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RELIGION

THE SCIENCE OF LIFE

SYED ANWER ALI

SYED PUBLICATIONS KARACHI.

THE AUTHOR

1923

RELIGION
THE SCIENCE OF LIFE

by

Syed Anwer Ali

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IN THE NAME OF GOD
THE MOST GRACIOUS
THE MOST MERCIFUL

DEDICATED

TO

THOSE WHO SAY

" OUR LORD IS ALLAH"

AND REMAIN FIRM.

TO THEM

THERE SHALL BE NO FEAR

NOR SHALL THEY GRIEVE.

(QURAN : 46: 13)

"a valuable contribution by a Muslim thinker for the comprehension of real nature of religious belief and practice and any one wishing to be properly initiated into the mystery that lies at the back of evolution of religious consciousness down the ages would find in this book stimulus to this thinking."

A. K. BROHI

"a timely attempt to show that Secularism and Science do not destroy the everlasting truth of Religion, nor can they ever extinguish the light of Divine guidance."

KHALID M. ISHAQUE

"For all practical purposes Science has already reached the zenith of its ameliorative phase and all protentous signs reveal but one sad fact that the Science is now plunging downward. Now the only hope of survival is under the blissful protective wings of Religion. Will the Religion—as an embodiment of supreme heavenly graces, come to the rescue and protect the humanity from annihilation ? A study in depth of the book answers this question effectively."

F. M. SHAIKH

INTRODUCTION

by

Mr. A. K. BROHI

Senior Advocate, Supreme Court of Pakistan. Formerly the Law Minister and also the High Commissioner of Pakistan in India.

ABOUT "RELIGION—THE SCIENCE OF LIFE"

by

Mr. KHALID M. ISHAQUE

Advocate, Supreme Court of Pakistan. Formerly the Advocate-General of West Pakistan.

A GLANCE—A TRIBUTE

by

Mr. F. M. SHAIKH

Lecturer in English, Government Superior Science College, Drigh Road, Karachi.

PREFACE

by

THE AUTHOR

INTRODUCTION

by

Mr. A. K. BROHI

Mr. Anwer Ali offers in his book "Religion—The Science of Life" to the reader a comprehensive survey of religion considered as an age-old institution of mankind. His central contention in the book is that religion properly understood is no more and no less than science of life, a science that tells us about the origin, aim and ultimate end of life. It is obvious that the view he takes of religion was brought into prominence by the last revealed word of God, namely, the Holy Quran. The revealed word, although consummated in the Quran, is to be found in all the great authentic religious traditions of mankind, and not a place or time, but some Prophet has been raised to inform and instruct humanity and help it to advance along the pathway that leads man to the highest vistas of human experience. The names of some Prophets have been mentioned in the Quran. but names of others have not been given, and the Believer is asked not to discriminate between any two Prophets. This is justifiably so since all Prophets were sent down to humanity with the holy writ to fulfil the Divine plan, which was to offer guidance to man to realise the full potentialities of his being. This grand conception of religion, as a universal institution of mankind, has been surveyed in a broad sweep by the author who has drawn heavily upon the total range of relevant scientific and philosophic thought of mankind upon that subject in order to help the reader to understand the institution of religion more meaningfully by grasping the cardinal principle of universal religion, namely, that it is designed by the Divine to furnish to us an invaluable source of that special type of knowledge and inspiration without which Human Life cannot be properly lived here-below on earth.

Be it said to the credit and the glory of the Holy Quran, that it has really rescued the institution of religion from those superstitious modes of regarding it which had brought so much discredit to it. Religion, rightly understood is, and always has been, a guidance for those who believe and are prepared to abide by the Divinely Ordained law by which their own development is to be regulated. Much of the criticism which has been urged against religion by its critics

has something to do either with the false defence that has been provided to that institution by the pseudo-philosophers or by the way in which the priestly classes down the ages have attempted to exploit it for the purpose of perpetuating their own hold upon the general mass of mankind. The philosophers who have characterised Prophets of universal religion as being no more than "mere wise men amongst several other wise men" and, therefore, liable to err just as any other wise men are likely to err, do not seem to recognise the fact that a Prophet, as contradistinguished from a "mere wise-man", draws his inspiration from a transcendental source. The revealed word of which he claims to be the transmitter is the emanation of the Absolute and its truth transcends the plateau of relativity with which human knowledge is, by and large, infested.

Imam Ghazali attempted to expose the fallacy that underlay the pretences of conventional philosophers when they set out to claim the same status for the utterance of the wise as for the knowledge brought to man by Revelation thanks to the deliverance of a Prophetic consciousness; he pointed out the distinction between the two types of knowledge and his argument on this point may be presented in his own words :

> "As to those who, professing, by their lips, the faith of the Prophet, place the ordinance of Religion on the same footing as the rules of Philosophy—they, in reality repudiate belief in prophecy; for, with them, the Prophet is no more than a wise-man, who has been placed by a higher authority as a guide for man. Now this is to ignore the essence of the Prophet's function; True faith in the Prophet implies belief that there exists a sphere above our intelligence and that, to those who are within that sphere, are revealed truth that human intelligence cannot compass—just as the ear cannot perceive things that are perceptible by the eye, as the sense of touch cannot perceive notions of the mind".

It is true that the priestly class has by and large been guilty of exploiting their hold over the uninformed and unenlightened multitude by reason of the peculiar position that had to be vouchsafed on them as the guardians of religious belief and practice. But then, if only because all human institutions are liable to abuse and institution of religion is no exception, that by itself is no argument against

the relevance of religion to the basic needs of man. Without religion it is impossible to live. We as finite creatures all are grounded on the soil of religious belief: the option before us is not between "Religion" and "No-Religion" but between having "True religion" and "False religion".

About the religion of Islam many misunderstandings continue to beset the way of those who are anxious to see the truth of it and of these the one which has been systematically fostered by its enemies is the one which regards it as just one religion amongst others. Islam is, on the other hand, not just one religion amongst others—it is co-extensive with religion itself and Quran presents it in its final and consummated form. Religion, like any other human institution that has served man has grown with the growth of humanity itself—it has had its infancy, its childhood, its adolescense and its maturity. Islam is the religion of mature minds—of *mottaquis* of the self-controlled ones; Earlier forms of religion came in response to man's needs as these were defined and conditioned by the phase of development humanity was in. In Islam religious development consummates itself and this is the meaning of the Quranic verse which says to Prophet of Islam "Today I have perfected your religion" (*Al-yuma Akmultu Lakum Dinukum*). And indeed the whole tenor of the Quranic argument is that religion is one and its essential truth and core of teaching has remained the same from Adam down to Muhammad (P.B.U.H.). Islam is a religion of affirmation—it affirms and verifies all the previous revealed books and the mission of all the Prophets of universal religion who had brought them to the notice of mankind. One may even go further and say that a study of any pre-Islamic religion is possible and necessary thanks to what Islam has done for them—it has revealed to us their essential truth and purified their teachings by rescuing them from the false and tendentious manipulations to which they had been subjected by the scheming priests and apologists. This is the meaning of the Quranic verse which has it that "He (God) it is who has sent His Messenger with guidance and the religion of Truth to make manifest all the religions and Allah sufficest as a witness (*Howal-lazi Arsala Rasula huq bil-huda wa din-il-haq-i-liyuzhira hu alla din-i-kullihi wa kafa billah-i-shaheeda.*") Somehow, the Arabic expression *liyuzhirhau Ala Din-e-kullihi* which literally means to make manifest the totality of religions has not infrequently been so translated as to suggest that the underlying idea was to say that Islam has been made to prevail over all religions for which there is not the slightest justification. Why should Islam be made to prevail over all religions if Quranic injunction be for the believers to believe in all the Books and all the prophets and not to discriminate between any of them.

To sum up : Islam has regarded Religion as a methodology and a technique for enabling mankind to live this life (*Hayatuddunia*) ably and effectively here below on earth to be able to win the reward of an enternal life in the hereafter (*Akhirat*). The strategy of Islam was to present the perspective in which man could discover his real place in scheme of things as also the purpose why he has been brought into being on Earth. Islam invites man to understand his role on earth and helps him to fulfil the law of his own being to the end that he is able to put his time on earth to the best possible use in order that he may be able to reap the rich harvest of eternal life.

The present book has been written by a man who is deeply interested in the solution of all those ultimate questions with which the life of man is confronted on earth and is on that account a welcome contribution to the literature on Comparative "Religion". A reader reading through the book will have presented to him an original and striking point of view with which to look upon the institution of religion and what is vastly more important he will have, in the process also cultivated acquaintance with the view points of the several other scholars who have laboured in the very field in which our author has given us the benefit of his thinking. A casual look at the Bibliography which is appended to the present book would show the range of our author's reading and the wealth of source material from where he has drawn his inspiration. His book basically is a valuable contribution by a Muslim thinker for the comprehension of real nature of religious belief and practice and any one wishing to be properly initiated into the mystery that lies at the back of evolution of religious consciousness down the ages would find in this book stimulus to this thinking. Above all he would also discover that several points of view disclose themselves to him in terms of which it would be for him to pursue, in the light of his own personal experience, the study of the religious thought of those who have attempted to present their own understanding of religious experience.

Additionally, the chief merit of the book, as I see it, lies in the broad survey that has been made by its author of religions like Hinduism, Budhism, Zoroastrianism, Judaism, Christianity, Confucionism, Taoism, Sikhism to serve as a preface to the study of Islam. Considerable wealth of detail bearing on the genesis of these religious creeds has been digested in an attempt to show that they do not satisfy that ideal of religious belief and practice which the author has postulated as being *sine qua non* of true religion. Of course he comes to the conclusion that these religions do not stand

the test of religon in its real sense. He concludes this survey by saying :

"No doubt they all realise that that there is some Ultimate Reality behind this material world, but what is its nature, what is its relation to the universe and how the universe has been created and controlled, there is no satisfactory reply available in any of these Religions. Being deprived of or neglectful towards the Divine source, they have either adopted the ideology of several gods or goddesses as in case of Hinduism and Budhaism, or two gods as in case of Zoroastrianism or three gods as in case of Christianity, but that has never stood and can never stand the test of human reason. Similarly, as regards the creation of universe and its control by God, there is no exact satisfactory explanation available in any of these Religions and no rational principle for the development of the human personality and ultimately the socio-political and ethico-economical structure of the human society at large can at all be drawn from them. Besides prescribing some modes of prayers and other rituals and ceremonies such as sacrifices, all these Religions have left the human being in wilderness of confusions and scepticism to seek Ultimate Reality through Metaphysical theories and the reality and purpose of the natural phenomena through scientific discoveries ; but unfortunately the guides, i. e. the metaphysicians as well as the scientists are not less blind than the seekers of reality and purpose of life through them, with the result that ultimately they fall into the hands of evil and lose all sense of morality and decency and this is what we are witnessing in what we call the modern societies in the present day world. As regards the life after death, we cannot get any help from these Religions. They do not themselves know what the next life is, how can they tell anything about it to anybody else. They got the ideology

of the life after death from the teachings of the Prophets of God, but perhaps finding that there was nothing in their systems to achieve the success of that life, they remodelled it into the idea of a chain of births and deaths as in the case of Hinduism and Budhaism, or destruction of the world by a mighty flagration as in the case of Zoroastrianism or short duration of punishment as in case of Judaism or salvation of human beings through the sufferings and death of Christ as in case of Christianity."

From the foregoing extract, it would appear that the author is rejecting all the manifestations of pre-Islamic religions, as, in his opinion, they do not at present conform to his ideals of what religion ought to provide by way of guidance to its votaries. If that is the view that can be attributed to the author well and good, but if his viewpoint be that all pre-existing religions that have claimed the allegiance of vast sections of mankind down the ages were *ab initio* not ordained by Divine decree, one cannot explain how these religions have at all flourished and prevailed down to this day. The true view to take of these pre-Islamic religions is to say that they are various manifestations of the evolving faith of the institution of religion itself, each relevant in its own day, and each being somewhat distorted by the conservative instinct in man which somehow refuses to receive new light and is content to adhere to the *status quo* simply because it reflects the view point of the religion of its ancestors and forefathers. Besides, since Islam would have us believe in all the Prophets, it makes it obligatory for us to show reverence towards all the religions of mankind *en bloc* and not to pick and choose a particular facet of any of its specific manifestations and exalt it above others. No study of comparative religions is at all possible, excepting upon the Quranic assumption that religion is one, and it has evolved *pari passu* with the varied needs of evolving humanity. Thus regarded from this broad perspective, study of comparative religions becomes a necessary part of the study of Islam itself, and indeed Islam without the study of previous religions, in the sense defined here, is not a rational possibility.

In his chapter on Islam contained in the Book, the author presents to the reader the approach with which its early history as also the main tenets of its belief and practice could be understood. A great deal of scholarship is displayed by the author when it comes to giving us an account

of the way the Quran came to be compiled, as also the remarkable comprehensiveness with which he sets forth the excellence of the Book in which the Muslims all over the world believe. In the end he returns to the theme of Quranic contribution to the comprehension of pre-existing religions in a paragraph which merits being quoted in full :

> "Quran vouchsafes the real teachings of all heavenly Books, i. e. Torah, Zaboor and Injeel which were given to Moses, David and Jesus, and also the Booklets given to other Prophets from time to time. It confirms that Books were given to the clans of Noah and Abraham, but some of them believed in them and some did not ; also to Moses which was inherited by the children of Bani Israel, but difference arose between them. It also says that revelation was sent to Noah, Abraham. Ismail, Issak, Jacob and their descendants, also to Jesus, Ayub, Haroon (Aron), Solomon ; and Zabur was given to David. According to it, Torah and Injeel were also sent by God. But unfortunately the previous Books of God were not maintained in their originality. This we have already seen while dealing with the compilation of the Old and New Testaments. The fact, however, remains that Books were given by God to the earlier Prophets and Quran not only testifies and confirms them but also makes it compulsory for all its followers to have faith in them. The distinctive feature of the Quran is that it is the culmination of the Word of God given to earlier Prophets and that it supercedes all the previous books of heaven.

As to the Prophets, the author has the following comments to offer :

> "Quran also verifies and confirms the prophethood of all the Prophets of God and orders the Muslims to believe in them and not to make any discrimination among them. It promises reward for those who make no discrimination among the Prophets of God and warning to those who do so because,

according to Quran, such discrimination is "*Kuf*". Quran confirms that God had sent Noah and Abraham, Jesus as well as Moses who was sent to Pharoah, Haaman and Korah. Hood was sent towards Aad, Swalih towards Samood and Shuaib towards the Midianites. It says that Yunus (Jonah), Ilyas (Elias), Idris, Joseph, Issak, Jacob, Ismail, Ilyamin, Zakar, Yahya, Ayub, Zilkifl, David, Solomon, Haroon also were Prophets of God."

In mentioning the various Authentic Books and Genuine Prophets, it would be noticed, the author does not give much credence to religions that have born and have flourished outside the orbit of Judaic-Christian environment. It appears to think, for example, that all the religions in India and China, for instance, or elsewhere, have had no Divine source for their inspiration. The present writer would, with respect, like to point out that this apparently is a negative approach, and not strictly in conformity with the Quranic injunctions earlier cited by him, namely that the names of some Prophets have been disclosed to Prophet Muhammad (P. B. U. H.) in the Quran, but there are others whose names have not even been disclosed therein. That verse in the Quran puts us on guard and administers to us the cautionary warning against the propriety of disposing of these religions as though somehow they were brought into being without Divine inspiration and guidance. On this question, in my opinion, the believer is asked to maintain an open attitude and treat all religions and Prophets with reverence, and indeed the Quran goes further: "You must not decry, it says, the false gods of the unbelievers, lest they may decry your true God".

To say all this is not to de-value the importance of the contribution which the author of the book has made in putting the case of Islam as being the final most religion at its highest. The present author would unreservedly subscribe to the truth of the last paragraph with which the book ends:

> "The over all result, therefore, is that Religion in reality is one and that is Islam, and whosoever seeks a Religion other than Islam, it will not be accepted from him and in the Hereafter he will be one of the losers. God has completed and liked Islam as Religion for all. Since Islam has been completed and

arrangements for its safety have also been made, there remains no need for any more Prophet, and as such it has also been declared that Prophet Muhammad (P. B. U. H.) is the Seal or the Last of Prophets."

But it must be pointed out that the reasons adduced in support of these conclusions are far too many, and are not completely exhausted by the enumeration of those that the author of the book has adduced. Islam is the religion of whole humanity and recognises that all the Prophets have ministered to the growing institution of religion, and says that, rightly understood, their essential teachings have been the same. Islam is final-most religion because, as remarked earlier, it is the religion of the mature of mankind, and no Prophet after Prophet Muhammad (P. B. U. H.) will come if only because there is nothing new that he can ever say considering that the revelation having been consummated in the final book that is, the Quran, an age of realisation has been inaugurated by Prophet of Islam which makes it possible for man after him to register an advance towards the ultimate goal which destiny has assigned to him without any external guidance coming to him from other Prophets. The age of human tutelage having come to an end in Islam, no more guardians for the human race are necessary to enable it to fulfil the law of its own destiny. Hereafter the rational faculties of man, provided they function within the limitations imposed upon them by the final Book, are capable of catering to all the needs of human beings and furnishing to them all the help they need to fulfil the purpose for which they have been created.

Mr. Anwer Ali, the author of this Book, is a well-read man, an original thinker and scholar of considerable standing and repute. But, over and above that, he is also a busy practising lawyer and the amazing thing about him is that he has found the time and energy from his professional life for applying himself to the study of Religious philosophy and its history. He has presented in the pages of the present book the fruit of a life-long research as also his perception of the essential nature of religious consciousness. This is a remarkable book indeed and should be read, chewed and digested by intelligent and perceptive students of Religion.

I would in the end say to the reader who has made up his mind to read the present book in a spirit of what Wordsworth has characterised as "wise passiveness." The injunction here is : "Let your religion be seen by its own light."

A light house shines and no drums are required to be beaten to call the attention of the tempest tossed, ship-wrecked and weather-beaten mariners to the place of safety which is suggested by the source of light shed by it. Set out in all humility to search Truth and God of Truth will show you the way. Do not approach a book to secure a defence of what you somehow have persuaded yourself to believe is the Truth. Truth takes care only of those who are anxious to see it. And Truth alone makes us free. No wonder it has been said "it makes all the difference in the world whether we place the truth in the first place or the second." And to crown it all in the sublime words of the Quran—"Where the truth goes, lie disappears—for verily it is in the nature of things that the lie when confronted with truth forthwith disappears even as darkness confronted by light disappears."

Dated : 7th February, 1974.

76-Muslimabad, ALLAH BUKHSH K. BROHI.

Karachi.

ABOUT "RELIGION—THE SCIENCE OF LIFE"

by

Mr. Khalid M. Ishaque

Mr. Anwer Ali has chosen to write about a very difficult theme. His sincerity of purpose, willingness to take pains and to face the problems squarely provides considerable vitality to his thought. The wide spectrum of his enquiry and the multifarious sources he utilizes for supporting his argument makes his work very informative and interesting reading. He is not confined either to the West for his ideas, nor is his reasoning hidebound to justify Muslim history as Islam.

His main thesis as I have understood is that what we call Philosophy, Science and Religion are so many means by which the human "I" seeks to comprehend the universal "Thou".

The knowledge derived from Philosophy and Science is limited and partial due to the inherent limitations in the methodology of both. The empiricism of Science and the modern Philosophers' preoccupation with semantics makes them both dubious guides for humanity which must face its ethical and social problems here and now, and which yearns for answers which will satisfy those questions but which both Science and Philosophy by their inherent limitations do not and cannot answer. If Science cannot answer all questions it can make no claim to superiority in all fields.

The Western Christian World has been shocked by the twentieth century onslaught of Secularism. Secularism *per se* is not new to human history, but it has acquired massive proportions and a new respectability because its modern arrival coincided with demolition of erstwhile unalterable parts of the Christian and Judaic dogma. The cosmological picture that these Religions projected has been proved false or at least seriously doubtful. This has dismayed both in the East and the West, all those who do not distinguish between a *Deen* proper and the myths and history of its followers.

The rearguard action of those who remain committed to the debunked approach of filling gaps in human knowledge

with God is doomed to failure because every advance in human knowledge which fills a gap to that extent is considered by many to exclude God. The resultant phenomena gives the impression of a continuous retreat of God from the onslaught of Science.

Any person who does not see the essential point of Religion in the "I" and "Thou" relationship between the finite Man and the infinite Allah in the total scheme of things, tends to overemphasize the institutional part of Religion over the essential, the external over the inner, the ritual over the spiritual.

Human pre-occupation with symbols and rituals and habit of ancestor worship which seeks to treat yesterday's theories as today's dogma, has often tended to place blinders which have prevented a major section of humanity from seeing the unfailing Divine light. Mr. Anwer Ali has made a timely attempt to show that Secularism and Science do not destroy the everlasting truth of Religion, nor can they ever extinguish the light of Divine guidance.

The world is fast reaching a stage where persons belonging to various denominational creeds are being forced to break out of the shells of smug dogmatic insulation, and to take a fresh look at their faiths to distinguish what is timeless from what is temporary. Perhaps it is part of a larger Divine plan that humanity must reach this stage before it can fully appreciate the truth of the Message that Mohammad (May Allah's blessings be on him) brought for humanity.

The present work is a valuable guide in this behalf because amongst other things it is written in a spirit of amity and reconciliation to emphasize what is good and to point where error lies.

Mr. Anwer Ali is to be congratulated on writing a fitting second volume to his first work which goes under the title of "Life—the Essence of Ultimate Reality".

Date : 1st February, 1974.

126, Manakji Street,
Garden East,
Karachi.

KHALID M. ISHAQUE

A GLANCE—A TRIBUTE

by

Mr. F. M. Shaikh

I had the privilege and pleasure of going through the book "Religion—the Science of Life" written by the eminent lawyer and scholar Syed Anwer Ali. The privilege, in the sense that Syed Sahib, out of courtesy and affection, considered me of some worth for a study of this valuable book, and the pleasure of the study itself of the book which is sure to open new vistas of observation and belief for every keen enthusiast of Science, Religion or both.

The book at the first sight, appears as an attempt for defining Religion in a rational and scientific manner. But the truth is much deeper than that. The author has taken great pains in examining and evaluating relative merits and various facets of Science and multiple Religions that are in vogue and practised in the world of today. It is, therefore, a valuable compendium of Science and Religious study, at the same time. The gain of the reader is thus manifold. The book refreshes the mind as it teaches and imperceptibly leads one to the conclusion which the author has in mind, without jolts and obstruction. This is in itself a great achievement and speaks volumes for the author's grip over his subject and the "modus operandi" which gradually unfolds itself, supported by arguments and authentic references, copiously and exhaustively strewn all over—chief props of a shrewed and well-intentioned lawyer! As a cool-minded philosopher and a warm-hearted devotee of Religion, the author proceeds on his chosen path, at first with simple and facile enunciation of truth and as he moves along, the arguments and assertions assume irresistible conviction and plausibility. The result is that even if you choose to disagree, you cannot beat the author in the arena of cross arguments and irrefutable evidences, mainly drawn and relied upon from the opponents' camp itself.

The author has very judiciously divided the extant Sciences into two broad categories—the Science (embracing all branches of Physical knowledge) and the Philosophy. The former can be termed as the Science of the Concrete or Perception, while the latter can be called the Science of the Abstract or Conception, their field of operation respectively being

External world and the Internal world or Inner Being. Paradoxically, these two constitute a challenge as well as a justification for the Religion. It is really astounding how astutely the author has vindicated his stand, through pure rationalism, discarding every impulse of emotionalism. Thus, neither the author has had to struggle much to prove his maxim that "Religion is Science", nor dose the reader feel it expedient to offer any resistance when the truth is brought home to him.

This certainly constitutes a bold approach, as the study of Religion, especially in the East, is surcharged with grave emotionalism and rigidity, almost leaving no room for sound reasoning. The inevitable result is that under the impact of this inflexible and uncompromising attitude, the Muslims, by and large, have become sensitive in the affairs of Religion. Instead of convincing or being convinced, they remain, more or less, stuck to their age old dogmas and conventions. Such an attitude, therefore, far from rendering any service, causes serious set back to the Religion. Obviously, the situation is alarmingly unhappy and demands some sort of revolution which may break the barrier without sacrificing or compromising the fundamentals or essence of the Religion.

It may sound odd but it is a fact that the path of belief or conviction lies through skepticism with all its emerging pitfalls and avoidance thereof. Correspondingly, the surer ground on which the necessity and verasity of Religion can be established is through Scientific or rational attitude towards Religion. If this approach is allowed to take its natural course, the baser dross elements in the domain of Physical Science, and the impurities and short comings in the field of Mental Science or Philosophy shall be purged off, as if through a miracle. This open-minded approach not only will bring a fresh lustre and glory to Religion, it will also help give a new shape and import to Science, when the latter gets a sanctifying consecrating touch at the hands of Religion. In the process, this holy alliance will provide unlimited scope for expansion and effectiveness of the Religion, which is the dire need for the turbulent modern era.

The need for guiding and channelising human thought which forms the nucleus of rationalism in the realm of Science and a sense of deep devotion in respect of Religion has never been greater than at present. It is really a sad commentary on the behaviour of the man living in the three-fourth part of the twentieth century who professes to be more extraordinarily equipped with sophisticated knowledge and experience than in any preceding phase of human history, that neither Science nor Religion is visible in its crystalline and prestine form. The ultimate goal of every thought must

in effect be the attainment of and its submergence in the Supreme Divine-Inspired Intellect. It must rise from the abyss of petty squabbles and narrow mindedness, and touch the heavenly grace to be able to grasp the ultimate truth which is the source of all blessings, irrespective of the bounds of Time and Space. To the degree "thought" turns away from the Intellect it tends to assume destructive character, like that of a corrosive acid which destroys the organic unity of beings and things. We have only to look at the modern world with all its artificial character devoid of natural beauty and its inhumanly materialistic tendencious structure in order to know the baneful effects of "thought" when given over to its own "resources". The beauty of a sacred art—an art divinely inspired—heightens the sanctity of nature while the creation of a civilisation that is profane and practically atheistical such as the modern civilisation is always hostile to natural harmony.

The tragic and seemingly unreplenishable lack of, even hostility to, this much needed natural harmony is too conspicuous in the modern society to demand any specific mention. We are also sorrowful witnesses how these unbridled egocentric tendencies are corroding the residual traces of virtue and grace in human nature and unless a timely halt is called to this, the impending catastrophe to the wayward humanity can hardly be averted. For all practical purposes Science has already reached the zenith of its ameliorative phase and all protentous signs reveal but one sad fact that the Science is now plunging downward. Now the only hope of survival is under the blissful protective wings of Religion. Will the Religion—as an embodiment of supreme heavenly graces, come to the rescue and protect the humanity from annihilation? A study in depth of the book answers this question effectively.

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Date : 5th February, 1974.
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PREFACE

Life is the Essence of Ultimate Reality. This was the first link of my thought which form the back ground of my ideology regarding the origin, aim and ultimate end of life. I have explained this view of mine in my first book "LIFE —The Essence of Ultimate Reality". The second link of my thought is that Religion is the Science of Life. This I have ventured to prove in this book.

Philosophy, Science and Religion are all methods of study. But while the scope of study through Philosophy and Science is limited and the result incomplete, in-definite and not final, the scope of study through Religion is exhaustive and the result complete, definite and final. Philosophy has to deal with limited questions relating to the Ontological and Cosmological problems of the human mind. And all that Philosophy can tell us is that material existence is not real and that reality underlies the Universe; but what is the nature of Reality, how this Universe has come into existence and what is its ultimate end, Philosophy is unable to tell us any thing satisfactorily. Similarly Scientific study deals with the natural phenomena and its use for service of humanity and in its analysis of matter it can only tell us that all that we have in this Universe is a creation; but what is the nature of the Creator and what is the aim and ultimate end of creation, scientific study has no means to tell us any thing. Religion, on the contrary, deals with life as a whole. It tells us with definiteness the nature of the Creator, the aim and ultimate end of life and also gives us ways and means to achieve the betterment of the life in this world as well as in the Hereafter. Furthermore, whatever Religion tells us is not only definite, complete and final but also it is Universal in its application. Religion in its study also proceeds on the same principles, passes through the same stages and is basically rooted in the same mode of understanding i.e. reason, as Philosophy and Science do. Thus Religion is also a Science and to be more correct, the only Science to study life as a whole and to satisfy the human mind as regards the ultimate problems relating to Reality and provide us with the fundamental principles of passing the life in order to achieve its betterment, perfection and success in this as well as the next world.

Materialism or Anti-Religion movement is in fact a device to acquire power in the mundane and earthly sense. It is basically a political movement based on deception or camouflage. It starts with a seemingly innocuous claim to acquire freedom from exploitation for the masses, but ultimately results in complete exploitation of the wealth and sovereignty

of the country, suppression of freedom of the people at large and destruction of the human values in general. It appears to be a paradise in precept but proves to be a hell in practice. It starts its programme under the garb of opposition to capitalism and actually proceeds to undermine Religion, Morality as well as Democracy. It is in fact the worst type of totalitarian monarchy in which a few persons grab the entire power, wealth and means of the country to the total exclusion of all human beings who are also ultimately denied freedom of speech, property, religion, safety of life and even choice of profession.

Ironically, Materialism seems to thrive on the self-conceited notion that there is no Reality underlying the Universe, and life as we see in this world is final and ends with the incident of death. Thus the ideas relating to the Creator, the aim of creation and life after death are baseless, unnecessary and superfluous having no Reality at all. This being the position, the question of satisfaction of the human mind relating to the ultimate problems concerning the Reality does not arise and Materialism as such can not help us in any way since the life is not the End-all and Be-all in itself. As regards the betterment and success of life, sensual pleasure or epicurianism is the only criterion which consists in extravagant indulgence in the three Ws, namely, wealth, wine and woman. Therefore, the question of morality, decency and discipline of thought and behaviour have no meaning. But if this is what the materialism tends to imply, nay, it actually does and actually it is, then one can very well ask what difference there remains between the human beings and the beasts?, surely, none. Then why should a man have a mind, a conscience and why should there be a variety of things in this Universe? Similarly, why should there be a change, development and adjustment, and above all why should there be a Universe at all? The changes that take place, the variety of things that we have and the feeling and understanding that we possess point out to some thing beyond the Universe itself and that brings us to the appreciation of the Reality and it is only Religion which can tell us about the Reality and its relation with life in all of its possible necessary details. Thus Materialism and Materialistic movements have no real and genuine foundation and ultimately they all shall have to bow down before Religion.

We always speak of Religions because there is not one but several Religions in the world, but on an analysis of what Religion in fact means, we come to the conclusion that Religion is one and not many. What we call the Religions in the plural sense are actually the fragmentary deviations from the right path or the main channel of Religion

adopted by different persons according to their own wishes and understanding and given separate names. From amongst the well-known Religions of the world, Hinduism, Buddhism, Zoroastrianism, Confucianism, Taoism and Sikh Religion, have no divine origin. They do not claim their existence to any Book of God. They have been founded by human beings. But to lay down a Religion for human beings is never and can never be the function and prerogative of any human being. Only the maker of a thing has the competency to tell us about its reality and use. Religion being the fountain head of principles governing life in all shades, only God the Creator of life has the knowledge and competency to tell all about it. Hence all the above mentioned Religions are not Religions in the real sense. All these being the result of human mind amount to transgression of the capacity, competency as well as the right of human beings, which in other words, means the superiority to and subordination of other human beings by a limited few! Besides, the teachings of these so-called Religions actually are more or less Moral Philosophies of their founders and we cannot have any definite and satisfactory account of the Ultimate Reality, the aim and ultimate end of Life through them.

As regards the Revealed Religions we find that Torah and Gospel are not available in their originality. Whatever we have in the form of the Old and New Testaments, is the result of compilations long after Moses and Jesus according to the need of the time and choice of the compilers themselves. Thus Judaism and Christianity are not the same as Moses and Jesus Christ had preached, but what the Synagogue and the Church have made them out, and as such neither of them has the existence and sanction as true Religion of God.

Religion is not a mere code of beliefs and prayers. It is in fact a complete code of life which satisfies the human mind regarding the ultimate problems relating to the existence and nature of Reality, creation, control and end of the Universe, development of the individual personality and establishment of social institutions based on principles of morality, decency and discipline. From the teachings of the Holy Books of God as contained in Quran and also Torah and Injil, we come to the conclusion that all Prophets of God preached one and the same Religion which is based on the fundamental belief in and exclusive worship of God Who is One, Supreme, Absolute and Almighty, and it has been Islam only. The other Religions are in fact deviations from the main channel of Religion i. e. Islam which is flowing right from Adam down the ages and which has been preached

by all Prophets of God upto the last Prophet Mohammad (P.B.U.H.).

Religion, as already stated, is the Science of Life; and Religion in its real and strict sense is one i. e. Islam. Therefore, to understand life and to achieve its success, the only way is to follow Islam. That is the basic thesis which I have dealt with in this book. Now the next question will be what is Islam?. This I will deal with in my next book "Islam—The Religion", which forms the third and the final link of my thought as regards the nature, aim and ultimate end of life.

While dealing with the Religions other than Islam I have tried to avoid references from Muslim Sources so that there may not be any semblance of prejudice. I have tried to study each Religion primarily with reference to its own literature and subsequently from other sources particularly those of non-Muslim writers, and I have found that none of these Religions stands the test of "Religion" in its strict sense even on basis of its own literature.

The intention of writing this book is merely to put the true facts before the people at large so that they may see for themselves what the right path is to proceed with life in order to achieve its overall success. It has never been the intention to injure any body's feelings or challenge any body's beliefs, but still if any body feels that his feelings have in any way been injured by this book, I offer my apology with utmost humility and without least hesitation. Never-the-less, the book in whatever form I could present invites an open-minded study from all worthy readers and students of Religion and to judge for themselves how far my sincerity and devotion to the cause of Religion are reflected in it. I would gladly and gratefully acknowledge all suggestions, even fair criticism, in order that the truth may at last emerge and prevail in its quintessential form. This is my humble wish and sincere prayer too.

Before concluding I have to acknowledge with thanks the debt of gratitude I owe to Mr. A. K. Brohi, Mr. Khalid M. Ishaque and Mr. F. M. Shaikh for the kindness they have shown, the guidance they have given and the pains they have taken in reading through the entire manuscript of this book, and also for the benevolence with which they have expressed their views in appreciation of this work in their elaborate and scholarly written Introductory Articles they have appended to this book at my humble request. The debt, as it is. I frankly admit, is one which I will neverbeable to clear off on any account.'

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RELIGION

The Science of Life

SYNOPSIS

Religion—the Science of Life

1. INTRODUCTION

The Universe as we see it is neither real nor permanent. It is not real because it has no existence of its own. It is a creation of God. It is also not permanent because it has to end at some definite point of time. God, Who is One, Absolute and Almighty, is not only the Creator but also the over-all Administrator of the entire universe and all that exists. But He is not subject to our senses. We can only understand Him through His Attributes, the chief among them being that He is All-living. Life is, therefore, the essence of the ultimate reality that underlines the universe as a whole. But how to understand life and how to make it a success? Here comes the role of Religion, because the Science which exhaustively as well as satisfactorily deals with the origin, aim and ultimate end of life as a whole is Religion and Religion alone[1]. Philosophers and Scientists will, perhaps, be reluctant to accept this view about Religion, but before they question its validity, I think, I should make it clear that what I mean to say is, first: that Religion is a Science, and second: that Religion is the only Science which tells us all about the origin, aim and ultimate end of life in its reality. Then what is the function of Philosophy and Science? That, I think, will be the next immediate question for me to reply. Therefore, let us first see what is the function of Philosophy and Science.

The simplest, and I think, not the least incorrect reply to this question can be that Philosophy and Science are both

[1] By Religion I particularly mean the Revealed Religion i e. the Religion of God which we got through His Prophets. I will give reasons for this view in this book at a later stage.

methods of study and the common subject matter for both is life as it exists in its various aspects in the material world.

To go into a bit detail, the word "Philosophy" is derived from the Greek word "*Philosophia*" meaning the love or pursuit of wisdom. "*Sophia*" like the English word "wisdom" implies not only wide knowledge but also sound judgment about the values of different things.[1] In its original and wide sense Philosophy means the love, study or pursuit of wisdom or knowledge of things and their cause, whether theoretical or practical[2]. It is a study which deals with ultimate reality or with the most general causes and principles of things[3].

Philosophy was in origin a very general word for the pursuit of mental excellence. Earlier Greek philosophers did not recognise division of knowledge. Their record contains material of all sorts from speculation about the constitution of the world by condensation and rarefaction of a single stuff to reflections about forms of Government. By 5th Century B.C. Arithmetic, Geometry, Astronomy and Music were recognised as distinct. In 17th Century A.D. the works of Galileo and Newton were called "Natural Philosophy", and Ethics and Politics etc., were known as "Moral Philosophy". Since the middle of 19th Century A.D. it became customary to describe Physics, Chemistry and Biology as "Natural Sciences", Psychology, Economics, Comparative Philology, Social Anthropology and the theory of Political Institution are called "Empirical Sciences"[4].

Similarly the word "Science" is derived from the Latin word "*Scientia*" which means to learn, to know or in other words learning or knowing. But in the English language, the term "Science" is used for "Natural Sciences". It may be defined as "ordered knowledge of natural phenomena and rational study of the relations between the concepts in

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[1] See Encyclopiedia Britainica, (U.S.A.—1968) Vol. XVII, P. 864.
[2] A New English Dictionary, 1928 Edition, Vol. VII, part II, P. 781.
[3] Ibid P. 782
[4] Encyclopiedia Britainica, (USA—1968), Vol. XVII, P. 864.

which these phenomena are experienced"[1]. Science is the state of fact of knowing. It is knowledge acquired by study. It is trained skill. In a more restricted sense, it is a branch of study which is concerned either with a connected body of demonstrated truths or with observed facts systematically classified and more or less colligated by being brought under general laws and which includes trust-worthy methods for the discovery of new truths within its own domain[2]. In modern usage it is often treated as synonymous with Natural or Physical Science and thus restricted to those branches of study that relate to the phenomena of the material universe and their laws[3].

The figure traditionally associated with the beginning of Science amongst the Greek is Thales of Miletus in Asia Minor who flourished in the first half of 6th Century B.C. The scientific period in the history of mankind is divided into the Greek Science (30 B.C. to 200 A.D.), the Medieval Science (Islamic Period—850 A.D. to 1200 A.D.), the Latin Science (1100 A.D. to 1450 A.D.), the Renaissance and early modern period (1450 A.D. to 1550 A.D.), and the beginning of modern out look (first half of 17th Century A.D.) under the influence of Sir Issac Newton (1642 to 1727) which prevailed from second half of 17th Century to the end of 19th Century[4].

Thus it is clear that Philosophy and Science are both methods of study, but the main difference that lies between them is that while the former proceeds purely on theoretical premises the latter aims at deriving truth through practical experiments. The one is hypothetical and the other, experimental. But the fact remains that the aim of both is nothing but rational understanding of all that exists in this universe. The impulse which invokes the act of understanding through both these channels of learning is something like this: apart from his own existence, a man also realises

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[1] A History of Science and its relation with Philosophy and Religion by Sir W.C. Dampier, 4th Edition.
[2] A New English Dictionary, 1928 Edition, Vol. VIII, P. 221.
[3] Ibid, P. 222.
[4] Encyclopiedia Britainica, (U.S A.—1968), Vol. XX, P. 7.

the existence of and a kind of inherent inter-relationship with the universe as a whole. He also sees the beginning as well as the end of all that materially exists. The "beginning" and the "end" invoke in man's mind a sort of inquisitiveness regarding the how and why about existence. Man thinks about these problems and forms some ideas on the basis of data which he collects in his mind through observation and understanding of the various phenomena of this world, which crystalise in definite points of view and ultimately form the philosophical aspect of understanding.

With the development and advancement of learning, experiments in the laboratory become standard technique of investigation and gradually overshadow imaginative methodology. The striking success of Practical or Natural Sciences on account of their systematic modes of study, provide them with a prestige far greater than that given to Philosophy or Religion; in fact often at the cost of Catholic Cosmology.

Philosophy and Science are in fact the off-shoots of one and the same process i.e. understanding, and from the very beginning both proceed side by side in one or the other form. Science deals with practical and exprimental understanding of natural phenomena and in its present form it owes its existence to the recent past whence it has taken a definite and separate position of its own[1]. Although originally 'understanding' proceeded purely on theoretical considerations because facilities for practical experiments were not available, still we cannot entirely deny the existence of practical experiments even in the most primitive Societies because experiments were carried out by thinkers among them in whatever form it was possible, especially in the understanding of diseases and their cure. In modern civilization,

1 For the Greeks, Philosophy and Science were one. In Middle Ages both were bound up by Theology. Experimental method of studying nature developed after Renaissance to lead a separation. Natural Philosophy came to be based on Newtonian Dynamics. The followers of Kant and Hegal led Idealist Philosophy away from contemporary scene. Evolutionary Biology and Modern Mathematics and Physics deepened scientific thought and forced Philosophy to take account of Science (A History of Science and its relation with Philosophy and Religion by Sir W. C. Dampier, 4th Edition).

however, experimental understanding has developed to such an extent that whenever we talk of Science we have also to specify the name of particular Science we are referring to, because now we have not one but a number of Sciences, which are distinctly distinguishable on account of their exclusive fields of specialisation. There are different Sciences dealing with different things existing in this universe and even for different aspects of one single object there are different Sciences to deal with. Take for example the man himself: to study his mental activities, there is Psychology, to study his intricate physical structure there are Biology, Anatomy and Physiology and to know about his diseases and their treatment there are the Sciences of Medicine and Surgery. Similarly there is Botany to study plants and vegetables, Zoology to study the life and behaviour of animals, Astronomy to study the heavenly bodies, Metreology to study seasons, Geography to study the landscape, Chemistry to study chemicals, Micro-Biology to study the micro-organisms, so on and so forth.

Scientific study as stated earlier, proceeds on understanding through experiments. Therefore, physical existence of the subject matter for study is the basic condition for it. Problems the subject matter of which has no physical existence are totally outside the scope of Science as such. Take for example the problem-solving ability of the human mind: it cannot be the subject matter of laboratory experiments and explanations. Similarly, there can be no laboratory explanations for many other inner manifestations of the human life such as consciousness, feeling, sentiment, emotion, memory, beauty, love and hate. Then there is the problem of Reality in its quintessence form. Sooner or later rational understanding brings man to realization of the existence of a super-natural, supreme, almighty power which is the creator and the over-all administrator of all that exists. Whether there is such a power, what exactly is its nature and how has it created this universe? These are the basic problems which every thinking mind has to face in the realm

of Reality. But being purely abstract in nature none of these problems can be solved by Practical Sciences. They call for abstract treatment only and as such Philosophy has to play its role. But Philosophy inspite of ceaseless efforts has not succeeded and in fact cannot succeed to provide us with a rational explanation of universal application relating to the exact nature of Reality because of its own inevitable limitations. It subsists on its two main principles, namely deduction and induction, that is, coming from general to particular and from particular to general principles of universal application. Its foundation lies in sense data, and out of the facts gathered from sense data, results in the form of ideologies are drawn through logical inferences. This is possible only so far as the subject matter is directly or indirectly associated with any of our Senses. This means that things which are incapable of being seen, heard, touched, tasted or smelt, are totally outside the scope of Philosophy. Reality as an abstract transendental phenomenon is as such beyond the scope of philosophical studies. On account of idealistic imagination, no doubt, a thinking mind can weave a sort of net work regarding the possible explanations relating to Reality but due to doubts, wonder, indefinite and incomplete knowledge about the "non-material existant", the thinking mind itself gets entrapped in the net work of fallacies woven by it and no clear, definite and satisfactory guidance can be provided through it to the human understanding.

Philosophy can at best bring us to an understanding that there is some super natural Power which is One, Real, Ultimate and Absolute, and which is the real cause of all that exists in this universe. But whatis the exact nature of this ultimate power and how it works? Philosophy cannot give us any satisfactory and comprehensive answer to it. Here comes the role of Religion. It is only the Religion which can and does guide us in this realm of study and can satisfactorily as well as comprehensively tell us as to what is the exact nature of Reality, how the universe has come into existence, what is the aim and ultimate end of life and how

us about it is that this universe is not real in itself, rather, it is the reflection of the reality, and that it has been created by some Being who is Real. But what is the exact nature of that which is Real, what is the process of creation, what was the aim of creation and what will be the ultimate end of creation: Philosophy cannot say anything about these problems.

Coming to Science once again we find that the scope of scientific study is to tell us about the constitution, function and use of things that exist materially. But why things exist, what is the aim and ultimate end of creation: Science or Sciences even collectively have nothing to say at all. Furthermore, there is no explanation regarding the inner, spiritual- or psychical activities of life in the scientific studies except that they are the natural result of the functions of the Nervous System. But this explanation has no definite and strong function to stand against Idealistic views according to which Dogmatic Materialism is totally overcome by Epistemology which enunciates that bodies far from being the only absolute reality have no absolute existence at all. They have relative existence i.e., phenomenal existence. According to Idealistic view the nature of reality, as it exists in and for itself, manifests itself in the inner world which is immediately given to us in self-consciousness. The reason why Practical Sciences are unable to satisfy us regarding the problems about Reality is mainly this that Sciences can only study things which have material bodies and nothing beyond. Reality, being something quite abstract, cannot be the subject matter of study for Practical Sciences at all. Science also, like Philosophy, can only help us in realising that all that exists has not come into existence by itself, as in this world nothing can happen by itself, and that a design necessarily presupposes the presence of a designer. In the same way the creation implies the existence of its creator, and that nothing in this universe is without any aim, and further, that the aim naturally and inherently refers to some Intelligent Being under Whose Will and Command the universe

has come into existence with some definite aim and that on achievement of the aim underlying the creation of the universe, the latter must necessarily come to an end. Therefore Natural Sciences too can only bring us to an understanding that there is a beginning, an aim and ultimately an end of material existence and that all that exists in this universe points out to us the existence of a Supreme, Super-Natural, Ultimate and Absolute Power responsible for the creation and over-all control of the universe.

Religion on the other hand provides us with the study of life as a whole[1]. It tells us what is the beginning, the aim and the end of life. It also tells us what is the nature of the Ultimate Supreme Power, the Cause of all causes and the Creator and Administrator of all that exists. In other words, Religion comprehensively tells us all about the outer as well as the inner phase of life as a whole. It has perhaps been correctly said that subject matter of Philosopy is the individual mind while that of Religion is the collective mind.

The third aspect of my view is that whatever Religion has to tell us it tell us with full faith, conviction and definiteness and the principles laid down by it are fundamental as well as unchanging. On the other hand philosophic as well as scientific studies are based on presumptions, surmises, inferences, doubts, and indefinite principles which are always subject to change and modification. Through rapid developments in the ways and means of study, new ideas take the place of old ones and thus there is a continuous development and change in the scientific theories with the result that today we do not have exactly the same views about the structure and even shape of the earth or the heavenly bodies or the psychic process, soul or matter as they were in earlier

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1 Science may transcend its own natural sphere and usefully criticise some other modes of contemporary thought and some of the dogmas in which theologians have expressed their beliefs. But to see life steadily and see it whole we need not only Science, but Ethics, Art and Philosophy; we need the apprehension of a sacred mystry, the sense of communication with a Divine Power, that constitutes basis of Religion. (History of Science and its relation with Philosophy and Religion by Sir W. C. Dampier, 4th Edition).

stages of human understanding. For example, as Dr. Ansari points out, "Sir Issac Newton affirmed and proclaimed to the world that the Universe was three-dimentional and that Space and Time were two different and independent entities. The entire scientific progress after him proceeded on this assumption. It was held by scientists to be an infallible truth, which they defended and by which they swore day in and day out. But then came Einstein who proved, again scientifically, that the Newtonian Physics was all wrong in its foundation, that the universe was not three-dimentional but four-dimentional, that time was the fourth dimention of space and not an independent entity, that instead of immutability (on which Materialism had thrived) there was indeterminancy in the universe (which renders the affirmation of the existence of God necessary) and Science has proceeded since then, to show that matter itself is unreal"[1]. This proves that human views are subject to change either through personal experiences or under the influence of the others. Therefore, the Scientific theories, howsoever startling and revealing, can never be accepted as final, especially when the very fundamentals are challenged and even discarded. Who can say that the theory of Relativity propounded by Einstein which has revolutionised the world, will stay eternal, or that there is no room for further development. But this is not so with Religion. The basic principles of Religion are Divine Revealed and therefore are unchangeable till Eternity.

Similarly there are vast differences in the theories propounded by Philosophers right from the days of Plato and Aristotle upto the present day regarding God, Man and the Universe. For instance, essence of Ultimate Reality consists, according to Plato, in the idea of Good; to Aristotle, in Pure Form; to Spinoza, in Substance; to Liebnitz, in Monade; to Hegel, in Reason; to Bergson, in Elan Vital; to White Head, in Actual Entities, and so on. The various views about the Reality can be classified in two big catego-

[1] Through Science and Philosophy to Religion by Dr. F. R. Ansari, (1962) P. 12-13.

ries viz : Materialism and Idealism. According to Materialists, Reality is body. It's attributes are Extension and Impenetrability and its primary and essential form of activity is motion. They regard psychical processes as functions of the nervous system. According to them sensation is nothing but the nervous processes produced in the central organ by the peripheral excitation. But Dogmatic Materialism, as stated earlier, is overcome by Epistemology which says that bodies far from being the only absolute reality have no absolute existence at all. They have relative existence only i.e., phenomenal existence. The Idealists plead that every corporeal body is the bearer of an inner life like the one we experience in ourselves. The nature of reality as it exists in and for itself manifests itself in the inner world which is immediately given to us in self-consciousness.

Then as regards the existence of the universe, here too views differ widely. For some it is the result of mere chance with no purpose, no beginning and no end; for others it is the result of creation by some ultimate power; while there are others who do not think this universe to be having any reality at all. For them it is only an illusion. There are philosophers who think that emergence of universe is on account of rarefaction and condensation (Anaximander), or the result of a chance comibnation of Atoms (Democritus), or due to working of a Being (Parmanides), or working of four primary substances (Empedocles), or the inter-action of Form and Matter (Arist tle), or the activity of Monade (Liebnitz), or of Reason (Hegal), or continuous flow of the Elan Vital (Bergson), or of the Will (Al-Ghazali), and so on.

The reason for this seemingly unbridgeable gulf between Philosophy and Science on one hand and Religion on the other, is mainly this that whatever Religion teaches us comes out from the absolute knowledge of One Who is Real, Almighty, Creator and the Knower of all, and whatever Philosophy and Science tell us is the result of observation, thinking, presumption and logical inferences of the human mind. It is in fact the result of a sort of speculation of the

thinking mind and not on account of a definite and unchallengeable source of knowledge. Its starting point, according to Aristotle, is "wonder." and according to Descartes, "doubt". In other words the knowledge provided by Philosophy and Science is the product of inquiry proceeding from the thinking mind which inspite of its vast capabilities, is always subject to inevitable limitations.

Thus the knowledge provided by Religion is definite and unchanging while that provided by Philosophy and Science merely subsists on probability and therefore it is always subject to change. Principles laid down by Religion, have stood and can always stand the test of the time, while the principles deducted by Philosophy or introduced by Science cannot always do so. They are based on trial and error basis and as such some times they prove to be true and some times they do not. The obvious reason is that in scientific observation there are three factors which mainly work. One is the observer, second is the subject matter, and third is the conditions under which observation is made. On further analysis of these factors we find that due to different powers of observation into different persons, observation varies from individual to individual. For instance, a person may be sharp, intelligent, dull or idiot. He may be colour-blind or myopic or normal-sighted. He may be hard of hearing or even deaf. He may have a faulty sense of smell, or discrimination for taste or touch. Therefore, observation of all persons can never be same or even similar. As regards the subject matter of observation the more immediate, concrete and apprehensible an object is, the more is the possibility of correct observation. Similarly the more remote, subtle or ungraspable the object is, the less is the possibility for its correct observation. We can have more or less correct observation of things which are within our reach, physically or sensually rather than the heavenly bodies, the stars and the sun etc. Similarly the third factor is also liable to variation or deception. The common example of this is observation of a mirage in the

desert or meeting of the ends of two parallel lines at a long distance ahead. Thus it is not incorrect to say that Science cannot provide us with an all-accurate knowledge of all objects and in all circumstances. It varies with differences in factors of observation[1]. It is perhaps rightly said that "Science is the tested knowledge, but it is still subject to human yagaries, illusions and inaccuracies. It is legitimate only within the confines of its own areas. It is rigidly restricted to quantitative data for description and prediction. It begins and ends with probability, not certainty. Its results are approximations subject to "probable error", especially in measurements and correlations. Its products are tentative and are modified frequently by new data. There is no finality in scientific inferences".[2]

Therefore, in so far as the fundamental problems of human mind i.e. problems relating to Man, Universe and God are concerned, Philosophy as well as Science cannot help us to our entire satisfaction. The reason is that due to their own limitations, neither Philosophy nor Science can tell us with accuracy the reality of even concrete objects before us, what to say of things which are far remote or are abstract and beyond the scope of senses. These modes of study cannot even satisfy our craze of knowledge as regards man himself. The reason is that a man is not really the "absolute whole". He is only a part of the Universe i.e. a *microcosm* in the *macrocosm*. Similarly the Universe also is not the "absolute whole" in itself. In its turn, it is also a part of the Creation in which numerous universes like it form part. Now to understand reality of a part, it is always necessary to understand the whole. But for the human mind it is not at all possible to apprehend the entire creation as a whole, and therefore obviously it is next to impossible for a man to know all even about himself. This means that human mind by itself has no power at all to give accurate reply to our

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1 See Through Science and Philosophy to Religion (1962) by Dr. F. R. Ansari, P. 8—12.

2 The lesson of the Rose Bush by Merritt Stanley Congdon—See Evidence of God in the Expanding Universe, P. 34.

problems relating to the nature of reality that underlines the Universe. Thus, I think, it has been rightly said that "Natural Science is utterly unable to deal directly with problems which are largely devoid of entities susceptible of quantitative analysis and synthesis. The question "Is there a personal God"?, is prima facie such a problem."[1]. Mason says that "we began our era of scientific efficiency confident that materialistic triumph would solve life's problems. We are finding we were wrong. Life is not as simple as that"[2]. Einstien is of the view that "by painful experience we have learnt that rational thinking does not suffice to solve the problems of our social life"[3]. He further says "Science can only ascertain what is, but not what should be, and outside of its domain value judgments of all kinds remain necessary... .....Representatives of Science have often made an attempt to arrive at fundamental judgments in respect of values and ends on the basis of Scientific methods and in this way have set themselves in opposition to Religion. These conflicts have all sprung from fatal errors.....For the Scientists, there is only "being", but no wishing, no valuing, no good, no evil, no goal"[4].

Comparing Religion with Art, Philosophy and Science, J. B. Magee[5] writes, "Art deals with the values that men experience by embodying them symbolically in such media as sound, plastic or paint.....Science has only a minor interest in values. Its chief purpose is to describe the connections between events in the empirical world.....Philosophy in its classical meaning is the attempt to see life critically and whole. Its goal is to relate various fields of human's knowledge and experience as closely as possible to a single coherent perspective.....Religion has interests that overlap each of these three fields. Like Art it is concerned with values; like Science it longs for the truth

[1] Ibid.
[2] Creative Freedom, by J.W.T. Mason, P. 183—4.
[3] Out of My Late Years, by Albert Einstein, P. 152.
[4] Ibid, Pages 25, 114.
[5] Religion and the Modern Man, by John B. Magee, P. 37—38.

about the structures of existence; like Philosophy it seeks a coherent perspective. Religion is, however, unlike Art in that it is not satisfied with the mere contemplation of value; it seeks a union of life with the value contemplated. It is unlike Science and Philosophy in that it seeks understanding in order to relate existentially to Reality. 'The Religious consciousness seeks being', writes Leuba[1], 'the Philosophic consciousness seeks knowledge'. Science, to be sure, appears to do the same thing, but whereas Science seeks relationship with life through control, Religion seeks a new quality of being through obedience to the ultimate order of things".

The over-all result of what I have said so far is that the main function of Philosophy and Science is to provide us with study of the various problems which arise in our mind regarding the things that exist, so also Religion provides us with a study of the problems relating to the Reality, Creation, Aim and End of life as a whole. Therefore Religion is in fact a Science in the sense that it teaches us about life and Reality and that in contrast to Philosophy and Science, Religion is the only Science which exhaustively, satisfactorily as well as definitely deals with the questions relating to the beginning, the aim, the end and the betterment of life par excellence as a whole. Religious knowledge, as Magee says "determines the meaning of man's existence as a man. Its goal is to comprehend the meaning of one's self and one's relationship to reality as a whole"[2].

2. RELIGION IS A SCIENCE

Every one possesses a faculty of thought and an impulse to act or experiment but every one is neither a philosopher or a scientist nor every thinking or experiment is Philosophy or Science in the real sense. The reason is that philosophical and scientific studies have their own set spheres and well defined rules to deal with. There is no such thing as astray

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[1] A Psycological Study of Religion, by James Leuba (1912), P. 31.

[2] Religion and Modern Man by Magee, P. 393–395.

thinking or baseless experiments within the meaning of Science and Philosophy. The foundation of philosophical and scientific studies is rational understanding which necessarily implies purpose, procedure, possibility, criticism and universality. First there is a definite purpose of study; second, there is consideration and analysis of precedents i.e., material or results already available from previous work done; third, there is possibility of achievement of new ideas or development of the older ones; fourth, there is the test of criticism which every new result has to pass through; and fifth, there is need to see that the principles arrived at are of universal application. Then all this require a proper and specialised training. It needs formation of a suitable atmosphere and availability of necessary material and above all there must be a competent and experienced guide, a teacher, without whose guidance every thing will prove to be useless. After all things cannot speak, they cannot tell us how to proceed with and harness them to discover the utility latent in them. This is because for every work proper and specialised training is needed. That is the reason why nearly all great scholars have unhesitatingly attributed their success and reputation to their learned teachers or predecessors. According to an article published in the Quran Edition of Sayyara Digest,[1] Noble Prize winner scientist in Chemistry Mr. H. A. Krebs says that he could not have gained so much interest in Science had he not been under the training of famous scientists like Otto Warburg; and Otto Warburg for himself claims his success as a scientist due to the training of Emil Fisher who in his turn was proud of his teachers Jacques Monad and Otto Locwi. According to these scientists although the company of great scholars does not provide any material relating to studies but it creates a sort of scientific spirit which is the fountain-head for a research scholar. It creates a sort of scientific attitude which helps a man to become a scientist. This attitude always consists in Humility and Enthusiasm which form a key towards

[1] Vol. III, P. 135 (April 1970).

success as a scholar. It is, I think, correctly said by the great Mystic poet Maulana Roomi, in one of his famous couplets, that all that he achieved in spirituality was due to his spiritual teacher namely Shams of Tabrez.

Amongst the Muslim mystics there is a definite and compulsary code of training consisting of rigorous spiritual exercises which help a mortal being to attain communion with Divinity, step by step, each of which needs vigilent guidance from the "Murshid" (Spiritual Guide) and for which complete subordination and obedience of the pupil to his teacher is absolutely necessary.

Coming back to Religion, we find that religious knowledge also proceeds on very well defined principles of universal application. There is no such thing as blind faith or abstruse thinking in Religion. The knowledge which Religion provides us with is in fact deeply rooted in reason and the teaching of Religion relating to even most abstruct problems are always based on rational understanding, of course, under qualified guidance and training. Even a cursery analysis of religious study shows that it also proceeds through the same stages as any other science or method of study does. It has a definite purpose. It takes into consideration the precedents i.e., religious material already available. There is also no restraint to deduce new principles to bring them in conformity with changed circumstances or development of the old ones provided they are not inconsistent with the fundamental principles which form the very basis of Religion. Its principles also stand the test of criticism and effectively meet all challenges. Finally it also aims at universal application of its principles.

Religion also fulfils the need of a teacher through the Prophet who gets his own training direct from the Supreme Almighty God through Revelation which may be through the angel or by direct communion. He first infuses a sort of religious attitude and enthusiasm amongst his disciples or followers and thus prepares the right atmosphere for religious understanding. The principles enunciated by him

invoke fierce opposition from the non-believers but on account of their inherent righteousness ultimately prevail over all opposition and thus the religious movement gathers momentum and help expand the Religion. After the Prophet his trained disciples take up and continue with the task of interpreting and disseminating the principles laid down by him and thereby endeavour to universalise his teachings for the common good.

Thus, like any other Science, religious knowledge is also centralised in some personality through whom it is imparted to other persons and whose interpretations of the commandments of God are taken to be final and exhaustive of the ideology and objectives underlying them. Without such a personality exercising supreme authority we cannot even imagine of any Science, Philosophy or Religion to establish and flourish. Perhaps one may say that there is a large number of books containing wealth of knowledge on each and every subject and we can go through them to acquire knowledge. But this is a mistaken notion. The books that are available are the result of some body's writing them and others preserving them as such. Think of the day when Adam was the only person on the surface. Who taught him and his subsequent generations to speak, understand, read and write, and so on. There were certainly no books available on any subject what-so-ever. Books are, in fact, the result of knowledge of persons themselves. Knowledge is not basically the result of books at all. Books are, speaking practically, only sources of communication and enlightenment of views and ideas of their authors or compilers. Even this needs a medium (person etc.,) to transmit its contents. Books by themselves do not teach. For obvious reasons, if an illiterate man enters into a library, he would not return a learned scholar by simply glancing over the book shelves and turning the pages. He would be as blank as ever. Man will learn to speak even his own mother tongue if, as an experiment, he is kept aloof from his near and dear ones since his earliest childhood.

It is only through contacts with others that one knows how to speak and how to live. It is really the mother who is the first and foremost teacher of a child.

The personality in whom Philosophy, Science or Religion is centralised is not and can never be an ordinary and unenlightened one. It is always the personality of a genious having extra ordinary qualities of mind and soul. A dull-headed or a person of ordinary intelligence cannot aspire to become a philosopher, scientist or a Prophet. To become a philosopher or scientist higher qualities of mind and soul are required and for a Prophet, even still higher or to be more correct, the highest qualities of humanity are required because the subject matter which he deals with and the Divine Mission which he fulfils are not mundane and of common level, but abstract and super-natural. He is a man, no doubt, but the faculties endowed to him far surpass the common place. His vision and intelligence are of the highest order and he knows how to mould mentality of mankind. He also knows how to meet with problems placed before him at their best. It is for this reason that Maulana Roomi says that to sit in the company of a "Wali" i.e. spiritul guide for a moment is better than hundred years of sincere prayers. This is because he (the Wali) is gifted with the super powers to transmute the base of any individual. Under his divine influence even non-believers become believers within no time. He can make even lay-man to think and understand things in a far better way than an educated man with sceptic mind can do. But the personality through whom Religion is introduced has to be and has always been the personality of a human being because he has to deal with human beings throughout. He has to lay down the rules for the human beings to act upon and he, himself as a human being, illustrates those principles by personal examples and thus presents a symbolic interpretation of the same for the human beings at large for all times to come. Therefore from the point of view of having a centralised personality, Religion is a Science.

The other basic requirement of a philosophical or scientific study is that there should be a subject-matter or a problem to deal with and the problem must be one which can in fact be a problem worth studying and interpretation. Every problem of our routine life need not be the subject-matter of a philosophical or scientific study. The requirement for any problem to become the subject-matter of philosophical or scientific study is : first, that it should be rational ; and second, that it ought to be a worthy one to be investigated upon. With the advancement of philosophical and scientific studies down the ages, these modes of study have already very well settled and defined the problems which form their respective subject matter. Thus, questions relating to the presence of the inner self, explanation of multiplicity and reality of the world form the subject matter of Philosophy; and questions relating to the constitution and functions of material objects and practical application of their results for the service and betterment of human beings form the subject-matter of Natural Sciences. Similarly Religion also has its own well defined and set problems to deal with. As already previously stated, the subject-matter for Religion is life as a whole in all of its shades and projections. Religion tells us what is the origin, aim and ultimate end of life and it also gives us the ways and means through which we can attain perfection and success of this life as well as the life to come. It gives us exact and forth-right answers to questions relating to God, Universe and Man.

Another fundamental requirement of philosophic and scientific study is that the problems should be such that could be dealt with on basis of rational understanding. To proceed with any problem in a rational way means that the study must be systematic, clear, comprehensible, disciplined, according to the principles applicable, to the point and purposeful, so that the results achieved may stand the test of intelligence, common sense and practical application. When we come to Religion we find that study through the media of Religion also proceeds on rational basis. To say

that Religion thrives on blind faith or unintelligible principles is, in fact, a blame, and an insult to Religion, and speaks of the total ignorance and absurdity of one who dares make such baseless allegations against Religion.

The teachings of Religion are deeply rooted in intelligence. They are basically supported by and themselves support reason. They are never opposed to common sense. If Religion says that the Creator of this universe is God who is One, Almighty, Absolute, Eternal and Overall-Administrator of all that exists, this saying can not be attributed to an insane or immature mind. It is something which has come from the Ultimate and Absolute God Himself[1]. On one hand, it elicits a sort of inherent appreciation of truth from every mature and intelligent mind and every living conscience, and, on the other hand, it is also a challenge to every other mode of study and way of thinking to disprove it, if it can. The long history of intelligence and understanding down the ages is itself the biggest testimony to show that each and every attempt, however systematic, organised and forceful it might have been to disprove this proclamation of Religion, has utterly failed. Now we have arrived at a point when even the most advanced scientific studies and practical experiments of wordly phenomena have confirmed the view that all that materially exists is not real, absolute, everlasting and final by itself and that there is some Supernatural Supreme Power Which is responsible for the creation of this universe and that Supreme Power is none else but God[2].

Similarly, if Religion asks us to obey the commandments of God, this asking is not the outcome of an immature, impatient or irrational will. It is in fact the directive from

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1 "A Comprehensive and coherent grasp of reality as a whole could be known only to God alone—to a Being which embraces directly the whole of reality-spirit and matter, ideal and fact, past and future" —Religion and Modern Man, by J. B. Magee, P. 395.

2 In this respect the readers may see the views of forty distinguished scientists published in the book "Evidence of God in the Expanding Universe".

One Whose knowledge is absolute, exact and final and the direction given is exactly in accordance with the necessity and for the betterment and perfection of life itself. When an engineer invents a machine, why does he also supply us with a specification giving therein the guide lines of its use?, simply because if that machine is not used as per its specification, there is no guarantee that it will work well or work at all. Similarly when a pharmaceutical company discovers a new medical formula and prepares a new medicine, why does it also issue directions for its use?, simply because if that medicine is not used for the disease it is meant for, or it is not used in the manner prescribed, there is danger that it may cause adverse affects which might result even in death. In the same way, we can easily realise that the Creator of this Universe and all that it contains has provided through Religion a sort of "specification" or "direction for use" according to which we can pass our life in a perfectly accurate manner and achieve its perfection and derive the fullest possible benefit out of it. Just like the use of a machine contrary to its specification or that of a medicine against the directions for its use, results in failure of the machine or death of the patient, the use of life in disregard to the commandments of God also results in disaster to life itself. Instances of total annihilation of the once flourishing communities of Aad, Samood, Pharoah, and those of Prophets' Loot, Shuaib and Noah are already on the record of history.

The teachings and commandments of Religion, therefore, are all based on rational understanding. Further on, Religion itself repeatedly appeals to the human mind to observe and understand that all that exists in this universe is not in vain. It has a definite aim and object and if properly made use of, every thing proves to be of immense and unimaginable benefit for the humanity at large. Religion has been defined by philosophical thinkers to include a world-vision, a daring belief, a set of absolute obligations, a range of imaginative, emotional and practical experience that is

denied to the non-religious mind. It is an interpretation of the universe, of both Nature and History; it is an answer in ultimate terms to the torturing difficulties which we compendiously call problems of life; and it is a way of living which with that interpretation is both noble and rational and both theoritical and practical. How theoritical it can be is evident from the volume and difficulty of Theology. How practical it can be is evident from History"[1].

3. RELIGION IS THE ONLY SCIENCE TO STUDY LIFE AS A WHOLE

To start with a concrete example : supposing there is the Radio Transmission and also the Receiver Set to catch and make possible for us to understand and enjoy the transmission, but neither the Transmission, nor the Receiver Set, singly or jointly can be of any use to us unless we know how to properly connect the Receiver Set with the Transmission. In other words there should be and in fact there is a definite Science which tells us all about the Transmission, the Receiver Set and their proper use. Similarly, this galaxy of stars, this rising and setting of sun, this waxing and waning of moon, this thick and heavy cloud, this rainfall and drizzle, this thunder and lightning, this up-right mountain, this flowing river, this huge ocean, this growing plant and blooming flower, this flying bird and grazing animal, this handsome, intelligent master-piece of creation, that is, the man himself—his childhood, youth and old age, this coming and going, this beginning and end, this life and death, what is it, how is it, and why is it? These are but a few from amongst the vast multitude of problems which every thinking mind has to face. The reply, however, is not very difficult. Our life with all its plethora of ploblems is in fact a continuous wireless transmission of the invisible Broad Casting Station of Nature. Then, what about the Receiver Sets? Well : they are the watching eyes, listening

[1] Foundations of Faith by Dr. F. R. Ansari, P. 1—2.

ears, thinking minds, live hearts and awakening conscience of human-beings, and to tell us how to connect these Receiver Sets with the Broad Casting Station of Nature, there is the knowledge provided by Religion. Imagine again and again and the only reply will be that even though the eyes see yet in fact they are blind, even though the ears listen yet they are in fact deaf, even though the minds think yet they are in fact dull, even though the hearts pulsate yet they are in fact dead and even though the conscience feels yet it is in fact sleeping, unless Religion comes in and tells us that all that is in this universe is not a chance affair, having no purpose or a beginning or an end. On the contrary, as Religion tells us unambiguously, all that exists materially is not real, ultimate, eternal and absolute, in itself, that every thing points at its Creator—the One, Absolute, Ultimate, Everlasting and Almighty God and that perfection of this as well as the life to come can only be achieved through unreserved obedience to His commands.

Can you imagine if any Philosophical theory has ever told or can even now tell us what is the real aim and ultimate end of this universe? Can any Practical Science tell us why and how this universe has been created and what is the exact nature of the Ultimate Reality and through what means perfection and betterment of life as a whole can be achieved? Or can any other mode of study tell us that life does not end with the incidence of death, that beyond the Tomb-stones there is yet another life which is real and eternal, that on the Day of Judgement there will be a total and exact evaluation of what we have done in this world, that virtues will be rewarded with Paradise and vices punished with Hell, and what are the ways and means to obtain perfection and betterment of this as well as the life after death. The reply will be that with the exception of Religion, there is no other mode of study to exhaustively as well as satisfactorily tell us all about it.

The conclusion, therefore, is that Religion is the only Science which deals with life as a whole i.e. in all its

manifestations. It is only Religion which tells us that life is the creation of God—the Ultimate, Absolute Reality having no material body like that of ours and as such is not subject to limitations of vision, touch, taste or smell, but we can no doubt understand Him through His attributes the most obvious of which is Creation itself. It is only Religion which tells us that this universe is not only the creation, but it is also always subject to an overall and fullest control of God. It is only Religion which tells us that all objects of creation including mankind are living and functioning merely because God has made them all do so and they shall immediately come to a sudden and inexplicable stop as soon as God wishes them to stop. It is only Religion that tells us that every thing of the universe is for the service of human beings and that human beings, in order to achieve perfection of their life, must obey the commandments of God. It is Religion only which asks us to study each and every phenomenon of this universe and endeavour to make the best use of every thing for ourselves. In this sense Religion is in fact the Pioneer Science which originally invoked in man a sort of interest of observation, understanding and practical experience which later on gave rise to a huge number of Philosophical theories and Practical Sciences. Religion, as such, is not only a Science in itself but also the Mother Science or Science of Sciences in its real sense.

4. RELIGION AND OTHER SCIENCES

In the concluding lines of the last preceding paragraph I have said that Religion is the Mother Science or Science of Sciences. Before proceeding further, I think, it will also be of interest to examine this view and see how far it is sustainable.

If we look to the history of Natural Sciences, we can only go as far back as the 17th century because prior to this there was no separate scientific study as it is today; or taking a broader view of the matter, we can at the most go upto the period of Muslim thinkers in the Medieval

Ages (700 A.D. to 1300 A.D.) because it is mainly in this period that the huge tree of scientific studies which has spread its branches all over the present day world, has its roots deeply and firmly embedded. But then that will be the final point of our approach as prior to Muslim Scientists there is no such thing as Science in the strict sense of the term[1].

As regards Philosophy, the starting point is the Greek period which begins from about 600 B.C. The first philosopher that we have on record is Thales of Miletus in Asia Minor, who flourished in the first half of 6th century B.C. and the first philosophical theory which was advanced by him is that essence of reality consists in water. Prior to it either there was no philosopher at all or if there was any, he has not been considered worth mentioning in the history.

In any case, we know that there was a pre-civilization period and earlier to it the stone age in the history of the universe and finally there was also a pre-historic period of which we know nothing at all. Thus it is clear that Philosophy as well as Science owe their existence to a very late and known point of time in the history of mankind. But as regards Religion the position is quite different. Religion is based on commandments of God and therefore without going into extranuous details it can be safely said that Religion has its existence from the very day Adam was created. At least one commandment of God to Adam is undisputedly on the tongue of every human being that after being created Adam was ordered not to taste the fruit of a particular tree of the Paradise. Adam could not restrain himself when the Satan, the Archetype of Evil, tempted him to eat the forbidden fruit and as a result had to leave the Paradise with Eve. This incidence took place thousands of years ago of which we have no actual date on record.

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[1] I have dealt with the contribution of Muslim Scientists to Modern Science in the next Chapter: "Misunderstanding about Religion".

There was definitely a point of time when Adam and Eve were all alone on the earth. There was no house to live in, no field to grow, no kitchen to cook, no cart to travel, no looms to weave, no needle to stitch, no lamp to lit, no books to read, no teacher to guide, no subject to study, no medicine to cure, and so on. Now think how Adam learnt to secure shelter and food, how he came to know about the nature and use of things available and above all how to live in and make use of the company of Eve. The only reply will be through the commandments of God. Quran tells us that before sending him to earth God taught Adam the names of all things. The things were then presented to the angles asking them whether they could tell their names, but they could not. Then God asked Adam to tell their names which he did[1].

Then generation of Adam increased and spread all over the earth. With the growth of population, needs of daily life also increased and measures to meet the growing needs were discovered. First there were the basic needs of food and shelter and upbringing of children in their most primitive and simple form. Then by and by and after a long endeavour and continuous struggle for centuries together we arrived at the age of civilization and ultimately the sun of learning and scientific understanding rose on the horizen of the modern ages when the nature and reality of things were better understood and made use of for the service and betterment of the humanity at large.

Throughout this continuous and unbroken travel of human understanding, learning and achievements, new ideas, experiments, and results took the place of the old ones and after occupying the field for some time the so called new ones lost their usefulness and gave way to the still newer ones. With the growth of scientific learning and under the impact of swift developments this process was being repeated a bit swiftly as compared to the pre-scientific

[1] Quran : Baqara 2 : 31—33.

age. Yet one thing is clear and it is that every new thing had its importance and significance at some definite point of time, and in this respect it may be said that the invention of a stitching needle at its time was no less important and astonishing than the invention of a rocket in the present day world. But the question still remains as to how human beings came to know to invent or discover objects of utility at various facets of history? Some might say that human beings learnt all these things through instinct and self understanding. But from where instinct and self-understanding came, and if instinct and self-understanding are the only and real source of learning, then why systems of instruction and teaching were at all needed? The reply would be that human beings cannot but learn through instructions and training, aided, no doubt, by natural gifts of instinct and understanding. I have already said that definitely there was a point of time in the history of the universe when Adam and Eve were all alone on the earth and the only source of instructions and training to them was through the commandments of their Greator—the God. Then from time to time Messengers of God came and taught human beings how to live and how to make use of and draw maximum and correct benefit from things. The root of all Scientific and Philosophical studies, research and developments, therefore, in fact, lies in the understanding of the nature and use of things which human beings have learnt through the commandments of God or in other words through Religion. Thus basically the knowledge about the nature of things came through Religion and further developments resulted through Philosophical and Scientific methods of study. Religious bias in human thought and feeling purified and chastened the intellect and this quickened the pace of developments and progress. Hence Philosophy and Science are the offshoots of understanding provided by Religion and in that sense Religion is the Science of Sciences or the Mother Science.

5. MISUNDERSTANDING ABOUT RELIGION

Religion is understood to be a mere code of instructions relating to worship. But that view about Religion is basically mistaken. Religion is in fact a Code of life. It consists of instructions and teachings relating to belief, prayer, morality, understanding and activities in general. Religion teaches us what should be our belief relating to our Creator, the universe as well as ourselves. Religion provides us with the principles of offering our prayers and the manners how to behave with each other. Religion also provides us with a sort of understanding of ourselves as well as the worldly phenomenon and invites us to think, observe, understand and make use of the things available. It is only Religion which tells us that nothing in this universe is useless or a waste. It is Religion which tells us that everything in this universe is for the benefit and use of human beings[1]. It is Religion which asks us not to sit idle on mere hopes but to endeavour and use our mental as well as physical capacities to understand what we have around us and draw maximum benefit out of the same. Religion not only tells us that we should understand and make use of things available but also lays down the principles on which we should proceed to do so. Religion also tells us what is virtue or vice and good or bad.

Thus Religion is in fact a complete Code of life as a whole. It never proceeds on blind beliefs but each and every command, instruction and teaching of Religion is based on rational understanding and is meant for practical purposes in order to pass an overall successful life in this as well as the next world.

What has been said above can also be confirmed from the Holy Books as well as the life of Holy Prophets. The

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1 "It is He who hath created for you all things that are on earth." Quran ; Baqara—2 : 29.

Apostles of God were not mere saints passing their lives in seclusion on hills or in jungles. They lived like human beings amongst their own country men, offered and taught others how to offer prayers, enjoyed and taught others how to enjoy family life, earned and taught others how to earn their livelihood, took regular meals, used proper clothings, made business transactions, faught battles, entered into treaties, established military and police forces, run the administration of states, grew crops, kept animals and property, undertook journeys, took rest, cured diseases, held discussions, established teaching centres, expanded knowledge, borrowed and lent money, provided help to the poor, widows and orphans, taught manners to deal with each other, told about the nature of things, the Creator and the Universe, explained spiritual problems, decided disputes, awarded punishments, so on and so forth.

The source of all learning and all activities, as we have already seen, is Religion and I am prepard to go to the extent that if we eat, it is because Religion taught us to eat; if we wear clothes, it is because Religion thought us to wear; if we understand and take benefit out of things, it is because Religion guided us to do so, of course when I say so I am in the pre-historic period and to be more correct at the point of time when Adam and Eve were all alone on the earth. While we are in the present day world surrounded by a huge number of scientific inventions in the form of aeroplanes, rockets, railways, automobiles, space crafts, radios, televisions, films, photography, medicine, surgery, learning and research, it is really difficult for us to accept that the root of all inventions, discoveries and developments in fact lies in the teachings of Religion and that our knowledge and activity basically owe their existence to Religion and Religion alone. This is because we are ignorant of the fact that after creating Adam, it was God Himself who first taught Adam the nature of all things[1], and the use of the pen[2], and taught the man that which he did not know at all[3].

[1] Quran : Baqara — 2 : 31.
[2] Quran : Alaq — 96 : 4.
[3] Quran : Alaq — 96 : 5.

There are persons who plead that Religion is out-dated. It is a fraud. It is a sort of opium to intoxicate the human mind. They think that in this ultra-sophisticated period of life there is no need of Religion at all. They claim to have gained the entire knowledge through Science and Technology. Perfection and betterment of life, according to them, consist in development and advancement of scientific and technical knowledge. They propagate that the ideas regarding the creation and the Creator of this universe, prayer and worship, heaven and hell are all mere figments of imagination. According to them there is no resurrection and yet another life to come. The life as it is in this world is final and it ends with death. They as such do not believe in the commandments of God, right or wrong and there is no such thing as morality to them. Enjoyment, in whatever form it be possible, is the ultimate aim of life for them.

It is really difficult to deal with such persons. They brazen-facedly deny what they really feel and understand. In the words of Quran, "they have hearts wherewith they understand not; eyes wherewith they see not; and ears wherewith they hear not. They are like cattle—nay more misguided: for they are heedless[1]." According to Quran those who say, "we hear, but listen not" are the worst of beasts in the sight of God[2]. Their example is like a person who during his childhood learns the first lesson of ABCD from a primary teacher, but when he reaches the stage of university education, forgets all about his first lesson, becomes unthankful to his first teacher and goes to the extent of point-blank denial of any gain of knowledge from him. Although the foundation stone of his knowledge is in fact the first lesson taught by the primary teacher yet on account of advanced knowledge subsequently acquired by him, he feels ashamed of honestly admitting that the roots of whatever he has gained now lay embedded in the primary lesson

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[1] Aa-raaf — 7: 179.
[2] Anfaal — 8: 21—22.

taught to him while he was a child and a beginner in education. There is yet another example of a man who on attaining the age of majority does not even remember that at one stage he was a newly born baby when he could neither eat nor wear nor even move by himself. He was taught each and every thing and brought up by his parents and therefore instead of being unthankful to his parents he should have bowed with respect before them and served them as they served him during his age of inability. Similar is the position with these so called modern materialist scientists and technologists. They have totally forgotten that learning and understanding is in fact a continuous and constant flow starting from the point of elementary education upto the stage of advanced knowledge, at the one end of which is the pre-historic age where there are no scientific, philosophical or literary material available and no laboratories established, there is no teacher to teach and no book to read and at the other end there are very well-established libraries, institutions, laboratories and great scholars and teachers of all subjects and branches of knowledge. Although this is a fact yet they will never admit that the source of their advanced upto-date knowledge, which they are very much proud of, is the first lesson which was taught by Religion at a time when they could not even dream of Philosophy or Science at all.

From another angle, it may also be seen that whatever the modern scientists possess in the form of knowledge, a greater part of it is in fact on account of inheritence from the ancestors, and if we trace back the history of inheritence and acquisition of knowledge by the ancestors, we will ultimately come to the age when there was no Science and Philosophy in the modern sense, no books and libraries and no teachers and institutions. The present day scientists may choose to say that they have learnt nothing from Religion, but can they also deny that even their ancestors did not do so. If they dare say so, what will they say about their first and the foremost father Adam. What was the

source of his knowledge? The reply will only be that the only source of instruction and guidance for him was the Creator Himself who taught Adam how to live in this world and then even subsequently He has been teaching the human beings through His Apostles and Holy Books how to lead their life and how to achieve its betterment and perfection. Then persons trained by the Prophets took the torch of learning down the ages and with the advancement of learning we have reached upto the present day stage of development and advanced modes of studies in the form of Science and Technology. But on reaching this stage and on account of undreamt success, unfortunately, the vanity of 'EGO' prevailed over the sincerity of the soul, and the honesty of the conscience, and instead of being thankful to the first primary and real source of knowledge, the materialists started thinking that all their knowledge and achievements are the result of their own endeavour and labour and that they can pass their life with success without the need of any guidance, instruction or commandment of Religion.

Before the materialist thinkers are warned that their unthankfulness to Religion will ultimately prove fatal to their own destiny, let us first try to remind them that the fountain head of their knowledge which they have forgotten, is Religion and Religion alone.

The history of scientific learning as already stated is only of a few hundred years past. We can find out its starting point some where in the medieval ages. Philosophy dates back to 600 B.C. only when Greek Philosophy took its start. Earlier than that there was neither Philosophy nor Science, but we see that Religion was there, Apostles and Books of God were there and all that was being learnt was through the Apostles and the Books of God. In the tenth century B.C. there were David and Solomon who established a religious kingdom, preached the supremacy of and complete obedience to God, established military forces, taught the use of iron for battle and other purposes, developed the

systems of deciding disputes and sending written messages from one place to another, showed that all animals, birds, ants, mountains, landscape and even air and wind are subordinate to human beings and that they all bow before and pray to God the Almighty. Solomon was a great intellectualist and learned man of his time. He knew languages of the birds[1]. He had control over the wind and the Jinns,[2] and in his days divers plunged in deep waters to search pearls etc. and hunted sea animals. He was also a well-known Prophet. In his days Saba (Biblical "Sheba") community[3] of South Arabia had established a very good system of irrigation by collecting rain water through big dams and using it for purposes of growing gardens.

In 15th to 16th centuries B.C. there was Moses (1540—1400 B.C.) who for the first time gave us the idea of nationality based on Religion and demonstrated an organised national challenge to the biggest and the strongest state of that time. Through Moses we got the first written Commandments of God bearing instructions to worship God, respect parents, offer prayers, serve the needy persons, abstain from adultery, fight against the forces of vice, migrate to get rid of vicious forces and so on.

During 19th to 20th centuries B.C. there was Joseph (1910—1800 B.C.) who interpreted dreams, took measures to preserve and control supply of food-grains for use in time

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[1] Quran: Naml: 27 : 16. Also see Jewish Encyclopaedia Vol. XI, P. 339.

[2] Quran : Naml : 27 : 17: Saba : 34: 12 : Swad : 38 : 36; Also see Jewish Encyclopaedia, Vol. VII, P. 24.

[3] Saba is identical with the Biblical Sheba (I Kings: 10: 1-10). It was a city in Yaman and was famous for the dam of Maarib which made the country very prosperous and enabled it to attain a high degree of civilization. Bilqis was the queen of Sheba in the days of Solomon and ancient religion of the people of Sheba consist in the worship of the heavenly bodies, sun, planets and the stars. Solomon had sent his message through Hoopoe to Bilqis queen of Saba, who later on came to Solomon and embraced Islam at his hands. The Saba community flourished between 1100—115 B.C. when it was over powered by Hameer community. The Greek historians recognised Saba community to be the richest of the world. (See Quran—Translation by Abdullah Yousufali, Vol. II, P. 983—988 N. 3263—3281, and Tafhimul Quran by Maulana Maududi, Vol. III, P. 568—569).

of natural calamities, such as draught, famine etc. In his long and moral-bearing story of forcible abduction by his own step brothers, being sold as a slave in the hands of Egyptian Minister Aziz, unsuccessful romantic overtures through pursuations by Zulekha, imprisonment for several years for no fault of his own and finally coming into power and pardonning of his enemies, we have symbolic demonstration of how a noble soul should behave in the midst of pettiness, jealousy, spite, hatred, injustice and lower propensities of human life and how to create awakenning at the expense of over all suffering to himself.

Similarly his father Jacob (2000—1953 B.C.) throughout the story of how he lost and found his beloved son Joseph, teaches us the lesson of complete patience, forbearance, hope, attempt and forgiveness even in the most adverse and impatient circumstances. He also like his grand father Abraham left, as his legacy, the advice to his sons "die not except in the faith of Islam"[1]. He asked his sons not to worship idols and not to insult God[2].

Shoaib also preached the belief in and worship of God the Almighty. He asked his people to give just measurements and weights and not to withhold from the people things that are their due and not to do any mischief on earth. In fact credit of establishing the system of correct measurements and weights goes to Shoaib[3].

In the 20th to 22nd centuries B.C. there was Abraham (2160—1985 B.C.) who taught us not to bow before the idols, sun, moon, stars but only before God the Almighty. He taught us to think and understand the nature and reality of things on earth as well as the sun, the moon and the stars in the sky. In his life we find that if a man is true to

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[1] Quran : Baqara : 2 : 132 — 133.
[2] Jewish Encyclopaedia Vol. VII, P. 24.
[3] Shoaib was the great grand son of Madyan son of Abraham. He was sent as a Prophet to the Midianites. The people instead of following him, threatened him to drive out of the city and the result was that they were destroyed by a terrible earthquake—See The Quran, Translation by Abdullah Yousuf Ali, Vol. I, P. 365, Note 1054.

his God, even ferocious devouring fire can change into sweet cool breeze, and the burning heaps into garden for him; desert can turn into population and grannery, rocks can supply water of unimaginable quantity, and so on. He demonstrated in actuality the belief of life after death by killing four birds, throwing their pieces on different mountains and when he asked them to return, they immediately came flying to him. He was the first Prophet of God to establish a sort of International Institution of teaching the Absolute Oneness of and complete obedience to God, by fixing centres at various places under the leadership of different Prophets with a centre at Jerusalem.

In 29th to 39th centuries B.C. we have Noah (3800—2850 B.C.) who for the first time prepared and gave us the idea of preparing a sailing boat for purposes of voyage over the sea and used greeze to keep safe the outer side of the boat from erosion by water. Noah's sons prepared pucca bricks for building houses.

In 31st to 33rd centuries B.C. Enoch (Idrees) (3284—3017 B.C.) started the art of script, Astronomy and Arithmetic. He is said to be the originator of stitching clothes.[1]

Then there was Adam himself who ploughed the fields, grew crops, got fire through fire stone, grinded wheat and cooked bread, used bullock for ploughing, and so on.

In short right from Adam all the Apostles of God preached the Absolute Oneness and exclusive worship of God, told human beings to understand the nature and reality of things on earth as well as in the sky, taught the correct use of things available, laid down principles to pass our lives in this universe and with the development of society and its needs, discovered and made use of different things. By growing crops Adam opened the way to studies in Agriculture, and by getting fire through fire-stones he laid down the foundation stone of creating and making use of fire and light. By preparing sailing boat, Noah gave us the idea of

[1] He was the older son of Cain (Qabeel) Genesis: 4—17.

possibility of voyage over the sea, and all further developments in this respect in fact owe their existence to the idea originally given by him. By denying the status of Deity to idols, the sun, moon and the stars, Abraham made us to think and realise that nothing in this universe is real, supreme and self-dependent, that all are the creation of God and therefore we should not respect or bow before things of this universe at all whatever their appearance and power be. They are meant for the service of human beings. By organising his community into a Nation and demonstrating a successful resistance to the autocratic and self-proclaimed godhood of Pharaoh, Moses gave us the idea of establishment of Nationalist states having their foundation in Religion and as institutions organised to struggle against the forces of vice. He gave us the first written Commandments of God and established a society of followers of those Commandments. By melting iron and using it for purposes of battle, David and Solomon opened the doors of use of iron for extensive purposes of peace and war. They also developed a system of deciding disputes between rival parties. Then, Jesus demonstrated the possibility of curing even the uncurable diseases and the life after death.

In other words, developments in agricultural knowledge and knowledge about fire and light as well as food owe their existence to Adam ; use of stitched clothes, Mathematics and Astronomy to Enoch ; Navigation and Voyage over the sea, to Noah ; realityof things on earth as well as in the sky, to Abraham ; cultivation and preservation of crops as well as nature of dreams and their meaning to Josef ; the concept of nationality and uplift of societies to Moses ; use of iron which later developed into heavy industrial complex, to David and Solomon, and so on.

Now we come to the Greek period when philosophical understanding flourished. If we analyse the philosophical theories of the Greek period we find that all these theories are centralised in two basic and fundamental problems viz. what is the essence of ultimate reality and to what power

the universe owes its existence? If we look into the source of these problems, we will find that in fact it lies in the teachings of the Apostles of God who had been preaching through out that this universe has no existence of its own, it is a creation of God and that God alone is the Real, Absolute and Almighty and that all should bow to God and follow His Commandments. It is really from these teachings that questions relating to the nature of reality arose and this was the natural result of the fact that the ultimate reality was not subject to sight, touch, taste or smell. It would only be understood through feeling, reason and intuition. This in fact is the source of all sophisticated discussions which we find in the Greek Philosophy and on this account it can be safely said that Greek Philosophy owes its existence to teachings of Religion from Adam to Moses.

Then came the last Prophet Mohammad (P. B. U. H.) and the last Book of God i.e. the Holy Quran. The Quran in its very first revealed verses commands the Prophet Mahmmad (P. B. U. H.) to "read in the name of thy Lord and Cherisher and the most Bountiful, Who taught man the use of pen, and taught him what he knew not[1]". It advises him to pray "O my Lord : Advance me in knowledge[2]". It says that those who have knowledge and those who have no knowledge are not equal[3], that those who do not observe and understand are worse than cattle[4], that whosoever has been given wisdom has indeed been given over flowing benefit[5], that none will grasp the Message but men of understanding[6], and that of all things it is knowledge by virtue of which man is superior to angels and is the vicegerent of God on the earth[7]. It teaches man to reflect on the phenomena of nature, the creation of the heaven and the earth, the changes of seasons, rotation, of day and night, the sea, the

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1 Alaq 96 : 1 - 5.
2 Taa-Haa, 20 : 114.
3 Zumar, 39 : 9.
4 Asraaf, 7 : 179.
5 Baqara, 2 : 269.
6 Baqara. 2 : 269.
7 Baqara, 2 : 30.

clouds, the winds, the sun, the moon, the stars and the laws they obey. It bids to ponder over the mysteries of death and birth, growth and decay of men and nations and to contemplate the sun-sets, dawns, hills, streems, ravines, vine yards, gardens of palms, cattle going out to pasture and returning home. The canopy of the starry heavens, the ships sailing on the sea, and the beauties of the soul more than those of the sense[1]. It declares that it is God who created the heavens and the earth, and sends rain from the skies which brings fruits to feed you, it is He Who has made the ships subject to your will so that they may sail through the sea, and has made subject to you the rivers, the sun and the moon, the night and the day, and has given you all that you ask for[2]. He has created for you the cattle, and horses, mules and donkeys and things of which you have no knowledge. He produces for you corn, olives, date palms, grapes and every kind of fruit. He has made subject to you night, day, sun, moon and the stars and the things on earth, as well as the sea, mountains, rivers and road[3].

Coming to the sayings of the Holy Prophet, Mohammad (P.B.U.H.): he says: Seeking after knowledge is an ordinance obligatory upon every Muslim[4]. Seek knowledge even as far as China[5]. Seek knowledge from the cradle to the grave. Whoever follows a path in search of knowledge, God will guide him into a path leading into Paradise[6]. The learned men are the heirs of the Prophets[7]. The angels bow low to the seeker after knowledge[8]. What is in the heavens and in the earth intercedes for the learned men[9]. The angels offer their wings to the seeker of knowledge[10]. Wisdom adds honour to the noble and exalts the slave until he attains

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[1] See Baqara, 2 : 164; Imran, 3 : 190; Yunus, 10 :6 ; Ra'd, 13 : 2 ; Nahl, 16 : 78; Momin, 40 : 67, Jasiah, 45 : 5.
[2] Ibrahim, 14: 32—33.
[3] Nahl, 16: 5—15.
[4] Ibn-Majah. Intro. 16 : 9.
[5] Book of Knowledge P. 18 (Ahya-ul-Uloom, Vol. I, P. 14).
[6] Muslim, al-Zikr-w-al-Dua-11., Ibn-Majah, Intro. 17 : 14.
[7] Ibn-Majah, Intro. 17 : 1; Bukhari, Ilm, 14.
[8] Ibn-Majah, Intro. 17 : 4.
[9] Musabih, Vol. I, P. 14; Ibn-Majah, Intro. 17 : 4, 20 : 1.
[10] Majah, Tirmizi, Mishkat, P. 64. Ahya-ul-Uloom, Vol. I, Page 14.

to the level of Kings[1]. The learned man is a trustee of God on earth[2]. The superior rank that the learned man holds in relation to the worshipper is like the superior rank I hold in relation to the least of men[3]. Whoever has a knowledge but conceals it, will, on the day of resurrection, he briddled with a bit of fire[4]. God was not worshipped with anything better than learned religion. Verily a single jurisprudent is more formidable to Satan than a thousand worshippers[5]. The learned believer holds a rank seventy degrees higher than that of the ordinary believer[6]. Between the learned and the worshipper are a hundred degrees each two of which are separated by the extent of a racing horse's run in seventy years[7]. To rise up before day break and learn but a section of knowledge is better than prostrating your self in prayer a hundred times[8].

It is after the spread of these teachings of Holy Quran and Ahadith (Traditions) of the Holy Prophet (P. B. U. H.) that we find a sort of out burst of the fountain of learning resulting in the world vide expansion of scientific researches and studies, and considering the impact of these teachings, it will not be an exaggeration to say that all the present day Sciences owe their origin and sustenance to the Holy Quran as further elaborated and interpreted by the Holy Prophet (P. B. U. H.). In fact it were the Muslim Scholars who took the torch of learning and spread its light throughout the European countries and dominated the world in science and learning for centuries together.

I do not want to increase the bulk of this book by giving a history of Muslim Scientific Period which spreads over the 8th to 13th centuries A. D. in the history of mankind,

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1 Book of knowledge, P. 11 (Ahya-ul-Uloom, Vol. I, P. 14.)
2 Ahya-ul-Aloom, Vol. I, P. 11.
3 Masabih, Vol. I, P. 14; B ok of Knowledge, P. 13 (Ahya-ul-Uloom, Vol. I, P. 14).
4 Ibn-Majah, Intro. 24 : 1.
5 Ibn-Majah, Intro. 17 : 3; Ahya-ul-Uloom, Vol. I, P. 14 — Book of Knowledge, P. 13.
6 Book of Knowledge, P. 13 (Ahya-ul-Uloom, Vol. I, P. 14).
7 Al-Darimi, Sunnan, Intro 32; Ahya-ul-Uloom, Vol. I, P. 14—Book of Knowledge, P. 13.
8 Ibn-Majah, Intro. 16 : 9.

but merely to prove what I have said in the preceding paragraph, I would like to mention that it were really the Muslims who first of all took up the task of translating Philosophic, Scientific and Literary works of great importance from Sanskrit, Pehlavi, Greek and other languages into Arabic. The task, noble and stupendous, was undertaken in seats of learning established by Al-Mansoor, Al-Mamoon and other Abbasid Caliphs at Baghdad and other places. It was in those days that Hajjaj Ibne Yousuf[1] first translated the Elements of Euclid; Thawafil Ibne Tuma[2] translated some parts of Homer's Illiads and Abu Yahya[3] translated the major works of Galen and Hippocrates, Quadripartitum and Almagest of Ptolemy and the Elements of Euclid. In 832 A. D. Caliph Al-Mamoon founded an Academy with an Observatory, a Library and a Translation Bureau at Baghdad. Here Hunayn Ibne Ishaq[4] with the assistance of a number of collaborators translated the books of Euclid (ca. 300 B. C.), parts of Galen, Hippocrates, Archimedes and Apollonius, the Republic, Laws and Timaeus of Plato; the Catagories, Physics, Magna Moralia and the spurious Minerology of Aristotle; and the commentary of Themistius on Book XXX of the Metaphysis, the Old Testament and medical pandects of Paul of Aegina (ca. 650 A. D.). His son translated the Sophist of Plato, the Metaphysics and other works of Aristotle and commentaries of Porphyry, Alexander of Aphrodisias, and Ammonius. Younus[5] produced the Arabic version of Aristotle's Analytica Posteriora and Poetica. Qurrah[6] translated the major part of Greek Mathematical and Astronomical works. In the second half of 10th Century rose the School of Jacobite translators prominent among whom were Adi[7] and Zurah[8] who revised many early

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1 Hajjaj Ibne Yousuf, 786—833 A. D.
2 Thawafil Ibne Tuma, 785 A. D.
3 Abu Yahya, 796—806 A. D.
4 Ishaq (L. Joannitius) 809—873 A. D.
5 Abu Bishr Matta Bin Yunus (D. 939 A. D.)
6 Thabit Ibne Qurrah (836 A. D.) the leader of Sabian group of workers from Harran.
7 Yahaya Ibne Adi (974 A. D.)
8 Abu Ali Isa Ibne Zurrah (1008 A. D.)

translations of Plato's and Aristotle's works. All this shows that the range of Arabic translations of the Philosophical and Scientific classics were so extensive that within a short period the Arabs were in possession of greater works of Greek philosophers. All this was done when the Greek thought was almost unknown in the West.

Besides the work of translations, Muslims contributed handsomely towards the expansion of education. There was no village without a mosque and schools of elementary and secondary education. For higher studies the first College was established by Al-Mamoon in Baghdad. The second which was also founded in Baghdad in 1065 A.D. was the well-known Madresa-e-Nizamia founded by Nizamul Mulk. It was a residential college in which theological studies had the same place which at a later stage classical studies occupied in European Universities. The great Muslim Philosopher Al-Ghizali was the Head of this Institution. It was later on merged with Mustansiryyah Institution which was the first educational institution to have hospital attached to it. It was more or less on the pattern of modern Medical College. Other well-known colleges were Al-Rashidia, Amaniyyah, Tarkhaniyya, Khatuniyya, and Sharifiyyah in Syria, and Rambiyyah, Nasiriyyah and Salahiyyah in Egypt. By and by Nizamia type of Colleges spread all over the Abbasid Empire, thirty being in Baghdad, twenty in Damascus, thirty in Alexandria, six in Mawsil and one at least in Cairo, Nayshapur, Samarkand, Isphahan, Merv, Bulkh, Aleppo, Ghazni, Lahore and so on. In Spain, Cordova alone had several hundred colleges, in some of which Philosophy, Literature, History and Science were taught. In Spain there were what we now call the Universities at Sevilla, Malaga and Granada.

Besides what has been said above it is also worth mentioning that during this period paper manufacturing became an indigenous industry. Books began to be written and sold. Libraries were established. Some libraries also used

to lend Books. There were twenty public Libraries in Spain alone. The library of Cardova in 10th Century possessed about four hundred thousand books at a time when there were probably not even ten thousand books any where in Europe. A Baitual Hikmat in Cairo is said to have had two million books and that of Tripolis in Syria contained three million books of which fifty thousand were copies of Quran and its commentaries. In the library of Al-Hakeem books were arranged in forty chambers each containing about eighteen thousand books. The Khazinatul Kutub at Sheraz founded by Adud-Al-Daulah,[1] was sorrounded by parks and had three hundred and sixty rooms and pavilions and it is also remarkable that all the books in it were in manuscripts. Besides these important libraries, there were several famous libraries in Baghdad, Ram Hur-Muz, Basra, Ray, Merv, Bulkh, Bukhara and Ghazni. Besides this all over the empire mosques also served as repositories of books.

Coming to the valuable and unprecedented contributions made by the Muslim scholars, we find that as regards Jurisprudence they were the first to recognise the personal liberty and rights of women and children, and establish equality of all from the crown head to the meanest subject in the eye of law, and introduce a new branch of Science which is known as Applied Science of Testimony which resulted in the use of precedence in the courts of law. In this respect valuable compilations of sayings (Traditions) of the Prophet (P.B.U.H.) were undertaken by Imam Bukhari, Muslim, Malik and other compilors of Ahadith. It were the Muslims who first laid down the principles of "Ijma" for deciding the disputes by consensus of opinion wherein each individual had the right to exercise his or her own judgment. As regards History and Sociology after Herodotus the Muslims were the first great historians of the world who also undertook long journeys to collect the material and

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1 A Persian King (D. 984 A.D.)

testify their veracity as for instance Ibne Battutah[1], Al-Tabari[2] and Al-Masoodi[3]. Masoodi left a monumental work on Universal History upto 947 A.D., Ibne Hayyan[4] wrote many works one of which was a History of Spain entitled, "Al-Matin" in several volumes. Abul Faraj[5] wrote History of Arab Poetry in twenty one volumes. Al-Beruni[6] for the first time laid down the principles of historical criticism. Al-Khateeb[7] left sixty odd works on different subjects. Ibne-Asakir[8], wrote biographies of distinguished men of Damascus. Then there was Ibne Khuldun[9] who was a writer on Political Theory, History of Philosophy and Sociology and formulated for the first time a theory of historical development which takes due cognizance of physical facts of the climate and Geography as well as the moral and spiritual forces at work. He was in fact the greatest historical philosopher Islam has produced and one of the greatest of all times. In the words of Hitti,[10] "he was the real founder of the Science of Sociology". According to Colosio "he was original economist who understood the principle of Political Economy and applied it with intelligence and skill long before it was known to Western Research."

In the field of Geography in the first half of the 9th century at the instance of Caliph Mamoon, Al-Khwarizmi and his collaborators made a map of the heavenly bodies and the world. From the calculations and measurements prepared by them, the circumference of the earth was cal-

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[1] (D. 1377 A D). A well-known traveller to Indo-Pakistan. Though not a Historian his records of travels are valuable for Historians of the Medieval India.

[2] (D. 923 A.D) He travelled from Persia to Egypt. An abridged form of his Universal History upto 915 A.D. has come down to us in 2501 pages and is supposed to be one tenth of his original work.

[3] (D. 956 A D.). He is known as Herodotus of the Arabs, journeyed into almost every country in Asia, including perhaps China and Madagaskar.

[4] (D. 1076 A.D.)

[5] (D. 967 A.D.)

[6] (D. 1048 A.D.)

[7] (D. 1376 A.D.)

[8] (D. 1177 A.D.)

[9] (D. 1406 .A.D)

[10] Hitti, History of the Arabs, P. 568.

culated to be 20,000 miles and its diameter 6500 miles. This was done when the entire Europe believed in the flatness of the earth. In the 9th century Al-Muqqadasi wrote a Geographical Encyclopaedia. In 10th century Al-Istakhri produced a Geography of Islamic World with coloured maps for each country. In the 11th century Al-Beruni wrote the Geography of Russia and Northern Europe. In 12th century Al-Idris[1] made celesstial sphere and a disk-shaped map of the world both in silver for Roger II, King of Sicily. On the map he had shown the sources of the Nile which were discovered by the Europeans as late as in 19th century. In the 13th century Yakoot[2] compiled a monumental Encyclopaedia of Geography in six volumes. It is thus clear that it were the Muslims who laid down the doctrine of the roundness of the earth and the theory of causation of tides.

As regards Astronomy, Mathematics, Medicine, Physical Sciences and Philosophy, it were really the Muslims who laid down the foundations of Modern European Thought. Al-Fazari[3] translated Sidhanta, the Indian tables into Arabic. Khawarizmi[4] drew up his own Astronomical Tables. There were observatories at Baghdad, Egypt, Samarkand and other places where the obliquity of the ecliptic was ascertained and the Archimedean problem leading to a cubic equation was solved. In his explanation of the Solar Eclipses, Zarqali[5] gave the world the first determination of time by altitute. The sons of Moosa Ibne Shakir ascertained the obliquity of the ecliptic, marked for the first time the equinoxes and the movement of the solar of apogee, all unknown to the Greeks. Al-Kohi studied the summer solstice and autumnal equinoxes. Abu Mashar[6] gave to Europe the laws of tides based on the movement of the moon in

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1 He was the most distinguished geographer and cartographer of the middle ages.

2 (1179—1229 A.D.)

3 (Between 796—806 A.D.) He was the first Astronomer of Islam.

4 Al-Khwarizmi (850 A.D.) He was the leader of Al-Mamun's group of Astronomers.

5 (1029—1089 A.D.)

6 (786—886 A.D.)

relation to the earth, and so on. Khawarizmy was the author of the oldest Arab treatise on Arithmetic and Algebra. Nasawi[1] explained the division of fractions and the extraction of square roots in an almost modern manner. Khawarizmy was also the founder of Algebra. His book, "Hisab-al-Jabr-wal-Muqabila" introduced into Europe Science of Algebra and it was used until the 16th century as principal mathematical text book in the European Universities. Al-Khayam developed the method of solving Trigonometrical and Algebraic equations of the second degree and gave an excellent classification of equations. Abu Bakar Mohammad[2] solved diophantine as well as quadratic equations. Thabit Ibne Qurrah[3] applied Algebra and Geometry and laid the foundations of Analytic Geometry, Mechanics and Astronomy. Al-Battani[4] discovered most of the basic notions of Trigonometrical ratios as they are used today. Abul Wafa[5] was the first to find out the generality of the sin theorem in relation to spherical triangles. He was the first to introduce the tangent, co-tangent, secant and co-secant in Trigonometry and to show the relation between the six trigonometric livis.

In Chemistry Al-Razi[6] was the first great Muslim worker. His work "Kitabul Asrar" translated into Latin by Gerard and Cremona was the chief source of chemical knowledge till it was superceded by the works of Jabir[7] which after the 14th century were the most influential treatises in the East and the West. Jabir described scientifically the processes of calcination and reduction, improved the methods of evaporation, sublimation, melting and crystalisation; prepared acetic acid, sulphuric acid, nitric acid and the mixture of the last two, *aqua regia*, in which gold and silver could be dissolved; discovered several chemical compounds

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[1] (ca. 1040 A.D.)
[2] (D. 1029 A.D.)
[3] (D. 901 A.D.)
[4] (D. 930 A.D.)
[5] (D. about 998 A.D.)
[6] (L. Rhazes, D. 923 A.D.)
[7] (D. Gaber, 766 A.D.)

Hunayn Bin Ishaq Al-Ibadi[1]. Al-Razi[2] produced more than two hundred medical books, and he is considered to be the greatest and most original of all the Muslim Physicians[3]. His "Kitabul Mansoori" is a monumental work in ten volumes which was translated in Milan in 15th century and some of its parts have been rendered into French and German. His monograph "Al-Judari-Wa-Hasbah" was the first to give a clinical account of small pox and measles accurately, which was translated into Latin in 16th century and then in other European languages and in English in 1847. He had the reputation as one of the greatest clinicians of the Middle Ages. His encyclopaedic work "Al-Hawi" which welded into one system the Greek, Persian and Hindi in twenty volumes was translated into Latin in 13th century. Ali Ibnul Abbas[4] wrote a standard work entitled "Kitabul Maliki" which was more than once translated into Latin. The best parts of this book consisted of *Materia Medica* and *Diatetics*. He contributed an early conception of the capillary system and proved that in parturition the child does not come out itself but is pushed out by the muscular contraction of the womb. The books of Ali of Baghdad and Ammer of Moosal on the diseases and treatment of the eye were translated into Latin and used as text books in Opthalmology till 18th century. Al-Hasheem's[5] work became the basis of Western Optics. The book of Ibnul Baytar[6] was also held in Europe to be standard *materia medica* for centuries. Its Latin translation was printed in twenty six editions during and after the 15th century and was used in the formation of the first London Pharmacopoeia issued by the College of Physicians in the reign of James I. "Al-Tasreef," a Medical Encyclopaedia by Abul Kasam Al-Zahrawi[7] was for centuries an standard authority on surgery in Europe.

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[1] (L. Joannitius, D. 873 A.D.) He wrote commentaries on Hyppocrates and Galen. His books were translated in Latin.

[2] (L. Rhazes, D. 923 A.D.)

[3] Arabian Medicine, 1921, P. 44, by Edw. G. Brown.

[4] (L. Haly, 994 A.D.)

[5] L. Alhazen, D. 965 A.D. De Boer regards him as superior to Vittelo (13th century A.D.) in keenness of observation.

[6] (D. 1248 A.D.)

[7] L. Abulcasis (10th or 11th century A.D.) of Cardova.

It illustrated surgical instruments and helped in laying the foundation of western surgery. It introduced the ideas of cauterization of wounds, the need for vivi-section and dissection and crushing the stone in the bladder. Ibne-Rushd for the first time stated the fact that no one is taken ill twice with smallpox and described the true function of the retina. The works of Ibne-Sina[1] eclipsed and superceded those of Hippocrates and Galen[2] and were used as text books of medicine in the Universities of Europe. His "Qanun" from 12th to 17th century served as a chief guide to Medical Science in the West. It remained a medical bible for a longer period than any other work[3]. Ibne Zuhr[4] was the first to discuss the questions of feelings in bones. Ibnul Khatib wrote on infection through contact with the afflicted and their garments, vessels and ear-rings. The work of Hizam[5] contains the rudiments of the veterinary art.

The Arabs knew a process by which blood could be infused into vains and they used silver tubes for rectal feeding. They employed opium for the purposes of dentifrice and tare for inducing sleep for operational purposes. They produced the first pharmacopoeia and established the first apothecary shops and mobile hospitals and introduced the system of daily visits to jails and medical examinations. In Chemistry they prepared many compounds which even today hold the field. The names rob, juleb, syrup, soda, alchohol, alembic, alkali, antimony, aludel, realgar, tutty owe their existence to similar Arabic names used by the Arabs.

Briffault observes "although there is not a single aspect of European growth in which the decisive influence of Islamic culture is not traceable, nowhere it is so clear and momentuous as in.....natural science and scientific spirit". According to him, "science owes its very existence to Arabic culture. The ancient world was pre-scientific.

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1 L. Avieenne, D. 1037 A.D.
2 Sir Thomas Clifford Albutt, Encyclopiaedia Britainica, 11th Edition.
3 The Evolution of Medical Science, by William Osler.
4 L. Avenzoar or Abumeron, 12th century A.D.
5 Yaqub Ibne-Akhi-Hizam (D. 902 A.D.)

The Greeks systematised, generalised and theorised, but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation and experimental inquiry were altogether alien to the Greek temperament. What we call Science arose in Europe as a result of new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, measurement, of the development of the mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs"[1].

All that has been stated above is merely a glimpse[2] of what, in fact, requires not one but several volumes to be written in detail. As I have already said, I did not want to write down the history of Muslim Scientists and their achievements in the scientific field. I simply wanted to show that the entire modern scientific development owes its existence to the Muslim Scientists and whatever the Muslim Scientists themselves did, they did because Quran, unlike Christianity[3] asked them and guided them to do, and as such

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[1] Making of Humanity by Briffault. (See Muslim Thought—Its Origin and Achievements by M.M. Sharif (1951 Edition) P. 66-67).

[2] For a bit detailed study of what has been said above in this respect, the readers may see the book "Muslim Thought—Its Origin and Achievement" by M. M. Sharif (1951 Edition).

[3] Christianity from a fairly early date waged a war against all Philosophic and Scientific learning with the result that the ages between the introduction of Christianity in Europe and the establishment of the Renaissance are unanimously declared by the historians of the West as the dark ages..... .....Renaissance was actually a severe shock to Catholic Christianity, and as Papacy wielded political power, it reacted with all the venom at its command. The leaders of the Renaissance were persecuted to the extent of burning some of them alive. They were forced to recant their views and those who did not do so had to suffer. A regular department of the infamous Inquisition was instituted. The ultimate consequence of all this was that the leaders of the Renaissance became sworn enemies of the Christian Church. This enmity towards the church soon transformed itself into enmity towards Christianity and that ultimately culminated in hatred and antagonism against all religions and finally against God Himself". (See also Islam and Western Civilization by Dr. F. R. Ansari (1963 Edition) P. 4-5). Catholic Thinkers confess that officials often acted hastily in the rejection of scientific discoveries, only to retract later, Galileo was forced to recant his Copernican views, and his predecessor Giordano Bruno was burned at the stake. (See Religion and Modern Man, by J. B. Magee, P. 188).

e real fact is that Science, as it is, owes its existence to ran or in other words to Religion.

To quote Deutsch, "The Quran is the Book by the aid of hich the Arabs.....came to Europe as ngs to hold up the light to humanity while darkness lay ound, to raise up the wisdom and knowledge of Hellas om the dead, to teach Philosophy, Medicine, Astronomy d the golden art of song to the West as to the East, to and at the cradle of Modern Science and to make us late-mers for ever to weep over the day when Granada fell"[1]. the words of Dr. F. R. Ansari, "it was the Muslim cholars who unearthed the treasures of knowledge from nder the debris of the dead civilizations of Greece and ome, Babylonia and Iran, India and China. They unear-ed these treasures and classified them, cultivated them, deve-ped them and transmitted them to Europe from the uni-ersities in Baghdad, Cairo and Spain and thus the founder f the European Renaissance was really the Muslim learning nd Muslim teachers through whose teaching arose men ke Roger Bacon, Pope Sylvester II and others[2].

Let us now revert to the point whether departure from eligion will prove to be fatal to human life. Firstly, keep-ng Religion aside, there remains no morality at all. The oral law depends upon the principles of good and bad or irture and vice laid down by Religion. Apart from Religion here is no sanction for respect of parents, service to the eedy persons, morality, chastity, shame, hospitability and ithout these things there remains no check against drinking, dultery, robbery and desecration of values of decent life. his is really what we are witnessing painfully in societies hich have given up Religion and spurned with vanity the oral principles. Thus there is the total loss of character, onesty, sincerity, truth, respect and humanity. Around such

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[1] Muslim Thought—Its Origin and Achievements by M. M. Sharif (1951 Edition) P. 21.

[2] Islam and Western Civilization by Dr. F. R. Ansari, P. 4 (1963 Edition).

an environment there is abject submission to ulteri motives and self-aggrendisement only.

Secondly, if there be no Religion, there remains r question of life after death. A man passes his life like a animal. In that event his entire goal becomes happines prosperity and enjoyment of this life which is no dou transitory and subject to an inevitable end. The entire bac ground for a better "future" goes away and all ideas, view and principles of virtue against vice, good against bad, ar truth against falsehood, lose their sanctity once for all. man is free to do whatever he likes in order to attain ple sure of a passing life, Satisfaction of a momentary desir sometimes, rather always, is saught to be fulfilled at tl cost of his own conscience, character and peace of mind, well as trouble and destruction of others. He feels no pri of conscience to commit robbery in order to gain wealt incest to satisfy lust, murder to evade opposition and resi tence, destroy others to satisfy jealousy, deceive to ga confidence, drink and dance for pleasure, adopt nudity whet lust and inducement. But when this stage is reache it is obvious, that personal ends take the place of moralit selfishness supersedes charity, enmity ousts brotherhood ar man becomes a beast in toto.

By discarding Religion, in fact, we discard the idea future. The idea of future is firmly and wholly based on tl idea of life after death which is real as well as eternal. Th idea of future has no application to wordly life which momentary, because something which is passing cannot b said to have any future at all. Therefore so far as th material life is concerned, it has no future in itself. It furture lies outside its own span and starts when life gets ou of the confines of this corporeal and passing world. It only in a sort of permanent, constant and continuous lif that we can have what we call "future" in the real sense This is what we observe even in the affairs of our daily life We do not build any house or establish any business at place where our stay is only for a short period and our visi

omentary. We do not also, except for a timely need, enter o any service which has no future scope. Even in educa- n we always think of future prospects. Therefore all our deavours, ideas, wishes and desires recoil round the axis of ture prospects necessarily implying a sort of permanancy, nstancy and continuance for a longer duration. Similarly e future of this life cannot lie in itself. It can be and in ct is, out of the bounds of this life. It is in the life after ath which is real, everlasting, and the link between the o lives i.e. life before and life after death according to eligion is like this that the latter is the eternal life of ward in the form of Paradise with all its comforts and ease r the good deeds done, or the eternal life of punishment in e form of Hell with all its sufferings for the misdeeds com- itted in the former. The discrimination between Good and vil has been clearly defined by Religion and it is only Reli- on which gives us the guarantee for reward and warning for e punishment. Therefore success of the life after death de- ends upon unstinted adherence to Religious injunctions only.

We may consider the above proposition yet from another oint of view. Supposing there is no life after death and e life of this world is final and complete in itself. Then, we still follow Religion, do we lose any thing? After all hat Religion wants us to do is nothing but that we should llow virtue against vice, good against bad, truth gainst falsehood, respect against humiliation, peace gainst disturbance, help against neglect, chastity against mmorality; in short, a life of human being against the ife of a beast. The over all result of leading such a ife is nothing but peace, comfort, and prosperity in eneral. Therefore the answer is that even if the ideology f life after death is false or fictitious, by following Religion e lose nothing but gain the betterment, happiness and uccess of life itself as the principles laid down by Religion re nothing short of blessings, and they are based on material ood as well. On the contrary, if the idea of life after death s correct, and no doubt it is, then one can very well imagine he consequences of discarding the Religion. The pleasures

of infidal life would appear nothing but momentary ones at the cost of all virtues of life and also total deprivation of the blessings of the life after death.

But Atheists, I suppose, will still be unwilling to accept this argument to justify the necessity of Religion. They will come forward with a counter argument viz:, why should one sacrifice his own choice of the moment merely on presumption of a life after death? After all to follow Religion means to check and curb many of the urges, wishes and desires of the human heart e.g. lust for wine, woman and wealth, desire to live and enjoy according to one's own liking and dis-liking, make use of the things available as one chooses for himself, and so on. The argument no doubt appears to be still more forceful when we realise that after all this life is momentary and every thing of this universe is under the control of and for the enjoyment of man. Therefore, why should not a man be free to enjoy life to its entirety without any check particularly from Religion which on each and every step asks man to do this or not to do that. In other words why should not one be allowed to pass his life on the principle of eat, drink and be merry. But the argument appears to be fruitless when we also realise that a man has but to live within certain limits. There are checks and limits provided by each and every socio-political system of the human society at all stages of the human history. Even in Atheistic Societies and States the law of the land puts a number of checks and limits over the activities of their individuals. No Society has ever left and can never leave any individual to be an all-free person to do whatever he may like or wish. Therefore, the argument advanced in favour of Religion cannot be refuted by the counter argument merely because of the checks and limits placed by Religion. The admitted position is that checks and limits are placed on human activities by both the religious as well as the non-religious systems of the human Societies, but while the checks and limits provided by the latter may or may not lead to attainment of real happiness and success of life, and actually they have mostly proved to be a curse for the human Societies at large in the history of man-

kind, the checks and limits placed by Religion necessarily and in all circumstances ultimately result in the over-all success, betterment and true happiness of life in this as well as the next world.

Even from the point of view of happiness being the final aim of life, the only medium to attain happiness, real as well as eternal, is Religion. The reason is not very difficult to understand. Happiness in fact depends upon satisfaction of conscience. Only one who has a contented heart is happy. Satisfaction of conscience consists in attainment of objective which is deeply rooted in performance of duty to one's own self as well as to others. Momentary gain or loss is no criterion to judge success or failure of acts done and endeavours made in such performance. But to do so, one has to lead a life based on principles and a life of principles can never be an all-free life at all. It is always subject to restrictions and it is only through restrictions that an equilibrium is maintained between an individual and the Society which ultimately results in peace, comfort and happiness of the Society itself. Restrictions are provided by socio-political-cum-moral systems of the societies and also by the Religion. The former is from the man himself and the latter from God. To follow the former is to gain happiness of this life alone, but to follow the other is to attain happiness of this life as well as the life hereafter. In the latter case, since one totally submits himself to the Commands of God, the natural result is the achievement of His pleasure and ultimately the happiness for ever.

I have said that to follow the socio-political and moral law of the Society is to gain happiness of this life, but in order to have a realistic view, I may add that real happiness can be attained through obedience to socio-political or moral law of the society only so far as this law is not in conflict with the law laid down by Religion, otherwise there will be no satisfaction of the conscience and hence no happiness in the real sense. Conscience has a direct link to nature and it is only the religious law which is in perfect conformity

with nature. Therefore any law conflicting with Religion will in fact conflict with nature and hence conscience will never agree to its obedience and if obedience is forced upon it, there will be no question of satisfaction or happiness at all.

6. RELIGION IS A REALITY

Materialists do not believe in Religion. According to them there is no God. They have no faith in the Prophets and the Holy Books of God at all. To them the ideas relating to life after death, Paradise and Hell are all without foundation. But are not these or like views of the materialists self-contradictory ? Are they not denying something which is a fact of human history and which has also stood the test of the time down the ages ? Can they say that there was no Adam, Enoch, Noah, Abraham, Lot, Hood, Swaleh, Issac, Jacob, Josef, David, Solomon, Moses, Jesus and Mohammad (P.B.U.H.) and did not all these persons proclaim themselves to be the Apostles of God and preach His Religion ? Is there no mention in the history of mankind what Nimrod did to Abraham, Pharoah to Moses, Philistines to Christ, Quraish of Mecca to Mohammad (P.B.U.H.), Yazid to Hussain and with what result ? If they cannot deny on account of historical records that Plato and Aristotle were great philosophers of Greece, Confucious was the great sage of China, Julius Ceaser was the great King of Rome, Neopolean was the great Military General of France, Columbus was the discoverer of America, Babar and Aurangzeb were the great Mughal Emperors of India, Mahmood Ghaznavi was the great conqueror of Somnat and so on, there is no reason why inspite of due, proper and verifiable records of the history they dare deny the existence and status of the Holy Prophets and their role in guiding the humanity to the right path—the path laid down by God in the form of Religion ?

Then, what can they say about the plenty of literature available relating to the life, teachings, endeavours and

achievements of the Holy Prophets right from Adam upto the last Prophet Mohammad (P.B.U.H.) ? Can they deny that since the days of Moses (1540—1400 B.C.) right uptil now there exists, in whatever form it may be, such a thing as Bible which contains enormous material relating to the life and teachings of Noah, Abraham, Moses, David, Solomon, Jesus and other Prophets. Then there is the Holy Quran the final and the complete Code of Religion which confirms the existence and teachings of all earlier Prophets and the Holy Books revealed to them and presents to us the Religion of God in its true, pure, final and accomplished form. This Book has been and, for all times to come, shall continue to be the true guide of human beings to achieve the real success of this life as well as the life to come.

Further, what about the millions of followers of the Religion of God themselves through whom the legacy of the deeds performed, lessons taught, endeavours made and success achieved by the Holy Prophets has been inherited from generation to generation and the Books of God and wealth of literature about them have been preserved through out ? Do they want to challenge the truth, honesty and sincerity of the past generations outright ? If they are really adamant to do so, then they should also know that by doing so they are in fact challenging the genuineness of their own origin.

But that is not enough. What do they say regarding the enormous wealth of philosophical as well as scientific material available which not only has not been able to rationally justify and convince the non-existence of God, but has in fact utimately fallen in line with Religion by postulating that a creation necessarily presupposes the existence of a creator ; that the nature, structure and working of all the various phenomena of this universe basically tends to obey one and only one basic and fundamental law of nature which is responsible for the maintenance of consistency and universality in them. This brings us to an honest and inescapable admission that the entire universe is being controlled or governed by One, Supreme, All-powerful Being

i.e. God and that all that materially exists in this universe is subject to change, decay and extinction at some definite point of time. But that is exactly what Religion has been teaching throughout since long before Philosophy and Science came into the field.

Lastly, no body in the history of mankind has ever succeeded in falsifying any Prophet of God or disproving the genuineness of the Holy Books of God. On the contrary whenever anti-religious elements stood in direct conflict with the Prophets of God, the former were swept away like dust and the Religion of God prevailed throughout. This is what we have really seen in the conflicts between Abraham and Nimrood, Noah and his opponents, Hood and Add[1] Swaleh and Samood[2], Shoaib and Madyan people, Moses and Pharoah and the last Prophet Mohammad (P.B.U.H.) and the Quraish of Mecca. Can history forget the great stormy flood which swept away the entire population of the opponents of Noah and only those could be saved who

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[1] The people of Aadd were the descendants of Noah in the fourth generation through his grandson Aus. They occupied a large tract of country in Southern Arabia, extending from Umman at the North of Persian Gulf to Hadhramaut and Yamen at the southern end of Red Sea. They were tall in stature and were great builders. They forsook the true God and oppressed their people. A three year's famine visited them, but they took no warning. At last a terrible blast of wind destroyed them and their land, but a remnant known as the second Aad or the Samood (Thamud) were saved, and afterwards suffered a similar fate for their sins. Hood was their Prophet and warner who before destruction warned them in the following words:—"Behold, I see a dreadful calamity; it is already on you", and actually it happond soon thereafter. (See Quran, Translation by Abdullah Yousuf Ali, Vol. I, P. 358, Note 1040).

[2] Samood (Thamud) people were the successors to the culture and civilisation of Aad people. They were descendants of Sam—the son of Noah. Their seat was in the North West corner of Arabia between Madina and Syria. They are mentioned by name in an inscription of the Assyrian King Sargon, dated, 715 B. C. as a people of Eastern and Central Arabia (Encyclopaedia of Islam). With the advance of material civilization they became Godless and arrogant and were destroyed by an earthquake. Their Prophet and warner was Swaleh (Salih), and the crisis in their history is connected with the story of a wonderful she-camel. They had monopolised the use of water and pastures to the total exclusion of the poor and the oppressed class of the population. Prophet Swaleh took the side of the poor and warned the culprits and made the she-camel as a test case, but they slew her, and as a result were thrown prone on the ground and buried with their houses and fine buildings through a terrible earthquake (See Quran, Translation by Abdullah Yousuf Ali, Vol. I, P. 360-361, Notes 1043-1044).

chose to remain under the obedience of Noah, or the great fire which became garden for Abraham, or the terrible earthquake which killed Samood, or the shower of ashes and cinders accompanying a volcanic eruption and earthquake which smashed the enemies of Shoaib[1] or the shower of brim-stone and fire that ruined the inhabitants of Sodom and Gomorrah[2], or the great Mace (staff) of Moses which swallowed all snakes of the magicians of Pharoah's court, or the great Nile water which in one flow gave way to Moses and his companions and in the other swept away Pharoah and his army, or the showering of stones by flocks of birds which reduced the huge army of Abraha, to mere eaten up straw[3], or the great battle of Badr which broke the great

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1 Prophet Shoaib was sent to Midianites. They were of Arab race and were a wandering tribe. It was Midianite merchants to whom Joseph was sold into slavery and who took him to Egypt. Their principal territory in the time of Moses was in the North East of the Sinai Peninsula and East of the Amalekites. They were so powerful that Israilis for their sins were delivered into their captivity for seven years. They were in the path of a commercial high way of Asia between Egypt and Masopatamia. Their besetting sins were: giving short measurement or weight, depriving people of their rightful dues, provoking mischief and disorder, taking to high way robbery, exploiting Religion for the crooked purposes. Shoaib came to them to appeal to the truth, righteousness and justice of God. But they threatened to drive him out of their city. Ultimately earthquake seized them by night and they were burried in their own houses. (See Quran, Translation by Abdullah Yousuf Ali, Vol. I, P. 364—368, Notes 1053—1063).

2 Prophet Loot (Lot) was a nephew of Abraham and was sent as an Apostle and warner to the people of Sodom and Gomorrah cities, which were utterly destroyed for their unspeakable sins. They were somewhere in the plain East of the Dead Sea. Two angels in the shape of handsome young men came to Loot in the evening and became his guest by night. The inhabitants of Sodom in their lust for un-natural crime invaded Loot's house but were repulsed. In the morning, the angels warned Loot to escape with his family. Then Sodom and Gomorrah were destroyed by the rain of brim-stone and fire from the heaven. (See Quran, Translation by Abdullah Yousuf Ali, Vol. I, P. 363, Note 1049). Also see Bible: Isaiah. 13-14.

3 This event happened in about 570 A. D. Yaman was then under the rule of the Abyssinians (Christians) who had driven out the Jewish Humyar rulers. Abraha Asham was the Abyssinian Governor or Viceroy. Intoxicated with power and fired by religious fanaticism he led a big expedition against Mecca, intending to destroy the Kaba. He had an elephant or elephants in his train. But his sacrilegious intentions were defeated by a miracle. No defence was offered by the custodians of the Kaba as the army was too strong for them but a shower of stones, thrown by flocks of birds, dostroyed the invading army almost to a man. The stones produced sores and pustules on the skin, which spread like a pestilence. (See Quran, Translation by Abdullah Yousuf Ali, Vol. II, P. 1791).

strategic power of Quraish and provided a sudden and unexpected uplift to Islam beyond all imaginations?

Then there is the open challenge of the Holy Quran for all human beings and for all times to come that if you do not believe that this is the Word of God, go and try to make out even a single verse like it (Baqara: 23), and at the same time it also says that even if all human beings on earth sit together to do so, they will not be able to do so, therefore, it is warned, that one should fear the fire of Hell of which men and stones will be the fuel (Baqara : 24).

This is the fourteenth century passing, but nobody on earth has yet been able to accept this challenge. The challenge stands and shall always stand as such because Quran is the Word of God, the Supreme, All-powerful, Almighty, Creator and Administrator of the entire universe and it is unimaginable that any person, however great and enlightened, can prove Religion to be a fiction or a man-made system of life. It is in fact a Reality, a System of life provided by the Creater of life Himself. In view of this fact it will be a sheer folly and an unfortunate miscalculation to remain unmindful of the warning, and the fire of Hell whose fuel will be men and stone-men who do not believe in God and bow in worship before Idols made of Stones.

Materialists know all this very well. They also know that all that is in this universe is a creation of God the Almighty. They are perfectly aware that real happiness and success of life consists in complete submission to God and following of His Commandments. Quran says that if you ask them "to whom belong the earth and all things thereupon", they will say, "to God". Similarly, if you ask them, "who is the Lord of the Seven Heavens and the Lord of the Throne of Glory", they will say, "God." In the same way if you ask them, "who is it in whose hands is the governance of all things and who protects all", they will say, "God". It further says that We have sent them the truth, but they practise falsehood[1]. Inspite of all this

[1] Momenoon, 23 : 84–90.

the non-believers endeavour to get rid of Religion. This is not on account of any sincerity of purpose or righteousness of any objective. It is in fact on account of thirst of power basically rooted in the desire to satisfy lust for wealth and carnal pleasure to its maximum. In other and more appropriate words, this approach is nothing short of Devil's Daring. In order to escape criticism materialists plead that they want to get rid of Religion because they want total freedom for human beings—freedom from all fetters of slavery as well as exploitation of all sorts and the first step to achieve this objective is to get rid of Religion because, according to them, it is Religion which is the source of exploitation. But this clalm of materialists, however attractive it may appear to be, is basically absurd. The reason is twofold : firstly, the idea of total freedom is self-contradictory as total freedom is itself totally foreign to human nature ; and secondly, what we eventually see is that freedom from Religion automatically results in slavery of Satan in all respects. To go into a bit detail, let us first examine the assertion that total freedom is foreign to human nature. Human beings are always subject to an alround natural net work of limitations and whatever freedom they enjoy is within the limits of that net work only. For example a man can see, but is it unlimited? No, certainly not. There is what we technically call the span of vision within which a man can see. He cannot see something which is too far from or too near to his eyes. He cannot see in extreme dark or extreme light. He cannot see in front as well as at the back at the same time. He cannot see something which though in existence, is not visible to him. He cannot see his own face or even his own eyes. Similar is the position with regard to the other senses and also all other activities of man in general. He can work and take rest, eat and drink, speak and keep silence, and so on, only within certain limits which are inherent and which cannot be avoided. Finally a man has to live and die within the bounds provided by nature. He cannot over-run these bounds so far as he is alive.

This is something which can be understood from the very nature of human beings. Let us now see what is the position as regards the social set up established by human beings themselves. There has never been on earth a society, not even a barbarous and most primitive one, which allowed freedom to any one to do whatever he liked. For instance no body was ever allowed to kill others, or deprive them of their property or disturb their peace and comfort. No society ever permitted outrage of chastity, decoity, immorality, abduction, tyranny, treason, falsehood, deceipt or disturbance. On the contrary, civilized countries have, as part of their Constitution the guarantees for freedom of speech, and safety of the person and property of all individuals within the limits fixed by the fundamental laws of their state. Nearly all States have legal codes defining offences and the modes to punish the offenders, as well as civil remedies and the forum to avail them off through the courts of law. The only purpose behind this is that all citizens should have equal opportunities of enjoying their rights and liberties and living in peace with their fellow citizens. Thus in fact what we call freedom is really freedom within the limits of law. Hence the idea of total freedom for human beings is basically illogical as well as impracticable. Total freedom amongst human societies is not allowed even to animals. It is only the law of jungle which is akin to the idea of total freedom and as far as we can think in terms of civilization, the law of jungle has no application to human societies at all.

Secondly, we have already seen that freedom from Religion results in slavery of Satan. There are only two opposing and effective forces in the world i.e. the Good and the Evil. The one is virtue and the other is vice, and according to these two major categories there are two major ways of passing the life in the world. The one is in total obedience to God and His Apostles and the other, submission to Satanic forces. The former is religious and the latter "other than religious" mode of life. In the former we have morality, character, sincerity, honesty and truth while in the latter, a life of no principle, no character, no morality, no truth and no honesty

at all. Whenever human beings gave up Religion, they became victim to idolatory, vagrancy, tyranny, sedition, propaganda, immorality, rudeness, insecurity, selfishness, restlessness and discomfort. Instances of "Bani Israil" in the absence of Moses and Arabs before the last Prophet Mohammad (P.B.U.H.) are already on the record of history in this respect. Even today those who do not believe in Religion of God submit to idols, bow before human beings, worship wealth, wine and woman, lose all sense of decency, dance and become nude, say whatever they like, falsehood and propaganda are no sin to them, tyranny and murder, dacoity and adultery are no offences according to their ideology, and so on. In fact, once we lose faith in Religion, we acquire a life which is altogether barren of virtues having nothing but vices. It is in fact a life of animals in the human garb.

As regards the idea of "no exploitation," no doubt it is very attractive, but unfortunately in the hands of materialists it has no practical or real meaning in its true sense. With them it is merely to attract and dissemble the poor, needy and helpless peasants and labourers to join hands with a few shrewd, scheming and tactful politicians to usurp power and thereby exercise an over-all control on the entire wealth and resources of the country after throwing out a few crumb before the needy and starving people and calling it as "sharing in the National Wealth". In their hands it practically results in denial of the rights and liberties which all civilized and democratic societies have always guaranteed by the fundamental laws of their State. It thus itself ultimately results in the exploitation of the entire masses by the ruling "junta", and proves to be the worst type of diplomatic monarchy which seemingly starts with a beautiful dream of Paradise and invariably ends at the entrance in Hell. Politically it does not give the right of free vote or speech, and economically it takes away the right of every individual to acquire property. As regards religious and social liberties, there is no room for it in such a Society because religious belief or prayers and such like activities do not constitute means of livelihood. These are discarded disdainfully, if

not outrightly rejected. Every body is supposed to be just like a part of the machine to work at the wish of the factory's chief with hardly any exception or remission whatsoever. It begins with the sanctimonious claim of supremacy for, and ends at object slavery of the people at large.

In such a situation its attack on Religion is hardly justifiable. Religion in fact has nothing to do with exploitation. On the contrary Religion is always opposed to and meant for uprooting exploitation of all sorts for ever. It was really Prophet Swaleh who first stood by the side of the poor persons of his community against monopolisation of water and pastures (Chief Sources of National Wealth in those days) by the rich persons of Samood community. Then there was Prophet Shoaib who warned the Midianites of the malpractices in measurements and weights. He sternly forbade high way robbery depriving others of their lawful dues. Then Prophet Moses organised Bani Israil against their exploitation by Pharoah and emancipated them from tyranical oppression in Egypt. But these Prophets of God never worked for their personal gains, they never tried to obtain the support of the poor and the oppressed class of people in order to acquire wealth or power. In the life of the last Prophet Mohammad (P.B.U.H.) we find that inspite of having the over-all control of Arabia, he never did any thing for himself. He never lived in beautiful houses, never wore rich clothes or took rich food, never kept any thing for himself and his family from whatever used to come to him from the bounty of wars. Inspite of being the supreme ruler of Arabia and the Islamic world, he used to keep fast, perform manual labour, sleep on the uneven floor, stitch his own clothes and shoes and pass his time amongst the common men. It was he who has the credit to be the first and the last in the history of mankind not merely to declare but gladly act upon the principle that poverty was a matter of pride to him.

Then we also find that throughout the history of mankind it is always the poor who first accepted the call of the

Prophets of God and always stood by them to face their opponents who were always the richest and the strongest of their communities. This is because it is only the Religion which has always provided as with an exact and exhaustive answer to exploitation, and proved to be the only source of real help, support and satisfaction to the poor. The religious movement of no-exploitation, invariably results in equal rights and opportunities for all irrespective of the position, status, colour and caste. Here the wealth is not centralised in few hands to the exclusion of all, but it enjoins to keep the wealth in circulation for the use by, and benefit of all indviduals of the State, and in this respect no distinction is made between the man in power and the man in street. Here a common man has a right to question the ruler : "from where he got extra cloth for his shirt". Here the ruler has no better or special means of livelihood than the common man. Here there is no such thing as privilege for any body as regards the rights and liberties of the public at large. Here the ruler himself comes forward and says "O, people, I have been made the ruler amongst you, but I am not the best of you. So if I act rightly, help me, and if I am in error, correct me. Truth is a trust; and falsehood is the breach of the trust. The weak amongst you is strong in my eyes till I bring, with the help of God, to him, what is his right. And the strongest amongst you is weak in my eyes till I take from him, with the help of God, what is due..... .....obey me when I obey Allah and his Prophet Mohammad (P. B. U. H.) and when I disobey Allah or His Prophet Mohammed (P. B. U. H.) then I have no right to obedience from you". Caliph Abu Bakr[1]; or "I have been entrusted in regard to your affairs. I am individual like any one of you.....verily my relationship with your wealth is like that of a guardian of an orphan. If I am well off, I shall take nothing, and if I am in hardship, I shall take

[1] Kanz-ul-Ummal, by Ali Muttaqi (Hyderabad Edition 1954) Vol. V. Para 2282.

what is only proper, and I shall not permit any one to oppress any one else or to take advantage of him but I shall place his cheak on the ground and place my foot on his face till he surrenders to what is right", Caliph Umar;[1] or "in whatever I command you if there is obedience to Allah, it is your duty to obey me whether you like it or you dislike it, and whenever I command that which involves disobedience to Allah, then there is no obedience to any one, me or to any other. Obedience is only in what is right", Caliph Ali[2].

As against this, we find that in the so-called materialistic movements against exploitation, selfishness rather than sincerity, fraud rather than honesty, acquisition of power rather than rendering service, propaganda rather than reality, and falsehood rather than truth, are the chief elements which play the fundamental role. Here the main objective is to gain political ascendency and the goal of all activities is acquisition of power and control of the entire resources of wealth for the few and denial to the rest. The most interesting aspect of this movement is that neither its originator nor its leaders happen to be from amongst the poor class of the people. They mostly hail from amongst the most influential, rich and exploiting class of the society. I am constrained to say that this movement is merely a device to further exploit the poor and prepare the ground for more effective and comprehensive exploitation in future. Then, it is also worth noting that the peasants and the labourers are always the centre of their choice in order to get support for their so-called Mass-Movement against exploitation. This is, I think, because on account of poverty, ignorance and miseries of their own, the poor peasants and labourers easily fall victims to the machinations of their well-wishes. They hypnotise the minds of poor people and present before them a visionary paradise, and thus extort an all-out support for their

[1] Kitab al-Kharaj by Abu Yusuf, Bolaq Edition (1302 A.H.) P. 25 and 117.

[2] Kanz-ul-Ummal, Ibid, Para 2587.

"Movement". The other classes of people e.g. the clerks, businessmen, doctors, engineers, legal practitioners, teachers and persons earning their livelihood from their own professions are totally by passed, obviously because it is always difficult to get their support on account of their understanding and intelligence.

Then ultimately the result has always been that through nationalisation all resources of income vest in the State run by selected "high-brows" and neither factories and industries are given in the ownership of the labourers, nor the lands in the ownership of the peasants. The difference of rich and poor continues unabated. The only reason for this unfortunate state of affair is that the theory of "no-exploitation" is merely a political stunt to acquire sympathy and support of the poor who constitute the masses in every country. The power ultimately comes in the hands of a few persons and in this way the entire wealth of the nation centralises in the ruling "junta" only, to the deprivation of all.

Keeping in view the real significance of this theory as propagated by the Prophets of God, it is obvious that it is being totally misrepresented as well as misused by the materialists to suit their selfish ends. The true significance of this theory would have really been brought out, has it been directed to free the humanity from subordination to extraneous forces. Its real aim was to save human beings from bowing down before any power or person other than God the Almighty, and to use the natural resources for the benefit of all human beings without any discrimination. If Natural Laws were really meant to be implemented in human spheres, there should have been no monopolisation of the resources of income by any person or society. Equal opportunities must have been available to all in order to enjoy the bounties of nature. If human beings are made to bow before human beings, idols, earth, heaven, sun, moon, water, wind or fire, this is exploitation in the real sense as it directly injures the prestige of Man who in reality is the supreme creature of

the Universe. If equal rights and opportunities of passing their lives are not available to all human beings without any exception, this is exploitation in reality. Exploiters as such are really those who monopolise the resources of income and do not allow others to use them, who fail to perform their duties except for unlawful gains, and who deceive and defraud others to suit their ultimate ends, may it be at the cost of the life and property of others. To up-root this exploitation, Prophets of God appeared on the scene, armed and inspired with providential help, and throughout their lives they carried on a ceaseless struggle against this exploitation. But materialists have altogether ignored this aspect of the theory of "no-exploitation" and have used it merely to gain power and acquire control over the entire wealth of the country to the total deprivation of the masses and that is the reason why it ultimately results in further and more tragic exploitation and the real purpose of the theory is never achieved. The misapplication is also unjustified in view of the fact that neither the actual labour put in by the labourer nor the part played by the employer in establishment of the factory or industry is taken into consideration. This is because the exploiters never happen to be from amongst the labourers or even from amongst the persons who actually take the trouble of establishing the factories or the industries or plough the fields themselves. When a labourer does a particular work against some settled terms and conditions which are fulfilled by the employer, there remains no justifiable claim by the labourer against the employer. If there is any excess income in the factory, it is in fact the reward for the worries which the factory holder has suffered in establishing and running the factory in addition to the investment made by him. After all the labourer took no part in the investments made. He did not share the innumerable and continuous worries which the employer has suffered and continues to suffer in the establishment and maintenance of the factory. The labourer has also nothing to share in the event of loss which might occur under unforeseeable circumstances. After taking his dues in full, the labourer is under no obliga-

tion to have any care for whatever may be the ultimate fate of the business for his employer. Therefore after getting the settled dues, to advance any claim against the factory is in all fairness totally unjust and unnatural on the part of the labourer. What the labourers and the peasants actually require is appropriate compensation for the labour put in by them and this can be given to them in the form of proper wages, allowances, facilities for medical aids and accommodation as well as education of their children. All this can be done through private settlements or parliamentary legislation with least interruption of the industrial and agricultural development or disturbance of the public peace. But this aspect is intentionally ignored by the exploiters because of the gains that appear to be coming forth to them out of the movement of exploitation against the employers. But Religion has never permitted this sort of movement and can never support it for very obvious reasons. The purpose of Religion has always been to safeguard the interest of every individual that ligitimately is his due and it can never allow any one to deprive others of their property in any unlawful manner. Respect and protection for the person and property of others is the principle on which Religion has never compromised and this in return is the best guarantee for peace in the society.

The idea of total freedom as such, is a fraud and is intended to acquire power and political supremacy. Whenever materialists succeeded in coming in power, humanity cried for even the basic needs of life, what to say of the religious, moral or social rights of the human beings. Life of common man become a curse for him. Instances of Nimrood, Pharoah and many other Monarchs and Dictators of history can be mentioned in this respect. The main reason behind all this is that as far as Religion of God is there, every body from the public can claim his rights against the person in power and the person in power cannot be allowed to have any exceptional status in disregard to others. Moreover, in view of the Commandments of God being equally applicable

to them as well as to the public at large, those in power cannot justify their high-handedness in any manner.

The overall result of what has been said so far is that Religion is an inexorable Reality. It does not only lay down modes of worship but in fact it gives us principles for the life as a whole and the life based on principles of Religion is the only righteous and successful life in this world as well as the world to come.

7. RELIGION, PHILOSOPHY AND SCIENCE

The nature, reality, origin, aim and ultimate end of things are the problems for Religion, Philosophy as well as Science. These problems are not new. In their original and simplest form, they exist right from the day when the first man Adam opened his eyes in the shining day, the blowing winds, the up-standing mountains, the flowing rivers, the running water-falls, the blooming flowers, the growing trees, the flying birds, the rising sun, the twinkling stars, the increasing moon, the calm atmosphere, the lovely breeze, the scorching heat, the roaming clouds, the changing time, the day and night, and the life and death. Seeing all these around himself, a few moments would, no doubt, have been the moments of un-told surprise and astonishment to Adam but soon thereafter his sense of inquiry must have prompted impulsive questions like : what is it? how is it? and why is it? These very questions appear to be the foundation stone of all future learning and understanding and even today they form the back ground of all research work in the field of Science and Technology.

Religion from the very beginning has been telling us that all that we see in this Universe including ourselves are the creation of God Who is One, Absolute, Real and All-powerfull Being, responsible for the creation and administration of the entire creation. Religion also tells us that the wordly life is not real and everlasting, rather, it is temporary

things was in fact the result of knowledge of making use of things under the Guidance of God. Secondly, Religion has told human beings that all that we see and have in this universe including ourselves is the creation of God and that all is for the use and benefits of human beings. Since God was and is not visible to human eyes and is not subject to other senses as well, this naturally developed a thinking whether the teaching of Religion is really correct? Whether there is really a God Who has created and Who is controlling this universe ? Whether, apart from this universe, there is what we call Reality, and if there is, then what is its exact nature and how this universe has come into existence? This set of problems is really the genesis of thinking and all philosophical understanding flows from it. Therefore, in fact it is Religion which gave the starting push to the wheel of thought which has since passed through the huge passage of time down the ages and the outcome of this continuous journey in search of knowledge, is in the form of enormous wealth of philosophical and scientific learning.

Religion, after giving the starting push, did not keep silence. It continued to tell repeatedly and remind human beings that all that exists in this universe is for their benefit. It has again and again asked them to think into the nature of things, the earth, the plants, the minerals, the stars, the sun, the moon and the sky. It has persistently appealed to their feelings, conscience and understanding not to worship or bow before other objects of nature, the stones, the idols, the sun, the moon or the stars as they are not superior to Man but have been created by God for his service and all these have been subordinated to him who is the embodiment of Supreme Creation of God the Amighty. But Religion did not rest contented with this only. It has also told human beings what is good and what is bad for them. It has also laid down fundamental principles with all possible details and practical instances through the lives of Prophets, for the well-being and success of life in this as well as the next world.

Inspite of this, Philosophy and Science, after getting the start from and a sort of upbringing in the hands of Religion, stood in opposition to Religion itself, chose to proceed in their own way through the media of corporeal material available, challenged the very existence of God and attempted to lay down their own principles for life to proceed there along in order to gain perfection and success better than, as it tends to claim preposterously, through the media of Religion[1]. Well, let them do so, but we would equally be justified to assess how far have they succeeded in doing so? We have already seen that although Science and Philosophy attempted to proceed independently of Religion, yet they actually could not do so because the starting push they have got only from religious teachings and then through out it was Religion which continued, instinctively and by implication, to guide them in their inquiry of things.

Then, we have also seen that Philosophy and Science proceed through the media of corporeal or substantial subjects which are of changing and perishable nature. They have no reality of their own and Philosophy and Science, after striving for centuries together have at last arrived at the conclusion that all that we see in this universe is neither real nor the result of chance or self-creation[2]. There is some body responsible for its creation and for the wave of life which like an electric current passes through the various phenomena of this universe including the plants, animals and human beings and makes them to work, and as soon as that current of life is taken away, all that remains is merely a carcass to be ultimately reduced to dust.

But one can realise that it was the very starting point of Religion. Philosophy and Science after much ado, arrived at a sort of skeptic, confused, vague and unexplained idea of a Creator of this universe, while Religion at the very

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[1] Most of the scientific and philosophical work of 18th & 19th centuries is an evidence of it.

[2] In this respect the views of forty scientists in the book entitled "Evidence of God in the Expanding Universe" may be seen.

start gives us a very clear, unambiguous and well defined view that God Who is Absolute, Almighty, All-powerful is the Creator of the entire universe. Religion also tells us that He is Everliving as well as Everlasting and the real Administrator of all. This, then, is the position of the achievements of Philosophy and Science as regards the reality of things. Now let us come to betterment of life itself.

Science claims that through innumerable inventions it has done great service to humanity at large. It has made easy long, tiresome and dangerous journeys through automobiles, locomotives, aeroplanes, ships and rockets. It has made possible easy and immediate contacts and exchange of message through telephones, telegrams and wireless. It has provided great facilities to diagnose, cure as well as avoid diseases. Through scientific mode of learning it has rescued human mind from superstitions. It has made man realistic and has raised the standard of life as a whole. In order to appreciate this claim of Science, I think, it would be better if first we lay down the criteria to determine what is success or what really success means and then proceed to see whether the claim of Science stands the test of this criteria or not.

In its ordinary meaning achievement of an objective means success. If a man is hungry, getting of food is success. If a man is poor, acquisition of wealth is success. If a man is sick, attaiment of health is success. If a man wants politicals supremacy, coming into power is success, and so on. But we have often seen that even attainment of all or any of these objectives do not result in happiness, comfort and contentment for a man. The reason is that his soul or his inner self remains uneasy, unsatisfied and unhappy. Thus the idea of success on basis of mere attainment of particular objectives is not of universal application. Real happiness in fact consists in peace and comfort of the heart and soul, and the man who is able to get it is happier and more comfortable on a rough carpet than the one who is mentally tormented on a throne. Then there also

remains the question of momentary and durable happiness. If any success is momentary, it is not success in the real sense. In order to provide everlasting happiness and comfort it must not vanish and wither away by the passage of time.

Judging from this point of view, we see that scientific achievements, no doubt, have provided us with great facilities to pass a happy and comfortable life, but as compared to the duration, and need, of life as a whole, these so-called great facilities are almost worth nothing. The reasons are: firstly, these facilities are momentary and subject to mechanisms which may fail at any time; secondly, they are usually costly and beyond the reach of the majority of common people, the greater number of human beings has not drawn and cannot draw benefit out of these inventions; thirdly, these can at best provide, and to a very limited extent, benefit to physical bodies only, there is no comfort or happiness possible for the inner self or the soul of man through them; fifthly, these can be helpful only so far as the man is alive, as soon as he is dead all these inventions are worthless and useless for him. They cannot guide human beings or provide any benefit to them as regards the life to come. Real happiness is that which is permanent and everlasting. This can only be in the life after death and in that real life scientific inventions are of no benefit at all.

Therefore from a realistic point of view, we see that the claim of Science despite all its tremendous progress is not at all sustainable. As regards the life as a whole or the life in reality, Science could not and cannot even now provide any mode of life through which real prosperity of life can be achieved. If one ever happens to have a free talk with scientists working in different fields of research, he will come to know that they themselves are not satisfied with what they are doing! They are not satisfied as regards the universality and finality of their own achievements. They themselves find that they are lost in a sort of mental

labyrinth, where there is no way out[1] except through sincere and unwavering belief in One; Supreme, Absolute God and none else. Science, according to scientists themselves cannot provide satisfaction of heart and soul. Even materially we see, that inspite of vast developments, it has not been able to understand and cure all the diseases; even in respect of the diseases for which cures have been discovered, it is not always and in all circumstances possible to get fully guaranteed results. Inspite of all precautions medicines still become sensitive and neutral to the resistance meted out by the diseases or through chemical reactions in human organs which unfortunately results in far greater damage than gain even, sometimes, death. Even today there are no hundred percent sure and safe journeys through air, land or sea and exchange of messages. With all the tall claims made, there is no real peace, comfort and happiness in life anywhere in the world.

On the contrary we also see that the uneasiness, discomfort, insecurity and worries of life have intensively increased as compared to the pre-scientific period. Leave aside the day to day accidents that we have to face, it is now possible for an enemy to endanger lives of multitude, by poisoning the supplies of water as a whole or by large scale infection of communities and localities through disease germs. He is now able to blast off and destroy within seconds cities and towns through bomb shells, and to create unrest amongst nations through propaganda agencies and thus create serious problems of law and order in the opposite camp. This is as regards the material aspect of life. So far as the moral aspect of life is concerned, the position is still worse. Under the garb of raising the standard of life, we have shattered all chains of morality and humanity. There is drinking, adultery, rape, dance, unchastity, dishonesty, tyranny, abduction, terror, robbery, decoity, shame-

[1] In the words of Dr. Alexis Carrel, "those who investigate the phenomena of life are as if lost in an in-extricable jungle, in the midst of a magic forest; whose countless trees unceasingly change their place and their shape," Man, the Unknown (1956), P. 15.

lessness, disrespect, abuse, selfishness and hate, almost every where. There is laughter at the tears, there is enjoyment at the chastity, there is robbery at the property, there is tyranny at the life, and there is taunt at the miseries of others without least hasitation and care. And all this is done in the name of civilization and raising the standard of life. In adopting what is called the scientific way of life, open adultery has taken the place of legalised and respectful mode of marriage, drinking and dancing and shamelessness have taken the place of sober, civilized and chaste life, tyranny, decoity and robbery have taken the place of justice and honesty, and respect for the life and property of others has almost disappeared in thick fumes of modern filth and dust! Science has made man free. Every one is free to think and to do whatever he may like to do, may it be at the cost of the life, property, peace and comfort of others. But is not this state of affairs like the one which we find in the barbarous pre-historic period? If it is, and no doubt it is, or rather, worse than that, then will we not be justified in questioning the Science as to where it has brought the humanity in its cartage instead of the cherished goal of happiness, perfection and success of life which was its destination? Is it not a deceipt or a fraud which Science has played upon humanity? On one hand centuries of a life "without the belief in and obedience to the Commands of God" have passed away, and on the other, at the end of this long journey we have arrived at a stage where life has itself become a curse for us! This is what even the most renowned scientists of the world have now realised. To quote Einstein, "Penetrating research and keen scietific work have often had tragic implications for mankind, producing, on the one hand, inventions which liberated man from exhausting physical labour, making his life easier and richer; but on the other hand, introducing a great restlessness into his life, making him a slave to his technological environment, and most catastrophic of all, creating the means for his own mass destruction. This indeed, is a tragedy over-

whelming poignancy[1]." This is because, as Dr. Alexis Carrel[2] writes, "Modern Civilization seems to be incapable of producing people endowed with imagination, intelligence and courage. In practically every country there is a decrease in the intellectual and moral calibre of those who carry the responsibility of public affairs.....We realise that, despite the immense hopes which humanity has placed in Modern Civilization, such a civilization has failed in developing men of sufficient intelligence and audicity to guide it along with the dangerous road on which it is stumbling." Dr. Carrel further writes, "Modern Civilization finds itself in a difficult position because it does not suit us. It has been errected without any knowledge of our real nature. It was born from the whims of Sceintific discoveries, from the appetites of men, their illusions, their theories, and their desires. Although constructed by our efforts, it is not adjusted to our size and shape."

"The only possible remedy" Dr. Carrel suggests, "for this evil is a much more profound knowledge of ourselves," which he calls "the Science of Man," and which according to him consists in returning to the "spirit of the Renaissance". But I think it consists in Religion only. Returning to the spirit of the Renaissance is to repeat the scientific history of the 19th and 20th centuries once again and arrive at the same result after wasting another two centuries for nothing. Therefore, now the only alternative for us is to revert to the belief in God, i.e., the stage from where we accompanied the Scientific Caravan in search of a better mode of life.

The over all result is that even from the point of view of having a better mode of life as its avowed objective, Science has utterly failed. To provide some facilities for physical life and that too within a very limited range, and in some respect, to a negligible number of persons, has no value as regards the real, ultimate and everlasting success

[1] Out of My Late Years, P. 152, by Albert Einstein.
[2] Man, the Unknown, by Dr. Alexis Carrel (1956-15th impression), P. 33, 34 and 39.

of life for humanity at large. That in fact is not possible through Science or Philosophy because of their own limitations and inherent defects in the very foundation of their edifice of knowledge and experiments. The foundation of their edifice lacks the solid concrete of belief in One, Absolute, Ultimate Power i.e. God, Who is the Creator and Administrator of the entire Universe. If this is provided, the foundation would not give way and then, there is every chance of success for any mode of learning for rendering real service to human beings, otherwise the result is already before us; worse would inevitably follow, if the deterioration is not checked in time.

This much needed foundation concrete is provided by Religion. Establishment of this foundation consists in belief in One God and complete obedience to His Commandments. As regards the former, excepting "belief" there is no other mode available to us to understand Him. We have alreary seen that Philosophy and Science have utterly failed to disprove this belief. On the contrary they have arrived at an honest admission that there is God and that He is One and One only. The belief through which we accept the existence and authority of God is, as I think, a "Rational Belief". It is not supersticious, fictitious or baseless. It is rational in the sense that not only reason fully supports it but that all modes of learning and knowledge confirm it. In whatever manner we may think, the only result will be that the existence of this universe and all that we see in it justifies and confirms that this is a creation and its Creator is One Absolute Almighty God.

This belief on one hand saves as from unnecessary and merely conventional thinking and hollow academic discussion which generally leads man to nowhere and which often proves to be a sort of net work in which the thinker himself is entangled. On the other hand, the belief in One Absolute Almighty God provides us with a tolal satisfaction of our heart and soul. It gives us contentment and, as a result, peace and comfort of mind and conscience follow in its

wake. Then it also finally solves the problems in understanding the reality of things and with this belief in mind we can devote our entire energy and time in the study and application of their beneficial aspect for humanity. Lastly, belief in one God brings all human beings on one common platform where all stand on equal footing. All owe their obedience to God and at the same time pay due attention and care for each other because none is superior to the others and all are ultimately answerable for their deeds to God. This destroys all vestiges of selfishness which is the root of all vices in the society. Belief in one God and acceptance of His over-all Authority, ultimately creates a sort of fear in man's mind, i.e. fear against punishment for misdeeds. It also develops hope in man's heart, i.e. hope of reward for goods done. It also provides a satisfaction to man's conscience, i.e. satisfaction that he has chosen the right path which leads to an overall success of life as a whole.

Belief in One, Absolute, Almighty God as being the Creator of all, naturally results in the love, respect and obedience to His Commandments. This results in establishment of morality in the society at large. We have practical experience of "Science without belief in God" resulting in total destruction of morality. The reason is only this that as soon as we depart from belief in one God, we lose the very central common foundation for building the society. Every body feels free to think and do whatever he may like in order to achieve his objectives which is often at the cost of life and property of others. We can only think of morality when none of our actions is subject to any selfish motive, and whatever we do is in accordance with one common purpose i.e. obedience to our Common Master i.e. God, and for the good of all without any mental reservation. Only in this way we can think of respect and safety of life and property of all. We live together because God has ordained us to live together and we part company when God wants us to separate. In other words, all our thoughts and behaviour become subservient to, and derive inspiration

and authority from One Supreme God the Almighty. When our lives centralise at this One Common Absolute and All-Powerful Source of Absolute Power, complete happiness, real comfort, actual peace and proper enjoyment usher in, as if at beck and call !

Then, success of the life after death also depends upon the belief in God and complete obedience to His Commands. This is the stage where Philosophy and Science fail to have any say in the matter. Their scope is limited to the boundary marks of corporeal life only. They have no access to the realm of the life after death. There only the Religion can help us. We cannot escape death and there can be no question of any help from Philosophy and Science as regards the life after death. Therefore the only wise course will be to follow Religion and proceed on the guide lines provided by it.

Inspite of all its undisputed importance and authority, as a true and real guide to human beings, which has provided us with a correct view of reality in the form of belief in One God and which has also laid down the most straight and the only righteous path for humanity to proceed thereon to achieve an over-all successful life, Religion does not interfere with or denounce Philosophy and Science in their work. It does not even come in their way even when they challenge its genuineness and reality and stand in opposition to it. On the contrary, it encourages learning and knowledge through all possible means. It not only provides them with the much needed starting push but also repeatedly goes on asking them to think and understand the nature and make use of the things available, to consider their creation and the purpose for which they have been created, and finally to draw fullest benefit out of their existence. Religion only expects from Philosophy and Science that keeping this irresistible truth in view that they owe their origin to and nourishment in the lap of Religion, they should also on attaining maturity, be thankful to their benefactor and follow its commands so that the results which they achieve out of their own research may add

natural lustre and be of real benefit to human beings at large. It would therefore be only proper for Philosophy and Science to seek sustenance from the belief in God and obedience to His Commands and thus proceed with the noble task of rendering real service to human beings in order to attain betterment of their lives. In this way they would remain under the protective wing of Religion and enhance their blissful utility manifold. This, on one hand would ensure preservation of moral values, and on the other hand, it will result in peace and tranquility for the humanity at large.

8. RELIGIONS OR RELIGION

We often speak of plurality of Religions because we have not one but many Religions in the world. Apart from Hinduism, Buddhism and Zoroastrianism, which owe their origin to the personal efforts of great moralists and reformers, there are three major Revealed Religions namely Judaism, Christianity and Islam. But God is One. The basic requirements of the daily life and the fundamental problems of the the human beings are also the same. All human beings take birth, live and die, basically, on the same principles. There is no reason, therefore, why the guidance which God has provided to human beings through His Prophets and Books, should be different to different persons or in other words why should there be "Religions" and not "Religion" only. In order to understand this proposition, we have to see whether the guidance which God has sent to us is in reality different to different persons resulting in the multiplicity of Religions or whether it is in fact always one and only one throughout maintaining basically one and the same Religion for all human beings for all times to come. It is, therefore, necessary to study the various Religions, but in order to arrive at some definite point of view regarding the multiplicity or oneness of Religion, it is also necesssary to lay down the principles upon which to decide whether what we actually know as Religion is or is not Religion in the true sense of the term.

I have alredy said that Religion is the Science of life which tells us all about the origin, aim and end of life and provides us with the reply to the basic and fundamental problems of human mind as well as principles for the betterment and success of life as a whole. Therefore the principles which appear to be necessary to understand the reality of any Religion are, viz : Religion must tell us what is its origin and ideology, what is the nature of Reality and its relation to the universe, what is the origin, aim and end of life and how to achieve the betterment and success of life as a whole, i.e. life in this as well as the next world. On a satisfactory reply to these questions, I think, depends the justification of any Religion to come within the purview of Religion in its true sense.

Let us now proceed with a brief study of different Religions and see which of the various Religions of the world stand the test of our inquiry as regards the questions formulated in the foregoing paragraph. Let us see first what is the position of Hinduism in this respect.

9. HINDUISM

Hinduism is in fact based on principles of which the origin is not exactly known. It is said that thousands of years ago before Moses or Budha or Christ, sages stood on India's river-bands and sang songs inspired by the breath of God. Out of these chants and out of the wisdom and spirituality of the sages in the centuries since has grown the Religion known as Hinduism"[1].

The entire literature of Hinduism is based on compilations of songs known as "Samhita". These are four in number generally known as Vedas which are "the oldest Hindu sacred writings." The Sanskrit word "Veda," ancestor of the English word "wit". can be freely translated as "knowledge". The bards who first recited the Vedas ages ago were

[1] See the World's Great Religions– Life, New York, 1957.

Rishis, inspired seers who were said to have received them direct from "Brahman"[1].

According to Dr. Radha Krishnan,[2] "the Vedas are the earliest documents of the human mind we possess..... There are four Vedas : Rig, Yajur, Sama and Atharva. The first three agree not only in their name, form and language, but in their contents also. Of them all the Rig Veda is the chief. The inspired songs which the Aryans brought with them from their earlier home into India as their most precious possession were collected, it is generally held, in response to a prompting to treasure them up which arose when the Aryans met with large numbers of the worshippers of the other gods in their new country. The Rig Veda is that collection. The Sama Veda is a purely liturgical collection. Much of it is found in the Rig Veda, and even those hymns peculiar to it have no distinctive lessons of their own. They are all arranged for being sung at sacrifices. The Yajur Veda, like the Sama, also serves a liturgical purpose. This collection was made to meet the demands of a ceremonial Religion. It is partly in prose and partly in verse, arranged in the order in which they were to be made use of at the sacrifice.....The Atharva Veda for a long time was with all the prestige of a Veda, though for our purposes it is next in importance only to the Rig Veda, for, it is an historical collection of independent contents. A different spirit pervades this Veda, which is the production of a later era of thought. It shows the compromising spirit adopted by the Vedic Aryans in view of the new gods and goblins worshipped by the original peoples of the country whom they were slowly subduing.

Each Veda consists of three parts known as Mantras, Brahmanas and Upnishads. The collection of the mantras or the hymns is called the Samhita. The Brahmanas include the precepts and religious duties. The Upnishads and the Aranyakas are the concluding portions of the Brahmanas

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[1] See Ibid.

[2] Indian Philosophy, by Dr. Radha Krishnan (1966) (8th Impression) Vol. I, P. 63-64.

which discuss philosophical problems. The Upnishads contain the mental back ground of the whole subsequent thought of the country."

As regards the compilation of the Vedas, Dr. Radha Krishnan says,[1] "The text of the Vedas which we possess has come to us from that period of intellectual activity when the Aryans found their way into India from their original home. They brought with them certain notions and beliefs which were developed and continued on the Indian soil. A long interval must have elapsed between the composition and the compilation of these hymns.....We are sure that they were current some fifteen centuries before Christ.....Some Indian scholars assign the Vedic hymns to 3000 B.C.. others to 6000 B.C. The late Mr. Tilak dates the hymns about 4500 B.C., the Brahmanas 2500 B.C., the early Upnishads 1600 B.C. Jacobi puts the hymms at 4500 B.C. We assign them to the 15th century B.C. and trust that our date will not be challenged as being too early."

According to Surendranath Dasgupta,[2] "The hymns of the Rig Veda are neither the production of a single hand nor do they probably belong to any single age. They are composed probably at different periods by different sages, and it is not improbable that some of them were composed before the Aryan people entered the plains of India. They were handed down from mouth to mouth and gradually swelled through the new additions that were made by the poets of succeeding generations. It was when the collection had increased to very considerable extent that it was probably arranged in the present form or in some other previous forms to which the present arrangement owes its origion." Surendranath Dasgupta further writes, "Though it is generally held that the Upnishads are usually attached as appendices to the Aranyakas which are again attached to the Brahmanas, yet it cannot be said that their distinction as separate treatises

[1] Ibid. P. 66-67.
[2] A History of Indian Philosophy. by Surendranath Dasgupta, (1963), Vol. I, P. 14-15.

is always observed. Thus we find in some cases that subjects which we should expect to be discussed in Brahmanas are introduced into Aranyakas and the Aranyaka materials are sometimes confused into the great bulk of Upnishad teaching. This shows that these three literatures gradually grew up in one process of development and they were probably regarded as parts of one literature, inspite of the differences in their subject matter."[1]

As regards the nature of the contents and the spirit and ideology of the Vedas, the author of the "History of Religions," George Foot Moore writes,[2] "The Rig Veda is a collection of poems in ten books, comprising in all somewhat over one thousand pieces. Most of them are hymns of praise and prayer addressed to particular gods or groups of gods..... .

The hymns of the Rig Veda are far from being, as was thought in the first enthusiasm of discovery, primitive poetry, or the spontaneous expression of primitive and unsophisticated Religion. Many of them were composed by prieslty poets for princely patrons to be recited or sung on sacrificial occasions; not a few are uninspired and artificial productions, in set forms, full of stereotyped phrases and the imitation of imitations". Moore further writes,[3] "the picture of the Vedic Religion which the Rig Veda gives is in several respects incomplete. In hymns addressed to the gods we naturally find rather allusions to the myths than detailed narrations. The hymns like Rig Veda I, 32, the glorification of Indra's victory over the dragon "Vritra" and the liberation of the imprisoned waters, is a rare exception. So also the forms of worship : most of the hymns were composed to accompany sacrifices, but they gave no description of the rites."

"Among gods of the Rig Veda," Moore says, "we find neither tribal nor local deities. It is not improbable that in particular tribes or Religions the worship of certain gods was

[1] Ibid, P. 28, 29.
[2] History of Religions, by George Foot Moore (1950) Vol. I, P. 245.
[3] Ibid, P. 246-247.

especially favoured, or that in course of time, with changing conditions, one god had to cede the pre-eminence to another, but the indications of this are few and uncertain."[1].

According to Dr. Radha Krishnan, "different views of the spirit of the Vedic hymns are held by competent scholars who have made these ancient scriptures their life study. Pfleiderer speaks of the "primmaeval child-like naive prayer of Rig Veda". Pictet maintains that the Aryans of the Rig Veda possessed a monotheism, however vague and primitive it might be. Roth and Dayananda Saraswati, the founder of Araya Samaj, agree with this view. Ram Mohan Roy considers all Vedic gods to be "the allegorical representations of the attributes of the Supreme Deity". According to others including Bloomfield the hymns of Rig Veda are sacrificial compositions of a primitive race.....Aurobindo Ghosh is of the opinion that the Vedas are replete with suggestions of secret doctrines and mystic philosophies. He looks upon the gods of the hymns as symbols of the psychological functions."[2]

Regarding the Upnishads, Moore says, "The great mystry of the Upnishads is that Atman in man is identical with the Atman in the universe—the Brahman. The soul of man is not a particle, an emanation, of the universal principle, but is that principle, whole and single (Chandogya—Upnishad III, 14).

In the Upnishads appears for the first time the doctrine of the transmigration of souls, which thenceforward fills so great a place in the Religion of India."[3]

Thus nothing can be definitely said as to how this entire literature came into existence. Neither the writers are known nor is there any settlement as regards the exact date of their compilation.

The teachings of Vedas do not appear to be heavenly. They have nothing similar to teachings of the Prophets of God. They centralise in Devi Devtas who are supposed to be the incarnation of Deities in the form of human beings.

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[1] Ibid, P. 247.
[2] Indian Philosophy, Ibid, P. 68, 69.
[3] History of Religions, Ibid, P. 275.

There is no settled law available and no organised and final system of life is provided. Instead of worship of one God, Hinduism preaches worship of multiple of gods and godesses. Human beings are made to bow before and offer sacrifices to idols, although every body knows it fully well that neither idols can hear them, nor see them, nor help them in any manner. Every great man of learning and spiritual power after some time becomes a god for them. Thus Mahadev, Vishnu, Hanuman, Ram Chandar, Sri Kishan and even the recent Mahatama Ghandi have been elevated to the position of "autars" and their idols are being worshipped. Apart from worship of spiritual leaders, there is also worship of fire in the ceremonies known as "Hawan" which is a matter of routine in marriage ceremonies. Holi festival is also a ceremony of fire worship which is common to all Hindus. There is also worship of wealth known as "Luxmi Pooja", and worship of the sun, moon, stars, water, earth and heaven.

Hinduism has no belief in the Holy Prophets and the Books of God; rather whatever the Hindus believe in and follow has no divine origin at all. It is all man-made and the result of teachings of different historical personalities who acquired importance on account of moral, political or spiritual services to their communities. In return, their communities on account of illiteracy, backwardness and having no divine teachings among themselves, started worshipping them and ultimately they transformed their national "greats" into their gods and godesses, and began to worship them.

But inspite of worship of millions of gods and godesses, we also find that Hindus also believe that the Supreme God is one[1] whom they call Parmeshwar, Parmatma or

[1] The Hymns of the early Vedas are largely animistic, the gods described in them being personifications of natural phenomena like the sun, the sky and the wind. But even the Hindus who consider there are millions of gods also believe there is one Supreme God, namely Brahman, who includes all of these lessor deities. At least 2500 years ago Hindu priests were teaching that Brahman personifies and constitutes the entire universe, that Brahman came into existence before anything else and is still the omni-present essence of every thing –(See the World's Great Religions, Life, New York, 1957).

Bhagwan. They also believe that He is the creator of this entire universe and all happenings are due to His volition. But what is the nature of that Supreme God and what are the obligations of human beings towards Him, they have nothing to say, and although they have a sort of vague and undefined idea about the Supreme God, they do not worship Him. They worship their own self-made gods and godesses. It appears that the understanding of the Supreme God, which they have, is more or less instinctive which consists in a sort of inherent and natural appreciation of the ultimate reality which, no doubt, every human being has in his conscience by birth. But this mere appreciation of the ultimate God is not and cannot be of any help unless one believes in Him as one should believe and follows His Commands as one should follow in accordance with the instructions contained in His Holy Books and teachings of His Holy Prophets.

As regards the origin and the end of life, Hinduism believes in an unending cycle of births and deaths known as "Awagawan" (Transmigration of souls). Every soul immediately on the death of any person or animal takes a fresh birth in some other person or animal. Some times animal souls take birth in human beings and some times human souls take birth in animals as a punishment for misdeeds committed in the previous birth. Thus the cycle goes on without any end for ever.

Apart from the fact that their belief in one Supreme God and at the same time in large number of other gods and godesses as well as their worship is totally irrational and unjustified, it is no doubt an insult to humanity itself. What greater insult to a man can there be than to ask him to worship men like him or earth, sky, sun, moon, stars, water, wind, fire or the idols all of whom individually or even collectively have no reality or existence of their own. They have neither created nor can they create or control any thing or even listen to or remove any grievance. They themselves are totally helpless and or under the control of

God the Almighty, Who is the Creater of all that exists and to Whom all praises and prayers are worthy of, and Who has in fact created all these so called "objects of worship" for the service of and subordination to man himself.

Then, as regards the theory of Awagawan, actual facts of life as well as scientific research nullifies it in toto. Every thing of this universe is perishable and is necessarily to end at some definite point of time. Further, the idea of good or bad itself requires the end of this entire show, and thereafter reward for goods done and punishment for the misdeeds committed. This is what reason fully supports. If this show of births and deaths is to go on without break and final end, and without estimation of and reward or punishment for actions done, then there is no justification for asking any body to do the good or abstain from the bad, except on fear of being humiliated in the shape of ugly and contemptible arimal in the next birth! But that is meaningless who knows, and certainly there are no means for the human beings to know, that today's "dog" was yesterday's "man".

Hinduism in fact is based on superstitions. Through a long passage of time persons developed some beliefs of their own and made them as part of their rituals and worship, otherwise it is not at all known as to what is the real origin of Hinduism or who has written the Vedas. Then, from the Vedas themselves nothing definite can be known to the satisfaction of the heart and soul as to what is the nature of Ultimate Reality, how this universe has come into existence and what is its ultimate end. There are no rational and civilized ways of prayer, worship and sacrifices, and no guidance as regards the actual position of man in the universe, and no principles for betterment and success of the life as a whole are available. Even for socio-political or economic set up of the society, nothing can be gained from the Vedas. The life after death is no doubt out of question because the idea of that life has been totally discarded by the theory of "awagawan". The soul, or "Atma" as Hindus call it, has to migrate from one body to another and remain throughout in this material world in one or the other form. With the

idea of life after death, the belief in God, day of judgment and accountability for all deeds or misdeeds, also go away.

For centuries together the study of Veda has been the monopoly of Brahmans who for personal gains divided the human beings into groups and fixed superiority of caste to be the standard of superiority in between the followers of Hinduism. In this respect superiority of character, intelligence, knowledge, or spirituality, had no value at all. Accordingly study of Vedas was also reserved for the Brahmans only who placed themselves to be at a position of top superiority among different castes of Hindus. In its basic teachings Hinduism encourages hatred towards the world and creates disppointment as contained in the Upnishad, Buddhism and Jainism. In the last mentioned, suicide is "Nirvan" or great deliverance. As regards woman, she has been deprived of every conceivable right and privilege. She actually lives as a slave or "dassi" to her husband throughout, compulsorily to pass her life with him at his wishes with no choice of separation or divorce in any case, and particularly in Brahmans and Rajputs with no option of second marriage after the death of husband, may it be at the very next moment of marriage. This becomes all the more poignant when we realise that 'Child Marriages' have official sanction, even encouragement, in Hinduism. In that event, the fate of an unfortunate female being "widow" in her childhood, can be easily realised. They encourage and appreciate the practice of being "Sati" for a widow woman, which consists in death by burning herself alive into the "chita" of her deceased husband.

This is what we know as Hinduism. Let us now pass on to Buddhism.

10. BUDDHISM

Buddhism is a Religion and Philosophical system of Central and Eastern Asia founded in India in the 6th century B.C. by Budha. It teaches that right-living, right-thinking

and self-denial will enable the soul to reach "Nirvana"—a divine state of release from earthly and bodily pain, sorrow and desire[1].

The founder of Buddhism, Shakya Muni who later on came to be known as Gotham Budha, was born on the borders of Nepal in 563 B.C. whence he wandered to Behar where he fasted, taught and died. His Religion spread through out the land till the 3rd century B.C. It became state Religion under the great Monarch Ashoka whose kingdom spread from Kandhar to Ganges and whose Embassadors converted Ceylon to Buddhism and dictated terms to the four Greek Kings. It remained a dominant Creed for 1000 years but in 8th century A. D. Brahmins gained ascendency. It was ousted from Benaras and Bihar and in 9th century A. D. it was deserted by the State, its votaries persecuted and the Religion was itself disfigured and disguised by a debased and ignorant priesthood, and ceased to attract the people.[2]

Although it began as a revolt against Orthodox Hinduism, Buddhism to this day derives some of its doctrines from Hindu concepts. One such concept is that of the endless cycle of the universe : a huge fire destroys all life at the end of each cosmic cycle, then a flood puts the fire out and later life resumes—Ekottara-Agoma-IV, Takakusu-II. 737.[3]

Budha believed that at the death, soul passes into another body, placé or condition, usually human but sometimes animal—Saddharma-Smrty-Upasthana Sutra XXXIV.[4]

Buddhism arose in an age of religious fervent. Sacred literature of Aryan invaders (Vedas and Brahmanas) developed at the hands of priests into a burdensome sacrificial and ritual system. To this added the social theory of caste and conception of retribution for deeds (Karwa). Escape could be through performances of Brahman priests. Reaction to this formalised mechanical practice in Religion

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1 Webster's New Word Dictionary of American Language.
2 Gour's Hindu Code, Page 223-224.
3 The World's Great Religions—Life, New York, 1957, Page 63.
4 See ibid.

was inevitable. It had already devoloped in the last development of Vedic literature, the Upnishads (600-500 B.C.) which mark the beginning of a Pantheistic Philosophy, seeking simple reality behind all individual gods and aiming at deliverance from ill, not through ritualistic acts, but in realisation of union with this reality.

At first Buddhism was only one amongst numerous similar protest against the prevailing formalism. Like them it also looked elsewhere for a deeper solution of the inner life. In precedence it was unique. Ethically it sought reform by rejecting the authority of the Vedas and in teaching an independent morality. Philosophically it denied any sustratum in the world of things or in any of the gods of the Vedic Pantheism. Apart from all old Vedic theories it offered a way of spiritual attaintment and release from endless births and deaths which it set forth as the discovery of its founder.[1]

Budha started teaching career at Benaras with its first serman known as "Turning the Wheel of Doctrine or of Righteousness"—(Dhamma-cakkappavattana) which remains authority for all Budhists. This discourse is addressed to "him who has given up the world" in the conviction that wordly life cannot give final happiness. There are the two extremes which ought not to be followed—the profitless life of indulgence in sensual pleasure and equally profitless way of self-mortification. By avoiding these two extremes, Budha "has gained the enlightenment of the middle path which produces insight, and knowledge and conduces to tranquility to higher knowledge, or enlightenment to Nirvana". This enlightenment consists in the realisation of four Basic Truths or Noble Truths :—

1. The Noble Truth of Pain or suffering according to which birth, old age, sickness, death, union with unpleasant and separation from pleasant and not obtaining what one wishes are pain. In short the five groups of clinging to existence is pain.

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[1] Encyclopaedia Britannica, (U. S. A. 1968), Vol. IV, Page 354-355.

2. The Noble Truth of cause of pain according to which the craving that leads to re-birth, accompanied by delight and passion, rejoicing of finding delight here and there, namely, the craving or lust for existence, or non-existence, is the cause of pain.

3. The Noble Truth of the cessation of pain according to which the complete cessation of that craving, its forsaking, relinquishment, release and detachment from it, causes cessation of pain.

4. The Noble Truth of the path that leads to the cessation of pain : this is the eightfold path namely, (1) right view, (2) right thought, (3) right speech, (4) right action, (5) right livlihood, (6) right effort, (7) right mindfulness, and (8) right concentration. The first consists in the four Noble Truths; the second in being free from lust, ill-will, cruelty and untruthfulness; the third in abstaining from lieing, harsh language and vain talk; the fourth in no killing, stealing and sexual misconduct; the fifth in easing in a way not harmful to any living thing; the sixth in avoiding evil thoughts, and overcoming them, assuring good thoughts and maintaining them; the seventh in paying vigilent attention to every state of the body, feeling and mind; and the eighth in concentration on a single object so as to induce certain special states of conciousness in deep meditation, aiming at complete purity of thought and life hoping to become a "ARAHAT", freed from re-birth ready for Nirvana.

The motive of this First Sermon is practical. Its full significance is found in Pali and later Buddhist literature.

There is a large number of scriptures purporting to record the exact words of Budha, setting forth his rules. But all were put into writing after the split up of the original community into sects, each of which made its own collection. Only one of these collections now exists in completeness in any Indian language—the Canon of the School of Elders (Theravada)—written in Pali. It is taken as authoritative in Ceylon, Burmah, Thailand, Loas and Combodia. It was

introduced in Ceylon in 3rd century B.C. It was first written in the 6th century after Budha. Other Canons that existed in Buddhists Schools of Northern India are known in Chinese and Tibetan translations of Sanskirt text which is now lost. These show dissimilarities and divergence from the Pali Canon, the result of oral transmission of teachings in widely separated communities. When finally written down the changes became fixed as characteristic differences between rival scholarly interpretations.

In all older schools accummulated scriptures were classified in a threefold division called the Three Baskets (Tipitaka in Pali, Tripitaka in Sanskirt). In the Pali Canon this consists of : (1) Vinaya Pitaka—a collection of 227 rules of discipline (vinaya) binding on the monks, (2) Sutta Pitaka, arranged in five collections of discourses (sutta) of basic importance for doctrine, and (3) Abhidhamna Pitaka, a collection of higher doctrinal treatises, (abhidhamma), psychological and philosophical in character, on terms and ideas found in the first two collections. In all this literature, earlier and later elements are discernible, and the whole represents a slow and complex growth of tradition over several centuries, with the third collection taking shape much later than the first two. It reflects authentically, however, how the school of Elders (Theravada) understood the teaching of Budha. In addition to the Four Noble Truths, other important conceptions appear in the Pali scripture.

Buddhism in fact stood in opposition to rival systems i.e. Hinduism and Jainism. As against both, it denied a permanent, unchanging self (atta) or substantial soul that transmigrates intact from one life to the next. Instead it analysed the individual into five groups of changing constituents namely : corporeality, feeling, perception, mental formation and consciousness. Like all else in the phenomenal universe, a person is in process of continuous change, with no fixed underlying entity. All is transitory and impermanent (anicca), in continual unease and unrest (dukkha), and substanceless (anatta). In this overflowing

stream of psycho-physical events everything takes place according to universal causality—the law of deeds (Karma-Pali, Kamma) by which each act brings on its own inevitable result. The idea of "Karma" was however not original with Budha, but he gave it a distinctly ethical interpretation, good deeds bring good results, evil deeds bring evil results. This furnishes the basic condition for moral improvement. By following the Eightfold Path of Right Living, the process of personal continuous change is directed onwards and upwards through successive lives towards the ultimate goal of Nirvana (Pali, Nibbana) which is a transcendent state free from craving, suffering and sorrow. Its positive character is inexpressible in any terms of finite experiences for its reality transcends the realm of birth and death. Whether the purified saint exists or not after death, Budha left indeterminate because such language is inapplicable to what is beyond both existence and non-existence.

Budha removed all restrictions of caste, placed upon members alike the same requirements, denounced extreme ascetic practices and emphasised moral principles.

About a century after Budha differences arose in the Sangha. Two schools developed. One of Conservatives known as School of Elders (Pali, Theravada) and the other of Liberals which interpretted the doctrines with freedom. It was known as the Great Assembly (Mahasanghika). Under Ashoka (274-232 B.C.) Missionaries of the Theravada school carried their form of Buddhism to South India and Ceylon and its Pali scriptures were preserved in Ceylon.

Another school "Sarvastivada" put its scripture in Sanskirt and spread in Gandhara and Kashmir, thence to China and Tibet.

In the first century A.D. another form of Buddhism "Mahayana" or Great Vehicle to salvation developed. It criticises the earlier form as inferior and elementary as regards Buddhist teachings.

Today the differences between the earliest teachings of the School of Elders and the Mahayana may be seen by comparing Theravada ideas as found in the Pali scripture with Mahayana ideas found in Sanskrit tradition, e.g., 1, Theravada revere profoundly the personality of Historic Budha, his teachings and the order he found; Mahayana remember Budha also but regard him as one of many universes—all being manifestations of one primordial Budha nature teaching variously according to needs of being in their different realms. 2, Theravada hold that an ideal Budhist is the follower of eightfold path; Mahayana hold that ideal Budhist is one who vowed to become Budha inspired to work for good of others through six virtues i.e. generosity, morality, patience, vigour, concentration and wisdom.

As compared with Pali, Mahayana literature exhibits wide variety of tendencies growing out of the tradition that grew in Northern India from 100 B.C. to 500 A.D. As is known from texts in Sanskrit, Chinese and Tibettan works were still classified roughly under monastic rules (Vinaya), discourses (Sutras) and philosophical treatises (Sastras), but subject matter often differs from that found in Pali. It is not the product of one single school and shares mixture of materials compiled over considerable period of time. While conservative traditions are some times cited or repeated, they are quite freely re-interpreted and new ideas are unfolded. In discourses Budha is still a great teacher, in the typical Mahayana Sutra he is a transcendent, eternal being, preaching to innumerable Budhas, Budhisattvas, gods and demi-gods along with human disciples. In treatises, arguments centre around concepts of ultimate reality such as Voidness (because it is inexpressible), Consciousness—only (Metaphysical Idealism) and Suchness (or the truly so). In the full Mahayana narrative of the life of Budha, there is great expansion of miraculous, legendary and numerical elements.

From its beginning Buddhism was sorrounded by other religious beliefs, the old Vedic Ritualism and Brahmanism,

Ascetic Jainism and later Hinduism. It has some influence on them yet it never predominated them except for certain rulers. Its rivals remained active. With passing time Mahayana gradually absorbed elements and tendencies from Hindu Cults and its distinguishing marks grew dim. With Muslim Rule in 1193 it practically disappeared and eventually became a subsidiary sect under Hinduism which accepted Budha as an "Autar of Vishnu."

In seventh century onward was the assimilation of a system of esoteric beliefs and practices known as Tantrism (tantras or manuals). It appeared both in Hinduism and Buddhism as a marginal ritual, using spells (mantras), mystic syllables (dhavanis), occult diagrams (mondalas) and Symbolic Gestures (mudras), to attain the goal of religious life. The goal here conceived is a state of mystical union with reality wherein all dualities cease, symbolically expressed as the union of a given deity with his consort. In Hinduism the deities were Hindu gods, in Buddhism they were Buddhas and Budhisattvas, each pictured with a feminine partner. Meditation on the symbol was intended to lead to an inner unification of the devotee and his identification with the deity, which is supreme spiritual bliss. The symbolism of sexual union was used to indicate an ultimate mystical realisation. In some forms of Tantrism, however, the symbol was a literal ritual union, celibacy and asetic moral were rejected and a general indulgence of the senses was approved. It is evident that the mystical metaphors of the tantras taken literally were easily open to abuse and could be interpretted to sanction conduct opposed to the precepts of early Buddhism. Historically this brought condemnation from ascetic religious groups upon late Buddhism itself in India[1].

Budha was not a Prophet of God. Indeed he never claimed to be so. Whatever history tells us regarding him is only this much that he was the son of a King. Being disgusted with the miseries and sufferings which he saw in

[1] Encyclopaedia Britannica, (USA-1968), Vol. IV, P. 354-355.

the world, he gave up the princely life once for all, went into the jungle, fasted and sat in deep meditation. As a result he received an "enlightenment" which forms the foundation of all his teachings. From the teachings of Buddhism that we have before us, however, the enlightenment which Budha is said to have received does not appear to be more than a mere insight which a philosopher achieves on account of his deep thinking over the problems of reality underlying the universe; or which a scientist gains out of his experimental understanding of the material phenomena of nature or a social reformer acquires through understanding of the social evils and close study of the natural forces which affect the social and moral uplift or rise and fall of the human societies, and this sort of enlightenment is common to every intelligent being who closes up his eyes from the outside world and sits in serious meditation over any of the problems of life. It is in fact inherent in the human nature and every intelligent being can acquire it by focussing his attention towards his own inside.

Budha, as said earlier, left the world on account of miseries and sufferings that he saw around him. He had an intelligent mind and a sensible heart which naturally turned to thinking about the cause of miseries and sufferings as well as the pitiable end of life which necessarily invites a man to think regarding the origin and aim of the universe at large. But human mind, inspite of its vast capabilities, is after all limited by the bounds of nature. The origin and aim of the creation and the life after death, all being outside the bounds of nature as we see it in this universe, cannot come within the reach of human mind and cannot, therefore, be accurately and finally replied to by mere meditation. Here comes the role of Revelation from God. This being obviously missing in the life of Budha, he could only like a philosopher think over the causes and effects of miseries and sufferings of the humanity at large and attempt to lay down the principles to avoid them, and this is what we actually have in his "First Sermon" and the "Noble Truths" which we have

already discussed. As regards the origin of the universe, the creation and the Creator of life, the aim and ultimate end of the world, and the life after death, the teachings of Budha that we have before us are either silent or vague or they are more or less the same as those of Hinduism, as for example the ideology of repeated births and deaths, giving up of the world to attain "Nirvana", etc. Moreover there is no similarity, whatsoever, between the teachings of Budha and those of the Prophets of God as regards the fundamental beliefs and ways of worship.

The teachings of Budha in fact present to us only a sort of moral philosophy based on his own understanding of the spirituality as well as the material world, of right as well as wrong, of happiness as well as suffering, and so on. His philosophy arose as a revolt to Orthodox Brahmanism just like Jainism. It was in fact a challenge to monopolisation of spiritual rule in Hinduism by the Brahmans. But it had its root in Hinduism itself and ultimately Budha himself became one of the demi-gods of Hinduism and is being worshipped by his followers even today.

11. ZOROASTRIANISM

Zoroastrianism is the religious doctrine attributed to Zoroaster which gradually became prevalent Religion of Iran and notably was the state Religion under the Sasanian Dynesty (211– 640 A. D.) It is still professed by the Parsees of Bombay and by some sporadic communities in Persia[1].

Zoroaster is the corrupt Greek form of the old Iranian name Zrathushtra. There is much obscurity concerning his person and the time and place of his preaching.[2] According to Iranian traditions he lived 258 years before Alexander,[3] which is taken to mean that 258 years before Alexander's

[1] Encyclopaedia of Religion and Ethics (1958—New York Edition) Vol. XII, P. 862.
[2] Ibid.
[3] See History of Religions, by Goerge Foot Meore (1950), Vol, I, P. 361.

conquest of Iran (330 B. C.). He died at the age of 77 years. Very little is known about his life apart from the scanty information found in the Gathas said to have been composed by him.[1]

According to Encyclopaedia Britaanica, he lived for many years at the court of King Hystaspes whose kingdom included Tajikistan and Northern Baluchistan.[2] But according to Sethna,[3] "he lived during the reign of King Kai Vishtaspa son of King Kai Lohrasp who came on the throne after Kai Khusro of the Kayanian Dynasty." Sethna writes that "the persons who have tried to treat Vishtaspa and Hystaspes as one person have absolutely overlooked the point that Kai Vishtaspa was a King of the Kayanian Dynasty of prehistoric age whereas Hystaspes belong to the Acheminian Dynasty. There is no history available for the period between the Kayanian Dynasty, and the rise of the Acheminians Dynasty. The late Sir Jivanji Jamshedji Mody puts the period between Kayanian Dynasty, and the known history of the Acheminian Dynasty as 1000 to 1300 years." Sethna further writes, "if Kai Vistaspa and Hystaspes were one and the same person, then Aristotle and other Greek writers should have known the fact because Hystaspes lived less than 200 years before Aristotle's time and there should have been no reason for Aristotle and four other Greek writers to put the age of Zoroaster as 6000 years before the death of Plato in 347 B. C."

"We can, therefore," says Sethna, "on the authority of Aristotle take it that Zoroaster lived 6350 years before Christ or on the authority of Sir Jivanji Jamshedji Mody that Zoroaster lived roughly 1500 years to 2000 years before Christ."

According to legends nature is said to have rejoiced his birth while the demons fled to under ground. He was born laughing, it is said, and he conversed with Ahura Mazda (the great god) and his angels, and repulsed Ahreman (the devil)

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[1] Encyclopaedia Britannica (U.S.A.-1968), Vol. XXIII, P. 1015.
[2] Ibid.
[3] The Teachings of Zarathushtra, by T. R. Sethna (1966), P. 1.

who tempted him. He was model of all priests, warriors and husbandmen, also exalting in medicine and crafts. In the West he was thought to be the master of Greek Philosopher Pythogoras. Jews and Christians identified him with some of their own Prophets including Ezekiel and Baruch. In middle ages he was famous as a magician.[1]

In the Gathas, Zoroaster appears as a very real and human personality, devoid of all the marvellous features which surround him in a later literature. He is presented there as the son of Pourushaspa of the Spitama family. For ten years he had only one disciple Maidhyoimaonha who was his cousin. At last he converted to his dectrine Vishtaspa—a local prince, but Gathas show that much resistance was still offerred to the prophet who in some places exhibits signs of anxiety. He had undertaken to reform not only the beliefs but also the social habits of the tribes of Eastern Iran amongst which he had settled. His desire was to deter them from Normedic life and to induce them of husbandery.[2]

Zoroaster reformed the Religion of the ancient Iranians which had been handed down from Indo-Iranian period (i. e. before c. 1500 B. C.).[3] Before Zoroaster Indo-Iranian Religion was a form of Polytheism. Amongst gods some were known as lords or "asuras" amongst them were Mitra and Varuna. Society was divided in three groups : chiefs and priests, warriors and husbandmen, and cattle breeders. This class structure is reflected in the Religion, with gods belonging especially to each of the three classes or "functions". The "asuras" seem to have been connected only with the first class. Oxen and the sacred "haoma" plant (Sanskrit "some") were sacrificed and as part of the ceremonies the priests and people drank the fermented juice of the "haoma". These sacrifices were supposed to maintain or confer life

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[1] Encyclopaedia Britannica, (U.S.A. 1968), Vol. XXIII, P. 1015–1020.

[2] Encyclopaedia of Religions and Ethics (ibid).

[3] Encyclopaedia Britannica, ibid.

in all its forms, as well as purvey a foretaste and earnest of immortality through the intoxication induced by the sacred liquor.[1]

Zoroaster rejected the cult of all the gods except "asura" (Ahura) or Ahura Mazda—the Wise Lord. The other groups of gods were ignored. Origin of evil as explained by him is that at the beginning of creation twin spirits, the sons of Ahura Mazda, chose between good and evil. One, Spenta Mainyu, chose good: he is associated with truth, justice and life. The other, Angra Mainyu, the life, chose evil and its attendant forces of destruction, injustice and death. According to Zoroaster the world was soon to be consumed in mighty flagration from which only the followers of the good would rise to share in a new creation. Until this came to pass the souls of those who died, would cross the "Bridge of the Requiter" from whence the goods would be led to wait in heaven and the wicked in hell.[2]

As regards the ritual, Zoroaster discarded sacrifice of blood and of "haoma" which were sacrificed on Ahura by Indo-Iranian Religion. Fire sacrifice was, however, retained, with fire a symbol of truth or order.[3]

According to George Foot Moore,[4] "the characteristic of the Religion is well illustrated by the old Zoroastrian confession of faith (Yasna, XII); "I repudiate the Daevas. I confess myself a worshipper of Mazda, a Zorathushtrian, as an enemy of the Daevas, a prophet of the Lord, praising and worshipping the Immortal Holy One. To the Wise Lord I promise all good, to him, the good, beneficient, righteous, glorious, venerable, I vow all the best to him from whom is the cow, the law, the luminaries, with whose luminaries blessedness is conconjoined.....".

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[1] Ibid.

[2] Ibid.

[3] Ibid.

[4] History of Religions, by George Foot Moore, (1950) Vol. I, P. 366.

Moore further writes, "the antecedents of this teaching are unknown. The title Ahura, which becomes in Mazdaism the name of the Supreme God, is the same word as Asura, which in the Vedas is the name of a group, or class of deities among whom Varuna and Mitra are the foremost of all the Vedic gods, Varuna is the one whose character most nearly approaches that of Ahura Mazda so that some scholars have been led to think that Zoroaster's Wise Lord is Iranian Varuna, with moral attributes much farther developed than the Indian, and raised to a supremacy which allows no other gods besides him."

Zoroastrian Literature falls into two distinct parts : the Avesta which is said to be the original scriptural work composed in a form of the ancient Iranian language called Avestan; and the much later texts written in Pahlavi, a dialect of Middle Persia, or in Persian. The name Zend-Avesta is current in Europe since the time A. H. Anquetil-Duperron (c. 1771) introduced it. Parsees to whom it serves as Prayer Book call it Avesta only. "Zend" is employed to denote the translation and exposition of a great part of the Avesta that exists in Pahlavi translation.[1]

Origin and meaning of "Avesta or Avistak" are obscure. It is a work of moderate compass but no single manuscript gives it in entirety. It consists of[2] :—

1. Yasna which is the principal liturgical book containing text recited by priests. It is divided in 72 chapters classified under (a) the Introduction (Ch. 1 to 27) containing mainly invocations, (b) the Gathas (Ch. 28 to 54) containing discourses-exhortations and revelations of the prophet, (c) the later Yasna (Aparo Yasna) (Ch. 55 to 72) which contains invocations, especially, Saraosha (srosh) Yasht (Ch. 57), the prayer to fire (Ch. 62), the great liturgy for the sacrifice to divinities of the water (Ch. 63 to 69).

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1 See Encyclopaedia Britannica, Ibid.
2 History of Religions, Ibid, P. 361.

2. Vispered is a minor liturgical work in 22 chapters.

3. Vendidad, the priestly code of Parsees containing 22 chapters giving dualistic account of the creation (Ch. 1), the legend of Yima and the golden age (Ch. 2) and discussion about Sacredotal medicine (Ch. 20—22). Other chapters contain precepts of Religion about the cultivation, care of useful animals, protection of sacred elements as earth, fire and water; keeping man's body from defilement, elaborate ceremonies of purification, atonements, ecclesiastical expiations.

4. Yashts (songs of praise), except those mentioned in Yasna, form a collection of their own. They are invocations of separate "izads" or angels, and of widely divergent extent and antiquity. The great Yashts (9 or 10) represent the religious poetry of ancient Iranians. Nineteenth is most important and gives a consecutive account of the Iranian heroic "saga" together with a prophetic account of the end of this world.

5. Khordah Avesta (the little Avesta) is a collection of shorter prayers for priests and is adapted to the various occurances of ordinary life.

In its present form Avesta is only a fragment of the old priestly literature of Zoroastrianism. Native tradition dating back to Sasanian period tells of a larger Avesta in 21 books called Nasks or Nosks, a summary of which is preserved in the Pehlavi Denkart. Of all the Nosks only one i.e. 19th has come down intact i.e. the Vendidad.[1]

A passage of the Manichaean scriptural work "kephalaia" (in Coptic) remarks that Zoroaster did not write books but that his disciples did so after his death. Parsi tradition adds

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[1] Encyclopaedia Britannica, (USA—1968), Vol. XXIII. P. 1018. Also see History of Religions, by George Foot Moore, (1950), Vol. I, P. 360.

a number of, if suspect, statements as to their history.[1] According to the Denkart (9th century A.D.) there were two copies of which one was burnt and second came into the hands of the Greek. One "Rivayat" text relates how after the villainy of Alexander, several high priests collected all the fragments that could be found. The Denkart gives various details of this collection and reduction of the Avesta. One of the Arsacid Kings, Vologaeses (I or III) ordered the scattered remnants of the Avesta to be carefully preserved and recorded and under several of the Sasanian Kings in the 3rd and the 4th centuries this second edition was completed.[2]

The present Avesta belongs to the Sasanian period but it cannot be said of Sasanian origin. The opinion differs greatly as to the precise age of the original text, but it is correct to say that the Avesta was worked at from the time of Zoroaster down the Sasanian period. Its oldest portions, the Gathas, written in a dialectic called after them Gathic, proceed from the prophet himself. This conclusion is inevitable for every one for whom Zoroaster is a historical personality. The rest of the Avesta (called the younger Avesta and written in

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[1] In 500 B.C. there were 70 sects in Iran and every body had its own Avesta and claimed it to be original and real. Therefore in 500 B.C. King Arthneskes gathered a council of 80 thousand scholars, from amongst them 7 persons were elected and from them one only. He was made to drink 3 bowls of wine. He slept a long and deep sleep and when woke up told that he had gone through the heavens, learnt real Avesta from devtas and from whatever he said a book was compiled but even that book is not available now. According to one rivayat Zoroaster had written 20 books consisting of one lac verses written on 1200 or 12000 pieces of calf leather which were destroyed by Alexander the great. After his time different persons collected different peices and compiled the Avesta. Modern research has confirmed that real Avesta was destroyed in the reign of King Hunma Munsh and then after about four hundred years during the reign of Bilash I it was again compiled but it was completed in the days of Sasani Urdsher Babkan. Excepting the Gathas it was completely written on basis of memory. According to Zoroastrian rivayat and Denkart, old Avesta consisted of 1000 lessons. At the time of second compilation only 348 lessons could be available which were compiled on 21 pages. Scholars are of the view that even the second Sasanian edition is not available because it c ontained 3,45,700 verses while the present Avesta contains only 83,000 verses which means three fourth of the second compilation is lost and only one fourth remains—Sayyara Digest, Quran Edition, Vol. I, Page 288-289 April (1970). Also see Encyclopaedia of Religion and Ethics, Old East Edition, Vol. II, P. 142 P. 41.

[2] Encyclopaedia Britannica, (U.S.A. 1968), Vol. XXIII, P. 1081.

dialect differing from that of the Gathas) inspite of the opposite opinion of orthodox Parsees, does not even claim to come from Zoroaster.[1]

The understanding of the older Avesta texts began to die away at an early period and under the Sasanian period majority of the books were rendered into Pahlevi in the 9th century. The Denkart ("Act of the Religion", also spelled Dinkard) is an Encyclopaedia of Zoroastrianism originally written in nine books, the first two of which are lost. The third book deals with moral questions, theology and medicine. Fourth book consists of metaphysics and doctrinal history. Fifth book outlines history of mankind particularly of Iranian race. Sixth book is an anthology of moral precepts. Seventh book relates to the life of Zoroaster and places him in the centre of the chain of prophacy. Eighth and Ninth books discuss the contents of 21 books of the Avesta which were extenct at the time of writing.[2]

From the above it appears that the present Avesta is merely a part of the real Avesta. But it cannot be said with certainty that the part which is available is really the treatise of Zoroaster. According to Sethna, "during the time of the Achemenian Kings there were 21 volumes of religious books written on cow hides and golden letters (according to Greek writers vide Encyclopaedia Britannica) but were lost when Alexander conquerred Iran. The first Sasanian King Ardeshir Babekan, ordered the old religious ideas to be recorded in writing and Dastur Tonsar recompiled the 21 volumes (Nasks) from whatever could be remembered. After the conquest of Iran by the Arabs the literature was again lost and whatever the priests used to recite, by heart in performing ceremonies only remained."[3]

Moreover the idea of two gods, worship of demi-gods and holiness of fire and other such ceremonies show that either

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1 Ibid.
2 Ibid.
3 The Teachings of Zarathushtra, ibid, P. 3.

Zoroaster was not a prophet or these are subsequent inclusions and developments made in the Religion on account of Hinduism and Guebreism. Similarly ideology of the great god i.e. Ahura Mazda and his attributes i.e. belief, day of judgment, bridge of the Requiter, cleanliness and purity appear to have been taken from Judaism and Christianity. Thus it appears that the present day Zoroastrianism consists of an admixture of right and wrong. It gives idea of God through the ideology of Ahura Mazda but at the same time also recognises Angra Mainyu as the creator of life. Similarly with the idea of punishment on the Day of Judgment it is said that the man will again be allowed to come to the world to work. After the worship of one God, his attributes become demi-gods and sacrifice of Satan becomes religious ceremony. During worship of Ahura Mazda presence of fire is compulsary which appears to be under the influence of Guebreism. Inspite of opposition of magic and unnecessary spiritualism, Zoroaster himself is said to be a magician who also knows future affairs. There is preaching for purity but to this extent that dead bodies are considered to be filth and given to vultures to eat.[1]

Thus it appears that the personality of Zoroaster as well as the authority of Avesta are still a matter of controversy and admittedly the real Avesta is not available. There is no criterion to judge which parts of the present Avesta contain the real teachings of Zoroaster and what is the guarantee that by following it one can achieve the betterment of this life and the success of the life to come. It has not yet been established whether Zoroaster was really a prophet and if the dualistic account of the ultimate reality, the admixture of right and wrong, the holiness of fire etc. are taken to be really his teachings, there remains no doubt about it that he was not a prophet of God, because no Prophet of God on earth, according to Quran, at any time taught against the

[1] See Tariekh-e-Mazahib by Rashid Ahmad, page 176 and Islam and Mazahib-e-Alam by Mazharuddin, Pages 5 and 52 (1965 Edition), Sayyara Digest, Quran Edition, Vol. I, Page 289 (April 1970).

Unity of and total submission to God, Who is One, Absolute, Almighty, Creator and Administrator of all that exists.

12. JUDAISM

Judaism may be defined as the strictest form of Monotheistic belief. But it is some thing more than a bare mental belief. It is the effect which such a belief, with all its logical consequences, exerts on life, that is to say, on thought and conduct. Foundations of Judaism rest on two principles : the Unity of God and the choice of Israel. Judaism denounces idolatory and polytheism.[1]

Judaism claims its origion to Prophet Abraham through his son Issac and grandson Jacob who was also known as Isreal and it is after him that Jews are also known as Bani Israel. They have the privilege of having a large number of Prophets in their nation and three well known Books of God i.e. Torah, Zaboor and Injeel besides other small Booklets. Besides this excellent parentage Bani Isreal have also the privilege of being the first most beloved and chosen Nation of God on earth. But inspite of this excellence, they have passed through a varied fortune down the ages. Some times they were the rulers of great and unprecedented kingdoms as in the days of Joseph,[2] David[3] and Solomon[4], and sometimes slaves of other Nations as in the days of

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1 See Encyclopaedia of Religions and Ethics, Vol. VII, P. 581.

2 And the children of Bani Israel were fruitful and increased abundently and multiplied and waxed exceeding mighty: and the land was filled with them. Exodus. I : 7.

3 I Chronicles. 29 : 26 – 28 = Encyclopaedia Britannica, (USA 1968), Vol. VII, P. 78.

4 II Chronicles. 1 : 1 = And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel—I Chronicles. 29 : 25.

Pharoah in Egypt[1] or during the reign of Assyrians in 720 B.C. or Nebuchadrezzar in 606 B.C. or the Seleucid King Antiochus in 170 B.C. or in the hands of Roman King Titues in 70 A.D.

With the rise and fall of Bani Israel their religious beliefs also changed from time to time and their Holy Books repeatedly destroyed and re-compiled. They flourished very much in Egypt in the days of Joseph but became slaves in the hands of Pharoah[1] and passed a very pitiable and tormented life till they were rescued under the leadership of Moses[2]. After release from Egypt they got the first Written Commandment of God through Moses which is known as Torah[3]. Food was dropped for them from heavens for full

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[1] And the Egyptians made the children of Israel to serve with rigour : And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field : all their service, wherein they made them serve, was with rigour. And the King of Egypt spoke to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah : And he said. When ye do the office of a midwife to the Hebrew women, and see them upon the stools : if it be a son, then ye shall kill him : but if it be a daughter, then she shall live. Exodus. 1 : 13—16.

[2] And it was told to the King of Egypt that the people fled : and the heart of Pharoah and of his servants was turned against the people, and they said : why have we done this, that we have let Israel go from serving us. And he made ready his chariot, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. Exodus. 14 : 5—7. And Moses streched his hand over the sea : and the Lord caused the sea to go back by a strong cast wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen.....And the Lord said unto Moses, stretch out thine hand over the sea, that the waters may come again upon the Egyptians upon their chariots and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharoah that came into the sea after them.

[3] And He gave unto Moses, when he had made an end of communing with Him upon Mount Sinai, Two Tablets of Testimony, Tablets of Stone written with the Finger of God. Exodus. 31 : 18. Also see Exodus. 32 : 15—16.

forty years which they used to call Manna[1]. But when they asked for things growing out of earth,[2] Manna was stopped.[3] In the desert of Sinai clouds used to shelter them from the sun, but due to their misdeeds, this was also discontinued.[4] They were the first chosen people of God to preach the Absolute Oneness of God[5] and to follow His commandments,[6] but they started calf worship[7] adopted polythiestic beliefs[8], and idol worship[9]. They committed misdeeds[10].

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[1] Exodus, 16 : 4—35=Numbers. 11 : 7—9 = And the children of Israel did eat Manna forty years. until they came to a land inhabited; they did eat Manna. until they came into the borders of the land of Canaan—Exodus 16 : 35.

[2] We remember of the fish which we did eat in Egypt freely, the cocumbers and the melons and the leeks and the onions and the gardlick—Numbers. 11 : 5 and 11 : 4—9.

[3] And Manna ceased on the morrow after they had eaten of the old corn of the land—Joshua. 5 : 9.

[4] See Jewish Encyclopaedia, Vol. IV, Page 123.

[5] See Ibid. Vol. VI, P. 20 and Vol. VIII, P. 659. Also see Historian's History of the World, Vol. II. P. 3. Praise the Lord from the earth, ye dragons and all deeps : Fire and hail; snow and vapours; stormy wind fulfilling His word : Mountains and all hills; fruitful trees, and all cedars : Beasts, and all cattle; creeping things, and flying fowl : Kings of the earth, and all people; Princes and all judges of the earth : Both young men, and maiden; old men, and children : Let them praise the name of the Lord : for His Name alone is excellent; His glory is above the earth and heaven—Psalms. 148 : 7—14.

[6] Thou hast avouched the Lord this day to be thy God and to walk in his ways and to keep his Statutes and His Commandments and His Judgments and to hearken unto His Voice. And the Lord hath avouched thee this day to be His peculiar people, as he has promised thee, and that thou shouldest keep all his Comandments : And to make thee high above all nations which he hath made, in praise, and in name, and in honour : and that thou mayest be an holy people unto the Lord thy God, as he hath spoken-Deuteronomy. 26 : 17—19. If ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me above all people for all the earth is Mine—Exodus. 19 : 5.

[7] Exodus—32 : 1—6.

[8] Numbers. 25 : 2—4.

[9] And the children of Israel did evil to the sight of the Lord, and served Baalim And they forsook the Lord God of their fore fathers which brought them out of the land of Egypt and followed other gods and the gods of the people that were round about them..... ...And they forsook the Lord and served Baal and Ashtaroth—Judges. 2 : 11—13.

[10] Because they have done that which was evil in My sight, and have provoked Me to anger since the day their father came forth out of Egypt. II Kings. 21 : 15=Jeremiah. 17 : 21—27=Ezekisl 20 : 12=24—II King Kings 17 : 9—Titus. 1 : 11.

They used to torture,[1] accuse[2] and slain the Holy Prophets of God[3]. They used to make changes in the Commandments of God[4]. Thus they invited the anger of God[5] and were, therefore, subjected to diseases[6], sufferings[7], killings[8], and were ultimately condemned[9].

When after Moses they entered Palestine, they mixed up with Hittites, Ammonites, Canaanites, Perizzites, Jebusites, Moabites and Amorites Communities and adopted idolatory with them [0]. These communities then united and faught with Bani Israel and overpowered them. In the batlle thirty thousand Bani Israelis were killed. The Philistines also took away the Ark of God[11]. Then again under the leadership of Saul (1028—1012 B.C.)[12] and David (1020—926 B.C.)[13] Bani Israel came in power and their kingdom reached to its highest in the reign of Solomon (965—926 B.C.)[14].

After Solomon due to personal differences the State of Bani Israel was divided into two different States. The Northern State was known as Israel and the Southern as Judha. In 721 B.C. the Assyrian ruler Sargoon conquerred the Northern State, killed thousands of Bani Israel and exiled many of them. Similarly Assyrians also attacked the Southern State and overpowered it.

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[1] I Kings 22 : 26—29 (Micaiah put in jail) = Amos. 7 : 10—13 (Asmos asked to leave the land)=Mathew. 27 : 20—26 (Persecution of Jesus demanded). I Kings. 18 : 17.

[2] Exodus. 32 : 2—5 = I Kings. 11 : 1—10 = II Samuel. 12 : 9= Jeremiah says regarding Bani Israel 'yet every one of them doth curse me"—Jeremiah 15 : 10.

[3] I Kings. 19 : 10 = Mark. 6 : 24—29=Jeremiah. 2 : 30=Mathew. 23 : 37.

[4] Quran-Al-Maida : 41.

[5] And I will appoint over them four kinds : saith the Lord : the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth to devour and destroy—Jeremiah. 15 : 2—6.

[6] Exodus. 32 : 35.

[7] Exodus. 32 : 11—13=II Kings. 12—15=Revelation. 19 : 15.

[8] And the Lord saith unto Moses, take all the heads of the people and hang them up before the Lord against the sun—Numbers. 25 : 4. And those who died in the plague were twenty four thousand—Numbers. 25 : 9.

[9] Mathew. Ch. 23.

[10] Judges. 2 : 11—13.

[11] I Samuel. 4 ; 10—11.

[12] I Samuel. 9 : 16.

[13] I Chronicles. 29 : 26 ; 28.

[14] II Chronicles. 1 : 1.

In 606 B.C. the King of Babylon Nebuchadrezzar attacked Jerusalem. The House of the Lord was burnt and all vessels therein were destroyed. Bani Israel were massacred without exception and those who remained alive were taken to Babylon and made slaves[1]. There they remained for about two hundred years.

Then in 170 B.C. the Seleucid Ruler Antiochus attacked Jerusalem. The major part of population was killed or made slave. All religious ceremonies were banned, enterance in the Great Temple was forbidden. After a long time due to the initiative of Judha Muqabees, Bani Israel again came in power and the Great Temple was again built. Then in 70 A.D. Roman King Titues demolished the Temple and massacred several lacs of Bani Israel. The name of city was changed to Elath and idol worship started.[2]

The sacred books of Judaism[3] are the Bible divided into three parts : the Law (known as Torah), the Prophets (also known as Nebi'im) and the writings (also known as Ketubim), and the rabbinic works which include the Talmud and the Midrash. The most reverred are the five books of the Pentateuch or Torah : Genesis, Exodus, Leviticus, Numbers and Deuteronomy[4].

It is said that the sacred books of the Synagogue[5] existed in two-fold forms. The foundation was formed by Torah or Law of Moses—the highest authority for faith and morals, worships and questions of law, since the proclaimation under King Josiah in 621 B.C. It reached its final form in the time

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1. Jeremiah. 25 : 9—12 and 27 : 5—7. Also See II Chronicles. 36 : 17—20.

2. Kutub-e-Samavi per Ek Nazar, by Syed Zauqi Shan, P. 11.

3 See the World's Great Religions—Life, New York Edition, 1957, P. 155.

4 All the five books of Torah are traditionally attributed to Moses. But modern thinkers think that they combine source materials from many centuries and were probably first written down between 800 and 600 B.C. The different original sources seem to have been woven together with a minimum of re-writing causing some repetitions and inconsistencies—See ibid.

5 See Encyclopaedia of Religions and Ethics, Vol. VII, P. 580.

of Ezra and Nehemiah (430 B.C.).[1] About the year 200 B.C. there were added to this the Prophets consisting of four earlier i.e. Joshua, Judges, Samuel and Kings and the four later i.e. Jeremiah, Ezekiel, Isaiah, and the twelve minor prophets, and some time later a collection of writings of various contents, Kethubim or Hagiographa.

Pentateuch : In Pentateuch or the Torah the Bible presents the record of the divine action and legislation underlying its entire subsequent account. It is in a very real sense a book of Israel's beginnings after captivity of Egypt. It consists of five books : Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Genesis is a book about beginnings. It deals with beginning of the universe and of human race and fall of man in sin but the real beginning and foundation of the Old Testament is contained in Exodus which recounts the deliverance from Egypt upon which the covenant relationship between God and Israel is based. The closing chapters of Exodus describe the prescription for worship given at Sinai. Further principles for worship make up the bulk of the book of Leveticus which is in fact an extension of the narration in Exodus. Numbers and Deuteronomy likewise belong together, despite the differences between their literary history. Numbers puts up the narrative at Sinai adding the account of census and some other additional legislation. Deuteronomy is rehearsal of the events that have brought Israel within the sight of the promised land. It closes with Moses' farewell to the people, his final charge to them and his death.[2]

Prophets : It is a collection of eight books according to the Jewish reckonning. These are listed separately in Christian Bible and total twenty one. The collection contains the books ascribed to the Prophets, plus several historical books that provide their back ground and setting. The historical

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[1] The Pentateuch does not appear to be complete until the time of Ezra—see ibid, P. 565. It appears that pentateuch was for the most part written in Babylonia and that it was in fact the book of the law which Ezra brought with him and promulgated in Jerusalem in 444 B.C. see ibid, P. 566.

[2] See Encyclopaedia Britannica (USA—1968), Vol. III, P. 571.

books (Former Prophets) are Joshua, Judges, Samuel I and II and Kings I and II. Joshua recounts how Bani Israel entered, conquerred and divided the promised land under Joshua's leadership. Judges form a transition from the account in Joshua describing the situation of Israel after it had taken over Palestine but it had stabilized its political and religious life. Samuel I begins with the career of Samuel as a prelude to the history of the monarchy and concerned with struggle between Saul and David. Kings I and II trace the decline of the monarchy after David. The glory of the Solomon's reign is followed by splitting of the Nation into Judha and Israel. This book concludes with history of Elijah and Elisha.[1]

The Major Prophets are Isaiah (issias), Jeremiah (Jeremias) and Ezekiel (Ezachiel). Then there are the Minor Prophets which are twelve in number whose books are of smaller size. They are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.[2]

Hagiagrapha : It is a miscellaneous collection of sacred writings that cannot be classified either in Pentateuch or Prophets. These books contain Psalms, Proverbs, and Job, which constitute the principal poetic literature of the Old Testament. The other group is of Song of Solomon, Ruth, Lamentations, Ecclesiastes and Esther. Then there are Danial, Ezra, Nehemiah and Chronicles.[3]

Apocrypha : Protestants apply this term to those deuterocanonical books that appear in the Septuagint translation of the Old Testament into Greek, but not in the Hebrew Text, in Roman Catholic but not in Protestant versions of the scriptures.[4]

There is a general agreement that Torah was re-compiled by Ezra in about 444-45 B.C.[5]. It is said that 'on the

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[1] See ibid, page 572.
[2] See ibid,
[3] See ibid,
[4] See ibid,
[5] The five books of the Law were brought together first, as it would seem, about 400 B.C. at the end of the period of active and contemplated study that we associate in the names of Ezra and Nehemiah—See Encycloplaedia of Religions and Ethics (1968), Vol II, P. 566.

first day of Tishri, 444 B.C. Ezra the scribe and Nehemiah brought out to the people the Law of the Moses and read its contents to the assembled multitude. From now onward under the influence of Ezra, Priests as well as scribes, the study and observance of the law were prosecuted with ordour. From his days the scribes or interpreters of the Law came into existence".[1] On account of the recompilation and reinforcement of the Law of Moses and its over-all acceptance by the community, "Ezra's stature increased mightily until he was regarded as a second Moses who restored the Jewish Law, the Founder of Modern Judaism.[2]

But whether the book written by Ezra was exactly the same Torah which was given to Moses?, that, I think, is the pertinent question which needs consideration. In order to answer this question it is necessary to understand the nature of Ezra's compilation itself. But, to begin with it is also necessary to keep in view the position of Torah before its recompilation by Ezra. Therefore, let us, first for a moment, go through the pre-Ezra compilation history of Torah in brief.

The word Torah originally meant oral instructions and directions, often on religious matters.[3] In the Judaic literature it means the Law i.e. "the Ten Commandments which God had given to Moses at Mount Senai".[4] Moses got that written in a Book and kept the Book in the Ark in the Great Temple under the charge of Levites,[5] to be read to the people at the end of every 7 years[6].

Although Bani Israel had promised to obey the Law,[7] yet they totally neglected it[8] and it was actually lost in

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1 See Ibid, Vol. VII, P. 587, also Vol. II. P. 566.
2 Encyclopaedia Britannica, (1968, USA) Vol. IX, P. 18.
3 The Making of the Old Testament, by Enid B. Mellor (1972). P. 108.
4 Ibid, P. 109.
5 Deuteronomy. 31 : 24–26.
6 Deuteronomy. 31 : 9–11.
7 Exodus. 24 : 7.
8 Judges. 2 : 11–13.

691 B.C. in the days of King Judha. After about 70 years it was all of a sudden discovered by the High Priest Hilkiah in 621 B.C. in the days of King Joshiah[1], during the cleaning and renovation of the Temple at Jerusalem.[2] The book thus discovered was first read out in the Temple and then to the King,[3] and it was accepted as a permanent rule for community life.[4]

But, then in 600 B.C. King of Babylon Nebuchadrezzar attacked Jerusalem, massacred Bani Israel, burned the Great Temple and destroyed every thing that was in it. The people that remained alive were taken to Babylon and made slaves. During this destruction the copy of the Torah kept in the Ark by Moses, which was later on discovered by Hilkiah and taken to be authentic, was also burnt and destroyed.

"About two hundred years later", as Mellor writes, "when many of the people of Judah and Jerusalem, had been exiled for generations and a small and struggling community had returned to Judah and was trying, under Persian rule, to revive its economic, political and religions life. Ezra came to Jerusalem from Babylon. He was a scribe learned in the Law of Moses, who had devoted himself to the study and observance of the Law of the Lord and to teaching statute and ordinance in Israel (Ezra. 7 : 6, 10) and he came entrusted with the Law of his God (Ezra. 7 : 14) which he was to administer. Nehemiah (8—10) records that Ezra organised in Jerusalem a public reading and explanation of the Book of the Law and once more the Law was not only read but acted upon".[5]

But, as Mellor further writes, "here again, we cannot be sure about the exact contents of this Book. It may have been another of the strands of tradition which finally made

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[1] II Kings- 22 ; 8.
[2] The Making of Old Testament, ibid, P. 109.
[3] II Kings. 22 : 10.
[4] The Making of Old Testament, ibid, P. 110.
[5] Ibid, P. 110.

up the Pentateuch—the one known as the Priestly Code, which included most of Leviticus, the laws in latter Exodus and in Numbers, and some narrative material, and which is thought to have been completed by the late fifth or early fourth century B.C. Certainly the keeping of the feast is in accordance with the requirements of this tradition (see Neh. 8 : 13—18 and Lev. 23 : 39—43) or perhaps the book was the whole Pentateuch; it can be argued that it would be strange if there were a record of the acceptance of Deut. and of the Priestly Code, but none of the acceptance of the Torah as a whole. What does seem clear is that by the time Neh. and Ezra (Neh. returned to Jerusalem as governor for the first time in 444 B.C. ; Ezra's dates are suggested as 458 B.C., or, more probably 398 B.C.) not only Deut. but also a further body of Law was recognized as the basic standard for worship and conduct in the post-exile state."[1]

Ezra admittedly lived in the 4th or 5th century B.C.[2] Therefore it is totally understandable that Ezra had any chance to even see the Book of Moses which had already been destroyed in the 7th century B.C. during the Babylonian attack at Jerusalem. Ezra himself admits that "the world is strouded in darkness, and its inhabitants are without light ; for your Law was destroyed in the fire."[3] If he could not even see the Book, obviously he could not remember any thing from it. Moreover, according to Bible itself only one copy of Torah was written and kept in the Ark[4] which was to be read, as commanded by Moses, at the end of every seven years.[5] It is obvious that a Book of which only one copy is available, and which is read once in seven years, could neither be fully understood nor remembered by any body. Therefore there remains no doubt about the fact that Ezra could not remember any thing from the real Torah. Then, what did he recompile ? Ezra himself says, "on the

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1 Ibid, P. 111.
2 Encyclopaedia Britannica, (1968, USA) Vol. IX, P. 17.
3 2 Esdras. 14 : 20—22.
4 Deuteronomy 31 : 24—26.
5 Deuteronomy 31 : 9—11.

next day I heard a voice calling me, which said : 'Ezra ! open your mouth and drink what I give you'. So I opened my mouth, and was handed a cup full of what seemed like water, except that its colour was the colour of fire. I took it and drank, and as soon as I had done so my mind began to pour forth a flood of understanding, and wisdom grew greater within me, for I retained my memory unimpaired. I opened my mouth to speak and I continued to speak unceasingly. The Most High gave understanding to the five men, who took turns at writing down what was said, using characters which they had not known before. They remained at work through the forty days, writing all day, and taking food only at night. But as far as me, I spoke all through the day; even at night I was not silent. In the forty days, ninety four books were written. At the end of the forty days the Most High spoke to me, 'Make public the books you wrote first', he said, 'to be read by good and bad alike. But the last seventy books are to be kept back, and given to none but the wise among your people. They contain a stream of understanding, fountain of wisdom, a flood of knowledge', and I did so."[1]

Thus there remains no doubt about the fact that real Torah is not available since 606 B.C. What Ezra recompiled in 444-445 B.C. was out of his own recollections but even that is not available in its original form. It is also not known whether the book written by Ezra was in the Hebrew or the Aramaic language which was generally spoken by Bani Israel after their return from Babylon.[2] Ezra's own version is that 70 out of 94 books dictated by him were kept secret and one does not know what ultimately happened to them. This is as regards the Pentateuch.

Regarding the Prophets it is said "it must not be supposed that all the laws which are thus put on record represent actual existing usage. There is tendency towards symmetry

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1 2 Esdras. 14 : 38—48.

2 Marrif-ul-Quran, by G.A. Perwez. Vol. IV, P. 17.

and system; the writers do not hesitate to set down not only what is, but what they think ought out to be."[1]

As regards the Apocrypha, in using evidence from it, "it must be borne in mind that we cannot be definitely certain we have before us an illustration of general Jewish thought. One of the reasons that prevented the reception of the Apocrypha into the canon was, no doubt, its divergence, in some cases, from orthodoxy."[2]

Before proceeding further, let us also cast a glance over the translations of the Bible, because what we now have in the form of Bible are merely the translations prepared during the last two thousand years. According to Encyclopaedia Britannica,[3] the first Translation of the Bible was the Greek version of the Old Testament from the 3rd and 2nd centuries B. C. Because of the legend that it was composed by 70 or 72 scribes it acquired the name "Septuagint". It seems to have been the product of more than a century of work by many hands.[4] The state of its own text, however, is confused and in some sections chaotic. This confusion and the obvious misreading of the Hebrew that is evident in some passages complicate the problem of using the Septuagint as a guide to the Hebrew text, and many scholars have serious reservations about reliability. The growing conservatism of Jewish religious leaders after the destruction of Jerusalem in A. D. 70 made the Septuagint unacceptable, especially because it differed in both canon and text from the Hebrew version then being adopted. Among Greek-speaking Jews the Septuagint was partially replaced by the extremely literal translation of Aquila (about A. D. 140).

During 2nd and 3rd centuries there arose Latin translations of the Bible, one in North African usage and another

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1 Encyclopaeda of Religions and Ethics, (1968) Vol. II, P. 566.

2 Ibid, Vol. VII, P. 589. Apocryphal books are called "Genizim" or "hidden away" books preserved as ancient but not adopted for public reading. see Ibid, P. 594.

3 U. S. A. Edition of 1968, Vol. III, P. 579—580.

4 This was done at the instance of Egyptian King Batlimoos Philadiphos—see Kutub-e-Samavi Per Ek. Nazar, by Syed Zauki Shah, P. 25-26; also see Maarif-ul-Quran, ibid.

in Italian usage. Confusion between these two versions and the existence of other Latin translations caused Pope Damasus I to commission Jerome as editor of a new and standardised text of the Latin scripture. The outcome of this commission was Vulgate, which was the Bible of the Western Church for more than a millennium. Jerome prepared it in 20 years and completed in about 404[1]. Some parts of his translation differ radically from earlier versions, while others follow the old Latin text more closely. Jerome's Bible did not win immediate support, despite the endorsement of Augustine and other leading churchmen. Once it was adopted, it fell victim to the same difficulties of transmission that have afflicted the Greek text. The wide circulation of the older Latin versions made the transmission of the Vulgate even more complex for snatches of these versions were introduced into Vulgate manuscripts as they were being copied. The Council of Trent, however, adopted the Vulgate as the Standard Latin Version to be used in the churches and ordered the preparation of a new edition which was done in 1590 and revised in 1592. In 1907 Pope Pius X appointed an International Commission to work on a new edition of Vulgate, the first volume of which appeared in 1926.

In 1525-26 English translation of the New Testament by William Tyndale was published. In 1535 Miles Coverdale published another English translation of the entire Bible. In 1539 an Official Commission published the so-called Great Bible which the leaders of the church and State sought to enforce as the only permissible version of the scripture. Yet popularity of other versions made a revision of the Great Bible necessary which was done in 1568 by publishing the Bishop's Bible. But it also did not succeed in establishing itself in the churches and the people. Therefore in 1611 another authorised translation King James Bible was published. Criticism of this Bible resulted in revised versions in 1881—85

[1] Regarding this book Father Thomas says that although Jerome got old copies yet correctness could not be possible. Father Horn says that Jerome was helpless because real copies were not available and in the present copies there were innumerable additions (see Kutub-e-Samavi Per Ek Nazar, ibid, P. 31.)

followed by the American Standard Version of 1901. The latter was more drastically revised in the Standard Version of New Testament in 1946, Old Testament in 1952, and Apocrypha in 1957.

In 1947 a Commission of Scholars from Great Britain began working on a completely new translation; their translation of the New Testament appeared in 1961 ; Old Testament and Apocrypha 1970.

The position, therefore, as regards the translations also has been that out of the many translations prepared during the last two thousand years none has ever been accepted to be authentic by all and the process of bringing out new and revised versions is still going on without finality; and one does not know whether and for how long the new version published in 1970 will remain in the field.

Coming to the Old Testament again, in the words of Mellor, the position is that, "we have no original Old Testament manuscripts; the oldest which survive are copies, made hundreds of years after the books themselves were written, and in spite of the reputation for accuracy which the Hebrew scriptures enjoyed, there are inevitably variations from time to time between these copies. A word, or a sentence, or even a single letter, may be included in one and omitted in another, or the order of words may vary, or there may even be a completely different piece of vacabulary in one or more manuscripts".[1] Due to repeated writings, additions, alterations and inclusion of different materials, the Book, again to quote Mellor, has become "a mass of literature: prose and poetry, law and prophecy, wisdom and apocalyptic, history, myth, legend and much else besides. The task of making sense of it all is daunting, but fortunately we are not the first to put our minds to this problem. For many years scholars have been looking at different parts of the Bible and asking, "who wrote this? and when? Where

[1] The Making of the Old Testament (1972), ibid, P. 59.

did his material come from, and why did he think it worth recording? What was—and is—the point of it all ?"[1]

Then there is no settlement even as regards the number of the books which form the Old Testament. Mellor says, "we count thirty nine to the Old Testament, Josephus counts twenty two as do Origen and Jerome, and 2 Esdras and Baba Bathra have twenty four."[2] According to Encyclopaedia Britannica[3] the Bible of Jesus and early Christians was the Old Testament, but no list of the books which might have included exists. Among the books to which the New Testament refers are several of the deuterocanonical books of the Old Testament, as well as some books, such as Enoch, that did not belong to any canon. Some scholars have even attempted to identify two canons of Old Testament lying behind the New. The early Fathers of the Christian church were unclear about the canon of the Old Testament. Melito of Sardis, who lived in second century, is said by Eusebius to have enquired among Eastern Rabbis about the scope of their canon. The catalogue they gave him, as reproduced by Euselius corresponds neither to the Hebrew nor to the Greek list : it contains the wisdom of Solomon but does not contain the book of Esther. A list given by Origen in third century includes Esther but puts it at the very end ; the catalogue of Athanasius (fourth century) omits Esther altogether. Jerome (347—420) assigned primary authority to Jewish canon and put the deuterocanonical books as Apocrypha into, at best, a secondary position. His contemporary Augustine, on the contrary includes these books in the Old Testament. Through out the Middle Ages the status of deuterocanonical books remained doubtful. Some theologians followed Jerome, some Augustine. In the period of reformation Protestants insisted for elimination of deuterocanonical books from scriptures but others vigorously stood in opposition: During the 19th century Protestants in England went so far as to prohibit the printing of Bibles that

[1] Ibid, P. 58.
[2] Ibid, P. 125.
[3] Vol. III, P. 571, 577.

included the Apocrypha[1] even with an explanatory note like that the one in Luther's translation. This could not be done even upto twentieth century and that too in few editions only.

In antithesis to the reforms, the Roman Catholics Council of Trent (1545-63) made the larger canon including the deuterocanonical books, the official list of the books for the church. A century later in 1672 the Synod of Jerusalem established the Old Testament Canon for the eastern orthodox church accepting four of the books in the Septuagint (Tobit, Judith, Wisdom and Ecclesiasticus) but rejecting Baruch and the books of the Maccabees.

Ever since the sixteenth and seventeenth centuries the churches of Christandom have clearly defined canon of Old Testament, or rather, three canons, one each for the Roman Catholicism, Protestantism and Eastern Orthodoxy. The canon of Protestantism and that of Judaism are identical, but the order of books is different.

So what is the Bible?, Mellor says, "clearly we cannot give an exhaustive answer by merely pointing to an actual copy of the Bible which may happen to be on our bookshelf and saying, 'that is'. It would be no less absurd to point to even every English version of the Bible, for they are but translations of older non-English Bibles, again we will be in difficulties, because some English Bibles are translations of the Latin Bible, and some of a mixture of the Hebrew and the Greek Bibles. The proper answer to the question: what is the Bible?, is that there is no such thing as THE BIBLE. Rather there are many Bibles, and they are often very different from each other. All Bibles are Bibles

[1] There were also 35 such books which were included in the Old Testament and were recited in Synagogues for years together and were discarded by Protestants declaring them as Apocrypha. Admitedly 52-55 books were deleted from the Old Testament due to group revalries. Syed Zauqi Shah gives details of the 17 books referred to in the 39 present books of the Old Testament, and also of 35 books which were deleted. See Kutub-e-Samavi Per Ek Nazar, P, 6, 7, 18, 19 and 21.

of particular nations or else they are the Bibles of particular international groups who profess the same Religion."[1]

Then, there were defects in the versions of different compilations of the book. The Samaritan community accepted Judaism and received the Pentatauch about 430 B.C. Their recension differs in certain respects from the Jewish or Massoretic text.[2] This was because "the knowledge of Torach was becoming diffused. It is safe to assume that many of the other scriptural books circulated freely as well as the Law."[3]

During the third and sixth centuries A.D. faulty and doubtful copies were being used bearing different versions. During sixth and tenth centuries A.D. Jews established two religious centres, one at Babylon and the other at Tobris. The book used in Babylon was known as Oriental Reading and that in Tobris was known as Occidental Reading. When in 8th and 9th centuries these books were compared there were 220 variations. In 11th century the variations were 864. Therefore on the initiative of Father Horn, Luis Chappel and Bishop Wolton, the variations were pointed out and new editions were prepared in 1688 but when they were again printed in 1705 there were 12000 differences between the two editions. Rev. Horn says that it shall have to be admitted that there are additions to Torah. John Kelo writes that it is not enough to say that only those portions which we think wrong are added ones but it is possible that other portions are also not original.[4]

Besides this, there are many verses in the present compilations which betray their claim about reality and genuineness. For instance, in the fifth book of Torah i.e. Deuteronomy which is said to be the revelation of Moses, there is also the men-

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1 Making of the Old Testament, ibid, P. 133.
2 See Encyclopaedia of Keligions and Ethics, (1968) Vol. VII, P.587.
3 Ibid.
4 Kutub-e-Samavi Per Ek Nazar, by Syed Zauqi Shah, P. 25.26. (Quran Edition, Sayyara Digest, Vol. I, P. 295).

tion of the details of Moses own death.[1] It is obvious that details of Moses death could only be recorded after his death and could not form part of his own revelations from God during his life time. In the first book of Torah i.e. Genesis it is said that Abram settled in Hebron.[2] Now Hebron was previously known as Kirjath-arba,[3] and it was named as Hebron after it was conquerred after the death of Moses. Therefore in the days of Abram it was never known as Hebron. This shows that this book i.e. Genesis was also written after Moses although it is also claimed to be the revelation of Moses from God. In the fourth book of Torah i.e. Numbers there is reference to some events that happened in the Red Sea and the Brooks of Arnon[4] mentioned in the Book of the Wars which is said to be written by some idolator and in it mention of victory of Sehvan was also made. These events in fact happened after Moses. The Book of Wars was obviously written afterwards and similarly Numbers was compiled subsequent to it. It is un-understandable how it could be claimed to be revelation of God to Moses.

Then the most unfortunate aspect of these compilations is the most obscene and insulting literature about the Holy Prophets who, no doubt, have been the best of human beings on earth. I do not want to replete this book with any filth but just to show the mentality and the character of the compilers and the so-called holiness of the books of Judaism, and with due apology to the respected souls of the Holy Prophets, I will only quote few instances from different books of the Old Testament in its own language.

For instance, in Genesis 24 : 2-3 regarding the great Prophet Abram (Abraham) it is said, "and Abram said unto his eldest servant of his house, that ruled over all that he had. Put, I pray thee, thy hand under my thigh : And I will make thee swear by the Lord, the God of heaven, and the

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1 Deuteronomy. 34 : 5-9.
2 Genesis. 13 : 18.
3 Joshua. 14 : 15.
4 Numbers. 21 : 14.

God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwel." In Genesis 19 : 30—36 regarding prophet Lot it is said, "and Lot went up out of Zoar, and dwealt in the mountain, and his two daughters with him; for he feared to dwell in Zoar, and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come unto us after the manner of all the earth : Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night : and the firstborn went in, and lay with her father : and he perceived not when she lay down, nor when she arose. And it came to pass on the morrow, that the first born said unto the younger: Behold! I lay yesterday night with my father : let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also : and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father". In Genesis 29 : 15—18 regarding prophet Jacob it is said that he agreed to serve Laban with condition that against seven years service Laban shall marry his daughter Rachel to him, but when he completed his term and asked for the hands of Rachel, Laban fraudulently married his another daughter Leah to him. Verses 25 to 27 say, "And it came to pass, that in the morning, behold, it was Leah : and he said to Laban, What is this thou Hast done unto me? did not I serve with thee for Rachel? wherefor then hast thou beguiled me?. And Laban said, it must not be so done in our country, to give the younger before the firstborn. Fulfil her week, and we will give thee this also for the service which thou shalt serve me yet seven years." In Exodus 32 : 2—6 there is allegation of calf worship against Aron. In II Samuel 11 : 2—5 regarding prophet David it is said, that "and it came to pass in an evening tide, that David arose from off his bed, and walked upon the roof of the king's house ; and from the roof he saw

a woman washing herself : and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanliness : and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child". Then in verses 14 to 15 it is said, "and it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying: Set ye Uriah in the forefront of the hottest, and retire ye from him, that he may be smitten, and die". In verses 26 to 27 it is further said "and when the wife of Uriah heard that Uriah her husband was dead, she mourned her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord". In II Samuel 13 : 1—22 there are details of Amnon the son of David committing rape with his real sister Tamar the daughter of David, and David was no doubt sad on this affair but did not punish Amnon at all. Then his second son Absalom killed Amnon and fled away. In II Samuel 16 : 21-22 it is said : "and Ahithophel said unto Absalom : Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father : then shall the hands of all that are with thee be strong. So they spread Absalom a tent upon the top of the house : and Absalom went in unto his father's concubines in the sight of all Israel. In I Kings. 11 : 3 to 9 it is said regarding Solomon, "and he had seven hundred wifes, princesses, and three hundred concubines : and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods : and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the

ord and went not fully after the Lord, as did David his ther. Then did Solomon build a high place for Chemosh, e abomination of Moab, in the hill that is before Jerusalem, d for Molech, the abomination of the children of Ammon. nd likewise did he for all his strange wives, which burnt cense and sacrificed unto their gods. And the Lord was gry with Solomon, because his heart was turned from the ord God of Israel, which had appeared unto him twice."

I do not want to say anything myslef. I simply recount e unfortunate conclusions which obviously follow from hat we have now seen, others have said or the Old Testaent itself contains. There is no doubt about the fact that al Torah is not available since about 600 B.C. All that e have in the form of Old Testament is the result of comlations and recompilations since the days of Ezra and ehemiah in 445 B.C. Ezra himself dictated the books out his own memory, which also are not now available. ifferent books have been written by different persons over a riod of several centuries and in the compilations the need the time and personal likings and dislikings of the compilers d the groups concerned have been the criterion for authority compiling. There are additions to and corruptions of the ok. There are false and filthy allegations against the ly Prophets of God. As a whole the Book can give no guidance regarding the reality of God, His Comandments as well as the aim and ultimate end of iverse. It does not lay down any definite principles regard- the family, private or the social life of human beings. e can very well understand that a book of which the ginal script is lost centuries ago and regarding the status d contents of the present one there is no agreement even day between its own followers, can never be accepted to universal as well as final book of guidance for humanity at ge and by following it one cannot think of achieving any ccess in the present and the next life to come after death, the Religion based on it is not and cannot be said to be e Religion of God or Religion in its strict and true sense.

13. CHRISTIANITY

Christianity is the Religion that traces its origin to Jesus of Nazareth, whom it affirms to be the chosen one (Christ) of God. Christianity begins with Jesus Christ. The effects of his life, the response to his teachings and the experience of his death and resurrection were the beginnings of the Christian community. Jesus was a jew, as were all Apostles.[1] Thus the earliest Christianity is in fact the movement within Judaism; the very acknowledgement of Jesus as "Christ" means the confession that he is the fulfilment of the promise originally made to Abraham, Issac and Jacob. But the Christian Gospel encountered opposition within Judaism.[2]

Even in its early centuries the Christian movement was plagued by heresy and torn by strife. The New Testament itself bears marks of the strife provoked the early exponents of a Christian Gnosticism (q.v.) who bent the Gospel into conformity with theories of sin and salvation. But the lowering of the Gnostic heresy within Christianity occured during the second century when Basilides and Valentinus (q.v.) arose to claim that true Christianity had been transmitted secretly to them and there followers rather than to the church with its Bishops and Scriptures.[3]

In the first decade of the fourth century Emperor Constantine I the Great, identified himself with Christianity and it received a recognition and establishment by the State. Acceptance of Christianity by the Roman Emperors helped to make possible the establishment of a General Council as a means of adjudicating controversies in the era of doctrine and disciple. Out of the decisions of the Council in 4th to 6th century came the classical Christian Dogmas of the Trinity

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[1] I personally do not agree with this view. None of the Prophets of God was ever a Jew.

[2] Encyclopaedia Britannica: (USA 1968), Vol. V, P. 693-694.

[3] Ibid.

and the person of the Christ which have been the criterion of Christian orthodoxy ever since.[1]

To the critics of Christianity its history could prove that Christian faith was tied inseparably to world views that had been outmoded by modern discoveries and that, therefore, the churches were living fossils, deemed to become extinct as the full implications of Science dawned upon the increasing number of believers.[2]

Christian faith is both a conviction about God and a trust in the ways of God. It rests upon divine revelation as a disclosure of these ways in the history of Israel and of the church, but especially in Jesus Christ.[3] According to it Christ is the Son of God and that God sent Christ to earth to live as humans live, suffer as humans suffer, die for human kind's redemption and gloriously rise again.[4]

Christ, the eternal Son of God, was equal with God the Father, at least since the Council of Nicaea, this statement has become a part of the first classic confession of Christian orthodoxy, and that God is one in His "Essence" and three in His "Person."—Father, Son and the Holy Spirit, but the eternal Son of God who was truly god, because as truly man by being born of the virgin Mary, this is the second classic confession of Christian orthodoxy.[5]

I have noted the above mentioned passages from the various sources referred to in the relevant Foot Notes just to show what according to authoritative sources, is the origin of Christianity and what are the basic beliefs of the Church regarding Jesus Christ himself. I will deal with these points at a later stage in this article. First let us see what is the position as regards the origin, compilation and authenticity of the holy Book i.e. Bible on which Christianity is based.

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1 Ibid.
2 Ibid P. 696-97.
3 Ibid.
4 The World's Great Religions—Life, New York, 1957, P. 166.
5 Encycolpaedia Britannica (USA-1968), Vol. V, P. 698.

Bible is not a single book but a collection of books. These books were composed over a period of many centuries (how many is a matter of debate) in three languages : Hebrew, Aramaic and Greek. Their authors include the shepherd and the king, men of considerable learning and men of very little? At least three fourth of the Christian Bible is made up of the Hebrew scripture known since early Christian days as the Old Testament. Its exact scope and content have been the subjcct of controversy. Traditionally the Jews have divided the scriptures into three, (1) the Pentateuch, (2) the Prophets and (3) the Hagiographa. In Pentateuch or Torah the Bible presents the record of the divine action and legislation underlying its subsequent account. Events in this book end when Israel leave Egypt. The Prophets consists of eight books according to Jewish reckoning. It contains books ascribed to Prophets and several historical books that provide their back ground and setting.[1] Hagiographa comprises a miscellaneous collection of sacred writings that cannot be classified in either number one or number two.

Old Testament :[2]

The form in which the Hebrew text of the Old Testament is presented in most manuscripts and printed editions is that of the Masoretic text, the date of which is usually placed some where between the sixth and eighth centuries A.D. It is probable that the present text became fixed as early as the second century A.D., but even this earlier date leaves a long interval between the original autographs of the Old Testament writers and the present text. Since the fixing of Masoretic text the task of preserving and transmitting the sacred books has been carried with the greatest care of fidelity, but before that date owing to various causes a large number of corruptions indisputedly were introduced into the Hebrew text.[3]

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[1] Ibid, Vol. III, P. 570.

[2] For a bit detailed study of Old Testament see Judaism in this Book.

[3] Encyclopaedia Britannica, (USA - 1968) Vol. III, P. 577.

In the Old Testament the Church received a book which existed in many and often very different copies. The Gospels of the Apocalypses were probably published in numerous copies to begin with. The Epistles were originally intended neither to be preserved nor to be multiplied, but it was not long before they came to be looked upon as a holy scripture. The Church had the great task laid upon it of preserving and circulating all these various writings which outwardly separate were one in spirit.[1]

New Testament :

New Testament is by far the shortest portion of the Christian Bible. It is also a collection of books including a variety of early Christian literature. The four Gospels deal with the life, the person and the teachings of Jesus, as he was recommended by the Christian community. The Book of Acts carries the story of Christianity from the resurrection of Jesus to the end of the career of Paul. The Epistiles are letters of various leaders of the early Church, chief among them the apostle Paul, applying the message of the Church to the sundry needs and problems of early Christian congrigations. The Book of Revelation (Apocalypse) is the only canonical representative of a large geure of apocalyptic literature that appeared in the Christian movement.[2]

In tracing the history of New Testament and of its adoption we are supplied with much detailed set of source material than we are when we attempt to sketch the evolution of the Old Testament. Unfortunately, this does not necessarily mean that the history of New Testament is always clearer than the history of the Old Testament canon, only that it is more amply documented. From early second century comes the oldest list of New Testament writings, the so-called Muratorian fragment, so named because it was published by Ludovico Muratori. It was written in

[1] Encyclopaedia of Religon and Ethics, (1968) Vol. II. P. 582.
[2] Encyclopaedia Britannica (USA—1968), Vol. III, P. 573.

Latin and contains the names of the books read in the Church at Rome at A.D. 200.[1]

No Bible was compiled during the life time of Jesus Christ. His duration of prophetic life was hardly of three years. Due to opposition of Jews he was arrested and then according to Christians he was persecuted and then lifted to heavens. After him his companions scattered.[2]

The New Testament Gospels, Epistles, Apocalypse, is a product of the Church. Little of it was written until there was a flourishing Church all over the Roman World. It was not gathered in its finally agreed on form until 692 A.D.[3]

After Jesus his disciples Peter and Paul did a lot to establish Christianity. The scattered companions were gathered and religious teachings were sought to be collected. Petor was a disciple of Jesus and Paul was originally a Jew and anti-Christian. He became Christian in 33 A.D. After some time both Peter and Paul became opponents of each other. Peter did not want to collect anti-Jewish persons while Paul wanted to spread Christianity amongst all persons and especially amongst Pagons. He undertook journeys of Asia and Europe and established churches. Now he is treated to be the real founder of modern Christianity. He modelled Christian beliefs. He combined ideas of Jesus with Greek ideas and formulated Christian doctrines anew. Due to his many self-created ideas Christianity became a dualistic Religion with its followers divided into two broad opposing groups of Orthodox and Secular. Peter and Paul were killed in 64 A.D.

The disciple of Peter was Mark who compiled a Bible. Similarly Luke the disciple of Paul also compiled a Bible. Besides Mark and Luke other important compilers are John and Mathew who were said to be from amongst the companions of Jesus Christ but Christian scholars tell us that John and Mathew who compiled Bible are not really those

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[1] Ibid, P. 577.

[2] See Encyclopaedia Britannica (1951), Vol. V, P. 676.

[3] World's Great Religions—Life, New York, 1957, P. 166.

who were companions of Jesus Christ but they appeared on the scene long after the days of Jesus.

As stated above, Mark wrote the first Bible in 65—70 A.D. out of his own memory. It was in Latin. Then Luke wrote the second Bible in 80—90 A.D. He was the interpreter of Paul. Then in 100—140 A.D. John wrote his Bible. This John is not one who was the companion of Jesus Christ. His Bible itself contains remarks regarding John.[1] In 80—100 Mathew wrote his Bible. It also contains remarks regarding Mathew.[2] Regarding this Bible it is also admitted that it was in Hebrew but its original is not traceable. Later on it was translated into Greek.

These are the four authentic books. There were also others in the first century A.D. written by many persons.[3] In 200 A.D. 34 Bibles and 113 letters were included in religious books and all these were in Greek language. In 325 A.D. Nicaea Council with no known procedure of research declared all Bibles and letters excepting the present ones as forged.[4]

The Present Bible :

The present Bible in fact contains life of Jesus and his Companions and their sayings, and different Bibles contain different versions. For the last two thousand years Christian Scholars are trying to remove these differences but they have not succeeded. One can very well understand that if Jesus has said what Mathew has written, he cannot definitely say what John has written.[5] Bibles really and openly discard each other.[6] Had Bible in its present version been the word of God it could not have contained the difference of versions at all.

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1 John : 21 : 24.

2 Mathew : 9 : 9.

3 Luke : 9 : 1; Paul Letter 2 : 2 : 2.

4 Quran Edition. Sayyara Digest, Vol. I, Page 300 (April 1970).

5 Hayat-e-Maseeh, P. 16.

6 Ibid, P. 22.

Bible consists of 66 books which have been written for particular peoples keeping in view their particular needs and difficulties,[1] and this seems to be the real cause of differences we find in different compilations of the Bible. According to Alder, both the Bible and the History Book, while being compiled for us, have passed through intensive sensorship, besides suffering at the hands of unenlightened translators. The result is that our orthodox education, both in Religion and history is often very misleading, and keeps us in complete ignorance of large and vital aspects of humanity's evolution.[2] Christianity has been founded on the four gospels—-gospels according to John, Mark, Mathew and Luke. These Gospels, in their turn, repose tendency writings, appearing in their import to be self-contradictory at several places. They are vague and their historicity is most doubtful.[3] The position, therefore, is that one has "to wonder just how many Ministers of every denomination of Christianity must secretly doubt the truth of Christian orthodoxy in regard to the Bible and the history and teaching of Jesus (P. B. O. H.). How many Clergymen, in fact, whether they be of the Church of Rome, or any of the legions of Non-Romist Churches, really believe that which they preach is true[4]?".

The admitted position is that "like most great founders of Religion Jesus left nothing written behind him, nor did he give his disciples any commission to write".[5] The four Bibles were in fact written between 70—75 A. D. and admittedly under the influence of Judaism and it is really Paul who planted the plant of Christianity—a tree of wrong teachings

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[1] Kitab e-Muqaddas Ke Mutalai Ke Tariqae, by J. Steward Avery P. 53 (Masih Kutub Khana, Lahore).

[2] The Finding of the Third Eye, by Vera Stanley Alder, 4th Impression 1937, P. 107.

[3] Myths of the Crucified Saviour, by W. J. Sheard (1962), P. 1.

[4] See Ibid, P. (IV).

[5] Encyclopaedia of Religion and Ethics (1958 New York), Vol. II, P. 582.

about God and about Jesus.[1] Paul[2] infused and wove into the simple story of Jesus the most mysterious principles of Neo-Pythagoreanism with its doctorines of intelligence and its notions of the triad, and hopelessly complicated and confused that simple story by working into it esoteric conception in vogue in Egypt and Syria about the birth, death and resurrection of Orisis, the idea of the Isis-Ceres, the virgin mother "holding in her arms the new-born sub-god Horus." Paul's greatest contribution was, however, the dogma of Christ Crucified with which he transformed the moral defeat of Judaism at the hands of Jesus into a victory for the Jewry which has led her triumphantly ever after-wards.[3] The dogma of Christ Crucified is a later innovation and does not form part of the Religion given by Jesus.[4] It was not preached and propagated until Jewry was down and out and that preaching and propagation had been only hope of Judaic survival.[5]

Apart from other teachings of the present Christianity, if we only take up the two basic beliefs namely the ideas of Trinity and Christ Crucifixion, we would find that both these beliefs are in fact against the real teachings of Jesus himself.

Paul declares Jesus as the son of God. On this point Christians faught for about three hundred years until in 325 A. D. in Nicaea Council it was unanimously decided that Jesus was son of God and the idea of Trinity took its final shape. But if we look into the Bible we find that Jesus himself says "think not that I am come to destroy the law, or the Prophets: I am not come to destroy, but to fulfil"

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[1] Who Found Christianity, Jusus or Jewry, by W.J. Sheard (1962), P. (i). Paul is the real founder of Christianity and Jerome, Augustine, Luther are all the children of Paul and in no respect the children of Jesus (See Ibid, P. 2).

[2] Regarding Paul it may be interesting to note that he himself admits that "for if the truth of God hath more abounded through my lie unto his glory why yet am I also judged as a sinner"—Romans 3 : 7.

[3] Who Found Christianity, Ibid, P. 8-9.

[4] See Ibid, P. 10

[5] See Ibid, P. 18.

(Mathew, 5 : 17). He also says "and it is easier for heaven and earth to pass, than one little of the law to fail" (Luke 16 : 17). Now the term "Law" obviously means the Torah which was Written Commandment given to Moses and which admittedly preached the absolute oneness of God[1]. Jesus further says "for it is written, thou shalt worship the Lord thy God and Him only shalt thou serve" (Mathew. 4 : 10; Luke : 4 : 8), and "why callest thou me good ?, there is no good, save one, that is, God" (Luke 18 : 19) and "thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind". (Mathew 22 : 37). These clear verses of the Holy Book leave no room for any idea of more than one God.

Regarding the idea of Trinity, Reverand George William Knocks writes, "the Jewish sources furnished the terms Father, Son and Spirit. Jesus seldom employed the last term and Paul's use of it is not altogether clear. Already in Jewish literature it had been all but personified. Thus the material is Jewish, though already doubtless modified by Greek influence: but the problem is Greek; it is not primarily ethical nor even religious, but it is metaphysical..... It is apparent that such a doctrine as the Trinity is itself susceptible of many explanations, particularly as to the distinction and relation between God the Eternal Son and God the Holy Spirit; and minds differently constituted lay emphasis upon its different elements.....In general we may say then that the Trinity takes on three differing aspects in the Christian Church : in its more common and easily apprehended form as three gods, in its ecclestical form as a mystery which is above reason to be accepted by faith, in its philosophic form as a metaphysical interpretation of the finite, the infinite and the relation between them.

To some Christians the doctrine of the Trinity appeared inconsistent with the Unity of God which is emphasised in the

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1 "Hear, O' Israel : the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might"— Deuteronomy. 6 : 4—5; Also see Psalms. 148 : 1—14.

scriptures. They, therefore, denied it, and accepted Jesus Christ, not as incarnate God, but as God's highest creature by whom all else was created, or as the perfect man who taught the true doctrine of God. The first view in the early Church long contended with the orthodox doctrine, finally disappeared, and the second doctrine in the modern Church was set forth as easily intelligible, but has remained as a form of heresy."[1]

Charlse Anderson Scott writes, "apart from the birth stories, the opening of Mathew and Luke (the exact significance of which in this respect is ambiguous) there is nothing in these Gospels to suggest that their writers thought of Jesus as other than human, a human being specially endued with the Spirit of God and standing in an unbroken relation to God which justified his being spoken of as the Son of God. Even Mathew refers to him as the carpenter's son and records that after Peter had acknowledged him as Messiah he "took him and began to rebuke him" (Mathew XVI : 22). And in Luke the two disciples on the way to Emmaus can still speak of him as "the prophet mighty in deed and word before God and all the people" (Luke XXIV : 19). It is very singular that inspite of the fact that before Mark was composed "the Lord" had become the description of Jesus common among Christians. He is never so described in the second Gospel (nor yet in the first, though the word is freely used to refer to God.) All three relate the Passion of Jesus with a fullness and emphasis of its great significance ; but except the "ransom" passage (Mark X : 45) and certain words at the last supper there is no indication of the meaning which was after-wards attached to it. It is not even suggested that the death of Jesus had any relation to sin or forgiveness. Had the "ransom" saying been suggested by Paul it would not stand as it does in its isolated vagueness".[2] He further writes, "there is still less to predicate omnipotence of Jesus. There is no indica-

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[1] See Encyclopaedia Britannica, (1951 Edition), Vol. V, P. 633-634.
[2] Ibid, Vol. XIII, P. 16.

tion that he ever acted independently of God, or as an independent God. Rather does he acknowledge dependence upon God, by his habit of prayer and in such words as "this kind goeth not forth save by prayer". He even repudiates the ascription to himself of goodness in the absolute sense in which it belongs to God alone. It is a remarkable testimony to the truly historical character of these Gospels that though they are not finally set down until the Christian Church had begun to look up to the risen Christ as to a Divine Being, the records on the one hand preserve all the evidence of its true humanity and on the other nowhere suggest that he thought himself as God."[1]

Robert N. Bellah [2] writes, "as the recent work of George Mendenhall [3] and others pointed out, the social analogies on which the Mosaic covenant was based were political and not familial. God was conceived in terms of the near Eastern great King, not as a father". He further writes, "whatever may have been Jesus's own understanding of his role and mission, and this is in dispute among New Testament Scholars, the early Church soon proclaimed his divine sonship. In this way, for the first time in the history of Israel, the family symbolism was taken up explicity into the religious sphere and worked out there. The life and death of Jesus then provided a pattern or model for the working through of the father-son relationship with such a father as the God of Israel. The Church emerged as the body of those who identified with Jesus and participated in his action. As such it was the collectivity of a different kind from that of the Jewish community, bound together by its hereditary connection with the patriarchs and its adherence to the law.....It must of course be noticed that this familial motivation is not just projection, for the religious symbolism differs drastically from the fundamental family pattern. There is no mother, for the one God is a Father. Any

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[1] Ibid, P. 24.
[2] Beyond Belief, by Robert N. Bellah, (1970), P. 82-83.
[3] Law and Covenant in Israel and the Ancient Near East, Biblical Archaeologist 17 (1954).

other solution would have involved a violation of Israel's idea of God and so have been no solution at all."

Bellah further writes, "what I am trying to indicate is that though familial symbolism did appear in a religious context, it was not basic. It was not meant to indicate a pattern of relationship that was essentially personal and familial but rather enrich with familial symbolism a pattern that had other basis."

Paul also introduced the idea of Christ Crucifixion, but there is no proof that it was actually done. There is only one Gospal i. e. John which refers to the crucifixion from the point of view of an eye witness. The authors of the other Gospels, on their own showing, were not present: at best they had watched from a distance, but the darkness, which according to them over shadowed the land for three hours during the crucifixion,[1] makes any accurate observation by them impossible. As regards John, his text present to us the scene of crucifixion thus: Jesus is nailed to the cross, and standing near it are his mother, his mother's sister, Mary the wife of Cleophas, Mary Magdalene and the author of that Gospel. When Jesus saw his mother and the disciple standing by, he said unto his mother, "woman, behold thy son", and then said to the disciple, "behold thy mother," John then took away the mother to home and left the scene of the crucifixion for some time. It is then doubtful if he returned in time to witness the death of Jesus.[2] If we go through various details of alleged proof of crucifixion, we find that the story is very much confused and full of contradictions. W. J. Sheard has analysed this story in detail in his Book, "Myth of the Crucified Saviour"[3] and has come to the conclusion that "Jesus had not even been nailed to the Cross. Rather he had been released

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1 Mathew. 27 : 45 ; Mark. 15 : 33 and Luke. 23 : 44.

2 The Myth of the Crucified Saviour, by W. J. Sheard (1962), P.4-5.

3 Published by world Federation of Islamic Missions, Karachi, 1962 Edition.

before the crucifixion of three men". According to Sheard, "the dogma of Christ Crucified is a Dogma which Judaism had to invent and propogate and to keep in force for the sake of its own survival." He is further of the view, "that Judaism was sufficiently long sighted to realise that the only hope of its survival lay in Christ Crucified and to see to it that the world accepted the legend of the Crucifixion, [1] and that "it was not preached and propagated until Jewry was down and out and that preaching and propagation had become the only hope of Jadaic survival.[2] Sheard further writes that, "the Gospels of Mathew, Mark and Luke were not written until it was in the vital interest of Jewry for them to be written".[3]

The over all result is this that Jesus had very little time to work. After his capture all his companions left him,[4] No arrangement was made to safeguard his teachings. For centuries no decision could be achieved regarding any principles. What we have in the form of the present Bible is the result of after thought and compilations based on personal likings and dislikings of the compilers themselves. The real teachings of Jesus stood mixed up with personal views and decisions of the church which ultimately made the simple Religion of God most mysterious particularly by the inclusion of the doctrines of Trinity, Christ Crucifixion and Salvation of humanity through the death of Christ. Paul, who is said to be the originator of the basic doctrines of the present Christianity himself calls his Gospel a mystery, and as Moore says, "a mystery, in the proper sense of the word, it must have seemed to his hearers."[5] How mysterious these doctrines are ?, Moore, while dealing with 'Trinity' writes, "the Son is generated of the essence of the Father and

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[1] Who Found Christianity, Jesus or Jewry. By W. J. Sheard (1962 Edition), P. 17.
[2] See Ibid. P. 18.
[3] See Ibid, P. 22.
[4] See Encyclopaedia Britannica (1951), Vol. V, P. 677; Also see History of Religions, by George Foot Moore (1950), Vol. II, P. 117.
[5] History of Religions, by George Foot Moore, (1950), Vol. II, P. 128.

enternally distint divine hypostasis (or rational individual). But though of the same essence with the Father, the Son is not on an equality with the Father. The Father alone is unbegotten, that is, to him belongs the aseity of godhead ; he is God himself and of himself. The Son is begotten, a second god, worthy of second honour after the universal God; he is god, but not God. The Father is incomparably good; the Son is not so, consistently. The Spirit is much below the Son as the Son is inferior to the Father."[1]

Dr. Ansari, while dealing with the Christian Scheme of Salvation, writes, "the first step in this scheme is the conception of Triune God, viz: three gods in one and one god in three—God the Father, God the Son and God the Holy Ghost. Christianity says: "this is a Divine Mystery and cannot be explained; believe in it and you will be saved. The second step is the original sin. That it was not forgiven by God is again a mystery, because if God is All-Merciful and Love-personified, why was it not possible for Him to forgive that original sin there and then? Christianity says: "it is a mystery; believe in it and you will be saved. The final step is the sacrifice which Jesus Christ is said to have undergone. This also pertains to the realm of mystery, for the sin had been committed by Adam and Eve and not by Jesus. We never send an innocent man to the gallows in the place of the actual murderer. Then why should Jesus Christ have been made the scape-goat inspite of being innocent? And how could his blood wash away the original sin of Adam and Eve? Christianity says; it is a mystery; believe in it and you will be saved."[2]

It is really this sort of religious mystery which seems to be the main cause of the hatred and disgust that developed in the minds of the intellectuals against Religion itself. And it is actually on account of this reason that we come across ideas like : "Religion is the vision of something which stands beyond, behind, and within the passing flux of immediate things; something which is real, and yet waiting to be realised; something which is a remote

1 Ibid. P. 171.
2 Foundations of Faith, by Dr. F.R. Ansari, P. 6-7.

possibility, and yet the greatest of present facts; something that gives meaning to all that passes, and yet eludes apprehensions; something whose position is the final good, and yet is beyond all reach; something which is the ultimate ideal and the hopeless quest", White Head[1]; or, "Religion prevents our children from having a rational education; Religion prevents us from removing the fundamental causes of war; Religion prevents us from teaching the ethic of Scientific co-operation in place of the old fierce doctrines of sin and punishment. It is possible that mankind is on the threshold of a golden age; but, if so, it will be necessary first to slay the dragon that guards the door, and this dragon is Religion", Russell;[2] or, "all living Religions are wretched vessels. They are all wrapped in sanctimony, dust-eyed with self-satisfaction, stiff-jointed with the rheum-rust of their creedle conceits, so timorous under the whips of conformity that only a few dare the perilous task of thinking", Hocking.[3] In this hatred against Religion there also appears to lie the root cause of development of Communism which regards Religion as a cunning device employed by the bourgeoisie to safeguard their vested interests against the prolectariat and an opiate which makes the people insensible to their sufferings and persuades them to resign to their unhappy lot. Communism, therefore, finally did away with Religion once for all and proceeded to build the human Society on Secularism.[4]

But now as Maulana Mohammad Ali[5] says, "within the Church itself there is a growing realisation of the need for

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[1] Science and the Modern World, by A. N. White Head, P. 222.
[2] Why I Am Not A Christian, by Bertrand Russell, P. 37.
[3] Living Religions and a World Faith, by William Earnest Hocking, P. 202.
[4] "What will be the end of Secularism such as Russell's?..... The Probability is, however, that if Secularism completely empties the churches of worshippers, we think of many of the great churches of Soviet Russia, or of the Byzantine Hagia Sophia which is now a museum in the half Muslim and half Secular city of Istanbul—men will choose other places in which to be "serious" about their "compulsions" and "destinies" in quasi-Religions uncontaminated by supernatural ideas of the traditional Religions.....Religion over all the modern world is compelled to respond to the challenge of secularisation, which brings the impact of man's "coming of age". (Religion and Change, by David L. Edwards, 1969, P. 37).
[5] Holy Quran, Translation by Maulana Mohammad Ali, Vth Edition.

drastic re-orientation of the doctrinal aspects of Christianity. A distinguished Church dignatory in a very illuminating book, contends that Christianity also teaches the unity of God, son and holy ghost being only two attributes of God the Father, just as Rehman and Rahim are attributes of Allah.[1] Another book "Honest to God" by a distinguished Bishop of the Church of England urges that our immage of God must go if Christianity is to succeed."[2]

14. TO SUM UP

Before proceeding further, let us assess for a moment the result of our study of the various Religions dealt with so far. As regards Hinduism we have seen that its origin lies in complete obscurity. No body knows who compiled the Vedas and whether the Vedas we have are the same as were originally written. There is no satisfactory guidance available regarding the nature of Ultimate Reality, the creation of life and its end. The theory of Awagawan does not appeal to reason at all. Similarly the worship of idols has no rational foundation and both these theories ultimately vitiate the idea of the Absolute Oneness and Supremacy of God the Almighty which, apart from being the fundamental belief of the Religion of God, is also now fully confirmed by philosophical as well as scientific studies of the present day. The Religion of Hinduism is in fact based on a number of blind rituals and customs having no sense or justification to the human understanding.

The origin of Buddhism is welknown, but neither Budha is proved to be a Prophet of God nor he ever claimed to be so. Whatever he taught appears to be a mere moral philosophy based on his own understanding of truth and falsehood, right and wrong, happiness and suffering. It was really an offshoot of Hinduism and a revolt against it just like Jainism, and ultimately Budha himself became one of the demi-gods of Hinduism which is now being worshipped in the Budhist Temples.

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[1] The Call of the Minaret, by Dr. Kenneth Cragg, (1964).
[2] Honest to God, By Dr. John Robinson, the Bishop of Woolwich.

Buddhism as such does not appear to have any divine source. It has neither come through any Prophet of God nor is it based on any Book of God. It does not even satisfactorily tell us all about the Ultimate Reality, as well as the origin, aim and end of the universe. Its belief in and worship of the idols of Budha is opposed to the basic teachings of the Religion of God. Moreover life is a creation of God and only God has the right and authority to lay down a Religion for it. No human being has the right or capacity to do so and if anybody does so, it does not befit the intelligence and wisdom of the human beings to follow.

Regarding Zoroastrianism we have seen that there exists much obscurity about the person and the time and place of its founder. It cannot definitely be said that he was really a Prophet. He no doubt appears to be a reformer who brought in certain changes in the social customs of the Iranian race and got prominence. The idea of two gods in fact completely does away with any possibility of Zoroastrianism having any divine source because the Religion of God has always taught the Absolute Oneness of God and never otherwise. Further more, not much is known about the reality and contents of Avesta and the present day Religion of Zoroaster appears to be an admixture of Hinduism and Guebrism. We cannot have any rational as well as satisfactory account of the origin, aim and end of life through it. Moreover like Budha, Zoroaster was also a human being and no human being has the right or capacity of his own to introduce any Religion for the human beings. It appears that Zoroaster made certain changes in the religious beliefs and the ways of worship of the Iranian Community of those days, laid down some new forms of sacrifices and introduced some spiritual ideas, and the people, on account of ignorance, took all this as a new Religion, but that cannot be the sanction for human beings at large to follow it as a Religion.

Judaism and Christianity claim their origin to the Prophets and the Books of God, but unfortunately the real Books are not at all available. What we have in the form of Bible

is the result of different compilations prepared long after Moses and Christ according to the need of particular times and societies not from any authoritative sources but merely out of memory and according to the personal likings and dislikings of the compilers rather than the reality and authenticity of the teachings of the Prophets of God. In these compilations the real teachings of the Holy Prophets have been totally changed, modified and in some respects suppressed. The real Books were destroyed and Prophets of God were either killed, imprisoned or tortured throughout their lives. The result is that today neither we have the Bible in its original form nor with its real contents. It is an admitted fact that both Judaism and Christianity today are not what Moses and Christ had taught but what actually the Jews and the Christians have made them out and adopted long after their prophets.

Besides the Religions dealt with above, from amongst the Religions founded by human beings, there are also Confucianism, and Taoism of China, and the Sikh Religion of India, to which reference may also be made in brief, before proceeding further.

15. CONFUCIANISM

Confucianism[1] owes its origin to Confucius (551-479 B. C.) who is the most reverred sage of China. He was a teacher, a philosoher and a great reformer, though not a prophet. During his days there was great political disorder, economic chaos, and moral decay in China. He and his followers travelled from State to State to persuade the feudal lords to carry out social reforms. They wanted the family to be well-orderd and the world to be at peace. They taught moral self-cultivation and social and political order through moral efforts. Though sometimes called a Religion, yet Confucianism was not Religion in the usual sense. Confucius was no doubt a Religious man, but his philosophy was

[1] See Encyclopaedia Britannica (1968), Vol. VI, P. 305—312.

not founded upon supernaturalism in the slightest degree. He avoided discussion of spirits and life after death and taught people "to respect spirits but keep them at a distance", not because he was irreligious but because he wanted men to direct their destiny rather than allow the spirits to do so.

Confucianism has no sacared scripture, church, clergy or creed and therefore it is not an Institutional Religion. It is Religion, however, not only in its promotion of traditional rites but in its own philosophy. It does not condone belief in heavens and hells. Its theory of immortality is purely humanistic, that is, the immortality of virtue, wisdom and achievement. It believes in a naturalistic law of retribution according to which good and evil deeds will bear their own consequences. Thus there remains no question of reward for the goods done and punishment or forgiveness for the misdeeds committed by the human beings by God the Almighty. There is also no question of Paradise and Hell and virtually the life after death. The result in a nut shell is that Confucianism is in fact a philosophical system and not a Religion in the strict sense of the term.

16. TAOISM

Taoism[1] which owes its existence to Lao-Tzu, has also been, like Confucianism, an integral part of Chinese life and thought for over 2000 years. Through out it has paralleled Confucianism, reinforcing, supplementing and criticising it. It actually helped in shaping the development and transformation of Buddhism in China. While Confucianism emphasizes social order and an active life, Taoism concentrates on individual life and tranquility. In its operation Tao (which literally means "way") is characterised by Wu-Wei (literally "no action") which really means "taking no unnatural action". It means spontaneity, non-interference, and letting things take their own course. Tao "takes no action" but "supports all things in their natural state" and in this way

[1] Ibid, Vol. XXI, P. 677—680.

"all things will transform spontaneously." As things arise, "Tao does not turn away from them." It "benefits all things but does not compete with them." "Tao invariably takes no action, and yet there is nothing left undone."

According to Tao, when man follows this natural way, he will abide with the one, the eternal, and the whole, and will achieve a life of peace, harmony, and enlightenment. Thus there is no need of any regulation, organization, ceremony, taxation, punishment, or war. Whether all this can at all be said to be a religion?, that I think is the pertinent question; and the reply, as far as I am able to understand, will no doubt be in the negative.

17. SIKH RELIGION

What we call the Sikh Religion [1] is in fact an admixture of principles from Islam and Hinduism. The founder of this Religion Guru Nanak (1469—1539) was the son of a Hindu Revenue Officer of Talwandi in the Punjab Province of Pakistan. Due to advent of Muslim Rule in India in the 15th century many of the Hindus converted to Islam and there arose the need of approachment between the Muslims and the Hindus. Guru Nanak took the lead in this respect. He wandered with hermits and remained pre-occupied with spiritual matters. The main purpose of his teaching was to emphasize the need to bring Islam and Hinduism close to each other. He was influenced by Kabir and Muslim Sufis. He rejected many of the cherished beliefs and practices of Hinduism and accepted instead those of Islam. He was a monotheist opposed to the worship of idols and was a strong critic of caste system. He advocated the repitition of "nam" (name of the Lord) as a means to salvation. According to it there is one God who is not represented by idols or images. Man should serve him by leading a good life in obedience to His Commands, and by prayer, in particular by repeating the Name of God until, after his soul has passed through

[1] Ibid, Vol. XX, P. 505-506.

various existences by transmigration, he ultimately becomes one with God. Religious rites and customs which are meaningless formulation, such as bathing in "Holy" rivers and making offerings to the dead, are to be rejected. Practices which injure such as drinking and smoking are forbidden. The religious book of Sikh Religion is known as "Garunth Sahib" which consists of the writings of the Ten Gurus, belief in whom is the basic requirement of the Sikh Religion. Thus it is clear that Sikh Religion has no existence of its own and cannot stand the test of Religion in its true sense.

18. RELIGION DEFINED

Religion is not merely a compendium of Social, Political or Ethical expostulations. Rather, it is really a complete Code of life, which, on one hand, gives us rational explanation of the ultimate problems of human mind relating to the reality that lies behind the multiplicity, and its relation to the material world; and, on the other hand, also provides us with the fundamental principles for building the socio-political as well as the ethico-economical structure of the human society in which the training of the "individual" and development of his "personality" for the perfection and betterment of the entire society is given primary importance. It also guides us as regards the life after death and lays down the ways and means to achieve its success. Thus Religion presents to us a three-fold system of understanding and action, viz. understanding of the Ultimate Reality, building of the human society and achievement of the success of the life after death, and all this is always based on "reason" and never on "blind beliefs." Hence Religion is not merely a "recognition of all duties as divine commands", as Kant said ;[1] or only "an axiom of the conservation of values", as Hoffding thought ;[2] or "the feelings, acts and experiences of individual men in their solitude so far as they apprehend themselves to stand in relation to whatever they may consider the divine", as

[1] Islam : A Challenge to Religion, by G.A. Parvez, P. 43.
[2] Ibid.

William James held;[1] or "what the individual does with his own solitariness,"[2] or a "force of belief cleansing the inward parts," as White Head spoke;[3] or "a state of mind comprising belief in the reality of a supernatural being or being endowed with transcendent power and worth, together with the complex emotive attitude of worship intrinsically appropriate thereto", as A.G. Campbell defined.[4]

Religion is not mere understanding, it is action as well. It is not merely feeling, but a proper response too. It is not merely imagination, but an unimpeachable source of dealing with actualities of life also. A human being in no circumstance is a mere receptacle of sensations resulting in the understanding of the natural phenomena surrounding him, but he is also a volitional personality which properly reacts to all stimulations from outside as well as inside the body and mind. He is in fact the Mind as well as the Will, and as such it is no Religion which does not satisfy the Mind as well as the Will of the human beings in their entirety.

19. THE RESULT

Keeping in view the above definition of Religion, we find that none of the aforesaid Religions viz., Hinduism, Buddhism, Zoroastrianism, Judaism, Christianity, Confucianism, Taoism or the Sikh Religion, can stand the test of Religion in its real sense. No doubt they all realise that there is some Ultimate Reality behind this material world, but what is its nature, what is its relation to the universe and how the universe has been created and controlled; there is no satisfactory reply available in any of these Religions. Being deprived of or neglectful towards the divine source, they have either adopted the ideology of several gods or goddesses as in case of Hinduism and Buddhism, or two gods as in case of Zoroastrianism or three gods

1 Ibid.
2 A Philosophy of Religion, P. 18, by E.S. Brightman.
3 Religion without Revelation, P. 40, by J. Huxley.
4 On Selfhood and Godhood, P. 248, by A.C. Cambpell.

as in case of Christianity, but that has never stood and can never stand the test of human reason. Similarly as regards the creation of universe and its control by God, there is no exact and satisfactory explanation available in any of these Religions and no rational principle for the development of the human personality and ultimately the socio-political and ethico-economical structure of the human society can at all be drawn from them. After prescribing some modes of prayers and other rituals and ceremonies such as sacrifices, all these Religions have left the human beings in the wilderness of confusions and scepticism to seek the Ultimate Reality through Metaphysical theories and the reality and purpose of the natural phenomena through Scientific discoveries; but unfortunately the guides, i.e. the metaphysicians as well as the scientists are not less blind than the seekers of reality and purpose of life through them, with the result that ultimately they fall into the hands of evil and lose all sense of morality and decency and this is what we are painfully witnessing in what we call the modern societies of the present day world. As regards the life after death we cannot get any help from these Religions. They do not themselves know what the next life is, how can they tell any thing about it to any body else. They got the ideology of the life after death from the teachings of the Prophets of God, but perhaps finding that there was nothing in their own systems to achieve the success of that life, they remodelled it into the idea of a chain of births and deaths as in the case of Hinduism and Buddhism, or destruction of the world by a mighty flagration as in case of Zoroastrianism or short duration of punishment as in case of Judaism or salvation of human beings through the sufferings and death of Jesus Christ as in case of Christianity.

Thus although the basic ideology of Religion which consists in the idea of reality being some thing other than the material world, building of human personality on spiritual principles and attainment of success after death, is no doubt available in all Religions of the world, yet none of the Religions we have dealt with so far proceeds to act

upon this ideology according to the guidance provided by God through His Prophets and Books. If we look into the history of mankind for a moment, it is also not very difficult to find out the cause of existence of this fundamental ideology. History tells us that after Adam and his son Sheesh, the most important and famous Prophets were Noah, Hood, Swalih, Abraham, Loot and Shuaib. Noah lived among his people for complete 950 years and tried his best but his people refused to follow the Religion of God and were all, excepting few, swept away by a Mighty Daluge. Hood tried his best to bring Add people on the right path but they also rejected him and were therefore destroyed by a Terrible Wind. Similarly Swalih, Loot and Shuaib tried to persuade their people to follow the Religion of God, but they rejected them and had to see their destruction. It was really Abraham who first of all succeeded in laying down the foundation of the Religion of God on earth. He faced severe opposition from his people even from his own father so much so that he was thrown into fire, had to leave his native place and suffer all sorts of trouble, but ultimately succeeded in establishing different centres for the propagation of Religion mainly being in Syria and Hijaz. From the former arose prominent Prophets like Issac, Jacob, Yusuf in the earlier stages and Moses, David, Solomon and Jesus in the later period of Bani Israel's glory. From the latter was Prophet Ismail in the earlier period and Prophet Mohammad (P.B.U.H.) in the last period of Prophethood. Thus Abraham was the first Prophet of God who established the Religion of God in its spiritual side in its true sense. He is therefore rightly called the Father of Religion in the history of mankind and in fact all spiritual rays have emerged out of the candle of spirituality lit by him and kept on shedding light through out his life by his own self and after him by his descendant Prophets. It appears that "Brahma" the chief god of Hinduism is none else but Abraham. As regards Judaism and Christianity, they no doubt claim their origin to Abraham alone. Jews call him Abram and Christians, Abraham. As regards Zoroastrianism, Jews

and Christians identify its founder as Prophet Ezekiel or Broch of Bani Israel. If that be so, then it can safely be inferred that spirituality in him also owes its existence to Abraham through his successor Bani Israeli Prophets. Even otherwise the incidents of throwing of Abraham into fire merely because of his propagation of the Religion of God ; struggle of Moses against Pharoah which ultimately resulted in destuction of Pharaoh and his army in the Nile river and rescue of Bani Israel from Egypt; establishment of big Kingdoms of David and Solomon in Palestine and of Zul-Qarnain (who is also identified as Cyras the Great of Persia) on basis of Religion, had left great influence of Religion in the entire Middle East, and Central Asia, and the spiritual ideas of Hinduism and Zoroastrianism (moulded in their own way) appear to be the result of the teachings of the Religion propagated by Abraham and his successor Prophets.

But Abraham was Prophet of God. His teachings like the teachings of all Prophets of God were the same i.e, God is One, Supreme, All-powerful, All-knowing, Creator and Administrator of all that exists, and that only He is to be worshipped. This basic teaching of Abraham forms the main channel of Religion and from it different persons took out different side channels, modified and adopted them in their own way and gave them separate names as Hinduism, Buddhism, Zoroastrianism, Judaism, and Christianity also keeping the basic elements of spirituality, prayers and sacrifices, changed and modified according their own wishes. But in doing so they actually missed the main channel which is flowing right from Adam down the ages through the Holy Prophets of God and which in fact is the only Religion in its true sense which has come to us not through Metaphysical understanding or Scientific experiments, but through the Revelation of God to His Holy Prophets.

It is clear from what I have said above that to lay down the Religion for mankind is totally outside the scope of competency as well as the right of human beings. Firstly, the maker of a thing is the only person who knows all about

the thing made by him. The person who prepares a medicine or makes a machine is the only person to tell us how to use that medicine or the machine. Man is not the creator of life. Therefore, he cannot know all about life and has no means to tell us how to make use of it. Secondly, a man has no means to know all about life as a whole. He can only know few things about a few or rather very few aspects of life and that also through the help of various sources which if not available, man cannot know any thing. For instance he must have a trained guide, he must have some material before him, he must have suitable environment to enable him to know, he must have his own senses in order, he must have understanding and capacity to properly understand, and so on. Having all this he can know but only fragmentarily about a particular aspect of life which if measured scientifically will not be one over one lac of real knowledge about that aspect even, what to say of life as a whole. For instance a philosopher is said to know about the reality of life. But if we analyse his knowledge we find that however deep and vast it may be, it does not cover the entire field of even the philosophical mode of study. Only in the sphere of Philosophy we have metaphysical, ethical, aesthetical, logical and psychological modes of study dealing with different aspects of life. Each of these channels of philosophical studies has its own vast field of study and no philosopher on earth can claim that he is master of all philosophical studies at one and the same time. That I think is some thing very great. The correct position is that even a metaphysician cannot claim that he knows all about reality, a psychologist cannot claim that he knows all about human mind and behaviour, a logician cannot claim that he knows all about thought and so on. This is the position as regards only one branch of knowledge which is in fact a fragment of the knowledge which we have already on record. Similar is the position with regard to the Natural Sciences, Medicine, Surgery, Engineering, Astronomy and so on. A Botanist cannot claim to know all about plants. A Zoologist cannot claim to know all about animals. An Astronomer

cannot tell us all about stars and other heavenly bodies. Similarly a physician cannot tell us all about diseases and their cure. No body on earth can tell us how many hair a man has in his eye brow, or the number of veins and arteries the human beings actually have inside the body, and so on. This is the position of life on earth. What about the life in the ocean, the sky, and the Space. All this shows that human mind constitutes a very limited organ of understanding. It has a very limited capacity to understand. If a man cannot understand life in its reality, how can he lay down a Religion for it and how can we through a Religion laid down by a man achieve the betterment and success of life in this as well as the next world? Man can only advance assimilated theories regarding particular aspects of the universe but we know that theories cannot solve any problem much less the ultimate problems of the human mind. They can never be universal and everlasting as they are alway superseded by new ideas and discoveries. Therefore, it is obvious that Religion made out by human beings is no Religion at all and it is on account of this reason that I say that Hinduism, Buddhism, Zoroastrianism, Judaism and Christianity (as they are today), as well as Confucianism, Taoism and the Sikh Religion have no reality as a Religion and are no authority for the human beings at large. They cannot satisfy the heart and soul as well as the will of the human beings. It is only the Revealed Religion which is Religion in its true sense and it can certainly claim always and in all circumstances to satisfy the human mind and guide the humanity at large in the understanding of the ultimate reality and provide the fundamental principles of building a human society in order to achieve the perfection and betterment of the life in this universe as well as the success of the life after death. Judaism and Christianity no doubt claim their origin to the Law of Moses and the Gospel of Jesus, but as we have already seen in detail while dealing with compilations of the Old and New Testaments, there has been changes, modifications and destruction of the real Books, and as such Judaism and Christianity based on the present compilations

have lost the status of Revealed Religions in their true sense. Judaism and Christianity, as they are today, are in fact what the Jews and Christians have made them out and not what Moses and Christ propagated.

With this back ground we now pass on to the study of Islam which is the final Message of God to the humanity at large.

20. ISLAM

Islam is based on Quran which is the last Book of God given to Mohammad (P. B. U. H.) the last Prophet of God. Apart from what Quran says for itself or the Muslims say about it, let us first see what is the view of non-Muslims inthis respect.

Guru Nanak, the founder and spiritual head of Sikh Religion, says that we have carefully seen Torah, Zabur, Injeel, and Veda but for the world the code of complete guidance is only Quran (see Janam Sakhi Bhai Bala, Page 147 line 4). He further says that Arabic Alphabets are 30, so also the parts of Qaran are 30. Quran is a Book of unlimited guidance. Therefore, he says, "believe in it and follow it" (see Janam Sakhi Kalan Bhai Bala written by Gurudangji, Page 222). According to him if there is any book of faith, it is only Quran. (See Janam Sakhi Bhai Bala, Page 149)[1].

George Sale Writes, "It is confessedly the standard of Arabic tongue, and as the more orthadox believe, and are taught by the Book itself, inimitable by any human pen.....the style of Quran is generally beautiful and fluent, especially when it immitates the prophetic manner and scripture phrases. It is a concise and often obscure, adorned with bold figures after the eastern taste, enlivened with florid and sententious expressions, and in many places, especially where majesty and attributes of God are described, sublime and magnificent.[2] J. M. Rodwell says, "It must be acknowledged, too, that Quran deserves the highest praise for its conceptions

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1 See Quran Edition, Sayyara Digest (April, 1970), Vol. I, P. 303; and Vol. III, P. 373.

2 The Quran, Translation by George Sale, The Preliminary Discourse, Section III, P. 47-48.

of the divine nature in reference to the attributes of Power, Konwledge and Universal Providence and Unity; that its belief and trust in one God of heaven and earth is deep and fervent; and that though it contains fantastic visions and legends, teaches a childish ceremonial, and justifies blood-shedding, persecution, slavery, and polygamy, yet that at the same time it embodies much of a noble deep moral earnestness, and sententious oracular wisdom, and has proved that there are elements in it on which mighty nations, and conquerring, though not, perhaps, durable-empires can be built.[1] Sir Hamilton Gibb says, "whether the Quran was written down in full during Mohammad's (P. B. U. H.) life time is a question on which there are conflicting traditions. The generally received account describes its first compilation a few years after his death from scraps of parchments and leather, tables of stones, ribs of palm branches, camel's shoulder-blades and ribs, pieces of board and the breasts of men,.....Its is certain that, alongside these written materials, several of the companions of the Prophet (P. B. U. H.) preserved by heart and transmitted versions with numerous small variants, and that the third Caliph Othman had an authoritative text prepared at Madina, copies of which were sent to the chief cities.....It seems reasonably well established that no material changes were introduced and that the original form and contents of Mohammad's (P. B. U. H.) discourses were preserved with scripulous precision."[2] G. F. Moore in his "History of Religions" writes, "Islam is the most recent of the great Religions, and its rise and early progress lie more fully than any other in the day light of history. The revelations of the Prophet (P. B. U. H.) during the twenty years, more or less, of his career were collected in Quran within the next years after his death, and of the authenticity of its contents there has never been any substantial question."[3]

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[1] The Quran. Translation by J. M. Rodwell (1963), P. 15.
[2] Mohammadanism by Sir Hamilton Gibb (II Edition 1957), P. 49-50.
[3] History of Religions by George Foot Moore (1950), Vol. II, P. 386.

"Islam the youngest of man's great universal Religions, is also in many ways the simplest and most explicit. It venerates a Single, All-Powerful God. Its founder Mohammad (P. B. U. H.) was neither saviour nor messiah, but one through whom God chose to speak. Its faith unclouded by the subtle dialectic, concerns itself as much with man's behaviour in this world as with his fate in the hereafter. Unlike those Religions which evolved slowly from obscure and legendary origins, Islam came into being in the full light of history and spread with hurricane speed. Within a few years of Mohammad's (P. B. U. H.) death in 632 A. D. it had overwhelmed the entire Middle East; within another century its dominions extended from Jebralter to the Himalayans.

The God of Islam Allah is basically the God of Judaism and Christianity. But in Muslim eyes this word was incompletely expressed in the earlier scriptures and fulfilled only in the Quran. In some way Islam reveres biblical prophets from Abraham to Christ contending only that Mohammad (P. B. U. H.) was the last and greatest, the seal of the Prophets, denying the divinity of Christ. Islam has also repudiated attempts to defy Mohammad (P. B. U. H.) who insisted that he was but a man chosen to be the spokesman of God.

It is not certain that Mohammad (P. B. U. H.) could read or write, but almost from the start his followers took down what he recited using scraps of parchments and leather, tables of stones, ribs, pieces of board and the breasts of men. Soon after Mohammad's (P. B. U. H.) death in 632 A. D. these fragments were collected and the Quran was assembled."[1]

When we look into the history of the compilation of Quran we find that what the non-Muslims have said in favour of

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[1] The Worlds Great Religions, Life, New York, 1957, P. 101 to 123.

the Holy Quran in not incorrect. It is in fact an honest admission of something which is a fact in all respects. Quran was not an already written or previously compiled book given to the Holy Prophet Mohammad (P. B. U. H.) with a sort of general command to follow it. In order to understand the nature of the contents of Quran it is first of all necessary to know that Islam came as a movement to up-root the life of evils which consisted in the denial of God, idolatory, exploitation, immorality, indecency, indiscipline, illiteracy and violence ; and to establish a life of virtues which consists in complete belief in and total submission to God the Almighty, equality and glory of all human beings, social justice and safeguard of the fundamental rights of the person and property of all individuals, modesty and chastity, truth and benevolence. The foundation of this great movement lay in the ideology that all that exists in this universe is a creation of God, and therefore, it is the exclusive right of God to lay down the law according to which all human beings should pass their lives in this world. The rulers as well as the common men on earth both must enforce and act upon the Law of God contained in the Revealed Books presented before mankind through His Holy Prophets. The law of land must, therefore, always be the one laid down by God and not by the human beings who are only the followers and not the framers of the law themselves. In order to achieve this objective a three-fold mission was to be fulfilled. First, the fallacy of the existing beliefs and actions was to be exposed ; second, guidance to adopt the correct beliefs and actions was to be given ; and third, opposition to the movement was to be successfully met with. This required a proper training of several years of complete patience, forbearance and courage, more particularly because the movement was in the nature of an invitation and not coercion. It was an appeal to human mind and conscience so that they may awake, forsake the wrong path and adopt the right way with their own free will and consent. It was not a sort of Dictatorial Command proclaimed by force leaving no option but to obey it at all cost. It had to

proceed on the fundamental principle that there is no compulsion in Religion and, therefore, the very first Message of God starts with a call "to read" which necessarily implies a call to know and understand as well. Understanding through knowledge is, therefore, the foundation stone of the Islamic movement and accordingly through out the movement one finds a repeated appeal to the senses, mind and conscience of the human beings to look at and study each and every phenomena of nature and realise the true position and purpose of life and follow the right path in order to achieve the betterment and perfection of this life as well as the success of the life to come after death. For all this it would have been fruitless if only a written book would have been given with a direction to follow it. Keeping in view the task at hand, the movement was, therefore, started by the first Message of God contained in the first five verses of the 96th Sura i. e. Alaq, viz., "Read in the name of thy Lord and Cherisher, Who created—created man, out of a mere clot of congealed blood. Read and thy Lord is Most Bountiful. He Who taught the use of the pen, taught man what he knew not." Thereafter instructions were given from time to time according to the need of the particular occasions keeping in view simultaneously all the subsequent circumstances.

The contents of the Holy Quran are, therefore, in the nature of instructions from the Knower of all i. e. God to the needy of knowledge i. e. the human beings, spoken verbatum through the mouth of the Holy Prophet Mohammad (P. B. U. H.). The purpose of these Messages was not merely to teach but also to put it into actual practice by applying it to the situation at hand. The verses, therefore, immediately after revelation were carefully repeated and committed to memory word by word with complete accuracy of the up and down sounds by the Holy Prophet Mohammad (P. B. U. H.) and his companions, who made these Messages the basis of their lives and acted upon them throughout.

In view of the position explained above it is obvious that the revelations could not be, and were not in fact, regular

or continuous, nor were they in the sequence or pattern of the books generally written by men. These revelations since their inception continued throughout the life of the Holy Prophet Mohammad (P. B. U. H.) till at last the entire religious, social as well as political system of the society was overhauled, and correct beliefs and actions were taught and practised upon, opposition was successfully met with, and the Islamic Society in its ultimate form of an Islamic State was established. This was done during the period of about 23 years and accordingly the duration of the completion of Quran was 22 years and 5 months starting from 610 A. D. when the first five verses of the 96th Sura i. e. "Alaq" were revealed, upto 632 A. D. (10th year of Hijrat) when the 4th verse of the 5th Sura i. e. "Almaida" was revealved. During this long period, six thousand, six hundred and sixty six verses, consisting of three lacs, twenty three thousand, seven hundred and sixty words, classified into one hundred and fourteen Suras divided in thirty parts of the Quran were revealed. This long period of revelation of the Holy Quran is divided into Meccan and Madani periods or the periods before and after "Hijrat" i. e. migration of the Holy Prophet Mohammad (P. B. U. H.) from Mecca to Madina. The verses of Quran revealed before "Hijrat" mostly relate to belief, condemnation of "Kufr" and idol worship, Glory and Majesty of God, fear of the Day of Judgment, narration about Paradise and Hell, attributes of Prophethood and its need, or in short they relate to the Islamic ideas about God, the Prophethood and the life after death. This was the initial and fundamental training given to the non-believers to clean their hearts and souls from "Kufr" i. e. unbelief and "Shirk" i. e. raising of sharers to God, and prepare them for the greater and real task of developing and establishing the Islamic Society and ultimately the Islamic State which was going to be accomplished in the Madani period after "Hijrat". During the first eight years after "Hijrat" Muslims were mostly involved in meeting the opposition from their enemies, resisting their attacks and establishing

the peace. During this period, therefore, the verses revealed were mostly regarding the need, persuation and details of war, capture and release of the war prisoners, distribution of the bounty, entering into peace pacts and war treaties. During the next two years when opposition was suppressed and complete peace was established, verses relating to further details of religious commands and completion of the "Shariat" were revealed.

As already stated, through out the period of revelations, the need of particular occasions was kept in view and instructions were given at intervals according to the requirements of the training as a whole. Thus during the 13 years of the Macci period, to start with, first of all the first five verses of Sura-e-Alaq were revealed which did not even ask for extending any invitation to anybody. After about one year the Prophet Mohammad (P.B.U.H.) was asked to "arise and deliver thy warning and thy Lord do thou magnify."[1] But even this did not ask for an open invitation. Therefore, the Prophet Mohammad (P.B.U.H.) started his work secretly. The first fortunate person to embrace Islam immediately after the very first revelation was Khadija (the Prophet's own wife). Thereafter Abu Bakr, Ali, Zaid bin Harisa and Bilal accepted the invitation of the Prophet Mohammad (P.B.U.H.) and embraced Islam. Then at the instance of Abu Bakr several persons including Usman, Sa-ad bin Abi-Waqas, Talha bin Ubaidullah, Abdul Rahman bin Auf, Zubair bin-ul-Awam became Muslims amongst men, and Fatima Bint-e-Khattab, Asma Bint-e-Abu Bakr amongst the women. This secret work continued for three years. Thereafter order for open invitation came calling upon the Prophet Mohammad (P.B.U.H.) to "expound openly what thou art commanded and turn away from those who join false gods with God"[2] and" "admonish thy nearest kinsmen"[3], and accord-

1 Muddassir, LXXIV : 2—3.
2 Hijr, XV : 94.
3 Shu-ara, XXVI : 214.

ingly the Prophet Mohammad (P.B.U.H.) called upon the Quresh at the Hill of Safa and extended an open invitation to leave the wrong path of "Kufr" and "Shirk" and get on the straight road way of "Tauhid" i.e. Unity of God. This open invitation resulted in an over all opposition from the Quresh and the Prophet Mohammad (P.B.U.H.) and his true followers fell into an alround suffering at the hands of their opponents. In the fifth year some of the Muslims migrated to Habsha as per instructions of the Holy Prophet (P.B.U.H.). In the seventh year the Prophet Mohammad (P.B.U.H.) and his followers had to face total social boycott from Quresh and remained confined and entrapped for complete three years in the valley of Abu Talib. After a long suffering but continuous and patient propagation of Islam when it practically became impossible to live any more in Mecca, the Prophet Mohammad (P.B.U.H.) and his followers migrated to Madina in the thirteenth year and the second period of the Quranic Revelations started. In the Madani period the movement took an altogether different turn. Here the Muslims succeeded in establishing a centre for their activities and consolidate their strength. Now open propagation and acting upon the Islamic ideology took the place of secret activities; and defensive measures to the extent of armed battles against the enemies took the place of patient and unmitigated sufferings at the hands of the opponents. Ultimately the Holy Prophet (P.B.U.H.) succeeded in laying down the foundation of a Model Islamic State and thereby re-modelling the entire society according to the Commandments of God. According to the nature of work done in this period revelations from God contained instructions regarding war and peace, captives and bounty of the war, treaties and pacts, administration of justice, moral uplift of the society, economic and social development, rights of the rulers and the subject, men and women, parents and children, husband and wife, friends and relations, citizens and foreigners, and side by side orders for Prayers, Fasting, Haj, Zakat and matters relating to them were also given, till the

time came when completion of the Message was declared in the 10th year of Hijri. The Message was completed and a model Islamic State strictly in conformity with the Law of God was established which served and shall always serve as the central traininig camp for Muslims from all over the world. Millions of persons from all corners of the world irrespective of their colour, caste, civilization and country have come and shall continue to come to Madina and learn the Law of God and on return to their respective places they have served and shall always continue to serve as torch bearers of the Law of God to the humanity at large, because the Message of God i.e. Islam is not a Law for any particular sect, community or place. It is universal and is meant for all times to come.

The procedure of successive orders was followed even as regards the basic practices of Islam. Thus as regards "Namaz", instructions were given by and by. In the first year of Macci period "Namaz" was made compulsory during the nights only as it was not considered safe to offer "Namaz" during day time amongst the enemies. Then it was made compulsory for morning and evening and thereafter one more was added to be offered in the night. Ultimately, when the Holy Prophet Mohammad (P.B.U.H. undertook journey to the Heavens during "Mairaj" (Ascension), five times prayer was made compulsory. Then, for some time "Namaz" was offered secretly in the valleys of Macca and in Dar-e-Arqam, and after Umar, who later became the Second Caliph, adopted the Islamic faith, offering of the "Namaz" openly was started. Ablution (Wuzu) before offering prayers was made compulsory and facility of "Tayammum" was also provided. Before "Hijrat" there were only two "Rakats" in each "Namaz". After "Hiirat" they were increased to four in certain cases. Juma prayers as well as "Azan" were introduced for the first time in Madina in the first year of Hijra. There was no order for Fasting in the Macci period. In Madina first of all one day's fasting in a year was started. It was on 10th

of Moharrum. Then three days' Fasting a year and finally thirty days Fasting with option of "Fidja" was made compulsory and ultimately option of "Fidia" was also taken away. Before suppression of opposition and establishment of peace and order the financial position of Muslims was not sound and, therefore, orders of "Zakat" were not given upto the 7th or 8th year of Hijrat. Similarly before the conquest of Mecca, Haj was not possible for the Muslims, therefore, it was in the 10th Hijri that Haj was made compulsory. As regards Jihad we find that inspite of continuous suffering at the hands of their enemies Muslims were not ordered to fight in the Macci period. The Prophet Mohammad (P.B.U.H.) and his followers remained socially boycotted and confined in the valley of Abi-Talib for complete three years and passed a very miserable life, forcing them first to migrate to Habsha and then to Madina. They had also to suffer inhuman treatment and tortures metted out to them by the Quresh of Mecca for years together. But they remained silent and faced all sufferings with complete patience and for-bearance. But when they had succeeded in consolidating their power in Madina after Hijrat, orders for "Jihad" were issued and detailed instructions regarding war and peace, war captives and bounty, administration of justice and distribution of wealth which necessarily ensued armed conflict with the non-believing opponents were prescribed. It was also during this period that comprehensive commands regarding building of character, establishment of socio-political order of society, rights of men and women, parents and children, relatives and friends were given from time to time until the Movement was complete and the Islamic State was established. Thereafter the revelations ended by the 4th verse of the 5th Sura i.e. Almaida which says : "This day have I perfected your Religion", which was revealed in the 10th Hijri.

Quran in fact is the only Book on earth which is being learnt and remembered by heart word by word with complete accuracy of the accent and up and down sounds of the words and letters by Muslim "Haffaz" and these persons have been

in lacs throughout the last fourteen hundred years. There is no other Religion on earth which could ever in the past or even today present one such "Hafiz" of its Holy Book in the entire history of mankind. Then as regards the "Haffaz" themselves there will never be a difference of even the up and down sounds of the letters, what to say of the words, in the real text of Quran between recitation of a "Hafiz" of Pakistan and a "Hafiz" of Africa or any other country. This being the position, even if all the printed or written copies of the Holy Quran were destroyed, Quran would still be there in its perfect safety and completeness in the hearts of the "Haffaz" and could be written down without least dilemma or hinderance.

Besides learning by heart, arrangements were also made for reducing into writing the Verses and Suras immediately after their revelation. Complete record relating to the time, place and occasion of the revelation of every word of Quran and its reducing into writing is available in all possible details. History of compilation of the Holy Quran, for intance, tells us that "Bismillah" was first written in Rabiul Awal of 4th Hijri and the person who first wrote it was Khalid bin Saeed bin Abil Aas who was a disciple of Prophet Mohammad (P.B.U.H.) and the 5th man to become Muslim. Zaid bin Sabit, another disciple of the Prophet (P. B. U. H.), says that when any verse was revealed he was called by him for writing it. He used to write it down and read over to the Prophet (P. B. U. H.) who used to correct the mistakes, if any.[1] Abdullah bin Umar, yet another disciple says that "we used to write down the "Wahi" sitting in a circle round the "Holy Prophet Mohammad (P.B.U.H.)." The last verse which was revealed in the 10th Hijri was written down by Ubai bin Ka-ab. There were several ascribers of the "Wahi" out of whom forty including Abu Bakr, Umar, Usman, Ali, Zaid bin Sabit, Abdullah bin Sa-ad, Zubair binul Awam and others[2]

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1 Majma-uz-Zawaid.

2 Saha Sitta, Tabqate-e-Ibn-e-Sa-ad.

were famous. Thus there was complete word to word recordin of the Verses and Suras of Quran by several disciples of the Holy Prophet Mohammad (P.B.U.H.), under his supervision and guidance and it was all complete during his own life time. There were several copies of completely written Quran though no doubt in different pieces of leather, bones and stones, in possession of the disciples of the Prophet Mohammad (P.B.U.H.).[1] Thus Quran was preserved not only through learning by heart but also by reducing it into writing with all care and caution.

Besides the men, also the wives of the Holy Prophet Mohammad (P.B.U.H.) particularly Umme Salma, Hafsa and Aisha, got the Quran copied for themselves and they used to recite it.[2] Aisha also got Quran copied by her freed slave Abu Younus.[3] Well-known Arabic poet Labaid after adopting Islam used to make copies of the Quran.[4] Najiatul-Tafavi used to write Quran throughout his life.[5] Abdullah bin Masood wrote Quran four times in his life time; first, in the days of Prophet Mohammad (P.B.U.H.); second, according to the order of revelation; third in the days of Abu Bakr; and fourth in the days of Usman.

After the life time of Prophet Mohammad (P.B.U.H.) when several "Haffaz" were killed, Caliph Abu Bakr took particular care to get more copies of the Quran prepared. Accordingly they were prepared in Khatt-e-Hamiri and were known as "Um." Copies of Quran were distributed in all cities of the Islamic State. Further copies were prepared in the days of Umar and in his days more than one lac copies were available in Egypt, Iraq, Syria and Yamen.[6] Usman

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[1] Dr. F. R. Ansari in his book "The Quranic Foundation and Structure of Muslim Society" (Vol. I, P. 76-78) writes that in the days of Prophet Mohammad (P. B U. H.) there were at least fifteen copies of Quran completely written. He writes this with reference to Bukhari, Muslim, Tahzeebut Tahzeeb, Iste-aab, Asadul Ghaya and Tabqat-e-Ibn-e-Sa-ad.

[2] Kanz-ul Ummal.

[3] Tirmizi.

[4] Jumhratul Arab.

[5] Iste-aab.

[6] Dr. F. R. Ansari, ibid, P. 78, with refernce to Al Fasl by Ibn-e-Hazam.

during his caliphate appointed a Board of twelve scholars including Zaid bin Sabit, Saeed bin Abil Aas, Abdul Rahman bin Haris bin Hasham and Abdullah bin Zubair who prepared copies of the Quran according to the Quresh accent. From this seven copies were prepared and sent to Mecca, Madina, Basra, Kufa, Yaman, Syria and Bahrain. They were all in "Khatt-e-Hamiri." In the days of Ali his famous disciple Abul Aswad put the sound marks in the Quranic text to make it easily readable by even a non-Arab and also in order to maintain the sameness of "Qirat". Throughout the Ummayad and Abbaside periods special care was taken and proper arrangements were made for making out more copies of the Holy Quran and distributing them all over the world.

There was yet another mode of preserving the Quran. It was through compulsory and repeated recitations during the five times prayers and even in private and public sittings and this practice has been continued throughout the last fourteen hundred years. There were always and are even today "Haffaz" who recite the whole Quran by stages during the thirty nights of the month of Ramazan each year and at various places not once but even more than once the entire Quran is recited in one night which is called "Shabina."

Apart from the Arabic text of the Holy Quran which has been collected and maintained as above, the text of Quran has also been translated as well as interpretted in several languages[1] of the world. The first translation was done in Latin in 1143 [2] and published in 1543 by Theodore Bihliendre in Switzerland. Further Latin translations were published in 1668 by Lewis of Moroco in Italy and in 1768 by

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[1] In Al-Quran Fil Lisaan, Dr. Mohammad Hameedullah Khan (Paris) points out that Quran has been translated in 63 languages of the world (see also the Research Article "Urdu Main Qurani Trajim wa Tafaseer" of Dr. Mohammad Masud Ahmad).

[2] It was started by Peter Troblis of France. He died before completion in 1157 A.D. The translation was then completed by an Englishman Robert of Raina and a German Herman of Dalmatia.

Fredricks Ferwerip. French translations were also published in 1647 by Mr. Andrew Duryer[1] from Paris, in 1752 By Moseo Sewari, in 1829 by De Tacy and in 1840 by Kazimriski, in 1852 by G. Patheir and thereafter by famous orientalist Dr. Morris. In 1926 an academic council of Paris published Le-Quran in French. Swedish translation was published in 1874 by Torinburg and in 1934 by Uno Kaller.[2] In 17th century Yakoob bin Israel translated Quran from Latin into Hebrew and in 1857 another Hebrew translation was published by Herman Rekendarf. German Translations were published by Martin Luthar[3] and Sewigger at Norrinburg, by Fredrick Megerlin in 1772, by Josi Boyson in 1773, by Theodore Arnold in 1746, by Allmann in 1853 and by Ahmadia Anjuman from Berlin in 1938. Dutch translations were published in 1661 by Sewigger, in 1668 by Gara Samatra from Leydon, also republished in 1799, and in 1860 by Dr. Kerz, also republished in 1878, 1905 and 1916. Russian translation was published in 1776 at St. Petersburg. Italian translation was published in 1547 by Hanin, in 1847 by Kazo, in 1914 by Professor Kasi of Royal Technical School of Milano and in 1928 by Frozo and in 1929 by Botli. Argoni translation was done by Andrew in 15th century. Greek translation was published by Pentpaki in 1880 from Athens, also republished in 1886 by Dr. Rolls from Medrid, in 1876 by Arterz from Barcilona and in 1913 by Kato from Medrid which was also republished in 1931 and 1936. Niyadia published translation in Jawa language in 1903 at Sumatra and Smaring in 1913. First English translation was published in 1669 at London with its second editions in 1688 and third one in 1806 from America. Further English translations were published in 1763 by George Sale[4] also republished in 1909 from America, in 1880 by Palmer[5] in two

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[1] He was in French Council at Egypt in 17th Century and knew Arabic and Turkish very well.

[2] He is now a Muslim scholar of Sweden.

[3] Ha was a famous German Reformer and the founder of Protestant Sect of Christianity.

[4] This translation was very famous and popular for over two hundred years and gone into several editions.

[5] He was Professor of Arabic in the Cambridge University.

volumes from Oxford also republished in 1905, 1928 and 1929 from London and also in 1909 from America, in 1905 by Dr. Mohammad Abdul Hakim, in 1911 by Mirza Abul Fazal from Allahabad, in 1918 by Maulana Mohammad Ali of Ahmadia Jammat, in 1919 by Mirza Hairat Dehlvi, in 1930 by Ghulam Sarwar from Oxford, in 1935 by Abdullah Yousuf Ali from Lahore also republished from America, in 1955 by Professor Arbury of Cambridge in two volumes and in 1956 by N.J. Dawood from America. Tafsir of Abdul Majid Daryabadi and Tafhimul Quran of Maulana Maudoodi are also being published into English. Chinese translation was published in 1923 by Lopun Jodhwa Jarjaz, in 1931 by Chin Chak from Shanghai, in 1935 by Chin Chang and in 1937 by Ni Ching. In Sawahili language of East African countries i.e. Tanzania, Kenya, Yougoslavia, East Kingo, etc. the first translation was done by a Christian of Zanjibar, namely, Father Godfrey which was published in 1923 from England. Another translation was published by Qadianees in 1953, third one was done by Qazi Sheikh Abdullah Sawaleh of Zanjibar and published in 1965 from Nairobi. In Hindi, translations of Dr. Ahmad Shah and Khwaja Hassan Nizami are famous. Bengali translation was first published in 1349 Hijri. Naeemuddin published Bengali translation in 1899 and Mohammad Abdul Haque in 1901. Translation of Nimolasak was published in 1908 and republished in 1930. Translations have also been published in Purtaguese language in 1882, in the Denmark language in 1919, in Poland in 1928, in Roman in 1912, in Persian by Sheikh Saadi and also by Shah Wali Ullah in 1737, in Punjabi by Hafiz Mohammad Lakhwi and in Turkish by Ibrahim Ilmi, in the Pushto language Tafsir-e-Yasir of Maulana Murad Ali[1] (1282 Hijri) and Makhzanut Tafasir by Maulana Mohammad Ilyas (1313 Hijri) and also translation of Tafsir-e-Hassani by Maulana Abdullah of Kot Waris (1930) are important. In Sindhi Akhund Aziz Ullah Muta-alvi[2] published his translation in 1870, Taj

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[1] He was a Sufi and a great Scholar of Arabic, Persian and Pushto of Jalalabad.

[2] He was a great Scholar of Matiari, Sind. He was born in 1160 and died in 1240 Hijri.

Mahmood[1], Maulana Mohammad Madani, Sheikh Abdul Aziz Mohammad Suleman[2] and Ahmad Mallah (in poetry) also wrote Sindhi translations of the Holy Quran. Abul Hassan of Thatta also wrote a "Tafsir" in Sindhi. In Urdu several translations and "Tafasirs" have been published out of which translation of Shah Abdul Qadir and Shah Rafi-ullah (19th century), Shaikul Hind, and "Tafasir" of Haqani, Thanvi and Majid Daryabadi and Tafhimul Quran of Maududi are very famous. Urdu translations have also been written by Nazir Ahmad, Abul Kalam Azad, Ahmad Khan Barelvi and others. Besides this Quranic translations have also been written and published in Japanese, Burmese, Talingo, Malayan, Gujrati and various other languages of the world.[3]

Before proceeding further, I may mention firstly, that Quran is admittedly the only Book on earth which is complete and final and has remained completely free from tempering and alteration, with all its originality for the last fourteen centuries as there has not been and shall never be any change of even the up or down sound of the letters, what to say of words, sentences or the text in piece or as a whole; secondly, this is the only Book whose language, though fourteen hundred years old, is still an unimitable model of modern Arabic language although this language also, like any other living language of the world, has undergone vast development and change during this long period of time; and the challenge of the Quran to all eminent scholars of the world, individually as well as collectively, to compose a like of its even the shortest Sura, still stands; thirdly, this is the only Book which is being learnt by heart word by word in its entirety by lacs of Muslims of every age throughout the world; fourthly, this is the only Book which is being

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[1] He was at Amroot, District Sukkur and was a great Scholar of Sind. He also took part in the Khilafat Movement of India. He died in 1929.

[2] He was an ex-editor of monthly "Al-Haq", Karachi.

[3] For a bit detailed study of the translations and "Tafasir" of Holy Quran, the readers may see Quran Edition of Sayyara Digest (April, 1970) Vol. II, P. 633—671 and Vol. III, P. 349—352.

extensively, with love and respect, read, recited, learnt, taught and interpretted day and night, and particularly in the five times daily compulsory prayers by the Muslims all over the world; fifthly, it is no doubt the only Book which has been translated and interpretted in over sixty languages of the world and the volume of literature about it exceeds much more than the literature about any other book on earth; sixthly, it is undoubtedly only the Holy Quran which presents to us the Religion of God in its complete, final and entirely safe form, both as regards the language as well as the content; and lastly, it is the only Book which consists of the Law of God for all human beings for all times to come irrespective of their colour, caste and country. It is not only fundamental but also universal in its application. In fact this is the Book for which Bible had already said "He shined forth from Paran and he came with ten thousands of Saints and from his right hand went a Fiery Law for them."[1] It also says "I will raise them up a Prophet from among their brothren, like unto thee, and will put My words in his mouth and he shall speak unto them all that I shall command him".[2] It further says, "And I saw another angel flying in the midst of heaven, having the Ever Lasting Gospel to preach unto them that dwell on the earth and to every nation and kindred, and tongue, and people."[3]

Having a short survey of the revelation, compilation, maintenance, nature and authenticity of Quran, let us now see what the Quran says for itself, because Quran is the only Book of God which tells us many things about itself.

This is the Book (which has) no ambiguity or doubt in it,[4] meaning thereby that neither there is any doubt as regards the fact that it is the word of God,[5] nor as regards the

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1 Deuteronomy, 33 : 2. "Fiery Law" refers to Quran and nothing else.

2 Ibid, 18 : 18 "The Prophet referred to is Prophet Mohammad (P. B. U. H) and none else, and the phrase "my words" refers to Quran alone.

3 Revelation. 14 : 6 "everlesti·g gospel" means Quran only.

4 Baqara. 2 : 2.

5 Baqara. 2 : 252; Imran 3 : 3; An-aam 6 : 153; Yunus-10-37, 94; Bani Israel-17 : 105.

authenticity, truth and certainty of the guidance provided by it. It has been sent by God Who is Wise, All-knowing, Exalted, Gracious and Most Merciful,[1] Who had also sent Torah i. e. the Law of Moses, and Injeel i. e. the Gospel of Jesus.[2] It is not the word of Satan,[3] nor does he have the power to bring it.[4] It is "Wahi" i. e. revelation to Prophet Mohammad (P. B. U. H.) as was to Noah and other Prophets after him.[5] It is Message to the mankind,[6] in the Arabic language,[7] sent through angel Gibrail,[8] the holy,[9] and faithful spirit,[10] who is powerful,[11] exalted[12] and trustworthy[13]. It has been sent in the month of Ramazan,[14] in the Blessed Night.[15] It has been sent to Prophet Mohammad (P. B. U. H.),[16] who is the Prophet of God,[17] and the Last Prophet.[18] He is on the right path.[19] He is the bearer of good news as well as the warning.[20] He is not a poet [21] or a mad man.[22] He is neither astray nor misled.[23] He does not speak out of desire.[24] Whatever he says is the word of God.[25] For truly did he see the signs of his Lord.[26] He

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[1] Namal. 27 : 6; Yasin. 36 : 5; Zumar. 39 : 1; Momin. 40 : 2; Ha Mim. 41 : 2; Jasiah. 45 : 2; Ahkaf, 46 : 2.
[2] Imran. 3 : 3.
[3] Sho-ara. 26 : 210; Takwir. 81 : 25.
[4] Sho-ara. 26 : 211.
[5] Nisa. 4 : 163; Bani Israel. 17 : 39; Najm. 53 : 4.
[6] Ibrahim. 14 : 52; Mudassir. 74 : 31.
[7] Yusuf. 12 : 2; Mariam. 19 : 97; Sho-ara. 26 : 195; Ha Mim 41 : 3; Zukhruf. 43 : 3.
[8] Baqara. 2 : 97.
[9] Nahl. 16 : 102.
[10] Sho-ara. 26 : 193.
[11] Najm. 53 : 5.
[12] Haaqqa. 69 : 40; Takwir. 81 : 19.
[13] Sho-ara 26 : 193; Takwir. 81 : 21.
[14] Baqara. 2 : 185.
[15] Dukhan. 44 : 3; Qadr. 97 : 1.
[16] Baqara. 2 : 97; Maida. 5 : 48.
[17] Baqara. 2 : 252; Imran. 3 : 144; Yasin . 36 : 3; Fatha. 48 : 29; Muzammil. 73 : 15.
[18] Ahzab. 33 : 40.
[19] Yasin. 36 : 4.
[20] Baqara. 2 : 119; Furqan. 25 : 56; Fatir. 35 : 24; Fatha. 48 : 8; Mulk. 67 : 26.
[21] Yasin. 36 : 69; Haaqqa. 69 : 41.
[22] Takwir. 81 : 22.
[23] Najm. 53 : 2.
[24] Najm. 53 : 3.
[25] Najm. 53 : 4.
[26] Najm. 53 : 18; Takwir. 81 : 23-24.

has been sent with truth.[1] He is mercy to the nations.[2] He is mentioned in the Torah and the Gospel[3]. For his coming to the world, Prophet Abraham prayed,[4] and Jesus Christ prophesied.[5]

Quran is truth.[6] It is clear,[7] manifest[8] and plain.[9] It is light,[10] wisdom[11] and guidance.[12] It is full of blessings.[13] It verifies and confirms previous Books of God.[14] It makes no discrimination between the Prophets of God.[15] Bani Israel knew it as it was mentioned in their Holy Books.[16] The purpose of this Book is to bring forth men from darkness into light.[17] It is a Message for the people, that they may know that He is One God, and that men of understanding may mind.[18]

Then there is the open challenge of Quran that if you do not accept that this is the word of God, then produce a "sura" or verse like it, and call all your helpers except

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1 Bani Israel. 17 : 105.
2 Ambia. 21 : 107.
3 Aaraf. 7 : 157—(See Deuteronomy. 32 : 2; 18 : 18; Revelation. 14 : 6).
4 Baqara. 2 : 129.
5 Al-Saff. 61 : 6=Joseph Bernabas records the following answer by Jesus Christ to the question of a priest relating to coming of Prophet Mohammad (P. B. U. H.). Jesus says, The name of Messiah (Prophet) is "Admirable", for God Himself gave him the name. He has created his soul, and placed it in a celestial splendour. God said, "Wait Mohammad"! for thy sake I will to create Paradise, the world, and a great multitude of creatures, whereof I make thee a present, in so much that whoso shall bless thee shall be blessed, and whoso shall curse thee shall be accursed. When I shall send thee into the world, I shall send thee as My Messenger of "Salvation" and thy word shall be true, in so much that heaven and earth shall fail, but thy faith shall never fail—Mohammad is his blessed name". (The Gospel of Bernabas, XCVII "The Name of the Massiah", P. 114-115, reprinted at Karachi in 1973).
6 Baqara. 2 : 91; Ra-ad. 13 : 1; Saba. 34 : 6.
7 Noor. 24 : 46.
8 Baqara. 2 : 99; Yusuf. 12 : 1.
9 Ha Mim. 41 : 3;
10 Shoora. 42 : 52; Taghabun. 64 : 8.
11 Bani Israel. 17 : 39; Yunus. 10 : 1; Luqman. 31 : 2; Yasin. 36 : 3; Hijr. 15 : 1.
12 Namal. 27 : 2; Jasiah. 45 : 20; Luqman. 31 : 3.
13 An-aam. 6 : 156.
14 Baqara. 2 : 41; 89. 91. 97; Imran. 3 : 3; Nisa. 4 : 47; Maida. 5 : 48; Fatir. 35 : 31; Ahkaf. 46 : 20.
15 Baqara. 2 : 136, 285; Nisa. 4 : 152.
16 Shu-ara, 26 : 196.
17 Ibrahim. 14 : 1 and 52.
18 Ibrahim. 14 : 52; Bani Israel. 17 : 41.

God if you are true.[1] It further says that no body can produce like it,[2] even if all men and "jinn" combine together.[3] Therefore, if you cannot do so and surely you cannot, then fear the fire (of Hell) of which men and stones will be the fuel.[4] This challenge stands good for the last fourteen centuries and no body on earth has so far been able to meet it and can never be able to do so, because God says, "surely We have revealed it and surely We are its Guardian".[5]

Quran vouchsafes the real teachings of all heavenly Books i. e. Torah, Zaboor and Injeel which were given to Moses, David and Jesus and also the Booklets given to other Prophets from time to time. It confirms that Books were given to the clans of Noah and Abraham, but some of them believed in them and some did not;[6] also to Moses which was inherited by the children of Bani Israel,[7] but differences arose between them.[8] It also says that revelation was sent to Noah, Abraham, Ismail, Issak, Jacob and their descendants, also to Jesus, Ayub, Haroon (Aron), Solomon; and Zabur was given to David.[9] According to it, Torah and Injeel were also sent by God.[10] But unfortunately the previous Books of God were not maintained in their originality. This we have already seen while dealing with the compilation of the Old and New Testaments. The fact, however, remains that Books were given by God to the earlier Prophets and Quran not only testifies and confirms them but also makes it compulsory for all its followers to have faith in them.[11] The distinctive feature of the Holy Quran is that it is the

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[1] Baqara. 2 : 23; Yunus. 10 : 38; Hood. 11 : 13; Toor. 52 : 34.
[2] Yunus. 10 : 37.
[3] Bani Israel. 17 : 88.
[4] Baqara. 2 : 24.
[5] Hijr. 15 : 9.
[6] Haddeed. 57 : 26.
[7] Baqara. 2 : 53, 87; An-aam. 6 : 155; Bani Israel. 17 : 2, Qasas. 28 : 43; Sajda. 32 : 23; Momin. 40 : 53.
[8] Hood. 11 : 110.
[9] Nisa. 4 : 163.
[10] Imran. 3 : 3.
[11] Baqara. 2 : 4; 136, 285; Imran. 3 : 3, 83; Maida. 5 : 48; An-aam. 6 : 93.

culmination of the Word of God given to earlier Prophets and that it supersedes all the previous Books of Heaven.

Quran also verifies and confirms the prophethood of all the Prophets of God and orders the Muslims to believe in them and not to make any discrimination between them.[1] It promises reward for those who make no discrimination among the Prophets of God[2] and warning to those who do so because, according to Quran, such discrimination is "Kufr".[3] Quran confirms that God had sent Noah and Abraham,[4] Jesus[5] as well as Moses who was sent to Pharoah, Haman and Korah.[6] Hood was sent towards Aad,[7] Swalih towards Samood[8] and Shuaib towards the Midianites.[9] It says that Yunus (Jonah),[10] Ilyas (Elias),[11] Idris,[12] Joseph, Issak, Jacob, Ismail, Ilyamin, Zakaria, Yahya, Ayub, Zilkifl, David, Solomon, and Haroon, were all Prophets of God.[13]

Quran speaks very high of the Holy Prophets. It says that all Messengers of God were bearers of good news and warnings.[14] Adam, Noah, and descendants of Abraham and Imran were chosen by God.[15] Abraham was made a leader of men, selected in this world and righteous in the next, and a model (of virtue), truthful and a Prophet.[16] Moses was one purified and a Prophet.[17] Ismail was truthful in promise and a Prophet.[18] Idris was also a truthful man and a Prophet.[19] Similarly Quran gives great respect to

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[1] Baqara. 2 ; 136, 285; Nisa. 4 : 136.
[2] Nisa. 4 : 152.
[3] Nisa- 4 : 150-151; "kufr" means unbelief.
[4] Hadeed. 57 : 26; Hood 11 : 25
[5] Hadeed. 57 : 27.
[6] Momin. 40 : 24; Hood. 11 : 96.
[7] Hood. 11 : 50.
[8] Hood. 11 : 61.
[9] Hood. 11 : 84.
[10] Saaffaat. 37 : 139.
[11] Saaffaat. 37 : 123.
[12] Mariam. 19 : 56.
[13] Nisa. 4 : 163; An-aam. 6 : 85—87; Marim. 19 : 53; Ambia. 21 : 85.
[14] Nisa. 4 : 165; An-aam. 6 : 48; Kahf. 18 : 56.
[15] Imran. 3 : 32.
[16] Baqara. 2 : 124, 130; Nahl. 16 : 120; Mariam. 19 : 41.
[17] Mariam. 19 : 51.
[18] Mariam. 19 : 54.
[19] Mariam. 19 : 56.

and speaks very high of other Prophets also. Recognizing the great services rendered by them for the cause of the Religion of God, Quran says, "peace be to Noah, Abraham, Moses and Haroon, Elias and all Prophets".[1] It declares that Abraham, Issak, Jacob, Noah, David, Solomon, Ayub, Yusuf, Moses, Haroon, Zakaria, Yahya, Jesus, Elias, Ismail, Al-Yasa-aa, Yunus, Loot, were all amongst the benefactors, righteous and exalted ones.[2] They were given the Book, Authority and Prophethood.[3]

Quran is the culmination of the Word of God. It not only verifies and confirms but also contains and covers all the real teachings of all previous Books of God.[4] It also confirms the Prophethood of all the Prophets of God.[5] It was given to Prophet Mohammad (P. B. U. H.), through angel Gibrael. It was revealed by and by in parts[6] so that it could be read slowly and in degrees and actually it was learnt by heart word by word by the Holy Prophet (P. B. U. H.) and his followers. Proper arrangements were made to note down the version according to its revelation and its compilation and arrangement was all done under the supervision and guidance of the Holy Prophet himself according to the commandments of God.[7] Today no doubt Quran is the only Book of God which has remained with its original contents fully intact and no change of even the up and down sounds has taken place during the last fourteen hundred years. Details regarding the revelations and their compilation are available in the records of history. The learned scholars have taken great pains to study, explain and spread the teachings of Quran through out the world. Great research has been done in respect of each and every verse of Quran although much has still to be done. The learned scholars have gone to the extent of recording the exact

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1 Saaf-faat. 37 : 79, 109, 120, 130. 181.
2 An-aam. 6 : 84—87.
3 Amos 6 : 89.
4 Maida. 5 : 48.
5 Baqara. 2 : 136; Nisa. 4 : 152.
6 Bani Israel. 17 : 106.
7 Qiamah. 75 : 17.

number of suras, verses, words, alphabets, and even the sound marks used in the Quran.

We have already seen that Hinduism with its offshoots i. e. Buddhism and Jainism has no divine source as a Religion. It is completely based on mere customs and moral philosophies of Devees and Devtas, and does not satisfy the human mind regarding the Ultimate Reality and the universe. We have also seen that there is much obscurity regarding the founder of Zoroastrianism. Its source as such is not definite and clear. The correct and complete version of Avesta is not available. Confucianism, Taoism and the Sikh Religion also do not stand the test of Religion in its real sense. They are simply man-made systems of life having no divine origin.

Regarding Judaism and Christianity we have seen that although they claim their existence through the Books of God, yet neither the original Books are available nor the life of obedience to God has been maintained by their followers. Admittedly there is change and modification in both these Religions which today, as they are, are not what Moses and Jesus propagated but actually what the Jews and Christians have made them out. Therefore even Judaism and Christianity have no existence as Religion of God.

Now the correct position is that today Quran is the only Book of God that remains in its original, complete and final shape, totally safe and free from any admixture, modification or alteration, and accordingly Islam is the only Religion of God on earth.

But Quran does not profess to bring any new Religion. As we have already seen, it, on the contrary, pleads the genuineness of all previous Books and Prophets of God. It is inclusive of all the teachings of all Heavenly Books. It makes it compulsory for all its followers to believe in all Prophets and Books of God, and not to make any discrimination between them. It preaches the same Religion

which was preached by all previous Prophets,[1] because, according to it, all Prophets were of the same group. They were neither Jews nor Christians, but actually Muslims.[2] All of them were sent by God with one and the same Mission.[3] All of them were sent as bearers of good news for those who believe and warnings to those who disbelieve the Almighty God. According to Quran Prophethood was always given to men,[4] who used to take food[5] and had wives and children.[6]

According to Quran all Prophets of God brought the same Message and met with the same treatment, Thus Noah asked his nation to "serve none but Allah", but he was rejected by his nation.[7] Abraham pleaded to his people, "serve Allah and keep your duty to Him; that is better for you if you did but know", and they said, "slay him or burn him"[8] Loot pleaded to his nation, "surely you are guilty of an abomination which none of the nations has done before you", but the answer was, "bring us Allah's chastisement, if thou art truthful".[9] Hood pleaded to Aad, "serve Allah, you have no god other than Him", but the reply was, "we see thee in folly and we think thee to be the liar".[10] Swaleh pleaded to Samood, "serve Allah, you have no god other than Him, clear proof has indeed come to you from your Lord; this is Allah's she-camel—a sign for you—so leave her alone to graze on Allah's earth", but they hamstrung the she-camel and revolted against their Lord's commandment.[11] Shuaib pleaded to the Midianites, "serve Allah, you have no god other than Him, give full measure and weight and diminish not to men their things and make not mischief in the land after its reform"; but the reply was, "we will

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1 Ha Him. 41 : 43; Shoora 42 : 13.
2 Baqara. 2 : 140; Imran. 3 : 66-67
3 Ambia. 21 : 25.
4 Ambia. 21 : 7.
5 Ambia. 21 : 8.
6 Ra-ad. 13 : 38.
7 Aaraf. 7 : 59; Hood. 11 : 25.
8 Ankaboot. 29 : 16, 24.
9 Namal. 27 : 54; Ankaboot. 29 : 28.
10 Aaraf. 7 : 65; Hood. 11 : 50.
11 Aaraf. 7 : 73; Hood. 11 : 61.

certainly turn you out O' Shuaib and those who believe with thee from our town or you shall come back in our Religion."[1] Ilyas pleaded to his people "do you call upon Ba-aal and forsake the Best of the Creators, Allah, your Lord and the Lord of your forefathers of Yore", but they rejected him.[2] Moses pleaded to Pharaoh "surely I am a Messenger from the Lord of the worlds. I have come to you indeed with clear proof from your Lord, so let the children of Bani Israel go with me", but the chiefs of Pharaoh's people said, "surely this is a skilful enchanter; he intends to turn you out of your land."[3] Moses said to his people, "if you believe in Allah, then rely on Him if you submit,"[4] and further, "if you are ungrateful, you and those on earth, then Allah is surely self-sufficient, Praised."[5] Jesus said, "I am indeed a servant of Allah; He has given me the Book and made me a Prophet," and further that "surely Allah is my Lord and your Lord, so serve Him ; this is the right path," but persons amongst them differed; so woe to those who disbelieve, because of their presence on a grievous day."[6]

Similarly Prophet Mohammad (P. B. U. H.) is from amongst the Prophets of God and a guide to all.[7] He and his companions are already mentioned in the Torah and the Gospel.[8] Those to whom Books have been given recognize him as they recognize their own sons.[9] He is asked by God to, "Say : O' mankind, surely I am the Messenger of Allah to you all, of Him, Whose is the Kingdom of the heavens and the earth; there is no god but He; He gives life and causes death. So believe in Allah and His Messenger, the 'UMMI' Prophet who believes in Allah and His Words, and follow

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[1] Aaraf. 7 : 85; Hood. 11 : 84.
[2] Saaf-faat. 37 : 125.
[3] Aaraf. 7 : 104.
[4] Yunus. 10 : 84.
[5] Ibrahim. 14 : 8.
[6] Maida. 5 : 117; Mariam. 19 : 30, 36 and 37; Zukhruf. 43 : 64.
[7] Ra-ad. 13 : 7; Aaraf. 7 : 158.
[8] Aaraf. 7 : 157; Fatha. 48 : 29. (for Biblical references see Deuteronomy 32 : 2; 18 : 18; and Revelation 14 : 6).
[9] Baqara. 2 : 146

so that you may be guided aright,"[1] and that, "Keep up prayer and pay the poor-rate and obey the Messenger so that mercy may be shown to you,"[2] and that, "Keep your duty to Him, and keep your prayer and be not of the polytheists,"[3] and that, "Serve Allah being sincere to Him in obedience,"[4] and that "believe in Allah and His Messenger,"[5] and "glorify the Name of thy Lord",[6] and "mix r ɔt up truth with falsehood,"[7] and so on.

Thus it is clear that the Message of God in essence and implication has been the same through out. Jews and Christians claim the origin of their Religions to Abraham and say that he was a Jew. But Quran says that Judaism and Christianity have come into existence long after Moses and Christ and Abraham had been centuries before Moses. Obviously, therefore, Abraham could not be a Jew.[8] Quran declares that Abraham was a Muslim,[9] so also Adam and Noah and all Prophets of God and that is but natural. How could any body expect that God, Who is undoubtedly One, Absolute, Almighty, Creator and Controller of the entire universe, should have sent any Message other than the one sent and propagated through the Prophets that God is One, Absolute, All-powerful, All-knowing; that He is the Creator of life and death; that the entire control of all that is in the earth and heavens vests in Him ; that all praises are for Him; and that He alone is to be worshipped and obeyed; and that success of life consists in total submission to God and none else. Therefore the Message was one and accordingly, as God also says, originally all people were but a single nation, they later on disagreed and divided in different nations.[10] The Holy Prophet Mohammad (P. B. U. H.) also says that every

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[1] Aaraf. 7 : 158.
[2] Noor. 24 : 56.
[3] Room. 30 : 31.
[4] Zumar. 93 : 2; Momin. 40 : 14; Fatha. 48 : 9.
[5] Hadeed. 57 : 7; Taghabun. 64 : 8.
[6] Haq. 69 : 52; Aala. 87 : 1.
[7] Baqara. 2 : 42.
[8] Imran. 3 : 65—67.
[9] Imran. 3 : 66.
[10] Baqara. 2 : 213.

child is born on the Religion of God, it is only the parents who make him a Jew or Christian or "Majoosi".[1]

If Quran does not profess to bring any new Religion and the Religon of Quran is the same centuries old Religion which was preached by all the Prophets of God right from Adam upto Jesus Christ, then what was the need of Quran at all?, that, I think, can be the question at this stage, and it will not be out of interest to search for the reply to it, before proceeding further. We have already seen that Quran tells as many things about itself. Let us therefore see what Quran says in reply to this question also.

Quran says that Books were given to Moses and Bani Israel were made its descendants,[2] but they disobeyed it and exceeded their limits.[3] They broke into differences[4] and made alterations in it,[5] and they did it out of envy.[6] They rejected the Prophets of God and became negligent to His Commandments.[7] They made mockery of the Prophets,[8] and belied them.[9] They used to torture and kill them.[10] They had divided Torah in different parts and used to disclose some and conceal the other (according to their wishes).[11] They used to write the Book themselves and say that it was from God.[12] They had mixed the truth with falsehood.[13] They went to the extent of declaring Uzair (Azra) and Jesus to be the sons of God,[14] although in fact there is no and cannot be a child to God.[15]

Quran also says that God had taken a covenant from the children of Bani Israel to "worship none but God, treat

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1 Bukhari. In this respect 30th verse of 30th Sura "Room" of Quran may also be seen.
2 Momin. 40 : 53.
3 Maida. 5 : 78.
4 Hood. 11 : 110; Mariam. 19 : 37; Ha Mim. 41 : 45.
5 Baqara. 2 : 75, 79; Maida. 5 : 41.
6 Imran. 3: 18.
7 Aarat. 7 : 146, 147.
8 Ra-ad. 13 : 32; Zukhruf. 43 : 6, 7.
9 Baqara. 2 : 87; Imran. 3 : 69, 70; Maida. 5 : 70; Sho-ara. 26 : 105, 123, 141, 176; 192; Fatir. 35 : 25
10 Baqara. 2 : 87; Imran. 3 : 111; Maida. 5 : 70.
11 An-aam. 6 ; 92.
12 Baqara. 2 : 79.
13 Baqra. 2 : 42.
14 Tobah. 9 : 30.
15 Baqara, 2 : 116, 117; Ikhlas. 112 : 3.

with kindness their parents, kindred, orphans and those in need; speak fair to the people; be steadfast in prayer, and practise regular charity", but they turned back except a few.[1] There was also a covenant not to "shed blood among themselves, nor turn out their own people from their houses", but they used to slay among themselves and banish a party of them from their homes; assist against them their enemies in guilt and rancour.[2] There was yet another covenant to hold firmly to what God had given them and to bring ever to remembrance what was therein,[3] and to make the Book known to mankind and not to hide it.[4] God had also Himself promised, "I am with you; if you, but, establish regular prayers, practise regular charity, believe in My Apostles, honour and assist them, and loan to God a beautiful loan, verily I will wipe out from you your evils and admit you to gardens with rivers flowing beneath."[5]

Torah also speaks of this covenant saying, "Hear, O Israel : the Lord our God is one Lord : and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart : and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up;"[6] and further that "ye shall make no idols, nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it : for I am the Lord your God. Ye shall keep My sabbaths, and revere My sanctuary; I am the Lord. If ye walk in My statutes, and keep My commandments and do them: then I will give you rain in due season and the land shall yield her increase and the trees of the field shall yield their fruit."[7]

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[1] Baqara. 2 : 83.
[2] Baqara. 2 : 84-85.
[3] Baqara. 2 ; 63.
[4] Imran. 3 : 187.
[5] Maida. 5 : 13.
[6] Deuteronomy. 6 : 4—7.
[7] Leviticus. 26 : 1—4

But, as Quran says, they threw away the Book of God behind their back,[1] slew the Prophets of God, distorted the Book with their tongues as they read and said "it was from God,"[2] although it was not,[3] changed the Words from their places and forgot a good part of the Message,[4] rejected the signs of God, clothed the truth with falsehood and concealed the truth,[5] took their priests and anchorites to be their lord in derogation of God,[6] and uttered against Mary of grave false charge.[7] Therefore, God says, because of their breach of the covenant, "We cursed them",[8] and curses were also pronounced on those children of Bani Israel who rejected faith, by the tongues of David and Jesus,[9] and they were covered with humiliation and misery[10] and shame pitched over them wherever they were found except under protection from God.[11]

Bible also speaks of the breach of covenant by Bani Israel. Prophet Elliah (Ilyas) says, "the children of Bani Israel have forsaken thy covenant, thrown down thy altars, and slain thy Prophets with the sword, and I, even I only, am left; and they seek my life to take it away."[12] Regarding Prophet Micaiah Bible testifies, "and King of Israel said, take Micaiah and carry him back unto Amon the Governor of the City and to Joarh, the King's son, and say, thus saith the King, put this fellow in the prison and feed him with bread of affliction and with water of affliction, until I come to peace."[13] Regarding treatment of Bani Israel with Prophet Zechariah (Zakaria) Bible admits, "and the spirit of God came up on Zechariah the son of Jehoiada the priest,

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1 Baqara. 2 : 101.
2 Maida. 5 : 73.
3 Imran. 3 : 78.
4 Maida. 5 : 14.
5 Imran. 3 : 70-71.
6 Tobah. 9 : 31.
7 Nisa. 4 : 156.
8 Maida. 5 : 14.
9 Maida. 5 : 81.
10 Baqara. 2 : 61.
11 Imran. 3 : 112.
12 I Kings. 19 : 10.
13 I Kings. 22 : 26—27.

which stood above the people, and said unto them: thus sayth God, why transgress ye the commandment of the Lord, that ye cannot prosper?, because ye have forsaken the Lord, he hath also forsaken you, and they conspired against him, and stoned him with stones at the commandment of the King in the court of the House of the Lord."[1] According to Bible Prophet Jeremiah (Yarmiah) laments at the misdeeds of Bani Israel and says, "woe is me, my mother, and that thou hast borne me a man of strife, and a man of contention to the whole earth ! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me."[2] He further says, "shall evil be recompensed for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them." He then prays, "therefore deliver up their children to the famine, and pour out their blood by the force of the sword ; and let their wives be bereaved of their children, and be widows ; and let their men be put to death; let their young men be slain by the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; for they have digged a pit to take me, and bid snares for my feet. Yet, Lord, thou knowest all their counsel against me to slay me; forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger."[3] Similarly Prophet Amos, due to his resistance to the misdeeds of Bani Israel was given notice to leave the city and prophesy some where else.[4] Prophet John the Beptist (Yahya), was beheaded in prison by order of Bani Israeli King Herod and his head was presented to the King's Damsel.[5] Bani Israel also demanded persecution of Jesus.[6]

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[1] II Chronicles. 24 : 18—21.

[2] Jeremiah. 15 : 10.

[3] Jeremiah. 18 : 20—23 ; Also see 20 : 1—18.

[4] Amos. 7 : 10—13.

[5] Mark. 6 : 17—29.

[6] Mathews, 27 : 20—26.

While dealing with the compilation of the Old and New Testaments we have already seen that the original Torah and the Gospel are not traceable. Even the original translations from which the present translations are said to have been made out, are not available. We have also seen that both these Testaments have been compiled long after Moses and Jesus Christ and in the compilation need of the particular times and personal likings and dislikings of the compilors themselves have played the main part. Till today there is no agreement regarding the actual number of the books included in the Bible. As regards the fundamental beliefs, it is an admitted position that they are the result of decisions of the Church centuries after the Holy Prophets. The ideas of Trinity, Christ's Crucifixion and Salvation of mankind through the death of Jesus vitiate with the very foundation of the Religion of God. Thus admittedly there is a *queer amalgam* of truth with falsehood, and even alteration and distortion of the real teachings of Torah and the Gospel.

Thus the position immediately before the revelation of Quran was that neither Bani Israel had kept the Commandments of God in actual practice nor had they maintained the Holy Books in their originality. Their life was of total disobedience and disloyalty to God and their books were the admixture of truth and falsehood. It had become totally impossible for the mankind to find out the truth and distinguish between right and wrong. In fact there was nothing left intact and safe from the Message of God for any body to follow and achieve success of the life in this world as well as the Hereafter.

Due to this state of affairs it became necessary to distinguish between truth and falsehood and separate one from the other.[1] The purpose of Quran, therefore, was to bring forth men from darkness into light,[2] expose which was concealed,[3] remove the evil and improve the condition of

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[1] Imran. 3 : 4.
[2] Ibrahim. 14 : 1.
[3] Maida. 5 : 15.

those who believe,[1] purify and teach them wisdom.[2] Otherwise there would have been no justification in rewarding the good or punishing the bad one, because God never punishes unless Messenger is sent to any nation.[3]

Thus the main purpose of sending the Quran, as it appears from the Holy Quran itself, was to revive and accomplish the Message of God which, though previously sent through earlier Prophets, was changed, modified, forgotten, concealed and mixed up with "Kufr" and "Shirk" by the descendants of Bani Israel. Then God also took upon Himself the responsibility of its preservation and dissemination of its teachings,[4] so that human beings should follow it with full faith and conviction of its authenticity as to its origin as well as the contents, and achieve the success of life in this as well as the next world. It may be noted that it was never the intention to impose Quran by force upon the non-believers. There is clear order of God that there is no compulsion in Religion.[5] Although it was not at all difficult for God to keep all human beings on one faith,[6] but it would have been contrary to the option which God has given to human beings to choose between right and wrong out of their of own free will and clear understanding; and also there would have been no question of rewarding the good and punishing the bad, and in reality the entire universe would have been rendered purposeless. The system therefore from the very beginning has been to tell what is right and what is wrong, and to give good tidings for the right[7] and warning for the bad,[8] and then leave it for the human beings to choose for themselves which of the two ways of life they like to live on, because every body will be

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[1] Mohammad. 47 : 2.
[2] Baqara. 2 ; 151; Jumah. 62 ; 2.
[3] Sho-ara. 26 : 208.
[4] Ana-aan. 6 : 131; Hijr. 15 ; 9; Qiyamah. 75 : 17.
[5] Baqara. 2 : 256.
[6] Shoora. 42 : 8.
[7] Baqara. 2 : 25, 82; Maida. 5 : 9; Kahf. 18 : 107; Haj. 22 : 50; Ankaboot. 29 : 9; Luqman. 31 : 8; Saba. 34 : 4.
[8] Baqara. 2 : 39; Maida. 5 : 10, Kahf. 18 ; 105; Haj. 22 : 51; Ankaboot. 29 : 23; Saba. 34 : 5.

responsible for his own actions and accordingly bear its consequences.[1]

The purpose of Quran, however, is not only to theoritically revive the Message of God, but also to bring it into actual practice by training of the individual and establishment of the Islamic State. In fact from the very beginning Man is subject to two fundamental relations i. e. relation of Man to God and relation of Man to Man. The first is personal or individualistic and the second, social or collectivistic. Right from the beginning the Prophets of God have been trying to make both these relations subject to the commandments of God. Because if these relations are left to the discretion of man himself, then the former results in polytheism and man starts worshipping stones, sun, moon, stars, water and fire etc. (as we see in Religions other than the Heavenly Religions); and the latter results in monopolisation of natural resources and means of livelihood by few powerful persons to the exclusion of the people at large and exploitation of man by man resulting in destruction of the social order of justice and safety of life and property of the individual (as we see in Capitalism, Communism and Dictatorship).

After centuries old struggle by many Prophets of God, it was Prophet Abraham who for the first time succeeded in achieving the first objective that of bringing the relation of Man to God under the direct Commandments of God, and gave a successful death blow to all polytheistic ideas. He established two well-known centres at Syria and Hijaz for propagation of this objective which proved to be the torch bearers of Supremacy and Absolute Oneness of God throughout the history of mankind. Unfortunately in the hands of Bani Israel the objective achieved by Abraham was defaced, changed and materially modified as we have already seen, and therefore the first objective of Quran was to revive it, and as we have previously studied in detail, Quran actually achieved this objective in toto.

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[1] Ambia. 21 : 109; Haj. 22 : 17, 54, 56, 57.

The second objective was first of all achieved by Moses who organized Bani Irael, rescued them from Egypt and then guided them in every walk of life according to the Commandments of God received in the form of Torah, according to which along with idolatory and polytheism, adultery, murder, theft, usury and other vices of the society were declared unlawful and punishable. Thus a sort of Kingdom of God was established on earth which reached its climax in the days of David and Solomon, but thereafter broke into differences and finished up for ever. Again Monarchy and Dictatorship started and personal orders of the rulers took the place of the Commandments of God which were also otherwise forgotten, changed and modified.

This state of affairs was not acceptable to God, and as such the second objective of Quran was to re-establish the relation of Man to Man strictly according to the Commandments of God. This was because, according to Quran, "To God belongs all things in the heavens and on earth"[1] and also, "the dominion of the heavens and earth,"[2] as He is "the Creator of"[3] and "hath power over all things"[4] and is "the Cherisher and Sustainer of the worlds"[5] and "the Command rests with none but God"[6] and "To God belongs the heritage of the heavens and earth."[7] Therefore the question of any body's claim of ownership over the wealth of the world does not arise. God has simply made the man His vicegerent on earth",[8] and the purpose of state administration is to "establish regular prayers and give regular charity, enjoin the right and forbid the wrong,"[9] and "not to eat up each others property for venities,"[10] nor to "take life except for just cause",[11] nor to

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[1] Nisa. 4 : 131, 171 ; Imran. 3 : 109.
[2] Noor. 24 : 42 Furqan. 25 : 2.
[3] Ra-ad. 13 : 16.
[4] Maida 5 : 17, 19, 120.
[5] Aaraf. 7 : 54.
[6] An-aam. 6 : 57; Yusuf. 12 : 40 and 67.
[7] Imran. 3 : 180; Hadeed. 57 : 10.
[8] Baqara. 2 : 30.
[9] Haj. 22 : 41.
[10] Baqara. 2 : 188; Nisa. 4 : 29.
[11] Bani Israel. 17 : 33.

"disturb other's privacy,"[1] nor to "laugh at others"[2] or "spy each other."[3] There should be no compulsion in Religion,[4] and justice between the people must be done according to the directions of God.[5] If some body fails to judge by what God hath revealed, he is no better than an unbeliever,[6] or wrong doer,[7] or a rebel.[8] According to Quran "blame is only against those who oppress man with wrong doing and insolently transgress beyond bounds through the land; defying right and justice: for such there will be grievous penalty,"[9] Quran asks the Prophet (P.B.U.H.) to say, "O! people of the Book come to common terms as between us and you: that we worship none but God: that we associate no partner with Him; that we errect not, from among ourselves, Lords and Patrons other than God."[10] Quran further says, "follow not the bidding of those who are extravagent, who make mischief in the land,"[11] and orders to "fight them on until there is war, tumult or oppression, and there prevail justice and faith in God altogether and everywhere."[12]

The Holy Prophet Mohammad (P. B. U. H.)) and his true followers acted upon these directives of the Holy Quran, until the time came when it was announced by God, "Verily We have granted thee a Manifest Victory,"[13] and Mecca was conquerred and the Kingdom of God was re-established wherein the relation of Man to Man was also fully determined strictly according to the Commandments of God and no body in the state was above the law in any respect. Perfect peace and order based on equality and justice, freedom and

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1 Noor. 24 : 27.
2 Hujraat 49 : 11.
3 Hujraat 49 : 12.
4 Baqara. 2 : 256.
5 Baqara. 2 : 213; Nisa. 4 : 105.
6 Maida. 5 : 44.
7 Maida. 5 : 47.
8 Maida. 5 : 49.
9 Shoora 42 : 42.
10 Imran. 3 : 64.
11 Shu-ara. 26 : 151, 152.
12 Anfaal. 8 : 39.
13 Fatha. 48 : 1.

respect fully safeguarding the fundamental rights of all individuals, was maintained; and Quran declared "when comes the help of God, and victory, and thou dost see the people enter God's Religion in crowds, celebrate the Praise of thy Lord and pray for His forgiveness".[1] Thus the second objective of Quran was also fully achieved.

History tells us that inspite of an over-all opposition, Islam prevailed all over Arabia within a short period of time and gradually spread through out the world and is becoming popular day by day, and one day, as Quran itself declares "Allah will perfect His light, though the disbelievers may be averse; He it is Who sent His Messenger with the Guidance and the True Religion, that He may make it dominate all other Religions, though the non-believers feel averse."[2]

The over-all result, therefore, is that Religion in reality is one and that is Islam,[3] and whosoever seeks a Religion other than Islam, it will not be accepted from him, and in the Hereafter he will be one of the losers.[4] God has completed and liked Islam as Religion for all.[5] Since Islam has been completed and arrangements for its safety have also been made,[6] there remains no need for any more Prophet, and as such it has also been declared that Prophet Mohammad (P. B. U. H.) is the Seal or the Last of Prophets.[7]

وما علينا الالبلاغ

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[1] Naer. 110 : 1—3.
[2] Saff. 61 : 8, 9; Toba. 9 : 33.
[3] Imran. 3 : 18.
[4] Imran. 3 : 84.
[5] Maida. 5 : 4.
[6] Qiyamat. 75 : 10.
[7] Ahzab. 33 : 40.

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and subject to end. That the permanent life is the life after death. That the betterment and real happiness of this life as well as the life to come depends upon complete faith in God and obedience to His Commands. We have already seen that religious commandments are perfectly and fully in conformity with Nature, that they form the basis of morality and sincerity and the society formed on religious principles is a society of virtue, respect, honesty, sincerity and happiness for all. Religious principles have stood the test of time down the ages and inspite of vast developments in civilization and tremendous progress in the field of Science and Technology, no other better system of an overall virtuous life could yet be presented by any society during the thousands of years that have already gone away since the days of Adam.

Inspite of this, Philosophy and Science attempted to proceed independently of Religion to search replies to the what, how and why about the universe and also to find out a better system of life other than the one presented by Religion. Let us see how far they have succeeded in their venture and what is the ultimate outcome of their achievements.

But before we proceed with this aspect of our study, I think, it would be necessary first to see whether in their attempt to do so, Science and Philosophy have really proceeded independently of Religion or not. In this connection it is worth noting; firstly, that the basic inquisitiveness of search in the secrets of nature has come from the Commandments of God Himself or in other words from Religion. We have already seen in the previous discussions in this book that "to make use of the things available" was first taught through the Commandments of God which came direct to Adam and from him, to the mankind at large. He ploughed the fields, grinded the wheat, produced fire from fire-stone, cooked bread and so on, all under the direct instructions and guidance of God. There was no body else to teach him. Therefore further inquiry into the nature of

we can achieve its perfection and betterment in this as well as the next world.

In other words, Practical Sciences can only help us in comprehending things which are subject to observation and experiment, while Philosophy can help us in studying things which, though not subject to experiment, are at least subject to any of our senses, but Religion guides us in the understanding of Reality. To put it otherwise: where Science fails, Philosophy can still help us in knowing the truth but where Philosophy also fails, it is only the Religion which can be our guide. In short, it is only the Religion through which we can correctly and satisfactorily know and understand the Ultimate Reality. Religion in this sense, therefore, is a science. This is one aspect of my view. The other aspect is as follows.

Philosophical as well as scientific methods of study are particularized ones i.e., they study fragmentary aspects of life and not life as a whole[1]. To go into a bit detail, let us see what is the subject matter of Philosophical study. Philosophical problems are ontological i.e., problems concerning the essence of reality, as well as cosmological i.e., problems relating to the parts with the whole. In other words what is the essence of ultimate reality and how is it that universe has come into existence: these are the only two problems which Philosophy deals with. The consideration of these two problems proceeds on purely hypothetical bases. In its attempt to solve these problems, Philosophy can only obliquely offer suggestions that reality is something which exists apart from the material world: that every corporeal body is the bearer of an inner life, and that the inner life is the world of unity. It is Real, Absolute, Almighty and the Cause of all that exists. In one word the problem which Philosophy deals with is: whether the universe is a creation? and all that Philosophy can tell

[1] In his Gifford Lectures, "The Modern Predicament (1955)", H.J. Paton writes, "Religion is concerned, not with some special aspect or manifestation of life, but with the life or with life as a whole." (See Religion and Modern Man by J. B. Magee, 1967, P. 28).

and separated antimoney and arsenic from the sulphides. His theory of the constituents of metals superseded the theory of Aristotle and was with slight modifications accepted in the West till the 18th century. Al-Jahiz[1] obtained ammonia from the offals of animals by dry distillation.

As regards Physics the books written by Al-Kindi in the 9th century on Optics were extensively used in East and West and influenced even Rogar Bacon. Ibnul Hasheem,[2] in opposition to Euclid and Ptolemy, rightly held that vision did not result from the emission of rays from the eyes, but from the objects. He discovered that a body would weigh differently in a rare and a dense atmosphere. He understood the weight of atmosphere five centuries before the Europeans. He anticipated the discovery of magnifying lenses which was made in Italy three centuries later. Muslim scientists improved the Water Wheel and discovered the Wind Mill and the glass mirror and passed their use on to Europe. Ibne Sina's treatise on Mineralogy became a source of geological knowledge in the West.

Muslims laid out Botanical Gardens in Baghdad, Fez, Cairo and Cardova for Botanical studies. They observed and described sexual differences in plants. On Agriculture, Yahaya's[3] work "Al-Filaha" is an outstanding work of the Medieval Ages. Ibnul Baytar[4] described two hundred plants which were unknown to his predecessors. Arabs made an addition of about two thousand plants to botanical knowledge.

In medicine we have the earliest available text books on Opthalmology by Yahaya Ibn-Masawayah[5] and his pupil

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1 (868-9 A.D.)

2 (L. Alhazen, 1039 A.D.) He was, besides being one of the most important mathematicians and philosophers, the chief Muslim physicist and student of optics. He was the author of about two hundred works on different subjects.

3 Abu-Zakariya Yahaya.

4 The most famous botanist of Islam. He travelled extensively in search of herbs and left two celebrated works.

5 (D. 858 A.D.) He was a renouned Nestorian physician of Baghdad under the rule of Haroon Al-Rashid.

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