

The Creed
of **ISLAM**

Abul Hashim

THE
CREED OF ISLAM
OR
THE
REVOLUTIONARY
CHARACTER OF
KALIMA

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ABUL HASHIM



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ABUL HASHIM

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TO
SEEKERS AFTER TRUTH

ACKNOWLEDGEMENT

The author acknowledges with a deep sense of gratitude the valuable inspiration and instructions he received from late Moulana Azad Subhani in course of his close and intimate association with the great Moulana. The author in his school and college years received considerable encouragement from late Moulana Aftabuddin Ahmad of Burdwan, who was Imam for many years of Working Mosque, England.

PUBLISHER'S NOTE

'The Creed of Islam' by late Allama Abul Hashim is a landmark in the history of original thinking in Islam. The book was first printed in 1950 and was at once acclaimed as a basic contribution of revolutionary import. The book has been translated into Bengali, Urdu and Arabic. It has been prescribed as a reference book in the Al-Azhar University of Egypt and many other institutions all over the globe. It was reprinted in 1985 for the fourth time by the Islamic Foundation of Bangladesh but for some years, has been out of print.

Allama Abul Hashim, one of the most radical exponents and profound philosophers of Islam of this century, breathed his last on 5th October, 1974. He has left behind a number of valuable and significant contributions in Bengali, English and Arabic.

The Bangladesh Co-operative Book Society Ltd. considers it an honour to publish the 5th print of his magnum opus 'The Creed of Islam' and present it to the serious students of Islam, both at home and abroad.

The Society has decided to reprint his works gradually and to restore them for future Generation. Mr. Badruddin Omar, his eldest son, the celebrated thinker and writer was very kind to permit us to reprint it.

S. M. Raisuddin

(S. M. Raisuddin)

Director Incharge Dhaka

Bangladesh Co-operative Book Society Ltd.

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FOREWORD

The author of 'The Creed of Islam', Janab Abul Hashim, is my closest associate in thought and action. I have read the book word by word and line by line and have weighed each word with great care and attention. It is my considered opinion that in the horizon of creative genius the book is a new star which appears at intervals of centuries and creates a revolution in the world of wisdom and original thinking. The beauty of the book lies in the philosophy which, my own writings apart, is still a sealed bottle of wine to the intellectuals of the world. This philosophy is the philosophy of 'Rubbaniyat' which is a rare fruit of intellectual pursuit and is the very essence and spirit of the teachings of Al-Quran.

The philosophy of 'Rubbaniyat' runs throughout the book from cover to cover although there is a direct mention of it only in one place viz, the article on the conception of religion. Each thesis is woven with the delicate fabrics of the philosophy of 'Rubbaniyat' with such masterly skill and workmanship as would make it difficult even for seasoned intellectuals to discover it if I had not disclosed the secret. The author is a powerful exponent of 'Rubbaniyat' but he has, it is clear to me, deliberately pushed back his philosophy to the background apprehending that his invitation to action would be lost in the subtleties of philosophy if the philosophy appeared on the surface.

Philosophy or 'Rubbaniyat' is a revolutionary philosophy. Its revolutionary urge is so potential that

by a single drive it radically alters the very basis of traditional philosophical thinking and the science of Religion. It is so grand and sublime that the highest idealism of the ancient world and the modern philosophy of materialism dare not compare with it. Standing firmly on the solid rock-bed of the philosophy of 'Rubbianiyat', as it does, 'The Creed of Islam' shines like a bright star in the clear and spotless blue of objective thinking, unstained by superstition or prejudice. The task of showing in concrete terms how to mould the minute details of everyday business of life of modern civilised society in the light of 'Rubbianiyat' is not the job of ordinary mortals

The author of 'The Creed of Islam' has performed this miracle with marvellous skill and he has not faltered even in those places where more often than not experts go astary. The suggestion that 'Rubbiyat' and not 'Rubbianiyat' is the fountain of all divine attributes, is a proof clear and conclusive that the author of 'The Creed of Islam' knows the secrets of the philosophy of 'Rubbianiyat'; and his faith and conviction that for the attainment of perfection, man's being and becoming must necessarily revolve round 'Rubbianiyat' show, that he can with case and comfort dive into the fathomless depths of the philosophy of 'Rubbianiyat'.

* Rubbiyat is divine quality and method of Creation, Sustenance and Evolution of the Universe. Rahmaniyyat is divine quality and method of beneficence. Rubbianiyat is moulding individual and collective behaviour of man and his order of existence in the spirit of Rubbiyat. Nafsaniyyat, in its narrowest sense, is egoism but when taken in its comprehensive sense Nafsaniyyat means subjectivism and that attitude of the mind which subordinates everything to the pleasures of self; it is the anti of Rubbianiyat.

Nihilistic Materialism in the grim context of modern capitalism has so completely overpowered objective thinking of man that it is today almost universally accepted as the highest realism; and the courage to challenge the soundness and inevitability of the prophecy of modern intellectuals that Nihilistic Materialism is the future universal religion of man, is now almost extinct.

'The Creed of Islam' has pulled down the 'maya' empire of Nihilistic Materialism by the touch of its magic wand of 'Rubbaniyat' and boldly proclaims that the philosophy of the future is not the philosophy of gross materialism but the philosophy of 'Rubbaniyat'. Here one may ask if Islam is the same thing as Marxist Communism or is opposed to it. 'The Creed of Islam' rightly observes that Islam is neither identical with nor is opposed to communism but is the fountain of the spring from which both communism and individualism have sprung. 'The Creed of Islam' dismisses both communism and individualism, the two apparently conflicting waves of the same spring and shows the right way of integration of the two into a composite whole which, judged from every aspect of human existence, would be a blessing to the universe.

Today the consensus of world opinion is that the historical role of Islam as a progressive and revolutionary ideology is dead and that Islam is now static and not dynamic. They are of the opinion that if it survives at all, its highest achievement would be merely to protect its followers' fond faith in the Hereafter from the onslaughts of communism by hiding them in some lonely caves far away from the crowd of progressive and civilised life. In this worldwide intellectual chaos and confusion, 'The Creed on Islam' asserts with courage and conviction that the progressive and revolutionary role of Islam, seen in

Medina, was merely demonstrative and that the real revolution of Islam has not yet begun. 'The Creed of Islam' gives a call to the forces of Islam to come out of their hiding caves and to get ready for the coming conflict of arms and ideologies. In the preface of the book the author says, "Time has now come for the re-appearance of the spirits of religion in the full-flood of its glory. "This is true, Islam is not destined to hide in caves but it has now to perform greater miracles. Not caves but battle-fronts are now its proper place.

In the chapter dealing with the political revolutionary character of the Kalima, 'The Creed of Islam' in its article on War and peace says without any reservation that Islamic war is a defensive war. Here and here alone I have to differ. In my humble opinion Islamic war is neither defensive nor offensive but war is always permitted and even made mandatory when there is the conviction that such a war would lead to the good of humanity. According to the doctrine of 'Rubbaniyat' this seems to me a correct interpretation of the character of Islamic war. A defensive or offensive war, if it does not produce beneficent result, is bad as such wars invariably arise out of Nafsaniyat. With this exception I have total and unqualified agreement with the book and I feel proud that this masterpiece has been produced by one who is my nearest companion, comrade and brother. May the Creator, Sustainer and Evolver of the Universe protect 'The Creed of Islam' and its reputed author under the wings of his Rubbiyat.

AMEEN
AZAD SUBHANI

AUTHOR'S PREFACE

The author never knew or even contemplated that he, of all persons, would be called upon by Providence to undertake an enterprise like this. He is a Muslim not merely by birth but also by his free and independent conviction and choice.

All the nations of the world professing faith in God and religion are now, in fact, consciously or unconsciously the greatest enemies of the Theistic view of human existence. They pretend to profess this or that faith solely to utilise religion as a powerful instrument of exploitation of the masses and these are the people who are responsible for the phenomenal growth and expansion of the forces of Atheism. The Christians and the Muslims of the world of today are major partners in this profane game of misrepresenting and discrediting religion for they have free and independent states and as such have powers and opportunities to present to the world in living form the true image of their faith by faithfully moulding their individual and collective behaviour according to the teachings of the religion they profess but on the contrary, they believe their religion in their everyday business of life.

Priests and politicians of the so-called Muslim nations of the world from pulpits, press and platforms often tell their people that their decadence and consequent sinking into obscurity is due to their deviation from the Holy Qumran and the precepts and examples of the Holy Prophet Muhammad (peace be on him) and they,

with the air of a prophet, warn their people that they can never regain their lost ground unless they go back to Al- Qumran. With this hackneyed and stereotyped preliminary observation they begin to exhort their people in vague and uncertain terms to have faith in God and to offer prayer and sacrifice to Him and thus they exploit the religious sentiments of their people for the advancement of their own anti-religious ends. The saddest and the most dishonest part of this unholy game is that the leaders themselves have no idea as to the exact point from where the Muslims have left their track. Their similitude is that of a man who tells a bewildered and confounded wayfarer who has lost his way in a wilderness that he is miserable because he has lost the way but is not able to tell him from which mile-post he strayed or to show him the right path.

The author from his observation and experience is definitely of opinion that the Muslims have lost the way from the very starting point. They do not know the contents of the Kalima and have no active faith in the creed of Islam. The author agrees with George Bernard Shaw when he thinks that the future religion of man will be Islam or something like it and the author thinks and feels that the chances of something like it shall be greater if the thing itself be not properly presented from now.

The Holy Qumran is a guide to thought and action of man during his sojourn in this world of matter and form and not a vision of the other world. Guiding and educating human conduct and behaviour in this world is the end of the Holy Quran and for the matter of that

of all scriptures; reference to the other world in scriptures is merely incidental.

The human aspect of Islam has been long forgotten and for centuries no serious attempt has been made to contents of the Holy Qumran and its creed, the Kalima. The author in this small treatise has attempted in his humble way to rediscovery human values of Kalima and thus to lay the foundation of a human approach to Islam in particular and religion in general in the expectation that really capable and talented persons will come forward and with the might of their pen will create once again a mighty revolution in thinking, feeling and action of man. Here the author is fully conscious that the enemies of God and man will lose no time in making serious and vigorous attempts to vilify and discredit him. The modern guardians of religion will call him a 'Kafir' of a heretic while the zealots of Nihilism will curse him as a reactionary revivalist.

The soldiers of truth and freedom have in all ages been subjected to ruthless persecution by the combined forces of the enemies of liberty, freedom and progress. Struggles and sufferings of epoch making leaders and movements of thought and action are living testimonies to this eternal truth. The soldiers of truth sustain themselves in the hope of ultimate victory of their cause. Truth is invincible and so, however mighty the opposition may be, success of a cause and movement if founded on virtue and truth is inevitable. Organised Nihilism was a necessary phase in the evolution of man for clearing the Augean stables of the Priests, Pundits and Mullahs and it has done its job

admirably well. Time has now come for the re-appearance of the spirit of religion in the full -flood of its pristine glory.

The author places his first venture before the thinking public as a humble and grateful servant of God in the spirit in which the famous Muslim General Khalid-Ibni Walled took the standard of Islam as the self-appointed general of the Muslim Army in the battle of Muta when all the generals appointed by the Holy Prophet had fallen in the field leaving a vacuum. May God in His infinite beneficence and mercy guide us all in the right path and make Islam once again a living force in the affairs of man.

ABUL HASHIM

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THE
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CHAPTER -I

INTRODUCTION

A Survey of Human Affairs

The world today, is in a state of constant internecine war. The flames of war burn the crust of the whole earth; they do not spare either the crowned heads of Windsor Castle, the Dollar-gods of White House or the humble dwellers of some jungle cave in the forests of Africa. Discontent is as intensive as it is extensive. Each individual and each nation has a tendency to sucking with the aid of all available weapons the blood of the other individuals or nations whether one needs it or not. When in its external appearance war is actually visible, there is open mass cannibalism- killing and plundering on a gigantic scale. Killing provokes more killing and plunder more plunder until the world frets, foams and is completely exhausted. They take rest for a while and this period of respite they call a state of peace. In this so-called state of peace, they make, for a yet greater killing, secret preparations which they in hypocritical and diplomatic language call post war reconstruction; they have a League of Nations or a United Nations Organisation apparently to end war but really to secure allies for the next game. There is invidious distinction and strife between man and man, class and class, and nation and nation. Equality and brotherhood of man are on every one's lips like lipstick on the lips of modern women-mockery and a sham. Such is the actual state of human affairs of the modern civilised world.

Humanity, today, has lost every confidence in its environment, society and state and is in active revolt against all prevalent views of human existence. This refractory attitude of man seeks views of human existence. This refractory attitude of man seeks salvation. But where is that salvation? Development of this mental frame is but natural in the poor who from birth to death find little or no respite from the hard and strenuous struggle for bare existence; they are born in want, live in want and die in want and they seldom taste the pleasures of life. Are the rich happy? The rich could be happy if there were happiness in affluence and abundance. What Rousseau said two hundred years ago is still good-'Man is born free but everywhere he is in chains'. Man plods his weary way of life and breathes his last as a prisoner within the prison walls of the environment he gets from his ancestors as a legacy. This is the normal way of human life. But at decisive stages of history some uncommon man appears and declares war against the traditional and common way of existence and strives relentlessly with grim determination and hope to create a new world after his own image. In this manner from out of the conflicts of the past and the present new futures arise. But still there is no happiness anywhere. Enslaved humanity liberates itself from one bondage and embraces another. He shakes off the prison of his ancestors and enters a new prison of his own making. Will then humanity never find salvation? Is then life a continuous change of prison? As a bird in water or a fish out of it cannot be happy so man can never find happiness in an environment hostile to his own nature.

True, the future stands on the ruins of the past but truer still, there is no happiness in an order of existence which does not provide rights and opportunities for easy and natural satisfaction of natural needs and developments of the body, mind and intellect but on the contrary, with the sledge-hammer of false ethics born of ignorance tends to oppress, suppress and mutilate the very nature of man. Man can be liberated from bondage and be really free in an order of life which will be in perfect harmony with his nature, will fully recognise the psychophysical needs of man and prescribe definite methods for their orderly satisfaction.

But how to discover and ascertain the pristine nature of man? The story of man when he lived in a state of Nature and when his destiny was moulded under the influence of nature, is lost in the mist of oblivion. What now appears as the nature of man to a superficial eye is not the true nature of man but is his artificial image-actions and reactions of his artificially created and developed habits uncongenial to his nature. A hardened opium-eater may even find his life in danger, if he does not get his narcotic when his system demands it. But it will be a fatal mistake to think that opium-eating is by any means a part of his nature but it is an opprobrious habit artificially created and is hostile to his nature. As in this manner some very useless and unnecessary necessities are artificially created for the body so does man's artificial material environment pervert the mind and intellect. Actions and reactions of the perverted body, mind and intellect make an artificial man of the natural man.

Environment, society and state, in fact, views of human existence of these artificial men are in a state of constant war with Nature. Thus cut off from Nature starved soul of man has no communion with the Universal Soul. The unhappy man in fond hopes and expectations is ever engaged in a restless struggle for liberty and freedom. He destroys the past and creates a future of his own choice; but how can the creation of his perverted body, mind and intellect bring him real peace and happiness? When maimed and mutilated the feeling and thinking of men cannot reveal the true nature of man-when reason and intellect are utterly helpless, who will lead kindly light to this unhappy blind man and show him the right path? Not reason and intellect or conscience and ideas moulded under the influence of man's Immediate environment but direct perception of transcendental truth received through intuition can give the right angle of vision. A dispassionate study of the history of evolution, of knowledge and of science reveals this incontrovertible truth that epoch-making discoveries and findings owe their origin to intuition and not to the power of observation of the gross sense organs. Newton's Law of Gravitation, Stephen's Steam Engine, Addison's Employment of Electric Energy, the Epics of Shakespeare and Kalidasa, Darwin's Doctrine of Evolution and Karl Marx's Doctrine of Surplus value- none of these is a contribution of subjective reason and intellect but they are all gifts of direct perception through intuition. In a sudden brain-wave it flashed upon Newton's inward eye the epoch-making question, why does the apple fall? Newton saw apples falling times without number in his life but never before did

this question occur to him. In a similar manner intuition discovered steams and electric energy. This direct perception of truth again taught Rousseau, 'Man is born free but everywhere he is in chains.' Direct perception of truth cannot be experienced through the external sense organs. For this, are needed actions of the super-sensitive senses or super senses which lie hidden below the five external sense organs. To activism these inner senses single-hearted devotion to their culture and development is necessary. Human reason and intellect depending solely upon gross sense organs cannot lift man above his material environments and so the wisdom of his intuition has always been endeavoring to acquaint bewildered and misguided humanity with its real Self and even today man can, with the aid of his intuition, pierce through the mists of his perverted and artificially developed body, mind and intellect which the Vedantists call 'Avidya' and find his real nature. Man will be happy when he will have a clear and direct perception and conception of his naked nature and will cease war and establish perfect harmony and peace with it. Thus the siren-call of the Voice of God revealed in the Holy Quran directs man to be steadfast in religion which is defined as the Nature of God which moulded the nature of man.

Intellect and Intuition

Intellect is not a faculty of perception; it conceives ideas and concepts draws inferences and formulates conclusions. The mind perceives through sense organs. These sense organs are two-fold, namely, the five

external sense organs of sight, sound, odour, savour and touch and intuition or the sixth sense. Intuition is, therefore, not instinct but is like they and the eye and the ear a sense organ; instincts are natural habits. The five external sense organs are not the only sources of direct perception. They see grow material forms and shapes but intuition perceives inner secrets of external appearance. Intellect when detached from intuition is a mere reflex of material phenomenon and as such forms ideas and tends to explain everything in terms of its immediate material environments. In this particular and limited sense only it is true to say that our ideas and conscience are the products of our immediate material environments. But when the mind is enlightened by and is in touch with intuition, the intellect rises above the influence and domination of material phenomenon and bears wisdom and incubates real creative genius. Creative genius is the monopoly of intuition. Intuition infuses creative genius into the intellect through the mind which then in its turn like a female in creation, incubates it and gives it a concrete and understandable shape and form. Perception of material phenomenon through external sense organs needs some material medium like air and light. So intuition has its own medium for direct perception; it has also, like external sense organs, its own focus. The eye is the focus of the external sense organ of sight, and focus is the ear of sound. The heart is the focus of intuition. Knowledge of transcendental truth and acquisition of objective conscience and ideas are the products of co-ordination of the mind with intuition. The Rishis and the Sufis of the East made very careful

study, culture and development of intuition or the internal-sense organs of direct perception of truth. All the branches of knowledge of the East-religion, philosophy, law and ethics owe their origin to high-power intuition of the East and their growth and development to co-ordinated functioning of the intellect and the mind enlightened by intuition. Frederick Schlegel, the great European scholar of Indian philosophy, gives tribute to the genius of the Rishis of India in the following words. 'Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by Greek philosophers, appears, in comparison with the abundant light and vigour of oriental idealism, like a feeble Promethean spark in the full flood of heavenly glory of the moonday sun-faltering and feeble and ever ready to be extinguished.' Intuition if not properly cultured and developed slowly becomes inactive and almost blind but if it is cultured according to prescribed methods then its potentialities develop in progressive degrees. Sensation received through highly developed sound intuition of subtle sound sense organ is generally known as revelation Decay and death-like anaesthesia of the East are due to virtual abandonment of culture of intuition. Phenomenal development of intellect detached from intuition have produced ant humanitarian material glory of the West. Pursuit after material achievements conducive to the welfare of men must necessarily begin with a systematic culture and development of intuition.

Existence of intuition as a distinct source of knowledge cannot be proved in the manner in which

the presence or absence of a grow material phenomenon is ascertained but it has to be directly experienced. Nothing can be more fatal to natural evolution of man and his happiness than to ignore and deny the existence of intuition as organs and faculties of seeking truth on the ground that it cannot be perceived through external sense organs.

Belief in the Unseen

Belief in the unseen is a necessary pre-condition to seeking after truth. Referring to this in the Holy Quran the Voice of God declares, "This is the Book; There is no doubt in it, it is a guidance for the cautious, those who believe in the unseen---" (S.II: 2-3). The pursuit of science is seeking systematic and formulated knowledge of things and phenomena unknown and unseen from deduction, induction or inference from things seen. Science, in its strictly material forms which can be perceived through the gross sense organs. This eternal struggle for the knowledge of the unseen keeps the torch of progress burning ever fresh and bright. If, therefore, it be accepted as a sound and infallible principle that there exists nothing except what can be experienced through external sense organs there would be complete stagnation of human knowledge and there would be no further search for the unseen.

The unseen is not an absolute but is a relative term; it means things unknown but not things unknowable. Things unseen to some may be things seen to others and things unseen at some time or place may be things

seen at some other time or place. What is more than this, things unseen to the naked eye are things seen when looked through some instrument, a telescope or a microscope. Thus things unseen to the gross or the external sense organs are things seen to intuition or the subtle sense organs. In its technical and specific sense the unseen means things which cannot be perceived or conceived through external sense organs but are or can be directly perceived through intuition.

As there are seekers after truth by direct observation of things and phenomena through external sense organs and instruments, there are also seekers after truth by direct observation of the secrets of Nature through intuition or the internal sense organ. Moses, Jesus and Muhammad (peace be on them) were seekers after truth of the second category. Epoch -making leaders of thought and action belonging to this noble brotherhood were seen in every country and nation at every stage of development and evolution of human nature untill man and his nature were made complete. The Holy Quran fully corroborates this when it informs, "We assuredly sent amongst every people an Apostle" (S. XVI: V. 36). They discovered the secrets of creation and interpreted life in relation to the Universal Nature. They taught an order of life which produced marvelous concrete results. Their contributions to human knowledge and progress cannot be dismissed and discarded as unreal unless one in the name of reason and intellect decides to remain stupid and blind. To discard these models of perfect humanity as insane or impostors would be just as unsound as it would be to discard Vasco-de-Gama, Columbus, Newton and

Darwin as dreamers and story tellers because one due to ignorance is unable to appreciate the truth of what they postulate. If any test is needed, test the purity of their character intensity of faith and deliberateness of action as also the net concrete result of all these. If one is satisfied that they were men of unquestionable honesty and integrity, had unflinching faith in their knowledge and wisdom and made the greatest struggle and sacrifice for materialisation of their findings and above all brought real peace and happiness to man and put him in the right track of evolution then one will find no difficulty in accepting their wisdom as truth. The Rishis of the East prescribe three methods Bhakti, Karma and Jnan for finding truth. Bhakti means faith in God and in the finding of great teachers, Karma means knowledge acquired from good deeds and experience of struggles of honest and active life and Jnan means wisdom achieved through direct perception. The Holy Quran insists upon 'Iman' or faith 'Amal' or good deeds and 'Im' or knowledge. The so-called worshipers of idealism of reason and intellect divorced from intuition insist upon faith in Hume. Marx and Engel's but ridicule the Prophets and Rishis. This attitude is an insult rather than an honour to reason and intellect.

Nihilism

Agnosticism, Atheism And Nihilism are today in everyone's mind. Faith in one or the other or these is the order of the day. Agnosticism is a wavering and unsettled attitude of mind; it entertains doubts as to the existence of God or of anything but material

phenomenon. Atheism goes a step further and settles down to the conviction that nothing exists except matter and material forms and as such develops positive disbelief in the existence of God. Nihilism is the logical culmination of Agnosticism and Atheism; it rejects as unreal all religious and moral principles and is opposed to all constituted authority. Philosophically Nihilism does not believe in the absolute or eternal nature and reality of anything. In the past Nihilism was an exception found in some stray individuals or groups of individuals but now it is almost universal. It has been given a scientific basis and has been accepted by a considerably powerful and dominant section of humanity as the corner stone of all progressive schemes of human existence. It is the creation of a mind reluctant to accept anything as truth which the gross or external sense organs do not convey to the mind. This false ego arises out of ignorance -ignorance of the real potentialities of man. Nihilism takes into cognizance nothing but matter and material conditions. Thus it tends to make man a slave of his material environments and totally ignores man's potentiality to rise above the influence of his immediate material environments. Nihilistic Materialism does, therefore, extol matter and ridicules with contempt faith in the eternal and immortal spirit or self of man. According to Lenin Nihilistic Materialism or Marxist Communism has no external morality and whatever is necessary for overthrowing by force and violence all existing constituted authority. Spiritual or temporal, is moral and to him the job of Nihilistic Materialism is to

wage a relentless war against God, Who he thinks, is the arch-enemy of man.

Nihilism demands concrete proof for the acceptance of anything as truth conveniently forgetting that faith and experience are the only two methods of proof of even a very common place material truth Hydrogen and Oxygen mixed in certain proportions make water. This simple truth is directly experienced only by those who have some knowledge of Chemistry. But for the lay men, there are but two methods for accepting this as truth. This simple truth is directly experienced only by those who have some knowledge of Chemistry. But for the lay men, there are but two methods for accepting this as truth. The first method is implicit faith in the knowledge of experts who teach and propagate this truth and the second method is experience acquired through experiment according to method prescribed by the experts. If some unfortunate individual refused to have faith in the experts and also is unable or is unwilling to make experiments according to prescribed methods then most surely the door of knowledge is firmly banged in his face and he is blind. Such a person cannot be convinced of anything material or otherwise for there is no third method of concrete proof of a truth. These two methods of proof can with equal convenience and soundness be applied for proving truths acquired through intuition. To put it more concretely for the acceptance of things unseen to external sense organs either have faith in the wisdom of the Prophets and the Rishis or make experiments according to methods prescribed by them. As has already been said the Rishis and the Sufis of the East

have laid down in detail systematic and formulated knowledge as to how intuition can be activated for acquisition of knowledge of transcendental realities or wisdom. The venerable Kapila and Patanjali, the reputed authors of the Sankhya and Yoga systems of Indian philosophy, have in their Sankhya and Yoga Sutras dealt in a masterly manner with this subject and have laid down in concrete terms well formulated and systematised methods of such experiments. The great founders of the five schools of Sufism and their disciples have greatly developed this science. The labours and single-hearted devotion of these great Rishis and Sufis of the East have left for us their accumulated knowledge and experience as a precious legacy. Misguided and practically blinded by the immediate comforts and advantages of material prosperity the East has neglected culture and development of the subtle organs of perception for centuries. This explains the causes of decay and the morbid state of the genius of the East. The reappearance of the East on the horizon of knowledge and wisdom in her full glory depends on here ability to revive here ancient genius and spirit.

Intellect cut off from intuition will help us only to complicate matters and to intensify human miseries and to create artificial humanity always at war with human nature. Intellect co-ordinate with intuition can bring real peace and happiness and create opportunities for evolution of man according to his pristine natural genius. Intellect without intuition will make machines and intellect with intuition will make men. The Prophets, philosophers and scientists of much vaunted

materialism will save humanity from inevitable disaster if they shake of their prejudice and ego in an unbiased and objective attitude of mind seek truth with the aid and guidance of the accumulated wisdom of the Prophets and Rishis of the East. Thus only man can see his real image and evolve an order of existence which will establish peace and harmony between him and his nature and will give him immense joy and pleasure in his struggles for his existence and evolution.

Conception of Religion

Religion is the most abused expression in the civilised world of the so-called reason and intellect. They call it superstition and attribute to it all the miseries of man. They are of opinion that negation of religion must necessarily be the corner-stone of all progress and enlightenment.

In Western countries religion means Theology—a science which deals with the existence of God and His relation to man. Man's relation with man is omitted from the scope and Jurisdiction of religion. Religion thus according to Western conception is hundred percent spiritual completely divorced from the material existence of man. As such it is a matter of private belief and contemplation of individuals having little of no bearing upon man's worldly affairs; it is mainly concerned with the problems of the other world. Life is divided into two water-tight compartments namely, private life and public life. Private life is entrusted to God and public life to the king. If this be religion then

of course every sensible man will declare war against it.

The Churches of Europe and the Mullahs and Pundits of the East are responsible for the growth and development of this idea among the intellectuals of the world. They most dishonestly and wickedly exploit the prestige and good name of religion in order to advance their selfish ends. If we look into the history of the intellectual development of Europe, we will find that the Church hindered progress in every manner. It persecuted ruthlessly philosophers and scientists as heretics and thus created an atmosphere in which unbiased and free-pursuit of knowledge became impossible.

Political and economic despots utilised the services of the Church to intensify and perpetuate their domination and exploitation with the sanction of religion. In this context lack of faith in religion is inevitable. There is an Arabic word 'Rahbaniyat' which means complete abandonment of the pleasures of material life and acceptance of a life of asceticism as an idea. 'Rahbaniyat' teaches other worldliness and looks with indifference and indignation on the world of matter and form. This Arabic word is the real equivalent of 'Religion' as it is understood to-day. Not 'Rahbaniyat' but the Arabic word 'Rahbaniyat' expresses the true spirit of religion. The Holy Quran categorically refutes 'Rahbaniyat' of Roman Catholic monks and nuns and emphatically asserts that Jesus Christ and all other true Prophets appeared not to preach 'Rahbaniyat' but to teach 'Rahbaniyat'. We have it in Al Quran: Insertion of the Quranic verse 79 of Al-

Islam. 'Rahbaniyat' means divinely ordained natural philosophy of creation, sustenance and evolution of the Universe. The Holy Prophet Muhammad (peace be on him) is reported to have said, "There is no 'Rahbaniyat' in Islam." In a way; therefore, negation of religion, as it is interpreted today, is also the corner-stone of Islam.

The Eastern conception of religion is fundamentally different from its Western interpretation. In the East the contents of religion cover all the aspects of human existence. It is not merely a matter of private faith and contemplation but is a totalitarian view of life. The Arabic 'Deen' and Sanskrit 'Dharma' are erroneously translated as 'Religion'. In fact religion misinterprets rather than correctly interprets 'Deen' and 'Dharma'. The Arabic 'Deen' is defined in the Holy Quran as tge 'Fitrat' or nature of God and 'Sunnah, or Laws of God. 'Deen' and 'Dharma' therefore, do note the composite Law of Nature which holds and moulds the destiny of the Universe. The Universe is a composite whole and not a sum-total of isolated fragments. Every item of creation, every genus and specie bears a relation with the rest of the Universe-each depends upon the other and none is wholly independent. Nevertheless, each item of creation is dominantly governed by a particular set of laws and each of these is a science. For instance, that particular set of laws which dominantly governs the movements of the sun, moon and the stars is called Astronomy; Biology governs life, and Geology deals with the crust of the earth. 'Deen' or 'Dharma' is not dogma and ritual or theology but is the science of all sciences and nothing in creation, whether it desires it or not, can escape the

jurisdiction of 'Deen' or 'Dharma' or the Laws of Nature. The Holy Quran enjoins, "So set your face steadily on 'Deen' the fitrat of God, the pattern on which He has made mankind. There is no change in the creation of God. That is eternal 'Deen'. But most of mankind do not understand" (S. XXX; V.30)

Islam is, therefore, not a religion as religion is understood today, a mere theology or a set of dogmas and rituals, but is the science which governs man in his individual as well as his collective existence. The Mullahs and the Pundits of the East have distorted 'Deen' and 'Dharma' in the same manner in which the priests and the Divines of the West destroyed religion. Hence the universal condemnation of religion, Religion taken in its real sense is neither irrational nor hostile to rational and free pursuit of knowledge. Religion is the nature of God in which the composite Law of Nature has been created. Its knowledge is a blessing and never a curse to humanity. That religion has been utilised as a means of exploitation is true but that is no reason why it should be put out of court and negated, for there is no invention of science which has not been used as a means of exploitation; the destructive use of atomic energy is the latest example of the anti humanitarian use of science. As there is no sense of wisdom in declaring a pogrom against science because science is being utilised for anti-humanitarian ends, so there is no sense and wisdom in discarding religion because it has been or is being exploited for advancing reactionary causes. The right and sensible attitude would be to dismiss unceremoniously and with contempt the Mullahs, the Pundits and Priests, the self

appointed guardians of religion and to entrust the responsibility of interpreting religion to the talents of the world. Then and then alone, religion will once again be a real blessing to humanity and a true guide to human thought and action.

Philosophers, scientists and free-thinkers while negating religion in words practically do nothing more than investigation and systematically formulating the fundamentals of religion or the Law of Nature. These scriptures or Knowledge and wisdom conveyed to man through revelation contain the basic principles of that part of Universal Nature which specifically governs man or in other words they lay down and interpret the first principles of science or nature of man which man independently with his intellect could never find. This was the mission of all the Prophets and Rishis who appeared amongst men through ages since the birth of man. Since man and his nature developed by a process of gradual evolution, the secrets of the science of man's being and becoming were gradually unfolded to man through revelation till man and his nature were made complete or in other words man attained adolescence. Previous revelations have lost their pristine purity and have been mutilated by human interpolation. All scriptures and revelations emanate from the same source and do not contradict one another. Contradictions arise out of human interpolations and distortions. Earlier revelations are, however, incomplete in relation to the maturity of man and his nature as they interpret human nature as it grew and developed. In historical order the Holy Quran is the latest and the final of all revealed Books

and as such it interprets not the growing and incomplete man but the nature and its purity has been well preserved. The last verse of the Holy quran, "This day have I perfected your Deen and have completed My favour upon you and have chosen for you Islam as your Deen" (S. V: V.4) was revealed when man and his nature were made complete, that is when humanity attained maturity. Hence forward man would require no further Prophets or Books for his guidance but would guide himself admirably well in the right path with the aid of his highly developed intuition and intellect and with the Holy Quran and what remains of other previous Books as guide to his thought and action.

This has led some to think that Islam has in effect liquidated religion. The fact, however, is otherwise; Islam has liquidated prejudice and superstition and has restored and preserved the pristine beauty of religion. But the fact remains that the despots of the so-called Muslim nations with the connivance of the Mullahs have successfully pushed back the purity of Islam out of sight and have clouded it with the darkness of prejudice and superstition not by interpolation, since interpolation is not possible but by dishonest and subjective interpretation. Let the talents of the world liberate Islam and religion from Mullahs, Priests and Pundits whose only stock-in-trade is ignorance and habitual irrational thinking. Let the talents of the world co-ordinate intellect with intuition, reason with wisdom and faith with action and once again make religion a blessing to humanity.

Qudrat and Fitrat

'Fitrat' is Nature and 'Qudrat' is the Supreme Power which determines the Law of Nature in relation to creation, sustenance and evolution of the Universe. 'Fitrat' or Nature is blind but 'Qudrat' is conscious and has discretion and will. Brahma Sutras or the Vedanta philosophy of the venerable Badrayana is accepted by the Hindus of India as the highest authority on the conception of Divinity. Amongst the Vedantists there is however, no uniformity of opinion on this question. The two famous commentators of Badrayana, Sree Shankaracharya and Acharya Ramanuja here fundamentally differ from each other. According to Shankar, Brahma or the Supreme Deity is 'Nirguna' or without quality. He so jealously guards his conviction that he does not even attribute such qualities as intelligence to Him. According to him, intelligence is not an attribute of Brahma but Brahma Himself is intelligence. But Ramanuja, on the contrary, believes that Brahma is 'Shaguna' or with quality and he attributes such qualities as intelligence, power and mercy to Him.

Saints of Nihilistic Materialism take into cognizance 'Fitrat' but negate with indifference and indignation 'Qudrat. Knowledge makes one conscious of his ignorance rather than makes him vainglorious. The greatest tragedy of our age is that its discoveries of the secrets of 'Fitrat' have led man as stray to think that the creation is an automatic mechanism and that he can, with his intellect, establish his own sovereignty over 'Fitrat'. 'Qudrat' has created 'Fitrat' and He presides over His own creation. Human nature is an integral

part of the Universal Nature and so human nature must be studied in relation to the Universal Nature. Little knowledge of the little that life can survey is both incomplete and imperfect and is, therefore, not sufficient to interpret human nature. A telescope and a microscope revealed to man the vastness and the infinite nature of the Universe and make him conscious of his own nothingness when he is cut off from 'Qudrat'. Man's potentiality as the best in creation is boundless. Man emanates from 'Qudrat' the original source of Nature and eventually returns of it. A drop of water that falls from the clouds has the elements and potentiality of the ocean: it emanates from the ocean and returns to the ocean. A drop of water can reach its goal in a process of gradual development provided it keeps constant touch with the ocean: if it is cut off from the perennial under-current of water that flows beneath the surface of the earth then its return to the ocean will be delayed though ultimately its 'Fitrat' will force it back into the ocean. So it is with man. This does not, However, mean man's merger with the person of Allah; it means merger with the will of Allah. Man's potentiality can have easy and natural development only if he is in communion with 'Qudrat'. A mere surface view of blind 'Fitrat' can never acquaint man with the first principle of the Laws of Nature. Any order of human existence created out of incomplete and imperfect knowledge of human nature is bound to be uncongenial to the real nature of man and it indefinitely delays the fulfillment of the purpose of his creation. Man's nature, however, will ultimately

force him back to the right path of evolution but only through a hard and strenuous process of chastening.

Man in the vanity of his little knowledge of his immediate surroundings and material environment puts himself always in opposition to his own nature. All the miseries and unhappiness of man is due to his conceit and consequent revolt against Nature. Belief in 'Qudrat' is neither a metaphysical speculation nor is it born out of fear, but is a reality ignoring which man can never know himself as he should. In Indian philosophy 'Fitrat' is known as 'Prakriti', and 'Qudrat' as 'Parampurusha' or 'Paramatma'. The venerable Kapila with the aid of his methods of 'Paramana' or proof of facts, namely, 'Prattakhya' or direct perception, 'Anumana' or inference and 'Aptavachara' or authority of inspired words fails to substantiate existence of what the Vedantists call 'Isvara'. But he believes in the existence of 'Purusha', a conscious Mind. Who moves 'Prakriti' or 'Fitrat' to action. Western philosophers with the only notable exception of Hume were believers in 'Qudrat', They, however, have no faith in religious orders and system of their age. Plato believes that a nation can never be strong if it does not believe in God. A mere cosmic force of first cause of 'Elan vital' does not inspire hope, confidence, courage and comfort in him. He thinks that belief in a Living God can only effectively control greed and ego of man and teach him moderation and self-restraints. According to him belief in personal immortality comes from belief in a Living God. Plato is not a mere visionary or a closeted metaphysician. By philosophy he means an active culture of wisdom which can guide

man in his everyday business of life. Aristotle believes that God moves the world, and He moves it not as a mechanical force but as the total motive of all operations in the world. Even Chancellor Bacon whose genius carries relentless war against all prevailing religions and scriptures believes in 'Qudrat' when he exclaims. 'I had rather believed all the fables in the Legend and the 'Talmud and Al-Quran than that this universal frame is without a Mind". His wrath against scriptures and religions is but natural as he studies them in the behaviour of the Priests, Pundits and Mullahs. Darwin's and Spencer's contributions to the science of Biology shook the traditional thinking of man to its foundations. They added immense treasure to the knowledge of man but at the same time led many to go astray. Spencer could not definitely ascertain the nature of 'Qudrat' but he felt His existence. According to him both mind and matter, are, equally relative phenomenon, the double effect of an Ultimate Cause Whose Nature must remain unknown. The great philosopher of France, Voltaire, was according to the Church of France and Europe the greatest heretic of the age, so much so that his funeral had to be performed in obscurity in a country churchyard in the outskirts of Paris, though he died in Paris. He was a victim of the Church not because he was an agnostic, atheist or a nihilist but because he was unable to follow all the foolish and irrational doctrines of the Church. His faith in God and His relation with Nature or 'Fitrat' was as real and steady as the pole-star, He believes that true prayer lies not in asking for a violation of the Laws of Nature but in the

acceptance of them as he unchangeable Will of God. His view is, therefore the same as the Quranic view of the problem. Spinoza does not accept divinity of Christ but he believes that God and Nature are one Being, acting by necessity and according to invariable Law. Spinoza does obey and reverence this Majestic Law. Kant, the greatest philosopher of Europe and the pride of Germany, whose criticism of 'pure reason' and doctrine of 'transcendental dialectics' thrashed out in minute details, like Kapila and Patanjali of India, the actual junctions of the faculties of sensation, perception and conception does, however, believe in the immortality of man and thinks that it must postulate the existence of God.

Germany produced a galaxy of epoch-making thinkers and philosophers like Spinoza, Kant, Schopenhauer, Hegel, Neitzche and Karl Marx. Karl Marx made a most valuable original contribution to the science of Economics. His doctrine of surplus-value is, doubtless, an epoch-making discovery but in the realm of philosophy he and his friend Frederik Engels are by no means original thinkers. Their genius in this sphere lies mainly in preparing a compound of Hegel's dialectics and Hume's Materialism. Karl Marx during his twenty years in the British Museum made a fairly thorough study of the various aspects of man's material existence but there is nothing on record to show that he ever seriously studied the scriptures or the philosophy of the East from their real sources. He had a desire to learn Arabic and in fact he attempted to study it but unfortunately he did not survive to learn it. His nihilism is the direct reaction or anti-thesis of his

contemporary church religion. His subsequent followers like Lenin and Stalin exhibit fanaticism the king of which the world has never seen before. The scientists of Moscow put their heads together in their laboratory to find if marriage between father and daughter, mother and son and brothers and sisters is biologically bad. Their investigation show them that there is nothing wrong in such marriages. The Soviet law does not make such marriages invalid put people are directed not to encourage. Such marriages in view of the world's prejudice against such sex relations. This is the height of ego and ignorance. Nothing can be more foolish and puerile than to think that man's knowledge of Biology is so complete as to enable him to come to infallible conclusions as to the secrets of life by their own experiments. Little knowledge is a dangerous thing' is a popular maxim. This writ large is appropriate for the ego and conceit of Nihilistic Materialism.

Man thinks he can conquer 'Fitrat' and he calls his discoveries of the secrets of 'Fitrat' his conquest of Nature. Nature is knowable but is not conquerable. Man does not control Nature but Nature controls man and 'Qudrat' controls Nature. An infinite chain of cause and effect leads earnest seekers after truth to 'Qudrat' the Cause of all causes, 'Qudrat' manifests and reveals Himself in Nature as well as in the affairs of man. For finding evidence of the existence of 'Qudrat', the Holy Quran directs man to study Nature and the causes of rise and fall of peoples and nations of the world. We find in the Holy Quran, "Behold! In the creation of the heavens and the earth; In the sailing of the ships

through the ocean for the profit of mankind; In the rain which God sends down from the skies, and the life which He gives therewith to an earth that is dead; In the beasts of all kinds that He scatters through the earth; In the change of the winds, and the clouds which they trail like their slaves between the sky and the earth; "(Here) inded are signs for a people that are wise" (S. II:V. 164).Over and over again man is advised to travel in the earth and to study the cause of the rise and fall of the nations of the past. The Holy Quran puts it like this, "Do they not ravel through the earth and see what was the End of those before them, Though they were superior to them in strength? Nor is God to be frustrated by anything whatever in the heavens or on earth; for He is All-knowing. All-powerful" (S.XXXV: V.44) A blind study of blind Nature will lead humanity into a blind lane and leave him there all alone groping in chaos and confusion. The Holy Quran categorically lays down, "O ye men! It is ye that have need of God; but God is the One free of all wants, worthy of all praise" (S.XXXV:V.15).A living faith in 'Qudrat' is, therefore, a scientific necessity for advancement of human knowledge and learning. Man in harmony with 'Qudrat' is great and detached from 'Qudrat' is a miserable creature.

Islam

Unfortunately the task of representing Islam these days has fallen on persons who know nothing about it. The modern guardians of Islam call themselves Ulema or the Learned; they learn something of Philosophy, Jurisprudence and Theology in medieval Arabic

schools. After the death of Hazrat Ali (R) the last of the four great Caliphs of Islam, the ideals and concepts of Islam have been passing through a process of progressive degeneration until recently there is a tendency amongst the Muslims to degenerate themselves into a nation in the Jewish or racial sense of the term. During the Abbaside Sultanates of Banghddad, Islam, a guide to humanity irrespective of cast, colour or territory, was reduced to a mere theology, a faith of individuals with the tragic consequence that the human aspect of Islam was narrowed down to a form of worship and customs and ceremonies having little or no connection with or influence upon other spheres of human existence. The modern guardians of Islam are Pundits of these dogmas rituals, customs and ceremonies which misrepresent Islam and give Islam such a useless and ugly appearance as it makes in difficult for sensible men to accept it.

Islam is a science which deals with man-his individual as well as social and collective organism. In other words, Islam is the science of Islam in his being and becoming. In order that Islam may re-assume its grandeur and its progressive role, human contents and values of Islam must be rediscovered and set in modern setting by the talents of the world-philosophers, scientists, sociologists and historians. Islam means peace. Peace presupposes conflict and struggle. Life, as Swami Vivekananda says, is development and undevelopment of a being under circumstances tending to press it down. As such life is eternal struggle and conflict of contradictions within

and without. External struggles and conflicts of life are not realities in themselves but are reflexes and replicas of internal contradictions. Economic class struggle is one of the many external manifestations of the inner conflicts between egoism and altruism of man. Egoism wants to exploit everything for the satisfaction of the ego of the flesh and is concerned mainly with the satisfaction of the immediate material craving of the body and the mind and is indifferent to the ultimate welfare of the individual as well as of the universal man. Altruism tends to discipline the ego. Islam does not suppress or oppress human nature but fully recognises the natural demand of the body, mind and intellect and induces harmonious development of all the faculties of man so that the ego might get full satisfaction of the natural needs of man without infringing similar rights of others.

Egoism creates its own selfish ethics and endeavours to overpower intellect in order to secure both moral and intellectual sanction for its desire and will. Altruism, on the other hand, to curb egoism, has its own ethics and tries to overpower intellect with a view to securing intellectual support for itself. Thus both egoism and altruism left to themselves create an unreal atmosphere in the world within and without the breast. Consequently contradictory philosophy, jurisprudence, politics, economics, in fact, contradictory social orders and views of existence grow and develop. New egoism and now altruism wins the inner battles and establishes in the outer world their own thesis according as the one or the other is dominant. When egoism is powerful it establishes its own thesis an altruism then arms itself

with an antithesis to combat egoism. Likewise, when altruism is supreme it has its own thesis and egoism comes into the boxing ring with an anti-thesis. Thus the reflex of this inner battle manifests itself in the outer world of matter in the form of perpetual conflict between a thesis and its anti-thesis. Nature always tends to strike a balance and to evolve a synthesis out of the conflict. As in the individual organism, there is in the social organism too, this inner conflict between social egoism and altruism which in a colossal form and magnitude produces the same external struggle. In this manner the poor individually and collectively tosses from one extreme to the other and is always at war with his own nature.

Nihilistic Materialism sees external manifestations of conflicts and misses its inner reality and accordingly endeavours to solve the visible problems of man's immediate material environments. In its ultimate analysis these external struggle is liquidated but another arises, and matters become more and more complicated and life becomes more and more miserable with the net consequence that man finds no pleasure but excruciating pain in his struggle for existence. Islam does not mean cessation of struggle. It interprets the true nature of man and establishes peace between the man and his nature and his egoism and altruism. Subjectively Islam creates a peaceful mental attitude and objectively a peaceful social order perfectly congenial to Nature and thus eliminates pain from struggle, gives intense pleasure in man's natural struggle for existence and ultimately liberates the intellect from the bondage of the will of egoism and

altruism by establishing communion with 'Qudrat'. The free intellect of man guides him in the right path. peace, according to Islam, is not as Schopenhauer thinks mere elimination of pain but it means elimination of pain and giving pleasure in struggle.

The Sources of Islam

The Holy Quran is often erroneously taken as the fountain head of Islam. This error obviously arises out of misconception of denotations and connotations of the terms 'Deen' and Islam. Since 'Deen' or religion is defined in the Holy Quran as the 'Fitrat' or Nature of God and since Islam is not a metaphysical speculation but is a concrete science dealing with man and his affairs it does not require much intuition to see that the Will of God made manifest in His creation is the primary source of 'Deen' and Islam. The Holy Quran is the second, the Holy prophet is the third and life and work of the four Caliphs of Islam and life and work of the faithful companions of the Holy Prophet is the fourth original source of Islam.

The Holy Quran contains the fundamentals of the Law of Nature which governs man-secrets of Nature revealed to man which human intellect and effort cannot independently discover. Starting from the Holy Quran as the basis, human intellect developed through ages will find the secrets of Nature which is the primary source of Islam. Nature and the Holy Quran are not inconsistent with each other but are in perfect harmony. The Holy Quran is to Nature what a part is to a whole. If any conflict between the Holy Quran and

Nature appears, it so appears not because the conflict is real but because human study of Nature and of the Holy Quran is not perfect. In some quarters there is a tendency to interpret the Holy Quran deliberately to adjust it with the human interpretation of Nature. They assume that the knowledge of man is infallible and final. This attitude definitely betrays weakness of faith in the Book of God. Since in the Holy Quran fundamentals of Nature so far as they affect man are codified and since the Holy Quran is directly revealed from 'Qudrat', the Creator of 'Fitrat', an intelligent study of the Holy Quran would lead to discoveries of the secrets of Nature, and reciprocally careful study of Nature will help the proper interpretation and understanding of the Holy Quran. Whenever any contradiction between human knowledge and the Holy Quran arises, not the Holy Quran but the human interpretation of Nature must, as a rule, be rejected as erroneous. As human knowledge increases the Holy Quran unfolds itself gradually like the petals of a flower. No individual but the accumulated knowledge of man and the voice of the age expressed through some select individuals correctly interprets the Holy Quran, just as the spirit of the age expresses itself through some epoch-making philosophers or scientists.

The third source of Islam, the Holy Prophet Muhammad (peace be on him), is the typical model of the ideal humanity. He was the recipient of the Holy Quran and in him are found the precepts of Islam in their concrete and applied form. In his life and work, therefore, we get Islam in flesh and blood. His precepts and examples are most reliable guides to the

theoretical as well as practical knowledge of Islam. The record of the Prophet's precepts and examples is technically called 'Sunnah'. Although the incidents of the Holy Prophet's life were very carefully and faithfully recorded and preserved by his faithful followers, yet unfortunately through the wickedness of human genius, interpolation and distortion of facts have found their way into the 'Hadis' with the net result that a considerable quantity of false 'Hadis' has been manufactured deliberately to misrepresent Islam by the hypocrites and enemies of Islam. Perhaps anticipating this mischief the Holy Prophet himself laid down a golden rule of interpretation of 'Hadis'. According to rules of interpretation of 'Hadis', as laid down by the Prophet, if there is any contradiction between a 'Hadis' and the Holy Quran, the 'Hadis' must be rejected as false and erroneous. Hadis means and includes all the sayings and deeds of the Prophet. Such of the Prophet's sayings and deeds which have the status of law are called 'Sunnah'. Sayings and deeds of faithful companions of the Prophet have also been brought under the category of Hadis by the Scholars of Islam.

Those who had the benefit of the Prophet's companionship are also accepted as the authorities of Islam. They tried to the best of their ability to emulate in their everyday life the precepts and examples of their master, and their life and character were moulded under the magnetic influence and direct supervision of the Prophet. Of these companions, the five Caliphs, Hazrat Abu Bakar, Hazrat Umar, Hazrat Usman, Hazrat Ali (R.) and Umar Ibn Abdul Aziz (RT.) are taken collectively as a model. Their precepts and

examples immensely help the right interpretation of Islam. The post-Caliphate interpretation of Islam is generally unreliable and is not an original source of Islamic study.

The Holy Quran was revealed, revelation and prophethood were made final and the foundation of Islam was when humanity reached adolescence-when human intellect with the original sources of Islam, maintained and preserved in their original purity, was in a position to interpret life correctly and to mould its destiny. But at the time of revelation of Al-Quran humanity did not reach that height of its evolution when it could universally accept Islam as the natural guide to human thought and action. Hence the manifestation of the truth and potentialities of Islam in the Arab social organism was demonstrative and this was the reason why with the death of Hazrat Ali, (R.) the Islamic view of life gradually lost its grip over human thought and action. The Holy Quran referring to the early Muslims says, "Thus have We made of you a Nation justly balanced, that ye might be witness over the Nations" (S.II:V.143). Like individuals, society is an organism and like individual organisms social organisms have their birth, growth, decay and death. The Arab social organism which was the fortunate cradle of Islam had its birth at Mecca, its growth in Medina, its decay in Damascus and its death at Baghdad, the magnificent capital of the Abbaside Empire. Now humanity has attained that stage of evolution when Islam can be universally accepted as the code of life. Scientific experiments and demonstrations of preparing synthetic diamond have

been made and the methods and results of such experiments are maintained and well preserved. But the cost of preparing synthetic diamond is so high and uneconomic that at the present moment synthetic diamond cannot be made on a commercial scale. When world circumstances will so develop as to make preparation of synthetic diamond economically useful and practical, synthetic diamond will be manufactured in mass scale for the benefit of man. So it is with Islam. The truth and possibilities of Islam were demonstrated in the Arab social organism of Medina. The methods and results of such demonstration have been preserved in the original sources of Islam for the guidance of man. Subsequent decay of the then Arab social organism should not be construed as the decay of Islam; universal acceptance of Islam presupposes a certain standard of human progress which now humanity has reached.

Post-Caliphate creation and expansion of kingdoms and empires by nations and dynasties like the of Damascus, Abbasides of Baghdad, the moors of Granada, the Moghuls of India and the Ottomans of Turkey who called themselves Muslims misrepresent Islam. Their conquests and exploitations of the weak peoples of the world in the name of Islam are responsible for prejudicing the world, particularly Europe and India against Islam. The World of today with its highly developed intellect can hardly afford to be influenced by prejudice. These emperors and kings and the theologians of their courts most wickedly and dishonestly utilised and deliberately distorted, misinterpreted and mutilated Islam for exploitation and

oppression of the world for the exclusive benefit of some individual, dynasty, class or nation just in the same manner as every useful and beneficent human knowledge under our very nose is being used for increasing the miseries of millions for the benefit of some class or nation, here antihumanitarian use of nuclear science may be mentioned. Unprejudiced, unbiased and objective study of Islam from its original sources by the talents of the world, conversant with the ever-expanding knowledge of man, has the potentiality of guiding humanity through ages until through Its natural evolution the entire humanity as one man attains its highest destiny and touches the frontier of 'Qudrat' or Godliness.

Al- Quran

The Holy Quran is the last of all revealed Books in the cycle of creation. Sensation of revelation is received by highly developed sound intuition or subtle sound organ and there are very carefully veiled indications in the Holy Quran to suggest that Angel 'Jibrail' or Gabriel (AS) is its medium and the heart is its focus. Its first sensation is, however, received by the skin and then it penetrates into the heart. Experience of revelation is as old as the creation itself. The Rishis of India called it 'Vak' or the Veda and the sages and philosophers of Europe describe it as inspiration. This sound inspiration has various degrees of development and revelation is its highest attainable degree when the Voice of God is actually heard. This is experienced only by the prophets. The office of prophethood was sealed and made final with the completion of

revelation of the Holy Quran. This leads some to think that sound intuition as a source of direct Divine guidance is now closed forever but this is not correct for selected and highly developed persons will continue to receive similar experience though \not in such degree of development which in Islamic terminology is called 'Ilham'. To make it clear God will no more speak to man but will continue to convey to man knowledge and guidance directly through other manifestations of His will and thoughts. The Prophet Muhammad (peace be on him) received these various kinds of inspirations; 'Wahi' or the revealed part of the inspiration constitutes the Holy Quran while 'Ilham' and other kinds of inspirations constitute the bulk of the 'Ahadis' or the traditions. With the aid of 'Ilham' he explained and clarified the teachings of the Holy Quran.

Humanity has been receiving guidance from God directly through revelation since the birth of man till humanity attained maturity. Muslims do not only believe in the prophethood of Muhammad (peace be on him) and the revelation of the Holy Quran but while defining the believers the Holy Quran lays down; "And those who believe in what has been revealed before you" (S. II. : V. 4). Thus belief in previous revelations is mandatory and is a fundamental of the faith. Unfortunately, however, original purity of previous revelations has not been preserved; human interpolation and interpretation mutilated them. Nevertheless, whatever of them remains should be carefully collected and studied with devotion and faith. It is further stated in the Holy Quran that the Prophets

and the Books were sent to every people and making any discrimination between the prophets is specifically forbidden. In discrepancy found between the Holy Quran and previous revelations is definitely due to human interpolation. The Holy Quran does not abrogate earlier revelations but rediscovers them and makes them complete. The Holy Quran removes all doubts on this point when it proclaims, "None of our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar" (S.II.: V.106). The Holy Quran being the last Book contains universal and eternal truths previously revealed to man at various stages of his development and as such it can be said that the Holy Quran is a systematic and concretely formulated integration of past revelations and is the correct interpretation of man in relation to the Universe when man and his nature were made complete. Revelation has been made final but other kinds of sound intuition and other facilities of direct perception of truth are open to man for his guidance. With the guidance of the Holy Quran a highly developed intellect in co-ordination with a highly developed intuition will henceforth correctly interpret life and guide humanity in the right path. It will keep the torch of progress burning ever-fresh and bright through all ages to come and further revelation will no longer be needed for the purpose particularly when the Holy Quran guarantees preservation of its original purity. The Holy Quran and the Holy Prophet Muhammad (peace be on him) do not preach any new-fangled doctrine or introduce much that was not made know before but their teachings are, in fact, a

confirmation of what had gone before them. The Holy Quran is very clear and outspoken on this point when it declares, "This Quran is not such as can be produced by other than God; on the contrary it is a confirmation that went before it, and a fuller explanation of the Book-wherein there is no doubt from the Creator, Sustainer and Evolver of all the Worlds" (S.X.V.37) and again the Holy Quran directs the Holy Prophet to say, " I am no bringer of new-fangled doctrine among the apostles, nor do I know what will be done with me or with you I follow but that which is revealed to me by inspiration; I am but a warner open and clear" (S.XL:VI:V.9). In all the scriptures of the world there is a clear prophecy as to the appearance of a Prophet who would recover the lost revelations and confirm and consolidate them into a book and would thereby revive all the religions of the world in their original purity. This in Sanskrit scriptures is known as 'Veda-Uddhara' or recovery of the lost revelations. It is a pity that the people of the previous Books do not accept the Holy Quran and the Holy Prophet Muhammad (peace be on him) as the fulfillment of this prophecy; they are still waiting in fond hopes for the advent of the Prophet, the scriptures prophecy. This unyielding attitude of man flows from his ego and conceit and is inherent in his very nature. The Muslims are not free from the fault. According to the teachings of Islam every century produces a 'Mujaddid' or a reformer who receives 'Ilham' and therewith clears all the rust that accumulates on the teachings of the Holy Quran. But when such a 'Mujaddid' comes they with the exception of a few reject him and call; him a heretic. The Holy

Quran beautifully describes this habitual rebellious attitude of man. There are scattered over the pages of the Holy Quran numerous verses like, "They swore their strongest oaths by God that if a warner came to them, they would follow his guidance better than any of the peoples: but when a warner comes to them, it has only increased their flight" (S. XXXV: V. 42) and "There came no apostle to the peoples before them, but they said in like manner, 'A sorcerer, or one possessed'! Is this the legacy they have transmitted, one to another? Nay they, are themselves a people transgressing beyond bounds!" (S. LI: V. 52-53).

Al-Quran was revealed in twenty three years. Sometimes a single verse, sometimes a few verses together and sometimes a complete chapter was received. There is a common error amongst a section of Muslims and Non-Muslim scholars that the third Caliph Hazrat Usman was the compiler of the Holy Quran. This is not a fact, During his Caliphate when the copies of the text of the Holy Quran were made in different parts of the Caliphate, apprehending that there may be dispute as to the accuracy and authenticity of these copies, Hazrat Usman collected all these copies, verified them and made several authenticated copies of the Holy Quran and distributed these copies in his Caliphate. This is the significance of Hazrat Usman's title, 'Jami-ul-Quran' or the collector of the Holy Quran. But the Holy Quran as it is now arranged -arrangement of chapters and parts and even putting notations and punctuations was done under the direct guidance and supervision of the Holy Prophet himself. Hazrat Muaviya and Zaid are the two

reputed original scribes of the Holy Quran. Records of revelation and order of revelation of the Holy Quran were so faithfully made that even today one can say with precision the actual time and place of revelation of each verse. The divine guarantee of preserving the purity of the Holy Quran has survived the test of over fourteen hundred years and civilisation has reached a stage when it can be safely presumed that no future interpolation is possible.

There are frequent similies, metaphors, parables and references to history and Nature woven round the precepts of the Holy Quran with a view to making understanding and assimilation of the message of the Holy Quran simple and easy. There is another very big and fatal error of thinking that knowledge of the contents of the Holy Quran is absolutely beyond comprehension of a normal human intellect. This error is removed by the encouraging verse of the Holy Book, "And We have indeed made the Quran easy to understand and remember: then is there any that will receive admonition?", (S.LIV:V.17). The Holy Quran is meant for the guidance of man and the style of the Holy Quran advisedly sacrifices brevity for clarity so that men may read and understand.

The pragmatic and the operative aspect of the Holy Quran is divided into two parts-duty to God and duty to man called in Arabic 'Huq-ul-lah' and 'Huq-ul-ibad'. Duty to God is private and personal and duty to man is the public and social part of the teachings of the Holy Quran. The novelty of the Holy Quran is that it makes performance of duty to God void and invalid when duty to man is ignored or is not duly performed. The

Holy Quran puts it like this, "Do you see the one who belies religion? Such is the one who is inimical to the orphans and encourages not the feeding of the indigent. So woe to the prayer performers who are neglectful of their prayers, those who make a show and refuse neighbourly needs" (S. CVII : V. 1-7). This is the greatest tragedy of man that this human aspect of Islam is now completely forgotten. This is why we do not find anywhere in the world of today a typical Muslim society although there are so many so-called Muslim states and nations in the world. Social ethics and social laws of the Holy Quran are so simple, sound and so natural that any social order in which man may be happy and really progressive must accept these as its foundation as definitely as the ten commandments of Mount Sinai, 'the ten precepts of Gautama Buddha or the three 'D'as of Indian Philosophy-'Dana' or munificence, 'Damayata' or self-restraint and 'Dayaddhama' or mercy must necessarily be the foundation of every civilised society. The Pundits of Nihilism have also consciously or unconsciously accepted them. Truth is truth and the earth attracts everything towards its centre however much any particle has the tendency to go in the opposite direction.

Looked from another standpoint the contents of the Holy Quran may be likewise classified into two categories namely, the necessary minimum or the immediate and the ideal or the ultimate. At the stage of development of man when the Holy Quran was revealed, the necessary minimum or the ultimate. At the stage of development of man when the Holy Quran

was revealed, the necessary minimum or the ultimate. At the stage of development of man when the Holy Quran was revealed, the necessary minimum or the immediate was made mandatory for all while the ideal was mandatory for the Holy Prophet. For instance, not anti-social hoarding or capitalism but small private saving consistent with social needs is allowed to a common man but this is absolutely negated in the case of a Prophet. Pointing to this ideal the Holy Quran says, "Accursed are those who accumulate wealth and count it" (S.CIV; V.2). The Muslim social law must now be interpreted in the light of the idea since humanity has now attained that stage of evolution when some of these ideals can be made mandatory for all. It is, therefore, a gross misrepresentation of facts, wilful or otherwise, to say that Islam is not flexible and dynamic but is rigid and static. The gap between the immediate and the ultimate programme of Islam is so wide and so vast that it can comfortably accommodate ever-expanding progress of man till eternity, that is, till the cycle of creation and evolution of man is complete. To put it in one word the human aspect of Islam is monotheistic materialism and not theology, dogmas, customs and rituals.

The Purpose and Method of Studying the Holy Quran

According to the Holy Quran man is the best so creation and he has been given powers to acquire knowledge of the secrets of Nature and to harness the forces of Nature for increasing his happiness. The Upanishads address man in these terms, "Listen, oh!

Children of Eternal Bliss." In the world of creation man is, therefore, the pivot round which the rest of creation revolves. Ignoring the world of matter and from and influence of man's material environment upon his everyday existence is detrimental to the welfare of his being and becoming. In relation to this aspect of human existence, the Holy Quran is a perfect guide to man's thought and action. The purpose and method of studying the Holy Quran should, therefore, be such as it may give man practical guidance as to how he may be happy here and in the life hereafter.

Happiness is not merely absence of pain but is presence of joy and pleasure in the struggles of life. This conception of joy led poet Wordsworth to exclaim in ecstasy:

"The birds around me hopped and played,
 Their thoughts I cannot measure;
 But The least motion which they made
 It seemed a thrill of pleasure."

The human values of the Holy Quran having been forgotten it is read these days not for the benefits of earthly life but for acquiring a wishful and imaginary comfortable existence in the garden of Heaven and Hell are not place -names but they are states or stages of development and undevelopment of deathless life. They may not be off the world of matter wrapt in the shroud of mystery of time and space but they are definitely co-existent with it. The Holy Quran describes Heaven and Hell in terms of material pleasure only by way of parables and similies.

Anyway, abstract speculation as to the nature of Heaven and Hell is neither necessary nor useful. The belief that life after earth bears direct relation to earthly life and furthermore that the present always determines the future is what is essential and is the spirit and central idea of the wonderful metaphorical and allegorical imageries of Heaven and Hell. Biased and superficial study of the Holy Quran led the critics of Islam to think that the Holy Quran offers a sensual Heaven. That the present determines the future is perfectly rational and our everyday experience in life bears testimony to this. Faith in this develops a sense of responsibility in man which is so essential to peaceful existence and is a perennial source of energy and inspiration since life sustains itself in the midst of struggles in the hope of future prospects. If life here be handsome the life hereafter will be handsome too. On the contrary if life here be ugly the life hereafter will be equally ugly. Hence the purpose of studying the Holy Quran must necessarily be seeking knowledge and practical guidance as to how best we can mould our destiny in this world of matter and form for if that is done well the future will take care of itself.

The method of studying the Holy Quran must also be revolutionised. The Holy Quran is now recited almost like a parrot and is crammed without understanding a line of it or even without making any serious attempt to understand it. The plain meaning of the text of the Holy Quran is scrupulously avoided and seeing mystery in every word is considered the greatest wisdom. This stupid method of studying the Holy Quran is the secret of virtual ignorance of concrete

values of the contents of the Book. The knowledge of Arabic language and literature is, doubtless, essential for the proper understanding and assimilation of the message of the Holy Quran but to acquire knowledge of the Holy Book just sufficient for practical guidance of one's normal business of life, knowledge in Arabic is not indispensable. Translations and commentaries of the Holy Book are now available in almost all the civilised languages of the world. If the text of the Holy Book can be read or crammed, its plain meaning can also be read or crammed without much difficulty, if so desired.

The method of studying the Holy Quran must be scientific and free from preconceived ideas, bias or prejudice. Each verse must be read with reference to its context and verses immediately preceding and following it without losing significance of its sequence with its preceding and following verses. So each chapter and part should be read and understood with due regard to their own context and sequence. The Holy Quran is a composite whole and not a collection of unrelated fragments. Each word, each verse, each chapter and each part must, therefore, be studied with reference to the whole. The whys and wherefores of selection and use of a particular word or expression for expressing a particular idea should be carefully ascertained and particularly, the greatest care and emphasis should be given to realise import of choice of divine attributes.

Of the verses of the Holy Quran some are basic and some are allegorical. The Holy Quran with a view to avoiding confusion clearly states, "In it are verses

basic or fundamental; they are the foundation of the Book: others are allegorical" (S.III: V.7). The Holy Quran should be studied with plain and blunt meaning of the words without attempting to find mystery everywhere having; however, due regard to similies, metaphors, allegories and imageries. Like the secrets of Nature the secrets of the Holy Quran may not be completely or absolutely known by all or at a particular stage of human development but the Holy Quran like 'Fitrat' is knowable and not unknowable.

The study of the Holy Quran should be both deductive and inductive. Nature should be studied taking guidance and lead from the Holy Quran and reciprocally the Holy Quran should be interpreted in the light and background of man's accumulated knowledge of Nature. For a correct interpretation of the teachings of the Holy Quran both intuition and the power of observation through external sense organs should be equally developed. Knowledge of the Holy Quran is the highest knowledge and to acquire this a calm and quiet surrounding; purity of faith and the highest concentration of the mind are necessary prerequisites. The Holy Quran addressing the Holy Prophet says, "O Thou folded in garments! Stand by night, but not all night;-half of it-or a little less, or a little more; and recite the Quran in slow, measured rhythmic tones. Soon shall We sent down to thee a weighty Message. Truly the rising by night is most potent for governing, and most suitable for the Word" (S. LXXIII: V. 1-6).

The Kalima

The Kalima or the belief in the Oneness of God and the Prophethood of Muhammad (peace be on him) is the corner-stone of Islam. It contains in itself in seed form all the magnificence of the mighty revolution Islam created in the thinking, feeling an action of man known in the history of human evolution as the Arab civilisation.

"There is no deity but God and Muhamad is His Prophet" is the correct English rendering of the text of the Kalima. The Kalima negates Atheism and Polytheism and positively proclaims the Oneness of God and the Prophethood of Muhammad (peace be on him). By implication the Kalima teaches the composite Nature or the Unity of the Universe and the oneness of man and insists upon belief in revelation and intuition as sources of transcendental knowledge and wisdom. God of the Kalima is not a blind cosmic force, the unconscious first cause or inert fountain head of vitality but He is the Living and the Conscious Creator, Sustainer and Evolver of the Universe. The Holy Quran categorically defines God and the purity of faith in God in a few short verses, "Say: He is God, the one Only; God, the Eternal, Absolute; He begetteth not nor He is begotten; and there is none like unto Him" (S.CXII : V. 1-4), and again. "All praise is due to God, the Creator, Sustainer and Evolver of the Universe, the Beneficent and the Merciful and the Lord of the Day of requital". (S.I: V. 1-3).

Faith in the Kalima is not a passive faith in some uncertain deity but is an active faith in the Living and

Conscious God Who is visible in Nature. This faith has concrete values in the everyday business of life. A faith without action or an action without faith has no place in Islam or in any view of life worth the name. Belief in the Kalima, therefore, demands a faithful implementation of the contents of the Kalima in every aspect of human existence. The truth, grandeur and practical values of the Kalima would not have been made so clearly manifest if some advanced and progressive people had been selected and given the distinction of being the nursery of Islam; a diamond shines most when set in lead, a base metal. This is the Law of Nature. According to calculations of Karl Marx some industrially advanced country like England or America having highly organised labour should have been the incubator of his philosophy but contrary to his expectations Russia, an industrially backward country, had the credit of demonstrating to the world the cult of Marxism in a living form.

The Kalima when its contents were actually implemented in life moulded the human materials of Arabia into magnificent and lovely nation and that mighty nation was sent back to the sands again from which it sprang when the Arabs reduced their faith in the Kalima into a lip profession having no bearing upon their active life. The Muslim nations of the world are by no means the chosen people of God. The invariable and impartial Laws of God operate equally on them as they do on other peoples. The Muslim Arabs were great as long as they maintained the purity of faith and action.

To be free from the sovereignty of the contents of the Kalima the Abbaside Sultans of Baghdad and their feudal chiefs, the noblemen and the aristocracy of Baghdad induced the Ulemas or the Pundit of theology who for material advantages would always manufacture religious sanction for all un-Islamic actions of the Sultans to mutilate the Kalima. They invented a new Arabic version of the Kalima, 'La Ma'buda Illallah Muhammad al-Rasullullah "or" There is no object of worship but God and Muhammad is His Prophet." Thus Islam was reduced to a mere form of worship and life divided into two watertight compartments-temporal and spiritual. No time was lost in creating temporal and spiritual lords. The Ulema themselves became the spiritual lords and called themselves representatives of the Prophet. The sultans became the temporal lords. The temporal and the spiritual lords in perfect harmony and concord with each other conspired to exploit the people. For securing the pleasures of Heaven, obedience to the spiritual lords and for securing pleasures of the earth, obedience to the sultans became the order of the day. There is a saying of the Holy Prophet, "The rulers are shadows of God" Which means that the rulers must sustain the people under their charge faithfully in the manner in which God sustains His creatures. This Hadis or the saying of the Prophet was again mutilated to give divine rights to the sultans. This novel and un-Islamic conception of religion found a very congenial seed-bed for its growth and development in materialistic Europe and has very nearly destroyed religion.

The Prophethood of Muhammad (peace be on him) is an integral part of the text of the Kalima. This was necessary for ensuring the purity of faith in the Oneness of God and in the divine origin of the Holy Quran. There is an innate tendency in man to exalt and even to worship their heroes and perhaps the influence of Polytheism created and developed this habit into an instinct. This instinct is mainly responsible for destroying the purity of faith and mutilating the text of the previous revelation. Jesus was raised to divinity by his over-zealous followers. The Christians called Jesus the son of God and forged Trinity out of strict monotheism of pure Christianity. The Brahmins of India described their teachers as incarnations of God and ultimately created a cult of idol worship destroying the sublime monotheism of pure Vedic Dharma. That the followers of Muhammad (Peace be on him) in their blind devotion to the master may not commit the same error consciously or unconsciously, the fact that Muhammad (peace be on him) is not God or is not in any way associated with Him but is merely a Prophet, is mentioned in the body of the Kalima itself. The Holy Quran directs Muhammad (peace be on him), to say, "I am a man like you except that I receive revelation" (S.XLI: V.6). and again, "And before thee also the apostles sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the message" (S.XVI : V. 43). In fact, all the prophets were men and their distinction was that they received revelation. The Prophethood of Muhammad (peace be on him) implies faith in revelation and the divine origin of the Holy

Quran, the Book of Islam. The mention of the Prophethood of Muhammad (peace be on him) in the text of the Kalima protects and actively guards against corruption of the faith in God, faith in the Prophet and faith in the Holy Quran, the three main sources of Islam. But for this, the purity of the sources of Islam, its precepts and examples would have had the same fate as previous revelations had.

The Kalima has the potentiality of carrying humanity from progress to progress and achievement to achievement towards its goal as the mariner's compass leads a ship to its destination safely and safe through the troubled waters as it did in the past if it is accepted once again as a guide to thought and action and Its contents are actually implemented in life. History tells us that in the age in which the Prophet Muhammad (peace be on him) was born, lived and worked, his own people, the Arabs were the most degenerate people morally, culturally, socially, politically, in fact, in respect of every aspect of human life. They were the worst specimen of the then civilised humanity. The Prophet lived only for sixty three years and he received revelation in his fortieth year. His ministry, therefore, lasted only for twenty three years and it is during these twenty three years that he delivered his mission and worked. History tells us again that the very same Arabs, the nomadic children for the desert who only a few years ago were the worst specimen of humanity at the time of the Prophet's death were in every respect- morally, culturally, socially and politically the best amongst men. The unlettered Arabs became the teachers of the then civilised world. The uncultured

Arabs who would delight in drinking, debauchery, gambling and in every imaginable kind of moral and intellectual perversion gave the world all the refinements and fineries of culture. The Arabs, divided into countless tribes, clans, families and everengaged in never-ending family and tribal feuds moulded themselves into a compact and homogeneous nation and gave the world the conception of a real world-wide brotherhood of man. The most easily ignitable Arabs incapable of resisting the slightest provocation and temptation presented a perfect example of temperance and tolerance. The brutes, the uncivilised peoples of Arabia created a magnificent and wonderful civilisation in twenty three years the like of which the world had never seen. This in itself is a miracle-the miracle of the Kalima. Twenty three years, in the life of an average man is not very much significant: far less so it is in the life of a nation and the humanity taken as a whole twenty three years can only be likened to a bubble in the ocean. The question that appears here in bold relief to every inquisitive mind is how this mighty transformation was possible within such a small period of time and what were the ingredients in the teachings of Muhammad (peace be on him), which caused this unparalleled revolution in the thinking, feeling and action of man. This question when answered in concrete terms will reveal the revolutionary character of the Kalima.

CHAPTER II

SPIRITUAL REVOLUTION

In Search of Deity

In clear and unequivocal terms proclaiming the unity of God the Kakima summarily dismisses by a single masterstroke polytheism and all other misconceptions of Divinity. Atheistic sarcasm describes God as a phantom created by man in fear; the Agnostics call Him a cosmic force and Polytheists create unlimited gods.

Natural instinct of man is always in quest of a Deity. Sometimes in frustration man negates God, sometimes in bewilderment and confusion he calls everything God and sometimes in the Diversity of Nature he finds unity. Some try to find Him in the affairs of man, some in the flowers and trees and some seek Him in the midst of solitude. Whether one finds God or not and whether one's investigation makes one an atheist or a theist, man's search for the Deity is perennial and eternal and is the beginning and the end of his struggle for seeking knowledge, beauty and truth.

This mental and intellectual struggle of man is vividly depicted in the Holy Quran in the narration of Prophet Abraham's search for God. The Holy Quran says, "So also did We show Abraham the power and the laws of the heavens and the earth, that he might have certitude. When the night covered him over, he saw a star, he

said: 'This is my Lord.' But when it set, he said: 'I love not those that set,' When he saw the moon rising in splendour, he said: 'This is my Lord'. But when the moon set, he said; 'Unless my Lord guide me, I shall surely be among those who go astray.' When he saw the sun rising in grandeur, he said: 'This is my Lord: this is the greatest'. But when the sun set, he said: 'O my people! I am indeed free of your giving partners to God. For me, I have set my face, firmly and truly, towards Him Who originate the heavens and the earth, and I am not of the Polytheists" (S. VI : V. 75-79).

Human intellect and intuition gravitate towards God whether man desires it or not. Intellect of a sincere seeker of truth in co-ordination with intuition ultimately and inevitably finds the Living God, the Absolute and the Eternal God in His creation. But existence of God cannot be proved like the problems of simple arithmetic: it is to be experienced.

Search for God and His true nature is not an intellectual luxury but it has a direct bearing upon the destiny of man for the mystery of man and his nature is hidden in the mystery of God and His nature or in other words for the true knowledge of man himself, true knowledge of God is necessary. A smooth and real development of man depends upon his ability to make the environment congenial to his real nature for partly or wholly erroneous knowledge of man's own nature would create circumstances of living wholly or partly hostile to him and make him unhappy. God is not an idea but a reality and man comes from Him and ultimately returns to Him; his affinity with his Creator is, therefore, real and natural. There is an Arabic

saying, 'Everything tends to return to its origin'. This explains the secrets of man's struggles in the search for the Deity. Whoever earnestly seeks God finds Him in the end. The Kalima does not beat about the bush, it at once hits the bull's eye and gives the true image of God negating all man made personal goods born out ignorance or fear.

Negation of gods

Who are the gods the Kalima negates? Basically they are the forces of Nature. Of all the attributes of God His omnipotence is prominently visible in Nature and this led man to indulge in reckless power-worship with the result that he raised to divinity everything that appeared to him more powerful than himself. His attention was first driven to the forces of Nature which inspired awe and fear in his mind. The sun, the moon, the stars, thunder, storm and waves, in fact, everything that man feared in Nature became his gods. Once plurality of gods was accepted there was no scruple in expanding the list of gods. Beasts, reptiles, stocks stones and trees whatever he considered powerful and big were included in the ever-expanding list of gods. This tendency brought in its trail a craze for hero-worship and thus powerful and talented men-kings, philosophers and scientists of repute were raised to divinity.

That man made gods in ignorance and fear is true but it is by no means a proof conclusive that there is no God. Illusory image created by atmospheric conditions like a mirage may not be realities in themselves but these illusions do not negate or prove absence of the

existence and realities of the things they represent. When human knowledge and intellect developed, falsehood and absurdity of divinity of these gods became more or less apparent to man but the habit of worshipping as a god all that man considered his superstition had perverted his thinking and feeling almost beyond recovery. His intellect, therefore, under the command of his will, emotion and sentiment steeped in ignorance, prejudice and superstition, created and developed a magnificent philosophy in support of these gods and embellished superstition with the force of the juggleries of reason. The tragic and lamentable consequence of all these was that man developed an inferiority complex detrimental to his natural growth and progress: he believed that everything around him was greater than he and that he was the lowest of the low. Naturally, therefore, man's attitude towards the world of creation was one of abject submission and obeisance and he would always try to appease anger and wrath of these hungry gods by prayer, worship, offerings and sacrifices. These gods were man's masters and he was their slave. This ridiculous conception of man and his nature completely destroyed the dignity of man, misinterpreted his role in creation and marred his destiny. The Kalima negates these gods, these illusions and these superstitions.

Pure reason and intellect liberated from the domination of will can never accept ignorance and superstition as religion. The intellectual giants of the West—philosophers and scientists—were fully justified in negating the religion of the West as it developed through human interpolation and subjective

interpretation. Strictly speaking, the religion of the Aryans is pure monotheism the most popular philosophy of India namely, the Vedanta, teaches the Oneness of the Deity. Sri Shankaracharya, the reputed commentator and exponent of the Vedanta Sutras, preached unqualified monism. He tolerated the then prevailing Post-Buddhist cult of idol worship; he called it symbolism. It is, however, not correct to think that now there is no polytheism in India. From the onetheism of the Vedanta Philosophy slowly developed pantheism and monism: from pantheism developed symbolism and then symbolism degenerated into the now prevailing fullfledged polytheism. Europe, the cradle of modern science and progress goes to the other extreme; they out and out negate God and religion. From the monotheism of pure Christianity the priests forged out a religion of Trinity and absurd dogmas and rituals. The Church with the aid of the state has been compelling obedience of the people to it through organised force and violence indictment and excommunication. So when the spirit and power of science and philosophy overpowered the Church the intellectuals of Europe finding no attraction in the prevailing Church religion built up an order of existence founded on nihilistic Materialism. The Muslims of the world today also do, in a way, indulge in worship of tombs and shrines in utter disregard of the Creed of Islam. This explains the universal apathy for religion; there is now in some form or other, the spirit of Polytheism in all the religious orders of the world as they are.

Negation of God and Religion

Negation of God and religion is the anti-thesis of Polytheism. With the advancement of knowledge the cult of Polytheism Gradually lost its influence and on the other hand progressive development and expansion of machines and mechanised life has driven man to the other extreme. He thinks that the One God of Monotheism is as bad and as unreal as the countless gods of Polytheism and that man has made all the gods of Polytheism into one God. He goes from confusion to chaos. The Holy Quran by unequivocal declaration of the existence of one God gives the synthesis and sets at rest these psychological and intellectual conflicts and contradictions in a few simple words. "Say the unbelievers: Has he made all the gods into one God? Surely this is a most astonishing thing" (S. XXXVIII : V. 5).

Nihilism accepts matter as the only reality and to it the creation is an automatic process. To a Nihilist God is merely an idea, a reflex of man's own idea and conscience created by his own immediate environment; to him religion is a supernatural sanction and a means of exploitation. His intellect when commanded by his ego is not slow to build up a philosophy in support of this thesis.

The ego of man seeks absolute freedom of its own will and as such is always hostile to all tendencies to bring it under some discipline. In the name of freedom and liberty it fosters licence and unrestricted sensuality. Nihilism is, therefore, the most favourite philosophy of life with the ego. To clear the coastline for the unrestricted pursuit of material pleasures the ego

develops a mental attitude inimical to all constituted authority. Nihilistic Materialism takes into cognizance matter and material forms and proclaims the omnipotence and omniscience of human reason and intellect; according to it death annihilates the man and the existence and the immortality of the soul is a myth invented by the agents of the imprison-capitalism for the exploitation of the people with the sanction of religion and supernatural authorities. This attitude of the mind does on the one hand horribly minimise the dignity of man and on the other hand creates in him a false ego and thus puts him out of balance. Nihilism lays unnatural and extravagant emphasis on the development of the brain and is unconscious and ignorant of the need of the harmonious development of all the faculties of man. Biology tells us that for the annihilation and extinction of many a species like the mammoth elephants and the giant apes. It is, therefore, clear that if Nihilistic Materialism is universally accepted as the philosophy of human existence then the disappearance of the human species is inevitable. Faith in this or that matters little if it has no influence upon the destiny of man. Faith is a mental attitude and every mental attitude tends to create and ultimately does create, a corresponding objective world which definitely affects the development or the undevelopment of man according as that objective world is congenial or uncongenial to the 'fitrat' or the nature of man. This is the significance of faith in the everyday affairs of man.

The Forbidden Fruit

Tools and instruments of production are 'the forbidden fruit' of the Holy Bible and 'the forbidden tree' of Al-Quran; very likely the first tool was made out of wood of some fruit bearing tree. Like all other creatures, originally man lived in the state of Nature; his body, mind and intellect, in perfect harmony with Nature evolved towards perfection by stages and they were in tune with the infinite. He could find his sustenance, think and know the secrets of Nature without the aid of any instrument as the birds and the beasts now do. He could protect himself from cold, heat and moisture without creating any artificial environment or living condition. The world without and the world within his breast were linked up with each other and his being and becoming were founded on virtue and truth; he was then in the Garden of Eden and this state of existence was his paradise. The moment he invented a tool for delving the earth or killing a game he lost his paradise and entered into a life of artificial existence with the net consequence that he is now a conscious part of a machine; he cannot survive a moment if all the tools, instruments and machines are now removed and destroyed. The invention of these artificial means of production not only obstructed natural growth and development of his body, mind and intellect and caused their gradual decay but what is the saddest of all, it permanently destroyed his peace and happiness by creating his surplus-value. Since then how to exploit the surplus-value of others for one's own material pleasure and enjoyment had been man's only care in the economic and political sphere of his existence. In his ever-increasing thirst and lust for

private and exclusive control and ownership of the means of production for sucking the blood of others he vitiated his entire outlook-his economics, politics, ethics, philosophy, religion and everything. Nihilistic Materialism is the last stage of this process of degeneration of man and the beginning of a return to Nature-'Deen', 'Dharma' and 'Religion'. Look at the man and see what he was, what he is and what he is going to be if his prevailing order of existence is permitted to have its own way. In the past he lived long and his organs of sensation, his limbs and his instincts were healthy, strong and vigorous; he could walk miles and miles without much fatigue, he could see Nature's display of colours with his naked eye, could hear the sweet melodies of his natural surroundings, could enjoy the sweetness of the fragrance of wild flowers and his instincts could tell him the approach of earthquake, storm and rain. To him mother earth with her manifold beauties of colour, savour and odour was really a garden of bliss. Today man is a miserable creature. The more civilised he is the more he is a slave of mechanised life; he cannot eat without false teeth, see without glasses, talk without a microphone and hear without drums. He has thoroughly ruined himself. He declares was against God but makes himself an abject slave of the mighty machine-god. If he does not cry a halt, only a few years hence he shall be unable even to breathe without an instrument and then he will see face to face the inevitable approach of his complete annihilation; he who would with his bare limbs protect himself from wild beasts, will be so frail and delicate that he will be

eaten up by worms and insects which he can now crush under his feet in millions.

In this context of his artificial existence a man cannot see his own image without Divine guidance. When he has once bound himself up with the machine and chosen for himself an artificial existence he cannot all at once go back to Nature and regain his lost paradise. His salvation lies, therefore, in seeking a synthesis of the two extremes- the state of Nature and the state of mechanised life. The end of all religion and philosophy is to make the best out of a bad job, namely, to give man true knowledge of his self and to teach him how to adjust it with what he has made of him without detriment to and risk of his march towards his assigned goal. This balanced existence can be achieved not by establishing sovereignty of the artificially created immediate material environment but by man's knowledge and correct interpretation of his self and its careful and cautious adjustment with the environment.

Kalima Interprets the Man

The Kalima correctly interprets the man. As the Caliph or the Vicegerent of the One God of the Kalima man has unlimited possibilities but at the same time if he creates numerous gods besides the One God or going the other way he negates God. In either case he would be in opposition to his own being and would ultimately make himself the lowest of the low. The Holy Quran tells us, "By the Fig and the Olive and the Mount Sinai and the City of Peace We have indeed created man in the best of moulds, then did We desire them to be the lowest of the low? Except those who do believe and do

righteous deeds: For them there is a reward unlimited" (S.XCV:V. 1-6). Men are born not in sin but as the children of bliss; they are born free and their bondage is their own creation. If they be justly balanced they can rise upto any height and can even touch the frontier of Godliness but on the contrary if they lose balance and make either minimised or exaggerated estimate of themselves they by their own deeds throw themselves into the dark abyss to abide therein forever. As the concrete proof of nobility of human nature and its potentiality the Holy Quran cites as living examples the four specimens of perfect humanity Buddha, Jesus, Moses and Muhamma (peace be on him) by means of four symbols, the Fig, the Olive, the Mount Sinai and Mecca, the City of Peace. Metaphorically the path of glory is described as thinner than a hair, sharper than the edge of a razor and longer than the length covered by millions of miles. Those who walk with caution and maintain the balance reach the goal and those who are heedless and unbalanced do most surely mar their destiny and for which they and they alone are responsible.

The Muslim commentators are disinclined to and shy of accepting Gautama Buddha as a Prophet. They argue that Non-Semitic prophets are not specifically mentioned in the Holy Quran. They forget that there is no room for prejudice or conceit in Islam. Historically the Fig is definitely the symbol of Buddha; he attained 'Nirvana' under a fig tree as the Holy Prophet Muhammad (peace be on him) received his first revelation and commission of the Prophethood in the cave of the Mount Hira in the city of Mecca. Another very strong reason for the Muslim theologian's

hesitation to include Buddha in the category of Prophets is his teachings, as we have them now, do not acknowledge in so many words the existence of God. It must not be forgotten that teachings of Buddha were actually recorded in black and white centuries after his demise. It can, therefore, be safely presumed that during these centuries his teachings were horribly mutilated by subjective interpolation and interpretation. Like every other Prophet Gautama Buddha repudiated the religious order prevailing at the time of his advent. Prophets are raised only when the purity of religion is completely destroyed and a vicious system of faith prevails in the name of God and religion; we find in Sree Bhagabat Geeta; "O Varat (Aryuna)! When purity of religion is destroyed and irreligion dominates! create Myself: To protect righteous, to liquidate the vicious and to restore religion I appear in every age". As Jesus Christ's contemporary Jews fell upon Christ and the Holy Prophet Muhammad's (peace be on him) contemporary Jews and Christians fell upon him, so did the then representatives of the mutilated ancient religion of India fall upon Buddha and called him a heretic and they characterised his religion as 'Shunnya-Vad' or the negation of God, the 'First Cause'. The philosophy of Buddha as it is handed down to us cannot accept modern Christianity as the religion of Jesus Christ. Another very significant aspect of this question is that Moses, Buddha, Jesus and Muhammad (peace be on him) are historically the four great consecutive Teachers of mankind and the whole world of today is practically divided into spheres of spiritual influence of these four great men and they belong to the same brotherhood.

Divine Attributes

Moses, Buddha, Jesus and Muhammad (peace be on him) still inspire hope and confidence in the minds of the sincere seekers of truth: their precepts and example clearly show the way to Godliness. Man is created as the vicegerent of God on earth and as such he does possess the potentiality of attaining unlimited heights by cultivating and developing the attributes of God. In the narration of the genesis of man's creation God informs the angels, "Verily I am sending My vicegerent on earth" (S.II.V.30). God manifests Himself in His creation and makes Himself visible through His attributes which in Islamic terminology are called the 'Beautiful Names'. Of the ninety-nine attributes of God mentioned in the Holy Quran the attribute 'Kamil' or Perfect exclusively applies to God for none but He can be perfect. But the remaining ninety-eight attributes are in man, His vicegerent, and the best of His creation in infinitesimal degree, and man has inherent qualities for developing them in progressive degrees. These divine attributes precisely interpret the man, the Universe and God sitting in some quiet corner counting beads with ceremony but it means emulating the divine attributes in the everyday affairs of active life. For instance, take the divine attribute "Rub" or the Creator, Sustainer and Evolver of the Universe. Man cannot create something out of nothing and he cannot sustain the whole creation and cause its evolution towards perfection but as the Caliph of God he has creative genius and he can make new forms and shapes from materials. He can thus make a new humanity out of existing stock by creating

a new philosophy of life. He cannot sustain the entire Universe but he can surely help sustenance of his neighbours. He cannot influence the evolution of all the worlds but he can by his own examples and precepts show his own world of his immediate surrounding the right path. He can by a single-hearted devotion to the culture of this basic attribute of God gradually expand the sphere of the beneficence of his creative genius, his ability of sustenance and evolution of the creation until he attains Godliness. In like manner all the attributes of God can be culture and in fact, culture of spiritualism means culture of these divine attributes and its implementation in life and living conditions. Each of these four great models of perfect humanity cited in the Holy Quran as witnesses of the nobility of man did create by his own examples and precepts a new humanity and taught an order of existence which immensely helped natural sustenance and evolution of man and his fellow creatures.

The Spiritual Revolution

God is the Creator of the Universe, man is the best of His creation, the vicegerent of God on earth; he is to serve God and obey His Laws which govern the Universe and the rest of creation is to serve man and increase his happiness. The Kalima postulates a frame of mind which knows precisely man's limitations and potentialities protects from the base inferiority complex of Polytheism and from pride and vanity of Atheism and thus puts him in the right path. "Thee we worship, and from Thee we seek help" (S. I: V.5) is the

definite directive of the Holy Quran. Man is inferior to none but God and he is superior to all that is within and without his knowledge and comprehension. He stands face to face with God and none stands in between. The Holy Quran says, "And He had made subservient to you the night and the day and the sun and the moon and the stars are made subservient by His commandment, most surely there are signs in this for a people who ponder" (S. XVI: V. 12) and again, "Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you and made complete you His favours outwardly and inwardly?" (S XXXI: V. 20) Man has now to make harmonious development of his faculties and to exploit his material environment for his own benefits. This knowledge of self effected and radical and revolutionary change in the outlook of man, his thinking, feeling and action. In Polytheism he was the meanest of the mean and as such he was subservient to the meanest of the creation and Atheism drove him to the other extreme and put him equally out of equilibrium. The Kalima liberates man from all artificial bondage and makes him free and sublime. This had the magic influence of transforming the Bedouines of Arabia in whom all the good qualities of man had been almost extinct, into a are of supermen.

Grandeur and magnificence of early Muslim was directly inspired by this revolutionary concept an ideal of man's natural dignity and status, Monotheism of the Kalima gives man wings to soar into eternity. This is the spiritual revolutionary character of the Kalima.

CHAPTER III

MORAL REVOLUTION

Ethics

Ethics or morality is the sense of right or wrong which determines the behavior of men. Since Darwin's formulation of the theory of the survival of the fittest, ethics and morality suffered a setback in Western countries. Eminent philosophers like Neitzche are of opinion that ethics is the creation of the weak for their protection against the strong. This is fundamentally wrong and the truth is just the other way about. The weak never create law and morality and impose them upon the strong but it is the strong that create law and morality for the peaceful enjoyment of their exploits and to facilitate further exploitation. This is true so far as man-made ethics is concerned. Theory of the survival of the fittest is not correct either, for the fittest never survive; they infuse efficiency into the average, improve their qualities and standard of existence and having performed this job they perish like organisms which perish after producing off springs.

The sense of morality is not absolute and universal. In civilised Europe promiscuous sex indulgence in public squares is treated with indifference while formally having more than one wife is a monstrous immorality. In the East polygamy has strong moral sanction while illicit sex relation is severely condemned. This lack of

uniformity is artificial and not natural particularly the difference of this nature appears when man's material environment dominate his conscience and reason or when the ego completely overpowers man's altruistic tendency and the will dominates the intellect. These artificially created moral sense more often than not help to increase the miseries of man since they are the products of inaccurate knowledge of man's natural Psycho-physical needs. There can be a uniform moral code for the entire humanity only when man has the wisdom to know and the courage to acknowledge the realities of his own nature and he makes his ethics in due recognition of man's right to the satisfaction of the demands of his natural instincts without infringing similar rights of others.

Islam does not teach man to dance in the air or to indulge in absolutely flexible way of living in the name of liberalism but keeps him tightly fastened to the herd realities of life. The verses of the Holy Quran like, "Those who do mischief on earth: Cause loss to themselves" (S. II: V. 27) and "To Us thy did no harm, but they harmed their own self" (S. II: V. 57) define wrong and vice as oppression of self and not as offence against God. There is a purpose in the creation of the Universe and the purpose' is obviously to make the creation more beautiful by a process of gradual evolution. God created the universe not for sport but there is a purpose in creation. The Holy Quran lays down. "We created not the heavens, the earth and all between them, merely in sport. We created them not except for just ends; but most of them do not understand" (S.XLIV: V. 38-39). Any behaviour or act

which helps fulfillment of this purpose is right or virtue and which hinders desired evolution is wrong or vice according to the ethics of the Holy Quran. It is in this sense, surrender to the will of God is virtue and revolt against the will of God is vice and again it is in this sense according to the ethics of Islam, harmony with Nature is virtue and discord with Nature is vice.

Nature of man as a genus is fundamentally uniform but in minor details slight variations are visible in the various species of man due to influence of local conditions of climate and soil, Islam has laid down a uniform code of morality for the entire humanity on the solid rock-bed of uniform fundamentals of human nature and has left sufficient scope for adjustment of man's behaviour with minor variations of the human nature due to climatic conditions.

Since a society or a nation is but an individual in the comity of societies and nations, there is a social or national conscience and ethics. Nationalism of Europe which is the greatest menace of the age virtually repudiates this social and national conscience and ethics. 'An association has no conscience' is a favorite slogan with them. In their dealing with other nations they do not observe any principle of ethics but consider satisfaction of national will or desire by means fair or foul a great national virtue. They accept theoretically that a nation is an individual in relation to other nations but they do not behave with other nations as they expect an individual to behave with another within the society, Good, bad or indifferent whatever moral sense they have, their individuals from the standpoint of their own moral sense are fairly honest

but as nation judged even by their own ethics of individual behaviour are frightfully dishonest and unscrupulous. Islam has but one single code morality for the individual and the nation; a nation is to behave with other nations in the same way as an individual is to behave with another.

Nihilistic Materialism here as in other spheres of human existence minimises the individual. Its public censor or social conscience is the creation of the exigencies of circumstances and determines the individual. Its public censor or social conscience is the creation of the exigencies of circumstances and determines individual behaviour. Islam lays the greatest emphasis on the individual and according to its philosophy of life individual conscience creates and controls social conscience. As in the case of individuals Islam recognises rights of nations to the satisfaction of their natural needs but only so far as they are consistent with similar rights of other nations. Not content with this, Islam takes a magnificent step forward and makes it obligatory for humanity as such to observe the same rules of conduct in its dealings with other species of creation. Thus Islam rejects all man-made artificial sense of right and wrong and by one single and uniform ethics founded on fundamentally uniform nature of man governs uniformly the individual, the nation and humanity and establishes harmony between the part and the whole.

Positive Law and Public Vigilance

There is no such thing as a prior public conscience. The individuals constitute societies. In the natural

course of evolution and integration public conscience would be integrated individual conscience. But unfortunately what actually happens in manmade societies is that the conscience of some powerful individual, group of individuals or class dominates and ultimately moulds public conscience. Such public conscience is hostile to nature and does not represent common weal but merely represents will of the powerful and as such is a means of exploitation of the weak.

Positive law is the codified reflex of such public conscience and not of natural conscience of individual. This is why obedience to positive law is not spontaneous and an elaborate machinery of force and violence is needed to compel obedience to it. Mans' behaviour flows from his desire to satisfy needs of his body and mind. Not the policeman's club but a moral code congenial to man's natural needs can effectively command spontaneous obedience of the people. It is clear, therefore, that positive law and public vigilance cannot effectively control, determine and educate individual behaviour. Authors of positive law themselves invent ingenious methods, tactics and procedures to by-pass and circumvent law with the result that virtual disobedience to law gets legal sanction.

Public vigilance is more effective than positive law in determining conduct of individuals but is not sufficient either. Public vigilance can at the most take notice of overt acts but it cannot pry into the secrets of private life of individuals particularly of powerful individuals who effectively regulate public conscience and public

vigilance and force and violence of positive law react upon one another and produce unstable and ununiform sense of right and wrong. The net consequence of this unnatural procedure is that at the end man becomes reckless and gives license to his ego to go its own way so long as it can avoid public censor the policeman's club.

To effectively adjust individual behaviour with social requirements some compelling force which can educate and determine individual behaviour when he is sitting all alone in his bed-room is necessary. A supernatural sanction for moral principles is generally invoked for this purpose. Omniscience is an attribute of all supernatural authorities and a faith that man's thought and action is under perpetual vigilance of these supernatural authorities having powers to punish and to reward is indeed a very very powerful compelling force but even this is not enough. There is a limit to everything and even man's obedience to supernatural authorities has its limits. If these supernatural authorities are not real, are born out of ignorance and fear or are consciously created as effective compelling tactics then in the long run these supernatural authorities fail to fulfill the purpose just as hopelessly as positive law and public vigilance fail. This apart, in supernatural authorities thus created there is a very great danger in as much as they do not prescribe steady and uniform moral code congenial to man's nature.

A steady and a uniform moral sense born out of transcendental knowledge of Nature and the laws of Nature which determine the destiny of man and faith

that any behaviour inconsistent with such moral sense, however pleasant it may appear at first sight, is ultimately and inevitably suicidal to man's own interest and ruins his destiny, is the only natural and absolutely effective compelling force of individual behaviour whether the individual is in the solitude of his bedroom or is in the midst of a crowd. The One God of the Kalima gives man these knowledge and faith and declares that a sin is not an offence against God but is in reality an offence against man's own being; a sinner oppresses his own self.

Ethics of Polytheism

The army of gods the Kalima negates make confusion worse confounded. Figments of human imagination as they are, they are not symbols of the Divine Being but are symbols of human genius and disposition. As such they are not a homogeneous mass but are heterogeneous elements of unintegrated human thinking. Their human creators attribute human character to them. Then again there are the glorified heroes raised to Divinity. These hero-gods are partly real men of flesh and blood and partly imagination.

As in the case of purely imaginary gods, round these hero-gods stories and myths grow. Assembly of all these gods is an assembly of men and women with diverse traits of character, diverse sentiment and emotion, and diverse likes and dislikes. There are stories of their love, war and peace. These gods have their kings and priests. To make matters more complicated a variety of philosophy has been

developed to explain and justify the human conduct and errors of these gods. All the virtues and vices of man are found in the society of gods. The net result is that the worshippers of these gods find it extremely difficult to get definite guidance from them as they find difficulty in finding an ideal for themselves in the affairs of their neighbours.

There is complete moral break-down and confusion; they call it liberalism. To deceive their wavering conscience they invent philosophy to glorify absence of a well defined creed and code of life and go about bragging of the liberal character of their religion. In a polytheistic society, therefore, one gets sufficient scope to give full indulgence to one's own desires and inclinations and always finds handy one of the other of his gods to lend religious sanction for his action.

Influence of Kalima

See the Bedouine Arabs in their dens. Men, women and children are recklessly drinking, gambling and swearing. They are losing their mental equilibrium as also their physical balance of movement as the vine juice overpowers them. They become boisterous and shout, quarrel and fight with one another. As the shadow of night grows deeper they drink more, they quarrel more and they fight more. All the elements of human character that make all the difference between the man and the beast disappear and they indulge in shameless debauchery and sex sensualities until tired, fatigued and exhausted and they fall unconscious under the wings of slumber. When they wake up the next morning they are out on their daily errands. Theft,

robbery, murder and pillage are their everyday business of life and these crimes are their only industry and means of existence and lonely travellers of the desert are their victims. When the fire of their crimes and sins began to consume them they rush to the Kaaba, the head-quarter of their gods. These rabble offer prayers, offerings and sacrifices to seek forgiveness for the past and blessings for the future. Such was the plight of the Arabs when the Voice from the Mount Hira proclaimed, "There is no Deity but God and Muhammad is His Prophet". And Lo ! the army of gods installed in the Kaaba disappeared in a moment and with them disappeared all moral chaos and confusion.

- The Kalima gave the Bedouines a code of well defined universal principles of ethics and morality perfectly congenial to human nature. The Kalima thus revolutionised their thinking, disciplined their behaviour and raised them to heights which inspired admiration of the then civilised world. The Kalima made each individual sublime and great and these great individuals created a lively and beautiful society. Where positive law failed, where public vigilance and censor failed and where uncertain supernatural authorities failed the Kalima succeeded. As in the past, in the desert land of Arabia, the Kalima effectively inspired the Bedouine Arabs and completely revolutionised their moral sense, the teachings of the Kalima, teachings of the Creator, Sustainer and Evolver of the Universe as they are, can and will in future, determine private and public behaviour of individuals, societies and nations of the world without a policeman's club.

CHAPTER -IV INTELLECTUAL REVOLUTION

Liberatin of the Intellect

Spiritual and moral contents of the Kalima liberate intellect steeped in the prejudice and superstition of Polytheism and the ego of Atheism. Intellect is a powerful faculty capable of guiding man in the right path if it is free from the bondage of the will and does not depend solely upon external sense organs for its information. So long as it has to depend solely upon external sense organs for its information and guidance it has no freedom and is not at all reliable. But when it is assisted by a developed intuition it is free and reliable.

External sense organs collect data from material phenomena and transmit them through the mind and the will to the intellect and these data form the basis of inferences and decisions of the intellect when intuition is not effectively alive and vigorous. The mind is not always free; more often than not it is a slave of the will either of egoism or of altruism. When in the struggle between egoism or of altruism. When in the struggle between egoism and altruism, the ego has the upper hand the mind obeys the dictates of the ego and when altruism succeeds, it is under the control of the altruistic tendency of man. It is free only when there is peace and harmony between egoism and altruism. So long as the internal conflict between egoism and

altruism continues, facts in the process of transmission of the data gathered from material phenomena from material sources to intellect, are censored and distorted at every stage by man's egoism or altruism according as the one or the other of them is dominant.

External sense organs are not free instruments of sensation when the mind chooses to control them. The eyes do not see when the mind desires them not to see and the eyes see just as much as they are permitted to see. So the ears do not hear all that can be heard if not so desired by the mind. So It is with other sense organs. This limitation of external sense organs is attributed to inattention and carelessness but in fact, this is due to concentrated attention and carefulness of the mind in its active control of external sense organs.

The mind functions at the command of the will and the will functions at the command of egoism or altruism as the case may be. So material sense organs gather information as directed by the mind and the mind knits them together and gives them a form as desired by the will and the will, as desired by its master egoism or altruism forms its own subjective conscience and ideas and then passes on such conscience and ideas so formed to the intellect together with information and forms which are constituent elements of such conscience and ideas. The poor intellect as a docile slave formulates theories and principles with these subjective materials of knowledge and as such it is thoroughly unreliable. Thus then the ego dominates the will and wants sanction for murder or rape these faculties of man namely, external sense organs, the mind, the will and the intellect marshal and mobilise

all their resources to furnish the ego with a philosophy of life in support of murder or rape. In like manner when altruism dominates the will the intellect invents another made to order theory in support of unqualified charity and forgiveness. Such a philosophy and such a theory is subjective and unreal.

But when intuition is developed and receives real and objective knowledge of things through direct perception and transmits such knowledge to intellect, intellect is liberated from its bondage and is free. The free intellect dominates the ego and altruistic tendency of man and makes peace between them. Harmony and peace between egoism and altruism eliminates the will and then perception of the mind and conception of the intellect become will less or objective. The intellect, the mind and the external sense organs function objectively in perfect co-ordination with one another. The liberated intellect is then competent to seek knowledge and truth.

In the terminology of Indian Philosophy the will is known as 'Ahankar'. The famous German Philosopher Schopenhauer describes what Kant calls Pure Reason as will-less thinking. For correct perception and conception of things not merely a vision but a right angle of vision is necessary. This can be acquired only by true knowledge of the being and the becoming of self. From where I come, where I am and where I go are the highest and the ultimate investigations of philosophy. Man can have the right approach to the solution of these questions by perfectly co-ordinated efforts of his instruments of sensation, perception and conception when they are free from the influence of

will or 'Ahankar'. The Kalima declaring existence of the One God, Who is the Beginning and the End of all creation, demands elimination of the individual will or in other words, its complete surrender to the Will of God. The Kalima gives the fixed centre round which the Universe revolves and thereby it teaches the process of elimination of 'Ahankar' or subjectivity and gives a focus for concentration of the co-ordinated faculties of sensation, perception and conception. Surrender to the Will of God is described in Sri Vagwat Geeta as 'Nishkam Karma' or will-less action. An action does not merely mean over acts but also includes thinking and feeling. Weakness or absence of faith in God develops subjectivity in progressive degrees and casts a veil between man and Nature and ultimately makes him completely blind. This veil of ignorance the Vedantists call 'Avidyas' or nescience and the Buddhists call it 'Maya'. Referring to the fall of the powerful peoples of the 'Ad and the Thamud, the Holy Quran thus sums up the whole thing, "And We had firmly established them in a power which We have not given to you and We had endowed them with hearing, seeing, heart and intellect but of no profit to them were their hearing, sight and heart and intellect, when they went on rejecting the Signs of God; and they were encircled by that which they, used to mock at!" (S.XLVI:V.26)

Thirst for Knowledge

What an unlettered Arab the Holy Prophet Muhammad (peace be on him) uttered in his trances made the unlettered children of the desert teachers of the then

world. The mighty spiritual and moral transformation of the Arabs make him a noble creature. The Kalima makes him conscious that he is to bow down before none but God and to seek help from none but Him, that he is the best of creation, the vicegerent of God on earth and that the rest of creation has been made subservient to him. He knows that when he is prostrate before his Creator, the rest of creations falls prostrate before Him and the blessings of the Creator like rains from the clouds fall from heaven. The noble Arab looks round and marvels at the beauty and magnificence of the world of creation and celebrates in profound gratitude the praise of God. The sky with countless stars, the moon and the sun and the earth with its colourful trees, plants and herbs, its 'flora and fauna', its hills, mountains, rivers and oceans make him conscious of his destiny.

The clarion Voice of the Creator, "There is no Deity but God and Muhammad is His Prophet" vibrates and revibrates in his ears. Only yesterday he was a slave of the forces of Nature. How to appease their anger and wrath was his constant concern. Today he is the master and they are his slaves. Such was the change the Kalima made in his attitude towards the wealth of Nature. He is now to harness the forces of Nature to increase his happiness and to get pleasure and joy in his struggles. He thinks and he ponders.

Does it require much intuition to see that the only way to employ the forces of Nature for the benefit of man is to discover the secrets of Nature and to know precisely the 'fitrat' or the nature of all these forces of Nature? For instance, is it not necessary to have with precision

systematic and well formulated knowledge of the 'fitrat' of electricity for the use of electric energy for the benefit of man? Acquisition of knowledge is, therefore, one of the contents of the faith in the Kalima. Faith in Kalima is to ignorance what light is to darkness. The Kalima thus creates an ever-increasing thirst for knowledge. One who is unmindful of learning is unmindful of the teachings of the Kalima and a society or a state which does not make serious and sincere knowledge is not a Muslim society or a Muslim state.

"Acquisition of Knowledge is mandatory for every man and woman", says the Holy Prophet (Sm.) and directs, "Go to China. If necessary, for acquisition of knowledge", and again to enlarge the vision and outlook of his disciples he further adds, "Travel on earth". The learned theologians of Islam in their habitual ignorance and stupidity have declared crusade against free pursuit of knowledge perhaps to thrive upon the credulity of their neighbours. They say, acquisition of knowledge means acquisition of knowledge of theology. They conveniently forget that when the Holy Prophet (Sm.) advised his people to go to China to acquire knowledge, China had no school or institution to teach Islamic theology to the companions of the Prophet. This attitude of the pundits of theology explains intellectual and educational backwardness of the so-called Muslim nation of the world of today.

To the early Muslims, Kalima was not a lip profession but it was a reality like breath, the very means of his sustenance. The Arabs inspired by the gospel of the Kalima made an all out campaign and effort to acquire

knowledge; learning became a jealous mistress. The Arabs go out into the wide world in search of knowledge. They go to the East, West, South and North, they conquer the waves and their boats and ships carry them to strange lands and peoples to learn and to teach. Their liberated intellect guides them in the right path and they shake off all prejudice and superstition. They discovered the lost treasure of the Greek knowledge and learning as the white nations of Europe have discovered the wealth of philosophy, art, science and literature of ancient India. The Arabs sit to translate into their mother tongue the wisdom of Socrates, Plato and Aristotle and thus make accumulated wealth of Greek learning available to all. They are not content with knowing themselves but consider it their duty to let others know. Thus they produced great talents—a galaxy of philosophers, scientists and historians who revolutionised thinking, feeling and actions of man by the might of their pen. They made inventions and discoveries and made original contributions to all the branches of knowledge art, science and literature and laid the foundation on which has been raised the magnificent super-structure of modern knowledge and advancement of learning.

Black-out of the East

Sultans and theologians of Muslim nations exploited Islam for the advancement and promotion of interests of their ego. Their un-Islamic expansion of their empire, oppression and exploitation of the people and their indifference to the contents of the Kalima ultimately demolished the house of Islam. They lost on

the cloth of gold what they earned on the scaffold for in the affluence of their empires they forgot the lessons of struggles and sacrifices of the pioneers of Islam. IN spite of their conquests, expansion of their kingdoms and such other superficial signs of progress they fast deteriorated and showed definite signs of decay. The fall of Constantinople, on the other hand, to the peoples of the West was a blessing in disguise.

Mysterious are the ways of Providence. In thundering voice of warning God says in the Holy Quran, "I glorify whomsoever I please and make low whomsoever I please" (S.III:V.26). The pleasure of God is the consequence of man's own actions and man is the architect of his own fate. The Muslim nations lost faith in the Kalima and they became low. Peoples of Europe, who accepted the vital force of the contents of the Kalima, does not matter with or without grateful recognition of it, as guide to their thought and action were seen rising in the horizon. Ingression of an army of priests and scholars of Greece into Europe after the fall of Constantinople changed the outlook of dark and superstitious Europe and Europe had a renaissance. The seat of learning was transferred from Damascus, Baghdad, Alexandria and Cordova to London, Paris and Berlin. The machine-god found congenial temples and devoted worshippers in Europe. Trade, commerce and industry developed and soon phenomenal expansion of European empires followed. The East became an excellent pasture ground for the West. For political reasons the white guardians and custodians of modern knowledge made a dishonest black-out of the East. Although the contributions of the Saracens to the

wealth of human knowledge is the top-layer of the foundation of modern knowledge of European scholars, they in their conceit and arrogance deliberately concealed the achievements of the Arabs in the field of learning. They assumed the role of the teachers of the East and imparted knowledge to them just in the same manner as they present to the East attractive finished goods manufactured in definite signs of decay. The fall of Constantinople, on the other hand, to the peoples of the West was a blessing in disguise.

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Thanks to the vanity of the white races! Every collegepassed man of today will tell you that crafty Machiavelle is the first original thinker in politics and sociology, and Chancellor Bacon, the first philosopher after Socrates, Plato and Aristotle. Nowhere in the text books of Europe there is mention of intellectual giants like 'Firabi', 'Ibni-Arabi', 'Gazzali' and 'Ibni-Khaldun'. Nearly two thousand years rolled between Aristotle and Machiavelle. According to the Western exponents of knowledge there had been a complete deadlock of cultivation and culture of intellect during these years. We hear so much of sociology of Spencer and Marx and we hear so much of social interpretation of history but whether the West has the honesty and courage to admit it or not, Ibni-Khaldun is the father of Sociology and social interpretation of History.

The Correct Perspective

The grandeur of the Saracens in the field of knowledge and learning was the creation of the teachings of the

Kalima. Polytheism breeds ignorance and superstition, it minimises the man, makes him the lowest of the low, for the satisfaction of needs one need not know the secrets of Nature but is only to invoke blessings of his gods. In spite of a specific god or goddess of learning, polytheism encourages and intensifies superstition and prejudice so much so that it virtually blinds reason and intellect and generates inaptitude for intellectual pursuits. None of the intellectual giants of ancient India was ever a Polytheist; Polytheism thrived in India during the Post- Buddhist period.

Atheism on the other hand totally ignores intuition as a source of knowledge it depends solely upon intellect cut off from intuition. Intuition is not cultured and developed and the intellect in the absence of guidance from intuition loses its freedom and becomes a creature of its immediate material environments. Such an intellect makes machines and destroys the man and looks at everything through coloured glasses manufactured by the ego of the flesh. Such an intellect sees only the blind Nature and not the working of the will of the Conscious Creator of Nature; it plays Hamlet without the Prince of Denmark-it knows grammar but not the language.

The Kalima gives man the correct perspective. It gives man knowledge of the Creator, knowledge of the creation and the knowledge of man himself. Subservience of man to God and subservience of the rest of God's creation to man which the Kalima teaches, make man precisely conscious of his limitations and potentialities and show

him the golden mean between the extremes of polytheism and Atheism. By its insistence upon faith in revelations the Kalima draws pointed attention of man to the need of culture and development of intuition and gives man the key to true knowledge of the secrets of Nature. Man is to think and ponder and he will know everything. With knowlege thus acquired man will carch onward with joy and with pleasure towards his final goal-from God he came to Him shall be return.

Philosophy of Education

The Kalima defines with precision man's relation with God, Nature and the rest of creation and thereby acquaints him with his own 'fitrat', nobility of his status in creation and his unlimited possibilities. This knowledge and consciousness of self develop in man a deep sense of his duties and responsibilities to God, to his own self and to his fellow creatures. He must, therefore, lay the greatest emphasis on an all round growth the nourishment of his own human materials and this must necessarily be the basis of his philosophy of education if he has to perform his threefold duties with honesty and efficiency. Any system of education which tends to ignore the need of a perfectly balanced development of man and encourages or influences exuberant growth of one or some of his faculties at the cost of others, will not be consistent with the intellectual content of the Kalima. For such a philosophy of education would betray colossal ignorance of the message of the Kalima and would signally fail to fulfil the purpose of man's creation.

Generally speaking, the prevailing systems of education of the civilised world care mainly for the brain and the intellect. The net result of these systems of education is that man as a genus in creation is fast deteriorating. A man is what his education makes him and it is a universally accepted theory of evolution that use, abuse and disuse of the various organs and faculties of all living organisms have been responsible for the development and undevelopment of all the genus and species of living creatures. The characteristic feature of evolution of man is that his head is growing bigger and bigger out of all proportion while his other organs and faculties are losing their strength and vigour. The modern guardians of education are not in fact, quite aware of the existence of a fairly large number of organs and faculties of man and so their methods of education do not and cannot teach how to make proper use and culture of the organs and faculties which lie hidden from the eye. Their deterioration is, therefore, due to their disuse. Then again, all the visible gross organs are not educated to make such use of themselves as was originally intended for them but on the contrary they are systematically trained to make improper and unnatural use of themselves. For instance, teeth were made for crushing and grinding bones, nuts and other hard food-stuffs but not for chewing highly cooked soft food. Their deterioration is therefore, due to their abuse.

Another very great evil of modern system of education is that it makes man frightfully individualistic. In these days of socialism and socialisation of the living conditions of man, this may appear at first sight as an

anachronism or a contradiction in terms but that is the fact. Modern humanity which is the product of modern systems of education, has practically no external morality and to him whatever is necessary for the 'protection and advancement of the immediate interest of an individual man, class or nation is moral. The family life which is the primary school for fostering altruistic tendencies of man is thoroughly vitiated; now a son does not care much for his old parents, with the gradual decay of human materials, animal instincts of man are steadily developing. The capitalists and the socialists of the West are now biologically animals with highly enlarged brain and subjective intellects and morality minus the natural powers and instincts of non-human animals. The only difference between a capitalist and a socialist of the materialistic West is that the latter is a herd animal whose only concern is the welfare of his own herd, while the former as an individualistic animal like snakes and reptiles moves singly or in pairs and is concerned with the welfare of his own self of at the most of his own pair.

The five 'H' basic education of Japan makes a real attempt to some extent for an all round development of man. The five 'H' represents Health, Hand, Head, Heart and Heaven. More often than not, in mad craze for some immediate advantage schemes of education are introduced which ultimately injures almost irreparably many a vital organ and faculty of man. There are some drugs and medicaments like aspiring which act as excellent palliatives to some specific ailments but their actions and reactions adversely affect the heart, the lungs or some such vital parts of the body and in these

cases cure is more fatal than the disease. In similar manner unscientific and unnatural education mar the destiny of man and spoil his life here and in the hereafter.

Literacy and acquisition of knowledge from books are but a very small part of education. A man gets his education mainly from his actual circumstances of his being and becoming. The quality of his education is, therefore, determined by the quality of his philosophy of living. Since life is a composite whole, education of man cannot really be healthy if and when other aspects of life remain unhealthy. Hence the philosophy of education of the Kalima must necessarily be perfectly consistent with and be an integral part of the totalitarian view of human existence which the Kalima teaches.

CHAPTER -V

SOCIAL REVOLUTION

The Dark Age

Polytheism fosters invidious distinction between man and man and class and class. There is no equality and brotherhood in the society of gods. Some of them are men and some women, some are kings and some camp followers, some are rich and some poor, and some are strong and weak. Initially the society of gods was a replica of human societies but subsequently when these gods were firmly installed in the minds of men they cast their own shadow upon the affairs of man and the already existing inequalities become a permanent feature of the actual living conditions of men and women.

Like the rest of the world, Arabia was divided into countless families and tribes perpetually engaged in family and tribal feuds. Within the same family and tribe there were social inequalities between man and man. The fortunate possessors of wealth enjoyed higher social status and dignity and persons nearer in blood to the tribal head were socially superior to others. There were vocational distinction. Guardians of the idols were spiritual heads and as such enjoyed special privilege and hewers of wood and drawers of water were looked down upon as inferiors.

The sense of equality and brotherhood was so strange and foreign to the Arabs that on the slightest provocation a brother would fly at a brother's throat. Their women were chattels. Not to speak of equal social status of men and women in Arab societies, the women had no status at all. The slaves were treated as beasts of burden. Cruelty to slaves did not stir any compassion in the minds of free men even to the extent of cruelty to animals dose today. These inequalities were attributed to fate and predisenation of gods and these social injustices were given support and sanction of religion and philosophy.

Baneful effects of these social distinctions are still found today in the caste system of the religion of the Brahmins of India. A Brahmin will not only not sit with the Aborigines, eat with them or talk with them but will not even cross their shadows. A pet dog of a Brahmin priest gets greater consideration than is given to an Aboriginal. Attempts of the great leaders of India to remove this cast disability have not yet made much headway. It must be noted here that 'Varnastrama' of ancient India was not the Caste System we now find in India. We get in Sri Vagwat Geeta, " I have created four Varnas on the basis of 'Guna' and 'Karma'. Varna means category and not a cast. 'Guna' means quality and genius, and 'Karma' means deeds and activities. From this it is clear that Sri Vagwat Geeta divides men into four categories and not castes according to their individual tastes, inclinations, efficiency and vocations. This division is perfectly in harmony with Nature. Those who were virtuous and had genius for the culture of intellect were called the 'Brahmins'; and

they were the people who learned and taught, and commanded the highest respect in society as 'Gurus' or teachers. Those who cultivated physical prowess, were kings; active politicians and warriors were the 'Kshatriyas', while those who engaged themselves in trade, commerce, agriculture and industry and found pleasure in production and distribution of wealth were the 'Vaisayas'. Those who had not genius for any of these vocations but were plain and blunt men depending solely upon their physical labour for their existence were the 'Sudras'. Actually even today there exist these four classes of men and women in every society and nation. The four 'Asrams' particularly prescribed for the Brahmins were, in fact, the four stages of man's life. These four stages or 'Asrams' are still there. The first 'Asram' or stage of man's life is his boyhood or the stage of learning discipline and getting preliminary education necessary for performance of duties of the subsequent stages of his life.

The second stage is the youth or the stage of settled family and social life. The third stage is the beginning of the old age when one practically retires from the worries of family life and finds pleasure in seeking higher knowledge and thinks more of the other world than of this. The fourth or the final stage of life is the grand old age when one gets second childhood and becomes completely detached from the world and awaits the approach of the inevitable hour. But subsequently this natural classification of men into four categories degenerated into a rigid Caste System not on the basis of 'Guna' and 'Karma' but on the basis of heredity. Now a 'Viswamitra' cannot attain the

sounding forms of address like His Holiness, His Majesty or His Excellency. The only difference between a Caliph and common man was that a Caliph was entrusted with special duties and responsibilities peculiar to that office and he enjoyed social respect only when he faithfully discharged his responsibilities. This sense of brotherhood was so real, so unique and so living that the Caliphs themselves had no sense of social superiority for artificial sense of prestige and dignity of office. When the proud Persian Satrap Harmuzan was brought to Caliph Umar (R) as a prisoner, he found the Caliph, his victor, comfortably sleeping like a humble common man with his head on his arms on the bare steps of the mosque of the Holy Prophet. This was the miracle of the Kalima.

No state or society is a Muslim state or society in which this standard of equality and brotherhood is not visibly present. To compare the much vaunted equality, fraternity and liberty of Western democracy with the equality and brotherhood of the early Muslim society of Median would be to compare the ridiculous with the sublime, and hypocrisy and mockery with truth, Zainub (R) a daughter of a proud Quraish, a close relation of the Holy Prophet himself, was married to Zaid (R) a slave. By this the age-old pride and vanity of birth and heritage was completely destroyed. The famous Negro slave Bilal (R) by dint of his own personal merits got a distinction which any man on earth would cover. The white guardians of modern conscience and knowledge do not even sit with a Negro free man in the same church to offer

Faith in the Oneness of God is senseless if it does not mean faith in the oneness of man. "We did not create man except as one nation" (S.X.V. 19) is the message of the Holy Quran. If God has created man as one Nation, man has no right to create arbitrary distinction between man and man, Equality of man which the Kalima preaches is not, however, mathematical but is social. One cannot be an equal of another in all respects; some are black and some white, some are tall and some short, some are diligent and some idle, some are intelligent and some stupid and some are gentle and some wild. Quite naturally some by their personal qualities acquire distinctions over others but such distinctions, according to the teaching of the Kalima, are not permitted to interfere with or to disturb in any manner or degree the social equality of man. An intellectual giant may be an intellectual aristocrat, a fortunate possessor of wealth may be a financial aristocrat, although this aristocracy, in Islam, is very carefully and cautiously circumscribed; and again a Hercules, a Rustom or a Bhim may be a physical aristocrat but there is no such thing as social aristocracy in Islam.

God is One and He is the Creator of the Universe. Faith in the unity of the Creator suggests unity and the composite nature of the Universe and faith in the unity and faith in the unity and the composite nature of the human species. Faith in the unity of God suggests the Law of Nature that seeds and creates unity in every diversity. Faith in the Kalima without active faith in the brotherhood of man is in effect negation of the Kalima. In the social order which the Kalima

prescribes the status of man is determined not by his descent, inheritance or acquisition of material wealth, possession of political power or by one's vocation and occupation of life but by his personal character and behaviour, that is, 'Guna' and 'Karma'. Women not only get a social status but they get a status equal to the status of men. Faith in the unity of God summarily rejects all sense of false and artificial dignity. Caliphs of Islam inspired awe and admiration of the then world not by the grandeur and glamour of a royal court but by their nobility of character. This human aspect of the Kalima, namely, the brotherhood and equality of man was so carefully and zealously nourished that the Holy Prophet Muhammad (peace be on him) did not even tolerate any tendency of his disciples to show any special social preference to him and to the members of his family.

A Classless Society

The Kalima revolutionised the social life of the Arabs. They not only broke all artificial distinction between man and man but they composed all their difference, rooted out mutual hatred and jealousy and loved one another not merely as comrades but as real brothers. The Ansars or the helpers of Medina divided up all their belongings equally with the refugees who came to Medina from Mecca as brothers would divide their fathers' assets equally amongst themselves. Faith in the Kalima made it clear to the early Muslims that a real and active sense of brotherhood and its opposite vanity and pride of personal distinction both originate in the mind and not in any external material circumstances.

new classless will arise out of the old. The contents of 'might' will continually change but 'might' will always be the 'right' until human propensities for exploitation are removed from its source.

The Brahmins or the virtuous and the intellectuals established their dictatorship by the power of their character and intellect and the Kshatriyas or the physically strong by the power of their sword, the Vaishyas or the capitalists by the power of their wealth and now the Sudras or the proletariat have established their own dictatorship, by the power of their number by over-throwing others with force and violence. If the intellectuals of the world-philosophers and scientists politically unite, there will be the dictatorship of the Brahmins once again. In this cyclic order power may shift from one class to another but this will not make much difference so long as the tendency to exploit one another remains vigorously alive. Bertrand Russell rightly observes in his book, 'Roads to Freedom' that Karl Marx, the reputed exponent of Nihilistic Materialism, believes that the dictatorship of the proletariat is inevitable. But he says nowhere that this in itself will be good for humanity. Exploitation flows from within and class-struggles are only external manifestations of the inner struggles within the breast of man between egoism and altruism. Like the different limbs and organs of an individual organism classes and groups will remain in the body of the social organism too. The solution of the material problems of the flesh is needed for creation of an environment congenial to peaceful existence. But a classless society cannot be created merely by the

status of a Brahmin by dint of his personal merits and a son of a 'Sudra' cannot acquire the dignity of a Rishi of the Rig Veda. What we find today in India is not the 'Varnasrama' but 'Varna Shankara' or an illegitimate transformation 'Varnasrama' of ancient India. If purity of 'Varnasrama' be restored then the social status of a man will be determined only by his personal merits and not by his birth or by similar other circumstances over which he has no control. Much of the ills of a modern society comes from its inability to provide its individuals with their proper places in life on the basis of their individual genius and perhaps realisation of this defect of modern societies has created a tendency in modern experts of education to search for a scientific method for ascertaining natural taste and inclination of each individual boy and girl with a view to giving them education congenial to their nature.

Teachings of the Kalima

In this dark context the stern and compassionate voice of God, "There is no deity but God" was heard. It was stern because it uncompromisingly and definitely commands dissolution of all man-made distinctions between man and compassionate because it teaches the sweet relation of man with God and his relation with his fellow men the fatherhood of God and brotherhood of man. The Kalima removes effectively all barriers that divide a brother from a brother and prescribes a social order which makes equality and brotherhood of a man living reality.

prayers to God Who is the common Creator and Father of all-the White, the Black, the Yellow and the Brown.

Class Struggles

The brotherhood of the Kalima is universal and not confined to particular classes. Nihilistic Materialism talks glibly of equality of man. A philosophy of human existence which is concerned mainly with satisfaction of immediate material needs of the flesh can hardly make equality of man real. A philosophy of life which divides humanity into water-tight classes bitterly hostile to one another and a philosophy of life which pretends to create a classless society by annihilation of all other classes by a chosen class through class struggle is definitely based on jealousy and hatred and not love. Such a philosophy of life is a philosophy of hatred and not of love. Such a philosophy of life destroys the man and nourishes the beast within the man.

There is an old saying, 'might is right'. In old days 'might' meant physical prowess. Physically strong and powerful individuals and classes were then the dominating class. They exploited the weak. As civilisation advanced, men became conscious of the exploitation of the weak by the strong and immediately there was a class struggle between the strong and the weak. In the end the weak who were numerically stronger succeeded. Importance of physical prowess as means of exploitation was then extinct and there was a classless society in the sense that social status was no longer determined by the powers of the muscles. But

soon another class emerged out of this class struggle. This new class was class of the intellectuals, 'Might' still was the right only with this difference that 'might' no longer meant physical prowess but meant power of the intellect. Like the Brahmins of ancient India the intellectuals and the class of the intellectuals enjoyed the highest prestige and privilege in human societies. This class of intellectuals ultimately became the exploiting class and again there was a class struggle. The intellectuals lost their crowns in the struggle and once again there was a classless society. But exploitation did not cease. New classes rose and fell but exploitation went on as ever. 'Might' after every struggle assumed a new meaning. After the decline of the intellectuals in the struggles for power the class of the capitalists became the dominant and exploiting class and these capitalists now enjoy the highest social dignity and political power. A world-wide economic class struggle is already afoot. Now a Hercules, a Bhim or a Rustum is a man of no consequence. Similarly the job of a Pythagoras, a Newton or an Addison is to lend his talents for producing deadly weapons for the exploitation of the world. In this economic class struggle as in the case of other class struggles that had gone before, the proletariat have succeeded and have established their dictatorship over one sixth of the globe where a classless society has already been created but only in the sense that possession of economic resources by individuals is not now regarded as 'might' or means of exploitation. There may be endless class struggles and the creation of classless societies but exploitation will continue and

By a classless society they meant a social life in which there was no class conflict, and in this sense the Arab Muslim society was a real classless society.

This classless society was created not through class struggles but by an active faith in the fatherhood of God and brotherhood of man. There were groups and classes-vocational classes, economic classes, family and tribal classes and lots of other classes but the Kalima retained such of the classes and groups as was needed for harmonious development of the social organism but class distinction and class consciousness were effectively removed. These classes and groups were the limbs of the same body functioning harmoniously for the healthy development of the social organism but class distinction and class consciousness were effectively removed. These classes and groups were the limbs of the same body functioning harmoniously for the healthy development of the body as a whole. These groups and classes had little or nothing to do in determining social status of individuals. 'O Ye men! Verily We have created you from a man and a woman and We have made you groups and tribes to identify you, verily the best of you before God are those who are most virtuous amongst you' (S. XLIX: V.13) is the clear mandate of the Holy Quran in this respect. Names of individuals and classes were for identification but not for determination of social status. The Caliphs, the supreme head of the society, enjoyed no social preference and they were addressed by a common Bedouin as he would address a brother by bare names but not as monarchs and other dignitaries are addressed in these days with high-

land had affinity of blood and language and that influence of their common soil and language created common habits and a common way of living. From common blood, common language and common habits, race consciousness grew. The race was then the nation and their homeland their territory and thus racial and territorial nationality and nationalism developed.

Each territory became a state. 'My nation right or wrong' or the welfare of the citizens of a state became the highest virtue. Thus in succession family, tribe and race was the unit of division or constituent unit of the human race. When a family was a state there were family gods and family prophets, when tribal states came into existence they had tribal gods and tribal prophets and when territorial and racial nationalism was born there were racial and territorial gods and prophets. As unbridled individualism disturbed the peace of the family, unbridled family ego disturbed peace and order to the tribe and tribal patriotism disturbed the harmony of the race, chauvinism or exclusive and aggressive nationalism has been disturbing the peace of the world and making human existence intolerably miserable during recent years.

One is born in a particular family, tribe and is born in a particular territory and speaks a particular language not by choice but by accidental circumstances over which man has no control. Man cannot disown the traits of the inheritance and environments and these accidental circumstance cannot be altered by human efforts. If, therefore, family, tribal, racial or territorial and linguistic affinity and unity be accepted as basis of

dispassionate observation of nature clearly reveals that sex, the instinct of creation and preservation of one's own species or the instinct to produce and to multiply is the basic and central instinct round which all other instincts of life revolve. Man does not live to eat but he eats to live and he lives to produce and to multiply. Hunger is, therefore, not a basic instinct but a contributory instinct; its satisfaction contributes to the satisfaction of man's sex instinct. Of course, hunger is the most powerful and dominant of all other contributory instincts. Satisfaction of hunger is necessary to keep an organism fit for producing and multiplying its own kind. It is, therefore, a gross mistake to think that the solution of economic problems and the creation of a classless society through an economic class struggle will solve all human problems. Stop exploitation and create a peaceful society. Any social revolution which entertains ambitions to produce a really peaceful social order must begin with the revolution of sexual life of man. Such a revolution must have as one of its major programme just and equitable distribution of material resources of the earth but such a revolution must begin not with equitable adjustment of relations between the agents of production and multiplication of material wealth but with just and equitable adjustment of relation between the agents of production and multiplication of material wealth but with just and equitable adjustment or relation between the man and the woman, the two agents of production and multiplication of the human race

In Pre-Islamic or dark ago woman had no social status and no freedom and liberty. But they were given enough to eat to keep themselves fit to give pleasure to men. Equality of women with men in respect of food, clothing, housing and satisfaction of similar other material needs do not in the least alter or improve social status and dignity of women and create in them the sense of honour which is the basic characteristic of the respectability of the human species. The unity of God of the Kalima and its corollary unity of the human race liberated women from their eternal bondage and gave them equal social status with men and dismissed all differences between a man and a woman except the natural psychophysical difference that exists and will always exist between a male and a female. Since Islam does not ignore Nature but correctly interprets it, it fully recognises creative and polygamous nature of males in creation but gives women status of a free agent of procreation and has accordingly made marriage an absolutely free and voluntary social contract between the two sexes. In early Muslim society of Medina women enjoyed so much real freedom and social dignity that a husband would not enter his wife's chamber without her formal permission.

even a premature death of a child is a consequence of sins and incompetence of kings. It is already too well known and a universally accepted theory that society like an individual organism is a living organism and its birth, growth and decay are governed by fixed and rigid laws of Nature. Biology governs life-life of a plant, life of animals and life of individual and social organism of man. That branch of Biology which particularly and dominantly applies to man is human biology and that part which governs social organism is sociology or social biology. What physicians are to individual organisms, sociologists are to societies or social organisms. Since the quality of a society is determined by the quality of its individuals both physicians and sociologists must meet in statesmen and politicians. Biology like all other sciences is not self-contained and complete in itself but is intricately related with all other science and is, in fact, a part of a comprehensive whole. Degree of attainment of knowledge of biology and its branches varies directly with and is proportionate to the knowledge of universal biology or the composite universal law which governs birth, growth and decay of the entire creation. This completely unified knowledge is the highest knowledge of man's nature and destiny, Spencer, that great scientist and philosopher, whose name has become a part of the science of biology sufficiently explains the famous political dictum of Plato when he says, "Knowledge of the lowest kind is unpurified knowledge, science is partially unified knowledge, philosophy is the completely unified knowledge."

solution of the problems of flesh but by a successful elimination of class ego and class consciousness. This can be achieved by an active faith in the fatherhood of God and brotherhood of man, a careful nature and culture of the nobler traits of human character and finally by peace and harmony between egoism and altruism. What is needed is not annihilation or amputation of this or that limb of the social organism but their healthy nourishment and co-ordinated function for the common weal.

Hunger and Sex

Materialism, the philosophy of scientific Atheism maintains that hunger and sex are the two basic instincts of man and gives greater emphasis on the instincts of hunger. Since no social order can be really conducive to natural development of man unless it fully recognises the natural instincts of man and provides facilities for their orderly satisfaction, instincts of man must be very carefully and thoroughly examined and organised with due regard to their respective role in the making of man. The Kalima, the gospel unity seeks unity and finds it in all diversities. Diverse instincts like sex, hunger, self-preservation and power are found in man. These instincts are not uniformly active in all men. In some hunger, in some power and in some sex is dominant and so in this respect also there is diversity.

Hunger no doubt is like the instinct of self-preservation, a very very powerful and dominant instinct but by no means a basic instinct. A

division of constituent elements of the human race then humanity can never be one and the universal brotherhood of man can never be a reality and there cannot be abiding peace and happiness in the world.

The Kalima pulls down by a noble thrust all artificial barriers, family tribe and race complex and territorial and linguistic patriotism and proclaims from the top of the Mount Hira, "There is no deity but God and Muhammad is His Prophet" There is one God and one Prophet for all the worlds. The God of the Kalima is the 'Rub' or the 'Creator, Sustainer and Evolver' not of any particular family, tribe or race but He is the Creator, Sustainer and Evolver of all the worlds and the Holy Prophet (Sm.) of the Kalima is described in the Holy Quran as a blessing for the Universe. There is one God and one Humanity. The Holy Quran defines nation and nationality in a few clear words. "Humanity was made one single nations" (S. II: V.213). This is the ideal of the Kalima but as a step towards realisation of this ideal a common outlook and view of existence for the entire humanity is essential. The religion of the Kalima does not lose sight of it; it fully recognises the unifying value of affinity of ideology. Affinity of ideology is a matter of free choice and it is not a permanent and invincible impediment to universal brotherhood. Acceptance of affinity of ideology as basis of division of man will, therefore, not be inconsistent with, but will led to the ideal. namely, universal nationalism of man; for mankind must have a common ideology before it can think of establishing the Kingdom of God on earth.

The Holy Quran gives man that coming common ideology. So in a secondary sense the Holy Quran defines nationality as brotherhood bases on common ideology when it says, "The believers are but a single Brotherhood" (S.XLIX: V.10). It is in this specific sense that the Muslims all over the World constitute one nationality but Muslims are never one Nation in the racial or ethnological sense of the term. Is it then any surprise that this sublime message of the Kalima, delivered fourteen centuries ago to the Bedounies, ever-engaged in irreconcilable internecine family and tribal feuds, did in no time revolutionise the political outlook of the Arabs, liquidated their quarrels, plucked from their memory age-old spirit of vengeance and retaliation and moulded them into a nation of super man in twenty three years? These wonderful Arabs carried the message of the Kalima far and wide and preached to the world universal nationalism not in the spirit of conquest but in the spirit of humble missionaries dedicated to the noble cause of universal peace and happiness.

Sovereignty

Plato said, "Until philosophers are kings or kings and princes of this world have the spirit and power of philosophy and wisdom and political leadership meet in the same man, cities will never cease from ill, nor the human race." Statesmen and politicians ultimately mould the destiny of man and they make or mar the destiny according as they are competent or not to perform their grave duties and responsibilities. According to the ancient philosophy of India every ill,

CHAPTER VI

POLITICAL REVOLUTION

Nation and Nationality

At the dawn of the civilised existence man was divided into millions of small families. Each family was a nation and a state. The patriarch was the absolute head of the family and the welfare of the family was the sole concern of the family state. There would be war, prolonged family feuds and family peace between families and families. In course of years and centuries families expanded into tribes. It was then felt and realised that a tribe was a homogeneous unit and that all the families constituting a tribe had the same blood running in their veins. At this stage of evolution of man a tribe became a nation and a state and the tribal head was the king of the tribal state. Disputes between the various families constituting a tribe were domestic and internal affairs of the tribe and these were settled by the tribe; adjustment of relation between the families and maintenance of peace, order and discipline within the tribe was the responsibility of the tribal head. Relation of one tribe with another was, therefore, an external and foreign affair of a tribal state. As civilisation advanced and man's outlook enlarged and with the rapid production and multiplication of the human species the tribes expand, it was noticed that all the tribes inhabiting a common

Politics is, therefore, the science of man and the philosophy of human existence and it is not a vulgar art of seizing power and deceiving men. All the ills of human race of the present age is due to that vicious and stupid political system which gives political leadership to inefficient and dishonest demagogues and accepts as perfect wisdom the decision of fifty one asses against the Judgment of forty nine Arab horses by the procedure of counting noses which they call democracy! Whether one accepts it or not, it is a hard reality that sovereignty, political or otherwise, is vested and lies not in man, in a king, a dictator or in any assembly of man but in the completely unified law of Nature and in its completely unified knowledge of God, the Creator, Sustainer and the Evolver of the Universe. The honest and efficient students of this knowledge are only competent to do politics or to mould the destiny of man according to the law of Nature and the Will of God. One can revolt against Nature for a while but Nature cannot be flouted for all time as Horace said, "You may throw Nature out with a pitchfork, but She will keep coming back."

The decree of the Kalima, "There is no god (god, deity or authority) but God" at once divests man of political sovereignty and vests it absolutely in God. It is clear, therefore, that whether a positive law or a custom is in order or out of order, is intravires or ultravires, or is valid or void, must be determined not by counting noses but by ascertaining through knowledge acquired through revelation and other human efforts and experience, whether such law or custom is consistent or inconsistent with the Will of God made manifest in

the law of Nature. It follows as a corollary that freedom according to the Kalima lies not in the form of a government or in the colour of the rulers but in one's genius or in other words in a social order perfectly harmonious with Nature which gives rights and opportunities to each and all to be nourished and developed according to their own 'fitrat' or nature. Islamic conception of sovereignty, democracy and freedom has been made concretely clear in the famous inauguration speech of the first Caliph of Islam, the venerable Abu Bakr (R). "I am entitled to your obedience so long as I obey God and the Prophet: follow me when I am right and correct me when I am wrong." Inspired by this sublime and natural gospel of liberty and freedom of sovereignty and democracy a common Bedouine woman successfully challenged the authority of Umar (R) the Great, whose name was a terror to all the crowned heads of the then world when the great Caliph attempted to restrict rights of women in the matter of marriage contracts.

Man as the vicegerent of God on earth has been gifted with creative genius. But his creative genius cannot produce something out of nothing or make, alter or amend the laws of Nature which by the Will of God govern the Universe. His creative genius lies in his ability to know the law and with his knowledge of the law to produce new forms and shapes from existing and available substances and elements. Life comes into being and death occurs by some rigid natural process of metamorphosis, Since Nature is knowable if this natural process be definitely ascertained and applied with precision, life and death can be caused. Man by

careful application of the laws of Nature can produce natural effects but can never bid Nature alter its course; he may cause life and death by his discovery of the secrets of life and death but cannot make the sun rise in the West and sink in the East. In the narration of Abraham's dispute with his critics the Holy Quran puts it like this, "Hast thus not turned thy vision to one who disputed with Abraham about his Lord because God had granted him power. Abraham said, 'My Lord is He Who giveth life and death.' He said, 'I give life and death, 'Said Abraham, 'But it is God That causeth the sun to rise from the East. Do thou then cause him to rise from the West'. Thus was he confounded who rejected faith" (S. II: V. 258).

Man's creative genius finds expression initially in his ideals and his ideas create in him in succession desire, imagination and will to create. There can be use as well as abuse of this creative genius of man. Ideas actually move the world and influence the behaviour of man. All the decisive battle of the world which created revolution in the affairs of man and were responsible for the rise and fall of nations and civilizations were actually battles of ideas and they were fought and won unseen and actual armed conflicts merely recorded the result of these unseen battles. To take an instance, reference can be made of the unseen battles of ideas which were fought between the two forces of Atheistic Materialism, namely, Capitalism and Communism. Communistic ideas attacked the head and the heart of the peoples of Capitalistic social order and in this unseen battle Capitalism was beaten in Russia and an armed conflict

between the two forces ultimately followed and registered with shining steel the result of the battle of ideas fought and won unseen.

Ideas are, however, formed from two distinct and different sources-transcendental wisdom and knowledge of truth acquired through intuition and subjective knowledge of the immediate material environment acquired through the external sense organs when intellect is detached from intuition. Ideas formed from the first source make proper use of the creative genius while ideas created by man's immediate material environment are responsible for the abuse of man's creative faculty; hence the importance of philosophy in the life of man. Man can create new forms, patterns and species but whether such creation is really life or death for the created, depends on the creative ideas. Creation of ideas born out of true knowledge and wisdom is good and natural but creation of subjective ideas produced by the immediate material environment however attractive it may appear to the eye, is in the long run fatal. Poultry experts are of opinion that all the beautiful cocks and hens have been created from the jungle fowls of India by different processes of feeding, breeding and rearing. The beautiful Orpington of England appears to the naked eye superior to the jungle fowl beyond comparison but in reality the man made Orpington is a miserable creature and if left to itself will not survive for a moment. The jungle fowl created and developed in the womb of Nature will continue to survive, multiply and evolve through ages towards its ultimate destiny. Man does not merely create new breeds of

fowls, horses and dogs but he creates new humanity as well. Every philosophy of life tends to create a new type and species of man. Eighteenth and nineteenth century philosophers of the West created the modern white nations. Nietzsche created Fascist Germany and Kal Marx and Engels have created the peoples of Soviet Russia. However attractive these new humanities may appear to the eye, they are not better than the English fowl. Statesmen and politicians of the world will ultimately lead man to annihilation if man in his vanity and pride renounces his vicegerency of the sovereignty of God and assumes sovereignty for himself and thereby rejects the law of Nature and creates for the guidance of man arbitrary laws by counting noses. For the proper use of man's creative genius true knowledge of and obedience to the Will of God and the law of nature or in other words acceptance of sovereignty of God and negation of sovereignty of man must be the starting point of political philosophy.

Democracy

Democracy of Islam is just and equitable distribution of rights and privileges of the state but not equal participation of all in the affairs of the state,; it gives absolute freedom of discussion but demands obedience to the decision of the good and the efficient so far as it is consistent with the Will of God or the completely unified knowledge of creation sustenance and evolution of man.

Here, as also in other matters, the admirers of Western Parliamentary Democracy try to adjust Islam with the

wisdom of the West and lay much emphasis on the decision of the majority and advocate the omnipotence and omniscience of the judgment and the will of such a majority. According to this conception of democracy a state is a machinery through which the will of the majority is expressed. A glance at the procedure of the selection of the Caliphs will clarify the issue. It is historically incorrect to think that the first Caliph Hazrat Abu Baker was selected by counting noses. After the demise of the Holy Prophet Muhammad (peace be on him) some of the leading Ansars or the helpers of Medina assembled at a place to select a Caliph from amongst themselves. Apprehending that there would be disruption amongst the Muhajirins as such in the matter of selection of the Caliph, Hazrat Umar at once rushed to the place with the venerable Abu Bakr who commanded universal respect and confidence of the people. He proposed Hazrat Abu Bakr for the leadership and without waiting for any decision of the assembly he at once took oath of allegiance to Hazrat Abu Bakr and other followed him spontaneously. This procedure was not followed in the case of the selection of the second Caliph. The Caliph Abu Bakr (R.), when in his death bed, called the leading men of Medina and asked them if they would accept whomsoever he would propose as his successor. They agreed and then the dying Caliph nominated Umar (R.) the Great as his successor. The appointment of the third Caliph Hazrat Usman (R.) was made by the decision of a panel of six leaders nominated by Hazrat Umar (R.). During the caliphate of Hazrat Umar (R.), the great Caliph, would often be found in vacant and in

pensive mood deeply thinking and contemplating as to who should be his successor but, unfortunately, he could not make a decision. He appointed a panel of six leaders and advised them to select one from amongst themselves as his successor. Hazrat Usman (R.) was assassinated in his house and his Caliphate ended in a political turmoil, Hazrat Ali (R) in that tumultuous political context considered it his duty in the best interest of the Caliphate, to take the responsibility of conducting the affairs of the state in his own hands. He declared himself as the Caliph without any hypocritical show and pretension of modesty and humility. Umar-ibni-Abdul Aziz (RT) generally known as Umar II of Damascus is recognised as the fifth righteous Caliph of Islam. He was the nephew of the Ummaiyad Emperor Sulaiman and he was married to the Emperor's only daughter. The Emperor nominated him as his successor as he had no son. Umar (RT.) II summoned a conference of leaders of Damascus and in their presence tendered his resignation and advised them to select their own leader. He said that his appointment as the Caliph was invalid as it was inspired by Emperor Sulaiman's anxiety to retain the office in his family and not by an honest sense of duty as it was in the case of Umar (R.) the Great's nomination by the venerable Abu Bakr (R.) The assembly, however, unanimously elected Umar (RT) II as the Caliph.

In all these diverse methods and procedures of selection of a leader there is noticed a uniformity of purpose, namely, to select the best man. During the Holy Prophet's life-time he did not in so many words select Hazrat Abu Bakr (R) as his successor, but by

indications he made it abundantly clear that in his opinion Hazrat Abu Bakr (R) was the best man for the purpose; Hazrat Abu Bakr (R.) would always, under the direction of the Prophet himself, lead congregational prayers during the absence of the Prophet due to illness or similar other circumstances. History has amply justified the selection of Hazrat Umar (R.) as the second Caliph of Islam. Umar the Great in his external appearance was like a rough stone and a common man could hardly see the milk of human kindness beneath his rough and rugged exterior. If his selection was put to vote, he would have been miserably defeated. The wise Abu Bakr (R) proposed Hazrat Umar (R.)'s name when the leaders, assembled in his chamber, had already agreed to accept the choice of the dying Caliph. The disastrous consequence of Umar (R.)'s failure to find out the best man is too well known to need any comment. Hazrat Ali (R), after the martyrdom of Hazrat Usman (R), honestly believed that he was the best man to meet the situation created by the disturbances that led to the tragic end of Hazrat Usman (R) and he did not hesitate to assert himself as the Caliph; to him the office of the Caliph was an office of responsibility and trust and not of power and privilege. Nomination, resignation and subsequent election of Umar (R.) II clearly show that Islam cares more for the motive than for the procedure of selection of leaders. Whatever procedure may be suitable for the selection of the best men as leaders is valid in Islam. The motive for the selection of the best man must be uniformly present in every case but the

method and procedure of selection may vary according to varying circumstances.

For the guidance of the Caliph there was an assembly of the good and the efficient known as 'Mujlis-i-Shura'. Members of this assembly were not formally selected or elected. The cream accumulates on the surface when the milk is stirred, so do the best men of a society always appear on top in the ordinary course of the active life of the society and no formal procedure of selection is necessary for the choice of leaders if there is honesty of purpose. The business of the assembly was generally transacted in the Mosque of the Holy Prophet in the presence of all who would assemble there for prayers and if any, besides the leaders, desired to participate in the discussions, he was freely permitted to do so. Decisions were taken not by majority votes but on the merits of the subject. It was not very rare when opinion of a single individual prevailed over the opinion of the whole house if that particular individual opinion was sound and reasonable. In case of failure to come to unanimity on any matter the decision of the Caliph was final and obedience to it was mandatory provided the decision of the Caliph was consistent with the Holy Quran and the precepts and examples of the Holy Prophet. This natural process of transaction of business can be a practical proposition only in a social order which negates the sovereignty of man and accepts with conviction and faith the sovereignty of God which and which alone can effectively and efficiently keep under discipline man's ego and love of power and eliminate

subjective thinking. To put it from another standpoint, democracy of Islam is the rule of the Laws of God executed by the good and efficient for the balanced nourishment and evolution of man.

The Caliphate

A Muslim state is called a Caliphate and the Head of the state is called a Caliph. Caliphate means vicegeracy or vicegerency of God on earth and Caliph means vicegerent or vicegerent of God on earth. Caliphate, therefore indicates character of a Muslim state. Duties and functions of a Caliphate and a Caliph are to nourish and developed their people as vicegerent of God faithfully in the manner in which the Creator nourishes and develops. His wonderful creation and not to impose and maintain arbitrary and unnatural law and order by organised state force and violence. The office of a Caliph is not an office of power, privilege and dignity but it is an office of duties, responsibilities and trust.

It is the inevitable law of Nature clearly visible in the secrets of rise, decline and fall of nations that so long as the leaders of a nation, in the matter of governance of the people, rigidly adhere to these principles, the nation is great, happy and prosperous and that when they are indifferent or hostile to these principles and go their own way, the nation, inspite of possession and control of all material resources and expansion of its empire or sphere of influence, sinks into nothingness. One may call this man or that man a Muslim ruler or this state or that state a Muslim state but the truth is that the Caliphate or the vicegerency of God is

bestowed upon man when he deserves it, it is retained so long as he faithfully discharges his obligations and is withdrawn immediately as and when he disqualifies himself by his own acts and deeds. It was only when under the inspiration of the Kalima and the direct guidance of the Holy Prophet Muhamad (peace be on him) the small Muslim community developed and acquired that standard of human material which qualifies a people for the vicegerency of God on earth that God bestowed upon them His Caliphate and declared in the Holy Quran His favour and warning. "Now we have made you vicegerents on earth after them (who has been made before) in order to see how you behave" (S.X:V.14). So long as they behaved well they were great but when they forgot this divine warning and behaved otherwise they perished and were buried in the magnificent mausoleum of their vast empires spreading from Delhi to Granada.

Apparent expansion of empires is no indication of growing vitality and strenght of nations. As soon as a nation develops pride and vanity and deviates from the right path of truth, justice and balance, it loses its vital force but continue for many years and even for centuries to expand and move forward in its momentum and inertia, and reaching the farthest point suddenly collapses in the midst of affluence. The fall of the Muslim social organism was complete long before the Pathans or the Mughuls entered India and similarly, the White Nations of the world are in reality, now completely dead although they are still expanding and moving forward in inertia and momentum they had gathered, their national vitality had been

vigorously alive and they had a progressive and revolutionary role in the evolution of human thought and action. If pedalling is stopped when a bicycle is moving it does not immediately stop and fall down or go backward but it continues to measure length and goes ahead in inertia although the vital force had already stopped and it suddenly falls to the ground reaching its highest length. This is the secret of the fall of nations in the midst of grandeur and glory and this is a sign of the omnipotence of the laws of God for those who ponder. The irony of fate is categorically stated in the Holy Quran as a timely warning to men in power and affluence in a few simple words, "But when they forgot the warning they had received, We opened to them the gates of all things until in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when Lo! they are plunged in despair" (S. VI: V. 44).

The job of a viceroy or a vicegerent is to faithfully represent the will of his master by his words and deeds; if consciously or unconsciously he misrepresents his master he is withdrawn and a new vicegerent is appointed. Misrepresentation and disobedience of the laws of Nature of the Will of God in the affairs of man is the secret of man's manifold miseries and perhaps realisation of this truth inspired the poet Wordsworth to produce his famous lines:

To her fair works did Nature link
 The human soul that through me ran,
 And much it grieved my heart to think,
 What man has made of man.

And again,

If this belief from Heaven be sent,
 If such be Nature's holy plan,
 Have I not reason to lament
 What man has made of man?

The Caliphs of Medina in the matter of enjoyment of rights and privileges of the State had no preference over others but were equals of common citizens of the Caliphate. The rule of the laws of the Kalima gave no exemption to the Caliphs from the operation of its laws. How unceremoniously a Caliph would be hauled up before a justice of the Caliphate like a common prisoner whenever he would commit an offence! How often the Caliphs would punish governors of the Caliphate when they committed any offence like common offenders! The Caliph had no artificial material grandeur about them for display of their own dignity or prestige or potentiality of the Caliphate. The Caliphs commanded obedience of their people and the Caliphs and their people commanded admiration, respect and love of the world by the grandeur of their virtue and character. The Holy Prophet Muhammad (peace be on him) and his illustrious disciples and brothers-in-faith, the great Caliphs of Islam, were the true representatives of God on earth; they lived the life of their common brothers and when they sat in the company of common people they could hardly be distinguished from their fellow brothers either from their dress or demeanour. Not a powerful army, a navy or air force equipped with deadly weapons like atomic or cosmic bombs did vanquish the pride and vanity of Persia and Byzantine but the might of the human

materials created by the Kalima and the rising tides of the doctrine of the fatherhood of God and the brotherhood of man swept like straws, the might of Emperors and Empires.

Anarchy

According to modern political concepts a State is a machinery through which the will of the people is expressed. To start with, it is a matter of great doubt as to whether there is anything like the will of the people. In a civilised and developed state of nature where the social organism will have its natural growth and development, the people will have a will—the unified will of individuals representing the will of God or the design of Nature. In arbitrary and artificial man-made societies there is no such thing as the will of the people. The State, therefore, does not represent the will of the people not even the will of the majority of the people but the naked truth is, that it represents only the will of an organised and powerful minority and it is a machinery to impose the will of this organised minority upon the people by organised force and violence in the name of justice, law and order, to protect and safeguard vested interests of such a minority.

In this grim context, philosophers think that a State is a necessary evil and that anarchy or a society without a government and other State machineries is the ideal. Many an eminent seeker of truth deeply contemplated on this subject. We have visions of Plato of an ideal society, we have before us the dreams of the author of 'The Utopia'; and the wings of imagination of

Chancellor Bacon carried him to Atlantis, an imaginary continent across the seas. It is a pity that the story of a real anarchy, the ideal society the Kalima created in Medina out of the rugged Bedouines fourteen hundred years ago, is little known today although details of that ideal society are on record and are well preserved.

The Caliphate was a society or a State without any machinery to impose its will upon the people and to maintain law and order, it had spontaneous obedience of the people. The Caliphate had no standing army; police or officers to maintain law and order or to collect dues and taxes. Every Muslim was a missionary and a soldier. Whenever occasion arose for defence of the Caliphate from foreign aggression no conscription was necessary but people voluntarily and freely rushed to the field of action and performed their military duties. No policemen were necessary to detect and punish crimes. Commission of crime was very few and far between and every Muslim had his own policeman within his own breast to detect and punish his sins and crimes. Whenever one committed an offence he would in his own initiative go to the Caliph or to one of his judges, make confessions and take judgment to purify himself. The Kalima had taught them this sublime and natural moral principle that a sin or a crime was offences against one's ownself and that attempting to escape from law was deception and oppression of one's ownself. Once a bright youngman in one of his weak moments, committed fornication. The severe punishment assigned for fornication was too well known to him. But consciousness of this disobedience

of the law oppressed him so much and so violently that he walked straight to the Holy Prophet and standing in his presence confessed his crimes and begged not forgiveness but judgement of the law. "O Prophet of God, I have committed fornication, please purify me" was the prayer of the gallant young Muslim. Looking at the tender age and appearance of the youth the Holy Prophet was moved by compassion and turned his face towards his right pretending not to have heard him. The Holy Prophet turned to his left and again pretended not to have heard it. The youngman walked to the left and repeated the same prayer again. The Holy Prophet asked one of his companions to take the youngman and give him the punishment. Immediately the Holy Prophet received a revelation, "The woman and the man guilty of adultery or fornication-flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by God, if ye believe in God and the last day: and let a party of the believers witness their punishment" (S. XXIV: V. 2). This divine directive inspired Caliph Umar (R.) to whip to death by his own hand his son who committed fornication and confessed it. Fornication according to the jurisprudence of the Kalima is the highest anti-social crime. The strict and unqualified rule of law of Islam which governs equally a common citizen, the son of the Caliph and the Caliph himself inspired spontaneous obedience to law and maintained law and order without a policeman's club. Dues and taxes were voluntarily deposited the 'Bai-tul-mal' or the public treasury by the people themselves. It was none of the business of the Caliph or of other servants of the

Caliphate to collect dues and taxes but to distribute and utilise revenue voluntarily deposited for the benefit of the people.

Sociologists are of opinion that there cannot be real anarchy unless law and morality coincide. If law and ethics be both man-made and coincide, then there will be no anarchy where anarchy means the ideal society but there will be perfect anarchy where anarchy means complete disregard and breach of law and morality for man-made law and morality uncongenial to Nature, can never inspire spontaneous obedience. Coincidence of law and morality will produce a real anarchy only when there is coincidence of law and morality founded on the principles of natural philosophy of life. The Kalima gives man knowledge of unity and knowledge of unified knowledge and thus lays the natural foundation of law and ethics both of which faithfully represent the nature of man and they meet and coincide in the Kalima, the fountainhead of natural law and morality.

The Caliphate of Medina was a practical and a maximum attainable anarchy with a minimum State organisation and officials like a Caliph, a few provincial governors and judges for the maintenance of balance. Perfect anarchy will not be a practical proposition until humanity completely shakes off its artificial civilised existence and goes back to the state of nature. In the Biblical Garden of Eden, man lived in the state of Nature but he lost this paradise when his pride and ego reduced him to taste the pleasures of artificial existence. Since the fall, man has been casting longing and lingering look behind and

endeavouring to regain the lost paradise by going back to the state of Nature but the chains of bondage of artificial existence drags him unto a vicious circle and makes his return to Nature well-nigh impossible. The realisation that anarchy is the perfect state of human existence is as old as humanity itself and is by no means a new political doctrine.

As far back as two thousand years ago a Chinese philosopher, Chuang Tzu, described vividly with mislitudes of horses, clay and wood how man invited his miseries by his own revolt against Nature:-

Horse have hoofs to carry them over frost and snow; hair, to protect them from wind and cold. They eat grass and drink water, and fling up their heels over the Champaign. Such is the real nature of horses. Palatial dwellings are of no use to them.

One day Po Lo appeared, saying "I understand the management of horses."

So he branded them and clipped them and pared their hoofs, and put halters on them tying them up by the head and shackling them by the feet, and disposing them in stables, with the result that two or three in every ten died. Then he kept them hungry and thirsty, trotting them and galloping them, and grooming, and trimming with the misery of the tasselled bridle before and the fear of the knotted whip behind until more than half of them were dead.

The potter says: "I can do what I will with clay. If I want it round, I use compasses; if rectangular, a square." The Carpenter says: "I can do what I will with wood. If I want it curved, I use an arc; if straight, a line." But on what grounds can we think that the

natures of clay and wood desire this application of compasses and square, or are and line? Nevertheless every age extols Po Lo for his skill in managing horses, and potters and carpenters for their skill with clay and wood. Those who govern the empire make the same mistake. Now I regard government to the empire from quite a different point of view.

The people have certain natural instincts:- to weave and clothe themselves, to till and feed themselves. These are common to all are agreed thereon. Such instincts are called 'Heaven-sent'. And so in the days when natural instincts prevailed, men moved quietly and gazed steadily. At that time, there were no roads over mountains, not boats nor bridges over water. All things were produced, each for its own proper sphere. Birds and beasts multiplied; trees and shrubs grew up. The former might be led by the hand; you could climb up and peep into the reaven's nest. For then man dwelt with birds and beasts, and all creation was one. There were no distinctions of good and bad men. Being all equally without knowledge, their virtue could not go astray. Being all equally without evil desires, they were in a state of natural integrity, the perfection of human existence.

Chuang Tzu, however, made a serious mistake when he thought:

When sages appeared, tripping up people over charity and fettering them with duty to their neighbour, debut found its way into the world And then, with their gushing over music and fussing over ceremony the empire became divided against itself. The fact is otherwise. The sages appeared not before but after man

damned himself by his abandonment of his natural existence and entered into the vicious circle civilised life. The sages came to make the best out of a bad job. They gave man wisdom and knowledge of his pristine nature and taught him how to behave so that he might once again regain his lost paradise. But for the appearance of the sages, human race would have been completely extinct millions of years ago. In the state of Nature man required no sage and prophets, for they were then in perfect harmony with Nature and as such, they were themselves and each and all of them sages and prophets and felt the presence of God and His Laws as clearly as one sees his own image when he stands before a mirror. The Kalima created a practical anarchy and thereby definitely indicated the way to the achievement of a perfect anarchy which must be attained through a slow and gradual process.

Was and Peace

Sovereignty of God liberated the Arabs from the bondage of all human authorities and the new nationality of the Kalima gave them the right of citizenship of the world. The ideal of the Kalima is that sovereignty of God must be universally accepted as the corner-stone of political philosophy. The ideal of the Kalima not only liberated the Arabs from political servitude of arbitrary law and authority but created in them a living faith that all the nations and peoples of the world had the right to enjoy complete independence and freedom from any kind loved and respected freedom of others as deeply as they loved their own freedom. The Kalima made it incumbent

upon all who had faith in it to make every peaceful effort to spread its message amongst others as missionaries but the sense of liberty and freedom for the entire humanity it created, did not permit Muslims even to impose upon others the social order of the Kalima and the sovereignty of God by aggression, force and violence. The Holy Quran categorically says, "There is no compulsion in religion" (S.II:V. 256). Although the Kalima definitely contemplates universal acceptance of the Law of God in the affairs of man and a universal social order for the whole World, it severely condemns use of force and aggressive warfare on any pretext or for any purpose. Consistently with its doctrine of freedom and sovereignty, the Kalima condemns submission to violence and aggression as severely as it does the use of force and aggressive warfare to subdue others. The Holy Quran fully recognises the natural instinct of self-preservation. It accordingly warns the believers not to be careless and unduly complacent in the matter of defence preparations and defensive war and clearly states, "Against them (apprehended aggressors) make ready your strength to the utmost of your power, including steeds of war, to strike terror into (The hearts of) the enemies, of God and your enemies and others besides, whom ye may not know, but whom God doth know. Whatever ye shall spend in the Cause of God, shall be repaid unto you, and ye shall not be treated unjustly"

*Musings of a Chinese Mystic; Selections from the philosophy of Chuang Tzu. With an Introduction by Lionel Giles, M.A. (Oxon).

"Wisdom of the East" Series, John Murray.

(S. VIII: V. 60) and again, "O ye who believe ! When ye meet a force, be firm, and call God in remembrance much, that ye may prosper" (S. VIII : V. 45). So the Kalima not only permits defensive warfare but it makes it mandatory for all, for submission to violence and aggression amounts to acceptance of arbitrary human authority besides the sovereignty and authority of God and the negation of the Kalima.

Since a defensive war in the very nature of it is a struggle for liberty and freedom and is free from hatred and vengeance or tendency of impairing others, freedom; cessation of hostilities is mandatory as soon as peace is offered, even if material aspects of terms of peace be not favourable. The Holy Quran enjoins, "But if the enemy incline towards peace, do thou incline towards peace, and trust in God for He is the One That hearth and knoweth" (S. VIII: V.61). The early Muslims never fought aggressive battles but always met aggression with grim determination, and true to their principles of peace they always sheathed their swords when the enemy offered peace. The famous Treaty of Hudaibia is an example to the point. The treaty was executed by the Holy Prophet himself, when the aggressive forces of the hostile city of Mecca had almost fallen before the Muslims. The terms of the treaty were very very unfavourable to the Muslims.

Universal nationalism and brotherhood of man while acknowledging as virtue the love of one's motherland, bestow upon man right or citizenship of the world, and thus eliminate all the vices of territorial nationalism. This inculcates peace and harmony between nations and negates all philosophy of life that fosters pride and vanity of territorial nationalism or territorial exclusiveness and emphatically abhors chauvinistic or imperial warfare.

The Kalima has its won ethics of war as well. God of the Kalima is the Nourisher of the Universe and as such, nutritious surface of the earth has to be preserved for the nourishment of His creatures. Destruction of food materials would be an act of hostility against God. Churches, Synagogues and Monasteries are places of worship and religious culture. The principles of tolerance and freedom of conscience and faith make the followers of the Kalima as zealous and jealous lovers of others' freedom of conscience, faith and worship as of their own places of worship are, therefore, inviolable. Defensive war presupposes aggression. Therefore, force and violence to meet aggression must only be used against actual aggressors, and peace and security of non-combatant elements, the women, children and old men must not be violated. The Caliphs of Medina invariably on the eve of every war issued these instructions to the army and followed the crusaders upto the out-shirts of the capital city of Medina all the while repeating these instruction, "Do not violate Churches, Synagogues and Monasteries and injure priests monks and nuns; do not kill women, children, invalids and old men; do not destroy standing crops, vind-yards, fruit gardens and trees. "To the Arabs, these principles of war and peace were contents of the Kalima itself and this faith moulded their mental attitude and external behaviour accordingly. This developed in them a personality which at the same time inspired awe and reverence of the world. Whatever might have been the nature of warfare of the subsequent Imperial Arabs, and whatever might have been the nature of the Crusades of King Richard of England, a Crusade according to the Kalima means a defensive war.

CHAPTER VII

ECONMIC REVOLUTION

Ownership of Material Wealth

The social and political revolution of the Kalima brought in its wake a new orientation in the sphere of man's economic existence. One God and one humanity, equal social status and equal political rights and privileges visualise a social order which gives equal right to the enjoyment of materials resources of the earth to all. God of the Kalima, the Nourisher of the Universe, is the absolute Owner of material wealth of the earth. The Kalima liquidated pretensions of man to ownership of wealth-private or public, individualistic or collective. "For to God belongeth the dominion of the Heavens and the earth, and the all that is between" (S.V:V. 19) is the clear verdict of the Holy Quran in this matter. Man is entitled to possession and use of wealth and that too in his capacity as the Caliph or vicegerent of God on earth for his own nourishment, consistently with the nourishment not merely of the rest of humanity but of the rest of the creation. The Holy Quran lays down. "It is He Who hath made you Caliphs of the earth (inheritors of earth as Caliphs) He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment; yet He indeed oft-forgiving, most Merciful" (S.VI; V. 165).

To earn one's bread in the sweat of one's brow is the birth right of man as it is of all other species of the creation. A casual observation of Nature and her work fully corroborates this. All living organisms which are in the state of Nature work and get satisfaction of their material needs; they get according to their needs but not more than that. An elephant needs more and he gets more while an ant needs less and gets less. God manifests Himself in Nature through His attributes. God introduces Himself to man in the opening verse of the Holy Quran as 'Rub' of all the worlds, i.e. Creator, Noursiher and Evolver of the Universe. 'Rub' is the greatest attributive name of God and all other attributes of God mentioned in the Holy Quran in their ultimate analysis merge in it. In the second verse of the Holy Quran He reveals Himself as 'Rahman' and 'Rahim'. 'Rahman' is One Who anticipates the needs of His creatures and in His beneficence makes free gifts of things and materials which His creatures need for their existence but cannot themselves create and produce by their own efforts things, which in terms of economics, are called gifts of Nature such as air, water and land: 'Rahim' is one Who in His mercy rewards those who make proper use of His free gifts. To put in it other words, in Nature's economic planning each creature gets free materials and opportunity to work and gets the fruit of his labour, viz, satisfaction of its needs. To put it again in the language of the Holy Bible. Nature gives each and all, right and opportunity to earn their bread in the sweat of their brow'.

In the state of Nature, creatures have no right of ownership over means of production but they enjoy

freely the right to possession and use of them according to their individual and collective needs. As in every other sphere of existence man has, in production, consumption and distribution of wealth invited by his wanton revolt against Nature, the Will of God, all the ills and miseries of life. What is still more tragic is that man in the pride and vanity of his intellect and freedom of action which God in His beneficence has given him is not conscious of his own sins of revolt and calls Him the arch-enemy of man. This all-out campaign against God which, in effect, is total war against man's own self and Nature will, if not resisted, make complete his misery and ruin and will bring total annihilation of the human race. Economic content of the Kalima is that men as the vicegerent of God on earth must emulate the economy of God as visible in Nature, in the affairs of man himself. He must not pretend to own but may possess and use individually and collectively the material contents of the earth for the satisfaction of the actual needs of each and all.

Private ownership of individuals over means of production is a means of exploitation of surplus-value of individuals. Similarly, ownership of a nation of its national wealth and means of production is a means of exploitation of other nations and collective ownership of the entire humanity of the resources of the earth would be a menace to all other creatures of the earth. Socialism according to its modern concepts means social ownership of wealth as opposed to individual ownership. But according to the Kalima socialism does not mean transference of right of ownership of wealth from the individual to the society or community.

Economic universalism of Islam completely abolished man's ownership of the earth or any part thereof and gives to an individual, a society or a community only the right the possession and use of social wealth for satisfaction of actual needs of its individuals consistently with right of other individuals and societies to the satisfaction of their just needs. So socialism of the Kalima means social possession and enjoyment of wealth as opposed to and distinct from individual or social ownership of wealth. None of the ills that disturb the peace and harmony of the world shall ever cease until man, both in his individual and collective capacity, makes balanced use of the resources of the earth.. God in His bounty and munificence has spread the fair earth producing fruits and corn for the use and enjoyment of His creatures and this beneficence is never denied to any so long as he does not exceed limits. Emphasising the need or maintaining balance with justice in the affairs of man the Holy quran proclaims, "And the earth- He hath spread it for creatures: therein is fruit and date-palms, having spathes (enclosing dates); and corn, with stalk and sweet smell. Then which of the bounties of your Rub will ye deny" (S.LV.V.10-13). Whatever out of individual possession remains surplus after satisfactions of his actual needs has to be placed at the disposal of the society if the society requires it to meet deficit of other individual and so must a society or a community transfer its surplus without bargain to other deficit and needy societies and ultimately man must as a part of his duty ungrudgingly leave his surplus for the use and appropriation of other creatures.

Now again, need is not an absolute term, it is relative and variable. In a capitalist and nationalist society need of an individual is determined in relation to the standard of living of his own class and varies with the progress of his society. For instance, the needs of a Maharaja, a Nawab or a Duke, are determined by the standard of living of his class and show astounding and iniquitous difference with the need of a factory labour which is determined by the standard of his growing rather than living of his class. In like manner, the need of a society or a nation is measured in relation to the need of other nations of the same standard and it varies with the progress of the world. National needs of England is very nearly the same as that of France and Germany and is much greater than that of backward countries like Afghanistan and Persia. And again, England's national need has been increasingly varying with the general progress of the world; fifty years ago it was much less than what it is today. Socialism which is the anti-thesis or historical development of capitalism does not abolish ownership of man over meand of production but merely transfers such ownership from the individual to the society or nation and determines individual need in relation to the standard of living of a common man of the society or nation but as between nations behave precisely in the same manner as individuals behave with one another in a capitalist society. In the spirit of the Kalima individual need is determined by the standard of living of a common man of a society and the social or national need is determined in relation to the standard of living of an average civilised nation of the world.

Inspired by this economy of God the people of the Kalima created a society in which the Caliph, the highest dignitary of the State equitably shared with a common an the resources of the Caliphate. The Kalima, teaching the fatherhood of God and brotherhood of man, goes a step farther and gives each according to his needs when a society has enough resources to meet very one's need but if a society has less than that then as children of a common father men are to divided among themselves equally as brothers and sisters the available material. Caliph Umar (R.) was a tall man and he required more linen than a man of average height require to make a shirt for himself. One day when he appeared in the Mosque with a new shirt on, he was questioned by a common Arab as he was proceeding to lead the prayer, as to where he got the extra cloth to make a new shirt for himself. The Caliph replied, "My son Abdullah will give the reply," Abdullah said that his father, the Caliph, shared available linen with others equally but he had offered his own share for the extra requirement of his father. The congregation was then satisfied that the caliph had not appropriated more than others and permitted him to lead the prayer. Nihilistic Materialism has no external morality and considers establishment of dictatorship of a particular class, the proletariat, by annihilation of all classes by the use of force and violence as the greatest virtue and Morality has not yet been able to produce concretely a better example or even an equal example of real brotherhood of man as the people of the Kalima did fourteen hundred years ago when centralisation of labour and industry was not

known at all and private ownership over the means of production was not the dominant means of exploitation and when there was enough space and materials for the means of production was not the dominant means of exploitation and when there was enough space and materials of the satisfaction of material needs of man.

Private Possession

Ownership is the absolute right of possession, enjoyment and disposal of a thing. The doctrine of divine ownership of the wealth of the universe, therefore, negates man's absolute right of possession of wealth and means of production of wealth. Right of private possession of an individual or a society consistently with divine ownership of wealth is restricted so that private possession may not be anti-social or anti-humanitarian. Economy of the Kalima gives to individuals the right of private possession of wealth only during the pleasure of the society and under conditions the society may prescribe from time to time which may be necessary for just and equitable distribution of wealth amongst all the members of the society and discharging its obligations to its individuals, viz, protection and promotion of the common wealth. A society or a nation enjoys the right of collective private possession of social or national wealth only so far and so long as such possession is consistent with the happiness and welfare of the entire human race and the right of man to the common citizenship of the world. There are vast tracts of surplus land in America and Australia while in East Bengal, the world's most densely populated area, there

is no space even for the bare existence, of its population. The Americans and Australians, for instance, do not permit mass migration of hungry people from other parts of the world into their territory and give them the right of citizenship of their state but they preserve their surplus land for their exclusive future use when other peoples of the world starve. What is more cruel and inhuman is that for screwing up the margin of their individual and national profit they throw their surplus production of food and other consumption goods into the sea or into the furnace while millions in other parts of the world die of hunger, disease and pestilence. This immoral and anti-humanitarian collective right of private possession of wealth is not recognised and accepted by the economy of the Kalima.

Every living organism big or small requires a definite space for its nutrition and bare existence. A tiger in the Sundarban requires for his existence sufficient space where his food-stuffs such as deer, may thrive and grow. So it is with man as well. In case of man this existence sufficient space where his food-stuffs such as deer, may thrive and grow. So it is with man as well. In case of man this space ratio diminishes with the development of the means of production and progress of human knowledge. Nevertheless, at every point of time there is fixed space ratio for man's existence and survival. When the ratio between available space and its population falls below this fixed space ratio of existence, the soil throws off its surplus population. If the surplus population thus thrown off finds space elsewhere, it survives but on the contrary if the thrown

off surplus is thrown back into the land of its origin then comes war in case of free and powerful nations, and disease, pestilence and starvation in case of backward peoples to destroy the unbearable surplus. War in Germany and famine in Bengal are recent illustrations of this law of space and population. Therefore, it is clear that all talks of world peace must end in a fiasco, and war, disease and pestilence will not cease until the world's available space be made open for the use of all the needy peoples of the world. Restrictions on the right of private possession of wealth and means of production of individuals and nations is one of the contents of the Kalima, its doctrine of the fatherhood of God and brotherhood of man. The Caliphs strictly followed these principles as a part of their faith. They fought battles but they never did plunder or pillage the wealth of other nations to raise their own standard of living or even utilised the wealth of other nations for their own bare existence at the cost of other people's life, health and happiness. True to their principles of world citizenship of man they kept the Caliphate invitingly open for all irrespective of Colour, race or territorial nationality. The Arabs of the Caliphate inspired by the Kalima did not only live and let others live but at times starved with pleasure to let others live.

Hoarding of Wealth

Hoarding of wealth is inconsistent with Nature's economic planning and the teachings of the Kalima - the right of each and all to work and live. The Holy Quran severely condemns the hoarders and warns them

of the inevitable consequence of hoarding in these clear terms, "Accursed are those who accumulate wealth and count it; they think their wealth will give them security; certainly not, it will drag them into what will break them into pieces" (S.CIV:V.2-4). These verses of the Holy Quran very much perturbed the theologians of Damascus and Baghdad who had sold their conscience to the Sultans and had no scruple like scientists of Modern times to lend their talents in support of the exploitation of the masses. The wicked theologians distorted the spirit of this verse and explained that hoarding of wealth meant hoarding without payment of 'zakat' or taxes on assets. Thus they helped the Sultans of Damascus and Baghdad to build up a fundamentally anti-Islamic Imperial State and a capitalist society.

Incentive to hoarding comes mainly from a desire for making existence comfortable and insuring against an apprehend future insecurity of existence. The Holy Quran goes to the root and kills the very incentive to hoarding by informing man that accumulation of wealth does not create security of existence and comfort of life but on the contrary it drags him into destruction. Hazrat Abu Zer (R), a famous and revered companion of the Holy Prophet, was so much inspired by the verse quoted above that he made it his life's mission to carry on an extensive propagandas against accumulation of wealth so much that he would often stand on cross-road and would ask every passer-by how much wealth he had and would insist that all who had more than what was actually needed for three common meals should deliver the surplus

accumulation to public treasury for common use. Russian translation of the life and work of Hazrat Abu Zer (R.) is freely distributed in Muslim countries of the U.S.S.R. This verse read in the full context of the Holy Quran points to the ideal and as such, condemns severely anti-social and anti-humanitarian accumulation of wealth but does not interfere with such accumulation of wealth as is not inconsistent with other's welfare.

Implementation of the ideal in actual life is seen in the life of the Holy Prophet. The Holy Prophet Muhammad (peace be on him) one day while leading a congregational prayer suddenly stopped in the midst of his prayer and left the congregation and went to his quarters attached to the Mosque. In a few minutes he came back and resumed the prayer. This was an unusual event. After finishing the prayer he explained this incident and said that in the midst of his prayer it occurred to him that he had an unspent 'dirham' and since performance of a Prophet's duty to God was not acceptable if he had any hoarded wealth, he broke away from the prayer to dispose of his 'dirham' for satisfaction of other's needs. In the management of the Caliphate the Caliphs also rigidly followed the example of the holy Prophet Caliph Umar (R) was assassinated in the Mosque by a Jew and when death approached him he requested some of his companions to go and spend out for useful purposes if there was any unspent wealth in the treasury of the Caliphate for he said he did not like to approach God leaving behind accumulated social wealth.

Capital, Interest and Profit

According to the Economics of the Bourgeoisie Capitalism, accumulated wealth when used for the production of value and utility is called capital. As such, it is recognised as one of the four agents of production and interest is the share of capital in the distribution of the national dividend. The three other agents of production, land, labour and organisation have also their shares in the distribution of wealth. Land gets rent, labour wages and organisation gets profit. In the actual working of this system of Economics big capital eats up small capital and big organisation eats up small organisation with the result that all the material resources of the earth come under the exclusive control and possession of a very small few. These few control, in the name of prudence and efficiency, the entire organisation of production distribution and consumption of wealth.

It hardly needs much intelligence to see how in this context, unorganised millions are ruthlessly exploited by a few organised capitalists. Capitalism has destroyed the dignity and independence of labour. Labour is now a purchasable commodity and the capitalists are its only consumers. Having the monopoly control of labour the capitalists dictate to it its wages and conditions of labour the more trade, commerce and industry develop the more they become centralised. Consequently labour also becomes centralised and properly organised. Now organised capital and organised labour stand face to face competing with each other as to which can best exploit the other in the name of justice, equity and fair deal.

All the religious systems of the world, as they are today and the ethics and morality of the civilis world of today lend their unblushing support to the capitalists for their exploitation of labour. In this unholy background the negation of religion, ethics and morality, invidious class distinction and class-struggle, and creation of classless society by annihilation of the capitalists as a class through force and violence is inevitable. Nihilistic materialism which is the philosophy of the proletariat is not the creation of the proletariat but is the historical development of the materialistic philosophy of life of the capitalists and their machine civilisation. There cannot be real and abiding peace and prosperity of the world until this inhuman and beastly materialism of the machine-civilisation as it developed through centuries in the Imperial and the Capitalistic social order of Europe, is shaken to its foundation. The world will gain nothing but stronger fetters if there is merely a change from the Imperialism and Capitalism of the Bourgeoisie to the Imperialism and centralised Capitalism of the proletariat. Materialism of the Bourgeoisie capitalism is the root and the Nihilistic Materialism of the proletariat Socialism is the fruit. The fruit shall be inevitable so long as the root is there. Therefore, the root or the mental attitude and the social order of the bourgeoisie materialism must be destroyed. For, its destruction will alone end all the ills and miseries of the world. If the root is cut the fruit will not be there.

The Holy Quran goes to the root and abolishes interest but permits trade and commerce. The Holy Quran puts it like this, "These who devour interest will not stand

except as stands one whom the Evil. One by his touch hath driven to madness. That is because they say: 'Trade is like interest' but God hath permitted trade and forbidden interest. Those who after receiving direction from their Lord, desist shall be pardoned for the past; their case is for God; but those who repeat are Companions of the Fire: They will abide therein" (S.II.V.275). Here again the theologians appear to support capitalism. They explain away the verdict of the Holy Quran by a clever explanation of the Arabic word 'riba' which means interest. They say 'riba' means usury and not interest deliberately ignoring that the difference between interest and usury is not qualitative but is quantitative. The modern commentators of the Holy Quran in the context of the prevailing world order apprehend that the economic structure of the world will collapse and trade and commerce will fail if a reasonable interest is not allowed. This apprehension has no scientific foundation. Trade and commerce cannot only be maintained but it can be far more efficiently developed and made really useful to society by a centralised social Banking System having no incentive to interest. By forbidding interest the Holy Quran denise a share of the national dividend to capital and thus in the economy of the Holy Quran capital is not recognised as an independent agent of production. This is virtual abolition of capital and capitalistic order of society.

Private transaction of loans, big or small, in kind or in coin is a social necessity whatever may be the character of a society, capitalistic or socialistic. The Holy Quran does not lose sight of it and prescribes a

golden rule of taking and giving loans for useful purposes. Loans are permitted only when it is free from interest and is 'payable when able' and such loans are described in the Holy Quran as the beautiful loan'. Giving such loan is a virtue, for it can only flow from a genuine and sincere desire and readiness to help needy brothers and sisters and is free from the tendency of making a bargain out of a fellow brother's difficulties. This beautiful loan' is according to the Holy Quran a loan given to God Himself. The relevant verse of the Holy Quran on this point is, "Who is he that will loan to God a beautiful loan, which God will double unto his credit and multiply many times? It is God That giveth want or plenty, and to him shall be your return' (S.II:V. 245).

Trade and commerce is equally a social necessity. The Holy Quran enjoys, " O ye who believe! Eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual goodwill: nor kill yourselves: for verily God hath been to you most merciful!" (S.IV: V. 29). Thus Islam sets forth excellent ethics of trade and commerce which makes it beneficent without destroying incentive to individual and collective enterprise. Free circulation of wealth is maintained by a categorical condemnation of accumulation of wealth and excess profits is disallowed by severely forbidding artificial fluctuation of prices by hoarding and withholding from the consumers' commodities particularly food-stuffs and necessities of life in the expectation of getting higher prices and profits. As in every other case, in the matter of loans, trade and commerce there is but one rule of

conduct both for the individual and society. A nation must, therefore, deal with mother nation precisely in the same way as individuals are expected to deal with one another.

Zakat and the law of inheritance

Those who, like the Sultans or the theologians of the Sultans of Imperial Baghdad and Delhi and Agra cite scriptures to justify their anti-Islamic use and accumulation of wealth, argue that the law of inheritance and 'zakat' presuppose accumulation and right to accumulate wealth. They may deceive themselves in any manner they like but the fact is otherwise. The law of 'zakat' and inheritance do not make it mandatory for all to accumulate and leave behind a fortune for their inefficient and idle heirs' subsistence and luxury. These laws do not encourage accumulation of wealth but are methods of disintegration of wealth and as such, are very effective anti-hoarding measures. The law of inheritance and 'zakat' shall be operative as forces of disintegration of wealth so long as social or world conditions will permit individuals' and nations' small savings without prejudice to general conditions of man's economic existence.

'Zakat' is not a tax on income but it is a tax on assets irrespective of profit and loss at the end of the years a portion of the net assets has to be given over to the society for the satisfaction of the needs of the needy. 'Zakat' is minimum mandatory contribution of individuals for the subsistence of the needy like the old, the invalid and the orphans who are unable to

work for their subsistence. The law of inheritance divides assets of a deceased Muslim among a large number of heirs and thus completely disintegrates even the little that an individual is permitted to save after discharging his social obligations. It is not only the heirs, but others also are entitled to the use of the assets of a deceased person and even the society may take a share out of it if it needs for the provision of the needy and the indigent. The Holy Quran directs, "But if at the time of division other relatives, orphans or poor are present, feed them out of the (assets) and speak to them words of kindness and justice" (S. IV. V. 8).

The doctrines and methods of just and equitable distribution of wealth are so real, so concrete and so effective that in spite of centuries of Islam their influences are still visible in Muslim societies. Muslims all over the world are economically backward and are practically the proletariat everywhere. Some are of opinion that this universal financial bankruptcy is due to their loss of political power. This is not correct, for the Jews who for centuries had no political status and had not even a collective political existence or a homeland are now controlling world finance. Financial backwardness of Muslims is directly due to the influence of Islamic principles and methods of disintegration of wealth.

Economy of the Kalima is not based on hatred of any class or individual and for its implementation in the affairs of man force and violence are not necessary, for it is in perfect harmony with nature and is conducive to the welfare of all, irrespective of class distinctions

and hence it does not contemplate establishment of dictatorship of any particular class by violent and forcible overthrow of all other classes. The Holy Quran definitely suggest that anti-social and anti-humanitarian use and accumulation of wealth or affluence of capitalism is unnatural and as such, hostile to man's natural development and it ultimately destroys him. Condemning affluence and extravagant standard of living the Holy Quran says, "Affluence keeps man astray till his deal" (S. CII: V. 1-2). Fall of nations and its cause indicate the same thing. When the famous carpet of the Persian Court was presented to Umar (R.) the Great, he burts into tears and crying like a child, he exclaimed, "In this carpet I see destruction and death of my people." History of the fall of Muslim nations all over the world when they were in the height of affluence and luxury justifies the apprehensions of the great Caliph. Affluence of material wealth and extravagant standard of living, like the germs of a fatal disease eats into the very vitality of life, and ultimately causes death. Unconsciously and ignorant of this law of Nature man to his own damnation ruthlessly exploits and oppresses others for his immediate pleasure and ultimate security. The Holy Quran makes him conscious of this tragic consequence of affluence and of the beneficent effects of a balanced existence. An individual is an integral part of the whole body of the human race. If some individuals or some class of individuals thoughtlessly suck the blood of the rest of the humanity for their extravagant growth they themselves perish in the process of their own unnatural growth. Some part of parts of an organism cannot have

healthy growth if the rest of the body of that organism is starved, for, a happy and healthy growth and development of an organism balanced and harmonious development of its parts is needed and reciprocally unnatural exuberance of some of its parts at the cost of the rest impairs growth of the whole body and threatens its complete destruction. Hence it is in the interest of all individuals and classes, exploitation must cease and a social order which encourages unfair and inequitable distribution and use of wealth must disappear.

The Kalima successfully made the Arabs conscious of the evils of man's ownership of material wealth, its unrestricted possession and hoarding and the virtues of just and equitable distribution of wealth, and thus a socialist order of human existence was created in Medina spontaneously without force and violence. The economic order of the Kalima is, therefore, a blessing not for a particular class and a curse to other classes but it is a blessing for the entire humanity and for all the worlds of living organisms. Inspired by this consciousness the Arabs found greater pleasure in satisfying the needs of others than in the satisfaction of their own needs; an Arab would not take a full meal himself starving even a hungry dog. Such is the miracle of the Kalima! The right to the enjoyment of the fruits of one's own labour is a great and natural incentive to development of man's creative genius and efficiency. The Kalima fully recognises this natural instinct of man and so it does not destroy absolutely individual incentive to the development of his genius but restricts the right of private possession of wealth so

that incentive to work and to increase efficiency may be vigorously alive not in a few but in all Economy of the Kalima. therefore, gives impetus to individual efforts but only so far as it is consistent with and is necessary for the common weal. It condemns accumulation of wealth and prescribes definite and concrete methods for just and equitalbe distribution and use of the material wealth of the earth. From the standpoint of the ideals of the Kalima, establishment of Anarchy is not the end of human progress but is the beginning of real development and progress of man and so socialism of Kalima is founded not on hatred, force and violence or on the dictatorship of any class but on man's natural instinct of self preservation and self development and on his knowledge of preservation and development of life acquired from the knowledge of the laws of nature's economy.

CHAPTER VIII

CULTURAL REVOLUTION

Culture of the Kalima

Culture is the development of the faculties of man both external and internal, and is its manifestation in his behaviour and in his immediate material environment. Culture of a society is, therefore, found in the everyday business of life and actual living conditions of its people. So the cultural revolution of the Kalima is seen in the Pristine Muslim Arab society of Medina. Great historians and writers on the Oriental culture have made a common error in associating the cultures of the Imperial Arabs of Damascus, Baghdad, Alexandria and Cordova, of the Imperial Turks and of the Great Mughul of Delhi and Agra with the culture of Islam. These cultures bear only a faint impress of the long forsaken culture of Islam but they misrepresent rather than represent the culture of the Holy Prophet Muhammad (peace be on him) and his companions. Hence these cultures must not be taken as Muslim culture without reservation.

Spiritual Culture

Plain and simple way of living of the early Muslims even when they were actual rulers of Persia, Egypt and the whole of the Arabian Peninsula, led some to think that Islam is a philosophy and culture of poverty. These critics have failed to get into the spirit of Islam.

The philosophy and culture of the religion of the Kalima is not a philosophy and culture of poverty but is a philosophy and culture of poverty of material wealth. The kalima does not deprecate or minimise the value of material wealth in the making of man but on the contrary lays the greatest stress on the solution of man's material problems and satisfaction of his material needs; the Holy Prophet is reported to have said, "Poverty leads to revolt against God". But it does not give more importance to material wealth than it actually deserves and does not make man a creature of his material environment. Man has been created not as the slave but as the master of material wealth of the creation and has been given the status of the creator of his own martial environment. Man has been created not as the slave but as the master of material wealth of the creation and has been given the status of the creator of his own material environment. When man is overpowered by the influence of material conditions of living, he slowly becomes the product of his material environment but when he overpowers the influence of material wealth and comfort then he really becomes the master and creates his own environment according to his needs. The Kalima, therefore, puts its whole attention to the culture of the human so far as they are needed. But it definitely influence upon the habits and character of man. In the typical Muslim society of Medina the grandeur of the man always appeared in bold relief in the context of his material environment but in the so-called advanced and civilised societies of man, the man fades into insignificance in the glow of the grandeur of his material environment. Secondly,

the Kalima stands for a uniform and harmonious development of the whole and abhors extravagant growth of a part in a generally pale and anaemic body. Hence the people the people fo the Kalima Maintained oa unifor standard of living in their simple and plain living. The Kalima is not indifferent to material wealth but knows precisely both its virtues and vices and takes full advantage of its virtues but carefully avoids its vices. It was in this later sense that the Holy Prophet said, "My poverty is may pride." To exhibit the magnificence of the Caliphate the Muslim Arabs required no place, no army of liveried attendants or costly Persian carpets and fresco paintings on the walls of their houses. Visitors, diplomats and ambassadors from the lands of the peoples of thrones and palaces, when they visited Medina and sat with the Arabs in their low and thatched huts, felt themselves very small before the magnificence of the personality of their hosts and all pride and vanity of thrones and palaces vanished into the thin air. Dignity and prestige were maintained by the nobility of character of the Caliph and his people and not by the material prosperity of the ruling class which does not represent the actual living conditions of the common man. This is Islam and this is the spiritual culture of the Kalima.

Moral Culture

Since both law and morality of the Kalima are founded on the knowledge of the law that determines the behaviour of Nature, law and morality of the Kalima coincide and command spontaneous obedience of the believers. The Kalima recognises no internal or

subjective morality but it cultures and develops a high leveled external or subjective morality but it cultures and develops a high leveled external or objective sense of right and wrong in the details of everyday behaviour of the early Muslim Arabs, a highly developed natural morality of the Kalima is clearly visible. They never tolerated any wrong or any anti-social activity. The strongest is the weakest so long as he does not discharge his obligations and the weakest so long as he does not discharge his obligations and the weakest is the strongest so long as his just rights are not vindicated' was the motto of their everyday business of life and their dealings with one another. If in some weak moment they committed any offence, they at once confessed and in their own initiative took the judgement of law to purify themselves. Not only an actual immoral act but though and action which create tendency to do wrong and as such are remote approach to sins and crimes were uncongenial to their tast. So in the name of art and culture they do not encourage drinking, gambling, vulgar and sensual dance, music and painting which have a corroding influence upon the character of man and are approaches to grave anti-social activities.

The now -prevalent custom of confinement of the woman folk within the four walls of their houses is the creation of the Imperial Arabs of Damascus and Baghdad under the influence of the culture of the aristocracies of Byzentine and Persia and as also of the Imperial Pathans and Mughuls under the influence of Persian and Rajput culture. In the Muslim Arab society women moved freely and participated in the daily

business of life of their men folk as equal partners of their life but they strictly preserved their modesty and never made public display of beauty and elegance. The rules of conduct regulating social intercourse between sexes were equally applicable to men and women. The relevant verses of the Holy Quran on this point are. "O ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them: that is the best for you, in order that ye may heed. If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back that makes for greater purity for yourselves: and God knows well all that ye do" (S. XXIV: V. 27-28), and again, "Say to the believing men that they should lower their gaze and guard their modesty that will make for greater purity for them: and God is well acquainted with all that they do. And say to the believing women that they should not display their beauty except to their husbands fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye believers! Turn ye all together towards God, that ye may attain Bliss" (S. XXIV; 30-31). They were honest and truthful both in thinking and action and never committed fraud and hypocrisy. They fulfilled to the letter and spirit their covenants and commitments. In their hands life, property and honour of all were absolutely safe. They knew that

performance of duties to God was a mockery so long as duties to man were not duly performed.

Inhtellectual Culture

The Holy Prophet's famous dictum, "The ink of a learned man's pen is more precious than the blood of a martyr" was fully implemented in the everyday life of the Arabs. They gave utmost Importance and encouragement to learning. They had free education centres and the freely exchanged knowledge and learning with one another and they were always ready to learn and to teach. Prisoners of war who knew how to read and write were set free on condition that they would teach a number of Muslims the art of reading and writing. They showed highest respect to their teachers so that the Holy Prophet Muhammad (peace be on him) is reported to have shown respect to a sweeper by rising from his seat for he had learned from his signs of a dog's adolescence. They had no prejudice or superstition against knowledge and wisdom of other people and had no conceit for their own. They recognised freedom of conscience and discussion as one of the fundamental rights of man and had perfect tolerance for disagreeable views of others. They could never think of administering 'hemlock juice' to thinkers and philosophers who did not agree with their philosophy of life. They travelled far and wide to acquaint themselves with art, science, law and custom of other people and taught them with the devotion of a missionary their newly acquired knowledge the knowledge of the Holy Quran. Believers in revelation as they were, they cultured

intellect and intuition in equal measure. They had active faith in the reality of a living God and performed their duty to God with the purity of faith. They bowed to God five times a day and fasted during the month of Ramadhan; this was mandatory for all. But after the toils of the day when the world retired to rest in sleep they would often sit till late in the night and develop in the solitude of the night their super-sense with prayer and meditation.

Social Culture

Nowhere else in the history of man past or present can be found such brilliant example of equality or brotherhood of man as is found in the culture of the Muslim Arabs. To them equality and brotherhood of man was not a mere theory or a distant ideal but was the very foundation of their immediate social life. They were not merely comrades but brothers. They contributed to the social welfare each according to his genius and had a high sense of dignity of labour. No honest labour, however humble, was considered mean and low. Brothers were not divided from brothers on the basis of their vocation of life. The Holy Prophet Muhammad (peace be on him) would be often seen mending his own shoes, sweeping the floor of his house and making his pirhan' and he was once seen drawing water from a deep well for a Jew for earning a small wage for repayment of a debt. The Caliph Abu Bakr (R). would often be seen in the streets of medina with a heavy burden of linen on his back going to the market to sell his commodities without any sense of loss of prestige. In their society there was complete

absence of jealousy and hatred which breed invidious distinction between man and man and class and class. Their relation with one another was not one of exploitation but of love and affection and they always helped one another like brothers. They hated sins but not the sinners. If they ever hit anybody they did so not in a spirit of vengeance but without malice only by way of performance of a duty. Their sense of equality and brotherhood of man was so real that they had no sense of difference between the Caliph and slave. Caliph Umar (R), The victor of Jerusalem, made his historical triumphant entry into the fallen city leading his camel while his tired slave was seen comfortably seated on the back of his camel while his tired slave was seen comfortably seated on the back of his camel. Once at the dead of night Caliph Umar (R.) and Hazrat Abbas (R.), an uncle of the Holy Prophet and the ancestor of the Sultans of Baghdad, were seen mounting the hills with heavy loads of food-stuffs on their shoulders to feed a hungry sister and her children; at that hour of the night they would not disturb the tired servants of the Caliphate to do this job. They had no separate Mosque for the rich and the poor or for the black and the white; they all as equals and brothers stood shoulder to shoulder in prayer and fell prostrate before the One God Whom and Whom alone they worshipped and from Whom and Whom alone they sought help.

Political Culture

Their behaviour in the field of politics was determined by the political precepts, concepts and ideals of the

Kalima. They did not accept the sovereignty of man. To them the Caliph was like themselves a servant of God with only this difference that he was entrusted with special duties peculiar to his office. The rule of law was strictly observed and in the name of public interest and dignity or security of the state the Caliph and other high officials of the Caliphate got no immunity against the operation of Law. On one occasion Caliph Umar (R.) was summoned before one of his judges like a common offender for trial on the petition of a common man who felt himself aggrieved by an act of the Caliph. During the Caliphate of Hazrat Usman (R.) the Governor of Kufa was brought to Medina and given forty stripes which was the punishment allotted for drinking, for the Governor was found guilty of leading a congregational prayer in a state of intoxication. On another occasion during Umar (R)'s Caliphate the Governor of Syria had to tend sheep in Medina like a common shepherd for building a place in contravention of the letters of instruction of the Caliph forbidding Governors to raise their standard of living higher than the living conditions of the common citizen of the Caliphate. They enjoyed absolute freedom of discussion of political issues and criticism of administration of the Caliphate without any apprehension of incurring the displeasure of the Caliph and other leaders of the Caliphate. The rulers of the Caliphate never cared to worry as to who was their friend and who was their foe but on the contrary their own everyday behaviour was always under the flood light of public vigilance and even a trial irregularity did not go unnoticed and uncorrected. The rules of war

and peace were strictly observed. They never made aggressive battles and when they were obliged to meet violence with violence, they took particular care to see that the intensity and duration of violence did not exceed limits. In war and peace they never allowed the spirit of vengeance and reprisal to vitiate the cause which inspired them to take arms. When the city of Mecca fell before the Holy Prophet a proclamation for general amnesty to all was immediately issued; they forgot in a moment all the accumulated grievances against their enemies in Mecca and embraced them as brothers for they offered peace. They were happy that they had done their duty well.

Economic Culture

True to their faith in the ownership of God of the wealth of the earth, the Muslims did not create an absolute interest in what they possessed. They used and appropriated material resources in their possession with moderation and held them so long as others more needy did not require them for the satisfaction of their needs. Whenever a needy brother approached or was found in need they at once placed their resources for his use and if such offer was not accepted they felt insulted and aggrieved. To them charity was not a luxury of the rich for it was their faith that every needy brother had a real share in their assets which belonged to God. They assembled five times a day in the Mosque for congregational prayers and before they stood before God for prayer they very carefully took stock of the circumstances of their neighbours and made necessary arrangements to satisfy the wants of

their needy brothers and sisters for they knew that their performance of duty to God would be playing false and be a mockery and as such, would be unacceptable to God so long as they did not perform their duties to their fellowmen. When resources were needed for public purposes they voluntarily contributed their quota to the society for they knew that the society had superior right of possession. The venerable Abu Bakr (R.) laid before the Holy Prophet his entire assets when money and materials were needed for the battle of Tabuk on the Syrian front. Every Muslim home strictly observed the principles of the Economic Universalism of the Kalima. The head of the family satisfied his own needs not before the needs of his guests, servants, children, wife and other dependents of the family had been satisfied. The Holy Prophet and his faithful companions were seen starving for days together with pleasure, for satisfying the hunger of others and so long as they had anything in their possession their indigent brothers and sisters were not deprived of the share they had in their resources as common children of the common Father. It was not very rare that the young children of Hazrat Ali (R.) were made to starve for the satisfaction of others need. They possessed wealth but they themselves were never possessed by wealth. They hated idleness and indolence for they knew that their right to possess and to enjoy the material resources of the earth for their nourishment in common with similar rights of others was derived from their right to work and live. Any Muslim society or State which does not make sincere and honest efforts to develop this culture of collective

economic existence is by no means entitled to call itself a Muslim society of State.

The Complete Man

The philosophy of Kalima is a philosophy of unity, harmony and balance and so the culture of the Kalima deprecates development of one of some aspects of human existence in excess of or at the cost of others but insists on harmonious and balanced development of all the aspects of life. Some philosophy of human existence interprets life by economic struggles of man, some make sex or power interpretation of history and some preach complete renunciation of the pleasure and joy of material life for the culture of the spiritual aspect of man's being with the tragic result that they equally fail to produce the complete man. Since life is the sum total of developments of all the faculties of man it can be interpreted by any of the component elements of human life but such interpretations do not interpret the complete man but merely give a partial and incomplete view of man and his affairs. The Muslim Arabs fully conscious of this, endeavoured with honesty, sincerity and devotion to implement the teachings of the Kalima uniformly in all the spheres of their everyday individual and collective existence. The culture of the Kalima thus created out of the wild children of the desert a beautiful and lovely society of living models of the complete man.



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