

What is Islam?

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- Name of the Pamphlet** : **What is Islam?**
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Email: asif98@hyd.paknet.com.pk
Published by : Idara Tolu-e-Islam
25-B, Gulberg 2, Lahore-54660, PAKISTAN
Phone 92 42 5714546.
Email: Idara@toluislam.com
Website: <http://www.toluislam.com>
- Printed by** :
- 1st Edition** : **March, 2004**

CONTENTS

Wonders of the Heavenly Bodies	5
Gravitational Pull	6
This is Cosmic Islam.....	8
Conquering the Universe	8
Revelation in the Universe.....	10
Absolutely no Rumpel or Crisis Cross in the Universe	14
Human World.....	14
Physical Life	15
Choice and Will	17
Gains of the Physical Life.....	18
Difference Between Momin and Kafir	20
What is Islam?.....	22
The World and the Hereafter	23
Purpose of <i>Deen</i>	25
Islamic Society.....	27
What Happened to Islam Later on?	29
.....	
The Tolu-e-Islam Movement.....	32

What is Islam?

Islam is an Arabic word. Its root is *Seen Laam Meem*. Its basic word is *Salmun*. The lexicologists -Taj, Muheet and Lane -draw all the meanings from this word.

Islam is the name of accepting and obeying the Laws of Allah. In this way it is leading life according to these Laws. On the other hand, refusing to act upon these Laws, deviating from them in practical life, and rebelling against them is kuf'r.

Look at the grand and wonderful system of this universe. Every thing is busy in obeying the laws prescribed for it. None is capable of deviating from them. Even a slight difference in their prescribed course is not possible. The Quran makes this fact very clear when, in Surah Al-Hajj, Verse 18, it says:

Have you not seen that unto the Laws of Allah obeys whatsoever is in the heavens and whatsoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts . . . all are obeying the Laws of Allah.

At another place, (Surah, Al-Nahl, Verse 49) the Quran makes this reality clear in these meanings:

And unto the Laws of Allah follows whatsoever is in the heavens and whatsoever is in the earth of living creatures and the forces of nature as well. And never disobey the Laws of Allah.

In the Quranic words, in Surah Al-Nahl, Verse 50, their duty and style of life is:

Whatsoever they are ordered, they continuously keep on working strictly in accordance with it.

Wonders of the Heavenly Bodies

How do the bodies in the universe function in accordance with the Laws of Allah? Leave this question aside. There are other questions too that demand our attention. Have we ever thought of the magnitude of the heavenly bodies, which the Quran calls "*Samawat*"? What a wonderful natural phenomenon do these bodies bring forth? Think over these two questions.

The communication means of the day have made it clear that our earth is a huge planet. It is always in motion around its axis as well as its orbit. But a few of us will be knowing that out of the so many planets moving in the unbounded heights of the universe, our earth is no bigger than the size of a grain of sand in the desert. This is no poetry. It is a reality. Our sun, which looks no bigger than the size of a plate, is at a distance of 9,29,00,000 miles from us. Its diameter is 109 times of our earth. In other words we can say that it can accommodate thirteen hundred thousand lands like the size of our earth. But, compared to the other heavenly bodies, this huge planet, our sun, is no more than a drop of water in the sea.

Now look at the twinkling stars in the sky. The nearest star to our earth is as far away as is the product of the distance of the sun from the earth multiplied by two lakh and seventy thousand. This is the distance of the nearest star of our earth in miles.

The distances of the heavenly bodies are measured in "light years", not in miles as we measure our roads. Now think over the "light years". Light covers the distance of 1,86,000 miles in a second. With this speed of light in mind, just imagine how much distance it would cover in one-year. There are stars the light of which reaches us in 1,85,000 years. Imagine once again that the light from these stars,

traveling with the speed of 1,86,000 miles in one second, will reach us in 1,85,000 years. Anyhow, this is the example of the distance of the stars that are far away.

The galaxy of our earth is a constellation of stars. The light of its nearest star takes 18,400 "light years" to reach us. Now the other question is: 'How many stars are there in the sky?' If we start counting one thousand and five hundred stars in one second, it will take us seven hundred years to count these stars.

And ours is not the only world. There are numerous worlds ahead of the stars. The "world" is known as "Nebula". The farthest "Nebula" that our telescope could find so far is at a distance of two fifty million "light years" from us. In other words we can say that the light travelling with the speed of 1,86,000 mile per second can reach us in two fifty million years. Just imagine the magnitude of the distance.

Have you imagined the magnitude of the "*Samawaat*", the heavenly bodies? These "*Samawaat*", are the heavenly bodies, where everything is functioning strictly in accordance with the Laws of Allah. And no one is empowered to cross the boundary walls prescribed for them -not even of the difference of one thousandth of an inch. There is also no room for making a difference of ten millionth of a second in their speed.

Gravitational Pull

All these planets, the heavenly spheres, are hanging in the space of the universe. In other words, these are tied with such pillars, which the Quran calls "invisible". In this regard, in Surah Al-Ra'ad, Verse 2, the Quran says:

Allah is He who has raised the heavenly spheres aloft without any visible pillars.

These "invisible pillars" are the Gravitational Pull, which is supporting each one of these planets.

You have just imagined the depth of the space and the number of the planets in the sky. You have also seen how much the distance is among these planets. And you have also found that Gravitational Force of these planets is supporting one another. Now estimate the all-embracing nature of this Gravitational Pull from what Sir James Genes says. He says if we move even one of our fingers, it effects each one of the planets. The scientists say that the base of all the data about weight, volume, distance etc. of the planets is this amazing law of Gravitational Force. This law is so firm that had there been an unobservable difference in the ratio of Gravitational Pull of any star or planet, the entire system of the universe would have been lain in a state of a mess.

This is but a light glimpse of the wonderful greatness and the amazing broadness of the huge planets moving in the universe. Now have a look at the atoms. Take the example of one drop of water. There are tens of thousands of molecules in a single drop of water. Every molecule contains one atom of Oxygen and two atoms of Hydrogen. The diameter of one atom of Hydrogen is one hundred millionth of a centimeter. Now look at the smallness of this atom and then gloss over its greatness.

Like the solar system, the atom of water has its own system. There is one nucleus with one electron that revolves around it. This electron equals one hundred thousandth of a molecule. Revolving round its orbit, it completes seven billion revolutions within ten hundred thousandth of a second. And this revolution takes place according to an unalterable law.

This is but the slightest glimpse of the depths and the heights of the universe.

This is Cosmic Islam

The Quran has described this wonderful system of the universe in **ONE** word: **ISLAM**. It has called it **DEEN ALLAH**. In Sura Aal-e-Imran, verse 82, the Quran holds:

Do these people desire to follow a system of life other than Deen Allah, the System of Allah? The state of the fact is that they can see that everything in the universe submits to Allah's Laws by choice or by compulsion and follows the way, which leads to the goal set for each one by Allah!

In other words it means the system of life Allah has prescribed. It is called **DEEN ALLAH**. Every body in the universe submits to this **DEEN** alone. Submitting to this system of life is the name of **Islam**. This is the only style of life that can lead to the true and genuine goal of life. That is why, the Quran, in the same Sura, in its verse 84, says:

Whosoever adopts a system of life other than this -AL-Islam -that system can never be acceptable and at the end he would be the loser.

Conquering the Universe

It is evident that the **DEEN** (System of life) of everything in the universe is **Islam**. Everything is following the Laws of Allah. This following is a mean to an end, which Allah has prescribed for it. The trial and endeavour of each and everything is for the accomplishment of Allah's prescribed program. In this regard, the Quran, in Sura Al-Baqara, in verse 116, says:

All that is there in the heavens and the earth is busy for the accomplishment of Allah's prescribed program. And each one therein has preserved and dedicated their potentialities for this purpose.

The Quran's word "**Qaanetoon**" in this verse is the most meaningful word. In Arabic Language "**Saqaa'a Taneetun**" is the small water-skin, which does not even let a drop of water go waste and keeps it preserved and safe for its adequate and proper use. Now apply this concept. Everything in the universe enjoys unbounded energy by instinct. Take the example of solar energy. It is a reservoir of heat and energy both. It does never let its energy go waste for any purpose other than what has been prescribed for it. This is "**Qaanetoon**". A duty has been assigned to it. And it is busy in carrying out its duty all the daylong. This process in Arabic Language is called "**Tasbeeh**". In this regard, the Quran, in Surah Al-Hadced, Verse 1, says:

Whatsoever is there in the depths and the heights of the universe is intensely and speedily busy for the accomplishment of the System of Allah who is all-powerful and the proprietor of the best designs.

It is this thread of the Divine System with which He has embedded everything of the universe. No one deviates even a little bit from the style He has prescribed for it. The sole purpose of this thread is that the man may take work from them. In this regard the Quran, in Surah Al-Jaasia, Verse 13 says:

And He has of service to you whatsoever is there in the heavens and whatsoever is there in the earth; it is all from Him. Lo! Herein verily are portents for people who reflect.

This view -that the man may take work from everything of the universe -is expressed simply and tersely in Surah Ibrahim, Verse 32-33 of the Quran:

Allah is He Who created the heavens and the earth; He causes the clouds to rain, thereby produces fruits as food for you, and makes the

ships -within the bounds of the Law -to be of service to you, -the ships that run upon the sea according to His Law. And He has made of service to you the rivers within the boundary walls of Law. Not only ships and the rivers but also He has made the sun and the moon -within the bounds of Law -constant in their courses, to be of service to you according to His Law. And likewise He has made the night and the day for service to you under the boundary walls of a System.

This makes it clear that the man has to discover these bounds of Allah's Laws. This will be the conquering of the forces of nature.

Revelation in the Universe

The laws under which the physical objects of the universe have to operate have instinctively been given to them. These are called Laws of Nature. It is the Divine Revelation that has been given to each one directly. In this regard the Quran, in Surah Haameem Al-Sajda, Verse 12, says:

He inspired in each heaven its mandate.

And the likewise is in the earth. In this connection, the Quran in Surah Azz-Zalzaal, Verse 5), says:

Your Nourisher inspired in her i.e., the earth.

This is the very revelation with which everything of the universe is familiar of its own system and the operational mode. In other words everything, in fact, receives from Allah all the guidance, which it needs. Allah's directive force is operative in the universe. The regularity with which physical objects move reveals the guiding hand of Allah. This directive force is at work in everything. In this regard, the Quran, in Surah Al-Noor, Verse 41, says:

Everything knows it too that 'what its duties are', and also that 'for performing these duties what its spheres of actions are'.

Allah has termed it as His Directive Force or Guidance. It is operative in the universe. This concept becomes clear when we study the Quran in Surah Taahaa, Verse 50, where Pharaoh asked Moses (AS): "Who is your Rabb?" He said:

Our Nourisher is He who has created all the objects in the universe. He then has also undertaken to make them aware of their goal and guides them towards it.

How does this guiding and directing force of Allah operate wonderfully in the physical objects of the universe? Only the people, who have spent their life in studying and observing the life of these things, can know it. The result of their observations make one wonder struck. The following examples will make it clear:

A kind of fish is found in the lakes of Europe and North America. It is called Eel. At a certain period of their age, the eels start coming out of the places of their birth. In the darkness of the night, passing through mud and grass, these eels reach from one lake to the other. Covering thousands of miles, slowly and gradually, they reach near the Island of Moda in the Atlantic Ocean, which is very deep.

Now look to the other side:

The eels of America reach there likewise. After laying eggs in the deep ocean, they die. Their kiddies, after brooding, start their journey to their native country. Passing through the paths their forefathers have passed, they reach their own lakes and rivulets. Neither of them forgets their path, nor reaches any wrong place. This journey takes them three years to reach their destination. This series of sequence continues. The observers observe their

particulars very carefully. But no one is able to discover the mystery as to, which is the force that guides the kiddies, whose parents died before their birth, and also the mystery as to how they reach their native country. These kiddies never lose their way in this journey of thousands of miles.

The same is the case of Salmon:

Every neonate Salmon lives in the sea for some time. On its return from the sea, it reaches the river from where it had entered the sea. From this river it goes to the tributary, which had led it to the river. And then from this rivulet, it reaches its place where it was born. If you catch it some where in the way and leave it in some other lake, it immediately goes back to the big river and therefrom reaches the right stream. It does never commit any mistake in reaching its right place.

The same is with the migratory birds.

There are many islands in the Mediterranean Sea, where no bird except a particular type of bird species is found. In winter, these birds go to Hawaii Islands. In one flight they have to fly two thousand and three hundred miles over the sea. They lay their eggs there and then come back. When their children are able to fly, they reach directly to their own havens on their parents' "foot prints" -with no signs and to whom they have never seen. In the abysmal depths of the space, and over the sea, which are the signposts that guide them to their destination? This is the Divine guidance that comes to play in the form of their instinct. Instinct enables them to make a satisfactory adjustment to their environment. It enables them to satisfy their basic needs and so preserve both themselves and their young. Instinct guides them unerringly to the clime they are seeking. The directive factor operative in the nature

of each of them incites them to engage in activities, which lead to the satisfaction of their basic needs. The same factor is responsible for the harmony and order which nature exhibits. *Wahi* is really this factor in operation. Galloway's comment in his book, *The Philosophy of Religion*, p. 582, on this point should be noted:

In the widest sense of the word (Wahi), the order of nature is a revelation, for it unfolds a meaning, which has its ultimate source in God.

We are led to draw two conclusions from these examples. Firstly, it is Divine Guidance or *Wahi*, which carries each and every thing from stage to stage until it reaches its full development. Secondly, everything follows the course, which has been prescribed for it. This may be said to be its nature. It is the same Guidance, which Allah's "Wahi" has instinctively given them. That is why the Quran, in Surah Taahaa, Verse 50, says:

Our Nourisher is He Who gave to everything its nature, then guided it aright.

In the example of the migratory birds mentioned above, C. T. Hudson in his book *Birds and Man* writes an interesting event. He says:

The caravan of these migratory birds flew away. Two birds left behind, one running on the ground and the second flying in the air just a little bit ahead. The flying bird looked back after some time, called for the walking bird and finding that the bird had not increased its speed, it flew down till the bird came near. And then flew up. ... Both these birds continued going on with great difficulty to the direction of their caravan. He went close to these two birds and found that one of the two birds was a male and the other was a female. One wing of the female is broken.

He then says:

Had it been the human child, he would have spared his leg broken wife with one stroke of his leg and would have himself had a new wife.

Absolutely no Rumble or Crisis Cross in the Universe

Anyhow, we were saying everything in the universe gets guidance from Allah and without grumbling follows it. None of it enjoys power either to refute or to rebel against this guidance. That is why this huge system of the universe is running smoothly and beautifully. There is no rumble in it. Nor is there any crease or fault. In this regard, the Quran in Surah Al-Mulk, Verse 4-5 says:

You won't see any kind of non-proportion in the creation of Allah, the Sustainer. Just look again. Do you see any defect, any split, any fault, or any imperfection anywhere in it? Then look again and yet again in the depths of the universe. Your sight will absolutely see no imperfection anywhere. It will return weakened and made dim again and again.

It is all due to the fact that the entire universe is functioning according to Deen of Allah -Al-Islam. Therefore, it is not possible that there be any interruption, any disorder, any riot, any row, or any derangement. Row and riot is always Un-Islamic. Interruption, disorder, and derangement have nothing to do with the Islamic way of life.

Human World

In the Physical world, everything goes by the law of life and the code of conduct. Will the man, the final product of the evolution of life on this planet, and the last beautiful end of this disciplined universe, be an exception to this code of conduct and law of life? No, it can't be. It is diametrically opposite to the system of the universe where everything is following a prescribed way of life. It will be

necessary for the man to live according to a particular code of life. It is exactly the same code of conduct and style of life we have named **AL-Islam**. For the physical things of the universe, the Quran in Surah Aal-e-Imran, Verse 82 says:

Whatsoever is there in the heavens and the earth submits to Allah' Laws.

Also for the man, the Quran in Surah Al-Baqara, Verse 112 says:

Nay, but whosoever surrenders his purpose to Allah and he is of balanced personality . . .

For the physical things, it was said in the Quran in Surah Al-Baqara, Verse 116:

Every thing in the universe devoutly follows His Laws.

And again for the man, it was ordered in the Quran in the same Surah Al-Baqara, Verse 238:

Follow Allah's Laws with devotion.

Physical Life

The Quran holds that the man is not merely a physical being but is composed of something else besides his body. This something is called human personality. In this way the human life has two parts: one of physical life and the second of human personality. Physical life is the life of his body obeying the same laws that apply to the animals: eating, drinking, sleeping, procreating etc. Water quenches the thirst of an animal, the same water is the cause of satisfaction to the man for quenching his thirst. Good food making the horse grow also nourishes the man. Arsenic kills the dog; it kills the man too in the same way. These are also the Laws of Allah and leading his life according to these laws the man gets physical comforts. And living discordant to these laws, he suffers harmful effects of his

living. The second part of human life makes him distinctly a separate entity from the animals. If the first part of his life is called animal life, the second part would be better called as Human Life. His animal life depends upon his physical body but his human life is tied to his self, called human personality. As are the laws for the body, so are for the self.

Man in a fully developed state does not inherit this personality; it exists in a latent form and its development is the ultimate object of human life. When properly developed, the life of the individual becomes capable of evolving into higher forms after its end in this mortal world. The growth of an individual's physical existence (as described above) is governed by certain natural laws; but the development of his personality is subject to a different set of laws. This set of laws has been given to mankind from time to time through Divine Revelation, and is now fully embodied in the Quran. This set of laws is called the permanent values. But there is difference between this Divine Revelation and the one given to the things in the universe (as has been mentioned above).

The basic characteristic of the human personality is his choice and will. These are the very attributes, which distinguish him from the animals and are the real source of his prestige and honour. It is this choice and will for which a separate method of sending Revelation was adopted for the man. As we have seen earlier, everything in the universe, living and nonliving both, has instinctively been given the guidance under which these things have to function. In other words it is their instinctive behaviour. The meanings of 'instinct' are "The aspect of behaviour that is innate; and must be followed by compulsion." The question of moving away from it does never arise. That is why everything in the universe (except man) is automatically following these laws Allah has prescribed for them. Had the principles and laws for the human self been instinctively given to every human child, the man would

have been under compulsion to follow these laws. And this would have been absolutely against the option of his choice and will. Allah used a separate procedure for this purpose. These Laws were revealed to a selected few (called *Angels*) amongst the humans and they were told to present these laws to the other men to either follow or otherwise. But this must be understood "Following these Laws would provide them comforts of life and not-following would make their life miserable, devastated, and wretched." The result of this Divine Scheme is that everything of the universe is willingly following these Divine Laws, on the contrary, some amongst the men follow these laws, and the others refuse to follow. The Quran in Surah Al-Hajj, Verse 18 says:

Have you not thought of it that whatsoever is there in the heavens and the earth are following the Laws of Allah: the sun, the moon, the stars, the hills, the trees, and the living creatures. While amongst the men, there are some that follow these Laws, and some that refuse to follow for which destruction sets over them.

Choice and Will

About the things of the universe, the Quran in Surah Aal-e-Imran, Verse 82 asserts:

Whatsoever is there in the heavens and the earth submits willingly or unwillingly to Allah' Laws.

For the man, it was said in the Quran in Surah Al-Baqara, Verse 142:

But Oh! Whosoever amongst them surrenders to the Laws of Allah and leads his life walking in the ways of Allah, his Nourisher will reward him according to His Law of Requital. These are the people who will be free from fear and anxiety.

Still at another place in the same Surah, for the things of the universe it was said in the Quran (Surah Al-Baqara, Verse 116):

All devoutly follow His Laws.

But for the man, the Quran commanded in Surah Al-Baqara, Verse 238:

Follow the Laws of Allah.

This -following the Laws of Allah -has been called the most beautiful system of life. In other words, it means 'it is the humans' following of the Laws of Allah volitionally, from within, from the tone and tenor of their heart and head, by their own choice and will, and on the cogent reason (The Quran in Surah An-Nisa, Verse 126).

The humans enjoy this choice and will in the physical as well as the human world. For example, the law for the flow of water is that it keeps its level provided no external force acts upon it. The land lies on the low as well as the high level by the stream. The farmer, who cultivates his land on the lower level by the stream, follows the law of Allah. In other words 'he makes his efforts conform to the Law of Allah . . . and so gets the reward.'

Gains of the Physical Life

Since these laws pertain to the animal level of the human life, they do not make any difference between man and man. There are different types of people. There are people who do not accept the human self, or the life Hereafter. They also do not acknowledge the permanent values. They simply believe in the life of this physical world. If they follow these laws, they will get the rewards of their efforts in the same manner as do the people who accept all the above mentioned matters. The Quran calls the former group of people as the believers of "the life of this world" and the latter as the believers of "this world and the Hereafter". The efforts of the first group of people go for getting the

worldly gains and have nothing to do with the human values. These are the people for whom the Quran, in Surah Al-Baqara, Verse 200, holds:

There are among the people who consider the worldly gains an end in itself, they do get such benefits, but have no share in the Hereafter.

Contrary to this class of people, there are the people for whom the Quran in Surah Al-Baqara, Verse 201 says:

And there are people who say: Our Rabb ! Give us good in this world and the good in the Hereafter.

The Quran calls them *Momin*. In other words, these are the people who obey the Laws of Allah: the physical laws and the permanent values both. On the other hand, there are people who obey His physical laws only, and do not follow His revealed permanent values. The Quran calls them *Kafir* i.e., the non-acceptor class of people. It makes it clear that accepting the physical laws, and acting according to them will bring their results. Whosoever will accept and act according to the physical laws will get the results of his efforts. The Quran has described this stark fact comprehensively, when it, in Surah Bani Israeel, Verse 18, said of the first group of people:

Whosoever intends to derive the immediate gains of this physical life, We, according to Our Divine Laws, provide him these gains. But his future is doomed to jahannam, where he will be condemned and forsaken.

For the second group of people; the *Momin*, the Quran in Surah Bani Israeel, Verse 19 makes it clear, when it says:

And whosoever (along with the worldly gains) intends to derive gains of the future, works to the optimum for these gains, and is committed to

Allah's revealed permanent values, his efforts bring fruitful results.

The Quran concludes the efforts of both these groups of the people, when it in Surah Bani Israel, Verse 20 says:

We let both of these groups go marching onward in accordance with the efforts they put forth. And the door leading to Our bestowed bounties is equally wide open for each and every one; We never wall up Our bounties to confine them to a selected few.

Difference Between Momin and Kafir

In Surah Al-Jassia, Verse 13, the Quran said:

And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all from Himself. Lo! Herein verily are portents for people who reflect.

In this verse the Quran has not addressed any particular group of people. It is a general address to all the humans. The nation that reflects and conquers the forces of nature will get the benefits from these forces. In this respect there will be no difference in the results of the efforts of the **Momin** and the **Kafir**. This difference will come into play at a later stage. Whosoever reflects and conquers the forces of nature will get benefit. The difference is that the **Kafir** conquers the forces of nature and uses this conquering according to his own decisions. This results in the form of hell of destruction. This is the trap the world is entangled today. The greater is the conquering of the forces of nature, the greater is the intensity of this destruction. On the other hand, the **Momin** conquers the forces of nature, and uses this harnessing in accordance with Allah's revealed permanent values. This makes the world a heavenly place to live. This is called 'living within the bonds of Allah'. In other words, it is the using of ones

potentialities and the forces of nature within the limitations Allah has prescribed for the universal total gain of the humanity. The following example will make it clear. When **"Nation of the Kafir"** conquers the forces of nature, it uses this conquering for the benefits of its own nation on one hand, and for the destruction of other nations on the other hand. It is evident when different nations of the world use these forces for their benefits but for the destruction of other nations, it will bring universal chaos in the humanity. Contrary to it, when **"nation of Momin"** conquers the forces of nature, it will use the forces for the nourishment and growth of the entire humanity because 'nourishment of the entire humanity' is a permanent value. This nation can not ignore this value.

Take another example. When **"nation of Kafir"** governs the people, it will create unevenness, chaos, and social disparity. Consequently it will give rise to different strata of haves and have-nots. It will blur justice, and mar economic equality. All the decisions will be made in favour of the ruling class. But when this same governance comes in the hands of **"nation of Momin"**, it will create evenness in the society. Every one will be provided means of nourishment and growth according to the individual needs in the society. Every one will be respected as man. Irrespective of the position of the humans, every matter will be decided according to the Laws of Allah. It is because, those at the helm of affairs, will have conviction in the principles and laws of Allah. And living according to these principles will be the ultimate aim of their life. It will create Heaven in this world. It will help them develop their own personality to be capable of evolving to the higher evolutionary stages in the life Hereafter. In other words, it will be Heaven here on this globe and the Heaven there in the Hereafter. It is because the secret of development of the human personality lies in the nourishment of the entire

humanity. It also lies in establishing the system of justice and the system of making up the deficiency in the humans.

What is Islam?

The above description has made it clear that **ISLAM** is the name of leading life in harmony with Allah's Laws pertaining to the physical world and the revealed permanent values and principles of life. In other words it can be said that conquering the forces of nature and then utilizing them for the benefit of mankind in accordance with Laws of Allah as revealed by Him, and thereby developing one's own self is **ISLAM**. This and this alone, can ensure a beautiful heavenly life in this as well as in the Hereafter. This way of life is called system of **Islam**.

Now in the light of the above mentioned descriptions, we have three groups of the people:

1. The group of the people who achieve the conquest of the nature, (which are called the physical sciences) but use their power for purposes opposed to the revealed permanent values is rewarded with success in this world for the time being, but have nothing to hope for in the future. They get material gains but their society is hellish. Those who live hellish life in this world will have hell in their future.
2. People engaged in understanding and controlling the forces of nature, (which are called the physical sciences) and shaping their lives according to permanent values enjoy happiness in this world and will enjoy it in the next stage of life.
3. Those who turn away from nature and make no attempt to understand and conquer it, cannot attain human stature. They live a life of hardship and misery in this world and will find the way to progress blocked in the next world. For the

means of nourishment, they will depend upon the other nations.

The World and the Hereafter

All this gives rise to one important question: "If the people of the above mentioned group 3 claim that they believe in God, Revelation, and the Hereafter, will their future life be a success?" Its answer is evident. The meanings of belief in God, Revelation, Hereafter, or Permanent Values etc. are 'conquering the forces of nature and then utilizing them for the benefit of mankind in accordance with Permanent Values as revealed by Allah, and thereby developing one's own self.' If any nation remains deprived of the forces of nature, how can it utilize these forces? The question of making use of these forces does not arise. Therefore its belief in God, Revelation, Hereafter, or Permanent Values etc. is just verbal, which does never translate into actions. How will this belief bring its results?

The notion of 'simply believing verbally and doing nothing accordingly' is the idea of mysticism, -that mysticism, which is merely the creation of the human mind. This idea keeps the man in deception. And the deception is that 'the destruction and misery of this world has nothing to do with the life hereafter. On the contrary, the more a person lives a miserable life in this world, the more prosperous and lucky he will be in the Hereafter'. The teachings of the Quran oppose it openly. The Quran says the nation not well off in getting the means of nourishment of life in this world, will never find its future prosperous. It, in Surah Taahaa, Verse 124, openly says:

Whosoever does not follow Our Laws, his economic condition becomes miserable.

This is the miserable condition in this world. And for the life hereafter, the Quran in Surah Taahaa, Verse 124 holds:

And We shall bring him blind on the Day of judgement.

Its cause is self-explanatory: The Laws of Nature are Allah's prescribed Laws. The result of either moving against these laws or moving away from these laws is destruction and misery. A major portion of the Quran emphasizes the importance of these laws. If we refuse this portion of the Quran, the verbal belief on the second portion can be of no use for us. In the words of the Quran in Surah Al-Baqara, Verse 85, it is like this:

Do you want to accept one part of Allah's code of laws and deny another?

If you intend to act like this, then remember (The Quran, Surah Al-Baqara, Verse 85):

Whosoever does it, its result would be nothing but suffering of failure and disgrace in this world and commitment to the most grievous suffering in the Hereafter.

You have seen that the result of 'denying one part of the Divine Laws and believing in the second' is not only the ignominy and disgrace in this world, but also destruction and misery of the Hereafter. It is because (as has been described above) the belief in the second part (Permanent Values) means that these Values are enforced, acted upon practically in the society of the human world. The laws and the principles of the Quran are for transforming the life of this world in tone and tenor of Divine Revelation, which is in the Quran only. It also includes "Salat", which is for making this reality afresh in the heart that 'we will obey the Divine Laws in every walk of our life; we'll follow His Laws'. Therefore 'thinking that this life is worthless and we are obeying the Divine Laws' is a self-deception. It may always be remembered that whosoever does not enjoy the pleasant things of this world, or he does not try to achieve them, he does not follow the Laws of Allah. That is why he cannot get the pleasant things of this world. It is for this purpose that we have a beautiful proportional thinking in the Quran. It is in the form of supplication. The Quran in

Surah Al-Baqara, Verse 201 mentions it for the right way of life of the **Momin**.

Our Nourisher! Give us in the world that which is good and in the Hereafter that which is good.

This supplication of the **Momin** makes it clear that these people yearn not only for the bliss in this world but also to be protected from disaster in the Hereafter. This is the right way of living of the **Momin**. If the way of living does not conform to it, it is not Islam; it is something else. It is because the result of conviction translated into action is prestige and honour. It is governance and dignity in this world. That is why the Quran in Surah Al-Noor, Verse 55 says:

Allah has promised such of you as believe and do good that He will surely make them to succeed in the earth even as He caused those, who were before them to succeed.

This verse of the Quran makes it very clear that Allah's firm promise is that 'the one whose world is bad, and does not try to remove this badness, has the Hereafter also wrecked and miserable.'

Purpose of Deen

Deen came to streamline the worldly matters. Streamlining of these matters makes one's Hereafter streamlined. If the worldly matters of any nation are not set right, and it does not try to set the chaotic matters of the humanity right, then understand it well that the Hereafter of this nation is not streamlined. **Deen** establishes a society, which creates beauty in human life.

The history of mankind makes tragic reading. Down through the ages, a series of sequences of the rise, growth, decline, and hunter and the hunted will be visible. You will see every individual and every nation trying to disgrace

every other individual and nation. You will find numerous mechanisms used for this purpose: traps of many kinds - some projecting the same illusions, some in the garb of sacredness. You will see the mighty sucking the lifeblood of the weak. You'll also see that every shrewd is befooling others to live in luxury on their hard earned livings. There are many types of these 'hunters'. You know it well. But principally there are three main categories: autocratic governance, false religious priesthood, and blood sucking system of capitalism. *Deen* uprobs these three curses, and establishes a system, where no one is subordinate to any one else, where no one stands in need of any one else. It establishes a society where every one grows to be what he has the possibility to be. Wrong society ruins tens of thousands of the 'talented blooms of the mankind' ill-blossomed and ill-developed. But it is the *Deen* that establishes a society, which pays to develop the latent faculties of the individual. Just imagine what a great revolution *Deen* promotes in the mankind! It first of all establishes a society in a piece of land on this globe and then it goes on expanding its frontiers till it encompasses the entire mankind. It is because it has to finish exploitation and cruelty from the surface of the earth and has to establish the system of justice and the system of making up the deficiency in its stead. In this way it wants to inculcate universal brotherhood in the entire humanity. This is what *Deen* wants to achieve. Elaborating this concept, Allama Dr. Muhammad Iqbal, a poet, a philosopher, and a world-renowned proponent of the Quran wrote to Maulana Hussain Ahmed Madani, a religious scholar in India:

The purpose of Mohammad's *Nabuwat* is to establish the humankind in a comprehensive concrete form on the basis of Divine Law that Mohammad's *Nabuwat* brought from Allah. In other words it can be said that in lieu of accepting various differing tribes, races, clans, creeds and colours, the humans be made free of all such

impurities, which get their names from time, space, nation, race, genealogy, country etc. And in this way this 'model of clay' -the man -be given the Divine Ideology that keeps him eternal irrespective of time, place and circumstances. This is the status of Mohammad (pbuh) and hence the aim of the Muslim World to be accomplished ultimately.

Islamic Society

This was ISLAM that Muhammad (pbuh) presented to the world. He (pbuh) established it as a system with his unprecedented practical deeds. The exposition of this "unprecedented practical deeds" is that the Messenger Muhammad (pbuh) used to present this Deen to the people on argumentative reasoning. He (pbuh) used to make the people understand its purpose and rationale. He (pbuh) used to answer the objections of the opponents on pursuits of knowledge, wisdom and intellect. He (pbuh) used to invite their reflective thinking. Those who accepted it willingly -from the core of their heart -he (pbuh) used to associate them in his group of people. This was the party that established the society of *Deen*.

This was the modern society he (pbuh) developed. This society, within a few days, brought bright and brilliant results. And the results provided living proof of its truthfulness to the entire world. Likewise its establishment, its frontiers expanded and the world at large saw a system where 'no one was subordinate to any one, nor was dependent; where every one used to live a life of freedom and dignity operating within the boundary walls of Laws of Allah'. This was the freedom that paid to develop the human potentialities enabling the man to march on the higher evolutionary stage of life. This is called the streamlining of the Hereafter.

In the system of *Deen*, there was no concept of monarchy, capitalism, monasticism, or priesthood. On the contrary, the attributes of this society were paying respect to the man,

keeping dignity and honour, and maintaining criterion of status in the society. In such a society (in the words of Hazrat Omar Farooque) 'the mightiest was the weakest till he is made to pay the due to the oppressed' and 'the weakest among the weak was the mightiest of the might till he gets his deprived right'.

This all leads us to conclude that Islam is the System of life in which:

1. All the deficiencies of the human are made good and he develops his potentialities to the optimum
2. The human remains safe and secure from misery and devastation in life
3. He goes on ascending to the higher planes of his evolutionary stages of life
4. He remains at peace and reconciled from within by living peaceably.
5. The human marches forward as a pioneer for establishing peace and reconciliation in the world.
6. In the journey of life he enjoys a walk in perfect harmony with other members of the society and never commits anything that excites or irritates others for disrupting the balance of the society

But this all can only be possible when:

- The human submits completely to the Laws of Allah; not by his head but also by his heart
- The human carries out this all with optimal temperance and perfect balance, manifesting no laxing or taxing. In this way all his efforts will bear fruit and none of his actions will go waste.

- Balance and proportion will develop not only in the fiber of his own personality but also in the entire society

This is the only style of life, of which it has been said unequivocally in the Quran in Surah Aal-e-Imran, Verse 85:

Contrary to it, whosoever adopts a style other than this, will never produce such results; and he will be a loser in the long run.

This style is the other name of complying with the Qura'n. Surah Taahaa, Verse 47 in the Quran says:

And peace will be for him who follows Al Huda, the Revelation.

What Happened to Islam Later on?

This was Islam that Allah prescribed for the man as a system of life. What happened with it? What did this "nation, the so called collection of Muslims" do with this Islam? It ignored each and every article of this system and replaced it with man-made religion, where monarchy, capitalism, monasticism, priesthood came in full-blown. Very briefly it can be said that every element, which Islam came to abolish, one by one paved way into it. Its result was that the worldly matters of the people came in the hands of those who were at the helm of affairs in the government machinery and Islam was transformed into religion. This religion became a collection of a few theoretical beliefs and a commotion of traditions. Then started discussions on Beliefs. These discussions included the following thematic issues (and the differences on these issues led way to blood shed):

- Is Adam's soul, in real sense, Allah's soul or separate from Him?
- Are Allah's attributes old or new?

- Is the Quran created or non-created?
- Can God intend against His own intentions or not?
- Are the humans the creators of their own deeds or not?
- Can God tell a lie or not?
- Will the people of the Heaven see God or not?
- Is Allah eligible to decrease the blessings of the people of Heaven and the chastisement of the people of Hell?
- Does belief increase or decrease?
- Does reward and *Sawaab* rest on the wish of God or on the deeds of the man?
- What is the length and breadth of *Hauz-e-Kauser*?
- What is the volume of the 'cups' of the Heaven?
- What is the length of the bunch of grapes of the Heaven?

These were the discussions of the beliefs. Then started the academic issues. These included:

- Fist-equal-length of *Miswak* creates haemorrhoids (piles)
- Chewing *Miswak* makes man blind
- How much water of the well is to be drained out if a piece of tail of the mouse falls into it?
- Is the urine of the mouse sacred or not?

Should the swine that falls in salt and turns to salt be eaten or not?

Is selling of slave girl's milk fair or not?

How many bowls of water is used for taking *Ghusal* (necessary bath)?

To what extent should the hands reach in doing *Masah* of the head?

Does the prayer become unapproved if no difference is made in pronouncing Zaad and zuaie, zuaie and saad, seen, tuaie and tay in the recitation?

These were the issues of beliefs, theoretical in nature and meaningless in scope that wasted the nation's energies, time and money. And the nation is still entangled in these theoretical problems. Today, the entangling in the theoretical issues is named as 'service to the Deen' and a 'great jihad in the service of Deen'.

Just gress over the situation that prevails today and compare 'what Islam was when it was presented' and 'what it has become today'. But there is nothing to worry. We have the Quran with us today. We can work to establish Deemas a system of life. Then we can achieve the greatness we, as Muslims, achieved in the past.