

# **For Those Who Seek Reason**

**There is plenty of reason in the Quran.**

Revised edition

## **Saiyed Afsar Mahmood**

Atheism does not stand to reason, Islam does.

It is never too late to return, Allah says in the Holy Quran ‘Say “O My servants who have transgressed against yourselves, be not in despair of the mercy of Allah. Verily Allah forgives the sins altogether. Verily He is the Most Forgiving, the Most Merciful.”’(Al-Zumar 39:53)

## Foreword

In a winter afternoon while I was sitting in the north lawn of Lincoln's Inn, I received a call from an unknown caller. He introduced himself as Jamil Ahmed Choudhury, grandson of Saiyeed Afsar Mahmood. He wanted me to write the foreword to his grandfather's book "*For Those Who Seek Reason: There is plenty of Reason in the Quran*". Neither I knew the caller, nor the author nor had I the opportunity of reading the book. However I found the title of the book interesting so I agreed.

Dr. Saiyeed Afsar Mahmood's book makes a serious attempt to answer the questions raised by both believers and non-believers about the creation of man, the earth, the heavens, and life after death and so on. One characteristic feature of Mahmood is that he tries to find answers to those questions by referring to the Quran. His entire discussion centres around the Quran. This approach I like most, because Muslims should attempt to find the answers to the numerous questions the world is facing today on economy, the environment, international relations, war and peace in light of the Quran. And one is very pleased to see that Mahmood has made that attempt.

On the basic question of belief in God, he emphasized God's command to look for His signs "in themselves and in all creation" (Al-Jathiyah 45:3-6); and there are clear signs for the man of understanding (Al-Baqarah 2:269). Allah has given man intelligence and asked him repeatedly to apply his intelligence. The author has dealt with the question of atheism from various angles: creation of the universe, balance and harmony in the universe, superiority of mankind over all other creations, God's law and the rationale of life after death from the view

point of justice and fair play. “There cannot be but one reasonable cause, only one rational answer, to make man responsible for what he does”. Thus he reasoned the existence of life after death.

He also deals with the theory of evolution from the Quran, and comes to the conclusion that faith in God is the basis of justice in all spheres of life and of all moral values.

He entered into a comparative discussion on major religions: Islam, Judaism, Christianity, and Hinduism. Finally citing the Quran he emphasized the supreme importance of knowledge.

The book is an interesting read.

Abdur Razzaq

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Barrister-at-Law

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## **Preface**

The book is in two parts. The first part dealing with the reasonability of faith comprises of eight chapters, and the second part, the choice of the path in another nine chapters. The first part I had written in my mother-tongue Bangla, in 1983, and had published it myself in 1986. At that time the target in my mind was the Muslim youth of Bangladesh that we were losing to atheism and secularism.

Later, one of my daughters settled in Australia, and the younger son in the USA, and a number of family members and relatives also migrated there, as well as to the UK and Canada. Atheism is a greater menace in those countries, then it is in Bangladesh. This made me think of rendering the book in English. By the grace of Allah, I have also been able to improve upon it, and to add the second part.

Atheism actually is not a thing that stands to reason. It's merely a craze. It could thrive only because the fundamental teachings of some religions had been changed by the clergy and thus the religions had harboured contradictions and absurdities, and lost credibility. Its popularity is mainly because it opens up the door to all sorts of enjoyments, even illicit, by banishing the inhibitions imposed by the moral codes.

Allah willing, our children may take a leading role in confronting atheism and spreading the truth of Islam in those countries, and they may find this little book helpful. In fact, my son Sayed Saiful Afsar Al-Mahmood and my daughter-in-law Syeda Qudsia Banu have helped me in giving the book a finishing touch. My young cousin Tanim Choudhury has earned my gratitude by suggesting a few improvements. May Allah reward them. May Allah also reward my grandson in law Jamil Ahmed Choudhury who is taking pains for publishing the book. It is indeed difficult to motivate a publisher to publish a book by a totally unknown writer.

In the second part of the book I have put forward some problems being faced by the Muslims of Bangladesh and the Indian subcontinent, a legacy left behind by the British colonial rule. Many other countries have similar problems. Insha-Allah the Muslims will tide over the problems, if they take Islam as a dynamic force, just as the Companions of the Prophet (SAS) had taken.

I am confident, any atheist who takes the trouble of going through the book, will find something to ponder over. My endeavor is to convince the reader that Islam does stand to reason, and atheism

does not. The purpose of my writing is not the pleasure of defeating the atheist, but to save fellow human beings from the path of Hell.

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### **Suggestions invited**

A reader having any suggestion for improvement of the book, may kindly communicate at my email [saiyeed.afsar.mahmood1934@gmail.com](mailto:saiyeed.afsar.mahmood1934@gmail.com).

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## Chapter 1

### The question.

A young university student had once picked an argument with me about God and the life of the hereafter. He was saying “You believe in Allah, but is your faith voluntary and based on reason? Rather is it not a blind faith based on what you have been taught or rather made to swallow since childhood? Have you ever pondered on the reasonability of the faith? What conclusion have you arrived at and how? Since childhood we are taught that we must believe in Allah, must say our prayers, have to fast for a month every year, and that we will have to answer for our deeds of this life, in the hereafter; but we are not told, why. That there are other things besides this faith, or there are reasons against it, we are not told. Is it not unfair? Is it not unjust? He talked a lot more, he was agitated.

I tried to answer some of his questions, but today I can't recollect, how far I was able to convince him. He has however become a good Muslim by the grace of Allah.

Another young man while filling up some forms had put down his name, age, nationality, etc., and in the column of faith had put in an (X).

These two young men are Muslims by birth, and belong to conservative Muslim families. Why have they become like this? These two are mere instances I have put forward. Today there are thousands like them in our universities and colleges, and the number is ever increasing. But why, why is it like this? What is going to happen ultimately? Some of us ponder and are terrified, but the majority seem to be totally unconcerned. We are not even concerned about our own children, it seems, let alone the society.

If we really think with an open mind, it is not difficult to understand why our children are going astray. We will find glaring reasons, if we just look at our own selves. We do at times talk about Allah and the hereafter, but the next instant we can also tell lies without restraint. The children cannot understand, how a person who believes in Allah and the hereafter can tell lies, can give or take bribe, can cheat or steal. They get frustrated when they find even educated, venerable looking Muslims doing like this.

Theft, dishonesty, corruption are there in every society, it is understandable. But should it not be less prevalent in a society that professes faith in Allah and the hereafter? If on the contrary these vices are more rampant, and particularly if holy words and a show of piousness, coexist with dishonesty, does it not become too much to endure? Can we call it unnatural if our youth revolt against this hypocrisy?

Besides, the teachings about faith that we impart on our children, is by no means adequate. Questions do arise in the minds of the educated youth. We cannot always answer all the questions, and sometimes we do not even care to. Rather, we insist on faith without question. We fail to understand the enormity of importance of the matter on the youthful mind.

### **Religion, a means of social reformation??**

We fail to realize that these unanswered questions tend to diminish the intensity of faith itself, in the youthful mind. They may eventually come to consider religion as "just a means of social reformation, an endeavour taken by man". Do you realise what it amounts to? The claim of divinity is bogus, and all the prophets of Allah, and all who profess religion are liars. The youngster may ultimately come to think of Islam too, as at par with all other religions, "just another faith". The path has been paved by "Muslim" political leaders, such as in Turkey, Egypt, Bangladesh and other Muslim majority countries by adopting secularism.

### **The endeavour of the atheists.**

Over and above, there are people, who try to raise doubts in the youthful mind. They try to make faith itself a questionable matter. These people are a section of our intelligentsia. Many of our university and college teachers, and writer intellectuals endeavour to distract the youth openly or clandestinely. They make mockery of faith, of Islam. They try to raise doubts about faith in the young mind, and even to create hatred. For this purpose, they depict religious people as villains, as dishonest characters. They try to show religion as the cause of hindrance to progress and of economic backwardness. To them all religions are the same, a bar to advancement. Any absurdity, any inconsistency, any falsehood found in any religion, they freely attribute to all religions including Islam. They even claim that atheism is more reasonable, perfect for intelligent people. **"Atheistic thinking is progressive thinking", is what they endeavour to make our youth believe.**

To enhance their efforts, to distract the youth, they have taken resort to a crooked path. They have brought in obscenity, nudity, and profanity in literature, art, and the cultural arena. Along with these there are the alcoholic drinks and drugs. These, with unrestrained free mixing, drive the young men and women towards a bawdy lifestyle, from which it is indeed difficult to return. It is Satan's strategy, to make man shameless (*al A'raf* 7: 27). As Islam cannot compromise with obscenity and free sex, the wayward youth look for all sorts of reasoning against religion, and against Islam in particular.

These distracted youth and the intelligentsia are waging an all out war against faith, relentlessly, and are gaining ground in their unopposed efforts. Our helpless youth are coinciding defeat, and are going astray. The situation seems bleak indeed.

### **Facing the challenge.**

But even in these bleak circumstances, a section of our Muslim youth are endeavouring with all their might to keep up their faith. They are also trying to help their fellow brethren, and thank Allah, they are regaining some of the lost ground, in the face of all these adversities. And of course it is a hard task they have undertaken.

The duty, rather the challenge, is not only to convince the Muslim youth, but also to attract the non-Muslims, even the atheists. Believing in Allah and the hereafter means believing in the unseen. And Allah directly asks for believing in the unseen (*al- Baqarah* 2: 3). It is the cornerstone of faith. **The educated**

**intelligent youthful mind may seek reason, some proof, and Allah has given ample proof, ample reason in the Quran. Our duty is to look for it and employ our intelligence.**

### **The purpose of the book.**

This booklet is intended to be a helpful tool, in the hands of our youth, who are finding themselves virtually unarmed and vulnerable, in the grim battle against atheism and immorality. I don't claim that I have answered all of the questions, but I do hope to help the young people to take up a healthy way of thinking, to induce them to think of Islam as not "just another religion".

**Even those who do not love Islam, may please read the book attentively, even if it be with the intention of finding faults. I do hope, you will find something worthy of pondering over. May Allah help us and our younger generation, Amen.**

## **Chapter 2**

### **Why to believe?**

In whom to put faith and why? The question has been there since the early days of human civilization. During the past centuries the question was, whom to worship, one God, different deities, the sun, the moon or the fire?

The question "why" has come later, and at present it is the prime question.

In fact, in the history of human civilization, no other question has ever loomed quite as large, as to be the instrument of moulding the character and lifestyle of human kind. It is faith in God and the hereafter that is the basis of all moral codes. And it is the moral codes, that is the means of keeping peace and harmony in a society, in the world.

Some smart aleck may talk about honesty for honesty's sake, and some such jargon; but you can quite well see that it is all bogus. Man made codes can never rise above racial or at best national interests. None of it can give any concrete structure of codes, any absolute values, fit for the whole of humanity. Without absolute moral values pork, alcohol, drugs, usury, gambling, apartheid, pornography, living together without marriage, and many other immoral practices, even unnatural practices like homosexuality become

permissible. It is only Allah, the Creator, who can give any absolute and impartial moral values, fit for all of mankind.

### **Plenty of signs, plenty of reason.**

**Allah has asked for faith in the unseen (*al- Baqarah 2: 3*), but has never asked for blind faith. Allah has commanded man to look for His signs in themselves and in all creation(*al-Jathiyah 45: 3-6*). There are signs in plenty, clear signs, for men of understanding (*al-Baqara 2: 269*) (*Al-Imran 3: 190-191*) etc. Allah has given man intelligence, and has encouraged him again and again to apply the intelligence and strengthen his faith. Allah has appealed to the wisdom of the wise, called upon the people who think, who have knowledge. Allah has asked them to think over scientific facts, to travel and see the signs of the past generations, of good people like the prophets of old, of bad people like the tyrants. Allah has asked man to look at His creation, from the vast universe to the smallest of creatures and take lesson. Throughout the Quran, Allah has prodded the intelligent people scores of times, hundreds of times. Why? To acquire faith and firm conviction; and to lead the masses, the common people who are less intelligent. The knowledgeable people, aren't they fortunate? Yes, they are. Haven't they more responsibility? Yes, they have. Haven't they answerability? Yes, they have. Isn't man more intelligent than the animals? Yes man is, and so every man is responsible and answerable.**

Man is unique, man is distinct from all other beings by dint of his rationality, and rationality makes man responsible. Rationality is a quality that can never evolve from irrationality. This is as impossible as 'a thing coming out of nothing', without the hand of a Creator behind.

The companions of the prophet (SAS) had *Iman* so strong that all the persecution of the disbelievers failed to dissuade them from their faith. They preferred death to giving up faith. Such faith can never be blind. Blind faith can never be so strong. They definitely had very good reason and understanding. Don't you see, if they had not faith in Allah and firm conviction in the life of the hereafter and the final Judgment, they could never have preferred death to abandoning of faith.

People of all the ages can find the reason appropriate for their intelligence, to build up the perfect 'Iman', 'Yaquin' (faith, conviction), that will never waver. It is to be derived from the Quran, and also from the life and sayings of the prophet (SAS). So study of the Quran with proper understanding is essential. To understand the Quran you have to study the life of the prophet, because many of the Quranic verses cannot be understood without reference to the situation in which they were revealed. Iman

and Islam are not for the fools that tend to argue without knowledge. Allah admonishes "Don't argue about a thing of which you have no knowledge"(*al-Isra'* 17: 36). Allah declares categorically that there is no compulsion in religion; after studying the paths of guidance and error, if one decides to take the path of faith, Allah will be his guardian and will guide him from the darkness of ignorance to the light of truth. (*al-Baqarah* 2: 256-257)

### **Faith in Allah.**

Faith primarily means faith in Allah. Along with this come naturally the other aspects of faith, such as faith in the day of Final Judgment, faith in the life of the hereafter, faith in the prophets of Allah etc. Why to believe means, is it reasonable and is it necessary?

There have been endless discussions in the past, about the reasonability of faith in the Creator. Lots of reasoning has been put forward in favour of faith. Against it, the reasoning forthcoming has been very few. Just laughing, scoffing and sneering have been the main weapon of the disbeliever. Existence of God has not been proven beyond doubt, has usually sufficed. But is it really so easy to put aside faith?

### **Atheism is a faith, a negative faith.**

Atheism itself is a faith, a negative faith, so it also must have a credible ground and reason to stand on. Strange, how these people who do not believe a tiny needle can come into being without a maker; can believe that this vast universe has been created without a Creator? The earth, the sun, the moon, and the countless millions of celestial bodies, that defy even the wildest imagination of man, have not only been created, but are plying in their respective orbits unceasingly, and do not collide with each other, a balance therein that we do not see (*al-Ra'd* 13: 2)(*al-Anbiya* 21: 33) (*al-Nazi'at* 79: 27-28). If there has to be the hand of an expert mechanic behind the smooth running of a mere wrist watch, how can this vast universe be believed to be running without the help of a master mechanic?

These are old, oft repeated arguments, but by no means have lost any of their value. Can any atheist refute them? Do they have an answer?

### **Instinctive propensity to bow.**

Let us look at ourselves. Everybody will agree that man is the elite of creation. Man's greatness is evident in the way he carries himself, erect with head held high.

But haven't you noticed that, this imposing arrogant creature man, has a peculiar tendency, a tendency to bow down his proud head in front of others? Some bow to one God, some others to hundreds of deities, yet others to the sun, the moon, or to fire, and still others to fellow human beings. Since the dawn of human civilization, every tribe or nation, be it civilized or otherwise, has done so, without an exception.

The history of atheism is relatively new, and its extent also is limited. In comparison with the number of believers, atheists are a small minority indeed. In this present century, the twentyfirst century, the number of atheists is on the increase; some "progressive thinkers" are deciding to take to atheism, 'of getting rid of the instinct of bowing to any god'. But even then Islam is growing the fastest.

Have you ever pondered why human being is born with the instinct of bowing down his head and accepting a lord? Come on, let us think. The life of the human being is different from that of the other animals, in many respects. **One major difference is the role of instinct. While the life of an animal is almost entirely guided by instinct, that of man is almost totally dependent on education (al-'Alaq 96: 3-5). Can any atheist deny this fact? Man has been given rationality, and to make him use his rationality, he has been bereft of most of the instincts.** In case of man, instinct gives guidance in a few affairs only, and that too, to a limited extent. Man has to learn the rest by his own efforts. As for example, the baby feels hungry after birth. It knows by instinct that it has to suck and drink, but not where to find its food. He has to be helped to his mother's breast. As he grows up, he knows by instinct the art of drinking, chewing etc., but what to eat and what not to, he has to learn; instinct does not help here. (Compare with the goat kid or the cow calf that sniffs at a poisonous herb and takes its mouth away.)

**Similarly, that there is a Creator, a Supreme Lord, who must be worshipped, to whom to bow, man knows by instinct, but does not know who that Lord is, is he one or many. This part of knowledge has been kept reserved, for man to acquire by learning.**

Thus man bows down his head by the dictates of instinct, but to whom he bows is his responsibility, and he is answerable for it. I am sure, even the staunchest of atheists on earth, at some time or other in his life, feels from his heart the urge to bow down, whether he admits it or not. And in fact they are ever bowing to the fathers and proponents of the doctrines of atheism, secularism, socialism etc. Actually atheism is a fruit of imagination of some educated people, who take pride in thinking of themselves as progressive thinkers. I am sure, you will never find a single atheist among unspoiled uneducated people, anywhere in the world. Actually researchers have studied some primitive tribes like the Australian aboriginals and some tribes in remote regions of Africa, tribes that had never come in contact with 'civilised people', and have found that they are not atheists, rather they are monotheists.

Have you ever pondered how this instinct of bowing to the Creator came in the nature of man? Allah says He took the solemn vow of each and every one of the children of Adam about His being the Lord, and it is thus recorded in their instinct. (Al-A'raf 7:172) As man was given rationality and most of the instinct was withdrawn from him, the identity of the Lord was bereft too, for man to acquire it by learning. Allah sent His messengers on earth to help man in acquiring the knowledge.

Man is ever in pursuit of peace, and faith in God and the hope of the reward of the hereafter brings peace and tranquillity. **Lack of faith leads to frustration, mental depression, the need to seek psychiatric help, even to commit suicide.**

Let us now look at the human body (*al-Jathiyah* 45: 4). Our knees, are they not a bit different from other animals? The human knee folds forward, not backward, why? For better walking or running? The two legged birds, with their backward bending legs, can walk and run quite well; look at the ostrich, the emu or the hen in your yard. Then why this novelty about human knees? Think, and you will realize that the only reasonable cause of folding the knees forward, and at a particular height is to enable man to kneel. Kneel to whom? To his Creator of course.

In fact, the Creator who has equipped man, His noblest creation with the means of holding his head high, has also made the provision of the knees, to enable man to kneel in front of the Creator. Look, and you will find that all the joints in the human body, are so fashioned that, man can lower his high head easily to the ground, for his Creator. Can you think of any other reason for all the joints to be like this, for a creature who can lift his food and drink (water) to his lips by his hand? Moreover, look at the shape of the human skull, nose and the jaw. They are so fashioned that the forehead can easily be touched to the ground for the Creator. Had the jaw been oblong like that of the horse or the cow, it would be quite difficult, the snout would touch the ground first. Come to think of this instinctive propensity of bowing in the one hand and the concomitant facility in the joints on the other, is it a mere coincidence?

Next, let us consider the human embryo, in the mother's womb. The posture of the human embryo, in the uterus is always in the attitude of flexion, fully bowed down. Why? You may say that the shape of the uterus is such that the foetus cannot take any other position. My next question will be "Why is the uterus shaped so?" It could have been cylindrical, like that of the birds, so that the baby could lie supine, with limbs extended. This would further do away with the chance of breech presentation and transverse presentation (abnormal positions of the child in the mother's womb), at the time of childbirth, a danger to both mother and child. Then why is it not like that? Shall I be wrong, if I insist that, it is nothing but the primary physical training at bowing, beside such an instinct in the mind?

## Chapter 3

### Kindness.

Let us now consider another aspect of our life. How does a helpless baby survive after birth? Can it live without the love and kindness of its mother? It gets love from its parents, brothers, sisters and all. You will have to agree that, the whole life of man is largely dependent on love and kindness. This filial love is by no means unique for man. The young of other animals also have a fair share. The cow, even the ferocious tigress, licks and cuddles her young, gives milk to it. The birds hatch the eggs for weeks, then fly far and wide every day to feed their chicks. How very much materialistic you be, you cannot but agree that, no animal can live on this earth without love and kindness. How does the materialistic, physicalistic atheist explain love, kindness, fear, tranquility, hope, frustration and despair?

And why animal alone? Is it without the element of love that, this universe with its stars, galaxies and planets has been created and is existing? No, definitely not. This love, this kindness, from whom is it? Who is the kindest of all the kind? Can we not identify Him, who has given kindness in the hearts of the mothers and all beings? **Do we not see the signs of His love and kindness all around us?**

### Signs of Allah's kindness.

Let us take a look. Man and his environment. The more a thing is necessary for man's survival, the more has it been made, not dear, but easy to get. The things that man needs most are the easiest to avail.

Come to think of air, without it man cannot live for a moment. So, it has been made so easily available that you don't have to collect it in pitchers, it does not have to be poured down your nose in glassfuls; all you have to do is to breath in and fill your chest. This too does not even entail any effort or wish. It goes on day and night, even in your sleep, without your knowing.

Consider the matter of sunlight, without it no life can survive. Is it not free for all? Without sunlight plants would not grow, there would not be photosynthesis, so no oxygen, so no animal life either.

Without maternal love and care, a baby can hardly survive a few hours. So there has been given unlimited love in the mother's heart, for the child. If need be, the mother can sacrifice her own life without

hesitation, for the sake of the child. For the helpless baby, there has been given in the mother's breast food and drink.

Next to air, the most essential material for survival is water. It has to be drawn from the stream or well, has to be lifted to the lips in a glass to drink. But as it is more important than food, it does not have to be chewed.

After water comes food. It has to be chewed; it needs be collected or produced by cultivation. A lot of trouble has to be taken for it, like storing, cooking etc.

Besides food and water, there are many more necessities, for which you have to toil. What do you think of this system? Can you ignore it as mere natural phenomena? Don't you feel the presence of some great, extremely kind and compassionate entity, behind this marvellous system?

### **Balance in nature.**

So many hundreds of thousands of species are there in the animal and plant kingdoms. So splendid a system of co-existence and interdependence exist between them. The insects play a vital role in the pollination of flowers, thus helping the plants to proliferate. Again, it is the insects and their larvae that eat of the plants, preventing them from extending beyond control. In controlling the plants, the hare, the deer and cattle also play an important role. Plants are their food and they in their turn provide food for the carnivorous animals. A splendid rule of co-existence! One provides food for the other; one keeps the other from proliferating beyond control.

Man and animals take up oxygen and give out carbon dioxide. Had not the plants taken the carbon from the carbon dioxide and given out oxygen, how could the animals including man have survived?

How can you believe such a balance between the species is maintained without the guidance of an extremely intelligent entity? **If you insist that the balance in nature is purely natural, without any need of intelligent help, than how will you explain the anomalous instances? Man is the one that is anomalous.**

### **Law and Justice.**

The universe is a cosmos, with a rule of law, laws governing the celestial bodies, laws governing the animal and plant life on earth. Of the animals and plants, each of the species has a uniformity of

behavioural pattern, the only exception being man. Amongst man there are gentle and haughty, kind and unkind, peaceful and cruel, unselfish and selfish, honest and dishonest. Naturally for man and for man only, there has to be courts of law and law enforcing forces.

Man is called the rational animal, because he has conscience and an ability to reason and take decisions. Man has the sense of good and bad, right and wrong. Had it all been regulated by nature, man would not be able to do wrong, and there would not be any question of laws and courts. But the fact is, man has to have laws to provide justice and maintain harmony in the society. The wrongdoers have to be punished, by men themselves. Does nature concede defeat here?

If you admit nature's defeat, than you cannot but admit that, there must be a supreme authority, who will take over where nature fails. You may argue that nature has not failed at all, it is nature that is meting out the punishment, through the hands of man.

If you insist that nature is the ultimate authority, and human life ends in death, and there is no question of a final judgment in the hereafter, than in that case, complete and irrevocable justice must be done in each and every case of wrongdoing. Otherwise nature cannot be called a cosmos.

**Now, can you claim that justice is done in every case? Are all cases of wrongdoing detected? Are all culprits brought to book? Are all the criminals punished correctly? Can you claim that no innocent person is ever punished wrongfully? Do all those wronged and deprived get compensated fully? The answer is No, No, No, and NO!**

Let us take an example. Suppose a wealthy person of your town falls ill. He is given the best of treatment, at home and abroad. Teams of beautiful nurses look after him. Relatives and friends come to see him. Heaps of grapes, apples and oranges accumulate. But in spite of all efforts, he dies. People from near and far, turn up in great numbers to pay their last homage. Funerals are held with pomp and splendour.

But those of you who know his past, and are aware of the history of his rise in wealth and power, remember the wailing of the poor widows, and the tears of the destitute orphans, who were robbed by him. All of his atrocious activities and corruption you do not know, what you know, you do not want to remember. All of it is buried under the immense weight of his wealth and power, and the honour he has managed to acquire. As in life, so in death, he commands the same respect from the people. Neither the society, nor nature could punish him. Nature concedes defeat at the hands of a powerful dishonest person. How do you claim that nature is cosmos, governed by rule of law and justice?

The example I have put forward is of a small tyrant. So many greater tyrants have come, ruled over the earth with their might, tormented people, and then have left the earth in honour, and are remembered with awe and respect. How many of them have been punished by nature through the hands of man?

How many of those tyrants, that have subjugated whole nations by brute force, deprived people of their basic needs of life, have condemned people to a sub-human life, merely because of the colour of the skin; have burnt down whole villages of the untouchables, shot them or burned them alive, irrespective of women and children, have faced trial on earth? Whole nations of the Native Americans and Australian Aborigines have been annihilated; by the white immigrants from Europe. Have these culprits been punished? Rather haven't they become the lords of the land?

**Someone may argue, might is right is the law of nature, so the question of trial and justice does not arise. But don't you see, the rule of the jungle does not fit in the human society?**

In the jungle, the mighty tiger will break the neck of the deer, the question of bringing the tiger to book, does not arise. A tiger being tried by a tribunal of animals, an absurd idea. But will it not be more absurd, if one tiger kills deer at will, and another is tried and punished for the same offence?

What do we see in case of man? Some of the miscreants, like thieves, hooligans, rapists and murderers, even war criminals, are tried and punished in courts of law, while some others go scot-free, and flex their muscles in public, by dint of political influence. **What sort of natural justice is it?**

Our conscience, the conscience of the rational being man claims, every wrong done must be put to trial, every wrongdoer punished, be it an individual, a tribe, or even a superpower; and every person wronged must be compensated. Justice must prevail, if the universe is to be called a cosmos. But in case of man on earth, justice has never prevailed.

In the past, it was a matter of pride to conquer countries (like Alexander the great!!), to annex other people's land. Was it just by any standard? Today, landlords, even countries cannot normally annex the land of the poor neighbour; human conscience has developed. And yet Israel is annexing Palestinian land regularly. Who is forbidding her?

The whole world today proclaim that it is not acceptable to keep any nation under subjugation by brute force. All agree that it is unethical and dishonest to impose your influence on others by force. But when

some powerful nation commits the act of aggression, they know that, for them, any pretext will suffice, none will be able to question its validity. Is it justice?

Heinous crimes like genocide, forfeiture of human rights of people, are not claimed to be right by anybody. Nobody says that apartheid is good. The conscience of every man screams for the abolition of these immoral practices, and punishment of the perpetrators of these heinous crimes. But how many offenders do actually get punished?

In war, civilian people are not to be killed, but still they get killed, even by the hundreds of thousands, e.g. in Hiroshima, Nagasaki, Afghanistan, Iraq. How much do the warmongers care of the civilian population, when they bomb a country? Wanton killing even in war is regarded as war crime. Some cases of war crimes are tried, and a few persons are punished as war criminals, but how many? Are there not cases left behind? And does it not happen that the real war criminals are forgiven, and innocent civilians are victimized for political reasons?

Now let us think of those oppressed, people who are wronged. Consider the case of the little boy, who went out on the footpath during a demonstration; he did not join the procession, nor did he chant a slogan, and yet was killed by a stray bullet. Who will compensate him for his life, when, how? Consider the case of the beautiful innocent young girl, who was raped and murdered. What of her? Even if the murderer is apprehended and hanged, does it compensate her? Can any court on earth compensate her, ever?

There are honest people on earth. There is the man who never told a lie, never did harm anybody, tried in his modest way to help his relatives, friends and neighbours all through his life, stood by others in the time of their distress, helped the poor, looked after the sick, never longed for fame or wealth, spent his life in a poor abode and breathed his last there, does he not deserve a reward? Does it not happen that such an honest person gets falsely involved in a criminal case, and is punished wrongfully? Does not such a person happen to leave the world humiliated and dishonoured? Is there any compensation for him in nature?

In this context some atheists question the existence of the powerful and merciful God. If God is powerful and compassionate, how can He allow evil to flourish? God is incompatible with the existence of evil and suffering in the world, they argue. If He is Merciful He should want the evil and suffering to stop, and if He is powerful, He should be able to stop it.

Some disbelievers go as far as to call God a sadist, that He allows evil to flourish, only for the pleasure of punishing the evil doers in hell.

Some of them argue if God is wise, how does He allow the evil doers to become as powerful as the Pharaoh or Hitler?

**Are these very intelligent questions? Does it not amount to saying "why man was given free will?"** If evil is nipped in the bud by Allah in this world, can it be said that man has any free will? In that case the world would be a better place, but man would not be anything more than a well guided robot. Allah could have prevented man from evil doing and even evil thinking by instinct. In that case man would not be man.

**Please come to think, who is the better of the two, one who does not have any evil temptations, and the other who does get the temptations but can control himself and does not succumb to the temptations? The one who does not have temptations is either a robot or an angel. The latter is man, the exalted of the creations, to whom the angels had to prostrate. Allah says He has perfected man's creation and inspired it of its immorality and righteousness. Successful will be the one that purifies it and a failure will be the one that corrupts it (*As-Shams 91:7-9*)**

Of men, the one who cannot control his desires and succumb to all temptations, and fails to repent even, has made Satan his friend. He is of course fit to go to hell with his evil friend, this is what he has earned (*A'raf 7:18*).

Allah created Adam and his progeny to rule the earth and gave him free will, freedom of thought and action; and appointed him to rule the earth as Allah's vicegerent (*Baqara 2:30*). Man has a specified term of residence and provisions on earth (*Baqara 2:36*) (*A'raf 7:24*). Vicegerency naturally means a responsibility, an answerability, it is indeed a very big test. Allah has said that He has ordained for man death and life to ascertain which of them are the best in deed (*Mulk 67:2*). Those that will do a good job, will get the reward of blissful heaven. Paradise is ofcourse a supreme reward, too big to be easily won; so Allah has made it a really challenging task by introducing Satan. Those that will do evil and fail to repent, will be punished. This is justice. Allah is Merciful, Powerful and Just too.

**Look, if death is the end of life, there is no life in the hereafter, no final Judgment, no means of punishing the wicked, rewarding the honest and righteous, and no means of compensating the**

**deprived; than what sort of justice is there in nature, what sort of cosmos is it? As a conscientious man, do you not think that man should have some answerability?**

**For the sake of justice, for the sake of harmony and discipline, do you not feel that there must be a life in the hereafter; to right the wrongs of this life, to punish the bad, to reward the good, and specially to compensate the wronged and the deprived? If you believe in justice, you must believe in the hereafter and the Day of Judgment. In that case, how can you not believe in Allah, the Judge of that Day?**

### **The Universe is undoubtedly a cosmos**

Some diehard atheist may argue "The universe is not a cosmos. It is thriving at random. There is no question of rule of justice in nature."

Does he sound reasonable? Any child will tell you that the guy is not telling the truth. If you punch him on the nose and break it, he will surely call the police. Yes, he does care for justice. I will not say that he is so dishonest that he cries for justice for himself only, and not for others. The conscience of rational man demands justice for every creature.

Now, what does cosmos mean? It means an orderly harmonious systematic universe. We have observed earlier that all creatures, every one of the species has a uniform harmonious life style. The earth with all on it, the sun, the moon and all of the universe have a rule of law. The only field where we find any want of harmony, want of justice is with the rational being of man. Man is the bad guy, the only bad fellow, the only rogue, causing chaos on land and sea (*al-Rum* 30: 41). How can you claim he should go scot-free? So, for ultimate justice, the Day of Judgment is inevitable.

## **Chapter 4**

### **Acquired greatness.**

Let us take a look at another aspect of human life. Man is indeed the greatest of beings on earth, ruling over all others. In nature what do we see? The animals that rule the jungle, like the tiger or the lion, are equipped with necessary strength, mighty jaws and claws, by birth. The elephant has its massive bulk and strength to match. Compared to them man is a weakling. He can't run as fast as the deer to save himself.

In nature's cradle, with danger lurking in every corner, man is ill equipped even to survive, let alone to rule. More over man was bereft of most of the advantages of instinct.

Still man has survived and ruled over them all. How? Not by the strength of teeth and claws and brawn, but by dint of the brain, intelligence, augmented by acquiring knowledge and wisdom. Man was endowed with rationality, he was given the pen, and from him was withdrawn the faculties of most of instinct. Instinct was withdrawn to compel him to learn, to let rationality develop.

Now come to think of it, does man grow in knowledge automatically, as he grows up with age? No, man has to toil to acquire it. The knowledge of science and technology, and all other knowledge, that man has acquired today, has neither been automatic, nor been acquired in one lifetime. It has taken efforts of countless generations, through thousands of years. And yet, there are lots of shortcomings. Man makes mistakes. "To err is human", he admits. And does he make amends?

The chapter of learning began for man even before he set foot on earth, from the first mistake. It was the day Adam and Eve ate the forbidden fruit and were bereft of heavenly apparels, they had to learn to cover themselves and to repent and seek forgiveness. On earth man had to make shelter for living, had to make weapons for protection and hunting. Man had to learn to tame animals, was obliged to invent the wheel and embark on the road of inventions, a road without an end. Man will go on making mistakes, and the wise ones will repent and come back under the umbrella of forgiveness of Allah.

Man is a social animal. For man to survive on earth, society is essential. But look at man's social life. All sorts of injustice, disharmony and dissatisfaction pester man's social life. While some people revel in extreme indulgence, misuse and wastage; some others live below poverty level and die of hunger. As starvation and wastage are there side-by-side, dissatisfaction and anger tend to flare up.

Look at the societies of the lower animals. Those of them that live in groups, live in harmony. They follow the leader without question. They do not quarrel about social rights and privileges. The social life of the bee and the ant are examples of harmony. The workers, the male, the female, all play their due role. There is no sulking, no agitation, no dissatisfaction. Problems do not arise in their societies. They seem to be very wise, as if they have solved all their problems, and have built up such a model social structure, that man can't but envy.

How much credit goes to the insects, for building up such model societies? To speak the truth, none. Whatever they are doing, none of it is of their own volition. It is their instinct, that has made them do all

of it. They can't do otherwise. They do not have the intelligence to create problems, let alone solve them. You may say everything is automatic. So everything is stereotyped.

But the situation is quite different in case of man. As man has by his own efforts acquired the strength to survive in and rule over the earth, so has he fashioned his own society, with his own knowledge, after his own taste and liking. So the social cultures of different communities of man differ so much. Had man's life been governed totally by the laws of nature, like the other creatures, how could these differences have occurred? Man being a higher animal than the ant and the bee, its lifestyle should have been of a higher order, without an iota of disharmony and dissatisfaction, uniform and stereotyped. But in reality it's not so. Don't you ponder, why?

Man's greatness is acquired. The symbol of his greatness, the erect posture has to be achieved by learning in childhood. On the other hand, the propensity of lowering his head is innate, instinctive. Why?

Let us take a look from another angle. The fact that man's greatness has to be achieved by his own efforts, is it merely for man to take pride, to boast? Boast to whom? To the lower animals? Does it seem reasonable? If man would want to boast to the lower animals, could he not have done so in spite of being endowed with the advantage of instinct?

**Then why this arrangement of acquired greatness for man? Why the withdrawal of instinct? Come to think of it. There cannot be but one reasonable cause, only one rational answer, to make man responsible for what he does. Yes, the only reason is to make man answerable, for his achievements in this life. To make man realize that, in the Day of Judgment he cannot deny responsibility. Without doubt, responsible man is, and answerable he will be.**

## Chapter 5

### Is nature the Creator?

Man is extremely intelligent and knowledgeable. He is capable of planning and inventing complex devices like the computer and the space ship. How can such an intelligent creature be the creation of dumb, unintelligent nature, and without planning? The Creator must be very much more intelligent and wise. Is there an atheist who believes that nature is not dumb, rather very intelligent, so intelligent that it

has planned and created the universe, and is maintaining it in a planned way? Don't you see, intelligence can never be without planning? The difficulty with this atheist is that he has failed to distinguish between the created and the Creator.

### **Nature the Planner?**

The atheist's mind can easily be changed, merely by pointing out to him that the idea of a planner-creator nature is wrong. If nature is the creator, then there cannot be a plan behind creation. Surely nature did not exist before its creation. How can one who does not exist make plans? **The Creator must be an entity, entirely separate from the created, an Uncreated entity.**

So, most atheists do not say that nature is a planned creation. They claim the universe came into being, as a result of an accident. They do not believe in planning and intelligence behind creation, because they cannot.

Again you see, if nature has been born by itself and is self-governed, then it is nature's duty to prevent chaos, and to punish the wrongdoers. But we have already seen that not all wrongdoers are punished in this world. All those deprived are not compensated, and some of those deprived can never be compensated in this world. There must be a hereafter for the sake of justice.

Now, if the universe is an accidental universe, without a Creator, how can there be a hereafter, another accident? An accident to establish justice? Is it an intelligent idea? For justice to be established, there must be records of the crime, the criminal, and the victim etc. In the Quran Allah has asserted that He has established multiple fool proof systems of keeping records. '*Kiraman Kaatibeen*' the honourable writers (*Infitar 82:11*) are there with every single person; the limbs, the tongue and skin of every individual will bear witness (*Noor 24:24*) (*Ya Siin 36:65*); and Allah Himself is '*Alimum bi zaatis sudur*', knower of the innermost intentions behind every action of every individual (*Taghabun 64:4*)(*Mulk 67:13*). And who will be the Judge, if there is no Creator? An atheist cannot afford to believe in the hereafter. If you believe in the life after death, you can't but believe in Allah. Actually, the idea of accidental creation of the universe in the first instant also, is not any the less foolish.

### **Evolution.**

**To avoid the ultimate truth, the atheist puts forward another argument. 'Nature is indeed dumb and un-intelligent, it has created intelligent beings like man by evolution'. It's a poor argument, as we will soon see.**

The theory of evolution is a theory based on reasoning. The basic theme of the theory is that mutations have taken place in the development of living beings according to necessity; such as the beaks of birds, the finch, have varied in length and shape according as it was necessary. The pelican's and the woodpecker's beaks are not the same. As the aquatic animals migrated to land, their limbs had to change from fins to legs. As the water dwellers came out of water, their breathing apparatus had to change from gills to lungs. By the way, the whales and dolphins have lungs even in water, and they have not migrated to land. As some of the animals took to the trees, their forelegs had to take the shape of hands. Those that took to flying, their forelegs instead of being hands, had to become wings.

These are theories based on beautiful reasoning. One may argue over it, may accept some and may reject some. It does not matter much, in respect of faith. Rather it is Allah, who has said over fourteen hundred years ago in the Quran that all life has evolved from water, a fact that the scientists have come to know recently. (*al-Ambia* 21: 30) Come to think of it, evolution involves series of mutations, not at random but in the right direction, can it ever be accidental, without a plan? Don't you see the hand of a very intelligent planner behind it?

But it does matter when it comes to the question of evolution of man from the ape. Here a Muslim can't but reject it outright, because Allah has said that He has created man (Adam) as a new and unique creation (*Sad* 38: 75). And why Muslims alone, the Jews and Christians also cannot accept it, if they are honest in their faith. No knowledgeable person can accept it either. How can one believe that rationality has evolved from the irrational, without the command of the Creator?

This is where the atheists, who are posing as scientists, are trying to distract the educated people. They are so up and doing that they are taking resort to all means, honest and dishonest. And of course they are failing. They are moving heaven and earth with the skeletal changes essentially, and never are they taking into consideration the fact of rationality. The discovery of the genetic system of man has made it ever more difficult for the atheist.

Now, if we think of the purpose of development of rationality of man, can it ever be a necessity for survival? The cocroach has survived for millions of years without rationality. In evolution all mutations have taken place out of necessity. If dumb unintelligent nature is the cause behind, how could intelligence and rationality come? Can unintelligent nature ever think of conferring intelligence and rationality, of its being a necessity? Can one who has not something like rationality and intelligence, ever give it or even think of it? If we just think about rationality, we can not but conclude that it was given by the all

Intelligent, all Wise, all Knowing Allah, to man, not for man just to survive, but to rule over the earth as His vicegerent, and to give an account of his performance in the hereafter.

Let us now revert to the discussion of the theory of evolution. To begin with, the theory of evolution is a mere theory, not a proven fact. It is not always wise to come to a conclusion on the basis of an unproven theory. And look at the theory itself. There are lots of loopholes in it. The advocates of the theory admit of many missing links, and bring in suppositions to tide over the gaps. At times falsehood has been resorted to, to overcome missing links. As for example, the “Piltdown man” was created by tampering with the jaw and skull of an old fossil, to bridge over a gap in the chain of human evolution. It was kept in the British Museum for a quarter of a century, as an 'authentic piece'. Ultimately however it was detected and proved to be fake. Who is there to swear that no more fake links will be discovered in the future? In fact other fake links have been discovered and rejected. In spite of all sorts of efforts, there are as yet many wide gaps in the chain of evolution of man. Recently the disciples of Charles Darwin are admitting that the theory of evolution is defective indeed. They have evolved from Darwinism to 'Neo-Darwinism' to 'Punctuated Equilibrium' and so forth, but have failed to bring forth a genuine fossil of an intermediate mutant. But still they insist that there was an evolution, but in what way, they do not know.

Evolution means a long series of successive mutations in the genetic system of a creature (not merely the skeletal system), by which a series of developments occur in successive generations, through thousands of years, giving rise to a more highly developed, sophisticated creature. And yet they claim, it is a part of an accident. They cannot accept any planning or intelligence behind the process. Why? Why indeed!

Because in that case, atheism becomes untenable.

**Come to think of it, evolution is understood as a long drawn continuous process. How life first came into being, how creatures evolved from single celled amoeba, to multiple celled organisms, from aquatic to amphibian to land dwellers; the change of breathing apparatus from gills to lungs, the development of limbs, the division and subdivision into genera, families and species. The process is going on for millions of years, covering hundreds of thousands of steps in mutation, in an orderly fashion, and has reached the present stage. The scientists say, it is a very beautiful process. How can this beautiful orderly process be called an accident? How can one claim that an accident is going on occurring ceaselessly, and harmoniously too, for millions of years, producing better and still better life forms? Without doubt, it has to be a planned process, governed and supervised by some immensely intelligent, supremely powerful entity. Can we not find out who this supreme planner and Creator is? Don't you see that even if we accept the theory of evolution as correct, it cannot**

serve as an excuse to disbelieve in Allah, the Creator. Moreover, just as the coelacanth is there in the ocean, where are the gorilloids and gorillohumanoids on land? The evolution of man from the ape can not be justified.

## Chapter 6

### Is the universe eternal?

Besides this planet Earth, with all its life forms, there are millions and millions of other creations in the universe. How have all these countless billions of galaxies, stars and planets been created? How matter first came into being?

**Till the middle of the twentieth century, many scientists would say, the universe is eternal, it was never created. It came into being of its own. Strange! How one who cannot believe in one Creator, can believe in the vast universe coming into existence of its own? Moreover, didn't they notice that the universe was one unit, all of its component parts interdependent on each other? If they had come into existence of their own, who had coordinated them? Who? Today scientists are thinking about multiverses; and Allah has mentioned it fourteen hundred years ago in the Quran (Ya Siin 36:81-82).**

The universe, if not created, cannot perish either. So, it has no beginning and no end, they claim. So the question of a creator does not arise. But this theory of eternal universe has recently been proven false. Scientists have proved beyond doubt that the universe is not eternal. Scientists have known for a long time, that many of the stars and planets have disappeared. So long it was theorized that matter is indestructible, it only changes form. **But by nuclear fission it has been proved that matter is not indestructible.** Matter changes to energy, and the energy in its turn ceases to exist, in course of time. The sun also is losing mass and heat by radiation.

**Moreover by the rules of thermodynamics, the scientists have proved beyond doubt that the universe is gradually losing heat by the process of radiation.** The earth we live on, was once very hot. By radiating heat through ages, it has now come to this habitable condition. Ages hence a day will come, when it will freeze to absolute coolness. All the planets and stars of this universe are ordained to this ultimate end. All is destined to perish. All that has an end, must have a beginning too.

The earth of ours has come down not only in heat, but in size too. Allah has said in the Quran, that He is gradually reducing the size of the earth (*al-Ra'd* 13: 41). Recently the scientists have calculated that the earth was two hundred times the present size at its inception. Ultimately to what size it will end up in, we can only try to guess.

Allah asserts in the Quran that even Heaven and Hell in the hereafter, which are eternal in man's reckoning, will have an end. They will remain forever, meaning as long as the skies and the earth (the universe) remain, or as Allah wills (*Hud* 11: 106-108). Created things are not really eternal.

By the middle of the twentieth century, the scientists have come to the definite conclusion that the universe is rapidly expanding. The galaxies are running away from each other, at a great speed. This conclusion they have arrived at, from the red shift of the light coming from the distant galaxies. We have always noticed that, the clear moonless night is pitch dark, in spite of the vast multitude of bright stars shining in the sky. All these bright stars fail to illuminate the earth, because of the same fact, that the universe is expanding fast.

**From all these facts the scientists have come to the conclusion that some time in the distant past, somewhere in space, matter was first created in the form of a primary nebula, a vast burning mass of matter, with a temperature of millions of degrees Celsius. One day the primary nebula exploded with a force, billions of times greater than the greatest of hydrogen bombs man can conceive of, and the fragments scattered in every direction. Thus the universe was born, with The Big Bang. Allah has said in the Holy Quran that the heavens and the earth were together and Allah clove them asunder (*al-Anbiya* 21: 30). After the 'Big Bang' the scientists are now putting forward the theory of the 'Big crunch'. The big crunch or the implosion will be the recoil, and it will begin on the completion of the maximum expansion of the explosion. The Quran mentions, 'the sun and the moon will be joined together'(*Qiyamah* 75:9). So, the universe is rushing towards the end for sure.**

So it is now conceded by the scientists that the universe is not eternal, it was created and it will perish. It is a fact that the scientists have come to know recently. Allah has said in the Quran over fourteen centuries ago that all creation will perish. The only existence remaining will be, Allah the Creator Himself (*al-Qasas* 28: 88) (*al-Rahman* 55: 26-27).

After the end of this universe Allah may create another universe, in some other dimension, in some other perspective; and those in paradise may hope to be included there again, as Allah says “..... or as Allah wills”(Hud 11: 106-108)

## The Big Bang

So the atheists have now given up insisting that the universe is eternal. They now admit that it has come into being through the Big Bang. But they still insist it was an accident. But how the accident came to occur, how matter appeared from nothingness, they cannot furnish any explanation whatsoever. They simply utter one word, “automatically”. How matter can appear from nothingness, how entity can come from nonentity, without a causative force behind it, they fail to answer. That which does not exist, cannot be its own creator, so a Creator, an Uncreated Creator must be there behind creation.

To the atheist and the agnostic the idea of the Uncreated Creator is incomprehensible. But is it not easier to comprehend one single Uncreated Creator than to comprehend multiple objects coming into existence by themselves, uncreated? If the multiple objects had emerged individually, they would be independent of one another, a veritable chaos. Who would coordinate between them? But the vast universe we find is a single unit, all the components dependent on each other. Even the life thriving environment of our earth is dependent on the sun, the moon and the other celestial bodies all around. Evidently it is one creation, of the Noble, Merciful, Uncreated Creator, Allah.

The Big Bang cannot by any means be called an accident. There must have been a motive, a noble motive behind it, and it must have been well planned; because you see, the result is not destruction, but creation. And the creation is not a chaos, but cosmos, with a rule of law.

While commenting on the possibility of life being created by accident, a well known zoologist had called it “As possible as a dictionary being compiled, edited, composed, printed and bound in book form, and released in the market, by an accidental explosion in a printing press”. A famous astronomer has said about higher life forms emerging by chance is comparable to a tornado sweeping through a junk-yard assembling a Boeing 747 aircraft. Now tell me with what do I compare this bizarre theory, that this cosmos, the universe has been created, and is being sustained through a mere accident, without a compassionate Creator?

**Besides, an accident is always without purpose. And an explosion means destruction; but what we find here is creation, and the creation of a cosmos. How can it be possible that the creation and harmonious maintenance of the universe is without a purpose, without a plan? Surely there must be a noble purpose, a motive behind creation.**

Man's creation too, must be purposeful. It hurts my vanity to think of myself as a purposeless, immaterial by-product. I am sure, there is a noble purpose, a great plan behind my creation. Now I must see, if I am capable of fulfilling the purpose of my creation.

**One may ask why? Even if I am created with a purpose, it is the responsibility of the Creator to see if I serve the purpose. Why should I be concerned about it? When a tool is made, it is the concern of the maker to make it workable, and not the tool itself. Yes, I agree, it is true for an inanimate object, even for the most sophisticated robot, and can be true for lower animals as well. But with man the case is quite different. I am to be held responsible, because I have been given liberty. I am a rational being with ability to think, to reason, to act of my own accord, to take decisions. I can even decide to obey or disobey my Creator. I am more than an animal. I am Allah's vicegerent on earth. And a vicegerent has responsibility and answerability.**

## Chapter 7

### **Another step forward in evolution, getting rid of instinct!**

Let us now consider another very big argument of the atheist. They talk of another step forward in the process of evolution. They say, man is eventually going to get rid of the inborn propensity of worshipping God. **Ultimately after thousands of years, man is going to get liberated from the instinct of lowering his head. No more will man bow down to any god.** The time has come, man is on the verge of evolving a step further. So shake off the remnants of the instinct of bowing and worshipping. This is evolution, this is progress, this is liberation. This is, as far as I know, one of the most stupendous theories the atheists propound, to take the youth for a ride.

Without doubt, the words sound very exciting. We are evolving a step forward; it means as animals we are going a rung further up in the ladder. How thrilling!

### **The reaction of this concept of evolution.**

Let us first of all see what the thrill, the excitement is doing to our society. The modern intellectuals of the atheists are really rousing up the youth, and at their instigation, the youth today are really shaking off the remnants of faith from their minds. They are looking down upon their credulous, conservative parents and ancestors as old fashioned, backward, nay as inferior animals. As a result, a great change is taking place in the western society today. In fact, the society is in a turmoil, everything is topsy-turvy.

**Quite naturally, the boys and girls have lost their sense of morality, values that had built up on the basis of faith in God and the life of the hereafter. With faith gone, all the moral values have crumbled like a house of cards. With the moral values gone, promiscuity, especially sexual promiscuity, and drug addiction are destroying the young generation. The problem is not confined in any one society. All over the world, even in the under developed countries the youth are destroying themselves.**

### **What makes man honest?**

If you think, you will find that, there are two main factors that induce man to be honest, and to abstain from wrongdoing, from criminal activities. The first and foremost is man's conscience, governed by his moral values. The second factor is the law and law enforcing force of the country. Actually the first factor, the moral values of man, is the factor that can keep man on the right path under all circumstances. This is self-persuasion. Moral values are built on the foundation of faith in God, and the firm conviction that there is a life in the hereafter, and that we are answerable there, for our deeds of this life. Allah demands firm conviction in the hereafter (*Baqara 2:4*). It is faith and faith only that can give absolute values of morality.

One may ask, if we do not believe in God and the Day of Judgment, will our conscience die, and the sense of right and wrong be totally gone? Not all at once, an inborn sense of right and wrong will remain for a time, but its compass and effectiveness will shrink, and quite rapidly too.

**To begin with, in the absence of some absolute values, the moral values of man will largely depend on the consideration and choice of the individual, the tribe, the race or the nation. Even if a man can rise above personal interests, his judgment will be limited by familial, tribal or at best national interests. It will be very difficult for man to rise above these petty interests and have a really humanitarian outlook. In fact, with faith denied, there will hardly be any moral basis left to ask man to override these petty interests.**

If you take a look around, you will find that as man is becoming more and more materialistic, and his interest in God and religion is diminishing, his humanly feelings are also dwindling. If you find it hard to believe, let me cite **a few real-life examples.**

Today in most developed countries obscene exhibitionism is quite rampant. While the boys' shorts usually reach the knees, those of the girls are the briefest of brief. Free mixing of boys and girls and kissing in

public is commonplace. Can you think of permitting it in our Bangladesh? No, at least not at the present time. Why? Because religion has lost its appeal to the western people, and so their moral values have changed, while in our country the situation is not the same. Come to think of it, if we too lose our faith in Allah, then will there be any moral basis left to call these shameless practices, obscenity and pornography illegal?

Adultery, fornication and obscene exposure are extremely deplorable in our Bangladesh. In many developed countries it is a normal affair. In some countries, even pornographic displays are permissible, only child pornography is illegal (and how long will it remain so?). Now tell me, if we too give up faith, will you have any moral basis to prevent your daughter from sleeping with her boy friends? If she claims it her personal affair and tells you to go to hell, will you be able to give her a reason why she should not? If she wants an abortion, can you prevent her? On what basis?

If your son wants to go gay, i.e. into homosexual marriage, how can you tell him that it is not good? Moral values change with the enforcement of or abandoning of religious norms. And when religion is kicked out, even unnatural behaviour like homosexuality becomes permissible.

**As the human child grows up, he acquires the sense of good and bad, right and wrong, modest and immodest, moral and immoral, permissible and impermissible. This sense is called conscience. Does this sense grow automatically? No, it is invariably influenced by the environment he grows up in and the religious teachings he receives. As religious teachings differ, so also the values differ from society to society. With faith banished how will it grow? And in what manner? And on what values?**

In our Bangladesh, family life is regarded with utmost honour; and cheating in marital life is very rare, especially in the rural society. The 'higher society' of the cities is however gradually becoming ultramodern, and so are losing their moral values. Free mixing of young men and women is being encouraged, Valentine's day and thirty first night are being observed, rate of fornication, adultery and rape is increasing. The secularist intellectuals, even the females of them, are advising the girls to "rise above prejudice"! These evil propensities are gradually spreading all over the country. In the developed countries too, the decay had started at the top and later engulfed the whole society. Don't you see that giving up religion is the cause?

In our country Bangladesh, we do talk about the law of the land. While we have already legalized prostitution by giving licenses, have not the law against adultery and fornication become absurd, illogical and ridiculous? And if faith is abandoned, religion is banished, will there remain a moral basis for the

laws against adultery, fornication and abortion? Is it not a fact that abortion has already been legalized in Bangladesh, in the name of M.R. (menstrual regulation), as a means of family planning and population control? Can you claim human life has value and honour anymore?

Again you see, if there is no God--- and human life is not a sacred trust from God--- then why killing a person should be regarded as so great a crime? For the forfeiture of the right of the other person? All right, then what about suicide? Why should suicide be a crime, and attempted suicide punishable? Is it reasonable?

And see the inconsistency, you can kill your child, but you cannot kill yourself. In India, you can kill your unborn child, and even the one born in some parts of India, if it's a girl. What a fat honour for womanhood! Yes, Indian women also talk loud of equal rights; but have they ever claimed that for each female child killed, one male child will have to be killed? Indian women, the poor fools, are busy showing their unclad bodies in public, for the dominating licentious male; and they call it women's lib, what a liberation! And do you know, the Indians claim they worship their mothers?! The mother that agrees to destroy her female child! What a mother! What a laugh! Our modern Bangladeshi women are idolising the Indian women, rather the filth of the Indian womanhood, those in the showbiz.

With faith and moral values gone, even a country's constitution can be partial, can become a weapon of oppression and injustice. You surely have heard about the law of apartheid of South Africa. In the USA, the land of freedom, democracy and justice (!) the black people do not enjoy the same rights as the whites, even today. Even one drop of black counts.

**And who is there in the world today that does not know of Israeli atrocities over the Palestinian Arabs? The 1982 genocide of defenceless Palestinian and Lebanese Muslims in Lebanon, indiscriminately of women and children, is but one example. They even prevented the International Red Cross from giving succour and treatment to the sick and wounded; they cut off water, food and fuel supply, and boasted publicly that they would exterminate the Palestinians, and in fact killed and buried with bulldozers thousands of unarmed men, women and children. What is it from the humanitarian point of view? What does your conscience say? Has any nation on earth, even the USA, who is ever eager to please Israel, condoned it? Israel is still continuing with such massacres for decades, unabated even to this day, in Ghaza in July, August 2014. They are also annexing Palestinian land, from time to time, again and again, defying the UN and the whole world. And what is the world doing? And today in August 2014, Israel is asking the USA to prevent war crimes**

proceedings against them in the International Court of Justice. And in March 2019, the US president has given 'Golan Heights' to Israel.

To the Israeli warlords, it is deemed right, because their narrow national interest has shrouded and blinded their conscience. They can no longer think from the humanitarian point of view. Zionism does not recognize the human rights of others.

Let us compare these facts with another picture. During the Second World War, when Hitler and his Nazi troops had killed about six million Jews in the gas chambers. The whole world deplores it even to this day from the humanitarian point of view. But the Nazi government had thought it right, to safeguard their national interests. How does today's Israel evaluate the mass killing of the Jews of that day? And again how does she evaluate today's genocide of the Palestinian and Lebanese Muslims? These mass murders, these cases of genocide, can they be moral by any standard of subjective morality or objective? Can any genocide be justified by national consensus? Shouldn't man's sense of morality rise above tribal and national interest?

So you can see quite well that if man does not have a firm faith in God and the hereafter, his moral values do change. Even if humanly feelings arise at the sight of others doing wrong, his own wrongdoing, how very much grave it be, will always be justifiable. His own selfish interests, tribal interests and national interests will gain upper hand, and all thought of justice will go down the drain. The only thing that can effectively prevent these atrocious tendencies is, the faith in the Judgment of the hereafter.

If you ponder, you will realize that, if you do not believe in God and the hereafter, you have no right, nor any reasonable ground whatsoever to talk against obscenity and pornography; to frown upon fornication, adultery and abortion; to deplore suicide, to call apartheid a crime, and even to hate female infanticide and genocide. You cannot rise above personal, tribal and at best national interests. What right then you have to bluster of human rights? For justice and human rights to stand on, the foundation of faith is essential.

It is Allah who commands in the Holy Quran "O you who believe, be custodians of justice as witnesses for Allah, even if it be against your own selves, your parents and your close relatives...."(*al-Nisa* 4: 135). To stand for justice against your own self, is it ever possible without faith in Allah and confirmed faith in the Judgment of the hereafter?

**This high standard of morality has been given by Allah for man, the rational being, the vicegerent of Allah on earth, and not for lower animals. In the bee hive female infanticide is practiced to prevent the increase of the number of queens, because for one hive one queen is needed. When the colony of the bees needs be divided, a new queen is nurtured for the new hive. The big lion of the pride kills or banishes the other contenders, so that the future progeny is sired by the strongest lion. No lioness goes out with the banished one, to have a mate solely for herself. The same picture we see in the herds of elephants. These instances of jealousy are instinctive, so the animals have no answerability. But man has.**

### **Giving up instinct for the sake of Evolution!**

**Let us now return to the question of advancing a step forward in the path of evolution. The atheists say that man is advancing in evolution by getting rid of the instinct of bowing down to God. Does it sound reasonable? Rather, is it not just childish? Or rather foolish, I should say.**

We have seen earlier that while the life of the lower animals is almost totally dependent on instinct, the case of man is different. Man's life is almost devoid of the benefits of instinct. **This fact has led some people to conclude that, man has progressed in evolution by shaking off the guidance of instinct; a conclusion of poor intelligence. Man would never be so foolish as to forgo the benefits of instinct.**

Instinct is from Allah, it is infallible, and is never to be relinquished. All lower animals know their food by instinct, the cow-calf will sniff at a poisonous herb and take its mouth away. Had man this knowledge by instinct, do you think he would want to shake it off? Come to think of it, if man was born with the knowledge of edible and inedible, safe food and those unsafe, would man out of vanity, to demonstrate his superiority say, "Henceforth I am not going to eat what my instinct has compelled me to eat so long, I am going to experiment on inedible things or I shall not eat at all, I have to advance in evolution, I am to become superman!"?

Actually, man the poor creature, has to try and learn the basic knowledge of food and drink to survive. Even today cases of poisoning occur from inadvertently taking poisonous fish or herbs. The case is not one of getting rid of the dictates of instinct, but of acquiring by learning and endeavour, the advantages that have been forfeited from him.

**Man who was created and chosen to rule the earth, was never given all the advantages of instinct that the lower animals enjoy. It was the price man had to pay for his exalted position. Why? To compel man to learn what he does not know. (*al-'Alaq* 96: 2-5). The compass of man's 'not knowing' has been enlarged by forfeiting the instincts. Learning is the means of progressing and achieving greatness, unlimited greatness. Don't you feel that the decision is Allah's, not nature's. Don't you see that it is something unique, and does not fit in with the theory of evolution? Giving up the instinct of safe food, is it a necessity? Can it ever be a necessity? 'Necessity is the mother of invention', the words fit well with the theory of evolution; but can giving up instinct ever be a necessity?**

Come to think of it, if man, like the other animals, had been endowed with the instinct of knowing beforehand of the coming earthquake, cyclone, flood or other natural calamities; would not man be happy and grateful? If anyone would ask man to get rid of all these instincts, would you not lock him up in a mental asylum? Today in the USA, the weather forecast is almost always correct, but the word 'almost' is there. Don't you wish the word 'almost' out? Don't you wish and hope that one day man should be able to know beforehand of all natural calamities? Who's is the decision of the forfeiture of these instincts?

**The last few basic instincts that man has been left with, are indispensable for his survival. Man's position in this world is dependent on learning. Man has to acquire knowledge and skill, to survive and to rule the world. So Allah has compelled man to learn, by denying him most of the instincts. Only the essential basic instincts have been left for man, without which man could not live for a moment.**

The goat kid can instinctively find its mother's breast soon after birth, and take its drink, but the human baby can't, it has to be helped to it. **But the basic instinct of sucking and drinking is there. Now if the human baby gets rid of this basic instinct, what will happen? Will it be a means of evolution for man, or of extinction? I hope, no vain intellectual atheist is going to suggest that the human baby should get rid of the instinct of sucking to become superman. Even before sucking, there is the instinct of taking the first breath and crying. Is this instinct dispensable?**

**The basic instinct of bowing down the head to the Lord, the Creator, is as essential as the instincts of sucking, drinking and breathing. Without breathing, sucking and drinking, you lose the life of this world; and without believing in and prostrating to your Lord, you lose the eternal life of the hereafter. Acquiring knowledge about proper food and drink is essential to remain alive on this earth; and it is quite as essential to acquire the proper knowledge, to recognize Allah, the Creator, the supreme Lord, for salvation in the eternal life of the hereafter. The very thought of getting rid of**

**the instinct of bowing is as suicidal, as the human baby's getting rid of the instinct of breathing and sucking. If you realize the magnitude of the eternal life of the hereafter, you will know that it is very much more terrible a thought indeed. Allah has called the vainglorious intellectuals-- who refuse to take faith as the people do, calling them the fools,-- the stupid ones who are not aware of their own stupidity (*Baqarah 2: 13*).**

One may argue why the instinct of bowing and prostrating at all? Why has Allah said "I have created the 'Jinn' and man not, but for the purpose of worshipping Me" (*Shurah 51:56*)? Is Allah hungry of the worship of man? No, Allah is not in the need of worship of man or any of the creation. All of the creation are required to obey Allah. Obeying is worshipping and all of them other than man and 'Jinn' are tuned to obedience by instinct (*Al-Imran3:83*), and so they do not have to be told to worship. Man and jinn have to be told to worship, because they have been given free will, the freedom of thought and action. Man is required to bow and prostrate to Allah, to keep him from bowing to other entities, the demigods. Man is required to worship Allah, to receive guidance from Him. Man is required to worship Allah, to refrain from wrong doing. Man is required to worship Allah to maintain peace and tranquility in the society, in every individual's life. Man is required to worship Allah, to keep in conformity with all other creation, who are worshipping. Man is required to worship Allah, to acquire '*Taqwa*' (awareness of Allah) (*Baqarah 2:177*) (*Ta Ha 20:132*) etc., a quality that guards him from sinful activities and makes him a righteous better man. Worshipping Allah is for man's own benefit, to purify his soul, to make him a fit citizen for Paradise, by controlling the evil propensities (*Al-Shams 91:7-10*).

### **Instinct withheld to make man answerable.**

**We have seen that man has not relinquished instinct, it has been denied him. Why? To compel him to learn, so that he can frame his own life according to his own choice, and rule the earth after his own liking. Of course man can feel proud.** We have seen that the ant and the bee can't boast of their superior social discipline, because they themselves are ever disciplined by their instinct. They have no liberty, so there is no scope of taking pride.

Come to think of it, why this different arrangement for man, why this liberty? Just so he can boast? Boast to whom, to the lower animals? Does it make sense? Could not he boast even after getting all the advantages of instinct?

**If you think you will realize, there can be only one reason for depriving man of the advantages of instinct, of leaving man to his own intellect, of giving him self-government; it is to make him responsible for what he does, to make him answerable. Answerable to whom and when?**

That answerability is inevitable, can be realized from another aspect of human behaviour. The tiger, the lion are called ferocious animals. Their ferocity is mainly for food. In the mating season, they fight each other over the female of the species. All these instances of ferocity are for a purpose.

**This can come nowhere in comparison to the ferociousness of man. The animals we call ferocious do not come stealthily from behind and put a dagger in the back, they do not kill by poisoning your food, they do not shoot and kill from a safe distance, they do not bomb and destroy towns and villages, they do not drop atom bombs and hydrogen bombs to kill by the hundreds of thousands, they do not use chemical weapons, bacterial bombs and toxic gases. Such cruelty is inconceivable in animals. The animals cannot even dream of being so cruel, so irrational. Yet man is doing all these ferocious atrocities, with the help of his superior intelligence. Moreover man, unlike other animals, is sly and deceitful. How can you believe that man should not be answerable for it all?**

#### **Man's rational entity calls for answerability.**

Man has two entities, animal entity and rational entity. With his rational entity, man in spite of his bodily weaknesses, has triumphed over all on this earth. With the very same quality, man has been able to do either right or wrong as he wills, even to believe in Allah or deny faith.

**Man is born by the fertilization of the female ovum with the male spermatozoon,( just like any other animal,) but his rational entity makes him disputant, argumentative, one who can reason and take decisions (*Ya Sin* 36: 77). Because of this authority that man enjoys on earth, the Day of Judgment becomes inevitable.**

Allah also asserts that He has created man with the enlightenment of immorality and righteousness, and the propensities thereof. The one who purifies himself by adopting righteousness will attain success, and the one who does not, will be the loser (*al-Shams* 91: 7-10). Liberty cannot be without responsibility, and responsibility means answerability. **Can any one, even the atheist claim that man does not have any responsibility?**

On The Day of Judgment, while a section of men will be punished for their misdeeds, the others with their good records will be rewarded. The reward, Paradise, the final abode for the blessed people.

If man had not been endowed with the liberty of doing right or wrong as he pleases, there would not be any question of the Day of Judgment. Heaven and hell would be irrelevant. Had man's life been totally guided by instinct, may be man would be infallible; probably the most versatile robot he would be, comparable to the angels of God, but not the vicegerent of God on earth, the one to whom even the angels had to bow.

**So it is clear that the rational entity of human being is the greatest proof that there must be another life in the hereafter, and that there has to be a final Judgment. And this requirement of the final Judgment has been made more inevitable by the withdrawal of instinct. Now if you agree with the Day of Judgment, than how can you deny the Lord of the day (Malik yaom iddeen), Allah the Almighty?**

One may think if Allah is there why don't we see Him? I will say the question is childish. First of all you see, if Allah was visible, than the question of denying Him would not be there. Faith would be as good as an instinct, with no question of accepting or denying. There would be no chance of disobeying His rules. With no chance of corruption and wrongdoing, the earth would be a nice, well-disciplined place. But of course man would not be man anymore, rather a perfectly tuned robot he would be. With the chance of wrongdoing and evil thinking gone, the concept of the difference between right and wrong would also vanish. So, in this world, seeing God does not stand to reason.

Let us consider the matter from another viewpoint. The life of man on earth is finite, and his vision is finite too. The whole universe also is finite, limited in time and space. It is of course vast, we can see with telescopes more of it than we see with our naked eyes. With bigger telescopes and placing telescopes on satellites, we can project our vision further and further into space. But however far we may extend our vision, it will always be the finite universe, the creation that we see. **But Allah the Creator is infinite. It is by no means possible with the finite vision of this world to see the infinite Creator (*al-An'am* 6: 103). In the infinite life of the hereafter, when man merges with infinity, the chance will come to see Allah. Till than we have to try to comprehend Allah by our knowledge and intelligence, and believe in Him without seeing Him.**

## Chapter 8

### Faith is Necessary.

If you believe in the reasonability of faith, you can't but admit its necessity too. It is necessary because faith is no hollow word, a theory only. It demands that there must be a reflection of it in your life. A faithful person and a faithless person cannot be alike. The faithful person's life has to be carefully and diligently molded according to his faith, otherwise the assertion of faith is of no consequence. In the Quran the mention of faith (*iman*) has invariably been followed by the mention of good deeds (*amal-e-saleh*), scores of times, a hundred times (*Ibrahim 14:23*) (*Kahf 18:2*) etc. etc..

**Faith is necessary for the sake of peace of mind in every individual, peace and tranquility in the society, for man to have hope to look forward to, under all circumstances. A man in pain, poverty and distress all his life, if he has faith, will hope to be recompensed in the hereafter, while a faithless one will commit suicide. Faith brings hope, and want of faith provides wave after wave of frustration. So, faith is of course a necessity, the prime necessity.**

### Agnosticism and scepticism.

There are people who cannot prove that there is no God, yet they are not ready to believe in God. They wouldn't listen to reason, to any logic, any proof. **Their patent word is "We do not believe in the unseen". I can dare say they are not telling the truth. They believe in oxygen because they are breathing and living, but they do not believe in Allah even though they and the universe exist. They do believe in many scientific facts, as well as theories, based on logic and even on assumption.**

**And doesn't science take U-turns? Haven't the scientists switched from the theory of 'eternal universe' to the theory of 'the big bang'? Science used to insist the universe was static. Quran said fourteen centuries ago that it was created and that the skies and the earth were one mass, and was clove asunder (*Ambia 21:30*). Science used to say the sun was stationary, Quran said, it moves around in an orbit, with its own motion. Science has now reverted and says it moves around the center of the Milky Way galaxy, it revolves as well as rotates (*Ambia 21:33*). Hasn't the discovery of the genetic codes changed scientific thoughts? Don't you the scientific minded people, the '*Ulil Albab*' 'the man of learning', feel that as man discovers more of the mysteries of nature, your thoughts will change further?**

**Only in case of faith in Allah, they do not believe in the unseen. They are at war against Allah, because Allah demands faith in the unseen, "Iman bil ghaib" (*al-Baqarah 2: 3*). You can never see the Infinite Allah in this finite world, with this finite vision(*Al-An'am 6:103*), nor can you ever see the life of the hereafter, the Judgment, Heaven and Hell before reaching there. Faith in the unseen never means blind faith, it has to be based on genuine understanding and reason. Quran provides genuine understanding and good reason, and to receive guidance you have to study the Quran. As a conscientious person how can you reject Quran without studying it?**

There are others who just do not care to believe or disbelieve. It does not make any difference, they claim. To them it is an easy middle path, you don't have to engage in any argument. But you can quite well see that the result is equal to frank disbelief, there cannot be a middle path between truth and falsehood. The matter is not just the satisfaction of winning a debate, it is the matter of choosing Heaven or Hell for the eternal life of the hereafter. If you do not opt for Heaven, Hell will be your portion, there is no third option.

**Some claim to be agnostics. Agnosticism means that faith in God and the hereafter is incomprehensible, so leave it aside. It is one kind of pessimism. Pessimism is a crime, it can halt the progress of life. Come to think of it, if man had been pessimistic in all affairs of life, "we don't understand it, so leave it", than would there be any discoveries, any scientific inventions? Would not humanity be left in the Stone Age forever?** Could there have been any progress? We can quite well see that, man has not been like that. Now tell me, is it not unethical, unfair and immoral to be optimistic in all affairs of worldly gains, and pessimistic in the matter of faith only.

The real cause of lack of interest in faith is, I have to say, not quite honest. Faith in God demands obedience to God. This entails some restrictions, some rules to follow, and they do not want to submit to it. They, the agnostics, want a free unfettered life. They submit to the social and legal restrictions grudgingly, and seek to violate them whenever possible, to satisfy their desires, their lusts. But in violating God's laws they may feel some qualms of conscience, and this is why they take the easy way out, by refusing to believe in God.

To the agnostics, I must say, you are not being just and fair and honest to yourselves. You think the question of God and the Day of Judgment in the hereafter is incomprehensible,-- actually you are taking it as inconsequential,-- and so you leave it aside. Can you say for sure, that everything beyond your comprehension of today, is false and unworthy of consideration? If something small was at stake, you might ignore it and just forget it. Come to think of it, if the eternal life of the hereafter comes true after

all, and you become the loser, because of the negligence of yours, will you not blame yourself, for being unfair to your own self?

**These reasonings between the believer and the disbeliever is no ordinary debate, that you win by your glib tongue and feel exalted and triumphant; it is a matter of life and death, rather a million times bigger than that. The reward, the Paradise you lose is no trifle, and the Hell you incur is no joke either.**

You are calling yourself an agnostic. There are others who call themselves sceptics. Sceptics means they are in doubt. If they are in doubt, is it not imperative that they should get rid of their doubts, when so much is at stake? In your worldly life every day, do you not dispel your doubts?

Agnosticism and scepticism, is there any real difference between the two? Is it anything more than just juggling with words? When the agnostic does not care to understand, and the sceptic is not ready to shake off his doubts; can we not describe their condition in one word, apathy? In worldly affairs, will they be so apathetic, if a paltry sum of a few thousand taka is at stake? But strangely enough, about the eternal life of the hereafter, they can be quite indifferent. Their behaviour is like that of the hardened atheist, who is confirmed in his belief that there is no hereafter. So, is the agnosticism of the agnostic and the scepticism of the sceptic going to give him any relief, in case there is indeed a life in the hereafter? The agnostic and the sceptic intellectuals call the believers the credulous fools, but Allah asserts that they themselves are the stupid ones, so stupid that they are not aware of their own stupidity. (*Al-Baqarah 2:13*)

### **The atheist**

Now let us consider the case of the atheist. Is he totally assured, beyond doubt, that there is no hereafter? We believers have our arguments, does he have any? Atheism is a belief, a negative belief; it also must be founded on convincing logic. "The existence of God has not been unquestionably established to my satisfaction", cannot be the right approach. You must have your own reasoning, and it must be convincing too, where so much is at stake. Again, just come to think of it, is it the sole responsibility of the other person to save you from Hell and land you in Paradise; or shouldn't it be your concern too? So should you not try to convince yourself?

Some atheists taunt the believers that, the people who had concocted the theory of religion, had taken the stratagem of alluring with temptations of Heaven on the one hand, and frightening with Hell on the other,

to motivate people towards a docile lifestyle, so they could be ruled upon easily. "It worked well with simple credulous people" they say, "but really intelligent people are not to be fooled so easily".

They are not tempted with Paradise, they try to say. Yet they are the people who succumb to all the temptations of this world, like free mixing, illicit sex, pornography, alcohol and drugs; and use these temptations to distract the youngsters. They are not the 'really intelligent people'; they are the ones who succumb to the readily available temptations, too greedy to leave it aside and wait for the hereafter. It is the religious people who can and do resist temptations.

The matter of religion, faith in God and faith in the hereafter is no mere theory, it is there since man (Adam AS) set foot on earth. Belief in God, in heaven and hell never makes people docile, the followers of the Prophet Muhammad (SAS) ruled the world. It is no legend, it is recorded history. These arguments of the unbelievers are glib unworthy arguments, and they the unbelievers are not the 'really intelligent people'.

Actually most atheists are atheists, because of frustration and despair. With their life of debauchery and all sorts of corrupt practices, the middle aged atheists become frustrated and despaired about the life of the hereafter. As they think they do not stand a chance there, they take denying the hereafter as an easy way out, just to hoodwink their own conscience. With the enormity of their corruption in mind, they do not dare to hope for the forgiveness of the All-forgiving Merciful Allah. Moreover they are not ready to give up their corrupt practices. "I do not stand a chance in the hereafter, so let me make the best of what I can in this world" is their stand. Enjoyment and illicit enjoyment is what they are after. These enjoyments of theirs never bring happiness. Most of these pleasure seekers suffer from dissatisfaction and frustration. They do not know what real happiness is, so they can not comprehend the eternal abode of peace and happiness, Paradise.

**There are others who pose as atheists merely to gain recognition as 'progressive thinkers', as 'intellectuals'. They include the younger ones, the university and college students.**

The middle-aged frustrated intellectuals (so called), including our university teachers, journalists, novelists etc. who are atheists; are after our younger generation. They entice our boys and girls to join them in their long march to Hell. To entice the children they are using pornography in their literature, they are patronizing free sex and are creating opportunities of free mixing of the sexes in the university and college campuses, so called cultural functions, in offices and anywhere and everywhere. They are using Satan's strategy of spreading shamelessness (*al-A'raf* 7: 27). Our boys and girls are falling easy prey.

Satan the cursed one, the day he was cursed, for disobeying Allah by refusing to bow to Adam, had vowed to take to Hell most of the children of Adam with him (*al-A'raf* 7: 16-17). The atheist intellectuals of ours are playing the role of the agents of Satan. "As I am going to Hell, I am not going alone. I will take as many of the others along, as I can", is the vow of the evil ones, the Devil and human alike. Allah tells us to seek refuge with Him from these (*Al- Naas* 114:1-6).

**As man is responsible and answerable, so is faith unavoidable.**

We have already seen that man is a responsible being. It is to make him responsible, that he has been given the freedom to think and act, and his life has been made dependent on learning. Because he is a responsible being, it is indispensable that he should know his Lord, Allah. The rational entity of man also demands that he should recognize his Creator.

In the Holy Quran Allah has declared that He has sent man on earth as His vicegerent (*al-Baqarah* 2: 30). So how can a representative perform his duties without guidelines from the Lord? And without faith in Allah, how can he receive the guidelines? So faith is indeed indispensable. It is indeed the prime necessity.

## **Book II**

### **(The choice of the path).**

## **Chapter 9**

### **Total submission to Allah.**

We have discussed about the reasonability and necessity of accepting faith. So we know that mere turning from atheism to theism is not the end of the journey, but only the first step. Now to begin the journey of the believer, it is imperative that we should take care in choosing the right path.

I am a believer and I am a Muslim, I believe in total submission to the will of Allah. There are other believers, are they all Muslims? Our neighbours the Hindus are also believers, and so also are the Christians and the Jews. Are they all equal? We Muslims believe in one Allah. The Christians most of them believe in trinity, God, The Holy Ghost and Jesus Christ. The Hindus in general believe in pantheism, endless number of deities. So we can see that the Muslims, the Christians and the Hindus are not equal in their faith. Besides these, there are other religions too. Now, how to choose our path?

### **Hinduism is not one religion.**

First of all, let us look into the religion of our neighbours, the Hindus. They worship many deities like Kali, Durga, Sharaswati, Lakshmi, Shiva etc. Of these deities, some are male and some female; some white and some black. It is evident that the deities of the Aryans, the non-Aryans, the Dravidians, have all been put together. The Hindu faith is not one singular faith, it is a mixture of different faiths, given the name Hindu after the land of the Indus river, India, Hind. Actually the name Hind was given by the Arabs, who came and settled here. The poet Rabindranath Tagore has described in his poem “Here in this land have come the Aryans, the Non-aryans, the Dravidians, the Chinese, the Shoks, the Huns, the Pathans, the Mughals, and all have merged into one.”

But in reality, the Pathans, the Mughals, the Arabs, i.e. all the Muslims that have come to India, though have mixed ethnologically-- through marital relations with other Indian ethnic groups-- in terms of faith, none of the Muslims have merged into Hinduism. Kings and rulers have on occasion married non-Muslim girls, but no common Muslim has ever married a girl without converting her to his faith. Never has any Muslim given his daughter into marriage with a non-Muslim boy.

### **Efforts of integration into the common Indian religion.**

Ever since the advent of the Muslims in the subcontinent, efforts were taken from time to time, to integrate the Muslims into the common Indian religion, in various fashions. These efforts were taken by the Hindus as well as by some emperors. A new religion by the name of Deen-e-Elahi was tried by introducing some Hindu customs into Islam. Creation of a liberal religious faction has been tried by the name of ‘Hindu-Muslim’ or 'Indian Muslim', who would take up Indian culture, meaning Hindu culture. It

has been said that the Muslims and the Hindus are two factions of the same Indian religion, like the Catholics and Protestants of the Christians. To show magnanimity, broadness of mind, it has been said that there is salvation in every religion. In our Bangladesh, even today, some so called intellectuals, who call themselves Muslim, though they do not have any knowledge of the fundamentals of Islam, utter these words.

**These fools feel proud of their having risen above prejudice, when they profess this doctrine. Don't they see the self-contradiction in themselves, when they tell their own school going children to attend classes regularly, to study the subjects in the curriculum, and in the examination hall to answer the questions asked, and not write stories as they please? Shouldn't the human life on earth be better disciplined than that of school children? Isn't the test of the Day of Judgment more important than the primary school examination? The belief of salvation in any and every religion is actually a Hindu belief, which is a conglomerate of religions. Allah says "whoever seeks other than Islam as a religion, it shall not be accepted, and he will be in the hereafter of those in loss" (*Al-Imran 3:85*).**

But in spite of all efforts, the Muslims have never been induced to give up their religion. In case of the Muslims, all efforts of changing the religion have failed, because their religious sentiments are quite different from Hindu sentiments. The Muslims do not consider it sacrilege if someone touches them, but in the matter of the oneness of Allah every Muslim is uncompromising, intolerant. Not only in India, Muslims all over the world, have maintained monotheism strictly. Muslims of whatever country, whatever ethnicity, whatever colour, are Muslims, one fraternity, strictly monotheistic.

Besides worshiping their gods and goddesses, many Hindus pay homage to saintly Muslim personages. They light candles and offer flowers beside the shrines, and also bow and prostrate there. The Hindu religious philosophy permits adding saintly personages to the pantheon of three hundred and thirty million gods and goddesses.

### **Failure of Monotheism in Hinduism.**

Originally the Vedic religion of the Aryans was Monotheistic. But the inclusion of other non-Aryan religions of India has, in course of time, made it polytheistic and ultimately pantheistic.

Since the advent of Islam in India, efforts were taken by the educated Indians from time to time, to revert to monotheism, without coming into Islam. In the fifteenth century, in the Punjab, Sikhism flourished as a monotheistic religion. Guru Nanak Saheb was the founder and the first Guru. He was inspired by Islam, but was not ready to come into Islam, 'the religion of the invaders'. Today it is a thriving religion with a good number of adherents, although localized mostly in the Punjab region.

In the nineteenth century, in Calcutta, Raja Ram Mohan Rai started a new effort of abolishing idolatry from Hinduism, in the name of Brahma Shamaj. He got inspiration mainly from Islam and also from Christianity. The movement had gained some popularity with the educated people, but not much with the masses. So ultimately it died out. Debendra Nath Tagore and poet Rabindra Nath Tagore also endeavoured to remove idolatry. Their efforts also were akin to Brahma Shamaj. Other efforts like Arya Samaj were also taken. Mahatma Ghandi the great Indian leader of the twentieth century also had tried another mixture of the Indian religions. These were all efforts of reformation of Hinduism, efforts taken by man, and were localized in some areas only, and could not be spread all over India, let alone the world. The proponents themselves also were not ready to come out of the fold of Hinduism.

### **III feeling against Muslim invaders.**

These Hindu reformers were inspired towards reformation by seeing the Muslims, but they were not ready to accept Islam-- the truly monotheistic religion-- because of the feeling of enmity against the Muslims, whom they looked upon as invaders. A good number of Hindus did accept Islam, both from the educated classes and the commoners, but the majority did not. A section of the intelligentsia were prevented by purely political reasons, and they prevented the common people. 'The Muslims subjugated us, they have been ruling over us for hundreds of years', this sentiment was the major cause of heartburn.

The major cause of the vast majority of the Indian population not coming into Islam was however the failure of the Muslims. Not all of the Muslims who came to India, were keen on propagating Islam amongst the people. The kings and rulers did fraternize with the local people, even married their daughters, but their reasons were political. They did not try to give the true message of Islam even to their courts, relatives and wives. So the Indians who came close to the kings and rulers did not get the real message of Islam, rather they received a wrong picture. This, the failure of the monarchs, was actually the major cause, why the message of Islam could not be delivered more extensively.

One other reason of failure of accepting Islam is the love of 'Sanatan Dharma', translated as the primeval or eternal religion. They concede that the primeval religion is no longer in its pure form, it has gathered a

lot of extraneous influences, but still they feel it cannot be abandoned. Dear reader, come to think of it, when we are accepting faith on reasonability, what faith we accept must stand to reason. Now tell me, is adherence to the primeval religion in spite of its having been corrupted reasonable, or is it a matter of sentiment? Accepting the true faith is essential for salvation in the eternal life of the hereafter. Sentiments and political matters are mere trifles, and must not stand on your way.

Religious sentiments do allure even intelligent and educated people to the religion of their fore fathers. So, many of them adhere to Hinduism because they are Hindu by birth, not by choice. The sentiment that grows since childhood is probably a bit hard to overcome. Should sentiments be allowed to ruin the eternal life of the hereafter?

Another question about primeval religion: should it be of India only, as the Hindus claim (pan-Indian), or of the whole world? If universality is the criterion of the primeval religion, than it can be nothing but Islam, the religion of the father of mankind, Adam (AS). Islam, total submission to the will of Allah, is the creed of every prophet of Allah, from Adam through Noah, Abraham, Moses, Jesus (AS) to Muhammad (SAS). (*al-Baqarah* 2: 132-133) (*al-Shura* 42: 13). Adam (AS) had surrendered to Allah even before coming to earth (*al-A'raf* 7: 23).

## Chapter 10

### Jesus Christ, the Son of God?

The Christians claim they are not idolaters, although they often wear a cross with the figure of crucified Christ on it. The Madonna and the Holy Child, they worship. They believe in trinity, Father in heaven, the Holy Ghost and Jesus Christ, and yet they say they are monotheists; all three are one they insist. They call Mary the mother of God. They say Christ is the begotten son of God. So either God is a man, or at least once He took the form of a man to impregnate Mary. Come to think of it, God, who could create Adam without a father and a mother, had to cohabit with a woman to send His son to earth!

In the Quran, Jesus has been called a word from Allah, and as to his miraculous birth has been said, Allah willed it and it was. Quran has further said that the simile of Jesus is that of Adam. Adam He created without a father and a mother, and Jesus He created without a father. (*Al 'Imran* 3: 59)

Banking on the miraculous birth of Christ, some Christians in their effort to raise Christ to the status of God, has lowered God to the stature of man. Is it not just indigence of thinking? There are more examples of poverty of ideas. These Christians claim, God sent His son to absolve them of their sins. Anyone who will testify that Christ died on the cross for his sins, will be absolved. They also say that the original sin of Eve and Adam is all that counts, all other sins the Christians commit, is not to be counted. This is why these Christians are so unafraid of all sins like fornication, adultery, nudity and the like. Even if you kill at random, make free people slaves and can get away with it in this world, for the hereafter you don't have to worry, dear Christ will take care of it. Strange, how even educated people can hoodwink their own conscience. Do they really have any faith?

Compare it with the teachings of Islam. The prophet Muhammad (SAS) tells his wives and daughters, "Be careful about the Day of Judgment, everybody will be responsible for his/her own deeds, none will be absolved on the ground that she is the wife or daughter of the prophet". And Allah has said in the Quran "No bearer of burden will bear the burden of the other" (*ALAn'am 6:164*)

Look at Christ from another angle. If God had to send His son to earth for the salvation of man, would it not be more just and reasonable that the first man on earth Adam should be the son, so that all peoples of all ages get the same chance? Aren't all the peoples before Christ deprived?

### **According to these Christians, God is far from Just.**

In the Biblical tradition we find a gulf of difference in God's dealings with Adam and Christ. With Christ and his followers, God is most forgiving. Why? Because Christ is God's own begotten son. With Adam and his progeny, God is most unkind, extremely unforgiving.

When God first created Adam and Eve, He put them in the Garden of Eden. God told them they could go wherever they wished and eat whatever they liked. Only they must not go near a particular tree, nor eat its fruit. Obviously it was a test for them. They failed. The Devil in the form of a serpent enticed Eve, and Eve in her turn induced Adam, and they both ate of the forbidden tree. For this one act of disobedience, Adam and Eve were banished to earth, not only for their own lives, but for the lives of all their progeny till the last day. Here on earth, to atone for that one mistake--the original sin of Adam and Eve-- all men will have to toil for their living. As Eve was the first to be tempted by the Devil, she and all women will have to bear their children and deliver them in pain. And all men and women will of course taste the bitter fruit of death. How cruel! For the sin of Adam and Eve, all their children are being punished!

And to add insult to injury, according to them the followers of Christ are getting total impunity for their sins. Can anybody reconcile the two faces of God? Doesn't it amount to accusing God of nepotism? In the Quran Allah asserts that the sole purpose of creation of Adam was to act as His vicegerent on earth (*al-Baqarah* 2: 30). So he was destined for earth since his creation, not that he was banished to earth for his sin. It has been said in the Quran that Satan caused Adam's ouster from Eden, because Adam could have descended to earth, without falling in Satan's trap. He was kept in the Garden of Eden for a period of time for his training that included acquainting him with his adversary Satan. His descent on earth after having fallen in the trap of Satan is but a lesson to mankind that they must safeguard themselves against Satan, and if ever they fall in his trap they have to repent and seek forgiveness of Allah as Adam and Eve had done. Adam and Eve were forgiven, and all of mankind will be forgiven if they repent.

Christians they call themselves. Why? Are they the worshippers of Christ and not of God? 'Christian' is a derogatory word, a foul name, first used by the Jews to identify the followers of Jesus, amongst the children of Israel, as outcasts. Strangely, the Christians have adopted this very title.

The Christians have in their turn tried to call the Muslims as Muhamedans, at least in India, if not anywhere else, but have failed to make the label stick. The Muslims have retained their proper title. Muslim means one who has submitted to the will of Allah. It is the name of the followers of each and every prophet of Allah, from Adam (AS) down to Muhammad (SAS). The Arabic word Muslim was formally used by Ibrahim (AS) after he left his progeny in the Arabic speaking territory of Makka (*Al-Hajj* 22:78). No prophet has ever named his followers after his own name. So Allah commands the Muslims to call the followers of the other prophets who have gone astray, to return to the right path, the path of worshipping Allah only (*Al 'Imran* 3: 64).

### **The Jewish doctrine.**

In the Quran, and so also in the Bible, it has been said that Jesus was sent for the children of Israel, not for all of mankind. He was of the Jews but the Jews did not accept him. They claim that they killed him on the cross, branding him an imposter. Many other messengers of God did come amongst the children of Israel-- like Moses, Aaron, David, Solomon-- whom the Jews do not disown; nor do they disown the prophets before Israel, like Adam, Noah or Abraham.

They call themselves Jews after Juda, one of their prophets, and their religious philosophy they call Judaism. They claim to be the chosen people. In their holy scriptures the Bani Israel have been called the chosen people, as many prophets were sent amongst them, in preference to other tribes. But the Jews have

taken a new meaning of the word 'the chosen people'. They claim they are the people chosen for Heaven; born a Jew, born for Heaven, born a non-Jew born for Hell.! Now, is a person responsible for his own birth? Can anybody claim that he was born in a Jewish family by his own choice, and tell others, “As you chose to be born in a non-Jewish family you are damnable, you are cursed”?

Born a Jew, born for heaven! A Jew does not need any good deeds, any virtue, any moral excellence to enter heaven; nor can any misdeeds, any crime, any sin ever condemn him to Hell. If such is the case, is there any need for the Day of Judgment? Does a life in the hereafter make any sense?

Now compare this Jewish claim to the Christian concept of salvation, that testimony to Christ’s death on the cross absolves all your sins. Which one is more absurd? In both case however, you can go on committing sins to your heart’s content.

### **The Hindu doctrine of repeated rebirths.**

In the Hindu philosophy, the non-Brahmin also stands a chance. An untouchable can by good deeds in successive births, attain the status of a Brahmin and salvation. A Brahmin may also get degraded in successive births due to his sins. This doctrine is definitely more generous than that of the Jews. But it also is not a good check against sins and crimes, as the sinner will think he is getting a second chance, a third chance and endless chances.

**So, all these religions are not capable of giving a moral code that can save man from the path of Hell.**

## **Chapter 11**

### **The true nature of theism.**

From all our discussions so far, we can come to the conclusion that, pure unadulterated monotheism is the faith on which all the people of the world can come together (*Al 'Imran* 3: 64). That faith is Islam, the creed of total submission to Allah. Some people have a misconception that Muhammad (SAS) is the founder of Islam. In fact, Islam is the creed of all the prophets from Adam (AS) down to the last prophet

Muhammad (SAS). The basic theme of each prophet's teaching is the same, worship none but Allah, and believe in the Last Judgment and the hereafter.

### **Islam is the only religion acceptable to Allah (Al 'Imran 3:19).**

Islam has always been there in the universe and on earth; and for man since the time of Adam (AS). Codes have changed from time to time, and place-to-place, with the basic theme unchanged. Over fourteen centuries ago, mankind had reached such a stage of development as to be able to understand the teachings of the last prophet; and the final code of life-- unchangeable till the last day-- could be sent. The last and the greatest of the messengers is Prophet Muhammad (SAS), and the final scripture The Holy Quran. As the Quranic order will remain valid till the last day, Allah has taken up the responsibility of the preservation of the Quran upon Himself. "Verily We have revealed the scripture, and We will preserve it"(al-Hijr 15: 9). In fact, it is over fourteen hundred years, and not a letter of the Quran has changed. It is preserved not only in the written form, but also in the hearts of millions of 'Huffaz' throughout the world. This fact alone is proof enough, that the Qur'an is the word of Allah and Islam is the religion of Allah; and Allah has declared, "The only lifestyle acceptable to Allah is Islam" (Al 'Imran 3: 19). This is true for all ages; and not for humans only, but for all of creation, the whole universe.

### **Islam is the universal religion.**

Islam is the lifestyle for the whole of the universe. Each and every one of the creation, animate or inanimate is a Muslim, under compulsion (Al 'Imran 3: 83). Even man's biological being is a Muslim. We breathe, we eat and drink, we live and die, under the rule set by Allah, little can we interfere. **Only in case of our rational being, has Allah granted us the choice, to be a Muslim, not under compulsion, but voluntarily, by understanding, with pleasure. This freedom of choice for the rational being of man is the test. If we succeed Paradise is ours.**

**And we men on earth are not the unique creation in the universe that has been given this freedom. Allah has created earths similar to ours, in the seven heavens, to which commands are sent (al-Talaque 65: 12) meaning there are intelligent beings there. InshaAllah a day may come, when man of earth will be able to communicate with his brothers in those celestial bodies.**

### **Self rule for the rational entity of man.**

To make the liberty meaningful, man's life has not been regulated by instinct. Instead, he has been given commands, rules and regulations, through messengers; because total regulation by instinct is compulsion, and lack of instinct is freedom, and of course it is the test.

## Chapter 12

### Allah's Khalifa, vicegerent.

Man's freedom is not unconditional. Man must obey his Lord, the Creator, with whom lies sovereignty. Man has been chosen by his Creator to rule the earth as His vicegerent. On what basis? Man who is not as big as the elephant, nor as strong as the lion, nor as fast as the cheetah, nor as long-living as the Sequoia tree or the rocks, how is he the elite of creation? By dint of his intelligence and ability of acquiring knowledge, and preserving knowledge by the pen (*al-'Alaq* 96: 2-5), immense ability and unlimited possibilities. It is the property of rationality conferred on man, that is the factor that has raised man to the status of Allah's vicegerent.

### The ingredients of man's greatness.

Allah has given man so many means of achieving greatness. Let us innumerate a few.

#### (1) Man has been given the faculty of thinking and inventing.

Man can identify and also create problems, and can solve them too. Man was not given coats of fur or feather, but has been given the intelligence to protect himself from cold, to cover himself. He was not armed with strong teeth and claws like the big cats, but has the skill of making weapons. He has not the speed of the cheetah or the horse, but has mounted the horse, the camel and the elephant. Man has invented the wheel, made the cart, and has invented engines. Today man has achieved speed multiple times greater than the cheetah, can fly higher than the eagle and faster than the hawk. So much more high and fast that, man has overcome the gravitational force of the earth and has set foot on the moon, and is aspiring to reach the planets in the solar system, and even outside, if and when Allah grants (*al-Rahman* 55: 33).

#### (2) Man has the skill of writing, of preserving his knowledge.

In the Quran, Allah has said that He has taught man with the aid of the pen (*al-'Alaq* 96: 2-5). The pen is so important in man's life, that Allah has mentioned it in the very first revelation to the last prophet. Man's life on earth is short indeed, but with the help of the pen, he has been able to give permanency to his knowledge. Thus man has achieved immortality. If man had not recorded his knowledge through the ages, how could he have achieved the phenomenal scientific advancement of today? All these and the other amazing achievements that are to come in the future, are possible because man was intelligent enough to keep records. By Allah's grace, of course. The tool is the pen and its cousins, all the printing and recording devices.

### **(3) The boon of education.**

Man's whole life is dependent on education. He has to learn which is his safe food, and which one not. He has to produce crops and rear livestock. He has to acquire skill of agriculture and various other sciences. In fact, dependence on education is the key to progress and superiority over all other creatures. Allah has ordained that man must educate himself, and his achievements must be acquired by his own efforts, not received as free gifts, like instinct. Abundance of free gifts does not bring honour, nor real prosperity. Prosperity gained by education is limitless.

### **(4) Moral sense and education.**

Man has been endowed with moral sense. The sense of morality can be seen in other creatures too, which is instinctive and inborn. The first sense of morality is to control one's own greed, to recognize the right and wants of others, and to render service to others. The mammalian animals give milk to their offspring, cuddle them, lick them and care for them. The birds fly far and wide to collect food and feed their chicks. In our yard we see the hen fight the crow, the kite and the weasel to save her chickens. The trees and vines, the shrubs and grass, all provide food to the multitude of animals, birds and insects. This is a system given by Allah, the most compassionate; and every creature instinctively knows its duty.

Humans also have inborn love, albeit to a limited extent. But in the field of love and compassion, man, the superior being, has to spread his love over all, not only fellow humans but all creatures. This is also to be learned, and a hard task has it proved to be.

In childhood, at the awakening of senses, the human child is greedy and selfish. He wants all the food, all the toys, even that of the others. He will cry for it all, but the cries of the other child will not soften his heart. That other children have rights too, that he has to forgo something for others, he has to learn.

This field, the field of compassion and sacrificing for others, is the one where man is far behind expectation. We have cultivated a culture of giving advice to others, of trying to induce others to make sacrifices, but in case of our own selves we are often selfish. This is true for individuals, and for nations too. The usurer has no compassion for the poor debtor. The landlord has little mercy for the tenant. Powerful landlords, kings and emperors have annexed other people's property, country. Slave traders have enslaved free people. The British, the Portuguese, the French and the Spaniards have plundered the world. They have exterminated the total Native American population in the Americas, and the aboriginals of Australia, to grab their land. They have enslaved the free black people of Africa, created the apartheid system. Even today the life of one white American is valued more than that of a lot of persons of any other nationality.

Zionism does not recognize that other nations can have any rights; even they do not have to keep the covenant with others. This is the grim picture of morality through the ages. Man has yet to learn and earn a lot.

#### **(5) Modesty is another aspect of morality.**

The clothes we wear, are they merely for protection from cold? Is it not an item of modesty too? But through the ages, women's apparels have often become most immodest, in the name of fashion. Women have been exploited by the lascivious male, to the extent that they have been persuaded to go naked in public, in the name of liberation. The poor fools!

#### **(6) Social discipline is an integral part of morality.**

The animals that live together have an inborn sense of social discipline. The bee and the ant are excellent examples. Their social harmony is instinctive. Man has to learn social customs and manners. As these are acquired by learning, they differ from country to country, from community to community, and there are enormous shortcomings. There is misuse and wastage, there is poverty and hunger, there is sulking and procrastination, there is dissatisfaction and anger, there is cruelty and unkindness. So man's social discipline is far from perfect.

#### **(7) Sexual morality, another field of human failure.**

Regulation of sexual behaviour of man is essential for the integrity of social life. The sex life of the lower animals is regulated by nature, by Allah. They do not feel any sexual urge throughout the year, it is a

matter of the mating season only. Man does have the urge throughout the year, all through his life, since the sexual awakening at the beginning of adulthood. The women do not lose sexual feeling even during pregnancy. Allah has left the matter of its regulation to man himself, the elite of creation.

Yes, man has made good efforts, the system of marriage is there, in almost every human society. But adultery, fornication, promiscuity are also rampant. Living together without marriage and unwed mothers are being accepted in many societies. Even unnatural sexual behaviour like homosexuality is being accepted. Man has engaged in such perversions as animals cannot even think of.

### **Liberty and the sense of responsibility.**

Allah has given man many virtues and a sense of responsibility too, so that man may carry out the duties of the representative of Allah. Liberty is impracticable without responsibility, it will lead to unruliness, anarchy and chaos. So man has been given the responsibility of '*Khelafat*', to select the best lifestyle for himself, to establish justice and to co-exist in harmony with the environment. But man is transgressing the limits, defying the rules given by the Lord, and is keeping on setting examples of failure, such as, in the fields of morality, of compassion, of rendering service to others, of making sacrifices for others, of doing justice. It is natural that man, having not been guided by instinct, will make mistakes, will amend himself, and will be at fault again. The process will go on till the last day. Some persons will leave this world with their records good, having committed fewer mistakes, and repenting and amending whenever a mistake is made. Others will take with them bad records, having made more mistakes, being arrogant and failing to repent, or making repentance a matter of jest; thus abusing people and spreading corruption in the society. Those with good records will be rewarded in the hereafters with Paradise; the ones with bad records will be condemned to Hell with Satan, whom they have befriended. This is the price of liberty.

At the outset of creation of man, when Allah informed the angels that He is going to send His vicegerent on earth, they were amazed. "When Allah told the angels 'I am going to send my vicegerent on earth' they said 'Are You going to send there such a creation that will cause chaos and shed blood?'" (*al-Baqarah* 2: 30). They were apprehensive man might misuse the liberty; and man has proved the apprehension to be true.

When one is sent with the authority of representation, naturally he is not sent without directives, without a code of conduct. So man has been given the codes through the ages, through the messengers of Allah. Adam, the father of mankind, was the first of the messengers. As Adam was to be the first settler on earth, Allah made special arrangements for his training, keeping him in heaven. This training included

familiarizing him with his adversary, Satan the cursed one, who will all the time try relentlessly to misguide him and his progeny from the right path, in the life of this world. Adam was given a practical lesson, being deceived by Satan and disobeying his Lord. He made an immediate comeback by repentance; and Allah taught him the words, with which to seek forgiveness. This is a lesson for all human beings. Paradise is a really big reward, too big a prize to be won easily, so Allah made the task really challenging by introducing Satan.

## Chapter 13

### Man did accept *Khelafat*.

We have observed earlier that man was created by Allah, to act as Allah's vicegerent on earth. Man has responsibility and answerability. Was the trust thrust upon man without consulting him? From the Quran we come to know that, man is the only creation who did not refuse to take on the responsibility of '*Amanat*' the trust. "Verily We offered the trust to the skies (the whole universe), to the earth, to the mountains, but they all declined to take on the trust, and they backed out, out of fear; but it was man who accepted the trust. Verily he is unjust and fool-hardy. (*al-Ahzab* 33: 72)

Really, man has harassed himself by taking on the trust of *Khelafat*, by choosing self-rule. It will be evident if you just look at what man is doing. Man's scientific inventions, his thoughts and researches, have not only produced good and beneficial things, but also harmful things. Destructive weapons such as guns, machineguns, canons, bombs, atom bombs, hydrogen bombs, nerve gas etc. have been used against fellow human beings and all creatures. Man has destroyed the world's environment, and is keeping on destroying it, even up to the protective ozone layer of the upper atmosphere. It can be asserted that man is bent upon destroying himself and the whole world. In the domain of authority, man has failed again and again. He has inflicted injury upon himself and on all around him. **Foolhardy he is indeed.**

This is collective responsibility, and the major part of answering rests on the shoulders of the 'ulil albab', the learned people, whom Allah has addressed again and again in the Quran, each according to the responsibility he has undertaken. The leaders of the societies, the nations and the superpowers will have the biggest answerabilities. But every individual has his own responsibility, about himself and those close to him, on whom he has influence.

## Is man really aware of the responsibility of *Khelafat*?

Is man really aware of the responsibility of *Khelafat*? Let alone others, are we Muslims aware? In the Quran Allah says “Had I imposed the responsibility of the Quran on the mountains, you would see them trembling in fear of Allah, and falling down in utter ruins”(al-Hashr 59: 21).

Indeed it is such a great responsibility. We can hardly think about the duties of the universe or the earth. Let us see what the mountains are doing. Take for example the Himalayan range, what is it doing? In the Holy Quran, Allah has said that the mountains with their deep roots (*al-Naba* 78: 7) are stabilizing the crust of the earth (*al-Nahl* 16: 15) (*al-Anbia* 21: 31) (*Luqman* 31: 10). The scientists have recently discovered that the mountains really have deep roots and they really stabilize the earth crust. The Himalayas have roots as deep as thirty-one miles.

At the foot of the Himalayas, there is forest extending over thousands of square kilometres. Hundreds of thousands of species of trees, plants and vines are growing there. Besides foliage, they produce flowers, fruits and seeds. Seeds fall to the ground, germinate and gradually grow into big trees. Hundreds of thousands of species of animals, birds and insects live there, get their food and bring up their offspring.

There are big lakes over the mountain ranges, from which flow the mighty rivers. The ice caps of the mountain peaks replenish the water. The rivers supply water to the countries all around, with which agricultural land is cultivated, and crops grow, feeding millions of people and animals. Silt carried by the rivers fertilize the agricultural land and create new islands.

During the monsoon season water vapour that rises from the Indian Ocean, Bay of Bengal and the Arabian Sea, and is driven inland by the monsoon wind northward, is arrested by the Himalayas; so the clouds bank upward and thus plenty of rainfall occurs in the Indian subcontinent, facilitating agriculture in addition to quenching the thirst of the multitudes of man, animals and vegetation. With the shower of the rainstorms, thunders clap producing enormous amounts of urea like fertilizer from the endless store of nitrogen in the air, which is washed down by the showers, fertilizing the soil. It is helping the production of crops, the growth, and fruit bearing of the trees and vines, providing food to multitudes of man, animals and insects. These are but only a few of the services that Allah is taking from the mountains, for the rest of creation. Of the other services the mountains render, some we are aware of, but many more are beyond our knowledge. These are going on automatically, for centuries and millennia.

Now if the Himalayan range is asked to take responsibility of the duties it is rendering, on itself, with the understanding that it will be held responsible in the hereafter, is it not natural that it will back out, out of fear? Will the prospect of paradise tempt it? In one monsoon season there may be floods in Bangladesh, people and animals may perish; another year there may be prolonged drought in Rajasthan of India, leading to crop failure and consequent death from starvation, of man and animals. There are millions of trees and vines in the forest. How many millions of seeds fall to the ground every day? How many of them can germinate? Of them how many grow up and bear fruit? Millions of birds build their nests in the trees. They lay eggs and hatch chicks. Which of the chicks falls off the nest and dies? If the mountains have to account for all these and millions of other items, is it not natural that it will be afraid? Really, the responsibility of *Khelafat* is no child's play.

## Chapter 14

### **The role of the selfish 'pious' Muslims, who love 'nafal' (additional) prayers, and care little for the responsibility of *Khelafat*.**

The responsibility of *Khelafat* is no child's play. But the Muslims of today, do not seem to realize its importance. We call them good Muslims who adorn themselves in long robes and turbans and a rosary of beads in hand, spend a lot of time in 'nafal' prayers in the Masjid, and do not care whither goes the world.

In our Bangladesh, where about ninety per cent of the population is Muslim, we are quite satisfied with the law of the disbelievers, and the interest based economic system. Our good Muslims are not at all concerned about it. They are quite relaxed having left the rule of the country and the society, to the '*faseq*' and the '*munafeq*' i.e. the transgressors and the hypocrites, all the dishonest people. Relaxed and satisfied they are with their nafal (additional) prayers. They are even proud of having been able to leave behind '*duniadari*' i.e. worldliness, and becoming '*deendar*' i.e. holy and pious.

Dear reader, please reflect, if this were the true path of salvation in the hereafter, then we must say the mountains have made fools of themselves by refusing the trust of the vicegerent. As they can't move about, they could have remained in '*murakaba*' i.e. meditation, or '*sajdah*' i.e. prostration for hundreds of thousands of years, leaving all the creation on and around them to their fate, and come up in the hereafter with mountains of '*nafal sawab*' (additional virtues), and claim paradise. Please just come to think, are the mountains the fools, or are the Muslims of today living in the fool's paradise?

Please also come to think, is it the way of the prophet of Allah (SAS)? Did the companions of the prophet behave like this? Didn't they govern the society and the country?

**The duty of *Khelafat* (vicegerency), is every Muslim's, to his own self, to the society, to the nation, and to humanity at large.**

Every Muslim must realize that it is not possible to live as a Muslim, if Allah's law does not prevail.

*Hijab*, covering the body, for the male from above the navel to below the knees, and for the female the whole body except the face and the hands up to the wrists, is '*fard*', obligatory, ordained by Allah. Yet in Turkey, a Muslim country, women are obliged to go out dressed like the unbelieving women. Covering the head is prohibited by law, so female students and teachers in schools, colleges and universities are not allowed to cover their heads. Women cannot wear a headscarf in public, in city streets they have to go bare headed. Even a female parliament member was not allowed to sit in parliament with the headscarf on. Their secular law prohibits it. This secularism prevailed in Turkey for nearly a century.

In our Bangladesh, no educational institute is allowed to enforce covering the heads of the girl students and teachers. Rather, cases have occurred where girls have been forced to leave the college, for the fault of insisting on covering the head. Our Bangladesh is also secular.

*Salat*, five times prayers is '*fard*', obligatory, for every Muslim, yet in Bangladesh it is generally regarded as optional, a personal affair. You cannot even try to enforce it. The same is the situation in many other Muslim countries.

*Zakat*, the obligatory giving away for the poor and destitute, of two point five per cent of your wealth every year is mandatory in Islam, for every wealthy person. But it is practiced but little in our country and many other Muslim countries. It is also regarded as optional.

Usury is '*Haram*', totally prohibited in Islam. Yet the economic system of our country is based on usury. Our good Muslims care a fig for it. You good Muslims say your five times prayer, but care little if it will be acceptable to Allah. It is a prerequisite of '*Salat*' that your body and clothes must be '*Pak*' i.e. free of filth. The external filth can be removed by washing, but how can you remove the filth of *haram* money? All the money of the country is mixed with interest, as the monetary system is interest based. You have fattened your body with food bought by this unclean money. The body is unclean and cannot be cleaned by bathing. Your clothes bought by this unclean money is filthy, and the filth is not removable by washing. Can the good Muslim claim that his *Salat* will be acceptable to Allah unless he tries to get the

country rid of the interest based economic system? You may argue that you are not using the *haram* money of your own accord, you are obliged to use it. Do you think this argument will carry weight on the Day of Judgment? As a free citizen of a Muslim country, is it not your duty to try and change the monetary system?

Besides usury, your govt. earns revenue from business of alcoholic drinks, and from prostitution too, and all these are mixed in the money that you use. Should not you try to correct your government? Don't the good Muslims study the Holy Quran, where Allah has ordered the Muslims to enforce *Salat*, *Zakat* and enjoin what is good and forbid what is bad, i.e. to enforce the laws and economic system of Allah, and the Islamic social system? (*al-Hajj* 22: 41). Don't they study the way of the prophet (SAS)?

## Chapter 15

### **Allah's law is the real law, deterrent and preventive.**

In our country, all sorts of crime like theft, extortion, robbery, murder, rape and drunkenness are ever increasing. One major cause is that you can get away with any crime. The chances of being caught, prosecuted and punished are rather slim. If at all you are punished, it will be under the law left behind by the British colonial rule, jail sentence for a few months. The jail is rather like a training camp. The criminals will pool together their information and learn how to do a better job of the crime next time, how not to get caught, and if caught how to manage political support and impunity. In some countries the statistics show that the criminals such as the rapists when they come out after a term in jail, the majority of them engage in the same offence soon afterwards.

Many of our modern Muslims feel embarrassed at the mention of the Islamic law of chopping off the hand for theft, a hundred lashes for fornication, and death sentence for rape and adultery. To please their non-Muslim friends some may even say that these were the barbarian laws of the medieval age, and no longer tenable in this modern era. Anyone who can utter such words, cannot call himself a Muslim, because these penal codes are mentioned in the Holy Quran itself. One who dares to call Allah's law barbaric, and claims to be a Muslim, is actually a *munaḥiqe*, hypocrite, and the final abode of the *munaḥiqe* will be in the lowest depth of the Hell (*al-Nisa* 4: 145).

Allah's law is the appropriate law, deterrent and preventive. The age when Allah sent His last messenger, is called the Dark Age; all sorts of heinous crimes were most rampant. The law of Allah transformed the Dark Age into the Golden Age in no time. Not that many criminals were punished. The penal code was

applied in one or two cases, and everybody got word that you cannot get away with a crime anymore. Such transformation is possible in every age, even today, with the law of Allah and the rule of honest people.

Some people say that if 'Sharia' law is promulgated today, hundreds of hands will have to be cut off on the following day. No, the law of chopping off of hand will never be enforced without implementing the Islamic monetary system, without making provision of food, clothing and shelter for every individual. In an Islamic state if a person is forced to steal to feed his children and himself, the governmental authorities of the area will be held responsible. The 'Sharia' penal codes alone will never be enforced, without the moral codes, the social environment and the economic system being implemented simultaneously. Islam in totality will be promulgated.

### **Every Muslim's responsibility it is.**

Establishing Allah's law in the land is every Muslim's responsibility. Everybody will be asked about his role in this respect, on the Day of Judgment. Those who have neglected their duty and have been content with *Nafal Ebadat*, will have to come up with a convincing answer.

**One may think, I am an uneducated person with little influence in the society, what role can I play in establishing Allah's law? There is no such easy way out. Even the meanest of commoner will have to answer, if he was satisfied and happy with the un-Islamic law and the interest based monetary system prevailing? Actually there is not a single person who has no influence, one can surely talk to his friend and neighbour. No Muslim can say, "I was not aware of it". Knowing is part of becoming a Muslim; acquiring knowledge is compulsory in Islam. Most of us Muslims are Muslims by birth, but one has to be a Muslim by choice, knowingly, with understanding.**

A Muslim must be cautious about his transactions, his business, his relations with his wife, children, parents, brothers and sisters, his neighbours and others of kin. Bringing up the children as Muslims is a great responsibility. Fulfilling commitments, behaving rationally with everybody, being truthful, are all part of Islam. The commitment to the society is so important that the prophet of Allah has said "The one who's neighbours are not safe from his mischief is not a believer"; "He who sleeps with his belly full, and his neighbour goes hungry, is not one of us". Doing all these for the sake of Allah, for fear of Allah, is 'Taqwa', (God consciousness). Every Muslim must be conscious about his responsibility, in his own sphere. Hazrat Umar (RA), the second Khalifa, could not sleep at night. He used to roam the streets and alleys to look for distressed people. He had many more employed for this purpose. He was afraid, even if

a stray dog remains hungry on the bank of the river Furat, Allah may hold him responsible. We all are not Umar, but every Muslim has his sphere of responsibility, and he must be conscious of it.

We common people do not legislate the law of the land, but it is everybody's responsibility to see who become the members of the parliament the legislative body. To maintain peace and tranquillity in the society is every Muslim's responsibility. The prophet of Allah (SAS) has said, "If you see a wrong being committed, stop it with your hand; if you can't stop it, you protest against it; if you are incapable to protest even, you curse it in your heart, and it is the lowest level of Iman".

### **Muslims cannot be complete Muslims under subjugation.**

A Muslim cannot and must not be satisfied with the lowest level of Iman. And without independence you cannot really stop wrongdoings. He who engages himself in *Nafal Ebadat*, and does not care to stop wrong doings, and leaves the society and the country to the care of the wrong doers is not a good Muslim. The poor fool is not following the prophet (SAS).

Soon after *Hijrah* to Medina, the prophet (SAS), took the administration in his hands, and established the rule of Islamic law. He did not engage himself in the propagation of Islam, leaving the administration in the hands of the Jews and the pagans. The prophet of Allah and the Muslims, though a minority, were at the helm of affairs; and whatever codes of law were revealed from Allah, were enforced immediately. Please take note, the laws were yet to be revealed, and still even the Jews and the pagans had agreed to abide by them, whenever they came; what trust and respect did the Prophet (SAS) command!. He made treaties with all the communities there, the pagans and the Jews, and made them all participate in the government.

### **Scientific research is a duty ordained by Allah.**

Islam spread during the lifetime of the prophet, and the spread continued after his death, over Asia, Africa and Europe. Millions of people embraced Islam. The Muslims ruled over the countries for hundreds of years, nay over a thousand years. They were the torchbearers of culture and civilization. They were the pioneers of scientific research and inventions. "*Tafakkur*", scientific meditation and research is a duty of the Muslims, ordained by Allah. In the Holy Quran Allah has prodded and encouraged the Muslims again and again, to think over the creation of the universe, the revolution of the day and night, and to engage in scientific research (*Al 'Imran* 3: 190-191). It was at a time when scientific research was forbidden in Christendom, and the researchers were being persecuted, even burnt on the stake.

## Chapter 16

### Deviation from true Islam, and the beginning of the downfall of the Muslims.

In course of time, *Khelafat* was superseded by monarchy, a deviation from true Islam. The kings and the elite of the society were after pomp and splendour and satisfying their lust, at the expense of the state. Whereas at the time of the '*Khulafa-e-Rasheda*', a commoner could interrupt the mighty Khalifa Umar (RA) in his speech, and ask, "tell me first, how could you make such a long robe for yourself, at the time of rationing of clothes"; now at the time of monarchy, there had been created such a gap between the administration and the people that a commoner could not get across the door-keeper and meet a high official, let alone the king himself. The common citizen, who at the time of *Khelafat* was a participant of the *Khelafat* system, had now become a subject. He had lost his dignity and self-respect. His loyalty to the state had also declined.

As time passed, Muslims in different countries lost the sense of pride that they had in introducing themselves as Muslims. The educated class gradually lost the enthusiasm in scientific research, mostly because it was no longer appreciated and encouraged. "Art and culture" rather than science, attracted the attention of the monarchy. With the decline of the study of science for lack of state patronisation, and the loss of the morale of the Muslims, the downfall was inevitable. Empires and kingdoms were lost to the non-Muslims; and in many countries, such as in Spain, the Muslim population was virtually wiped out. Not only Spain, virtually all of Europe embarked on the renaissance at the hands of the Muslims, they took up studying science, engaged in research and exploration and became enlightened.

Our country Bangladesh went under British rule in 1757, and the rest of the Indian subcontinent by 1857. The Islamic law of the country was gradually replaced by the law of the British invaders. The British showed some kindness, they did not change the 'Muslim personal law' i.e. the law of marriage and divorce, and the law of succession etc. The Muslims having lost the rule of the country, were obliged to confine their religion to the mere rituals of '*salat*' and '*siam*'. The education system was curtailed to such an extent that, the verses of the Quran that deal with the establishment of Islamic law, and administration of the country, were no longer taught. The Muslims lost the power of enjoining good deeds and particularly forbidding the evil. In most cases, even the definition of evil changed. The '*zakat*' based economic system was replaced by the interest-based economy, which is *haram*, forbidden in Islam. This is the result of subjugation. A Muslim cannot remain a true Muslim under non-Muslim rule.

### **The country was liberated, but not the Muslims. The main cause, the educational system.**

How devastating and long-lasting results can the misfortune of non-Muslim rule bring to a Muslim community, can be seen, if you look at us, the Bangladeshi Muslims.

We were liberated from British rule in 1947. The independent state of Pakistan was established, in the name of Islam. But it is our misfortune that, as Muslims we were not independent. It was the utter failure of our political leaders. If a Muslim country cannot come out of the life-style, political system, and the un-Islamic laws left behind by the colonialists, and if the interest based economic system still persists, it is no liberation for the Muslims. The Pakistani leaders were not capable of understanding the difference between 'Muslim rule' and Islamic Governmental system.

**The cause of this failure on their part was that, they were educated in the British system. This system the British Government had established, to create a class of educated people with a mentality of serving the colonial system, with no idea of Islamic norms, and no love for Islamic laws.**

**The religious leaders of Pakistan had raised the demand for Islamic rule, and abolition of the interest based economic system. But the political leaders not only ignored the demand, rather repressed the movement with an iron hand. However the primary reason the Islamic movement could not gain momentum, was the lack of interest of the common people. Islamic moral values had not grown in them. The vast majority of the population was uneducated. And the educated persons, who had little knowledge of Islam, failed to understand the difference between Muslim rule and Islamic rule. It was the result of the faulty educational system.**

**After Pakistan, now we have Bangladesh. It is well over six decades that the British are gone, but still we are carrying on with their laws, their economic system, their educational system. The main system of education, the schools, colleges and universities are as secular as ever, rather more. In the universities and colleges, Islamic moral codes, Islamic Law, Islamic financial system etc. are never taught, except as classical subjects, and it is almost impossible for a student to talk about implementation of anything Islamic. In fact, these seats of learning have today become the hot beds of atheism, free mixing of sexes, all sorts of promiscuity, and what not. A section of the teachers encourage the students to it all. More over there are the student organizations, which are usually the extensions of political parties, and they have their musclemen too. They have created such an atmosphere that socialism, communism, secularism, and every other ism can be preached and**

**practiced there, being their fundamental right, but not Islam. Islam cannot be anybody's fundamental right! Any student who dares to talk about Islam and Islamic law, will be labelled as a fundamentalist, and is liable to be beaten up or even killed. The killers and musclemen are protected and encouraged by some teachers and even the authorities, and of course by the political leaders. To them religion is a matter of personal belief, and must not be brought into the political arena, by talking about Islamic law and financial system.**

So a section of us good Muslims have taken up a policy of avoiding the animosity of the secular forces. They do not talk about implementation of Islamic Law and Islamic finance. It is as if Islam is just another religion, like all other religions that have no laws and no economic system. Thus they are working even in the universities, unopposed, even with their long robe, beard, headgear and affinity with the mosque.

### **Taking refuge in the mosque, for fear of the transgressors.**

Let me share a few words with those of my brothers, who have taken this policy as a safe one. First of all, is it really safe, and how long will it remain safe? The secularist forces are not giving much attention to you as yet, because they are not seeing you as their major adversary at the moment, and because there are other active Islamic workers in the field, whom they have to deal with first. Don't you think that as soon as you attract a good number of people, and the secularists think you are a threat to them, they will leave you alone?

Secondly, those young men you are attracting, do they know what the complete '*Din*' of Islam is? Or are they satisfied with the '*Arkan*' only? Are they aware that, as long as we are not able to get rid of the interest based economic system, the first two prerequisites of *salah*, the clean body and clean clothes, cannot be achieved?

Do these brothers understand that it is *fard*, the obligatory duty of every Muslim, repeated in the Quran over and over again, to try to establish the '*din ul haque*' as the victorious force, over all other life-styles, all other religions (*al-Tawbah* 9: 33) (*al-Fath* 48: 28) (*al-Saff* 61: 9)?

Come to think of it, our forefathers were subjugated under British rule, and so were obliged to surrender to the British law and the economic system. But now we are independent people, why should we not rise against this unjust rule of *haram* law and *haram* economic system? Just for fear of some tyrannical transgressors? You call it '*hikmah*', tactics? What sort of tactics is it? Is it not mere cowardice? It is

because of this cowardice of us Muslims that we are still under British law, more than sixty-five years after getting rid of the colonialist rulers.

“*Amar bil Maroof wa nahia anil Munkar*”, enjoining what is good and forbidding what is wrong, is an obligatory duty of the Muslims, ordained by Allah in the Holy Quran (*Al-Imran* 3: 110). The prophet (SAS) has said “If you see any wrong being committed, stop it with your hand, if you are not capable of doing so, you protest against it; and if in case you do not have that much capability and courage, you curse it in your heart; and it is the lowest level of *Iman*”. **So one who encourages evil doings, and the one who does not loathe it, has no *Iman* at all.** This obligatory duty of the Muslim, of commanding good deeds and forbidding bad deeds, is it possible in all affairs by a subject population? No, it is not. And what about the definition of bad deeds and good deeds? Is usury a bad deed? Is gambling a bad deed? Is fornication by mutual consent a bad deed? So, a Muslim cannot be a true Muslim under subjugation. And yet we good Muslims have subjugated ourselves under the '*fasiq*', the transgressors of our country and the law of the colonialists.

**Now that we are an independent nation, our Bangladeshi nation, if we good Muslims leave the rule of the country in the hands of the '*Fasiq*', the transgressors, and take refuge in the mosque covering our eyes, ears and mouth, who is going to do this duty of enjoining the good and forbidding the bad? Who is to redefine the good and bad? Those transgressors? Aren't they the very people who organize and promote the gambling dens, the bawdy shows, and all sorts of promiscuous activities? Just come to think of it, you leave the country and the society to be ruled by the transgressors, how much can you do from under their feet? Can you stop the evil or protest against it? Yes, curse you may, but remember, it is the lowest level of a Muslim. In the Akherat, will you good Muslims, citizens of an independent country, not be ashamed to stand before your Lord Allah, with the lowest level of *Iman*? Having left aside the '*fard*', how much weight, do you think, your '*nafal ebadat*' will carry? Think again, your neglect of such an important '*fard*' has afflicted the whole population, the whole nation, and has set a bad example in front of the whole world.**

The extent of promiscuity, obscenity and vulgarity that have flourished in our universities and colleges, in the name of culture, is enormous, many times more than in the time of British rule. These have flourished because the good Muslims have left the society and the country, to the mercy of the bad people. The evil culture is patronized by those that are in the helm of affairs, and with your money, the money of you Muslims. You good Muslims have withdrawn yourselves from the field, and taken refuge in the mosque. So the bad ones have made your children, the children of you Muslims wayward, by providing

opportunities of free mixing of sexes, in the name of culture and liberation of women. Before it is too late, the good Muslims should wake up, and come into the field of politics, as well as student politics, instead of going on giving the secularists a walk over. The masjid is holy and you good Muslims will not allow anybody to talk politics there, because politics is unholy and filthy. Don't you feel any qualms in leaving the whole country dipped in this unholy filthy politics? Don't you feel it is your duty to banish from the country all those filthy politics that cannot be brought in the masjid?

### **The role of religious leaders.**

Now, who is to take the leading role, in the battle for establishing the '*Deen-ul-Haque* (The religion of truth)'? The mass people will assert that, it should be the religious leaders, who have the knowledge of Quran and Hadith. But do we see them in the front line? No, the great majority of them we find, are averse to politics. Most of the '*pir saheb*' and '*ulema*', admonish us for spiritual upliftment. They advise us to engage more in '*nafal ebadat*', '*zikh*', '*murakaba*', '*mujahada*', meditation etc., **leaving aside '*duniadari*'**. **But is it the way of the prophet (SAS) and the '*Sahaba*'**, (the prophet's companions)? Didn't the prophet of Allah, and the '*Sahaba*', rule the state and the society?

**Please come to think of it, did the prophet (SAS) and the *sahaba* have to give up '*nafal ebadat*', all the programs of spiritual advancement, for the sake of ruling the country and fighting the non-Muslim forces? Did they not care for self-purification? The teaching of the prophet (SAS) is that spiritual upliftment and leadership must go hand in hand. You can never leave one for the other.**

Actually monasticism, leaving aside '*duniadari*', is not akin to Islam, rather it is a '*kufri*' system, forbidden by Allah. Allah commands the Muslims to make Islam prevail over all other systems (*al-Fath* 48: 28) (*al-Saff* 61: 9). Is it not the duty of every one of us Muslims to acquire the knowledge of Quran and Hadith and the injunctions of Islam? The educated class in particular, will have to answer in the hereafter.

Those who shun politics and take to the mosque, often lose track of their own children; if they become secularist or socialist, they often fail to care. These good Muslims may even cast their votes in favour of the transgressors, being incited by their sons or the local '*mustan*', and to defend their action, they will find fault with the Islamic parties.

These religious leaders of today are following the tradition of their forefathers of the British period, who under British rule were obliged to leave the rule of the country and the society in the hands of the unbelievers, and engage themselves in the '*Deendar*' of '*nafal ebadat*'.

These '*deendar*' Muslims tell us that it is the terminal period for humanity, so you have to be concerned with self-purification only, leaving aside '*duniadari*'; meaning you have to be self-seekers! They have taken a new, pessimistic meaning of the word 'terminal'. How can a Muslim ever be selfish and a pessimist? Are they honest? Are they telling the truth?

Allah has said, He has created intelligent beings outside of earth too, to whom He sends messages (*al-Talaq* 65: 12). Allah has said, you may reach the distant celestial bodies, only with His sanction (*Al-Rahman* 55: 33). So far man has only set foot on the moon; he is yet to communicate with his other intelligent brothers outside, with Allah's permission of course. How can you be so sure that humanity has reached its terminal stage, so terminal that, no chance of establishment of '*Deen ul Haque*' remains anymore? Islam never approves of inertia, the Prophet (SAS) has said "if you know for sure the earth is going to perish tomorrow, and you have a sapling in your hand, plant it".

### **The 'Mujahedeen', the Islamic freedom fighters were active even during the British rule, in the Indian subcontinent.**

Islam is a dynamic religion, and there is no scope of monasticism here. The prophet and his companions have spent their lives fighting for the establishment of Islam, and the battle continued through the following generations. Thus Islam had spread over large parts of Asia, Africa and Europe; and everywhere it was the victorious force; as commanded by Allah (*Tawbah* 9:33) (*Fath* 48:28) (*Saff* 61:9).

Not only in ruling the countries, the Muslims were advanced in science and technology too. They ruled the oceans, they had reached the east coast of China, and a lot of islands in the Indian and Pacific oceans. They had crossed the Atlantic, and set foot on American soil, over four hundred years before Columbus.

In course of time, the Muslim rulers forgot the spirit of '*Khelafat*', and became kings and emperors. This was the beginning of the fall of Muslim supremacy. Kingship brought in pompous and luxurious living of a small section of people, at the expense of the masses. The kings became surrounded by flatterers. The learned people and the scientific researchers no longer got government patronization. So the Muslims who were advanced in most fields of science, could not thrive anymore, and decayed gradually.

**The most important ‘Fard’ of ‘Jihad’, i.e. striving in the way of Allah, and the propagation of Islam was neglected. The kings and emperors instead of propagating Islam, rather themselves adopted the culture of the non-Muslim, that gave them more latitude in gratifying their lust. So the pomp and splendour of the kings and the emperors, did not bring any good. Empires and kingdoms, fell one by one in the hands of the disbelievers.** Muslims were butchered ruthlessly, and in some countries they were almost exterminated, such as in Spain. And recently in our times, by the end of the twentieth century, in Serbia, Bosnia and Herzegovina in Europe, the Muslims were massacred, with the European countries, the USA and the UN virtually standing as spectators; rather preventing the Muslims from acquiring arms and defending themselves.

In the age of subjugation, the most important *‘fard ebadat’*, *jihad* was forgotten, and *‘nafal salat’* and *‘tasbih’* were all that the Muslims were left with. And to some Muslims the rosary of beads in the hand had become more important than the remembrance and glorification of Allah. The educational curriculum was also curtailed. -ewtyu1

But even at that age of subjugation, there arose from time to time some *Mujahedeen*, freedom fighters, in the Indian subcontinent, like Haji Shariatullah, Saiyeed Ahmed Berlavi, Shah Ismail and Titu Mir, who protested against the oppression of the British and the Hindu zamindars, fought them and laid down their lives. In later days, ‘Khelafat Movement’ gained popularity and was destined to become the all-Indian freedom movement; but it also failed. One major cause of its failure, their losing heart, was the abolition of the Khelafat system by Kamal Pasha of Turkey. Their failure Allah may forgive, because they were a subject population. But we the present day Muslims, what excuse do we have? Will Allah forgive us in the hereafter?

And are we not earning the fury of Allah even now in this world? Had we been able to establish *‘insaf’*, justice according to the rule of Allah's law in Pakistan in the first instant, there would not arise any cause of disruption. And the chaos that now prevails in our Bangladesh, is it not due to want of *‘insaf’*? The culture has developed in Bangladesh that the criminals, if they are people of the ruling party, they will be treated leniently.

This evil fate is not the lot of Bangladesh and Pakistan alone. In today's world, there is not a single Muslim country that can claim they have the real Islamic laws. For the perfect model, we have to look back in history, to the times of the Prophet of Allah (SAS) and his immediate successors, Abu Bakar (RA) and Umar (RA). This is what every Muslim of every country must do.

## Chapter 17

**What do we recite in 'Kalima'?**

**What do we recite in the first *kalima*? “*La Ilaha illallahu Muhammadur Rasoolullah*” “There is no entity worthy of worship other than Allah, and Muhammad (SAS) is His Rasool, the messenger”. If we are true to our word, than Allah is our one and only Lord, so we cannot abide by any law contrary to the laws of Allah. So when the law and economic system of the country are contrary to the commands of Allah and we tolerate it grudgingly, we are Muslims of the lowest level of Iman. If we are happy and content with it, we are not Muslims, but hypocrites. This condition of ours calls for Allah’s fury (*al-Saff* 61: 3), and we are getting it.**

**By declaring Muhammad (SAS) the prophet of Allah, we are promising to follow him. But are we really? Aren't we calling the way of the prophet (SAS), the practice of ruling the land "*duniadari*" and leaving it aside? Isn't our assertion of the *kalima* mere hollow words?**

**The pledge of Iman-e-Mujmal.**

*“Amantu billahi kama hua bi asmaih wa sifatih, wa qabiltu jameea ahkamih wa arkanih”*, “I put faith in Allah, as he is, with all His names and attributes, and accept all the laws given by Him, and promise to establish the *arkan* (items of foundation i.e. *Iman, Salat, Zakat, Sawm and Hajj*) given by Him. Take heed, we are promising to accept the laws of Allah (*Ahkam*); but have we accepted really? What will be our answer on the Day of Judgment?

Of the foundations (*Arkan*) we promise to establish, the first is '*Iman*'. Wherever in the Quran Allah has mentioned *Iman*, it is invariably accompanied by the call of good deeds (*Amal-e-Saleh*). So, Iman is not acceptable without good deeds. Now without the laws of Allah, how can we uphold the good deeds at all? Our *Salat, Zakat, Sawm and Hajj*, none are coming to any avail, as long as we are involved in the *haram*, interest based economic system.

*Salat* reminds you five times a day that you are the servant of Allah, that you are to keep yourself clean of all filth, physical and spiritual, and that you must not violate any of the rules given by Allah.

*Zakat* means to purify. You purify your wealth by giving a fixed percentage of it every year in charity for the poor. The teaching is, you are not the lord of the wealth, you are a successor, a trustee, and Allah is the Lord (*al-Hadid* 57: 7). Allah has also said that in your wealth there are rights for the beggars and the deprived (*al-Ma'arij* 70: 24-25). *Zakat* is obligatory, and it teaches you to make greater sacrifices, as and when necessary.

The system of *zakat*, makes provisions for the poor, brings harmony and good feelings in the society, teaches people to care for the needy, goes a long way in the prevention of poverty, of theft and other crimes, and acts as the main corner stone of the country's economy.

The system of *zakat* is the antidote of usury. One who gives *zakat*, will never be able to think of increasing his wealth by usury.

*Sawm* of Ramadan is a month long practice every year, of abstaining from food and sexual pleasures during the day time, of behaving better and better still, and praying to Allah all the more. It reminds you what the pangs of hunger and thirst is, so you can feel for the poor and the wayfarer. Moreover, the practice of refraining from even the lawful things, for fear of Allah, trains you better to refrain from the unlawful.

*Hajj* is a once in a lifetime obligatory ritual, for those who have the means and ability. It is a symbol of international fraternity. People of all nationalities and ethnicities, kings, leaders and commoners-- all attired in the same two pieces of unstitched clothes-- congregate, circumambulate, and prostrate together, not discriminable one from the other. This helps to remove the arrogance and pride from the minds of the wealthy upper class people; and the fear and sense of inferiority, from the minds of the commoner. Everybody can realize that, in the sight of Allah all are equal.

All these *arkan* we have discussed above, are the individual and social duties of the Muslims; and the Islamic State can, and will compel the Muslims to it all, if they are reluctant (*Al-Hajj* 22:41); but not all the citizens, i.e. not the non-Muslims. But the enjoining of the good and prohibition of the evil is of course for all.

The *ahkam* include the laws of the land, the civil codes, and the penal codes; and every citizen, Muslim or non-Muslim, has to abide by them. They include the moral codes too. You must be truthful, and must not indulge in falsehood. You must honour your covenants. Everybody must practice '*Amal-e-Saleh*' i.e. good deeds. '*Amar-bil-Marroof, wa Nahia-Anil-Munkar*' i.e. enjoining what is good and forbidding what

is wrong, is the duty of the Muslims, and every righteous and influential person, even amongst the non-Muslims (Al-Hajj 22:41). Surely, every father and mother has influence over their children, every commoner, even a child has a circle of influence. Thus it is the duty of every righteous citizen to see that the society is good and honest, free from all sorts of lewdness, usury, bribery and corruption.

To achieve all these, the rule must be of Allah's law, and the economic system *zakat*-based, instead of interest-based. And at the helm of affairs there must be honest efficient people, with proper education. So the educational system must be Islamic, with the best and latest knowledge in all fields of science and technology.

'Every Muslim puts his faith in Allah as He is, with all His names and attributes (*Asmaihi wa Sifatih*); is it so important? Yes, it is, because we humans cannot see Allah in this world. Believing without seeing calls for comprehending (*al-An'am* 6: 102-104). To make it easy for us to comprehend, Allah has given Himself various names and attributes. These are the '*Asma-ul-Husna*', the most beautiful names.

Allah is the Creator '*Al-Khalique*'. He is the '*Rob*' the Lord and Cherisher. He is the '*Wahid*', '*Ahad*', '*La-Sharik*', the only one, without a second, and without partners. He is '*Raziq*', '*Razzaq*', the provider of sustenance to all His creation, so when we earn our living it must be pure and earned in a pure way. Allah is '*Rahman*', '*Rahim*', '*Ghafoor*', '*Ghaffar*', i.e. The Kind, The Merciful, The All Forgiving, The Benevolent. So whenever we make a mistake, we should repent and ask for His forgiveness, and must not despair. He is '*Maalik yaomiddeen*', The Lord of The Day of Judgment, so we must be careful how we lead our life, for the mistakes we must repent and seek forgiveness, and ask for His mercy with fear as well as hope. There are many more names.

### **Iman-e-Mufasssal.**

*"Aamantu Billahi wa malaikatih* wa kutubih *wa rusulih wal yaumul aakhir* wal *quadri khairih* wa *sharrih Minallahi ta ala wal baasi baadal maut*". I put faith in Allah, and His angels, and His books, and His messengers, and the Day of Judgment of the hereafter, and the destiny (of man) its good and its evil all coming from Allah Almighty, and the resurrection after death (in the hereafter).

While '*Iman-e-Mujmal*' is a promise, '*Iman-e-mufasssal*' includes other items of faith, without which Iman in Allah cannot be complete and meaningful.

The angels are among the creation, the unerring, unfailing work force of Allah, maintaining the whole of the universe, delivering messages to the prophets of Allah, and keeping records of all affairs. They are invisible to us.

Allah sent several books to His messengers, most of which are either lost or have been altered by man. Only the last book, the Quran has been preserved in its pure form, and will remain till the last day, to guide mankind. As no other book is forthcoming, Allah has taken unto Himself the responsibility of its preservation” *Inna Nahnu nazzalnaz zikra wa inna lahu la Haafizoon*”. (*al-Hijr 15: 9*)

A Muslim must believe in all the messengers of Allah, from Adam (AS) to Muhammad (SAS). The last messenger Muhammad (SAS) is for all mankind, and is to be followed by all, up to the last day.

A Muslim has to believe in the Day of Judgment in the hereafter. This firm belief safeguards the Muslims from ever going wrong in this life.

The ‘*Quadar*’ or destiny part of faith, needs to be discussed in some details, to point out that, all of mankind, Muslims and non-Muslims, have already taken it for granted, without any persuasion. This faith without persuasion, has brought a lot of tranquillity and acceptance.

Some are born in developed countries, some in underdeveloped countries, some are born in well to do families, some in poor families; some are white, some black, yet others are brown or yellow, some are even born blind, deaf or crippled in some other way. Some are born in Muslim families, others in non-Muslim families. Approximately half of the population is male and the other half female. Does anybody quarrel about it? No, this ‘*quadar*’ is universally accepted.

Another part of the *quadar* is also accepted. It involves our trying to do something, and succeeding or failing in the effort. Here we often use the word predestined, and sometimes it becomes a cause of confusion. **One may argue that it was predestined that I would not be able to accept Islam, so why should I go to Hell for the failure that was already allocated for me?**

The terms pre and post, the tenses past and future, are for us the created, not for the Creator. The universe and we all are created, we have a beginning and an end, so we have a past and a future. But Allah, the Creator is eternal, with no beginning and no end, so the tenses past and future are not relevant to Him; every time and every place is present in His knowledge (*al-Baqara 2: 255*)(*al-Hijr 15: 24*).

Suppose your life is depicted in a fresco, a wall painting. It begins at your birth with your first cry, continues with the soiling of the first napkin, taking your first drink at your mother's breast, your growing up, playing with your brothers and sisters, your schooling, and on and on to your last breath at a fairly old age. Every action of yours, every word you utter is recorded in the fresco in great details. It will make a painting of considerable length, say a hundred kilometres. Of this fresco you see only the present, and remember the past. About the future you are quite in the dark, except for the rays of hope that you may project. It is not seeing, it is just hoping or fearing. You act and plan and toil, put all your efforts after these rays of hope, for your own self and for your children. (Come to think of it, if we had real faith and conviction in the eternal life of the hereafter, how much more we would strive for it?)

Suppose you are looking at this life fresco of yours or anybody else's, how much of it will you be able to see at a glance? A meter or a few meters at best. From a distance you may take in a greater length at a glance, but you will surely miss the details. For the minute details you will have to take a closer look and your field of vision will be very much smaller. These are the limitations of our visual capability, we the created.

But Allah's vision encompasses all at a glance, including the minutest of details, the barrier of time and space non-existent. So when we say something is predestined, we say it in our reckoning of past and present. Predestined is a term we usually use when something unforeseen happens suddenly. Amazing and unforeseen situations are for us, the created, but not for Allah, the Creator.

Let us take the example of Satan, the cursed one. He was one of the Jinn. He had attained the company of the angels, by his devotion and obedience, until he was ordered by Allah to prostrate to Adam. All the angels prostrated, but Satan did not. All of a sudden, he was arrogant. Was it a surprise for Allah? No, it was not, because the creation of Satan, his rise to the ranks of the angels, and his fall due to his arrogance, all these are ever present in the sight of Allah.

Likewise, every man's total life fresco is present in the sight of Allah. A habitual sinner may have a sudden awakening one day, and he may come back and repent, make amends, '*tawba*'. On the contrary, a pious person may one day get frustrated for some reason, and go astray, may even commit suicide and thus ruin himself. These sudden reversals we often call '*quadar*' or '*taqdir*', fate or destiny or preordained lot, because of the breath-taking change we see. But is not every normal un-turbulent life a '*taqdir*', a destiny? Yes it is! All these are ordained, in our reckoning we say foreordained or predestined.

Our destiny is of course influenced by our '*amal*', our deeds. The motive behind the deeds also counts. Allah, '*Alimum-bi-zatis sudur*' is always aware of the innermost intentions of every action of every individual. '*Quadar*' is from Allah, both the good and the bad of it, and it is, of course, influenced by our deeds '*Amal*'. This is an essential item of faith.

Believing in the resurrection after death in the hereafter, has been one of the main themes of discussion of this book. Every person will be bodily resurrected in perfect order, up to the very fingertips, Allah has said (*al-Qiamah* 75: 4). The resurrection '*Basi badal maut*' begins with '*Qiamah*', for the final Judgment. After the Judgment, everybody will go to his/ her final destination, those with '*Iman*' and '*Amal-e-Saleh*' faith and good deeds to *Jannah*, Paradise. Every human being should strive for it.

In the Holy Quran, the mention of *iman* has always been followed by the call of *Amal-e-Saleh*, over and over again. In fact, the declaration of *Iman* does not carry any meaning unless it is accompanied by the practice of good deeds. Practice of good deeds means obeying the commands of Allah and the teachings of His *rasool*, i.e. the '*Ahkam*', which the Muslims promise in '*Iman-e-Mujmal*', to fulfil.

(One may argue "What about the good deeds of the non-Muslims? Don't they have enormous good deeds?" Yes, as they care for this world only, they will get their reward in this life, and even after their death as fame in this world. But as they have not believed in Allah and the hereafter, as commanded by Allah, they will have no reward in the hereafter. The reward of the hereafter is for those who seek it (*al-Baqarah* 2: 200-202).)

These *ahkam*, when fulfilled can transform the life of the individual, of the society, and of the nation. The prophet and his companions have proved it.

For hundreds of years before the advent of the prophet, the whole of Arabia was in a state of chaos--tribes fighting each other for generations, killing people just for revenge and counter revenge. There was no rule of law. The headmen of the tribes made their own rules that suited their own interests. The weaker tribes, the slaves and the women folk had no rights at all, and they could not even dream of getting justice. Those were the days of ignorance, '*aiyam-e-jaheliat*'.

After '*Hijrah*' to Madina, the prophet of Allah (SAS) soon established a state there, in the real sense of the term. He legislated the Charter of Madina, and signed treaties with the Jews and other tribes. For the first time in centuries, there was peace and rule of justice. The women folk and the slaves for the first time ever, came to think of themselves as human beings.

In spite of the many battles, that the prophet and the people of Madina had to fight with the pagan Quraish and other inimical tribes, the state of Madina grew and prospered. In the lifetime of the prophet, Islam had already reached beyond the Arabian Peninsula, and in the time of the companions of the prophet, Islam had spread over large parts of the three continents Asia, Africa and Europe. Islam reached the new world, beyond the Atlantic ocean, over four hundred years before Columbus. Eastward too, the Muslims had crossed the Indian ocean, reached the Pacific islands and the east coast of China.

All the countries that came under the rule of Islamic law, found peace and tranquillity. It is the mandatory duty of the Muslims, to implement the laws of Allah on themselves, on the society and the country, "*Wa mal lam yahkum bima anzalallahu fa ulaika humuz zalimoon*" "Those who do not take decisions and establish justice by the laws of Allah, are the wrong doers, the transgressors, the unbelievers", Allah has ordained (*al-Ma'idah* 5: 44,45,47).

Allah has declared "*Kuntum khaira ummatin ukhrijat lin nase, tamuruna bil maroofe wa tanhaona anil munkare, wa tuminoona billah*", "You are the best of people, picked up from amongst men, who will enjoin what is good and forbid what is wrong, and believe in Allah" (*Al 'Imran* 3: 110). The prophet has ordered the Muslims to stop wrong doings by their hands, if they can't, they must atleast protest; if they can't protest even they are the weakest in faith. What do you think, are these orders fit for a subject people? Allah surely does not like those with the weakest of Iman. Muslims cannot be subject to non-Muslim rulers, nor to any 'Muslim' king or emperor. And definitely not under secular leaders, who hate the law of Quran. For Muslims to be true Muslims, the law must be according to the Quran and the teachings of the prophet; and the economic system must be Zakat based, and definitely not interest based.

One may ask "can't a Muslim live in a predominantly non-Muslim country?" Yes, a Muslim can, but he has to strive to bring the non-Muslims to Islam, the path of paradise. Actually in the world today, there are Muslim countries meaning Muslim majority countries, who do not have Islamic laws. They have either secularism or monarchy. In these countries too, it is the duty of each and every Muslim to strive to establish Allah's law.

To achieve this, creation of public opinion is essential, the foremost necessity. The true Muslims who love Allah, love the Quran, love the prophet more than their own lives are to be the leaders of the state and the society. And every citizen of the state, Muslim or non-Muslim, should feel that he/she is not a subject, but a partner of the state and the society. Enjoining good deeds and forbidding whatever is bad, is the duty of every sensible, righteous citizen. It is every citizen's responsibility to raise the moral standard of the population.

The Muslims, in addition, have the responsibility of propagating the message of Islam to all. A Muslim cannot be complacent and selfish, that I am destined for Heaven, and let the others go to Hell. Allah has commanded each and every Muslim, to call the non-Muslims to the path of heaven. A Muslim must be out in the field, a dynamic worker, with an intention to change the world.

**Theism is meaningless without being a Muslim.**

The subject of our discussion was theism. At first we have considered why we should believe. Then came the question of choosing the path. We have seen that faith as a theory is of no consequence. A true theist must be a true Muslim.

Dear reader, I hope you have been able to convince yourself.

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