

Manifesto of Islam

Introduction

The present crisis in world affairs, threatening the total collapse of civilization and even the total extinction of the human race, is forcing mankind to search for a remedy. Of late their interest in religion suddenly revived. Is religion, if properly understood, the only refuge of mankind from these impending calamities? They are searching for any answer to this question. On the other hand the Muslims are claiming openly and repeatedly before the whole world that Islam is the only ideology that can permanently unite the human race, establish a lasting peace on earth and carry man to that highest stage of his mental, moral, material and spiritual evolution of which there is a promise in the potentialities of his nature. This devolves upon the Muslims the responsibility to tell the world what Islam is, how it differs from other religions, what are the intellectual foundations of its claim, what are its aims and objects and how it intends to realise them. The Manifesto of Islam is an endeavor to provide a brief answer to these questions. The word "manifesto" has been generally used for a declaration by a sovereign, a state or a body of individuals, making known past actions and motives of actions announced as forthcoming. But since the appearance, a century ago, of the Communist Manifesto as an instrument of worldwide propagation of Communism—leading ultimately to the emergence of that ideology as a great political power in the world—this world has acquired a new significance, as a statement setting forth the historical bases, the fundamental principles and the expected achievements of an ideology demanding a worldwide

recognition. I am using the word only in this latter sense. The readers of this booklet will find that, as an explanation of the fundamental principles of Islam, its subject-matter takes the shape of a theory of History based on a theory of human nature, according to which Islam is the inevitable world ideology of this future. The central idea of this theory of human nature is that man's urge for an ideal is the sole, the real and the ultimate motivating force of all his activities, even those which proceed immediately from his animal instincts, and that this urge can be satisfied only by an ideal of the highest Beauty and perfection. This idea comes into conflict, not only with the atheistic philosophy of Marx, but also with the psychological theories of Freud, Adler and McDougall which are generally considered to be the standard and correct theories of human nature in modern times. Readers of The Manifesto of Islam who may desire to know in greater detail the facts which force one to accept the validity of this idea vis-à-vis all these theories and of other philosophical points raised in this Manifesto are referred to my book Ideology of the Future.

What is Islam?

Briefly defined, Islam is the name of an ideology that has been taught by the prophets from the earliest known time. Innumerable prophets have appeared from time to time in all parts of the world to teach this ideology to all sections of the human race, consistently with the conditions of their times, the circumstances of their existence and the stage of their mental and moral evolution. "And there is not a people but a warner has gone among them" (xxxv. 24). " We sent messengers before thee- of them are those We have mentioned to thee and of them are those We have not mentioned to thee" (xl. 78) The number of these prophets is

estimated to be more than a hundred thousand. Since the message of all these prophets is fundamentally the same, every prophet has testified- to the truth of his predecessors and prophesied that advent of his successor. However, since the message of the prophets acquired its theoretical completeness and practical application to all the important aspects (including the social, economic, political and military aspects) of human life in the precept and the life example of the Prophet Muhammad (may peace be upon him) he has become the last of the prophets and the term "Islam" has come to be applied exclusively to his teachings embodied in the Quran and the Sunnah, It is on account of the fundamental unity and the uniform source- the Divine source- of the teachings of all the Prophets that the Qur'an declares that no one who disbelieves in any of the prophets of the past can be a true Muslim. "And who believe in the Revelation sent to thee and sent before thy time" (ii.4) "Say ye: We believe in God and the revelation given to us, and the Abraham, Ishmael, Issac, Jacob and the Tribes and that given to Moses and Jesus and that given to all prophets from their Lord: we make no difference between one and another of them and we bow to Him (God)" (ii, 136).

The Essence of Islam

If the essence of the prophets' teachings were required to be stated in one word, then that word is love. Islam calls upon all human beings to love and to see to it that their love is as pure, sincere and wholehearted as possible and that it goes on developing towards an ever greater and greater perfection, purity and sincerity without dwindling or suffering frustration for a single moment. The question arises: Does the phenomenon of prophethood really fulfill a purpose in Nature? Does man really need to be taught the art of a

perfect and permanent love such as the prophets have been preaching to him? The answer to this question is that a perfect and permanent love- which takes the form of an urge for an ideal- is the most powerful and the most dominate desire of all the inborn desires of man, nay, it is virtually the sole desire of his nature, and prophethood is the only agency that provides for its proper satisfaction. Prophethood, therefore, has not only a purpose in Nature but is also indispensable to the order of things in Nature. "So set thy face steadily and truly to the Faith. This is God's handiwork, the pattern on which He has made mankind. No change can there be in the work wrought by God: that is the standard religion but most among mankind understand not" (xxx.30)

The Analysis of Human Nature. Two Levels of the Natural Human Desires

A study of the nature of man reveals that there are two levels of the natural human desires.

The Lower Desires of Man

Firstly, those desires (known as instincts) which result from man's nature as an animal, e.g. feeding, sex, pugnacity, etc. Their characteristics are as follows: a) They are common to man and the animals below him in the scale of evolution. b) They have an internal biological compulsion of their own on account of which the animal is compelled to seek their satisfaction. c) Their satisfaction is accompanied by a special kind of pleasure or relief. d) Their satisfaction enables the animal to maintain the health and growth of its body and to preserve its live and race

The Higher Desires of Man

Secondly, those desires which result from man's nature as a human being. These are as follows:

- a) The desire for an ideal.
- b) The desire for moral action.
- c) The desire for knowledge.
- d) The desire for artistic creation or art.

Their characteristics are as follows:

1) They are the special privilege of man which is not shared by other animals. A fundamental difference between an animal and a human being is that, while an animal only knows, feels and thinks, a man not only knows, feels and thinks, but, while he does so, he also knows that he knows, feels and thinks. In other words, while an animal is only conscious, man is self-conscious. It is this fact that creates a difference between the natures of the animal and the human being. The desires that are peculiar to man are the desires of his self-consciousness or self.

2) There is no biological compulsion attached to them. They are free desires belonging exclusively to the psychological plane, as the course of their satisfaction is not biologically or instinctively fixed.

3) The satisfaction of each of them yields a special kind of pleasure which at its best and highest is far superior in quality and intensity to the pleasure derived from the satisfaction of any of the instinctive desires.

4) They are pursued and satisfied at their best and highest for their own sake and not for any ulterior motive.

5) Their object is the search for beauty. For what is an ideal but an idea to which a person ascribes the highest beauty or perfection known to him? And what is moral action or goodness but the expression of beauty in one's deeds and what is the desire for knowledge if not a desire for truth which we love and admire and which is, therefore, an aspect of beauty? And what is art but the expression of beauty through a medium?

A Common Variety of Art

Art is generally supposed to be confined to the expression of beauty in brick, stone, voice, sound, colour, word or movement and, therefore, to be the activity of a few persons specially gifted or trained to indulge in it. But there is a variety of art in which all people indulge and that is the expression of beauty in the manner of living, e.g. in beautifying and decorating one's possessions and surroundings, in dressing, eating, walking, talking, reading, writing, travelling, playing, acting, and behaving generally.

The Desire for an ideal is the Ruling Desire of Man

Man's desire for an ideal dominates all his desires on the purely psychological level. For whenever the pursuit of these desires for their own sake does not serve the ideal – and this happens always when the ideal is wrong- it is twisted, consciously or unconsciously, to make it serve the ideal. The reason is that man attributes to his ideal all the beauty that he desires. This explains why there is a different moral law, a different philosophy, a different view and use of science and a different art for every ideal. That is not all. Man's desire for an ideal dominates and controls all his desires on the biological level as well. The animal cannot check the biological compulsion of its instincts. But in the human being no instinct can have its satisfaction without the sanction of

the ideal and it can have its satisfaction only up to the extent to which this sanction is given and no more. When the ideal of an individual demands the continuation of his life, he exerts himself to the utmost for the proper satisfaction of his instincts: but, when the demands of the ideal are otherwise, he ignores his instincts and even becomes ready to sacrifice his life. This explains the innumerable instances that come to our notice of men willingly ignoring or suppressing their animal instincts, undergoing extreme hardships and privations, endangering their lives, dying on the scaffold or bleeding to death on the battlefield for the sake of their ideals. Thus virtually man has only one desire and that is the desire for an ideal. It is the real, the ultimate and the sole motivating force for all his activities. It is that all-powerful urge of the human mind which Freud misinterprets as an urge for sex, Adler misunderstands as an urge for power, McDougall mistakes as a mysterious outcome of the combination of all the animal instincts of man and Karl Marx misrepresents as an unconscious distortion of the economic urge in the human being.

The Urge for an ideal and the Mental and Moral health of Humanity

The obstruction or frustration of this desire causes a weak and cramped personality, unhappiness, grief and nervous disorders, and its complete and constant satisfaction causes joy and elation. The greater the love of a man for his ideal, the more unified, more highly evolved, more powerful and loftier and nobler is his personality and the greater and fuller is his joy, happiness or satisfaction.

The Meaning of History

Hence ever since man has become conscious of himself, he is searching for an ideal which he may be able to love, serve, adore and admire constantly and wholeheartedly and the love of which may never dwindle, deteriorate or suffer frustration, i.e. an ideal of the highest and the most permanent beauty and perfection. Very often the search for such an ideal involves him in serious troubles, brings him face to face with huge calamities and takes from him a toll of heavy sacrifices including the sacrifice of his life itself. Yet he does not give it up because the relentless urge of his nature impels him to continue it at all costs. The entire history of our race in all its aspects and phases, political, moral, legal intellectual or economic, from the earliest times till the present day, interspersed so often with bloody scenes and tortures and miseries of large masses of humanity, is nothing but a record of man's difficult and arduous quest for his ideal.

The General Qualities of an Ideal

The question arises: What are the actual qualities that man expects his ideal to possess? The answer to this question is contained in the very nature of his urge for an ideal which can be satisfied only by an ideal of the highest beauty and perfection, that is, an ideal. a) Which is free from every defect or blemish that we can possibly think of, and. b) Which possesses up to the highest perfection all the qualities and attributes that we can by our nature look upon as lovable, admirable and beautiful. Defect is the enemy of love. Hence the awareness of the presence of the slightest defect or of the absence of the smallest element of beauty in man's ideal turns the whole of his love for it into hatred. A man can love a low, ugly or imperfect ideal too but only as long as he can attribute to it all the imaginable qualities of beauty and

perfection and can deceive himself that it does possess all these qualities in actual fact.

The Particular Qualities of an Ideal

From these general premises we can deduce the specific qualities of the ideal of a human being very easily. We can know, for example, that the beauty of his ideal must be unlimited and eternal. For, if he knows that its beauty has a limit beyond which it cannot go, he must believe that a part or an aspect of it is ugly. If again he knows that its beauty will come to an end after some time, he must consider it to be ugly even now. His ideal must be alive. He cannot take for his ideal, consciously and deliberately, the ideal of anything that he believes to be dead or lifeless. He is himself alive and cannot therefore love, admire, adore or serve, with self-sacrifice, the idea of anything that appears to him to be lifeless and therefore inferior to himself. Moreover, the life of his ideal, like its beauty, must be eternal, for, if he is convinced that it must die sometime in future, he must feel that it is potentially dead even today. That is not all. His ideal must possess, up to the highest degree, all the attributes of life with which he is familiar in his own case. This means that it must hear, see, understand, feel, love and respond, must have a purpose to be achieved in the human world and have the power to act for and succeed in the realisation of that purpose. In other words, it must have certain likes and dislikes and possess the power to encourage and support what it likes and discourage and destroy what it dislikes, to reward its lovers and helpers and to punish its enemies and opponents. In brief, it must have all the qualities of love and hatred and must exercise them for the achievement of its purpose. If a man's ideal lacks any of these qualities and he becomes aware of it, it becomes impossible for him to love

and serve his ideal any more. Love always demands action in the service of the beloved and the object of such action is to please the beloved and to have the satisfaction of winning the favor or the nearness of the beloved. Having an ideal or loving an ideal has not other meaning except striving after it, serving it and thereby approaching it more and more. But if the ideal that a man loves has no likes and dislikes no criterion of discrimination between right and wrong, i.e. no purpose to be achieved in the human world, no purpose in which its lover can co-operate with it, how can the lover know what he should do and what he should not do, in order to serve it? Man wants to act and to know how to act, in the service of his ideal. He cannot be satisfied with a love that is incapable of being translated into action. If he thinks that his ideal cannot hear, see, feel, know, understand or respond to what he does in its service, he will derive no satisfaction from his action and will have no incentive to continue them. What a man regards as virtue is, strictly speaking, never its own reward. It is always rewarded by the pleasing conviction that it is approved by his ideal which he always imagines to be a person or a personality. A man's ideal must be powerful. For if he thinks that his ideal is not powerful enough to reward its supporters and punish its enemies, he will feel that loving and serving it is a useless task. The reason is that, while he will do his utmost to change the world in accordance with the demand of his ideal, its opponents will undo his endeavors and unmake with ease and impunity what he has made. In such a case he will feel that his ideal is weak and helpless and unworthy of his love and devotion. Again, his ideal must possess all the moral qualities of Goodness up to the highest degree of perfection. For, we look upon these qualities as lovable, admirable and beautiful. Should he think that his ideal lacks any of these qualities or lacks any of them up to the highest degree, he must consider it to be a defect and

must cease to love it. His ideal, moreover, must be unique and without a peer or a partner in its qualities. For if he thinks that there is another ideal which shares its qualities, he will be called upon to love two ideals at the same time, and this is something which his nature makes it impossible for him to do. On the other hand, the nature of beauty or perfection is such that it can belong only to one ideal. Finally, the whole creation of the world must be subservient to the purpose of his ideal. This is not possible unless his ideal is itself the Creator as well as the Controller of the Universe and possesses all the qualities implied in these two attributes. If this is not so, the laws operating in the Universe on the physical, biological and psychological planes-laws which will not be the creation of his ideal in such a case- will come into conflict with the common purpose of his ideal and his own, and neither he himself nor his ideal will be able to achieve this purpose. Moreover, if he believes that the Universe, including his own person, has come into being of itself and is out of the control of his ideal, he will feel that his ideal is inferior to him or at the most equal to him and will not, therefore, feel the urge to love, admire, adore or serve it. These outstanding qualities of beauty and perfection imply innumerable other qualities which can be worked out in the same way. Since these are the qualities that man likes his ideal to possess, no matter what his ideal may be (it may be a stone, an idol, a nation, a race, a country, an ideology, a religion or an ism), he always attributes all these qualities to it, some consciously and others unconsciously. Whether the ideal is a concrete object, an idea or a creed, its lover behaves towards it always as if it is a person, endowed with all the qualities of life, power, beauty, goodness and truth. This is what makes it possible for him to love, admire, adore and serve it with the whole of his being.

The Human Urge for an Ideal and the Reality of the Universe

Now on the one hand man has a powerful urge to love the idea of an all-powerful, moral personality which may be the Creator of the world and on the other hand there is no explanation of the Universe more convincing and more in accordance with all the known facts than this that the Reality of the Universe is an All-Powerful Creative Self-Consciousness which possesses all the qualities of beauty and perfection. This means that the ideal which the human race is seeking through the process of History, i.e. the Right Ideal of man, is no other than the Reality of the Universe itself. It is this fact that the prophets emphasize. Every prophet began and ended his mission by addressing mankind with the following words: There is no ideal (to be loved, served, adored and worshipped) except God. The last of the prophet proclaimed: "O people, adore and serve your Lord Who created and those who came before you"(ii.21).

Islam and the Attributes of Reality

According to the Quran, it does not matter whether we use the name God or Allah or any other name for the Creator. All that we have to remember is that it is He Who possesses all the qualities and attributes of beauty and excellence and no one else besides Him possesses them. "Call on Allah or call on the Beneficent. By whatever name you call on Him, He has the best attributes" (xvii.110). "And Allah's are the best names, so call on Him thereby and leave along those who violate the sanctity of His attributes. They will be recompensed for what they do" (vii.180). The Holy Prophet Muhammad (may peace be upon him) has enumerated about a hundred outstanding attributes of the Creator which I reproduce below: The Beneficent, the

Compassionate, the King, the Holy One, the Peace, the Peace-giving, the Helper, the Powerful, the All-compelling, the Majestic, the Creator, the Moulder, the Fashioner, The Forgiver, the Dominant, the Bestower, the Provider, the Opener, the All-Knower, The Close, the Extender, the Exalter, the Honourer, the Disgracer, the Hearer, the Seer, the Judge, the Just, the Favourer, the All-Informed, the Clement, the Mighty One, the Pardoner, the Graceful, the Most High, the Very Great, the Preserver, the Feeder, the Reackoner, the Benign, the Bountiful, the Watchful One, the hearer of Prayers, the All-Comprehending, the Wise, the Loving, the Glorious, the Resurrector, the Witness, the Truth, the Guardian, the Strong, the Firm, the Friend, the Every Praiseworthy, the Accountant, the Great Beginner, the Restorer, the Quickener, the Slayer, the Ever-Living, the Self-Subsisting, the Watcher, the Dignified, the One, the Single, the Independent One, the Authoritative, the Almighty, the Forewarner, the Fulfiller, the First, the last, the Manifest, the Hidden, the Gracious, the Exalted, the Good, the Reconciler, the Avenger, the Excuser, the Ever-Indulgent, the King of all Kings, the Lord of Awfulness and Honour, the Nourisher, the Equitable, the Gatherer, the Self-Sufficing, the Enricher, the Withholder, the Harmful, the Propitious, the Light, the Guide, the Initiator, the Enduring, the inheritor, the Unerring, the Patient.

The Nature of Prophethood

A prophet is a person who is gifted with a knowledge of the True and the Ultimate ideal of mankind by a direct apprehension of truth through an exceptional Divine revelation and passes on his knowledge to others. There is no innate desire of man but Nature has its own arrangements to provide for its satisfaction and these arrangements are

always indispensable to the proper satisfaction of that desire. Just as Nature offers external assistance to man in his effort to satisfy his needs on the biological level, resulting from his urge to live, so it offers external assistance to him in his effort to satisfy his needs on the psychological level, resulting from his urge to love. As Nature puts at the disposal of man some of its own agencies like the sun, the clouds, the air and the soil, so that he may produce food and satisfy his hunger, so it makes available to him the agency of Prophethood which supplies him with the knowledge of the Right Ideal so that he may satisfy his desire for beauty. Man can no more satisfy properly his desire for an ideal than he can satisfy his desire for food, by means of his own unaided efforts and without the external help of Nature.

Prophethood, a dire necessity of Mankind.

The absolute importance of the prophets' teachings to mankind arises from the fact that man's urge for an ideal is irrepressible and irresistible. When a man cannot, owing to his folly or indifference, avail himself of the guidance of Prophethood and cannot love the Right Ideal, he is bound to love a wrong ideal instead of it and, when he loves a wrong ideal, he has to suffer from all the dire consequences of his wrong love later on, as a man who cannot find healthy and nourishing food is bound to satisfy his hunger by taking unhealthy and injurious food and to suffer from the evil consequences of his wrong food later on.

The Change from One Wrong Ideal to Another

More information about an ideal's beauty is not sufficient to induce its love. An ideal can be loved only when its beauty is actually felt and realized. As an obstructed river must diver

its course and flow to the next level that can receive its flowing waters, regardless of consequences, so when a man cannot feel the beauty of the Right ideal, the powerful current of his urge for beauty is misdirected towards, and find an outlet in, an idea the beauty of which he is able to feel and which appears to him to be the most attractive of all the ideas known to him (though of course its beauty will be only imaginary and he will be only the victim of an illusion). Some qualities of beauty appear to him to be clearly visible in this ideal. hence attracted by these qualities an in order to have a full satisfaction of his urge for beauty, he begins to love the idea as a whole imagining wrongly that it has all the qualities of beauty that he desire. Thus he attributes to the idea, unconsciously, the remaining qualities of beauty, i.e. those qualities of beauty which do not appear to him to be clearly visible in it and which he cannot attribute to it consciously. In other words, he mistakes it for the Right Ideal. He, therefore, loves, admires, adores and serves it with the whole of this being, i.e. with all the love, admiration, adoration and service which he would give only to the Right ideal. "Yet there are some men who take for themselves objects of worship besides Allah whom they love as they should love Allah. And those who believe are stronger in their love for Allah". In due course of time however his intimacy with the ideal as well as the growth of his knowledge of himself (i.e. of the ideal that he really desires reveals to him the hidden defects of his ideal. These defects come into a contradiction with the qualities of beauty, which he had consciously attributed to the ideal. He therefore concludes that his ideal has no qualities of beauty whatsoever. The result of his disillusionment is that he abandons that ideal and immediately adopts another one which appears to him to possess those qualities of beauty which as a result of his bitter experience, were discovered by him to be missing in his previous ideal. But if he has not

acquired a realisation of the beauty of the right ideal in the meantime, his choice of the ideal is bound to be wrong again. The result is that while the new ideal is free from those defects or elements of ugliness of which he had become aware, it contains some other defects of which he is not aware and which lead to his disappointment and disillusionment later on. This process of trail and error, of choosing an ideal loving it, suffering disappointment over it and rejecting it, continues as long as he does not choose the Right Ideal. The rising of one ideal and the lowering of another in a person's estimate of beauty is simultaneous, like the rising and falling of the two ends of a see-saw, so that when a man has spurned one ideal he is already loving another. Whenever there is a gap in the rejection of one ideal and the adoption of another on the part of an individual, the powerful pressure of his love is unable to find an outlet and the result is a shock or a nervous disorder.

The characteristics of Ideals

Before judging the evil consequences of loving wrong ideals and the blessings of loving the Right Ideal it is necessary to mention a few more characteristics of the urge for an ideal and the effects which the love of an ideal has on the individuals who adopt it.

The Basis of Ethics

1) Since a man knows what he should do and what he should not do in order to realise his ideal, he derives a moral law or a moral code of do's and don'ts from his ideal. He follows this moral code willingly and easily urges by his love for the ideal. To him no moral law except the moral law of his own ideal has any worth or value of its own. This moral law

controls all the activities of his life whether they are ethical, economic, social, political, legal, artistic or intellectual.

The basis of an Ideology

2) The system of ideas emerging from an ideal in the course of its practical application to the various aspects of human life along with its theoretical background is known as Ideology. An Ideology based on an ideal is perfect only to the extent to which it embraces the various essential aspects of natural human activity. But to the extent to which it leaves out such aspects of human life without describing and demonstrating how the ideal will influence each of them in practice, it remains imperfect. Thus there can be many imperfect ideologies based on the Perfect Ideal and there can be many perfect ideologies based on imperfect Ideals. Evidently the most satisfactory ideology is only that which a) is perfect and b) is based on the Perfect Ideal.

The Basis of Philosophy

3) Every ideal answers for the man who loves it all possible questions about man and universe. Every ideal is, therefore, potentially, a philosophy of existence. It is a different matter that this philosophy may not have been systematized by an expert philosopher or no expert philosopher may have found it possible to systematize it on account of the defects, inner contradictions and inconsistencies of the ideal on which it is based and which it seeks to interpret and apply. To the extent to which an ideal is wrong the philosophy emerging from it, or latent in it, is also wrong, incoherent and inconsistent. Thus the correct, complete and coherent philosophy of existence can be only that which is a rational interpretation of the Perfect Ideology based on the Perfect Ideal. Hence as knowledge advances, a philosophy resulting from a wrong ideal loses its strength

more and more till all admit that it is wrong, and a philosophy based on the Right Ideal gains in rational support more and more till all believe that it is true. An imperfect ideology, even if it is based on the Right Ideal, cannot develop into a true philosophy for the same reason. A true philosophy is always a complete philosophy embracing and explaining all the aspects of natural human activity.

The Singleness of the Ideal

4) Ultimately a man cannot love more than one ideal at a time. A child is under the influence of several conflicting ideas at the same time. His activity is governed sometimes by one idea and at others by another. But gradually, as he advances in age and experience, these ideas come into comparison with each other and he begins to know better and better what idea is to him the most satisfactory of all. The result is that ultimately he discards all ideas except one and that idea becomes his ideal and unifies his personality. If there is a person who thinks that he can love two ideals at the same time, e.g. the ideals of Christianity and Nationalism, his misunderstanding will be removed the moment he is faced with a situation in which the demands of the two ideals come into conflict with each other. He will discover that he has to ignore the one of them for the sake of those of the other and that, although he thought he was loving both the ideals simultaneously and equally, yet the fact was that with him one of them was subservient to the other. When a person is actually loving two or three ideals at the same time, it only means that his knowledge of himself is so poor that the practical requirements of none of these ideals is clear to him. The personality of such a person is divided and undeveloped. Such a person is on the cultural level of a child or a savage. Thus it is not possible for an individual to be a good Christian or a good Muslim and a good Nationalist or

Democrat at the same time. The political ideal of an individual dominates his entire life. When a religion or philosophical creed is not the political ideal of an individual, it is really an idea which is sub-serving his political ideal and not determining any of his activities itself.

The Basis of Politics, Economics, Education and Law

5) An ideal always becomes the ideal of a number of men. Men loving the same ideal are attracted towards each other and form a group. The group becomes organized under a patriarch, a tribal chief, a king, a leader, a dictator or a president. Every organized group of men represents an ideal and every ideal comes to have an organized group of followers sooner or later. Love for the Ideal is transmitted to future generations and perpetuated in the group by direct inspiration derived from the environment which includes the influence of parents, elders, teachers and the society at large. It is in this way that an ideal group, whether the ideal on which it is based is right or wrong, continues to live for centuries. Modern ideal groups are known as states. All the activities of an ideal group or a state, like the activities of an individual, whether political, military, economic, social, ethical, legal, intellectual, educational or artistic are determined strictly by the moral law of its ideal. An organized group of individuals is like an organism in which the love of the ideal plays the role of the vital force and the leader and his government functions like the brain and its various centers of activity. The greater the love of the members of a group for their ideal, the greater is the internal cohesion, efficiency, strength or solidarity, of the group.

The Evolution of ideals in the Individual

6) The urge for an ideal begins to operate in the life of the individual from the very beginning of his life and his ideals

keep changing and evolving slowly in the direction of the Right ideal with the growth of his knowledge and experience. To the child, the most satisfactory objects are those that satisfy his instinctive desires like eating, possessing, self-asserting, playing, etc. His urge for an ideal, therefore, finds expression in the love of such objects. As the child grows in years, his parents impress him as splendid figures, on account of their superiority in all matters as well as on account of their proximity to him. Hence they become his ideal. He seeks their approbation and, in order to win it, is prepared to regulate his conduct and control his instinctive desires which once formed his ideal. Later on, he develops love and admiration for his teachers, and begins to look upon them as perfect models. Still later, his urge for an ideal begins to find an outlet in his love for national heroes, leader or men who have succeeded in winning the admiration of other. Soon he begins to feel that his love and admiration for such personalities depend upon their qualities of Beauty, Goodness, Truth and Power (e.g. kindness, generosity, sympathy, knowledge, courage, honesty, justice, etc.) and that what he really loves is these qualities and not their owners. His ideal, therefore, shifts from objects and persons to ideas reflecting and embodying these qualities, e.g. Christianity, Democracy, nationalism, Humanism, Socialism, Fascism, Communism, etc. The sympathies of the individual expand with the evolution of his ideal somewhat in this order his own person, his family, his relatives, his neighbors and friends, his school, his city, the whole nation or the whole group of men loving his ideal. In the beginning an individual has many conflicting ideals existing side by side in his mind and dividing his practical life into several unintegrated compartments conflicting with each other. Slowly, as these ideals come into comparison with each other, the individual takes one of them to be the best and the worthiest of all. This

integrates and unifies his personality and creates a system and an order in his practical life. The development of the individual's ideals takes place from the concrete to the abstract, from the less permanent to the more permanent, from the less perfect to the more perfect, from the diverse to the single, from the sectional to the universal and from the less true, less moral and less beautiful to the more, true, more moral and more beautiful. This is indeed what their evolution in the direction of the Right Ideal ought to imply. But generally the evolution of a person's ideals stops at the ideal of the society of which he is a member. It is very rare that a person's ideal rises above the ideal of the society in which he is born. Such a person, unless he is able to convince others, is often suspected to be a crank, a rebel or a revolutionary, and is suppressed by the society accordingly.

The Evolution of ideals in the Race

7) Man's urge for an ideal has operated in the life of the race too from the very beginning. The ideals of mankind have evolved almost in the same sequence in which they evolve in the life of the individual so that the individual only repeats the history of the race on the psychological level just as he repeats it on the biological level. To the primitive man, nothing was more lovable and admirable than the satisfaction of his own instinctive desires such as feeding, self-asserting, possessing, sex, etc. The sympathies of every individual were confined to his own person except in so far as his animal instincts forced him to extend them to others. Later on, he developed a regard for the head of the family and began to modify his instinctive desires to serve the larger interests of the family represented by the wishes of its chief. Subsequently, he learnt to sacrifice some of his family interests for the general good of the tribe which, represented by the tribal chief, became his ideal- common with other

members of the tribe. The tribes were many and fought with one another till they discovered the truth that tribal warfare was cruel and suicidal and it was more satisfactory to their urge for Beauty and Goodness to combine under a king, who thereby came to have a piece of land to rule. But soon the tyranny of the king drew attention to the fact that no ideal could really satisfy their urge for Beauty and Goodness which neglected the welfare of the people in the country. This shifted the ideal from the king to the country and to the people in the country. It changed from the idea of the divine right of one person to the idea of the sanctity of the nation, or to Nationalism. The good of the nation required that it should rule itself. The idea, therefore, rose higher in the scale of Beauty and came to be expressed by such terms as Democracy, Liberty, Fraternity, Equality and Freedom which were, however, still used in a limited sense because they were applied to and meant to benefit the members of a limited group of people, a nation or a race living within definite geographical limits. After the First World War the ideals of human society took an important step forward. They developed into complete philosophies of life, e.g. Fascism and Communism, each of which has claimed to be a complete explanation of existence. As in the case of the individual, so in the case of the race, the ideals evolve from the concrete to the abstract, from the less permanent to the more permanent, from the less perfect to the more perfect, from the diverse to the single, from the sectional to the universal and from the less true, less moral and less beautiful to the more true, more moral and more beautiful. In other words, they too advance towards the Right Ideal.

The Role of Leaders

8) The realisation of an ideal's beauty is generally obtained by developing an intimate psychological contact

with a leader or a man who is thoroughly inspired with the love of the ideal. Such a contact is developed very easily when a person has the chance to live in a social atmosphere which is strongly charged with the love of the ideal. This is how the ideal of one generation of men belonging to an ideal group becomes the ideal of its next generation. Psychological contact with the lover of an ideal is also the method by which the existing energy of love can be reinforced by a fresh influx of its energy. All ideals whether wrong or right have their leaders and their followers.

The Rise and Fall of a Culture Civilization

9) As the wrong ideal of an individual must break up sooner or later, so the wrong ideal of an organized group or a state too must break up sooner or later. It may live for centuries, but its ultimate obliteration is inevitable. The reason is that an ideal is not merely a mental concept. It translates itself every bit into the outward practical life of the society that loves it. It reflects itself in the actual conditions of the society as accurately as a mirror reflects the objects in front of it. This gives the society a chance of knowing its defects thoroughly. If it is wrong, it creates wrong social, national and international conditions which are disgusting to us in our urge for Beauty, Perfection, Goodness, Truth and Power, and make us aware of the defects of the ideal and force us to give it up. The society that loves a wrong ideal attributes to it a few qualities of Beauty and Goodness consciously and all the others unconsciously. The result is that it directs all its efforts to the practical outward expression of those qualities of which it is conscious and ignores all the rest. But the very fact that it ignores most of the qualities of Beauty and Goodness makes it impossible for it to successfully realise and express in outward practical life the qualities which it does not want to ignore. Its disregard for

most of the requirements of Beauty and Goodness interferes with a restricts its efforts to satisfy even the few requirements of Beauty that it cares for. On account of the very nature of a wrong ideal, things must go wrong more and more with the society that adopts it, till they bring about its final ruin, no matter what its lovers may say or do to set them right. The reason is that every wrong ideal demands the realisation of some qualities of Beauty without the support of its other qualities and no quality of Beauty can be realized without the support of all its other qualities. Beauty, which includes Goodness and Truth, is a single whole. It can neither be divided into parts nor realized in parts. But the process by which the disillusionment of a society based on a wrong ideal is reached is generally very long and extends over centuries. In the beginning of love the hopes of lovers are very high. Their love is fresh and ardent. Hence they serve their ideal wholeheartedly and put in every possible effort to actualize and objectify the beauty that they attribute to it. This evolves their love further. The result is that the ideal expands and grows in power and glory continuously till it achieves the highest possible splendor of which it is capable. Nature allows full opportunities of growth to every ideal, wrong or right, and every ideal grows in all directions as much as it can on account of its nature or its qualities. "And all do We aid-- these as well as those-- out of the bounty of thy Lord, and the bounty of thy Lord is not limited" (xvii. 20) But gradually the hidden defects of the ideal begin to tell upon their love. They still cling to it, but their admiration for it begins to wane and their zeal for it begins to cool. Now the ideal ceases to expand in power and lives only on the power and glory that it had earned and amassed in the past. Day by day it becomes weaker and weaker and hence its lovers also begin to lose its love more and more. At this juncture, a crushing defeat from without or a successful revolution from within, throws it out of

existence forever and a new ideal arises to take its place. This is how ideologies, cultures or civilizations, each of which develops around an ideal, appear, rise, reach the apex of their glory and then decline and disappear, and new ideals, cultures or civilizations take their place, repeating the same process in history, and this is how the process of history is carrying man every forward to the ideal of his nature, the Ultimate ideal of humanity. "See they not how many a generation We destroyed before them, whom We had established in the earth as We have not established you and We sent the clouds pouring abundant rain over them and We made the rivers flow beneath them. When We destroyed them for their sins and raised up after them another generation" (vi.6)

The War of ideals

10) Since an ideal is the idea of the highest beauty and splendour known to a group wants to actualise the full beauty and splendour of its ideal, it desires unlimited power and expansion for itself. But it can expand without limit only at the cost of all the other ideals. Hence every state is a potential enemy of all the other states and comes into conflict with all of them from the moment of its emergence. This conflict, which may be open or secret, violent or no-violent, war-like or peaceful, may take the form of a battlefield or a peace conference, a treaty or a goodwill mission, is a life- and – death struggle which continues until an ideal has wiped out all the other ideals or is wiped out itself. There may be warm friendships between some states for considerable periods of time for the realisation of common ends but such friendships last only as long as their ideological interests do not come into an actual clash with each other. A potential clash of ideological interests is, however, always there and becomes actual sooner or later in their history. Thus every wrong ideal

breaks up sooner or later not only because it is being disrupted from within by the elements of its own contradiction, its internal defects, but also because it is being smashed from outside by other ideals. The realisation of the inner defects of its ideal on the part of an ideal group is hastened by its external defects and discomfitures.

The Nature of the Unconscious Mind

11) The urge for an ideal in man is the urge of his unconscious mind which, as a result of the experiments of the psychoanalysts, is now recognized as the real motivating power of all human activity. Unfortunately, the psychoanalysts have not understood its true nature and have misinterpreted it variously as an urge for sex (Freud) or as an urge for power (Adler) or an urge for both sex and power (Jung). It is really an urge for Beauty or Perfection and can be satisfied only by an ideal of the highest beauty. Since an ideal of this kind is able to utilize and attach to itself permanently the whole store of love in the unconscious mind of an individual, it results in the complete unification of his personality as well as in his perfect happiness or satisfaction. This fact has a great importance not only in the treatment and prevention of mental diseases and moral aberrations but also in our search for a permanent solution of our social and political problems.

The Progress and Regress of Love or Self- Knowledge

12) The love of an ideal is never real unless it is expressed in practice. In so far as a person's practical life is not determined by the ideal that he claims to love, it is being determined by another ideal and his pretensions of love are false. The real love of an ideal is never stationary. It is always either increasing or decreasing. When it is decreasing, it is accompanied by a simultaneous revelation of the beauty

(supposed or real) of another ideal and the consequent diversion of activity in the service of that ideal in proportion to that revelation. If there is no such accompaniment, the person is, for reasons already explained, undergoing a painful mental experience amounting to a worry, a nervous breakdown or a shock. Since the frustration or obstruction of a man's urge for an ideal is painful and unbreakable, people try to resist this condition at all costs. That is why they generally do not listen to arguments against their own ideals and try to adhere to them even at the cost of appearing to be definitely obstinate and unreasonable. If, on the other hand, the love of the ideal is increasing, it is following its natural and normal course. The love of an ideal always adds to itself more and more so long as it is not crushed by another love. For love seeks expression and, as the lover expresses his love, he allows it to achieve a further control of his faculties of thought and action and thereby of the whole of his personality. Every expression of love, be it in thought, word or deed, brings up a new portion of the energy of love in the unconscious mind to be attached to the ideal.

Factors in the Development of Love

13) The expression and, therefore, the growth of love takes place in two ways in the case of every ideal whether right or wrong. Firstly, the contemplation of the ideal's beauty which takes the form of the admiration and adoration of the ideal and the concentration of attention on as many of its attractive qualities and as much of each quality as possible. This activity proceeds from a feeling of the ideal's beauty and results in a further intensification of that feeling. Every group or nation uses devices of various kinds to enable its members to contemplate the beauty of their ideal. The sum total of these devices constitutes the educational system of the nation, in a sense large enough to include, in addition to

their schools and colleges, their temples, churches, mosques and clubs, the radio, the press, the platform and the cinema, and indeed all the social and political activities of the nation. In the case of most wrong ideals, which emphasize the worship of persons and objects representing these ideals, these devices include the statues and pictures of national heroes, national flags and all ostentatious social, political and military demonstrations and displays organized or encouraged by the state. Secondly, external action in the service of an ideal which leads to a fuller contact with the ideal, a fuller realisation of its beauty and consequently a further development of its love. External action in the service of the ideal means following the moral law of the ideal.

The Progress of Love is in Proportion to Action in Its Service

14) It is a condition of the full and continued development of an ideal's love that its demands for action may cover the entire field of the individual's activity and embrace all aspects and departments of his life, social, political, economic, legal and even intellectual and artistic. For, if an individual's ideal does not govern any aspect of his life itself, it must leave that aspect to be governed by other ideas which are inconsistent with it, and hence a portion of the love of the unconscious mind must become attached to these ideas and the love of these ideas must flourish at the expense of the ideal. Only that ideal has a chance of attaching the whole of the love of the unconscious mind to itself which makes positive demands on our actions in every sphere of our life.

The Immortality of Man

15) Since it is consciousness and not matter that is real and ultimate and since it is consciousness that has created the body and not the body that has created consciousness,

the human self does not die with the disintegration of the body at death. The nature and quality of its ideal in this life must, therefore, determine the nature and quality of its life, its happiness or sorrow, in the next life. The man who is rightly guided, progressive and happy in this life must be rightly guided, progressive and happy in the next life as well and vice versa. "O soul that art at rest, return to thy Lord well pleased, well pleasing" (lxxxix.27-28). "And whoever is blind in this world h will be blind in the Hereafter and further away from the path" (xvii. 72).

The Dangers of Loving Wrong Ideals. A Wrong View of life and Its Values.

When an individual or a nation does not heed the call of prophets and begins to love a wrong ideal, the condition is known as Kufr or denial. The characteristics of ideals enumerated above enable us to see that the love of a wrong ideal or Kufr must lead to very grave consequences for the individual and the community that adopts it. "And whoever associates aught with Allah it is as if he had fallen from on high, then the birds had snatched him away or the wind has carried him off to a distant place" (xxii.31). These consequences may be stated briefly as follows:

- 1) Since a wrong ideal has none of the qualities of Beauty in it, the individual who loves it has a wrong attitude towards life and its values. His natural urge for Beauty, Goodness and Truth cannot have a full and free expression because his wrong ideal interferes with it. The result is that his idea of moral qualities like justice, honesty, truth, equality, liberty, fraternity and goodness, become wrong. He is forced by his wrong love, unconsciously and imperceptibly, to interpret these terms narrowly and wrongly and hence

immorally and wickedly. He ignores the true demands of these qualities in practice. In spite of his best efforts and best intentions, his activities are directed towards wrong ends. His faculties of thought and action, which are controlled by his ideal, function wrongly and produce the wrong results. He hates what is really lovable and admirable and loves what is really ugly and detestable. His view of things is distorted and his judgment of men and matters is vitiated. He can neither see, nor hear, nor think, nor act rightly, and is never conscious of these disabilities of his own. "They have hearts wherewith they understand not and they have eyes where with they see not and they have ears wherewith they hear not. They are as cattle, nay they are more astray. These are the heedless ones" (vii.178). The ideal being the generator of the deed and the creator of its value, the deed is good or bad according as the ideal from which it results is good or bad. Hence the character of a man who loves a wrong ideal is never really noble or lofty. For example, if a man's ideal is a nation of a particular country, race, colour or language, his idea of truth, justice, liberty, equality, etc, cannot extend to people outside that nation and beyond that race, colour, language or country. He thinks that no truth, no justice, no liberty and no equality is worthy of effect and achievement which may serve to make other nations great at the expense of his own. The love of the Creator is the only fountainhead from which our desire for moral excellence can derive the strength to translate itself into action. If a person loves a wrong ideal, his desire for moral action in accordance with absolute and universal principles of morality is overpowered by his wrong love and is, therefore, misunderstood and misinterpreted by him. This is the reason why the lovers of wrong ideals cannot agree with each other as regard the meaning of terms like truth, justice, etc. and believe sincerely and honestly, while they are at each other's throats, that they

are serving the cause of moral values expressed by these terms.

The Love of a Wrong Ideal is neither Perfect nor Permanent

2) The love of a man who adopts a wrong ideal is neither perfect nor permanent. It cannot grow to the fullest extent because it comes into conflict with his urge for Goodness, which demands action according to absolute and universal principles of morality and thus makes it impossible for him to express the whole of his urge for Beauty. Also the missing qualities of Beauty, which he attributes to his ideal unconsciously and wrongly, impose a check on the growth of his love beyond a certain limit. He cannot love his ideal wholeheartedly. A secret unconscious hatred for it (which becomes open or conscious sooner or later) always lurks in his mind. The result is that he leads a dissatisfied life and falls an easy prey to fear, grief, worry, hysteria, shocks, phobias and other nervous disorders. "We will cast fear into the hearts of those who disbelieve because they set up with Allah that for which He has sent down no authority" (iii. 151). "And whoever turns away from My Reminder, for him is surely a straitened life" (xx.124). "And whoever turns himself away from the remembrance of the Beneficent, We appoint for him a devil, so he is his associate" (xxxiv.36) There is no doubt that the two forms of loving Beauty (viz. contemplation of the ideal's beauty and action in the service of the ideal) develop the love of a wrong ideal too for some time but soon a stage is reached in the development of its love when these methods, instead of developing the love further, serve only to reveal the defects of the ideal and to induce its hatred.

A Wrong Ideal Creates Wrong and Intolerable Conditions of Life Sooner or Later.

3) The ugly qualities of a wrong ideal overlooked by its lovers determine their activities and become manifest in the outward conditions of their life. A wrong ideal, therefore, always creates a set of wrong national and international conditions which cause misery to large sections of humanity. A wrong ideal is in fact a total failure, since it cannot realise in the external conditions of existence even those qualities of beauty which its lovers attribute to it consciously. The reason is that the successful realisation of these qualities outwardly is thwarted and made impossible by the inherent defect of the ideal which come into a clash with them.

The Real Cause of Wars and Bloodshed

4) The Right Ideal is only one but wrong ideals are many and several of them come to exist side by side with each other. Since each of them has its own moral law and wants unlimited power and expansion for itself as well as a universal recognition of its Ethics, the ideal group fight among themselves and cause bloodshed and misery to mankind on an ever larger and large scale on account of the continuous improvements in the instruments of mass destruction of humanity.

A Society Based on a Wrong Ideal is Doomed to Ultimate Extinction

5) A community based on a wrong ideal is short-lived. It may live for centuries but its final disintegration is inevitable on account of the working of the inexorable laws of human nature. "And every nation has a term, so when its term comes, they cannot remain behind the least while nor can they precede it" (vii. 34). "And the parable of an evil word, a wrong ideal, is as an evil tree pulled up from the earth's surface, it has no stability" (xiv. 26). "The parable of those who take other ideals besides Allah is as the parable of the

spider that makes for itself a house: and surely the frailest of the houses is the spider's house-- if they but knew" (xxix. 41). Hence all the self-sacrifice that its lovers make for it goes waste. They are obliged to demolish and destroy with their own hands what they build patiently through long centuries of sweat and toil. "Ay: Shall we inform you who are greatest losers in respect of deeds? Those whose effort goes astray in this world's life, and they think that they are making good manufactures." VIII.103-104. "An be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly" (xvi. 99). They love their ideal faithfully and ardently but only to be deceived and abandoned by it later on and to pay the price of their own death and extinction for loving it. The Quran frequently makes a mention of the bygone communities and asserts that they had to quit the world because they loved wrong ideals. "Say: Travel in the land, then see what was the end of those before Most of them loved ideals other than the true Ideal" (xxx.42). "See they not how many a generation We destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring abundant rain on them and We made the rivers flow beneath them? Then We destroyed them for their sins, and raised up after them another generation" (vi.6)

Real Freedom is Impossible in a State Founded on a Wrong Ideal

5) A state founded on a wrong ideal can never give real freedom to the individual. In such a state the individual is apparently free but really he is the slave of a wrong ideal, although there is no doubt that, on account of his wrong education, he is completely reconciled to his slavery. Liberty can have no meaning other than the liberty of a man to satisfy perfectly and permanently the only desire that he has,

i.e. his desire for Beauty. The external forces that interfere with this liberty include not only the law that compels him to do what is contrary to his will but also the social environment that induces him imperceptibly to will what is contrary to the requirements of Beauty and the requirements of his nature.

The Love of a Wrong Ideal Makes the Next Life Miserable

6) The actions of a man who loves a wrong ideal are not only of no use to him in this world ultimately but they also become insurmountable, distressing and tortuous obstacles to his progress in the Hereafter.

A Necessary Condition of the Survival of the Human Race

Indeed, even when we consider only our earthly life, the dangers of loving wrong ideals or Kufr are so great that, if Nature had not provided for the proper guidance of mankind in their effort to satisfy their urge for an ideal by creating prophets, there would have been no hope of the human race surviving for long on the earth. But now that prophetic guidance is available to mankind the situation is different. The more the human race will be driven to their own ruin on account of their mutual animosities (and they are being driven to it more and more every day), the more will they be constrained to search for a remedy, and the remedy will be found only in the teachings of the prophets. "Be the time _ Surely man is in loss, except those who believe and do good and exhort one another to Truth and exhort one another to patience" (xxi.107) That is why the Quran says addressing the Prophet: "And We have not sent thee but as a mercy to the nations" (xxi.107).

The Blessings of Loving the Right Ideal

When an individual or a community heeds the call of the prophets and begins to love the Right Ideal, the condition is known as Iman (faith or belief) in the terminology of Islam. Such an individual or such a community starts on the safe and smooth road leading towards a state of the highest possible perfection in all respects and ultimately becomes as perfect and faultless as we can imagine an individual or a community to be.

The Correct Attitude towards Life and Its Values

An individual who loves the Right Ideal acquires a correct attitude towards life and its values. He has the right perspective of things, and his thoughts, words and deeds are rightly directed. He loves what is really lovable and admirable and hates what is really ugly and detestable. He alone can understand and realise the true meaning of terms like Goodness, Truth, Justice, Equality, Fraternity, Liberty, Progress, etc. He can love his ideal perfectly and permanently since it is not possible for him to discover any defect in it at any time. On the other hand he has an ever-increasing satisfaction that his ideal turns out every moments to be more perfect and more beautiful than he imagined it to be. Since he has a sound and smooth satisfaction of his urge of self, he is happy and contented. He is safe from worries, obsessions, hysteria and other nervous diseases. His personality is highly evolved, highly unified, powerful, fearless and magnanimous.

The Only Possible Basis for a Perfect State is the Right Ideal

When such individuals unite to form an organized group or a state, as they must, their activities as a society are also rightly directed. Such a state is able to express completely,

constantly, and harmoniously, in its external practical life, all the qualities of Beauty, Goodness and Truth. As time goes these qualities are reflected more and more in the political, social, economic, ethical, legal, educational, informational, intellectual and military spheres, in fact all spheres, of their life. There are no economic, moral, social or political inequalities in such a state. Its members enjoy the boon of liberty and equality to the fullest extent themselves and are always ready to make them available to others. They are protected from all external forces which interfere with the liberty of the individual. They have, for example, no laws to compel them to do what is contrary to their will and no social and educational influences to induce them indirectly and imperceptibly to will what is contrary to their nature. As the members admire, adore and serve their ideal and evolve their love for it and for each other the state gradually attains to the highest possible level of its internal cohesion and solidarity as well as strength and efficiency. The result is that it becomes a society of perfectly noble and happy individuals, an ideal state free from every imaginable vice or defect and endowed with every known and unknown merit or excellence. The nature of their ideology guarantees their continued happiness and contentment. "Those who say: Our Lord is Allah, and then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Garden which you were promised. We are your friends in this world's life and in the Hereafter and you have therein what you ask for." (xli.30-31). It also guarantees that they will continue to maintain their existence and prosper in the world in spite of the designs of their enemies to the contrary. "Allah sets forth a parable of a good word as a good tree whose root is firm and whose branches are high, yielding its fruit in every season by the permission of its Lord" (xiv 24-25). "Allah establishes firmly those who believe in the firm

ideal, in this world's life and in the Hereafter" (xiv. 27). "So whoever disbelieves in wrong ideals and believes in Allah he indeed lays hold on the firmest handle which shall never break" (ii. 256).

A State Founded on the Right Ideal alone Can Survive the War of Ideologies

Such a state must spread gradually but irresistibly to the ends of the earth and take the whole of humanity into its fold. It must prove to be the final victor in the war of ideologies because. a) Its full-status membership will not be restricted to men of any particular country, race, language or colour but will be open to all human beings who are prepared to love and serve the Right Ideal, b) Its ideal will be free from all defects and therefore immune from the destiny of wrong ideals which must, on account of their internal contradiction, break up and disappear one by one leaving it to dominate the world, c) On account of the highly evolved and unified personalities of its members, the morale of its fighting soldiers will be unique and permanent, and d) Its ideal will derive an increasing support from the developing scientific and philosophical knowledge of making and turn more and more into a truly convincing, systematic and scientific ideology. Thus it will conquer not only on account of the power of its arms but also on account of the force of its ideas. Its final victory will be a great blessing for mankind because it will end finally the war of nations, unite the human race as a single family, establish a permanent peace on earth and carry man to the state of his highest possible evolution in every aspect of his life. How does the Right Ideal bring about the Perfection of the Individual and the Society? The question arises: how does it happen that the Right Ideal transforms the individual and the society and raises them

both to such a high level of perfection? It happens because the individuals who adopt the Right Ideal are impelled by their ideal to act in a way which assures the internal growth and consequently the external practical expression and objectification of their love of the Creator and His qualities of Beauty and Perfection to the fullest extent.

Faith, Love, Self-Knowledge, Self-Consciousness or Knowledge of the Creator

The moment a person obeys the call of prophets and believes and declares his belief that Right Ideal is the true ideal of his nature, he has a conscious and direct realization of the total beauty of the Creator and the total absence of Beauty in every other ideal. It is his first direct glimpse of the light of Beauty and the first conscious beginning of his love. It is also his first knowledge of the Creator_ what is he like and what is His significance to him and his first awareness or consciousness of himself_ what is it that he really wants and what is the real significance and object of his life? His belief is, therefore, synonymous with his love, with his knowledge of himself and with his knowledge of the Creator, Henceforward his love, if properly safeguarded and allowed to have its own way, embarks on a course of continuous growth and enrichment which is natural to it and which culminates in the highest possible evolution of his self. This last stage of the individual's evolution is accompanied by the greatest amount of happiness, satisfaction, self-confidence and self-control, which he can possibly desire or command. The greater and purer his love, the stronger is his belief, the higher is his belief, the higher is his self-knowledge and the knowledge of the Creator and the more perfect is his happiness, self-control or self-confidence. Love is not having its own way if it is not allowed to express itself thoroughly and

continuously and it is not properly safeguarded if its obstruction in the shape of a powerful temptation results in its unnatural diversion. We shall see below what are the requirements of a free and full expression of love, what is the exact nature of a temptation and how it works to the detriment of the lover.

Action in the Service of the Ideal_ (Ibadah)

The effort or action that is motivated by the love of the Right Ideal is internal as well as external. The internal or mental effort takes the shape of the contemplation of the qualities of the Creator with the help of their symbols or representations. It is always attended by a sense (deep only in proportion to the individual's love or self-knowledge) of admiration, adoration and enjoyment of the beauty of these qualities. The symbols or representations of the Creator's attributes which become the medium for their contemplation are (a) the manifestations of Nature in which the Creator has expressed His attributes and (b) words expressing His attributes.

Study of the Attributes of Beauty

Through the Medium of Nature_(Fikr). Nature being the creation of the Divine Being, qualities of the Divine Being are expressed in Nature. The heavens, the sun, the moon and the stars, the mountains, the landscape, the vast oceans, the twilight and the dawn, the clouds, the rivers, the streams, the winds, the changes of day and night, the rotation of seasons, the animal and vegetable life in all its variety, complexity and richness, in fact all the multitudinous phenomena of Nature at the material, biological and psychological level of creation embodying its crating, evolving, nourishing, protecting,

decorating, designing and planning activities and processes reflect the qualities of the Creator as vividly as the masterpiece of an artist reflects his mental and moral constitution. The study of these phenomena, therefore, enables a believer to contemplate, admire and adore the beauty of the Creator's attributes. "And in the earth are signs for those who believe" (li.20). "In the creation of the heavens and the earth and the alternation of the night and the day, there are surely signs for men of understanding. Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord, Thou hast not created this Universe in vain Glory be to Thee Save us from the chastisement of the Fire" (iii.189-190). The study of Nature which is known as Fikr in the terminology of Islam is not only a means to express, feed, sustain and evolve the Love of the Right Ideal but also the very first originator of that love in the case of all human beings. Since we all, every moment of our life, are surrounded by Nature, every one of us is forced to contemplate nature and to admire and enjoy its Beauty. The result is that every one of us is forced to acquire a feeling of the Creativeness, the Greatness, the Goodness, the Beauty and the Power of a Creator, however vague this feeling may be in the case of some of us. That is why, whatever our creeds or beliefs may be, we talk of Nature so often as a person who has a character and a consciousness of his own activities which, therefore, are supposed to have an end or a purpose. But unfortunately many of us do not realise the importance of this feeling of Beauty which, like every other feeling, demands a proper understanding and expression. Hence they do not care to understand and express it properly. "And how a sign in the heaven and the earth do they pass by yet they turn away from it " (xii. 105). The result is that in the case of many of us this feeling is crushed on

the conscious level of mind. But since its justification resides in our very nature and it accords with, and provides an outlet to, the most powerful urge of our being, it is never totally eliminated but is only suppressed and pushed down into the unconscious mind where it lingers on as a repression for ever. A real atheist is not possible. A person who is generally known as an atheist denies God openly in word and deed but on account of his unavoidable contact with Nature, resulting in a deep, unconscious impression of its Beauty, he believes in Him in the heart of hearts. That is why he resorts to prayers when he is surrounded by difficulties which appear to him to be insurmountable. "And when a wave like awnings covers them, they call upon Allah being sincere to Him in obedience. But when He brings them safe to land, some of them follow the middle course. And none denies Our signs but every perfidious, ungrateful one" (xxxii. 32). "So when they ride in the ships they call upon Allah, being sincerely obedience to Him, but when He brings them safe to land, lo they associate others with Him" (xxix. 65). When a prophet comes into the world, he says nothing that is new to mankind but only revives or reawakens that buried or suppressed feeling of Beauty in their hearts with which they are already familiar, initiates them into its real meaning and importance and teaches them the right way of expressing it. He thus begins by inviting men to ponder over the manifestations of Nature which thrust themselves on their attention all around. Do they not abound with a clear evidence of the expression and operation of a Creator's qualities of Love, Beauty, Wisdom and Power, and do they not force him to bow before Him in love, admiration and reverence? A Creator with such qualities alone can be the True Ideal of mankind. "And if thou ask them: Who created the heavens and the earth and who made the Sun and the Moon subservient? they would say: Allah. Whence are they then turned away?" (xxix. 61). "And if

thou ask them: Who is it that sends down water from the clouds, then given life to the earth with it after its death? they will say: Allah, Say: Praise be to Allah Nav, most of them understand not" (xxix.63). "Say: Who gives you sustenance from the heaven and the earth, or who has created hearing and sight and who brings forth the living from the dead, and brings forth the dead from the living and who rules the world? They will say: Allah. Say then: Will you not then guard against error?" "Such then is Allah, your true Lord. And what is there after the truth but error. How then are you turned away" (x.31-32). The Quran draws attention of the human race again and again to the various manifestations of Nature and explains how they speak eloquently of the Creator's attributes of Beauty and Perfection. "In the creation of the heavens and the earth, and the alternation of the night and the day, and the ship that runs in the sea with that which profits men, and the water that Allah sends down from the sky, then give life therewith to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between heaven and earth, there are surely sings for a people who understand (ii.164). "And of His signs is this that He created you from dust, then lo, you are human beings spread all over the earth." "And of His sings is this that He created mates for you from yourself that you might find quiet of mind in them, and He created between you love and tenderness. Surely there are sings in this for a people who reflect" (xxx.20-21). "Allah is He Who sends forth the winds, so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it, so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo they rejoice_ though they were before this, before it was sent down upon them, in sure despair. Look then at the signs of Allah's mercy, how He gives life to the

earth after its death, Surely He is the Quickener of the dead; and He is Possessor of power over all things" (xxx.48-50). "And of His signs is the creation of the heavens and the earth and the diversity of your languages and colours. Surely there are signs in this for the learned". "And of His signs is your sleep by night and day and your seeking of His bounty. Surely there are signs in this for a people who would hear." "And of His signs is this that He shows you the lighting for fear and for hope, and sends down water from the cloud, then gives life therewith to the earth after its death, Surely there are signs in this for a people who understand." "And of His signs is this that the heaven and the earth subsist by His commands. Then when He calls you_ form the earth_ lo you come forth (xxx.22-25). "See they not the camel how it is created? And the heaven how it is raised high? And the mountains how they are fixed? And the earth how it is spread out?" (lxxxviii.17-20). The Study of Nature as a Means of Developing One's Realisation of the Creator's Beauty includes all Genuine Quest for Knowledge. Fikr or the study of natural phenomena is at the root of all sciences. When it is indulged in systematically, it takes the shape of scientific research which, if pursued regularly, enables us to understand the laws of Nature operating at all levels of creation and to utilise them in our service more and more thoroughly.

Through the Medium of Words_ (Zikr).The other variety of symbols used by the lover for contemplating the Beauty of Divine qualities are words expressing these qualities. A list of such words (known as al-Asma-ul-Husnah or beautiful attributes) denoting prominent qualities of Beauty has already been given above. Urged by his love, the believer concentrates his attention on the meaning of some of these words which attract him most of all for the time being, with a view to admiring and adoring and ultimately becoming as

intimates as possible with the beauty that they represent. In this inner effort which aims both at discovering and enjoying Beauty more and more, he pronounces them again and again keeping their full import in the focus of attention to the best of his ability. This process is known as Zikr. A believer is urged by his love to avail himself of every opportunity that he can get, of associating himself with the Beauty that he loves. Therefore, whenever possible, he employs both the varieties of symbols_ the phenomena of Nature as well as the worlds expressing the qualities of the Creator_ for his study and contemplation of Beauty. "Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth" (iii.190). The contemplation of Beauty, whatever the symbols that become its instrument, results from love, yet it is a process which itself adds to the intensity of love. It is the result as well as the cause of love in the process of its emergence and growth. The greater a person's love of the Creator, the more sustained and concentrated is his contemplation of the Creator's attributes and the deeper is his admiration and adoration of His Beauty. Conversely, the more concentrated and sustained is a person's contemplation of the qualities of the Creator, the deeper is his admiration and adoration of their Beauty and the greater is the progress of his love. Thus the love of Beauty and the contemplation of Beauty on the part of a believer help each other to evolve his self-consciousness.

Praying is a Mental Activity, not a Vocal Exercise

Zikr is a mental activity and not a vocal exercise. The essence of Zikr is the inner effort of contemplation resulting from a realisation of Beauty. It is always accompanied by the emotions of admiration and adoration, humility and

submission, fear and hope, joy and exaltation alternating with each other in the mind of the lover according to his idea of the state of his relation with the Beloved from time to time. Vocal repetition of words is meant to help the lover in this effort since it enables him to concentrate his attention on the Beauty which these words express. If it is not accompanied by inner effort it cannot help the growth of love. If Zikr is attended by the emotions mentioned above it is a proof that the inner effort exists and that the lover's self-knowledge is progressing. The Quran stresses this point when it says: "They called upon Us hoping and fearing, and they were humble before Us" (xxi, 90). "Successful indeed are the believers who are humble in their prayers" (xxiii.1-2). "Call on your Lord humbly and in secret" (vii.55). "And call on Him fearing and hopping. Surely the mercy of Allah is nigh to the doers of good" (vii. 56). A sincere lover is always midway between fear (Khauf) and hope (Rija) _fear lest he should lose the love and incur the displeasure of his Beloved and hope that his devotion is going to win him a still greater approval of the Beloved. That is why the Prophet (may peace be upon him) said:

Faith subsists between fear and hope

The Greatest Reward of the Worshipper is the Full Growth of His Love and Consequently of His Personality. When love has attained to a high degree of sincerity and purity, the lover fears the Beloved's displeasure for its own sake and not because it is likely to entail some punishment to him other than itself. To him there is no punishment greater than His displeasure. Similarly, he desires the approval of the Beloved for its own sake and not because it is likely to bring him a reward other than itself. To him there is no reward greater than His approval. The approval of the Creator,

according to the Quran, will be the greatest of the boons that will be conferred upon a believer on entering Paradise. "And the greatest of all boons is Allah's goodly pleasure. That is the grand achievement " (ix. 72). It will be a joy the extent or the intensity of which it is not possible to assess in this world. "So no one knows what refreshment of the eyes is hidden for them as a reward for what they did" (xxxii.17). The happy news of this expected favour will be broken to him at the gates of the Paradise. "O soul that are well satisfied, return to thy Lord with Whom you are pleased and Who is pleased with you. So enter among My servants and enter My garden" (lxxxix. 27-30). The feelings of humility and submission, self-effacement and self-negation attending the act of worship or the contemplation of Beauty are due to the self's desire to approach as near to the Creator as possible. These feelings do not conflict with the lover's feelings of self-regard and self-affirmation; on the other hand, they intensify these feelings since the lover's contact with Reality engenders in him a unique sense of power and superiority. The more he considers himself insignificant before the Beauty and the Power of the Beloved, the greater is his realisation of His Beauty and Power, and the more is he able to compensate for his own insignificance by this realisation which is thus really a process by which he absorbs more and more of the Beauty and Power of the Beloved.

Regular Congregational Prayers (Salat)

A regular and systematic form of Zikr performed by the believers five times a day in congregation and with an appropriate discipline under the leadership of a man who is the best of those who are present is known as Salat, Salat embodies the minimum amount of Zikr which is necessary for the expression and evolution of a believer's love. It lays the

foundations of his habits of Zikr and supplies at regular hours the nourishment that his love needs to maintain these habits for its own future growth. It is meant to serve, among other things, as the nucleus as well as the model of his entire practical life (in which Zikr also has a place) as a member of a society of believers. It does not, of course, provide him with all the Zikr that he needs for evolving his love quickly and continuously to the highest possible stage which is the real objective of the human self. The believer is, therefore, enjoined, in the interest of the growth of his love, to resort to Zikr as frequently as possible after his regular prayers. "But when the prayer is ended, disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful" (lxii. 10). "And when you have performed your devotions remember Allah as you remember your father, rather a better remembering "(ii. 200). "Those who remember Allah standing and sitting and lying on their sides" (ii.190). The feeling of Beauty or love is attended by a special kind of pleasure, a joy or a satisfaction which goes on increasing as love evolves by means of contemplation. This strengthens the believer's faith and provides him with personal experience and an intimate knowledge of the correctness of his ideal, gives him hope and confidence and stabilizes and stimulates his efforts on the path he has chosen for its realisation. "Those who believe and whose hearts find rest in the remembrance of Allah. Now surely in Allah's remembrance do hearts find rest" (xiii.28). The extraordinary satisfaction which a man derives from Zikr is itself a proof that Zikr satisfies an important natural desire of the human self. We know that Nature has so ordained that the satisfaction of every natural human desire, whether it belongs to the biological or the psychological level, is accompanied by a joy which itself serves as guide for the satisfaction of that desire.

Moral Behaviour--the Expression of Beauty in External Action

The External action impelled by the Right Ideal consists in the expression of the qualities of Beauty in one's treatment of one's own self and of others. It is commonly known as Moral Action. The Right Ideal, like every other ideal, has a moral law of its own which determines strictly the nature and the quality of every action of the individual. Since this law is derived from the qualities of Beauty, the action of an individual who follows it accords with expresses and incarnates these qualities. The man who loves an ideal is urged to express and thereby to satisfy his love in all possible ways. The man who loves the Right Ideal, therefore, expresses it not only by contemplating Beauty but also by acting Beauty, that is by displaying it in all his daily actions. "Say: My prayer and my sacrifice and my life and my death are surely for Allah, the Lord of the worlds.No associate has He. And his am I commanded, and I am the first of those who submit" (vi. 163-164).

The Love of Beauty and Moral Action are Inseparable

If he does not do so, it means he has not yet acquired any love or any realisation of the Beauty of the Creator and His qualities. For it is impossible that a person should feel attracted to the qualities of Beauty like justice, Truth, Goodness and Love, etc., but should resort to injustice instead of justice, cruelty and enmity instead of love, and falsehood instead of truth when it comes to expressing his loves and hates or likes and dislikes in actual deeds. If he is a sincere lover, he does his utmost to act in accordance with these qualities in spite of internal and external obstructions. When he does so he gets a clearer and fuller realisation of

their beauty and evolves his love to a higher level and rises to a higher stage of self-knowledge. For love gains in power and intensity by expression and becomes weak by neglect. A man who acts rightly once finds it easier to act rightly again. If a man who has the habit of being cruel makes one successful effort to be kind, the next such effort becomes easier for him and the next still easier, on account of the growth of his love. A wrong action has the contrary effect. A man who deviates from the right path and acts wrongly once on account of his insufficient realisation of Beauty finds it still more difficult to come forward to the right path. His realisation of Beauty undergoes further deterioration. Thus the evolution of our self-knowledge or love depends upon the moral quality of our action. A man who has realisation of Beauty and expresses it by means of contemplation in the form of Zikr and Fikr, but does not express it in all his daily actions, can never rise to higher and higher levels of self-knowledge. On the contrary, his love is bound to degenerate because he more than unmakes by his deeds what he makes by his meditations. He is like a person who walks for two hours in the morning in the direction of his goal but walks the whole day in just the opposite direction. Such a person can never reach his destination but must continue to recede ever farther and farther from it.

How Moral Action becomes Gradually Easier and Easier

Perfect, faultless and absolute obedience to the moral law of the Right Ideal is not possible in the beginning of love when love is necessarily weak. It is possible only at the highest stage of the evolution of self. Before this stage is reached the lover falls a victim to slips and errors frequently in spite of his efforts. But when, owing to his regular habits of prayers and continuous contemplation of Beauty for some

time by means of Zikr and Fikr, he is able to add to his love a little, his added love gives him a greater control over himself and makes it easier for him to act morally. Thus his action becomes nobler and purer, safer from slips and errors and more in accordance with the qualities of Beauty. Such action, therefore, evolves and strengthens his realisation of Beauty all the more and raises him to a still higher level of self-knowledge. When, equipped with this realisation of Beauty, he returns to his habits of Zikr and Fikr, he finds that he can indulge in them with a much greater concentration of mind and can derive from them much more pleasure than what was possible for him before. Such contemplation of Beauty, therefore, evolves his love and consequently facilitates his moral action all the more. In this way moral action and contemplation go hand in hand assisting each other to raise him to higher and higher levels of self-consciousness till he attains to the highest possible stage of the evolution of his love. This will indicate that, if love is allowed to have its own way and if its demands of action and endeavour are satisfied continuously after it has once emerged, it goes on adding to itself until it has achieved the maximum of its intensity and power. "And Allah increases in guidance those who go aright" (xix. 76). "And those who strive hard for Us, We shall certainly guide them in Our ways" (xxix. 69). "Surely they were youths who believed in their Lord and We increased them in guidance" (xviii.13).

The Nature of a Sin

Its Causes. A slip or an error on the part of a believer occurs when for a while his urge for Beauty finds expression in a wrong idea not consistent with the Right ideal. This happens when a wrong idea attracts him away from his ideal and diverts his love into a wrong channel. The result is a

wrong action calculated to serve and strengthen the love of this wrong idea at the expense of that of the Right ideal. That is why a man who commits one sin is prone to commit another.

The Nature of a Wrong Idea.

A wrong idea consists of a belief that a particular action, although not consistent with the Right Ideal, will yield a particular relief or pleasure. The believer knows that this action is contrary to the requirements of Beauty and that his love demands that he must hate the idea along with the pleasure attending it. yet, if his love is not strong enough, if it has not sufficiently developed, he begins to prefer the idea and the pleasure associated with it to the demands of his love and thus for the time being the whole of his love which is really meant for his ideal is diverted entirely towards this idea. In other words, for the moment he ceases to be a believer or a lover of the True Ideal. The result is a wrong action. (b) Its Effects on the Self. When the wrong action caused by a wrong idea has run its course and its pleasure has ended, the believer is free to love his ideal again. But now he finds that his love for the ideal has decreased and the love of the ideal that had led him astray and of other connected ideas has increased in the same proportion. A wrong action strengthens the love of the wrong idea that is the cause of it and weakens the love of the Right ideal to the same extent on account of the operation of an inexorable law of our nature. Similarly, a right action strengthens the love of the Right ideal and weakens the love of wrong ideas. Every action however insignificant it may appear to be, is, therefore, important and works either to the disadvantage or advantage of the individual.

The Way to Avoid a Sin

A wrong idea grips first of all the imagination of the individual and later on takes control of his faculties of action. From the moment it enters the mind it begins to steal more and more of the love of self-meant for the Right Ideal till it becomes strong enough to create the relevant action. This means that a wrong action can be stopped easily when it is at the earlier part of its thought-stage. Evil doing is the result of a prolonged evil thinking. Before every wicked deed there is a wicked thought which has been loved and liked for a considerable time owing to an error. If the thought is not resisted and expelled from the mind immediately and totally, the deed is bound to follow. Hence a true believer is alerted as soon as his imagination begins to go astray. Fearing lest he should stoop to an action that is contrary to the urge of his nature and lose the love of his Creator he makes an immediate effort to expel the evil idea from his mind and succeeds in his effort. "Those who guard against evil when a thought from the devil visits them, they become mindful, and they begin to see" (vii. 201). As a reward for desisting from an evil desire in this way he evolves his love and consequently enjoys a blissful life here as well as in the Hereafter. As long as a man has the slightest attachment for a wrong idea in a remote corner of his heart, whether he acts according to that idea or not, he is not a true believer or a true lover at all. As a tradition of the Prophet puts it "not a grain of faith remains with him". Sin is the movement of the self in a direction opposite to that in which the self wants to move by its nature, opposite to that of its progress or evolution. It alters the condition of the self and becomes its permanent disability which retard its progress as long as it is not got rid of.

The Way to get rid of the Evil Effects of a Sin.

The Process of Self-Purification. The way to get rid of the evil effects of a sin is to go back to the mental state or the emotional attitude that preceded and caused the wrong action, to study it, to analyze it and thereby to realise that what he loved and liked was really ugly and detestable and further to make sure that this present realisation of the repetition of that emotional attitude and the resulting action in future. For this purpose he has to return to the contemplation of Beauty and to indulge in it long enough and with a sufficient concentration of mind to recover his realisation of Beauty that was lost at the time he made his wrong moral judgment which preceded the wrong action. As soon as he regains this realisation of Beauty, his love is free to advance on the path of evolution again. This process though which the self of the believer has to pass in order to purify itself of its sin is known as taubah or returning. Returning or taubah as a mental effort has four constituents:

(1) The admission of the error, i.e. the realisation that what he loved was really ugly. This is accompanied by an acute sense of loss and an irresistible feeling of repentance. "And others have acknowledged their faults, _they mixed a good deed with another that was evil" (ix, 102).

(2) A sincere and confident resolve not to repeat the error either in his thought or action. "O you who believe, turn to Allah with sincere repentance" (lxvi.8).

(3) The effort to regain by contemplation the contact with Reality or the love of Beauty and the consequent moral attitude that was lost. "Then whoever believes and acts aright, they shall have no fear, nor shall they grieve " (vi.48).

(4) The revival of a full belief in the Creator's qualities of Beauty implying the realisation that the real sustainer and evolver of his self is not he himself but his Creator and the evolutionary movement of his self, if he regains it, will be the result of His approval and pleasure which means, first of all, His forgiveness. "And whoever does evil or wrongs his soul, then asks forgiveness of Allah, will find Allah Forgiving, Merciful" (iv. 110). All these psychological requirements are completely satisfied when he says from the core of his heart and repeats till he experiences their full significance, the words: "Our Lord, we have wronged ourselves; and if Thou forgive us not, and have mercy on us, we shall certainly be of the losers" (vii. 23). or the words: "There is no Lord but Thou, all Beauty belongs to Thee Surely I am of those who have wronged (themselves)" (xxi. 87). Complete purification of the self is not possible unless it breaks away completely from all desires which are foreign to its nature and feels the full force of the desire for Beauty which is the real urge of its being. "And break away (from everything) and submit to Him" (lxxiii.8). Nothing short of a sincere repentance and a sense of utter loss, capable of bringing tears profusely to the eyes accompanied by a persistent effort to re-establish the lost contact with Reality and to re-acquire the abandoned belief by means of contemplation, can enable the self to shed the desires which are not its own, The best time for such an ablution of tears is the last part of night when conditions of quiet and seclusion are particularly favorable for concentration and inner effort. "O thou covering thyself up rise to pray by night except a little , half of it, or lesson it a little, or add to it, and recite the Quran in a leisurely manner" (lxxiii. 1-4).

Midnight Prayers

That is why the Prophet said: "The midnight prayers of a man are the best of all his prayers".

The Magnitude of a Sin

Errors are great or small according as they affect the self's love more or less adversely. A persistent error even if it is insignificant is highly injurious to the self's evolution.

The Stage when a Sin becomes Impossible

As love evolves, errors become less and less in number and magnitude till at last they disappear entirely. At this stage the Right Love dominates the consciousness of the believer completely. His struggle against wrong ideas ceases entirely and he finds that, while it is very easy for him to act morally, it is very difficult for him to act otherwise. Thus the diversion of a believer's love to wrong ideas is always due to an inadequate knowledge or love of Beauty.

The Sources of Wrong Ideas

The wrong ideas conflicting with the Right Ideal have their source either in the power of habits or in the power of instincts.

(a) Habits. As long as a person loves wrong ideal his entire practical life is dominated by it. Consequently he develops a set of habits of thought and action which, in due course of time, become firmly established and continue to serve that ideal and support and maintain its love by a force of their own. These habits cling to him in spite of him and continue to influence his thought and action even after he has acquired a realisation of the Beauty of the right ideal and pledged himself to love and serve it. They can be eradicated not by counteracting them directly but by fostering new habits consistent with the Right Ideal. As these new right habits

develop they take the place of the old wrong habits which die out gradually by disuse. This explains why Islam lays stress on regularity and punctuality in prayers and devotions. "Prayer indeed has been enjoined on the believer at fixed times" (iv.103). The Prophet Muhammad (peace be upon him) said: "The best of the moral deeds are those which are performed regularly." When the believer has developed a set of right habits which dot and intersperse the whole of his practical life, he finds that their automatic action not only leads to a forced reservation of a portion of his time for devotion to the Right ideal but also serves as a continuous reminder to him to stick to the moral code of his ideal all the time. As wrong habits support and maintain a wrong love, so right habits support and maintain the right love. That action, when repeated, become automatic, is a favour of Nature on account of which a person's conscious choice and deliberately controlled attention become increasingly available for moral judgments and moral actions which he needs for the proper direction of that part of his life which is not yet controlled by his habits. Until a person's consciousness is cleared entirely of wrong habits and dominated completely by right habits, his love cannot be said to have developed up to the highest extent.

(b) Instincts. Wrong ideas which have their source in the instincts (like feeding, sex, pugnacity, self-assertion, etc.) are extraordinarily powerful because the instincts, which have for their object the preservation of the live of the individual and the race, have a biological compulsion and their satisfaction is attended by a particular kind of pleasure. In the absence of the love of the Right Ideal we often become so enamored of the pleasure derived from the satisfaction of our instinctive desires that we ascribe all the beauty and excellence that we seek to this pleasure. The result is that these desires become our sole ideal and the whole of our love meant for the Right

Ideal begins to flow towards them. In such a case we give them an exaggerated importance and satisfy them not for the sake of, and up to the limits prescribed by, their object and nature, i.e. for the maintenance of life and race but for the sake of the pleasure that they give us. In such a case we are living not even on the animal plane of life but very much below that plane, because an animal never seeks to satisfy his instinctive desires beyond the limit prescribed by their biological necessity. That is why such people are mentioned by the Quran as follows: "They are cattle; nay they are more astray" (vii.179). Their ideal consists of their own lower desires. "Hast thou seen him who takes his low desire for his god" (xxv. 43).

A Task of Major Importance for a Believer_Struggle with Himself

A task of major important which confronts a believer in the earlier stages of the development of his self-consciousness is to fight against the compulsion and the temptation of these desires with a view to keeping them within their own limits and not to permit them to encroach upon the love of the Right ideal so that the latter has an unobstructed course of evolution. He has not only to keep the instinctive desires within their own bounds but also to acquire the power to curb and crush them up to any extent (even up to the extent of sacrificing his life) for the sake of his love, whenever necessary. This latter exigency arises for a believer when he is faced with a difficulty and feels the temptation to overcome it by resorting to activities which are contrary to the requirements of his ideal or when he has to participate willingly in a righteous war in which he is required to go without food and drink and to suffer several other hardships and even to sacrifice his life.

The Importance of Fasting (Saum)

The task of fighting against the compulsion and temptation of the instinctive desires is difficult but the believer's untiring efforts make it easy for him. He slips very often but recovers each time and rises to march forward towards his goal with added vigor. Islam provides him with an opportunity to train himself for this inner struggle by enjoining upon him to fast continuously for one month_ during the particular month of Ramazan_ every year. He is required to fast every day during this month so that he may learn to check and control his instinctive desires and even to crush them totally for the sake of his love. The more he opposes these desires for the sake of his ideal by fasting, the greater is his realisation of the Beauty of his ideal. The reason is that he can oppose these desires only with the help of the power of his love which, therefore, increases in force and intensity in proportion to the success of his effort to oppose them. The training that he acquires in this way stands him in good stead when a conflict between himself, i.e. his love, and the compulsion of his instincts is afoot. It enables him to defeat the instinctive desires and to win a victory for his love which makes its next victory easier and the next still easier till his love, feeding itself constantly on Beauty through his contemplation and moral action, becomes strong enough to make all slips and errors impossible for him. At this stage it is easier for him to obey his ideal even at the risk of his life than to obey his instincts. At this stage his quest for Beauty is safe from the interference of his lower desires and he enjoys a peace of mind which is the good fortune of only those who enter Paradise. "So no one knows what refreshment of the eyes is hidden for them as a reward for what they did" (xxxii. 17). "And as for him who fears to stand before his Lord and

restrains himself from low desires, the Garden is surely the abode" (lxxix. 40). Professor James defined moral action as action in the line of the "greatest" resistance. But there is a stage in the evolution of self when moral action becomes action in the line of the "least" resistance. It is only at the time of action that love is tested and it is by passing the tests of action that it becomes real and actual and can rise to higher and higher levels of strength and purity. The effort to act morally, resisting one's instinctive inclinations and desires, is really an effort to acquire a still greater realisation of the beauty of the Right Ideal.

A Believer Turns a Misfortune into a Blessing

Patience in the face of difficulties also affords the believer a precious training to control his instinctive desires for the sake of his ideal. "And seek assistance through patience and prayer, and this is hard except for the humble ones" (ii.450). Such a patience coupled with devotions and prayers to the Creator enables the individual not only to pass safely a critical period in the evolution of his self when he is most likely to slip but also to raise himself to a far higher stage of self-consciousness. The Quran states this fact in the following words: "And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient, who, when a misfortune befalls them, say: "Surely we are Allah's and to Him we shall return" (ii. 155-156).

The Way to Maintain Mental Health

If wrong ideas are not combated successfully it is a grave danger not only to the evolution of an individual's love but also to his mental health. The root cause of a nervous

disease (worry, hysteria, obsession, phobia, or madness) is the conflict of some ideas or ideals with the patient's ideal. When a believer feels attracted to a wrong idea and acts in accordance with the requirements of this idea rather than with those of his ideal, there is a slip or an error. As already stated, the full realisation of the error comes to the individual only when the desire has spent its force and when the process of its satisfaction has run its course to the end. When this happens, the love of the Right Ideal return to him although it is now wounded and violated. This situation is attended by a very distressing mental condition which is known as a conflict or a dissociation of the mind. Taubah or returning is the only cure for a mental conflict and its effects. If, however, a person has already succeeded in raising himself to the highest possible stage of his self-consciousness, he cannot suffer from a mental conflict.

The Evolution of Love or Self – Knowledge has no End

Men's capacity for love varies. When other things are equal it is always in proportion to their intelligence. Highly intelligent people have a strong urge for Beauty and are capable of loving very deeply and passionately. A believer should develop his love as much as his own natural capacity for love can allow it develop. So long as he is not able to act perfectly in accordance with the requirements of the Right Ideal, he must be sure that there is some wrong ideal lurking in his mind and mis-appropriating a portion of his natural capacity for love, meant really for the Right Ideal, and there is yet need for him to act and struggle for the purification of his love. But even when his love has reached the highest possible stage of its development in this life, it cannot be said that he has acquired a full realisation of the Beauty of the Creator. The Beauty of the Creator that we are

forced by our nature to seek and love has no limit and it is not possible for anybody to attain to its complete realisation. The Prophet Muhammad (peace be upon him) said: We have not known you as we should know you.

The Evolution of Self Continues after the Death of the Physical Body

That is why a believer's love continues to advance even after his death. Since it is the self that has created the body and not the body that has created the self, the self does not die with the death of the body. As such it carries into the next life the fundamental characteristic of its being which is the sole urge of its nature, i.e. its urge for Beauty. This urge impels it even there to seek Beauty and to enrich itself more and more with its light. The believers will pray in their next life for the perfection of the light of their self-consciousness and for the removal of those obstacles in the way of their evolution which were created by the slips and errors of their earthly life and the effects of which they were unable to shake off before death. "(Our Lord) make perfect for us our light, and grant us forgiveness; surely Thou art possessor of power over all things" (lxvi.8). But a believer who has had the chance to evolve his love to the highest possible stage in this life and to maintain it at that stage till his death has no obstacles in the way of his love, in the next life. Since he was able to conquer all his obstacles and have a smooth way for his love in this life, he has nothing to combat and no battles to win or lose in the Hereafter. The standard of love or the stage of self-consciousness that he was able to achieve in his earthly life enables him to advance towards Beauty automatically and continuously. Guided by the light of his self-consciousness which illumines the path in front of him, he acquires a new glimpse of Beauty every moment without

effort or struggle. "Their light gleaming before them" (lvii. 12). "They have their reward and their light" (lvii. 19). "Their light will gleam before them" (lxvi.8). "Our Lord make perfect for us our light and grant us forgiveness" (lxvi.8). This means that neither fear nor grief torments him any longer. A person fears when he thinks that he may not get what he wants and he is afflicted with grief when he thinks that he has actually failed to get what he wanted. The human self, we know, has only one desire and that is the desire for Beauty. Therefore, with this desire having a smooth and continuous satisfaction, an individual who has a highly evolved self-consciousness can face neither of these two situations in the next life. "That they have no fear, nor shall they grieve" (iii.170). It is this fact upon which depends the bliss of Paradise in all its varieties and aspects.

The Next Life of a Sinner

As long as the human self has not reached the goal ordained for it by the urge of its nature, that is the Divine Self, it must continue to press forward in the direction of that goal, no matter how often it slips and how great the obstacles it has to encounter. If the self is not able to atone for the errors of its earthly life (which constitute its unfortunate movements in a direction opposite to that of its destination) by means of Taubah before death, it has to atone for them in the next life. The reason is that unless it has shed the disabilities which cling to it on account of these errors, i.e. unless it has returned to the point from where it slipped, it cannot go forward on the path of its evolution. It is thus forced by its nature to re-live its wrong actions of the earthly life and to carry on a dreadful struggle against the obstacles created by them in order to conquer them finally and completely and to resume the path of its own progress. The struggle is painful

and difficult in proportion to the gravity of the errors and to the harm they have done to the self's progress in love. It is this fact on which depend the tortures of Hell in all their forms and varieties.

The Pleasures of Heaven and the Tortures of Hell are not Mere Metaphors

Every individual will make his Hell and heaven of the next world by his mental states (corresponding to and crystallised by his actions of this life) which remain preserved in his unconscious mind in this life and which he carries with himself into the next world. As he will re-live these mental states in order to avail of them or to get rid of them according as they are helpful or harmful to his progress, he will represent them by persons and objects which, in view of his experience of this life, will be best fitted to represent them and these persons and objects will be as real and tangible as any that we see in this physical world. If his actions are in agreement with the urge of the Universe and the urge of his own nature, that is, if his actions are right, he will represent them by persons and objects which are pleasant and agreeable to him in the same proportion, e.g. gardens, sweet and refreshing drinks, loving and beautiful companions, delicious fruits, shades and verdure, etc. The ever-increasing joy and gratitude induced by the ever-increasing pleasantness and beauty of his surroundings will be in proportion to his ever-increasing realisation of the Beauty of the Creator. Thus both his love and his Paradise will be progressing simultaneously towards an ever greater and greater perfection. If on the other hand his actions are opposed to the urge of the Universe and the urge of his own nature, in other words, if his actions are wrong, he will represent them by persons and objects which are unpleasant

and disagreeable to him in the same proportion, e.g. fire, hot and filthy drinking water, obnoxious food, cruel and ugly companions, snakes, scorpions, thorny trees, etc. from which he will repel with the whole of his being. He will try to get rid of them but will be unable to do so and will instead enter into a prolonged and hopeless struggle with them. Thus neither Heaven nor Hell is a mere mental state of the individual who enters it. It is an internal mental state that takes the shape of an external objects place where he lives a happy or miserable life as dispensed by his actions. A Believer's Progress in Hell is Facilitated by his Good Deeds of the Earthly life However, the standard of love that a human self is able to achieve and the actions that it is able to perform in the service of the Right Ideal during its earthly life come to its help in this struggle and enable it to overcome its obstacles and start on the road of its endless evolution again. These actions serve it as a light which enable it to see its way in the darkness of its misdeeds. "Surely good deeds take away evil deeds" (xi. 114).

The Misfortune of a Person who Loves a Wrong Ideal

But the self that ignores the teachings of the prophets and is thus forced to satisfy its urge of love by means of wrong ideals finds itself face to face with a huge catastrophe. If it has the misfortune to be loving and serving a wrong ideal at the time of death it has an extremely remote chance of coming back to the road of evolution again. "Those who reject Our messages and turn away from them haughtily, the doors of heaven will not be opened for them, nor will they enter the Garden until the camel pass through the eye of the needle. And thus do We reward the guilty" (vii. 40). "And whosoever associates aught with Allah, it is as if he had fallen from on high" (xxii. 31). "Surely Allah forgives not that a

partner should be set up with Him, and forgives all besides that to whom He pleases" (iv. 48). Its frightful struggle with its obstacles has no redeeming aspect and no end within sight. It is utterly unable to see its way towards its destination and remains groping for it indefinitely, surrounded by the utter darkness of its misdeeds. This is because it was groping in the darkness of utter ignorance and wickedness in this life too. "And whoever is blind in this (world) he will be blind in the Hereafter, and further away from the path" (xvii. 72). All its actions, even those which it considered to be good and virtuous, philanthropic and humanistic, inspired by kindness and generosity to other's do not avail it in the least in this struggle. On the other hand they become further impediments to it in the way of its progress, since they had all emerged in the service of a wrong ideal, had strengthened the forces opposed to the Right Ideal and to the cause of evolution and had, therefore, led him in this life farther away from his own true destination. "So their deeds are vain. Nor shall We set up a balance for them on the Day of Resurrection" (xviii. 105). "And those who disbelieve, their deeds are as a mirage in a desert, which the thirsty man deems to be water" (xxiv. 39). "The parable of those who disbelieve in their Lord: Their deeds are as ashes on which the wind blows hard on a stormy day. They have no power over aught they have earned" (xiv. 18). "Say: Shall We inform you who are the greatest losers in respect of deeds"? "Those whose effort goes astray in this world's life and they think that they are making good manufactures" (xviii. 103-104).

Heaven and Hell Begin in this Life

This explanation of the fundamental cause of the joys of Paradise and the tortures of Hell implies that the Paradise of the believer and the Hell of the non-believer or the sinner

begin in this world. As the believer acquires a foretaste of the joys of Paradise in this life, so a non-believer feels a shadow of the tortures of Hell in this world. But as the celestial joys of a believer never become perfect in this world on account of his constant fear of doing something which may be contrary to the urge of his nature and on account of his constant struggle with the force of evil in himself and in others, so the excruciating fears and anxieties of a non-believer never appear in their real form in this life on account of his easy morals in which he constantly seeks an escape from them. That is why the Prophet Muhammad (peace be upon him) said: This world is a prison for the true believer and a Heaven for the non-believer. The Evidence of the Psychoanalysts to show that Every human Action is Recorded Faithfully and Permanently in the Unconscious Mind In modern times the investigations of the psychoanalysts have established beyond all doubt that every action of an individual leaves a mark on the self and the mental state or attitude corresponding to it remains preserved in his unconscious mind faithfully and permanently without being altered with the passage of time in the least. In fact, they tell us that the unconscious mind of man lives and acts independently of the laws of space and time and there is nothing in it which can be compared to negation, because contradictory mental states exist side by side in it safely and securely "without neutralising each other or drawing apart. This view is verified by the fact that some of the most insignificant, long forgotten events of our life, even those about which we did not bother in the least in our waking life, are recalled by us automatically in our dreams and form the woof and warp of dreams symbolism. It is also supported by the fact that the hypnotist can revive the memory of any event in the life of his subject while he or she is in a state of hypnotic trance by means of suitable questions. Writes Freud: "In the id (unconscious) there is nothing

corresponding to the idea of time, no recognition of the passage of time (a thing which awaits adequate attention in philosophic thought) no alteration of mental processes by the passage of time". "It is constantly being borne in upon me that we have made far too little use of our theory of the indubitable fact that the repressed remains unaltered by the passage of time. This seems to offer us the possibility of an approach to some really profound truths. But I myself have made no further progress here". The unconscious mind of a human individual is, therefore, a trustworthy record of all his actions which he carries with himself all the time and which is being written with perfect accuracy every moment of his life whether he may like it or not. The Quran alludes to this constantly evolving record of the human actions in the following works: "And surely there are keepers over you, honourable recorders; they know what you do "(Ixxxii. 10-12).

Some Really Profound Truths Guessed by Freud

The unconscious human mind is the human self in its entirety since what we understand as the conscious mind is only a part of the unconscious mind. The fact that the unconscious human mind functions independently of the laws of space and time and that the record of human actions maintained by it remains unaltered by the passage of time, although the atoms that constitute the brain and the entire physical form of the human being are constantly changing, could not be without a significance in Nature, as Freud has rightly guessed. The Quran explains the significance of this fact by telling us that

(a) The human self can live independently of the physical body which alone is subject to the laws of space and time. It is immortal.

(b) The actions of the self have a bearing on the nature and the joys and sorrows of its life hereafter. (c) The self will re-live them with their good or bad consequences for it in the process of its evolutions in the next life. The Quran says: "On the day when Allah will raise them all together, then inform them of what they did. Allah records it, while they forget it. And Allah is Witness over all things" (Iviii.6). "Do you think that We have created you in vain, and that you will not be returned to Us"? (xxiii. 115). "And they find what they did confronting them. And thy Lord wrongs not anyone" (xviii. 49). In the next life the record of an individual's actions maintained by him unconsciously in this life will be unrolled before him so that he may see them and take their consequences whatever they may be. "And We have made every man's actions to cling to his neck and We shall bring forth to him on the Day of Resurrection a book which he will find wide open" (xvii. 13). He will be enough to reckon his own deeds on that day. "Read thy book. Thy own soul is sufficient as a reckoner against thee this day" (xvii. 14). As he will read through this record he will be astonished to find that not a single deed of his life, good or bad, great or small, is omitted by it and he will exclaim: "O woe to us what a book is this It leaves out neither a small thing nor a great one, but numbers them (all)" (xviii.49). He will be required for every deed good or bad, however insignificant it may be. "So he who does an atom's weight of good will see it. And he who does an atom's weight of evil will see it" (cxix. 7-8). Our Next Life has a Crude Resemblance to the World of Dreams Our next life has a crude and imperfect resemblance to the world we create in our dreams. Although the self of an individual who is asleep has nothing to do with his physical body which rests calmly on a bed for the time being, yet it has at its disposal a body which lives, acts, knows, feels, thinks and experiences all sorts of pain and pleasure in an outside world

full of all varieties of persons and objects. The self lives without the use of its physical body in dreams as well as after death. That is why the Quran compares sleep to death. "Allah takes their souls at the time of their death, and those that die not, during their sleep "(xxxix. 423). While our dreams depict our future, our life hereafter depicts our past. The events of our life which remain enfolded in our conscious are unfolded in our next life as the events recorded and preserved in a film are unrolled over a screen later on.

The Highest Stage of the Evolution of Self during Earthly Life

As the love of a believer grows by action and contemplation, the joy attending his love grows in the same proportion. Finally, there comes a stage when at a certain moment during his hours of contemplation he feels as if he has no control over himself and is being pulled irresistibly to the Beauty that he was seeking as a needle draws automatically to a magnet when it is sufficiently close to it, in spite of the contrary pull of gravitation. This experience is accompanied by the deepest, the most ecstatic and the most exhilarating joy known to man. At this stage his self is so deeply absorbed in the realisation of the Creator's Beauty that he feels as if he is having a direct vision of him. So great is his attraction for the Divine Being at this stage that he finds it difficult to return to the ordinary level of consciousness but his passionate desire to serve and please the Creator by his actions with a view to improving the human world, which was the cardinal factor in his love all along, brings him back to it, and he comes back to it a different man. Although this experience is temporary, it has the tendency to recur frequently during period of contemplation. It has the following result for his future.

(1) He is perfectly happy, perfectly calm and contented. He feels as if he has found out and acquired personal realisation of the meaning of his own life and the meaning of the Universe. "Those who believe and whose hearts find rest in the remembrance of Allah. Now surely in Allah's remembrance do hearts find rest" (xiii. 28). "Those who say: Our Lord is Allah, they continue in the right way, the angles descend upon them, saying: Fear not, nor be grieved" (xli.30).

(2) He is perfectly self-controlled and self-disciplined. It is no longer possible for him to fall a victim to slips and errors . His self-knowledge is at the highest possible stage of its development.

(3) Having no fear and no doubts to fetter his activity, he becomes a dynamic personality infused with a burning desire to change the world in accordance with his own wishes and the wished of his Creator. And he brings to this task a strong and noble character, a highly evolved and unified personality and a very superior knowledge of the distinction between rights and wrong_ gifts brought to him by his spiritual experience at the highest stage of his self-consciousness.

(4) He is all the more careful to abide by the vigorous discipline that has raised him to such a high level of self-knowledge and made available to him all the blessings that go with it in order to maintain and preserve this level till the ends of his earthly life.

(5) As the purpose of the Creator is merged in his purpose, so the will of the Creator too is merged in his will. The result is that whatever he wills consistently with the common purpose of the Creator and his own comes to pass.

[The Direct Vision of the Creator_ \(Ihsan\)](#)

It is possible to have a direct vision of the Creator? This question will be better answered if we study the process by which it becomes possible for us to see the material objects around us. The rays of light coming from an external object fall upon the retina and converge behind it to form an image of the object. The sensation of the image is conveyed by the optical nerve to the brain from which our consciousness derives an idea of the object. The final agency that completes the act of vision is, therefore, our self and the real nature of the act of vision is no more than the formation of an idea by the self. The idea consists of a set of qualities of shade and shape, the sum total of which, supplemented by a few more qualities not actually conveyed by the rays of light but attributed to the object by our imagination, is taken for the object. What we see is not the material object but its idea consisting of a congeries of these qualities. The brain, the optical nerve and light are simply the instruments which provide our consciousness with the knowledge of the qualities of this idea. When consciousness has once acquired this knowledge of self regarding the qualities of the object, the clearer will be our unaided vision of it. When continued moral action and contemplation have raised the love of a believer to a very high stage of evolution and his knowledge of the qualities of the Creator has become very clear, it so happens that in moments of contemplation he becomes deeply absorbed in the love of these qualities till they dominate his consciousness completely. In this state the believer sees his Creator exactly as he would see any object of this world. The experience is ineffable and cannot be described fully to those who have not had it. The believer's stage of evolution in which he has a vision of Reality is known as Ihsan and is alluded to by the Quran in the following words: "Surely Allah loves the doers of good" (ii. 195). The Prophet Muhammad (peace be upon him) defined

Ihsan as follows: Doing good means worshipping Allah as if you see Him. The greater and deeper is the love of a believer, the clearer is his vision of Reality and the deeper is his joy resulting from it. The Israelites demanded of Moses that they may be allowed to have a direct vision of the Creator so that they may enter his faith. This was no more than an excuse to disbelieve and disobey because belief and obedience are the first requisites for a direct vision of the Creator. Hence they were chastised for this unreasonable demand.