them to the Government. They got grants of land for their 'service.' There were some who remained at the beck and call of the officers on tour and got certificates of commendation in the

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books they always carried with them. Later they were rewarded with 'Sanads' or certificates of service, by the Government. Such useless parasites are found everywhere today even. They :

“Love to be praised for what they have not done.” [*Qur'an III. Al-i-Imran 188*].

Among our rich people there are some who are blinded by their riches. They gladly spend thousands on giving feasts in honour of officers, but would not give a single penny for works or institutions of public welfare. They would bear every hardship of a long journey and gladly go to bow before an Excellency, but would not join the funeral service of their next-door neighbour. They would offer their all to win the favour of a high officer of the government and feel proud of it, but would not pay the *Zakat* (the Poor Rate prescribed in Islam), for the betterment of the poor of their own street. They would gladly stand in the scorching sun for according a reception to a police officer, but would never let a poor fatigued labourer rest for a minute even, under the shadow of their house. Their vanity of wealth, vainglory of relations with officers and haughtiness of connections with the Ministry make them incapable of caring for their duty to humanity. The suffering of others leaves them cold. They never help those who are in trouble. Their hearts are sealed and there is no place for love and sympathy in them.

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“Thus doth God seal up every heart of arrogant and disdainful transgressors.”

[Qur'an XL. Mu'min 35].

The list of personal deeds is very lengthy. Of these there are many, such as ‘obedience to parents,’ ‘hospitality’ and ‘service of humanity,’ which are of obvious benefit. A discussion on these will be waste of time. Therefore we close this chapter here.

Chapter XXXIX

BLESSINGS AND BANES

WE have said before that God approves of righteous deeds and disapproves of the unrighteous or wicked.

“But He liketh not ingratitude (wickedness) from His servants : if ye are grateful (righteous and obedient), He is pleased with you.”

[*Qur'an XXXIX. Zumar 7*].

It is only the righteous deeds which exalt man.

“If any do seek for glory and power, to God belong all glory and power. To Him mount up all words of purity. It is He Who exalts each deed of righteousness.” [*Qur'an XXXV. Fatir 10*].

It is our personal experience that individuals and nations are exalted by their righteous deeds. The Western nations, by following only a few ordinances of Islam, such so pursuit of knowledge, hard work, discipline, unity and cleanliness, have attained the zenith of progress and prosperity. They are masters of imperial power, wealth, prosperity, knowledge, power and strength. But on the other hand the upholders of the Qur'an look up to them for every kind of help because they are themselves everywhere weak,

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dirty, poor, unlettered and ignorant, disunited and indisciplined and louts and idlers. The blessings of God are showered on others, and His thunderbolts are hurled down on us. Why does God not view us with favour and shower His blessings on us? Why does God not fulfil His promise in our case?

“God has promised to those among you who believe and do righteous deeds that He will, of a surety, grant them in the land, inheritance of power as He granted it to those before them; that He will establish in authority their religion, the one which He has chosen for them; and that He will change their state, after the fear in which they lived to one of security and peace.”

[Qur'an XXIV. Nur 55].

Why do the Muslims today lack the power to enforce their Law in the world? Why are they overwhelmed with fear everywhere and their states being reduced? Either say that, God forbid, His promise was wrong or admit that we have lost righteousness and therefore the right to God's favour. It is my firm conviction that true Faith and truly righteous deeds are those which are blessed by God; and, infidelity, irreligion and *Shirk* exist in those places which are in the grip of ignorance, misery, poverty, filth and dishonour.

“To those who transgressed We meted out retribution : and it was due from Us to aid those who

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believed." [*Qur'an XXX. Rum 47*].

The 'Mullah's' conception of God's blessings is indeed very strange. He considers worldly prosperity, affluence and fat of the land, milk and honey and springs of water as sources of pride and haughtiness ; and feeding him on Thursdays, with the reward of 'Huris' in Paradise as the greatest blessing. The Muslims may be slaves or free, prosperous or poverty-stricken, filthy or clean, learned or unlettered, is of no concern to the 'Mullah.' His aim is to establish his own unholy authority over the people and to maintain it by fair or foul means, generally foul. This can be possible only if the people pay their respects to him five times a day and every one of them displays a flowing beard. The 'Mullah' is sadly ignorant of the Qur'an, its high polity and its deep philosophy. How can the poor unlettered 'Mullah' conceive of the making and unmaking of nations ? How are the blessings of God distributed and how is His retribution meted out ?

Let us see what is meant by 'Blessings' and Retribution according to the Qur'an.

Another word for blessing is Divine Mercy. God has described as His Blessings or Mercy all good and pure things such as wives and children ; prosperity and profit ; inheritance of the earth and springs of water ; fat of the land, milk and honey ; conquest of the forces of nature ; knowledge and learning ; Pro-

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phets and Apostles ; Unity and Peace.

In the Qur'an the following are mentioned as Blessings of God :

(1) *Inheritance of the Earth* :

“Remember, Moses said to his people : ‘O my people ! call in remembrance the favour of God unto you, when He produced prophets among you, made you kings, and gave you what he had not given to any other among the peoples.’” [*Qur'an V. Ma'ida 22*].

(2) *Shady trees, fortifications and tents* :

“And God hath given you, of that which He hath created, shady trees to shelter you from the sun, and hath given you places of refuge and fortifications in the mountains, and hath given you tents to ward off the heat from you, and coats of armour to save you from your enemies in battles. Thus doth He perfect His favour unto you in order that ye may surrender unto Him.” [*Qur'an XVI. Nahl 81*].

(3) *Conquest of Nature* :

“Do you not see that God has subjected to your use all things in the heavens and on earth, and has made His bounties flow to you in exceeding measure, both seen and unseen.”

[*Qur'an XXXI. Luqman 20*].

(4) *Wives, children and provision of good things* :

“And God hath made for you mates and wives of your own kind, and hath given you, from your wives, sons and grandsons, and hath made provision

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of good things for you. Will they then believe in vain things and be ungrateful for God's favours ?”

[*Qur'an XVI. Nahl 72*].

(5) *Palaces, gardens, fields and springs :*

Look at the people of Pharaoh and see :

“How many were the gardens and springs they left behind, and cornfields and noble buildings and wealth and conveniences of life, wherein they had taken such delight.”

[*Qur'an XLIV. Dukhan 25-27*].

(6) *All conquering power :*

“O ye who believe ! Call in remembrance the favour of God unto you when certain men formed the design to stretch out their hands against you, but God held back their hands from you.”

[*Qur'an V. Ma'ida 12*].

(7) *Unity :*

“For ye were enemies and He joined your hearts in love, so that by His Grace ye became brethren.”

[*Qur'an III. Al-i-'Imran 103*].

(8) *Purity :*

“God wishes to make you clean and to complete His favour to you.” [*Qur'an V. Maida 7*].

(9) *Qur'an and Islam :*

This was the last verse which was revealed to our Holy Prophet :

“This day have I perfected your religion for you, completed My favour upon you, and have chosen for

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you Islam as your religion.” [Qur’an V. Ma’ida 4].

(10) *Prophethood, Truth and Righteousness* :

“All who obey God and the Prophet are in the company of those on whom is the Grace of God, of the Prophets who teach the sincere lovers of Truth, the witnesses who testify and the righteous who do good and what a beautiful fellowship !”

[Qur’an IV. Nisaa 69].

(11) *Help of Angels* :

“Then will God say : ‘O Jesus son of Mary ! recount My favour to thee and to thy mother. Behold I strengthened thee with the holy spirit, so that thou didst speak to the people in the cradle and in maturity . . . ,” [Qur’an V. Ma’ida 113].

(12) *Comforts of this life* :

“And ordain for us that which is good in this life.” [Qur’an VII. A’raf 156].

(13) *Subjugation of hills and birds and making of armour* :

“It was Our power that made the hills and the birds celebrate Our praises with David : it was We who did all these things. It was We who taught him the making of coats of mail armour to guard you from each other’s violence.”

[Qur’an XXI. Anbiya 79-80].

If in those days coats of armour were a blessing because by them man was protected from the dangers of battles, then in these times why should the tanks

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and armoured cars not be considered as such ?

(14) *Conquest of Winds :*

“It was Our power that made the violent and unruly winds flow tamely for Solomon, to his order.” [Qur’an I. *Anbiya* 81].

Nowadays, in many places, machines are set up which compress the air in a tank and then sharp drills worked by its pressure bore holes in steel girders. This is the conquest of violent winds achieved by man.

(15) *Knowledge and Wisdom :*

“And he to whom knowledge and wisdom are granted receiveth indeed a benefit overflowing.”

[Qur’an II. *Baqara* 269.]

(16) *Strong kingdom, wisdom, and decisive speech :*

“We made his kingdom strong and gave him wisdom and the power of effective and decisive speech.” [Qur’an XXXVIII. *Sad* 20].

(17) *Freedom from hunger and fear :*

“Let them adore the Lord of this House (Ka’ba), Who provides them with food against hunger and with security against fear of danger.”

[Qur’an CVI. *Quraish* 3-4].

Nowadays only those nations can have freedom from fear whose army, navy and air force are so powerful that no enemy may have the audacity to attack them. This point is mentioned in another place in the Qur’an in these words :

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“Against them make ready your strength to the utmost of your power, including steeds of war to strike terror into the hearts of the enemies of God, and your enemies.” [*Qur’an VIII. Anfal 60*].

These blessings and favours of God are given to those who follow His Commandments.

“If the people of the towns had but believed in and feared God, We should indeed have opened out to them all kinds of blessings from heaven and earth.” [*Qur’an VII. A’raf 96*].

Such people are saved by God from calamities.

“In the end We save our Apostles and those who believe : thus it is fitting on Our part that We save those who believe.” [*Qur’an X. Yunus 103*].

They are helped in this life and in the Hereafter.

“We will without doubt help Our Apostles and those who believe, both in this world’s life and on the Day when the witnesses will stand forth.”

[*Qur’an XL. Mu’min 51*].

“Whosoever doeth right, whether male or female and is a believer, him verily We shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.”

[*Qur’an XVI. Nahl 97*].

God saves them from every mishap.

“Verily God will defend those who believe.”

[*Qur’an XXII. Hajj 38*].

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God is their protector and friend. They are successful :

“Because God is the protector of those who believe.” [*Qur'an XLVII. Muhammad II*].

Now that we have discussed the blessings and favours of God, and those who deserve them, we shall consider the question of retribution or curse of God.

Chapter XL

CURSE AND RETRIBUTION

THE Arabic word *la'nat* is explained in the 'Al-Munjad,' the Arabic Dictionary, as—to curse and abuse; to dishonour; to deprive of prosperity, peace of mind and comforts of life. *La'een* is explained as the accursed, the hateful, the despicable, the dishonoured, the sinful, the wicked and Satan. So hunger and want; poverty and beggary; ill-fortune and ugliness; absence of honour, distinction, knowledge and wisdom; and a life which is barren of comforts and pleasures are the Curses of God, and the accursed are those who are beggars, criminals, sinful persons, unlettered and ignorant, dirty and filthy, peevish and victims of their own rage, prisoners, slave people, idle persons and wicked souls.

The 'Mullah' considers *la'nat* or God's curse as a thing of no material account, and has nothing to do with actual life. He is so ignorant of honour and dishonour that the more poverty-stricken, dirty, ugly and idle his followers become, the more eloquent he waxes in giving them good tidings of Paradise. He promises them the reward of millions of martyrs for the mere reciting of holy words. He builds for them thousands of palaces of pearls and diamonds

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in Paradise for merely offering a *Nasf* (prayer of thankfulness). Thus he keeps his followers away from exerting themselves and striving and straining for success. He does not and cannot think that adversity and poverty are only other names for God's curse.

O Muslims! You condemn other nations as materialistic and ungodly. Look at your fellow Muslims, and say whether you or the other nations have a larger number of the ignorant, the unlettered, the good-for-nothing, the parasites, the reprobates, the scoundrels the villains, the hunger-stricken and dirty beggars. An officer of the Baluch Regiment who was posted at the Indo-Pakistan border for one week, told me that during one week after the establishment of Pakistan out of the refugees who were driven in an incessant stream into this country, about 50,000 were beggars, jugglers, conjurers, addicts to narcotics of the worst kind, and men of the dregs of humanity. In the East Punjab (Bharat) you will not find a single Sikh beggar. You will not see this species in any other country. But the moment you set foot in any Muslim country, beggar will surround you like flies. It is so because our conception of *la'nat*, thank to the 'Mullahs,' is so perverted and mistaken that we consider the powerful nations who rule the world as the accursed of God, and the dirty beggars as inheritors of Paradise. We do so because we have become shirkers, slackers, pigeon-hearted laggards and lily-livered loafers. We hate

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working and toiling and love to get from others by stealing, begging and picking their pockets.

In the Qur'an the following are mentioned as Curses and Retribution of God :

(1) *Rule of Cruel Despots :*

“We sent against you our servants who ravaged your country : they entered the very inmost parts of your homes.” [Qur'an XVII. Bani Isra'il 5].

(2) *Terror :*

“I will instil terror into the hearts of the Unbelievers.” [Qur'an VIII. Anfal 12].

Just think whether the other nations are in terror of you or whether you live in terror of them.

(3) *Disunity :*

“(He hath power) to cover you with confusion in party strife giving you a taste of mutual vengeance—each from the other.” [Qur'an VI. An'am 65].

(4) *Weakness :*

“Those on whom My wrath descends, do (weaken) perish indeed.” [Qur'an XX. Ta-Ha 81].

“The wages of weakness is death !” [Iqbal].

(5) *Poverty and disease :*

“Whenever We sent a Prophet to a town, We took up its (disbelieving) people in suffering and adversity.” [Qur'an VII. A'raf 94].

The calamities for which Moses prayed to overtake the people of Pharaoh included hunger and starvation.

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“Deface, O Lord, the features of their wealth, and send hardness to their hearts.”

[*Qur'an X. Yunus 88*].

(6) *Famine* :

“We punished the people of Pharaoh with years of drought and shortness of crops.”

[*Qur'an VII. A'raf 130*].

This year (1952) such worms appeared in the mango orchards of Multan that only ten per cent of the mango trees bore a few mangoes. Then there were sufficient rains and the wheat crop was expected to be double that of the previous year, but in February God let blow such a wind as either completely dried up the grain in the ears or reduced it to half its usual size. This is how God causes “shortness of crops.” Will the people of Pakistan heed this warning from God ?

(7) *Flood, locusts, lice, frogs and blood* :

“So We sent plagues on them, wholesale death, locusts, lice, frogs and blood.”

[*Qur'an VII. A'raf 133*].

(8) *Destruction* :

“How many populations have We destroyed, which were given to wrong-doing ! They tumbled down on their roofs. And how many wells are lying idle and neglected, and also castles lofty and well built.”

[*Qur'an XXII. Hajj 45*].

Everywhere in Pakistan the same sad tale is

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related. A people lived here for thousands of years. But one turn of the wheel of fortune destroyed them in such a way that they have disappeared leaving behind lofty and well-built houses, mills and factories, bazars and markets, and wells and canals. Who knows the same sad tale may, God forbid, be repeated about those people also who live in their place today. The signs are such that they send a shiver through the heart.

(9) *Earthquakes, thunderbolts and deluges :*

God destroyed the people of Thamud by an earthquake.

“So the earthquake took them.”

[*Qur'an VII. A'raf 78*].

The people of Lot were destroyed by a rain of brimstone.

“And We rained down on them a shower of brimstone.” [*Qur'an VII. A'raf 84*].

The people of Pharaoh were drowned in the sea and sent down into the earth.

“We drowned them in the sea.”

[*Qur'an VII. A'raf 136*].

“Some We caused the earth to swallow up.”

[*Qur'an XXIX. 'Ankabut 40*].

(10) *Failure :*

“And between them and their desires is placed a barrier.” [*Qur'an XXXIV. Saba 54*].

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(11) *Warped Judgment :*

A person whose judgment is besotted and warped will consider dishonour as honour and wickedness as righteousness. The Hindus worship monkeys, snakes and cattle. The Arabs in pre-Islamic days used to bury their baby-daughters alive. Many among us consider it as a great success if the human spiders in monasteries catch them in their webs. All these wrong notions and actions are the result of man's warped judgment.

“Is then one who is on a clear Path from his Lord no better than one to whom the evil of his conduct seems pleasing ?” [*Qur'an XLVII. Muhammad 14*].

(12) *Monomania and obstinacy :*

Good people always listen to every good thing and learn good lessons from everywhere. But there is no scarcity among us of conceited and self-opinionated persons who consider their ideas to be most correct and their judgment as the last word. A friend of mine, who considers himself to be a poet, spends all his time in picking holes in the poetry of our National Sage, the late 'Allama Iqbal, and in trying to prove his own point. Another friend considers it his duty to reject logically or illogically everything that someone else says to him. One day this gentleman gave a long-winded discourse on the merits of the poetry of the Persian poet Firdausie. About a week after that I happened to give voice to my appre-

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ciation of Firdausie's poetry, in this gentleman's presence. He at once took up cudgels to oppose my point of view, although he himself had said the same thing a few days before. There are many gentlemen who would always put forth their own fancies and fads, and never listen to anyone else. I have had the ill luck to meet certain preachers of a particular sect, who always say self-contradictory things, make noise and do not let logic come near them. I can never stand two kinds of people—the insurance agents and the preachers of this sect. In common language all such people are called monomaniacs and self-opinionated diehards. God considers them as those whose hearts are sealed :

“That, if We so willed, We could punish them (too) for their sins, and seal up their hearts so that they could not hear.”

[Qur'an VII. A'raf 100].

A sufficiently large number of our 'Ulema suffer from this malady.

(13) *Hideous and ugly faces :*

It is my experience, and every intelligent man will bear me out in it, that two things—ignorance and sin—make a man's face hideous and ugly, and two other things—knowledge and righteousness—impart a divine charm and glory to it. I have always found the faces of our righteous 'Ulema to be gloriously attractive, and those of the ignorant and wicked always

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hideous and repulsive. I have seen some learned men whose complexion was dark but there was a radiance of righteousness on their faces and they looked exceedingly charming. I have also seen such ruffians who had white complexion but their evil deeds had distorted and disfigured their faces so much that they looked positively repulsive and hideous.

At first sight some faces attract one and others give a rude shock. The former belong to merciful, generous, courageous and righteous people, and the latter to wicked and accursed persons.

Imam Shafi'i was an expert physiognomist and could read faces at a glance ; and he always avoided ugly-looking persons. Once Imam Shafi'i went on a journey. Night overtook him in a jungle, and he was forced to take shelter in a hut belonging to an ugly-faced peasant. When he saw the repulsive visage of his host, he felt very much ill at ease. But as there was no way out of the difficulty, he kept quiet. The peasant, unexpectedly, spared no pains in serving him. All night long, Imam Shafi'i wondered over it. He felt convinced that his ugly-looking host must have been ill-natured, mean and wicked, whereas he was so hospitable and kind. Next morning when he resumed his journey, the peasant accompanied him as far as the highway, and, before turning back, said to him, "Sir, you owe me 110 dirhams." Imam Shafi'i asked him how it was. The peasant gave the detail :

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Bread	...	50 dirhams
Water	...	5 do.
Hot water	...	10 do.
Bedstead	...	10 do.
Bedding	...	10 do.
Mat	...	5 do.
Massage, etc.	...	20 do.

Total ... 110 dirhams

Imam Shafi'i at once paid this amount and thanked God that his knowledge of physiognomy was not unsound.

Caliph 'Umar the Great never asked an ugly-looking person to do anything for him. He even used to avoid those who had ugly names. Once he called a wayfarer to help him in lifting a heavy bag on to his back. When the man came near, Caliph 'Umar asked him his name. The man said that his name was *Zalim* (cruel). The Caliph inquired about his father's name. The man said that it was *Sariq* (thief). Caliph 'Umar sent him away saying, "You can only be cruel and your father can only steal. I do not want your help."

Our Holy Prophet has said, "Ask only good-looking people to help you."

Everyday we see many specimens of ugliness. Some are those who look peevish and irritable on account of their cruel and ruthless nature. There

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were many police officers of this species in the days of the British rule. There are some whose faces have become distorted on account of gambling ; and some who are disfigured by the use of narcotics and intoxicants like *Bhang*, *Charas*, opium and wine.

Some have become ugly-looking on account of their sinful lives and the faces of some are repulsive because they indulge in hypocrisy, backbiting, bribery, embezzlement and filthy talk. Some are rendered repulsive-looking by ignorance, stupidity, dirty living and poverty. Look at a poor down-trodden Kashmiri. The 75-year old despotic rule of the Dogra has despoiled and disfigured these handsome people of the 'paradise on earth.' The same is the condition of the Chinese and Russian Muslims. God says :

“To those who do right is a goodly reward—yea more than in measure : no darkness nor shame shall cover their faces. They are companions of the Garden.” [*Qur'an X. Yunus 26*].

“But those who have earned evil will have a reward of like evil : ignominy will cover their faces : no defender will have them from the wrath of God : their faces will be covered, as it were, with pieces from the depth of darkness of night : they are companions of the Fire of Hell.”

[*Qur'an X. Yunus 27*].

In this life and in the Hereafter faces of men will be of two kinds.

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“Some faces that Day will be beaming, laughing, rejoicing. And other faces that Day will be dust-stained ; blackness will cover them ; such will be the rejecters of God, the doers of iniquity.”

[*Qur'an LXXX. 'Abasa 38-42*].

The above verses briefly mean that straying from the Way of God and violating His Law render the face repulsive ; and obedience and submission make it attractive and radiant :

“On their faces are their marks being the attractive traces of their prostration and surrender.”

[*Qur'an XLVIII. Fatah 29*].

This is the interpretation of God's curse and retribution in the light of the Qur'an. Let us now see to what kind of people and how is it meted out. As we have already discussed this point in detail, I shall here only quote a few verses from the Qur'an.

“To those who reject Our Signs and treat them with arrogance, no opening will there be of the gates of heaven.” (Prosperity and well-being).

[*Qur'an VII. A'raf 40*].

“Such is the chastisement of thy Lord when He chastises communities in the midst of their wrong : grievous indeed and severe is His chastisement.”

[*Qur'an XI. Hud 102*].

“Then to those who transgressed We meted out retribution : and it was due from Us to aid those who believed.” [*Quran XXX. Rum 47*].

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“But shall any be destroyed except those who transgress ?” [*Qur'an XLVI. Ashqaf 35*].

In this life the wicked and the breakers of Law are destroyed because :

“Those who reject God have no protector.”

[*Qur'an XLVII. Muhammad 11*].

The word *Kafir* means one who breaks the Law. One of Pharaoh's men had been killed as a result of a blow given by Moses. A long time after that Moses went to Pharaoh to convey to him the Message of God. Pharaoh recounting his favours to Moses said :

“Pharaoh said, ‘Did we not cherish thee as a child among us, and didst thou not stay in our midst many years of thy life? And thou didst a deed of thine which thou knowest thou didst and thou art an ungrateful wretch.’ ”

[*Qur'an XXVI. Shu'ara 18-19*].

And in another place the Qur'an says :

“Say to those who reject Faith, soon will ye be vanquished.” [*Qur'an III. Al-i-'Imran 12*].

“If they come out to fight you, they will show you their backs and no help shall they get.”

[*Qur'an III. Al-i-'Imran III*].

During the last six hundred years the Muslims have fled from every battlefield, and suffered defeat after defeat. They were turned out of France, Spain, Austria, Italy, Bulgaria, Albania, Greece, Hungary, Poland, Rumania, Western Russia, Eastern Turkey,

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Turkestan, Mediterranean islands, India and Palestine. The expulsion of Muslims is still continuing. Will the eyes of the Muslims never open and will they never realize the Way of God, that He grants life and prosperity to those peoples only who are righteous and have a high character ; and that He metes out retribution and destroys those who break His Law and are sunk in ignorance, wickedness and sin.

“And to cut off the roots of the Unbelievers.”

[*Qur'an VIII. Anfal 7*].

Moses said to Bani Isra'il :

“It may be that your Lord will destroy your enemy and make you inheritors in the earth.”

[*Qur'an VII. Araf 129*].

Some other Prophets also conveyed a similar message of God to their peoples :

“Verily We shall cause the wrong-doers to perish!
and verily We shall cause you to abide in the land.”

[*Qur'an XIV. Ibrahim 13-14*].

We the Muslims were also given the same Message :

“For ye must gain mastery if ye are true in Faith.” [*Qur'an III. Al-i-Imran 139*].

But the 'Mullah' has kept on telling us that God is ours and ours alone ; we may do whatever we like ; God's blessings, favours and rewards are reserved for us. For these wrong notions and our wicked actions God has meted out terrible retribution to us and beaten us out of shape. God snatched away scores of

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countries from us, deprived us of comforts of life, gave away our wealth and possessions to others, made us worse than monkeys and bears, and covered our faces with the blackness of dishonour. But the crack-brained and perverted 'Mullah' continued misguiding us, because "None is more foolish than a blind fool." How can a Sage like 'Allama Iqbal and a few others, who are of the same view, enable a people to see the Truth when in every mosque there is a 'Mullah' to throw the dust of ignorance in their eyes.

I admit that the 'Mullah's' intentions are good, and that he honestly believes in his huge collection of Ahadith or traditions. But the tragedy is that, due to lack of knowledge, limited understanding and blind orthodoxy, he is neither able to see the full picture of life in Islam, nor understand the Dispensations of God, nor comprehend the Principle of Reward and Retribution. The nation is tottering to its fall on account of ill deeds, but he keeps on shouting, "Wear a flowing beard and go on telling the beads." He can certainly see that those who are making mincemeat of Muslims neither keep beards nor offer *Namaz*. But he is unable to understand—Why are "God's favourites" (Muslims) being trampled in the dust by the 'infidels'? Why are our Holy Prophet's beloved people being dishonoured and destroyed by the 'Unbelievers' everywhere? Why are they gripped with fear and terror of others? Why has God forgotten

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His promise ? But the fact is that it is we, Muslims, 'guided' by the 'Mullahs', who have forgotten that :

"It is those who believe and confuse not their beliefs with wrong that are truly in security."

[Qur'an VI. An'am 82].

They shall know peace and security because it is the fruit of surrender to God's Will and obedience to His Law :

"God doth call to the House of Peace."

[Qur'an X. Yunus 25].

"For them will be a House of Peace in the presence of their Lord : He will be their Friend because they practised righteousness."

[Qur'an VI. An'am 127].

Chapter XLI

EVIDENCE OF EARLIER SCRIPTURES

WE have proved by quoting scores of verses from the Holy Qur'an that dominion, knowledge, attractive personality, prosperity, unity, power, peace and security are the rewards of God, and are granted only to the righteous peoples. Also that slavery, dishonour, hunger, disunity, defeat, want, epidemics, fear and destruction are God's retribution which are meted out to the wicked and the unrighteous. This is the constant practice of God and for no nation whatsoever has there been, since the creation of this world or will ever be, any change in it :

“Such has been the practice approved of God already in the past : no change wilt thou find in the practice approved of God.”

[*Qur'an XLVIII. Fatah 23*].

Reward of Righteousness :

“And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea ; into your hands are they delivered.” [*Genesis IX. 1-2*].

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God said to Prophet Abraham :

“And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.” [*Genesis XV. 7*].

He promised to Prophet Isaac :

“Sojourn in this land, and I will be with thee, and will bless thee ; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father ; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries ; and in thy seed shall all the nations of the earth be blessed ; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws.”

[*Genesis XXVI. 3-5*].

In these godless times even, two illustrious thinkers of Bani Isra'il—Einstein and Karl Marx—have shaken the world of thought to its very foundations. There are thousands and millions of followers of Karl Marx in every nook and corner of the world today. It is true indeed that : “in thy seed shall all the nations of the earth be blessed.”

God said to Prophet Jacob :

“ And kings shall come out of thy loins : and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.” [*Genesis XXXV. 11-12*].

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The Lord said to Moses :

“Wherefore ye shall do my statutes, and keep my judgments, and do them ; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.” [*Leviticus XXV. 18-19*].

“[O Israel, the Lord shall] give thee great and goodly cities, which thou buildedst not, and houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards, and olive trees which thou plantedst not.”

[*Deuteronomy VI. 10-11*].

“And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all the nations of the earth : . . . Blessed *shalt thou be* in the city, and blessed *shalt thou be* in the field. Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of the cattle, the increase of thy kine and the flocks of thy sheep. Blessed *shall be* thy basket and thy store. Blessed *shalt thou be* when thou comest in, and blessed *shalt thou be* when thou goest out. The LORD shall cause thine enemies that rise up against thee to be smitten before thy face : they shall come out against thee one way, and flee before thee seven ways. The LORD shall command the blessing upon

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thee in thy storehouses, and in all that thou settest thine hand unto . . . And all the people of the earth . . . shall be afraid of thee . . . The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season . . . and thou shalt lend unto many nations, and thou shalt not borrow."

[Deuteronomy XXVIII. 1, 3, 8, 10, 12].

And to Solomon :

"And if thou wilt . . . in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: then I will establish the throne of thy kingdom upon Israel for ever." [1 Kings IX. 4-5].

God promised to Prophet David :

"The righteous shall inherit the land, and dwell therein for ever." [Psalm XXXVII. 29].

And to Isaiah the Apostle :

"Arise, . . . the glory of the LORD is risen upon thee . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising . . . the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitudes of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come . . . thy gates shall be open continually; they shall not be shut day nor night . . . For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted.

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The glory of Lebanon shall come unto thee . . . all they that despised thee shall bow themselves down at the soles of thy feet."

[*Isaiah LX. 1, 3, 5, 6, 11-14*].

Jesus Christ said :

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; and shall cast them into a furnace of fire . . . Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." [*St. Matthew XIII. 41-43*].

Lord Krishna said :

"Blessed are they who always fight the war of God, for this is the gateway of heaven."

[*Geeta II. 32*].

"O Arjun, son of Kunti, if you fall a martyr in the War of God you will get heaven ; if you live, dominion on earth." [*Geeta II. 37*].

"O Arjun, Rise and win honour, defeat the enemies and become master of a dominion overflowing with riches. I have already sealed the doom of your enemies. You are only a physical means."

[*Geeta XI. 33*].

"The fruit of godly qualities or righteousness is dominion on earth ; and of Satanic ones, it is slavery. Worry not, O Arjun, you possess godly qualities." [*Geeta XVI. 15*].

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“Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him. The steps of his strength shall be straitened, and his own counsel shall cast him down. For he is cast into a net by his own feet, and he walketh upon a snare . . . Terrors shall make him afraid on every side, and shall drive him to his feet. His strength shall be hunger-bitten, and destruction *shall be* ready at his side. It shall devour the strength of his skin : *even* the firstborn of death shall devour his strength. His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors. It shall dwell in his tabernacle, because *it is* none of his : brimstone shall be scattered upon his habitation. His roots shall be dried up beneath, and above shall his branch be cut off. His remembrance shall perish from the earth, and he shall have no name in the street.”

[*Job XVIII. 5-8, 11-17*].

“But the wicked shall perish, and the enemies of the LORD *shall be* as the fat of lambs : they shall consume ; into smoke shall they consume away.” [*Psalms XXXVII. 20*].

“His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction ; and in the greatness of his folly he shall go astray.” [*Proverbs V. 22-23*].

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“The light of the righteous rejoiceth : but the lamp of the wicked shall be put out.”

[*Proverbs XIII. 9*].

“Thy children have forsaken me, and sworn by *them that are* no gods : when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots’ houses. They were *as* fed horses in the morning : every one neighed after his neighbour’s wife. Shall I not visit for these *things* ? saith the LORD : and shall not my soul be avenged on such a nation as this ?”

[*Jeremiah V. 7-9*].

O Pakistanis, just see if the above verses do not contain a true picture of the life you live.

“Thus saith the Lord GOD ; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel ! for they shall fall by the sword, by the famine and by the pestilence.” [*Ezekiel VI. 11*].

“Hear the word of the LORD, ye children of Israel [and O Pakistanis !] : for the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. [Listen, O Pakistanis ! with your ears open :] Therefore shall the land mourn, and every one that dwelleth therein shall

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languish, with the beasts of the field, and with the fowls of heaven ; yea, the fishes of the sea also shall be taken away." [*Hosea IV. 1-3*].

In Pakistan there are practically no "fowls of heaven" for shooting. Let alone partridges, red-legged partridges and ducks one can hardly ever see doves nowadays.

"Therefore their goods shall become a booty, and their houses a desolation [eighty thousand refugees in Pakistan bear witness to such a happening !] : they shall also build houses, but not inhabit *them* ; and they shall plant vineyards, but not drink the wine thereof. [You are today enjoying the fruit of gardens planted by the Hindus !] The great day of the LORD is near." [*Zephaniah I. 13-14*].

"Thus saith the LORD of the hosts, They shall build, but I will throw down." [*Malachi I. 4*].

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it."

[*St. Matthew VII. 26 27*].

Lord Krishna says :

"Those who do not follow my teachings, are like foolish and self-deceived persons. They shall be destroyed." [*Geeta III. 33*].

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“The wicked and evil are enemies of humanity, and cause ruin, destruction to befall mankind.”

[*Geeta XVI. 9*].

“The king who tells lies and falsehoods shall lose his glory and dignity, and shall be devoured by utter destruction.” [Yajur Veda XXIII 23].

Chapter XLII

RESUME

I HAVE made it as plain as the sun at noonday that :

(1) Islam (the Religion of Mankind) has been one and one only since the dawn of creation.

(2) The reward of bowing down to God's Will and complete surrender to Him has always been Progress, Plenty, Peace and Prosperity and *Kufr* or transgression against God and His Commandments has always been punished with Decay, Disease, Death and Destruction.

(3) God pays no heed to names of individuals, families, communities or nations, but takes account only of man's deeds.

(4) Righteous deeds are not those which the 'Mullah' outlines and labels as such, but those which are explained and enunciated in seventy Scriptures of Prophets and Apostles.

(5) Islam is a complete code of conduct for success in life. Success is not achieved by 'prayers' only, but by stress and strain, and the very sweat of one's brow. It is only hard work and assiduousness that is crowned with success. Man has to sweat and toil unceasingly

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for knowledge, national unity, conquest of the elements, escape from disease, pestilence and poverty, purity of character and dress, national security, establishment of peace in the world, unity of all mankind, and most of all for the creation of that World of Beauty where the Glory of Greater Humanity may shed its lustrous rays in every direction. Thus the milk of human kindness and understanding will flow in sparkling streams to enrich social relationship and universal concord. Islam is the Gospel of Unity and Peace, and the only hope of the ailing world of today.

آب روان اٹک! تیرے کنارے کوئی
دیکھ رہا ہے کسی اور زمانے کا خواب
عالم نو ہے ابھی پردہ تقدیر میں
میری نگاہوں میں ہے اس کی معجزے حجاب

(اقبال بہ ترمیم)

“O flowing waters of the Attock ! I stand on your bank and see the vision of a radiant future. The New World is still under the veil of Fate, but I can see the first flush of its fluorescent Dawn !”

[*Iqbal with a apology*].

THE END

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