

# The Human Self and Iblees

*(Translation of Iblees o Adam)*

*(The Quranic Concept of Satan and Perspective on  
Human Desires, Emotions, Intellect and Wabi)*

*Ghulam Ahmad Parwez*

**Tolu-e-Islam Trust ®**

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## **About the Author**

Ghulam Ahmad Parwez was born in Batala, Punjab, in British India on 9<sup>th</sup> July 1903 into a profoundly religious family. His grandfather, who was deeply religious and belonged to the Hanafi school of thought, was a renowned religious scholar who intended to make the author inherit his knowledge and religious understanding. As a consequence, his education and training were carried out under the direction of his grandfather. While he studied the traditional religious teachings, he also had the desire and inkling to question its content using his intellect and reasoning. This led to his inner conflict with the external religious environment and he continued to question the prevalent religious concepts and practices. He noticed that whatever was being taught as part of the religion was being referred to some Imam or religious scholar for authority. It was also noted in the religious literature that whatever the forefathers had followed should be obeyed without any question, and this was considered to be a requirement of Islam.

For Parwez this did not satisfy his desire to seek reason and logic in every claim and statement made within the religious literature. However, he could not express these doubts and reservations initially due to his respect for his grandfather, and the constraints of the religious environment which prevailed at the time in his town. Later, due to his employment, he moved to Lahore (now part of Pakistan), and found a degree of freedom to question some of these religious concepts and beliefs. After the death of his grandfather, he found complete freedom to pursue his line of enquiry and research into the prevalent Islamic beliefs, doctrines, ideologies, and religious practices.

This led to his discovering that most of these have been acquired from others. He tried to study the Quran using the traditional religious approach but was unable to find the answers to all his doubts, which required satisfaction from a logical point of view. He also studied the life of the last messenger and the establishment of the Islamic State in the seventh century in his quest to determine the cause which contributed to this greatest revolution based on the Quran. He especially paid attention to the statement from the last messenger, 'The Quran is not a product of my thinking or that of any other human being' and that this is the message from Allah. He soon learnt the procedure to understand the Quran.

Through his contact with the famous philosopher and poet, Allama Iqbal, who had a deep interest in the Quran, Parwez concluded that to understand the Quran one has to understand three fundamentally important points:

- (1) The Quran calls itself Light (*Nur*) and a light does not need any external source or aid to make itself visible. It makes itself evident and also exposes the reality of those things which are within its domain.
- (2) The Quran is revealed in the Arabic language and to understand it correctly one needs to understand the Arabic context which was prevalent at the time of its revelation.
- (3) The Quran has guided us by saying that through *Tasreef-ul-Ayat* (through cross reference within the verses of the Quran) it makes its guidance clear e.g. see (6:106).

In order to meet the second requirement regarding the precise meaning of the Arabic words in the Quran, he researched and compiled a *Lughat-ul-Quran* (now translated into English), which is a dictionary of all the words and terms used in the Quran and which includes the meanings which were prevalent among the Arabs at the time of the Quranic revelation. For the third requirement of *Tasreef-ul-Ayat*, the Quran is different from books written by human beings, where the latter are usually divided based on various subjects - the Quran is based on mentioning a reality in one verse or verses and then its further explanation is noted in another place or places. For example, in Surah *Inaam* the Quran states:

*Thus do We explain the signs by various verses, so that they may say, 'You have explained them', and then We make the Quran ? matter clear for a people ? those who know. (6:105)*

In order to meet this requirement, Parwez felt the need to compile all the verses under one subject as referred in various verses of the Quran and he compiled a book in Urdu titled *Tabweeb-ul-Quran* i.e. Classification of the Quran. This made it easy to refer to various subjects and look at all the verses mentioned in the Quran relating to a subject.

Along with writing and producing literature on the Quran, Parwez also held a regular weekly meeting in Lahore to deliver a *Dars* (lecture explaining the Quran) in Urdu, and these are also available in audio and video recordings. He dedicated most of his life to researching the Quran and its significance in relation to presenting an alternative solution to human problems, and answering questions relating to human creation, its purpose, and the question of death and the next life.

He also participated in the struggle for Independence during the period 1938-1947 and the creation of Pakistan, which was based on the ideology of the Quran, with a view to establishing an Islamic State for the Muslims of the sub-continent. He worked very closely with the founder of Pakistan, Muhammad Ali Jinnah (*Quaid-e-Azam* or Great Leader) and had regular discussions with him on various aspects

of the message of the Quran. In order to support the movement for a separate State for the Muslims of India and to counter the arguments put forward by some of the religious lobby who opposed the creation of Pakistan, he published a monthly journal called *Tolue Islam* (Dawn of Islam), commencing in 1938.

Parwez had reached this conclusion in the light of the Quranic guidance that the system of Deen<sup>1</sup> needs an area of land on the face of the earth to model a state based on the permanent values of the Quran. Those benefits which are exclusively the outcome of the values of the system of Deen can never be accrued by an amalgamation of man-made laws and Quranic laws. For this system to be established it requires a group of individuals who firstly acquire the *Eimaan* which the Quran has presented, and then can plan and establish an Islamic State based on this. Pakistan was created specifically to achieve this aim; however, since the subsequent leadership had no interest in the Quranic Deen, that dream remained unfulfilled. Parwez never gave up on this ideal and continued to raise his voice after the creation of Pakistan and was, more or less, in contact with every ruler in the country to whom he emphasised this point. He continued his literary efforts also and published his writings both as books as well as articles in the *Journal of Tolue Islam* which is published monthly. All his interpretations of the Quran are based on this premise that the human intellect needs the light of the revelation to enhance its sphere of understanding in order to live this earthly life successfully and then be able to evolve further at self's level for further development. He was emphatic in his conclusion from the Quran that since human intellect works within the sphere of its emotions and desires, without the system of Deen, human life on this planet will remain marred by conflicts, divisions, injustice, exploitation and chaos.

Parwez joined the Indian Civil Service in the Home Department in 1927, and after the creation of Pakistan he migrated to Karachi and continued to serve in the same department till 1955, when he took early retirement and devoted the rest of his life fully to his work on the Quran. He moved to Lahore from Karachi and settled there.

He left this life on 24th February 1985 in Lahore and his body was laid to rest in Lahore.

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<sup>1</sup> Deen – a term referred by the Quran in relation to its proposed system for mankind. The word Madhab which is equivalent of religion has not been used anywhere in the Quran. Deen is also translated as religion which is not correct meaning of this term. (Ed)

## FOREWORD

The purpose and desire of my life is to understand the Quran and to try and help to explain it to others according to my own comprehension. As far as comprehending it is concerned, it can be said without exaggeration that I have spent my whole lifetime in this pursuit. This book is without a doubt a miracle - so small in size, but from the aspect of realities and perceptions an ocean without any created boundaries. The more you continue to advance in it, the further away the horizon retreats before you.

One of its distinctions is that its style of expression is different from that of human texts. The style of human texts is that a book is about one specific subject. Then it is divided into different chapters and whichever topic that chapter is about is fully covered within it. In this way, when the reader of this book moves forward chapter after chapter, the meaning of the book continues to become understood. And when he finishes the book, its substance transfers into his mind in a formulated shape.

But the style of the Quran is different from this. It does not describe a subject continuously in its entirety at one place. It states something at one place, adds to it at a second place and at a third place an exception to it appears. At some other place yet more details are given about it. A passing reference is made to it in connection with some other matter and as a consequence another aspect of it becomes clarified before us. This style of expression is called *Tasreef e A'yaat* in Quranic terminology i.e. to keep elaborating further on the meaning through repeated bringing back of verses. This is not the place for elaboration of how comprehensive and profoundly eloquent this style of the Quran is, at this point all I will say is that its style is quite different from the style of common human texts.

It is therefore obvious that in order to fully understand the way in which the Quran has presented its teaching, this much understanding of the Quran is necessary that whatever topic appears before you, all other places in the Quran about it should be in front of you. But it is obvious that whenever the desire to learn the Quran is born in a beginner, he can neither attain this grasp at the outset, nor can he be told to first of all attain this degree of understanding, and only then will you be able to understand its message. This was that hurdle as a result of which often those people in whose hearts the motivation for learning the Quran was very intense, would kiss it and step back. When I appreciated this difficulty of theirs, I saw no solution to it other than that I should myself present the teachings of the Quran to them in the way in which they habitually read ordinary texts. For this purpose, I started a series of writings which I called *Ma'arif ul Quran* (Introducing the Quran). The first volume in this series which was titled 'Allah' was first published



in 1941 and was extremely well received. (It was later proposed that it be called *Mun-o-Yazdar*<sup>2</sup>. The topic of the second link of this illuminating series was *Iblees o Adam*<sup>3</sup> which was published in 1945. Its second edition was published in 1954 and the third edition is now presented before you. After this, the following books in this series were published:

- (1) *Joo e Nur* (Stream of Light): in this are described the glittering details of the revolutionary messengers from Noah to Shoaib and the lesson filled tales of their nations.
- (2) *Barq e Toor* (Lightning on Toor): the struggle between Moses, the holder of the rod who spoke with Allah, and Pharaoh and the fact-based account of the rise and fall of Bani Israel.
- (3) *Shola e Mastoor* (Hidden Flame): details of the life of Jesus in the light of modern historical discoveries.
- (4) *Mairaj e Insaaniyat* (Eminence of Humanity): the pure character and conduct of the life of the communicator of the lofty Quran in the light of the Quran itself.
- (5) *Insaan Nay Kia Socha?* (What did man think?): the efforts that human intellect made in trying to solve important problems of life without the guidance of *Wahi* (the Divine Revelation) and how it remained unsuccessful.
- (6) *Khuda Nay Kia Kaha* (What did Allah say?) i.e. *Islam Kia Hai?*<sup>4</sup>: and then how these problems were solved beautifully by *Wahi*.
- (7) *Jahan e Farda*<sup>5</sup>: the Quranic descriptions about the life after death..
- (8) *Kitab ul Taqdeer* (The Book of Destiny): the easiest (Quranic) solution to the most difficult problem of human history.

Aside from these, I compiled the *Lughat-ul-Quran* (Dictionary of the Quran) which has been published in four voluminous texts and in the light of which the successive meanings of the whole of the Quran (from *Al-Hamd* to *Wa An-Naas*) has been covered in the *Mafhoom ul Quran* (Exposition of the Holy Quran).

This is a brief introduction to my small efforts in relation to making the meaning of the Quran comprehensible. For the last few years, I am currently engaged in compiling the *Tabweeb al Quran*<sup>6</sup>. In this encyclopedia the whole teaching of the Quran will be compiled in such a way that all the places in the Quran about whichever topic you desire will appear concisely in one place. This work seems somewhat endless and I do not know when it will be completed:

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<sup>2</sup> *The Human Self and Allah*. (Ed)

<sup>3</sup> *The Human Self and Iblees*. (Ed)

<sup>4</sup> *What is Islam?* (Ed)

<sup>5</sup> *The Life in the Hereafter: What Does the Quran Say?* (Ed)

<sup>6</sup> *Classification of the Quran*. This book has been completed and published. (Ed)

*Wama taufeeqi illa billa hil aliy'yul azeem<sup>7</sup>*

The former editions of the first five books in the series of *Ma'aarif ul Quran<sup>8</sup>* have been out of print even though demands from the readers for them were continually pouring in. But because fresh books of mine were meanwhile being published continuously, it was perhaps because of this that their latest editions could not be quickly printed. Now I am hopeful that all of these books will be printed one after the other. In the book under view, some very important and fundamental topics have been covered which were a cause for much confusion due to their correct meaning not being before us. This book has remedied these confusions, shortcomings and complexities in a visionary style.

*Fal hamdo lillah zaalik (Praise be to Allah for this)*

Whatever has been said in this book about those topics about which discussions have been carried out in this book, in it and regarding them you will find differences at many places between them and the concepts and beliefs (rather, ideologies) which are generally prevalent among us. Whatever I have written is Quranic teaching according to my comprehension. If you agree with this, then that is great; and if you have a disagreement with this, then you can follow whatever you consider to be correct. I do not consider my comprehension of the Quran to be the last word, nor free of error or mistake. The aim of my whole pursuit and endeavour is for the educated faction of the nation to be nourished from this fountainhead of life (the Quran) which is the sole source of success and felicity for the field of humanity. If, as a result of this effort of mine, even one soul seeking guidance comes close to this spring of life, then I would feel that I have received the fruit of my endeavour.

For the verses, the number of the Surah (chapter) appears first and then the number of the verse (*Ayat*). For example, (3:12) means Surah *Aal-e-Imran*, verse 12. Now turn the first page and descend with me into these valleys of realities which the universal light of the Quran is making so bright and dazzling.

G. A. Parwez  
July 1972.  
25-B, Gulberg  
Lahore, Pakistan

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<sup>7</sup> My success can only come from Allah, the Supreme. (Ed)

<sup>8</sup> *Mann o Yazdan, Iblees o Adam, Joo e Noor, Barq e Tur and Sola e Mastoor.*

## EDITORIAL NOTE

This book is a translation of the Urdu book *Iblees o Adam* by G. A. Parwez. The literal translation is *Iblees and Man* or *Iblees and Adam*. However, since the purpose of human creation is to provide an opportunity for man to develop his self, therefore the title has been translated more aptly as *The Human Self and Iblees*. As discussed in this book, Allah and God are not interchangeable terms, therefore wherever the God of the Quran is referred to by the author, the term Allah is used to differentiate between the two. Similarly, the author has used the term Deen<sup>9</sup> as noted in the Quran rather than the term religion, since Deen refers to a complete system of life in its own right. Hence, the word religion has not been used in this book when referring to the Islam of the Quran. The numbering of the verses is in line with the translation of the Quran by Abdullah Yusuf Ali. The term Rasul-ullah refers to the last messenger of Allah, Muhammad (peace be upon him<sup>10</sup>). The term *Nabi*<sup>11</sup> is used to represent the status of a messenger of Allah as a recipient of *Wahi*<sup>12</sup> (revelation) from the direction of Allah. The term *Rasul* is used as the messenger of Allah, while the term *Nabuwat* is used to represent *Risalat* i.e. messengerhood.

This book discusses a number of questions which arise in the human mind in the light of the Quran. The Quran has made references to the creation and appearance of man as 'Adam' on the world stage and together with this, it has referred to the appearance of *Iblees* and *Shaitan* as two metaphorical entities who appear to stand in opposition to man. The author has examined these three terms incisively i.e. Adam, *Iblees* and *Shaitan*, in order to display their importance in both our conceptual and practical life in this world.

By virtue of possessing choice and intent human beings have changed the face of the earth. We desire to obtain knowledge regarding the purpose of our creation and life and how it was that we arrived in this world at the beginning. The theory of evolution only provides some clues, and the likely pattern regarding the physical process, but it does not answer the question of the beginning from nothing and

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<sup>9</sup> Deen is commonly translated as religion which is incorrect. Deen denotes the system by which to manage human affairs within the confines of the Permanent Values of the Quran. This aspect is discussed in detail in the book by the author titled *What is Islam?*. (Ed)

<sup>10</sup> In abbreviated form as PBUH. (Ed)

<sup>11</sup> *Nabi* - many translations use the term prophet which is incorrect. Any messenger of Allah has two roles – firstly, he receives the revelation from Allah as a *Nabi* and then he passes this revelation on to his people in the capacity of a *Rasul* (messenger). For further details see the *Lughat-ul-Quran* by the author. (Ed)

<sup>12</sup> *Wahi* – the revelation sent down from the direction of Allah for the guidance of mankind to His messengers. It is not the product of human intellect. (Ed)

the subsequent acquisition of consciousness and freedom to make choices in life. It also does not shed light on whose was the guiding hand behind this process of evolution. We also hanker for knowledge about our physical death and whether there is another life beyond this demise. Parwez spent a large portion of his life seeking answers from the Quran to many of these questions and also carried out an extensive study of various kinds of literature on history, philosophy, psychology, various religions, etc. in order to ascertain the extent to which human thinking has developed up to the modern age.

It is doubtful if any other modern scholar of the Quran has probed those aspects which Parwez has explored with a view to finding solutions to human dilemmas. His books have scrutinized virtually every aspect of human life in an effort to inform us that it is the Quran alone which holds the key to the establishment of the system of Deen, and it is only through that system of Deen that man can live both a life of paradise in this world, and then as his right, move onwards to the next life after death to be part of a further evolutionary process. A great future awaits man, but only for those who create a new life within themselves in this physical world through following the guidance of the Quran, and this is all within the easy grasp of man.

The Quran's addressee is the human mind i.e. the faculties of intellect and reasoning and the capability of metacognition, which is available exclusively to man in order to carry out the purpose of human creation. The Quran presents man as an important creation who is at the heart of the universe, and for whom the visible universe owes its existence. It states:

*Allah created the heavens and the earth for just ends, and in order that each self may find the recompense of what it has earned, and none of them be treated unjustly.*  
(22:45)

Though as human beings we are free to make our own choices, each one of these choices has consequences attached, and this law works in the physical world (through cause and effect) and in the world of the human psyche by leaving an imprint on our self. The Quran frequently refers to this accountability process and reminds man to comprehend the functioning of this law and to create an inner reality based on *Eimaan* and then to develop this self through righteous deeds (*Aa'maal e Saleh*). This will aid in recognizing the issues facing mankind as a whole and in appreciating the sphere of operation of the human intellect and its limitations.

This book is one link in the chain of understanding many aspects of the human psyche and the issues faced by man with respect to his emotions, desires, intellect and consciousness during this earthly life. With the arrival of Adam on the world stage as a representative of mankind, *Iblees* and *Shaitan* also appeared alongside him

as two entities representing two sides of his emotive constitution. The first two chapters cover details of the beginning of human life on earth and how the first human representative, symbolically called Adam, appeared on the world arena. Parwez has compared the Quranic perspective with the theory of evolution and with some religious concepts e.g. relating to Christianity. The book gives a detailed explanation of the metaphorical description which is given in various verses of the Quran and this is traced from the past up to the modern human world, which helps to clarify one's own status as a human being and a creation in the visible universe possessing choice and intent.

Chapters 3-5 deal with the descriptions of *Iblees*, *Shaitan* and *Jinn*. Parwez has explained these terms and what they represent in our life as humans on this earth in great detail. Metaphorically, both these 'entities' of *Iblees* and *Shaitan* appear to stand as adversaries before Adam right from the time that he appears on the world stage, and these will remain with him until the last man on this earth leaves for the next life. Since human beings have emotions and desires, the Quran has used these two as representations of two human psychological states. *Shaitan* represents the impulsive and fiery side of human emotions and behaviour while *Iblees* manifests as the consequences of this behaviour where man falls into hopelessness and despair due to his actions in life. Both are essentially two sides of the same coin, and Parwez has discussed many other aspects of these two terms which affect both our individual and collective life in this world. The term *Jinn* is also used in the Quran, which in the human context refers to those tribes who lived far away out of sight from the urban populations. The book also explains other contexts in which the word has appeared in the Quran e.g. in reference to a creation inhabiting the earth before the appearance of man.

Chapter 6 is on the *Malaika*, which is usually translated as 'angels'. These are forces working in the universe and within the human world which carry out assigned Divine tasks. The Quran enjoins on man to have *Eimaan* in the *Malaika* and the explanations by Parwez aid greatly in comprehending the significance of this aspect. The book also discusses the role of these forces in relation to the human psyche which in turn then has an influence on the development of the human self. We can benefit more from our collective life once we understand the functioning of these cosmic forces which are present to facilitate our earthly life. Understanding and harnessing these known, and other not yet discovered forces, is one thing, but then utilising the benefits gained from this for the good of the whole of mankind is another matter. For this, the Quran gives guidance; without the guidance of the Quran, the human intellect will never use these benefits for the good of the whole of humanity.

Chapter 7 discusses the topic of '*Rub*' which is mentioned in the Quran in relation to the human self. Two aspects of this term are described here, in relation to the *Malaika* and in connection with the process of *Wahi*.

Chapters 8-10 cover the issues related to *Wahi* (the revelation as sent to the messenger from outside) and examines the relationship between man's emotions, desires, intellect and consciousness, and his need for the guidance of *Wahi*. The world which we find around ourselves is the creation of human intellect alone, and the problems which we grapple with every day in our life do not have to be like this: the Quran offers us its guidance, but we have to open our heart and intellect to exposure to the Quranic light. Human beings when guided by intellect alone will always follow their desires (which are influenced by emotions) and this will inevitably create problems, and since their solutions will be tainted by the emotions also, hence, this will lead to further problems. Parwez discusses in depth the limitation of the human intellect and its need for *Wahi* in order to establish a system called Deen, which will take care of the needs of both the physical body as well as provide a conducive environment for the needs of the development of the human self.

Chapter 11 is titled *Risalat* and evaluates aspects of those human beings who first received *Wahi* from the direction of Allah to then deliver it to the people around them. The responsibility of these messengers was not only to communicate the message (*Wahi*) but also to follow it themselves; and to teach and train those who became *Momineen* and with their help to then establish a system in society based on this code of life. A number of aspects of this process are studied including the historical perspective, what happened to the previous revealed books, the consistency of the Divine revelation, and finally the completion of *Wahi* in the form of the Quran.

Finally, Chapter 12 sums up the whole of the book and is also handy for those who wish to glimpse the topics covered before venturing into the main text. The author has dealt comprehensively with all the salient points and concludes that without the guidance of the Quran, human intellect alone simply cannot solve the issues facing mankind. The decision is ours to make and the results will emerge according to the Law of Requit. The longer that humanity remains away from the Quran, the longer it will remain submerged in the 'swamp' created by human intellect alone, enmeshed in a finite sphere of desires and emotions. It will continue to live its life based on the false assumption that human life ends with physical death, and that there is no higher purpose in life other than to satisfy its physical needs, and the desires associated with it.

In order to understand the solution presented by the Quran to resolve human issues in this life, the reader can also refer to four other books by the author.<sup>13</sup> The Quran declares emphatically that this system of Deen will ultimately come to

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<sup>13</sup> These books are: *What is Islam? The Life in the Hereafter: What Does the Quran Say?* and *The Quranic System of Sustenance*. (Ed)

prevail in the human world (9:33), not as an externally imposed system against human will, but through our own choice and efforts. This is the kind of world which writers like Erich Fromm<sup>14</sup> have discussed in their books and were hoping against hope that somehow human intellect will be able to create outside the domain of *Wabi* which has proved impossible.

In this book I have added footnotes at some places to elaborate a point for the benefit of the reader and these are followed by (Ed). Footnotes without this are to be considered as being from the author.

I am profoundly grateful to my wife for her assistance in editing and revising the book. She has been a source of great encouragement and support in all the translation work. I also acknowledge the help of Mr. Asif Jalil from Karachi, Pakistan and Mr. Fazal Karim from Nottingham, UK who helped to explain some of the Arabic and Urdu words used in the Urdu work. I am also grateful to Mr. Hussain Kaisrani of Tolu-e-Islam Trust for providing support for this project.

Finally, this work is a translation and as such any ambiguity in the text in the English version which is not present in the Urdu version is my responsibility as a translator and editor and not of the original author. If readers have any question or comment after reading this book, they are welcome to contact the Tolu-e-Islam Trust.

Dr Ejaz Rasool  
Glasgow, UK  
November, 2020

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<sup>14</sup> Erich Fromm. See his books, e.g. *The Art of Loving, Man for Himself, The Sane Society*. (Ed)





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# **THE HUMAN SELF AND IBLEES**

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# 1 Man

For us today the birth of a human child has become an ordinary and normal event just like the rising and setting of the sun. But when man bound in the links of the chain of cause and effect, turns the pages of the book of creation backwards, his astounded gaze will, of a surety, halt at that point which he declares as being the very first link in the process of human creation. On reaching this astonishing valley, he remains taken aback as to how did the ‘very first man’ come into existence. His bewilderment is justified, and his astonishment is valid. The reality of the outcome of human research and investigation and all of its resultant discoveries and inventions is only this much, that with his persistent efforts he lifts up the covers which lie on the various causes and effects of the different parts of the functioning of the universe; but where the last link of this long process appears, nothing remains before his inquisitive vision other than a screen of bafflement. This degree of bemusement and perplexity is determined in proportion to the level of human knowledge and research. In other words, the extent to which the stages of knowledge and wisdom keep advancing forward is the extent to which this point will also keep inching forward proportionally. This is that very place at having reached which, the difference between a materialistic atheist and a *Haqq*<sup>15</sup> recognising *Momin*<sup>16</sup> becomes clearly evident. Beyond this point, the former makes the valley of bewilderment the abode of his intellectual conjectures and in this way keeps stumbling about himself and also misguides others from the path. But a wise *Momin*, having reached that point, proclaims unhesitatingly that the beginning of this long process owes itself to that *Mash’eat*<sup>17</sup> which is not in need of resources, and to that *Samd’eat*<sup>18</sup> unfamiliar with effects of the Omnipotent; Who is free from the physical chains of resources and means and is not dependent on causes and effects. As a result of his evidence based vision he proclaims this great fact, and in this way, that valley of bewilderment and astonishment which was in tatters from the conjectures of an atheistic scholar, becomes bright and sparkling by the torch of *Eimaan* and the light of conviction of this self-aware individual absorbed in the path of Allah.

## 1.1 The Very First Human Being

How the ‘very first human being’ came into being is that point of bewilderment which has been mentioned above. When human consciousness opened its eyes for the first time, it beheld a kaleidoscope of wonderment all around it. The boundless expanses of the surface of the earth; the limitless depths of the heavens above; a

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<sup>15</sup> *Haqq* – truth or reality, which always remains the same and is immutable. (Ed)

<sup>16</sup> *Momin* – one who accepts *Eimaan* as defined by the Quran e.g. (2:177). (Plural is *Momineen*) (Ed)

<sup>17</sup> *Mash’eat* – Allah’s Will based on the Divine laws. (Ed)

<sup>18</sup> *Samd’eat* – Allah not being dependent on anyone to carry out His Will. (Ed)

fearsome stormy ocean before it; a towering range of mountains on either side causing shivers; a suspended and massive ceiling above; the appearance of a fireball every morning on the other side of the horizon, and its setting every evening in a blood coloured stream of dusk; the twinkling display of the assembly of stars; the glittering dust of the Milky Way; and the goblet of light of the moon! When he observed this stupefying, magical display, his eyes gaped. How could he possibly have comprehended what this amazing system of the universe is? From where did the earth appear? From where have the mountains come into existence? Where does the sun come from and to where does it disappear? How was it that this moon, these stars, these oceans were created? These questions arose repeatedly before him and left him each time in an ever-new world of perplexity. How could that poor soul possibly have comprehended?

*From where does this verdure appear?  
What thing are the clouds? What is wind?<sup>19</sup>*

And when he could understand nothing about how it was that the general visible universe became created, then how could he possibly resolve this conundrum about how the 'very first man' was born? The most he could do was to appease his heart by saying that initially a figure of clay must have somehow become made into which life must have been infused, and then by splitting the rib of this figure, a wife must have been created for it from this. And from this pair, the process of progeny must have proceeded onwards. What could the poor soul have said other than this? But when a measure of maturity reached his consciousness and he had traversed through some stages of his life, then this reasoning resulting from the era of his nascent age could not remain as a cause for his satisfaction and rationale for his inquisitiveness. His curiosity took the form of efforts in inquiry and a burning urge to investigate; and according to the potential for knowledge of natural sciences which had been bestowed in him, he began to endeavour to unknot these convoluted secrets. And slowly and gradually, his investigations took the form of that conclusion which is called the Theory of Organic Evolution.

## **1.2 The Theory of Organic Evolution**

His searching eyes assessed that a process of evolution of gradual change is continuing in an organised and coordinated fashion in the universe, in other words, everything is passing step by step through the stages of development and evolution according to a specific law, and in this way is continuing to change from one state to another state. This change and transformation is taking place in such an imperceptible kind of manner that a cursory glance cannot discern it tangibly. And then these changes manifest after such a lengthy period of time that it is

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<sup>19</sup> Mirza Asadullah Khan Ghalib, commonly known as Mirza Ghalib, was a famous Indian poet of Urdu and Persian in the nineteenth century. (Ed)

difficult for the human memory to keep a record of it. Hence, for these gradual transformations you have to turn to the pages of the treatise of nature itself and to the signs and remains of archaeological treasures buried in the earth. After studying these scattered pages of the book of nature, the conclusion which the human intellect has arrived at about the creation of man is, in brief words, as follows:

- (1) The beginning of life on the surface of the earth occurred from water.
- (2) By the combining of water and clay the first cell of life was bestowed with a form.
- (3) Having divided into various species, these germs of life began to grow and spread out like the branches of a tree.
- (4) Various transformations continued to occur in the forms of these cells after stages comprising of thousands and thousands of years.
- (5) After passing through these very long time periods, this process of creation then reached that stage which is designated as 'creation through reproduction' i.e. the animalistic life.
- (6) It was after traversing these kinds of intangible and lengthy phases of time that, stage by stage, the animalistic life transfigured into the human form.

It was in this way that the beginning of mankind took place.

These were the discoveries about human creation which appeared before Western scholars following scientific research and empirical observations. Contrary to this, whatever was written in their religious books (the Bible) about human creation could not stand up before this knowledge-based research for even one moment. As a consequence of this, researchers there reached this conclusion (and their reaching this conclusion was justified) that religious books were based on tales of that era when human consciousness was still in its infancy. Therefore the narratives and explanations in these books are not even worth considering in the light of knowledge and reasoning. To this end, Western thinkers were truthful in their opinion but by not carrying out any research they mistakenly assumed that every religious book is a collection of these kinds of fictional narratives. If they had not made haste in this matter, and had availed themselves of personal research in this respect in the same way that they would reach a certain conclusion only after conducting research and study as they did in other matters of life, then this fact would have been unveiled to them that in the world of religions there is such a Book whose proclamation is:

*(O Messenger!) Say to them that this is my way, I do invite you to Allah on evidence clear as the seeing with one's eyes – I, and whoever follows me (also invite in this way). In the universe the law of Allah is established which is far above the ignorance*

*of superstitions and the possessor of such powers in which the other power of none other is included (I only accept this law and invite you to the same). (12:108)*

This proclamation from the Arabian desert arose at that time from the lips of an *Ummi Nabi*<sup>20</sup> when the inhabitants of the West were still covering themselves with leaves and the skins of animals. But the West did not make this voice (the Quran) the subject of their scholarly research and by accepting as reality the fictional tales invented by the priests, treated it with criminal ignorance. The result of this was that a complete Book of knowledge and vision like the Quran was considered as an opponent of knowledge and intellect. For the evolution of human knowledge that day was an extremely lamentable one when this *Fatwa* was issued from the ‘established research’ of Europe that the Quran, like the Bible, is also a collection of stories from the past (superstitious tales). Never was a bigger lie than this told in the world. A stupidity greater than this was never committed by those possessing ‘wisdom and vision’. Today, it is only with difficulty that it can be assessed what a great source of knowledge the West and together with it the rest of humanity became deprived of due to this wrong decision. If the Quran had appeared in its true form in front of those Western seekers of reality, then who knows what the world would have become today?<sup>21</sup> Under the topic in view, the remarkable achievement of science is the Theory of Organic Evolution. Just turn over the pages of the Quran and see what it has to say in this respect.

### 1.3 The Quran and Discoveries of Science

(As has been written in other places) the Quran is not a book of ‘scientific research’. Its real subject is to shape such a society in which the development of the latent potentials of the whole of humanity takes place, and in this way human eminence reaches its completion. But in the process of explanation and elaboration of this great aim other matters are additionally mentioned, and since this mention is from Allah, the All Knowing and Wise, Who is the Creator of the universe, therefore it can never happen that some sign about the universe comes from Him and that this is (Allah forbid) contrary to the truth. Even the slightest remark by the inventor and creator of a machine about that machine will be based on fact:

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<sup>20</sup> *Ummi Nabi* – *Ummi* means unlettered and a *Nabi* is a recipient of *Wahi* (Divine revelation). Rasul-ullah learnt to read and write later. This term is used for the state at the beginning of the process of receiving *Wahi*. (Ed)

<sup>21</sup> Muslims themselves have also contributed to this state of affairs through translations of the Quran which have been based on an inadequate understanding, and by producing the *Hadeeth* literature, which is full of fabricated tales many of which malign the character of Rasul-ullah. Refer to the book titled *The Status of Hadeeth in Islam* by the author. (Ed)

*Should He not know – He that created? And He is the One that understands the finest mysteries and is well-acquainted with them. (67:14)*

After this brief explanation, let us see what the Quran has stated about the physical evolution of the things of the universe and human creation.

## **1.4 The Theory of Evolution and the Quran**

The Quran has explained one principle about the beginning of the system of the universe and its evolutionary stages, which is the focal point of this discussion. It states:

*He rules (all) affairs from the heavens, to the earth: in the end will (all affairs) go up to Him, on a Day the space whereof will be (as) a thousand years of your reckoning. (32:5-6)*

The state of Divine planning (schemes of Allah) is such that these are at the heights of Allah's knowledge in their latent form. When the aim is to bring any of these schemes into action then its point of commencement occurs from the lows of the earth. Then that scheme, traversing its evolutionary stages, keeps on rising towards its point of completion. These stages are traversed in very lengthy time periods whose every single period is of thousands and thousands of years according to your reckoning and counting. This all continues to occur according to the law of that Allah Who is also aware of the present state of every single thing and also of its latent potentials. He has such power within Him that by giving suitable nourishment to everything He can make it reach its point of completion.

When there is a scheme in front of the Divine *Mash'eat*, this is started from its extremely low, initial point (the lowest level of all), then that scheme, traversing through evolutionary and progressive stages under those special laws which are fixed for it, reaches its final point of completion. These stages are traversed in very long time periods – sometimes each stage consisting of thousands and thousands of years and sometimes hundreds of thousands of years. The Quran states:

*The 'Malaika<sup>22</sup> and Ruh' ascend unto him in a Day the measure whereof is (as) fifty thousand years. (70:4)*

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<sup>22</sup> *Malaika* – the root is *M-L-K*; the basic meaning is force. Commonly translated as angels, these will be taken to mean the forces of nature. *Ruh* means Divine energy. (Ed)

## 1.5 The Starting Point

For a seed to become a tree, for a drop of water to become a pearl and for a speck of dust to become a man, these evolutionary stages have to be traversed. One of the important schemes in the supreme schemes of the realm of *Mash'eat* is the creation of man. The starting point of this scheme is stated to be *Teen* (inanimate). The Quran has stated:

*...He began the creation (Khalqa) of man with clay (Teen). (32:7)*

It should be made clear that the basic meaning of *Khalq* (creation) is not to bring something into existence from nothing: it means to make a new thing from different elements by producing a specific combination. The 'starting point' which is mentioned here is that point from where life becomes evident in a physical form. There is no mention of earlier stages than this. In Surah *Al-An'am* it is stated:

*He it is Who created you from clay (Teen), and then decreed a stated term (for you).  
And there is in His presence another determined term; yet you doubt within  
yourselves! (6:2)*

In Surah *Hud* instead of *Teen* it is called *Ard* (the earth), which is even more comprehensive and explicit:

*...It is He Who has produced you (according to His law of creation) from the earth  
(Ard) and settled you therein... (11:61) See also (53:32)*

In Surah *Taba* it is stated:

*From the (earth) did We create you, and into it shall We return you, and from it shall  
We bring you out once again. (20:55)*

Did not make a sculpture from clay, instead commenced its creation from the stuff of clay:

*And surely, We did create man from a quintessence (of clay). (23:12) See also (7:12,  
38:76)*

The words *Sulala'tin min Teen* (quintessence of clay) require close attention. The fact is that the nourishment of everything is carried out from 'quintessence of clay'. We sow a seed in the land. Though this seed has the potential to grow, it absorbs the elements on which its growth is dependent from the earth. If a deficiency occurs in the soil of these elements (salts, minerals, etc.) then the growth of this



plant is halted. It is these elements which are known as the ‘quintessence of clay’. This produce of the land is eaten by cattle, and in this way those very elements become the means for their nourishment. Carnivorous animals eat these cattle, and in this way, indirectly, those same elements become the means for their nourishment. This is that quintessence of clay from which the nourishment of these life cells takes place which is the starting point of human life (details of this point will come a little later).

But in the stage of inanimation (which is the starting point of this process) life was in a state of sleep, its awakening occurred by a splash of water:

*... We made from water everything living. Will they not then have Eimaan? (21:30)*

## **1.6 The Fountainhead of Life**

The water nymph of life opened its eye in the depths of the water. Scientific investigation has reached this point that the inception of the first cell of life (protoplasm) was in the ocean. This is why these kinds of salts and in the same proportion, are found in it as are in the seawater. This is how the caravan of human creation migrated from the valley of dust to the destination of water. Through the mixing of ‘water and quintessence of clay’ this protoplasm adopted the shape of a cell<sup>23</sup> whose form the Quran has compared to *Teen e Lazib* (sticky clay).

*... Them have We created (man) out of a sticky clay (Teen e Lazib)! (37:11)*

## **1.7 Teen e Lazib**

This *Teen e Lazib* is the same which is visible at the bottom of ponds and banks of pools. When the water dries this dark coloured mud becomes very hard:

*And surely We created man from sounding clay, from mud moulded into shape.  
(15:26) See also (55:14)*

From the mixing of water and clay, the life cell adopted the shape of a form. In these cells, a sticky matter (the nucleus) contains all the great potentials of life just like a tiny seed contains enfolded within it a strong tall tree which is eager to manifest its blossom. This beginning point of life is that single cell from which the branches of the tree of life sprout. Having reached a certain point, due to its zest for manifestation a cell automatically becomes divided into two parts which are called daughter-cells.

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<sup>23</sup> A cell consists of a nucleus and a cell-body.

## 1.8 The Tree of Evolution

From this single cell the branches of living creation sprouted, and just like the tall frame of a tree, these spread on the face of the earth. Think of each branch as a separate species which is growing, spreading, developing and passing through evolutionary stages each in its own respective direction. The loftiest branch among all these branches is that of the human species which reaches up to this height from this tiny single cell after traversing different phases, stage after stage, step by step, level after level, destination after destination:

*What is the matter with you, that you place not your hope for eminence from Allah - seeing that it is He Who has created you in diverse stages? See you not how Allah has created the seven heavens one above another, And made the moon a light in their midst, and made the sun as a glorious lamp? And Allah has produced you from the earth growing (gradually). (71:13-17)*

Stage after stage, grade after grade, brought you here:

*Surely, while transforming from one state to another state, journeying on the highway of life, you will advance ahead and will also keep rising. (84:19)*

From this microscopic single cell, the process of creation proceeded forward. After this first emergence, that single cell, reposing at various stages, kept progressing further until it reached that abode of the human form which is his assigned place in earthly life:

*It is He Who has nurtured you from a single cell, then fixed various stages for you so that you stay at a station for a determined period, And then that stage hands you over to the next stage. Undoubtedly, We have explained Our laws of life in detail for those who have understanding. (6:98)*

In this evolutionary programme i.e. moving from one destination to another stage, thousands of years elapsed, and in this way, after the initial phase of life cells, that stage arrived where the process of creation commenced via reproduction:

*And made his (man's) progeny from a quintessence of the nature of a weak<sup>24</sup> fluid. (32:8)*

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<sup>24</sup> *Maheen* – this word as used in this verse means weak, insignificant and apparently unimportant. It is used to point out that a human being is created with so many potentials from something apparently so insignificant as watery fluid. See *Lughat-ul-Quran* Volume 2, p 552. (Ed)

## **1.9 The Beginning of Animal Life**

In other words, after being passed through all these preliminary phases, after thousands of years of planning and shaping, trimming and forming, this process was continued through the 'extraction of insignificant water' i.e. the continuation of animal life began through reproduction via the process of procreation<sup>25</sup>.

The creation which took birth during this phase of the caravan of life includes all those animals which crawl and those which move using feet:

*And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four... (24:45)*

And not only those that crawl and walk on legs but birds as well i.e. all that creation whose process of procreation proceeds forward through reproduction. In other words, you can understand it in this way, that from this main branch of life many smaller branches sprouted in all sorts of directions. Thus, up to this point all these different kinds of creation are in fact different faces of one species and different individuals of one caravan:

*There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. This is all happening according to Our law (the Book), and they (all) remain gathered around the guidance of their Rabb (no one can remain outside of it). (6:38)*

## **1.10 Distinction Between Male and Female**

This is that point where the differentiation between male and female appears before us in a tangible way:

*And Allah did create you from dust; then from a sperm-drop; then He made you in pairs... (35:11)*

This means that the expression of sexual reproduction made its appearance in the life cells at this point. These germ cells or gametes became divided into two parts. One, an ovum (i.e. a female cell) and the other a spermatozoon (i.e. a male cell) i.e. one life cell, through the zeal of creation, divided into male and female:

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<sup>25</sup> In this connection see also these verses (16:4, 18:37, 22:5, 23:12-13, 40:67, 77:20, 86:5-6).

*It is He Who created you from a single cell<sup>6</sup>, and made his mate from this... (7:189)*  
*See also (4:1, 30:20-21, 39:6, 42:11, 53:45, 75:39)*

### **1.11 Pairs Among Plants**

Although according to the subject in hand we wish to confine this discussion to animal life, a brief mention of some other points (which appear before us) becomes unavoidable. The Quran has not confined mention of the differentiation between male and female to only animals, instead its proclamation is that Allah has created pairs of everything:

*And of everything We have created pairs: (We have detailed this) so that you may keep in view the comprehensiveness of the Divine laws. (51:49) See also (43:12)*

There is no need for any explanation regarding males and females in animals. Modern research has also proven that in plants too there is pairing of male and female and their abode is generally the flower of the plant. In the soft and delicate petals of a flower there is such an entity towards the top in which male stamens are kept protected. In the middle of the flower there is another part which is called the pistil which can be considered as the womb of a female. In some plants which are called ‘monoecious’ both these elements are in the same flower. Some plants are those in which one plant is male and the other plant is female; this species is called ‘dioecious’. Instead, in these plants the male reproductive element is in one flower which is called staminate and the female element is in the other flower which is called pistillate.

### **1.12 Muslim Scholars and the Theory of Evolution**

To the superficial eye it appears as if this research also owes itself to modern times. But those who have knowledge are aware that Muslim scholars had not only discovered the differentiation between male and female in plants but had also figured out the Theory of Organic Evolution in principle well before Western researchers. In this connection, the renowned research of Hakeem Ibne Muskaweya (died in 421 AH) holds a special, distinct status in the scholarly world. In his famous journal ‘*Al Fauz ul Asghar*’ he has examined this theory with particular emphasis. Discussing the evolutionary stages of plants, this scholar writes:

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<sup>26</sup> *Nafs e Wahida* – the author has translated this as ‘single cell’. The literal translation is ‘single self’. (Ed)

*Now after having gone through this gradual progression, this manifests itself in an advanced form in the date palm tree and takes plants to a new height. So that if it progresses even a bit further beyond this, then it will cross the boundary of plants and will adopt the animal form. The effect of the self (Nafs) of a date tree is so strong and great that strength proportional to and resembling that of animals is created. One is that, like an animal, it contains male and female elements, and for it to be fruitful it is necessary for the male element to mate with the female; this meeting is called 'Talqeeh' which is akin to mating in animals. Then, in the date palm tree, other than roots and vessels, there is an entity similar to the brain of animals. This is so essential for it that if some calamity strikes it the date tree will become withered.*

It is evident that the means of research of the modern era did not exist during the time of the Muslim scholars, but they had before them such a bright beacon in the form of the Quran in the light of which facts would become unveiled and appear before them. The Quranic references regarding pairs of everything has already been alluded to above. About plants themselves, the Quran states:

*Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge (as yet).*  
(36:36)

### **1.13 Meaning of Zauj**

It should be borne in mind that the meaning of *Zauj* is fundamentally not only that of a pair; by this is meant such a pair in which the development of one individual cannot be accomplished without the other individual. For example, the two wheels of a cart are called the *Zauj* of each other; if one of these is not present then the other becomes useless, and when both of these are present and are the same, then the purpose of their creation can be fulfilled. By bearing this concept of *Zauj* in mind, many aspects become unveiled.

### **1.14 The Human Form**

After this short discussion we can return to our original subject. This single cell organism which has been mentioned earlier has also spent eons in the animal form and during these time periods 'man' was not yet an entity worthy of mention. The Quran states:

*Has there not been over man a long period of time, when he was nothing - (not even) mentioned? (76:1)*

From among all these branches of animal life, one branch emerged and shot up; this was the branch of the human form i.e. the animal form was gradually refined.

By pruning its rough excesses, its delicate and refined potentials were galvanized, and in this way the bride of life became manifest in the glory of human eminence. The Quran states:

*Him Who created you, then fashioned you in due proportion (from every respect) and gave you a just balance. (82:7)*

Then it was bestowed with a balanced stature i.e. containing the best of proportion and balance:

*We have indeed created man in the best of moulds (Ahsan e Taqweem). (95:4)*

In whom proportion and balance reached its most beautiful stature. In another verse this is called ‘*Ahsan e Saawr*’<sup>27</sup> (64:2-3).

What is this *Ahsan e Taqweem*? In this best of statures, what is the distinctive trait? Which is that special potential on account of which man became the possessor of a different status from the previous links in the process of evolution? The Quran has explained this in one word<sup>28</sup> and the reality is that only that word can define its distinctive traits in a prominent and comprehensive way. It states:

*Then He fashioned him in due proportion, and breathed into him something of His Ruh (Divine Energy)... (32:9)*

In other words, this lofty branch of the tree of evolution was refined in every respect, suitable potentials and abilities were created in it, and it was made balanced and moved forward. And when these potentials became created in it, then by taking it forward from the animalistic level an essence of Divine energy was infused into it. Now it became a human being able to see, hear, and think and understand:

*...And He gave you (the faculties of) hearing and sight and Fawad (emotions and intellect); but there are few who fully develop these potentials. (32:9)*

## **1.15 The Eminence of Humanity**

What is this ‘*Ruh* of Allah’ whose amazing displays have made this entity created from water and clay the life purpose of the universe? Details of this will be given at its own place; at this point let us just look at what is achieved from this ‘breathing

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<sup>27</sup> *Ahsan e Saawr* - making the appearance beautiful and balanced. (Ed)

<sup>28</sup> The word is *Ruh*, as explained later by the author. (Ed)

of *Rub*<sup>29</sup>? In the words of the Quran, hearing, sight, and mind were bestowed through this. Though these are merely three words when uttered, if you look at it more closely the complete world of the eminence and distinction of humanity becomes concentrated within these three facets. Hearing and seeing are representatives of the human senses which transmit information about the outer world. This data reaches the human mind and as a result of this man becomes capable of making a decision for himself. This ability of his to make decisions like this is called his freedom to choose and intent. It is as a consequence of this that man has become a creation with responsibility. In Surah *Al-Dahr* it is stated:

*Verily We created Man from a drop of sperm which has different latent potentials mingled in it and then We continued to pass him through various conditions until We made him as one who hears and sees. Then We showed him the path of guidance and left it to him, to accept it if he wishes or to reject it if he wishes. (76:2-3)*

## **1.16 The Potential for Choice and Intent**

This is that greatest distinction of all which separates man from animal life i.e. man being possessor of freedom to choose and intent. Having reached this point, this link in the process of evolution becomes completely separated from its previous links. The human form is not the sum total of the potentialities and abilities of the previous statuses of its process, rather, having reached here, only one type of change occurred in all of these traits and potentials which was completely different from the process of evolution that was continuing up to this point in time.<sup>30</sup> The outcome of this change is human freedom to choose and intent, due to which there is dynamism in the pulse of the universe, and turbulence is generated in the continually flowing stream of life. Without the freedom to choose and intent, this world would have remained a colourless compilation of mountains, rivers, and jungles, and a bland, dull zoo of beasts, cattle and birds. The soothing light of beauty and the fiery desire of love would not have been in its destiny. All of these are the magical exhibits of the 'breathing of *Rub*' as a result of which this wilderness has transformed into a theatre of colour and fragrance. This means that the Divine attributes have been bestowed in him as potentialities in a finite form. This trait was never the share of any creation before this.<sup>31</sup> This was that 'breathing

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<sup>29</sup> The words used in the verse are *Nofikba Rub* which is translated as the breathing of *Rub* (into man) (Ed)

<sup>30</sup> Even Western scientists have now reached the conclusion that this change is not a consequence of the mechanical effect of evolution. Details can be found under the subject of *Wabi*.

<sup>31</sup> This is applicable as far as this world is concerned. (Ed)

of *Ruh*<sup>32</sup> due to which this Adam of clay became worthy of prostration by the universal forces (*Malaika*):

*Behold, your Rabb said to the universal forces (Malaika): 'I am about to create man from clay: When I have fashioned him in due proportion (by passing him through various evolutionary stages) and breathed into him of My Ruh, fall you then down in obeisance unto him.'* (38:71-72)

This is the reply according to the Quran to the question, how did the 'first ever man' come into existence? Could you assert that the holders of 'knowledge and intellect, reasoning and wisdom, science and specialization' have been able to present anything more than this or something different from this. And in which time period did this disclosure of reality take place? In that time period when the world was not even familiar with science and its related constituents and disciplines. Before moving on, let us glance at this comprehensive verse once again from which this subject initially started. Look at it and reflect with what beauty and enchantment this complete and very long story is summarised within only a few sentences. The Quran states:

*He rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up to Him, on a Day, the space whereof will be (as) a thousand years of your reckoning. . . He Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay, And made his progeny from a quintessence of the nature of a fluid insignificant: Further, He fashioned him in due proportion, and breathed into him something of His Ruh. And He gave you (the faculties of) hearing and sight and mind (Fawad): but few are those who develop their potentials to the full and employ them at the right place. (32:5, 7-9)*

From this process of evolution mankind (not any particular individual) came into being.

## **1.17 The Aim of the Quran**

But at this juncture bring this reality to the fore again which has already been referred to at the start i.e. the Quran is not a book of history and geography, physics and chemistry, biology or earth sciences. It is such a code of life by

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<sup>32</sup> At this point, this much should be understood that nowhere in the Quran is there any mention of human *Ruh*. It is Divine *Ruh* which is mentioned in it. '*Ruh*' means energy. This is that Divine energy which is called the human personality, and which is the possessor of human free will and intent. It should also be understood from this that Allah did not insert any part of His Own Being into man. Hence, this belief that the ultimate aim of the *Ruh* of man is to finally merge into the Being of Allah is absolutely against the Quran. This (belief) emerged from Hinduism in the shape of *Vedant* and appeared among us in the form of mysticism.



following which humanity reaches that objective which is the aim of its journey of life, by traversing stages of development and evolution. If allusions are found in it about these aforementioned principal sciences and disciplines, then these are in order to provide guidance for this destination, and to focus the vision on this objective. For example, just take this doctrine of evolution. The foremost link of this long process commences from *Teen* (inanimate matter). Up to this point even a materialistic scientist is in agreement, as his research has led him to this point on his own. But the Quran invites the probing vision to go behind and beyond this: it states, do not consider this matter (which is called the first tangible link of the process of evolution) as being the beginning and the end; there was such a time in the past when this matter was not even an entity.<sup>33</sup> As has been described earlier regarding the creation of man, it is stated that such an era has already passed in relation to him when he was not even an entity worthy of mention (76:1). And in another verse:

*... I did indeed create you before, when you had been nothing! (19:9)*

This was about the beginning; let us now proceed towards the other end. When Western scholars discovered how a particle of dust after passing through its evolutionary stages has reached to the level of a human being, they closed this chapter of the book of the universe and concluded that the present stage of man is the last link in the long process of evolution, there is nothing after that. But by focusing the attention on the various links of this lengthy process, the Quran immediately turned the inquisitive gaze towards this direction, that the present life of man is not the last link in this process, rather it has to reach some other destination by advancing further according to the law of evolution. From this present destination the name of the next destination is the life in the hereafter. It has proclaimed in clear words that human life consists of two levels. One level is that of the animalistic life which he has acquired from the lower level via the evolutionary process. This is his physical life, which is under the obeisance of the same laws as those that the life of other animals is subject to i.e. to remain alive by eating and drinking and then to die after a period of time. But this death is the demise of the physical body of a human being. This is the end of that life which we have defined as being at the animalistic level.

The second level of his life is that of the human level which is based on '*Naf'khae Rub'* (the Divine attributes).<sup>34</sup> This is the human self or his ego, which can endure even after his physical death. This is the status of humanity. In this status, physical laws do not work for the development, progress and endurance of life. Here, another code of laws is operating (its details will be covered later). This is that very

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<sup>33</sup> This will be covered briefly at the end of this chapter.

<sup>34</sup> The breathing of *Rub* into him gives man the ability of choice and intent, and thus to be able to try and follow the example of the Divine attributes within his own self. (Ed)

life which is enabled to traverse further stages of evolution in the arena of the life of the hereafter. The Quran explains the doctrine of evolution in such a style that the life of the hereafter or resurrection should become apparent automatically as a logical inference.<sup>35</sup> In the process of evolution, it presents this fact right from the beginning that nothing in the universe has been created without a purpose. When this clarification has been made regarding other things of the universe that these are not created without a purpose, then could man, who is the leader in the arena of the universe and focus of the system of the world, have been created without a purpose<sup>36</sup>? Can it be possible that from the seed to the branches, every fibre of a tree should embody some purpose but that its fruit should have been produced without any aim and purpose? This is not possible. That is why it is stated:

*Did you then think that We had created you in jest, and that you would not be brought back to Us (for account)? (23:115)*

## **1.18 From the Beginning to the End**

At another place, the explanation for this is given in the following words:

*Does man think that he will be left uncontrolled, without purpose (Sud'un)<sup>37</sup>? Was he not a drop of sperm emitted? Then did he become a clinging clot; then did (Allah) make and fashion him in due proportion. And of him He made two sexes, male and female. Has not He the power to give life to the dead? (75:36-40)*

For the achievement of the purpose of human creation, the Quran has declared this life as being essential for the life in the hereafter; and this is that purpose towards which, after describing the gradual phases of the process of evolution, the Quran wishes to draw the attention of the human mind. The Quran states:

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<sup>35</sup> This is a consequence of accepting *Eimaan* (2:177, 45:22) and then performing righteous deeds, which helps to develop human consciousness to that level where the reality of the hereafter manifests itself within our understanding (2:4). (Ed)

<sup>36</sup> This issue that this universe has not been created without purpose contains a great truth within it but this is not the place for its details. At the place where these details will be given, it will be explained that the materialistic scientists of the West are themselves finally reaching this conclusion towards which the Quran had drawn attention such a long time ago.

<sup>37</sup> *Sud'a* – The meaning of this word is where there is only warp and no weft in weaving. (Warp and weft are the two basic components used in weaving to turn thread or yarn into fabric. The lengthwise or longitudinal warp yarns are held stationary in tension on a frame or loom while the transverse weft (sometimes woof) is drawn through and inserted over-and-under the warp). From this the Quran has described a great reality, however, this is not the place for details of this. Briefly, you can understand it as follows, that the Quran has stated that the purpose of life will be achieved from the amalgamation (warp and weft) of 'Ruh and matter', 'Dunya (worldly life) and Akhirat (the hereafter)', 'Ard (the earth) and Samaa (the heavens)'. Not by warp or weft alone.

*Man We did create from a quintessence (of clay); Then We placed him as (a drop of) sperm in a place of rest, firmly fixed; Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then (see) how it was brought into existence by making it into another kind of creation. So blessed be Allah, the best to create! After that, at length you will die. Again, on the Day of Judgment, will you be raised up. (23:12-16)*

About the resurrection of man this objection is seen by the superficial gaze, that when these specifically arranged constituents become dispersed, then how will there be a new constitution? And never mind the superficial gaze only, today most European thinkers, who are considered by the world to be at the utmost heights of knowledge and vision, are trapped in this very superficiality. This is because just as they treaded on previous paths solely with the aid of the suppositions of their minds and were stumbling at every step, they wish to continue to advance forward from this stage in the light of their own concepts alone and continue to flounder. The world will witness that the way in which, after wandering in the desert for a period of time, these people have reached one aspect of reality in the case of the creation of man, ultimately they will also have to arrive at the same conclusion about the resurrection (second life) to which the Quran invites.<sup>38</sup> This is because the invitation of the Quran is not the voice of conjecture and guesswork, it is the invitation of knowledge and vision, certainty and conviction. Its proclamation is:

*And your creation or your resurrection is in no wise but as an individual self<sup>39</sup>: for Allah is He Who hears and sees (all things). (31:28)*

For that All-Mighty Hand which has this power that He can make the existing form of a human being from the very first life cell, what difficulty can there be for Him to rearrange a new constitution after the disintegration of the physical elements? The Quran states:

*From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again. (20:55)*

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<sup>38</sup>Science itself acknowledges that the truth about the beginning or end of eternal realities has not yet been able to be uncovered. In his book *The Crisis of Civilization*, Alfred Cobban writes: 'Regarding this matter, it cannot even be imagined that we have attained knowledge about absolute reality, not even within the limited spheres of science, until we do not obtain knowledge about this whole tangible world.' p16. For details of this refer to the topic on *Wahi*.

<sup>39</sup>The Quran declares life to be an indivisible unit and individuals to be a manifestation of this unity, just as (metaphorically, for the sake of comprehension) the power of electricity (or its wave) is an indivisible unity and just as fans, light bulbs, instruments, loudspeakers etc., are manifestations of that power. The unity of life (and, on this basis, the connection between an individual and a *Jamaat*) is a distinct philosophy of Islam, and the whole of its system is based on this very reality. Further explanation of this will be also be available under the subject of *Wahi*.

At another place it is stated:

*They say: 'What! when we are reduced to bones and dust, should we really be raised up (to be) a new creation?' Say: '(Nay!) be you stones or iron, or created matter which, in your minds, is hardest (to be raised up), (Yet shall you be raised up)!' Then will they say: 'Who will cause us to return?' Say: 'He Who created you first!' Then will they wag their heads towards you, and say, 'When will that be?' Say, 'Maybe it will be quite soon!' (17:49-51)*

Along with this, also look at this verse of Surah *Al-Hajj* (22:5) and the reality will emerge even more clearly before you.

### **1.19 Death and Life**

At this point it is also important to highlight this fact that the Quran does not only discuss the second life which is to come next after this life, but it also provides instructions about the 'death and life' of this life. It terms the rise of nations as their life, and their decline and inertia as their death. It informs us repeatedly what those principles are according to which life is bestowed on nations, and what that path is, by the adoption of which death shrouds them. It presents narratives about the rise and fall of former nations, not because it is a book of history, but to bring to the fore evidence about the consequences and effects of their deeds through the law of destruction and survival. For this the Quran has detailed one principle in explicit words:

*The provision of all bounties is connected to the Divine Law, Who is possessor of all Power and Sovereignty, but He has fixed scales and proportions for all matters, according to which the results of deeds are established. The decision of life and death of nations is according to this very law. These trials and tribulations take place so that life and its elevation become the portion of the one who lives the most balanced life. His Law remains Supreme over everything and is the provider of protection from destruction.<sup>40</sup> (67:1-2)*

In other words, the law of death and life has been established for this reason - that it should manifest clearly who among you performs those deeds which are life-giving according to this law, and who is such that he imposes destruction on himself. The Quran states that this clear and unambiguous law has been detailed for this very reason, so that:

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<sup>40</sup> This is a translation of the meanings of these verses given in Urdu by the author. For a literal translation, please refer to a copy of the Quran. (Ed)

*... Whoever is to die may die according to clear laws; and whoever is to live, may also live according to clear laws; And Allah is All-hearing and All-knowing. (8:42)*

## **1.20 The Meaning of Righteous Deeds (*Aa'maal e Saleh*)**

Through various aspects and different facets of this basic principle of the law of evolution, the Quran embeds it in the heart that in this arena of endeavour and deeds only that species can survive which has the ability to endure (whose deeds are righteous); only that can progress forward which produces the ability within itself for forward progression. By quoting examples of other species it provides evidence about human life itself, stating, look at this great and wondrous tree of evolution and ponder over this fact, that how many branches were there that dried up completely and fell; how many flowers were there which having wilted and withered, dropped onto the ground and became crushed beneath the feet of passers by. Contrary to this, there are many branches which became verdant and vibrant, what varieties of exquisite and beautiful flowers they produced and how many types of delightful and delectable fruits they bore. It invites us to reflect on this law of nature and consider what happened to those societies and nations of the past? Its decree is that, as with different species, this is also the same law for the death and the life of nations. That nation which no longer remains fit for life becomes destroyed. No respite is given to it in this decision i.e there is not an iota of advancement or delay in the appearance of the consequences of their deeds.<sup>41</sup> The Quran states:

*To every people (group, nation, species) is a term appointed (for manifestation of consequences): When the time comes, not for a moment can they cause it to be delayed, nor can they advance it. (7:34)*

After stating this principle, it is explained in the next verse what law is established for remaining alive and to survive:

*O you children of Adam! Whenever there come to you messengers from amongst you, rehearsing My laws unto you, then those who are righteous and mend their lives, on them shall be no fear or grief (of being ruined and destroyed)<sup>42</sup>. (7:35)*

These are the ones who will remain and progress forward - who will have no apprehension about becoming destroyed and ruined. In contrast to them, the Quran states:

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<sup>41</sup> Further details of these matters will be found at another place, where a bird's eye view will be cast on the account of the rise and fall of nations.

<sup>42</sup> The point to note here is that the Quran makes reference to the fact that the consequence of following these laws is inbuilt within this i.e. by following them, fear and grief will disappear. (Ed)

*But those who reject Our Laws and treat them with arrogance – they are the companions of the fire, to dwell therein forever. (7:36)*

## **1.21 Principles for the Rise and Fall of Nations**

Reflect that in the first verse a principle has been pronounced concerning the death and life of nations, and following this it has been clarified what the technique is in order to remain protected from annihilation and to remain safeguarded and free from the fear of ruin; and what that system is by following which man can reach the *Jannat* (paradise) of peace and tranquility. This is not the time for details of this system; at this point observe only this, that according to the Quran the real principle of this system is this, that the code of life which has been given to mankind via His *Anbiya*<sup>43</sup> (the messengers of Allah) should be made the aim of life. In the following pages, the visionary narrative of this life-giving message and spirit invigorating system will be presented - that system by living life according to which the consequence will be that that ability will be created in man as a result of which he will be able to oppose those destructive and annihilating forces courageously and no fear of annihilation and grief of ruin will remain for him. If he does not act thus, then Allah's Law of Succession and Substitution will deliver its absolute verdict and another nation will replace this nation:

*Your Rabb is Self-sufficient with regard to nourishment and sustenance: in fact, He has means of sustenance for the whole universe (but this sustenance is made available according to His Law). If you go against His Law, He will remove you and will bring that nation in your place which will have the ability to succeed according to this Law. This will occur according to that Law by which He raised you up from the posterity of another nation. (6:133) See also (35:16)*

In another verse it is stated:

*...If you turn away (from these Laws), He will substitute in your stead another people; then they would not be like you! (47:38) See also (70:41).*

From the ashes of a nation another nation arises, like a musician creating fiery music provoking a self. Those nations which are going to disappear are eliminated, and those which are going to live occupy their place.

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<sup>43</sup> *Anbiya*: plural of *Nabi* – the status of a messenger (*Rasul*) of Allah as a recipient of revelation. (Ed)

## 1.22 The Law of Evolution for the Eminence of Mankind

As has been noted above, the essential principle of evolution is that only that species can survive and progress forward which has the ability and capacity for self preservation and survival and is able to confront all those opposing forces which are bent upon destroying it, and which contains within itself the means of protection against unfavourable circumstances, a hostile environment and causes of destruction. Those nations and peoples who lost the means of defence and the power of protection, became annihilated; those who maintained these, remained protected from destruction. This part of the law of evolution is connected with the physical life of man and in this regard there is no difference between man and the previous link in the chain before him (i.e. the animal level). But as has already been stated, man is one step ahead of other animals. And it is this very point which raises him from the horizon of the animalistic level and brings him to the status of humanity; that point where the Quran makes him distinct from other animals by 'breathing *Ruh* into him' (32:9).

Hence that law of evolution, which prior to human beings was merely about physical life in all species, having reached the status of humanity, has also brought the human self, over and above the physical life, within the sphere of its influence and operation. This means that just as it is necessary for man in order to protect his physical life that he should produce the ability for protection against opposing forces (as other animals do), similarly it is essential for him that for the protection of his 'self', and for its development and nourishment, he should produce within himself the means for protection against all confronting and competing forces. Ignoring the security, nourishment and development of the human self and considering the protection and preservation of the animalistic life to be merely the purpose of life, is *Kufr*.

*The state of those people who deny the Divine Laws is such that they take advantage of immediate benefits and in this way consider eating and drinking as the purpose of life just like animals eat and drink. The abode of such people is hell.<sup>44</sup> (47:12)*

In other words, the purpose of life of those people who live life under the obedience of the systems created by men rather than under Allah's laws, is merely the nourishment, protection and survival of the physical life, it is nothing more beyond this. How can the nation which adopts apathy like this towards protection of the 'self' i.e. the development of humanity, be saved from destruction and ruin? In the next verse it is stated:

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<sup>44</sup> This draws attention to the fact that man does not make use of all of his potentials which the Quran directs him to as part of its guidance, and consequently does not avail himself of the opportunities in this life to develop his self, and so fails to achieve the bounties which would result from this 'new life' based on *Eimaan*. (Ed)

*And how many cities, with more power than your city which has driven you out, have We destroyed (for their crimes)? And there was none to aid them. (47:13)*

Why is this? It is because:

*Is then one who is on a clear (Path) from his Rabb, no better than one to whom the evil of his conduct seems pleasing, and such as follow their own lusts? (47:14)*

In other words, the individual who makes his own desires and ideologies his highway of life in place of Allah's code of life, can never escape destruction. This is because that law of evolution which is the code for the protection and eminence of humanity is guidance which is revealed only from the direction of Allah - that Allah Who is *Zil Ma'arij*:

*From that Allah who is Master of the paths of eminence. (70:3)*

Now even the materialistic thinkers in Europe itself are gradually acknowledging that in the process of evolution, other than materialism, 'morality' also plays a big role. Hence, in the Encyclopedia Britannica, the author on evolution ends his essay with the following words:

*Patriotism, religion, art, science and literature have great weightage in survival and these play a very useful role in the process of evolution. (In this connection) morality does not exist as an unimportant external force which is confronting a tyrannical and immoral heavenly system, rather this is in itself a creation of evolution, and is an important force to incorporate gradual changes into a correct mould of the process of evolution. We hope, rather are certain, that those civilisations which are based on justice, courage, constitution and discipline, and strong ethics, will ultimately be the most successful and enduring.*

If only the Quran had been available to Europe, then it would have seen which civilization is it that is based on justice and courage, discipline and organisation, and strong ethics. If it had comprehended the correct meanings of these words according to the Quran, then it would not have been ruined and degraded as it is today, because its own destruction is also taking place according to this law of evolution.<sup>45</sup>

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<sup>45</sup> The author is mistaken here, as the higher echelons of Europe (and also the US) are quite familiar with Quranic teachings; their endeavour is rather to promote religious fundamentalism among the Muslim masses as this helps in keeping them ill informed, backward and weak. For example, see the book titled *Secret Affairs* by Mark Curtis. (Ed)



This was about the condition of those who make their physical life the ultimate purpose of life. Contrary to this, ignoring the necessities of physical life and in your own mind making efforts to become isolated and adopting dissociation for the enhancement of mere ‘spirituality,’ is unwise according to the law of evolution, the consequence of which is destruction. For the protection of an army it is also very important that the walls of a fort be made of steel. This is the very reason that wherever the Quran has emphasised protection and endurance, elevation and development of the human self, together with this declaring the life of monasticism as being wrong, it has declared as essential the acquisition of material powers for strengthening of physical life. And in this way, it has bestowed such a complete code of life according to the correct law of evolution in which man can keep himself established in the existing stage, and then in the stage after this he can keep producing the ability within himself to live life at a higher level, superior and loftier to his existing life.

We have seen from the explanations in the previous pages that in the whole of the universe (in which man is also included) one law of Allah is in operation, according to which every single thing which creates the ability within itself to live remains alive; and the one that loses this ability becomes erased. This law of ‘elimination and establishment’ is explained by the Quran in a comprehensive verse as follows:

*Allah’s law of Mashe’at is this, that whichever individual or nation wishes to be ruined, that it is ruined; whichever desires stability and strength, that it is bestowed with stability and strength. This Law of His is operating in the system of the universe and its origin and basis (Mother of the Book) is with Allah Himself (this is why no one can create any change in it). (13:39)*

This verse is also referring to another great fact which it is necessary to highlight. We have seen in the foregoing pages that, according to the law of evolution, only he can live who has within him the ability to survive; only he can progress who has the capacity within him to advance i.e. that species which, in the struggle of life, by engaging with unfavourable forces defeats them and in this way presents the evidence of its being alive, remains alive, but the one which cannot do this becomes eliminated.

### **1.23 One Important Fact**

Darwin has defined this principle as ‘The Survival of the Fittest’<sup>46</sup>. But the meanings which Darwin and his compatriots deduced from these words were different from the Quranic meaning. In the nineteenth century the concept of the

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<sup>46</sup> Though these words are not of Darwin himself but those of Herbert Spencer.

universe which European physicists held was mechanistic<sup>47</sup>. The explanation of this concept is quite lengthy but in summary its gist was that this universe has somehow or other come into existence and is now operating automatically through the energy of its internal forces. Neither in its creation, nor after this in its progress and evolution, is there any role for any purpose, intention or scheme. It is a blind force due to which this whole system of the universe is in motion. Hence, whichever species acquires power, it becomes selected to survive and progress forward. According to these physicists this process is called ‘Natural Selection’. In common language you can understand it as this (according to this doctrine), that whatever exists today in the universe, it is not present because it was necessary to maintain its existence for some aim or scheme, but because somehow or other the ability became created within it to exist and to progress further; this is the way nature selected it for survival.

The Quran declares this concept and doctrine to be incorrect at a fundamental level. According to the Quran this whole system of the universe has been brought into existence according to a specific scheme (purpose or wisdom) and is progressing forward according to this same purpose. But whatever thing creates the ability to live and progress forward according to Allah’s law, its remaining alive and evolving is useful for this purpose; and for that thing which does not produce such an ability within itself, it is better for it to move away from the path of this great purpose. In the above quoted verse (13:39), ‘with Him is the Mother of the Book’<sup>48</sup> means that this law of elimination and establishment is not just working blindly: there is a great purpose behind it for which all this is taking place.

Nowadays Western scholars themselves are gradually reaching this conclusion that the mechanistic concept of the nineteenth century was false. And they are acknowledging this fact that the whole system of the universe has been brought into existence for a supreme purpose and is progressing forward according to an important scheme (details of these matters will be covered later). But when we say that the whole system of the universe is functioning within a defined programme according to a precise code, this does not mean that it is like a clock which its creator has wound up once and after this it continues to run according to a predetermined map. Such a concept about the universe is also a non-Quranic concept. According to the Quran, the universe is dynamic and not static:

*Of Him seeks its need every creature in the heavens and on earth: Every day in new Splendour does He shine. (55:29)*

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<sup>47</sup> The Mechanistic Concept of the Universe – an explanation of this will be given later. Europe itself has now declared this concept as being false.

<sup>48</sup> *Wa Inda’hu Ummul Kitab* – ‘with Him is the Mother of the Book’ meaning that there are Divine laws working in the universe in all fields, and these have a purpose. (Ed)

Whatever there is in the universe, it all owes its sustenance and nourishment to the *Rabubiyat*<sup>49</sup> of Allah. That law continually nourishes these things, as a result of which they display themselves in a new form every moment, and in this way diverse creative additions keep taking place in the universe. It is stated in the Quran:

*...He adds to creation as He pleases... (35:1)*

Allah continually makes ever new additions in His creations.

## 1.24 Compulsion and Discretion

At this stage, pointing out another important fact (for the sake of elucidation), will not be deemed inappropriate. It has been stated above that the universe is busy functioning according to a defined programme for a specific aim and scheme. From this our mind is led to the fact that in this scenario, when everything in the universe is following a particular programme, then man (who himself is also a thing of the universe), will be considered to be deterministic. But (as will be discussed in the next chapter) man has also been given freedom to choose and intent. If man goes against this programme which has been referred to above (i.e. the programme to achieve the purpose of the creation of the universe), then it has no effect on this supreme programme because the system of the universe is in the hands of such a Creator whose scope of Sovereignty cannot even be conceived of. However, as a result of this, instead of growth and eminence, man's own self falls into a hell of backwardness and decline. But if he makes efforts for the accomplishment of this programme, then by the fulfillment of this programme the accomplishment of his own self occurs. This is that point having reached which, the hands are his and the power within them is that of Allah; the arrows are his, and the *Mashe'at* of Allah is with the destiny of the bows. The Quran states:

*...it was not your act, but Allah's... (8:17)*

When you released the arrow, it was not you that released it but, in reality, it was Allah Who did so. This is that point about which Dr. Hans Driesch writes in his book, *The Greatest Design*, 'Having reached this point, we can call ourselves the soldiers of God'.

And in the words of Iqbal<sup>50</sup>:

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<sup>49</sup> *Rabubiyat* – the author uses this term in relation to the Quranic System of Sustenance. (Ed)

<sup>50</sup> Sir Muhammad Iqbal (also known as Allama Iqbal) (1877 – 1838) was a renowned philosopher who earned his fame mainly through his poetry in both Persian and Urdu. The later part of his poetry was inspired by the Quranic teachings. This excerpt is taken from his book, *The Reconstruction*

*'And in this progressive change Allah becomes a co-worker with him, provided man takes the initiative: Verily Allah will not change the condition of men, till they change what is in themselves (13:12). If he does not take the initiative, if he does not evolve the inner richness of his being, if he ceases to feel the inward push of advancing life, then the spirit within him hardens into stone and he is reduced to the level of dead matter.'*

That *Jamaat* which Driesch called the 'soldiers of God' is the same as the one which the Quran designates with the eminent title of *Hizbullah*:

*... They are the Party of Allah (Hizbullah). Truly it is the Party of Allah that will achieve felicity. (58:22)*

## 1.25 A Supplementary Aspect

In the previous pages it has been additionally noted that according to the Quran there was a time when even matter itself did not exist. The issue of the existence and occurrence of matter has continued as a focus of discussion and disagreement right from the very beginning. Human consciousness in its era of infancy could not grasp how this mind-boggling universe of matter came into existence from nothing - from where did matter become created? But what are the findings of scientific research in the modern era about the reality of matter? Clear details will appear before us regarding this under the topic of *Wabi* a few pages further on. At this juncture only one excerpt is considered sufficient. An expert on astronomy in the modern era, Sir James Jeans, writes:

*'...the tendency of modern physics is to resolve the whole material universe into waves, and nothing but waves. These waves are of two kinds: bottled-up waves, which we call matter, and unbottled waves, which we call radiation or light. The process of annihilation of matter is merely that of unbottling wave-energy and setting it free to travel through space. These concepts reduce the whole universe to a world of radiation, potential or existent, so that the whole story of its creation can be told with perfect accuracy and completeness in the six words: God said, Let there be light.'<sup>51</sup>*

Sir James Jeans had commented on this issue some years earlier. Research into atomic energy and practical experiments have now caused this reality to become uncovered like daylight, that what we call matter is in reality nothing more than atoms i.e. the negative and positive power of electricity. And when it is taken one

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*of Religious Thought in Islam*, p12. The author frequently quotes from Iqbal's poetry in his books. (Ed)

<sup>51</sup> Sir James Jeans, *The Mysterious Universe*, p 77-78

step further back, then this force of energy remains as pure energy which should be understood not as the domain of creation (visible world) but as related to the domain of *Amr*<sup>52</sup>.

## 1.26 Summary of the Discussion

This question as to how ‘the very first man’ came into existence in the world has remained a cause for thousands of mysteries and a bewildering quest for the human mind. As a consequence, in those religions in which superstitions have taken the place of facts (and which religion of the world is there in which this did not occur), strange and bizarre tales have been made use of for the solution of this belief. But whatever the Quran has declared regarding this is precisely that towards which these discoveries which are attained through knowledge and vision are guiding us. According to scientific discoveries, particles of dust became shaped into the human form by traversing different stages after many eons; in other words, right at the beginning no one single person appeared in the human form, rather a whole species came into existence. Details of these various stages are summarised in the visionary verses of the Quran in a marvelous way. But the Quran goes one step further than even this. It declares that the present life of man is not the last link in the process of evolution, instead it is a precursor of the coming life. View it rather as this, that according to the Quran life is like a perpetually flowing stream whose end does not occur in the present valley - the life of man is not merely an animalistic life but is higher and loftier than this. Now the evolution of this human life will commence (i.e. eminence of humanity). For this, the Quran bestows a complete system; by spending life according to this, the ability to develop, spread and prosper is created in this eminence of humanity, because of which this gradually keeps rising to ever new heights. But all of this occurs within a collective life, not at an individual level.

Even European researchers and philosophers themselves, who used to consider the physical evolution of man as the final word, are now gradually advancing forward from this and are reaching the conclusion that after physical evolution the stages of the evolution of the self will now arrive. Hence, Professor Joad writes:

*‘The next stage of man’s evolution shall be of the self and of the mind. At first man evolved to a human level by evolving from the animal level. Then he equipped himself with tools and implements and mastered the arts and crafts in our times. Now it has become necessary for him to move ahead of this stage, and that physical evolution which had forced him to progress, caused him to step into the human stage from the animalistic stage. Then his instinctive needs made him create instruments, tools, and he became the*

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<sup>52</sup> *Amr* – this is the domain where laws are formed for the universe prior to the domain of creation. For more details see the book *The Human Self and Allah* by the author, p 84. (Ed)

*creator of machine and steam. Similarly, he is forced today to take a step forward, and this step of his is not mechanistic but will be towards the development of his self and his mind.*<sup>53</sup>

But this progress is not possible without *Wabi*.

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<sup>53</sup> This article by Prof. Cyril M. Joad was first published in the Hindustan Times and its translation was later published by the *Monthly Kitab*, Lahore.

## 2 Adam (Man)

The desire of beauty to express took a yawning stretch, and in the natural forces of the environment of the vastness of the universe, a slight movement emerged. An imperceptible sign was observed in the delicate veils of the Divine plan. In the silent strings of the infinite heavens, a slight quiver of light was perceived. The innocent like gazes of the angels rose upwards and the noiseless strains of '*Sobbub un, Quddus un*'<sup>54</sup> in the form of coloured vibration, rhymed slowly and softly. Afar from the Supreme Throne, the creative pronouncement of '*Kun*' broke this magical, awesome silence; the veils of nothingness started to lift, and from the other side of the horizon from the domain of *Amr*, the adorned universe began to rise silently. The scientist has defined this with motion and heat. The philosopher declared it to be the domain of confinement of ideas. The Sufi dubbed it as the sparkling display of the unity with love. Men of understanding and reflection declared it to be the starting point of a well planned programme. And the Quran called Divine *Amr* the entrancing display of *Eimaan*, which the heart seeking guidance accepted as Divine *Mashe'at*, and bowed to it.

Though the outline of the universe appeared as it should have, it was very dull and colourless; gradually linkage and coordination began to take place in its scattered elements, and as a consequence of this linkage and coordination in this outline, some signs of colours began to appear. These scattered colours started to slowly focus on one point. Coalescing together, these dispersed sparks became electrifying flashes. The companions of *Jannat (Hur)* winked at each other, and in the sights of emerging nature, a faint smile appeared. Those holders of secrets in the sacred abodes heard something in their ears only. The earth shivered, the heavens quaked, the shining goblet of the moon spilled over, the tiny hearts of the stars were overawed. The *Hur* crooned a melodious song; the angels bowed their heads; the earth and heavens offered their obeisance; *Iblees* gave the challenge of confrontation. And in this way this dull universe became an amphitheatre of colour and fragrance and became an arena of sorrow and joy.

It was now that the first stage of this programme commenced in actuality, prior to which evolutionary stages spread over a period of eons were traversed, from the material universe to the human form. Now that stage had arrived at which man became capable of being addressed; where having bestowed hearing, seeing, consciousness, intellect, intention and the freedom to choose on him, he was

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<sup>54</sup> These two terms are quoted here by the author which refer to the tasks carried out by the forces of the universe (*Malaika*) e.g. see verse (2:30). (Ed)

addressed as ‘*Kum*’<sup>55</sup> (you) as opposed to ‘*Ho’waa*’ (that). We have already seen in the previous chapter how the creation of man has taken place after a very lengthy process of evolution and following this process some single individual was not created, rather a species was created which is called mankind. Hence, by Adam it is not meant as ‘the first man’ who was somehow or other created and then from this the human race proceeded forward; rather, Adam means the ‘human being’.

## 2.1 The Beginning of the Story

The tale of Adam is the story of man himself, not the life story of a particular individual. The concept of ‘Old Father Adam and Mother Eve’ is a Biblical concept, not a Quranic one. The Quran has narrated the story of man in a metaphorical style so that abstract realities can come before us in the attire of allegories.

Turn over the first page of the Quran, after briefly describing the aim and requirement for this greatly esteemed Book and the three categories of human beings (*Muttaqeen* (righteous), *Kuffar* (rejectors) and *Munafiqeen* (hypocrites)), the beginning of the story of Adam occurs in these words:

*Behold, your Rabb said to the angels (Malaika): ‘I will create a Khalifa on earth...’  
(2:30)*

The explanation of the word *Khalifa* will be found at the end of this topic. Here, it is enough to understand this much that by this is not meant the ‘*Khalifa* of *Allah*’, by this is meant the successor of previous inhabitants or species. No-one has been called ‘*Allah*’s *Khalifa*’ in the Quran.

(As we have already seen) the species prior to humans did not have the power of choice and intent. In the chain of evolution this was the first link which was given choice and intent. The remainder of the universe (which does not have free will and intent) is busy in the task of carrying out its assigned duties without complaint or resistance, according to the laws of Allah. But man has been given free will so that if he wishes he can obey the laws of Allah and if he wishes he can rebel against these. What can be the consequence of transgression against the law of Allah other than *Fasad* (disorder)? Hence, the forces of the universe (*Malaika*) said that:

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<sup>55</sup> Refer to verse (32:9) in the previous chapter. In all the evolutionary stages before the ‘breathing of *Rub* into him’ the pronoun ‘*Ho’waa*’ is used for man (third person). But immediately after the breathing of *Rub* into him, this third person pronoun is transformed into (first person) you (*Kum*), as after acquiring these traits of hearing, seeing and intellect, man now became capable of being addressed.



*...will You place therein one who will make mischief therein (Fasad) and shed blood?  
(2:30)*

Contrary to this, our state is such that:

*... While we always remain engaged in carrying out Your programme, seeing the results of which every visionary will become entranced in admiration and No matter how far we need to go, we go, and are never fatigued... (2:30)*

A beautiful smile became a lightning wave and spread on the glittering face of the creations of nature and it was decreed:

*...I know what you know not. (2:30)*

## **2.2 The Right of *Khilafat***

For the right to *Khilafat*, *Tasbeeh* and *Taqdees*<sup>56</sup> alone are not enough, for this a lot more than this is required. The forces of the universe can cause this machinery to function according to the command of Allah but cannot add anything to its beauty themselves, they can obey Allah's command but cannot become His companion. This status is specified for man only. Hence, for the realisation of this reality the following was executed:

*And He bestowed knowledge of things to Adam. Then He placed these things before the Malaika and said, 'If you are truthful (in your claim to succession), then tell Me the property and nature of these things. They bowed their heads, and stated, O Allah, Of knowledge we have none, save what You have taught us. In truth, it is You Who are perfect in knowledge and wisdom. He said, 'O Adam, tell them their names. When he had informed them, (then Allah told the Malaika), did I not tell you that I am aware of all the hidden matters of the heavens and the earth, And also know your hidden and manifest abilities. (2:31-33)*

We are told here that Adam was given knowledge of *Asmaa* (names). In this, an indication has been made towards one very great reality. The first level of knowledge is perceptual i.e. that knowledge which is achieved through the senses. The Quran has placed great emphasis on this knowledge as well; it repeatedly emphasises the importance of making use of hearing and vision. But after this is that level of knowledge which is called conceptual i.e. establishing concepts through perception. This part can be achieved purely at the human level of life. As

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<sup>56</sup> *Tasbeeh* and *Taqdees* – these two terms mean the tasks assigned to and carried out by the *Malaika* in the universe. Further details will be covered in Chapter 6 on *Malaika*. (Ed)

far as concepts and *Asmaa* are concerned, it should be understood that no concept can come to mind until some word (*Ism*<sup>57</sup>) exists for it. And no word can come into existence without a concept.

### 2.3 The Bestowing of Knowledge of Things

How *Asmaa* and concepts are intrinsically interlinked, much has been written about this in our time under semantics. In any event, the Quran has stated this - that Adam was provided with the ability for conceptual knowledge. This was that trait before which the heads of the *Malaika* (the various forces of the universe) became bowed:

*And behold, We said to the Malaika: 'Bow down to Adam' and they all bowed down. Not so Iblees: he rebelled and was haughty: He was of those who reject Eimaan (the Kafireen). (2:34)*

The *Malaika* bowed their heads in acceptance – it is in the nature of these forces of *Malaika* to bow down. Their characteristic is obedience, subservience and compliance. In contrast to this, rebellion and haughtiness is contained in the nature of the fieriness of *Ibleesi* force. Bowing down before the laws of Allah is Islam, and transgression and contravention of these laws is *Kufr*.<sup>58</sup> At this point this much should be understood that if man acquires an awareness of the law of nature, then he can harness these forces of nature. But his own emotions themselves will adopt transgression if these are not kept within the remit of *Wabi*, they (the forces of nature) are the *Malaika* and these (the emotions) are *Iblees* (or *Shaitan*<sup>59</sup>).

This is the first trait as a result of which Adam has ascendancy over the *Malaika*.

### 2.4 The Second Trait – Free Will

After this the second trait is noted i.e. choice and intent. Regarding the things of nature, the Quran states:

*And to Allah does obeisance (of His laws) all that is in the heavens and on earth, whether moving (living) creatures or Malaika: for none are arrogant (before their Rabb). They all are fearful of their Rabb, Who is high above them, and they do all that they are commanded. (16:49-50) See also (22:18)*

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<sup>57</sup> *Ism* - singular of *Asmaa*. (Ed)

<sup>58</sup> Details of the *Malaika* and *Iblees* will be given later.

<sup>59</sup> *Shaitan* - commonly called Satan. (Ed)

## **2.5 Machinations of Choice and Intent**

Here, the difference between man and other things of the universe becomes clear. This is the choice and intent of man, as a result of which he is distinct and superior to other things of the universe. Apart from man, no other creation even has this power within it that it could adopt transgression and digression against the purpose and path for which it has been created to follow. But the forces of both obedience and transgression have been devised and retained within man. It is this very force which is the cause for his success and eminence. It is due to this that he is worthy of obedience of the *Malaika* and other forms of creation. If in the tussle of life there are exhilarating attractions, it is from this, and if there are colourful states in the ups and downs of life, it is again because of the existence of this. In the strings of the continuation of life as a being, if dreaming melodies awaken it is because of this symphony; and if in the plain water of the goblet of life rainbow waves of colourful and fragrant sensations arise, it is because of its passion and excitement. If there is a beating heart in the breast of the universe, it is because of its dynamic presence; and if there are electrifying energies of tumultuous desires in his heart, these are due to this same drive. All in all, if man is man, then it is due to this; and if this world is a world, then it is owed to this. If there had not been this choice and intent, man would have been a statue of stone, or just another ordinary thing among the things of the universe. He would never have been worthy of the obedience of the *Malaika* or capable of harnessing of the universe. The first chapter of the story of Adam starts with this very demonstration of choice and intent, which appears before us in the shape of the transgression of Adam. Virtue is only that virtue which is enacted despite having the power for evil. Obedience is only that obedience which ensues despite having the ability to transgress and not doing so. Appreciation should only be by the one who is the embodiment of admiration himself. Only that head has the pleasure of bowing down in whose forehead the eminences of the whole world are reflecting. The one who does not have the power to avenge, what virtue is there in his forgiveness. For the one who does not have the courage to stand up as an equal, his bowing down is a display of slavery. For the one who does not have the seat of power beneath his feet, his being saintly is equivalent to beggary. Exercising self control despite possessing power is the hallmark of being human. It is from this that strength becomes created in his self, and it is a strengthened self which is the very eminence of being human.

## **2.6 The Potential to Progress Forward**

An important question which arises out of the doctrine of evolution is what is the reason that some animals have remained rooted at the stage at which they were and have not been able to progress forward, whereas some others advanced far ahead by traversing evolutionary stages. For whom was higher status a share, and

in whose fate was inertia and suspension? In this regard, the research of technical experts shows that every species which did not have to undergo any particular struggle for its survival (for body and life together) remained curtailed. For example, that species which was settled in such a place where there were plenty of things for sustenance and no kind of fear and danger, would either gradually disappear or remained static – it was not able to progress forward. Contrary to this, that species which had to struggle for its protection and preservation, and had to live a completely dynamic life through persistent exertions, whose every moment was spent facing the challenges of life, which had to become embroiled in the waves of the stormy river instead of being absorbed into the lyrics of the waves on the shores of the flow of life, those abilities emerged within it which enabled it to survive and advance further and it was this one that traversed further evolutionary stages. Since the very purpose of human creation was to make him traverse evolutionary stages with a view to causing him to advance forward, therefore, over and above the struggles of the external world, the world of his own heart was itself made into an arena of conflicts, in which at all times and in every moment a confrontation between good and evil, and between the dynamic interaction of the human self and God remain the reason for the fire of life. This is that persistent struggle and continuous endeavour which sharpens the sword of his self and is the means for the growth of the soul of humanity. Not only is man the cause for the development of his own self, but the increases in the ever-new adornments of the universe are also owed to human free will and intent. The remainder of creation does not touch the universe created by Allah. The motivation to change ‘what is’ to ‘what ought to be’ is only hidden within the heart of man. There is no doubt in this that there are also changes which keep taking place in the universe according to the laws of the universe itself: in this way, the whole of the universe is continually traversing evolutionary stages, but these changes (in the words of the Quran) occur after such very long periods of time in which the duration of each single stage could be thousands and thousands of years and even of fifty thousands of years. But when human companionship becomes included together with this law of the universe then these changes become manifested within days.<sup>60</sup> This is because man brings these changes about according to the scales of his own age, he does not bring them about according to the scales of Allah.

All of this happens because of the power of man’s freedom to choose and intent. This is why, along with man’s attribute of knowledge of things, the Quran has also mentioned this characteristic according to which man possesses the power to do wrong and contravene the law:

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<sup>60</sup> This is where the Quran offers its guidance to man so that he can change his world within his lifetime into a world which can become a source of good for the whole of mankind. (Ed)

*We said: 'O Adam! dwell you and your wife in the Garden; and eat of the bountiful things therein as (where and when) you will; but approach not this tree, or you will become among the transgressors (Zalimeen<sup>61</sup>).' (2:35)*

Where was this garden in which Adam was kept? Which tree was it that he was forbidden to approach? What kind of deficiency would have occurred in them by approaching near it? (The meaning of *Zulm* is also deficiency). The explanation of these points will be given a little later. At this stage it is sufficient to note only this, that Allah commanded not to commit this act. What happened after this?

*Then did Satan make them slip from the (Garden), and get them out of the state (of felicity) in which they had been... (2:36)*

What was the consequence of this? It was *Habut* i.e. Adam fell down. In evolution there is rise and eminence, in inertia there is stasis, and in *Habut* there is decline and degradation. Man has been created for eminence and evolution, not for inertia or degradation. But when he transgresses the laws of Allah then instead of rising higher, he falls into pits of lowliness and his condition becomes worse than that of animals. The arena for these confrontations is earthly life, in which is the abode and sustenance for him:

*... We said: 'Go down (from this state)<sup>62</sup>, all, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time.' (2:36)*

How alienation and differences (these are the meanings of the word *Adawat*) appear between one human being and another in *Habut* and what the meaning is of *Mustaqqar* and *Mat'a* (stay and abode) in the earth - these terms will be explained a few pages further on. At this point see just this, that did the consequence of a one-time error become eternal ruin or was there any opportunity for recovery after this? The Quran states that Adam did not become condemned for all time as a result of this:

*Then learnt Adam from his Rabb some words, And thus returned to the right path, the consequence of which was that His Rabb also turned towards him; for He is Oft-Returning, Raheem (as per His laws). (2:37)*

His Law of Requital opened up the paths to redemption for him, because the availability of the means of nourishment is available for redemption in His Law of *Rabubiyat*. But this redemption will take place in this abode to where Adam has fallen, by living a life according to the laws of Allah:

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<sup>61</sup> *Zalimeen* – plural of *Zalim* which means a doer of injustice. (Ed)

<sup>62</sup> This is the consequence of transgression.

*We said: 'Get you down all from here...' (2:38)*

Allah said, (in any case, now) all will have to descend from this status. The way to rise from this lowliness will be that:

*...And if, as is sure, there comes to you Guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve. (2:38)*

## **2.7 The Way to Retrieve Lost Paradise**

There will only be one way by which to remain protected from ruin and destruction and that is that life should be spent according to the laws of Allah. If the path of falsification and denial of these laws is adopted then the hell of annihilation faces you:

*But those who reject Eimaan and belie Our Signs, they shall be companions of the fire; They shall abide therein for ever. (2:39)*

There are several important points in the verses noted above whose explanation will appear at their respective places e.g. *Khalifa, Malaika, Iblees, Shaitan*, knowledge of things, *Jannat, Zalim, Tauba*, people of the fire, etc. But here one thing merits attention: up to the point of Adam's error, 'Adam and his wife' are mentioned for whom the plural pronoun and verb (for two) are used in accordance with the Arabic linguistic rule. But after this the plural form (e.g. verse 2:36) has been used at all places instead of the term 'two' and the address is to the whole of mankind.

## **2.8 The Narrative of Adam is the Tale of Man Himself**

Hence, the story of Adam is not an incident relating to one 'husband and wife', rather it is the tale of man himself. In other verses this point becomes apparent in ever clearer words e.g. in Surah *Al-Araf* it is stated:

*It is We Who created you and gave you form; then We bade the Malaika to bow down to Adam, and they bowed down; not so Iblees; He refused to be of those who bow down. (7:11)*

Note here that following reference to the creation of mankind and giving it form, the narrative of Adam is commenced. From this it is evident that Adam is the manifestation of that point where life entered the valley of humanity after exiting the animalistic stage, and from where the social life of man commenced, and the mutual struggle of life began. At this juncture, first of all the tussle between *Iblees* and Adam appears before us. Details of what this tussle means will be given under the topic of *Iblees*. For the time being it is necessary to grasp this much that by

*Malaika* is meant the forces of nature which man can harness whenever he wishes. But by *Iblees* is meant those emotions of his which, if they adopt transgression against the laws of Allah, then these will be termed as *Shaitan* or *Iblees*. Thus at numerous places<sup>63</sup> in the Quran it is stated that 'Adam and his wife' were in a life of paradise when *Shaitan* incited them to transgression and they exited this life and descended to a lower level. At this point Adam was addressed:

*(Allah) said: 'Get you down, With enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time.' He said: 'Therein shall you live, and therein shall you die; But from it shall you be taken out (at last).'* (7:24-25)

## 2.9 Further Clarification

Reflect once again on verses (7:11-25) of Surah *Al-Araf*. Initially there is mention of the creation of mankind, then prostration to Adam, after this the refusal and challenge of *Iblees*. But the addressees of the challenge are not only Adam and his wife (two), instead the plural pronoun is used - not only by *Iblees* but also from Allah's side the plural pronoun is used about human beings in the reply. After this there is mention of Adam and his wife, for whom the pronoun for two is applied. But at the end where *Habut* is mentioned, again the pronoun there is plural (verses 7:24-25). From this it is apparent (as written earlier) that the story of Adam is the story of mankind, not the past tale of some husband and wife.

Then also see that in Surah *Baqra*, after *Habut*, it was stated that 'after guidance comes to you from Me' (2:38) and in Surah *Al-Araf* it is said specifically to *Bani Adam* (children of Adam) that:

*O you Children of Adam! Whenever there come to you messengers from amongst you, rehearsing My signs unto you - those who are righteous (follow Divine laws) and mend (their lives) - on them shall be no fear nor shall they grieve. But those who reject Our signs and treat them with arrogance - they are companions of the fire, to dwell therein for ever.* (7:35-36)

From this it is clear that in verse (2:30) of Surah *Baqra*, it is also aimed at mankind. In Surah *Al-Hijr* its further exposition has appeared in these words:

*Behold! Your Rabb said to the Malaika: 'I am about to create man, from sounding clay, from mud moulded into shape; When I have fashioned him (in due proportion) and breathed into him of My Ruh (Divine Energy), fall you down in obeisance unto him.'* (15:28-29)

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<sup>63</sup> See verses (7:13-19, 7:20-24).

Here, no room for any doubt whatsoever remains that it is man himself who was created from clay, who is deserving of prostration from the *Malaika* (which has already been explained in the previous topic). After this there is mention of the refusal by *Iblees* which has been mentioned earlier (see verses 15:30-44). The use of pronouns in these verses is also worthy of attention. In the beginning man is mentioned and the pronoun is the third person singular. But when *Iblees* throws his challenge, the pronouns used begin to be of the plural form, from which it is clear that the target is the whole of mankind. In this connection the verses from Surah *Saad* are also worthy of attention (38:71-85). See also verses (17:61-65, 20:116-122).

## 2.10 The Life of *Jannat* and the World

After comprehending this much that this narrative is not about any specific husband and wife but is the account of mankind, now also understand the correct meaning of those verses which the Quran has explained using metaphorical colours. First of all, let us see what is meant by *Jannat* here? In Surah *Al-Baqra* it is stated about it:

*...And eat of the bountiful things therein as (where and when) you will... (2:35)*

In Surah *Taba* it is stated:

*'There is therein (enough provision) for you not to go hungry nor to go naked, nor to suffer from thirst, nor from the sun's heat.'* (20:118-119)

In other words, there is an abundance of whatever means of sustenance is needed for the physical needs of man. And what happened as a consequence of exiting this '*Jannat*'? Severe hardships had to be borne in order to obtain this same means of sustenance (food, clothing, shelter) i.e. man would have to pass through life-threatening hardships in order to achieve that sustenance for nourishment which was received so easily even by the animals. Adam ended up losing the life of *Jannat* and now he will have to confront all these hardships (20:117). Now what is the procedure to be saved from these hardships?

*...but if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, will not lose his way, nor fall into misery. (20:123)*

In contrast to this, the Quran states:

*But whosoever turns away from My message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment. (20:124)*



In other words, the natural consequence of following the laws of Allah is prosperity and ample provision of the means of sustenance. Contrary to this, the consequence of avoidance and contravention of the decrees of Allah is the restriction of sustenance.

From this, this reality has become evident to us that in the story of Adam the meaning of a 'life of *Jannat*' is that earlier period of the life of mankind in which there were abundances of the means of sustenance i.e. that period during which his social life had not yet had its beginning<sup>64</sup>. Anthropologists say that the foremost characteristic of the era before communal civilisation was that man was unfamiliar with the word ownership; one could take means of sustenance from wherever one wished. After this his communal life began, whose first period was that of a tribal life i.e. mankind now divided into different fragments and became separated. In the Arabic language becoming separated into parts is called *Mashajarat*. This is called that *Shajr* near which man was forbidden from approaching. What was the consequence of this *Mashajarat*? *Ard* (land – means of sustenance or resources of *Rizq*) which different people took under their respective ownership, and in this way procurement of that same means of sustenance which was previously freely available became a hardship.

Now let us take another step forward. The preservation of self is an instinctive demand of life, no individual wishes to die. The reliance of life is on the means of sustenance, this is why the demand of the human intellect is that every person gathers the maximum means of *Rizq* for himself. It is from this very thing that the turmoil of individual life begins which converts human society into hell. An animal only knows how to fill his belly, but the belly of man is never filled; he keeps accumulating to the point that his death reaches him. Now it is obvious that if a great many human beings have to live together in one place only, and each one of them starts to accumulate the maximum for himself, then as a consequence of this severe inequities will begin to arise in the society. This demand of the human intellect that everything in the world should be for me alone is termed as *Iblees*. The *Malaika* i.e. the forces of nature (from which *Rizq* becomes produced) are in the service of man. All of these are perpetually in action so that man continues to obtain the means for nourishment. These are all subservient before him, but his own avarice is such that it rebels against the concept of the universality of life – it does not take into account anyone else's interest other than its own individual benefit. This is that *Ibleesi* struggle i.e. the clash between the personal interest of every individual and the benefit of universal mankind.

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<sup>64</sup> The root of the word Adam is *A-D-M*, and the word *Udma'tun* means the potential to live mutually together. Since with the advent of this era a new life of man (i.e. social life) had begun, hence its representative is allegorically called Adam.

If the sphere of individual interest was confined only to the personal life of an individual, even then its limit could have been defined. But after his own benefit, man begins the preservation of the interest of his own progeny. This is because after dying he wishes to keep his name in lights through his progeny, and in this way fulfils that greed for immortality from which his physical death had deprived him. This is that sentiment about which the Quran has stated that *Iblees* had breathed this idea into Adam's ear that it will accord him immortal life, and that the route to it was stated as being progeny. This is the meaning of this metaphorical narrative in which it has been stated that for the attainment of this desire for eternal life, the sexual proclivities of man emerged in this garb within him.

This is the picture of that society which man started with his social life and which gradually fragmented him into so many factions that no individual was able to remain close to another. The wedges of individual interests interfered among them in such a way that the nail became separated from the flesh - this is the *Habut* (decline) of Adam, that degeneration of his in which he fell below even the status of animals.

The question now arose whether there is even any possibility for man to extricate himself from this lowly predicament? The Quran replies to this in the affirmative. It states that man can rise above this condition of his and reach to the human level, and from there, traversing evolutionary stages, he can exceed beyond even the limits of the heavens and earth.

The Quran states that human life is not merely a physical life.<sup>65</sup> Up to this level of life, both human beings and animals are common. Within man there is also another thing which the Quran has termed as 'Divine *Rub*' (Divine Energy) and which in our terminology is called the ego or self or human personality. It states that it is also important for man that he should take care of his physical needs, but along with this it is imperative that he should also preserve and strengthen his own self. Man does not attain eternal life through the nourishment of his physical body nor via his offspring. He achieves eternal life through the strengthening of his self. The Quran proposes such a system in which nourishment of the human body occurs in a balanced manner, and together with this, strengthening of his self also keeps taking place. For strengthening of the self, it is essential that man goes beyond his own self and arranges for the collective good and universal *Rabubiyat* of mankind. If man manages to shape his society according to *Wahi*, then as a consequence of this both this life of his will become the life of *Jannat*, and the life after that will also continue to progress forward by traversing evolutionary stages. In this way, man becomes free from the fear of any consequences arising from ruin and destruction.

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<sup>65</sup> As stated previously.

The task of the human intellect is that it provides the means and resources to carry out his decisions. The question now is that the decision which we say is man's own decision, whose decision is that? It is obvious that one of the things within man are the demands of his instinct. These demands are also declared to be human decisions e.g. when I feel hungry, then I rise up in order to find some food from somewhere to eat. Obtaining food is my decision, but it is obvious that this decision is in reality the demand of my instinct which is at the level of my animal life. My intellect informs me that there is food available at such and such a place, or that there is money lying in a certain place via which food can be purchased. It is not the task of the intellect that it should inform whether that food is legitimate or illegitimate, or whether I should take that money or not. Since the task of the intellect is to fulfil the demands of the instinct, therefore that intellect will tell me repeatedly to rise and take food and to go and bring the money. But along with this, another demand arises before me and that is that that food is not *Halal* (legitimate) and because of this I should not eat it. That money does not belong to me therefore I should not take it. If I make this decision that I should steal that money, then this decision of mine would be under the obedience of unbridled intellect – this will be termed an *Ibleesi* decision. If I make this decision that, no, I should never take whatever is illegitimate for me, then this decision of mine will be under the obedience of *Wahi* which has taught the differentiation between right and wrong. After making this decision, I will ask the intellect to think of some solution as a result of which I can obtain legitimate and good food. Now whenever the intellect functions on this path, we will say that the intellect is operating in the light of *Wahi*. This is called obedience of *Wahi*.

If we keep obeying the unbridled intellect, then all the endeavours of every person will be confined to the protection of his self-interest (or the interests of his progeny) and the question of being legitimate or illegitimate will not arise in this. But if we make this intellect function under the obedience of *Wahi*, then as a result of this protection of the interests of the whole of mankind will occur, and together with the human body, strengthening of the human self will also keep taking place. The former path takes 'Adam' out of *Jannat*, and the latter path causes him to re-enter *Jannat*. This is the description of the story of Adam and its purpose and objective.

From the explanations noted above, this reality has come before us that in the description of the prostration of the *Malaiika* and the rejection by *Iblees* etc., by Adam is meant man himself and not any one specific individual, and it is the explanation of every two genders of human beings (men and women). Hence, in reality Adam is representative of humanity, not a specific individual.

## 2.11 Adam as *Nabi*

However, at one place in the Quran the word Adam has also appeared in such a way which means that it is an ‘individual person’:

*Allah did choose Adam and Noah, the family of Abraham, and the family of Imran above all people, offspring, one of the other; And Allah hears and knows all things. (3:33-34)*

Here Adam is mentioned along with Noah, from which the mind goes towards this direction that from this is meant some specific individual who was probably a *Nabi*, although the word *Istafa*<sup>66</sup> has been used in the Quran for a non-*Nabi* as well. For example, the Quran states about Mariam:

*Behold! the Malaika said: ‘O Mariam! Allah has chosen (Istafa) you and purified you - chosen you above the women of all nations. (3:42)*

And about the *Ummah*<sup>67</sup> of Muhammad itself it is stated:

*Then We have given the Book for inheritance to such of Our servants as We have chosen... (35:32)*

But since in the verse quoted earlier from Surah *Al e Imran* (3:33) Adam is mentioned along with Noah and the word *Istafa* is used for both, it is therefore probable that this Adam was a *Nabi*, though there is no other description in the Quran to support it. It is possible that Adam may be the name of some *Nabi* about whose progeny it is stated in Surah *Mariam*:

*Those were some of the Anbiya on whom Allah did bestow His Grace - of the posterity of Adam, and of those whom We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel - of those whom We guided and chose; Whenever the signs of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears. (19:58)*

But in the light of those Quranic explanations which have already been discussed in the previous pages, this reality becomes absolutely clear that the Adam of the narrative of the prostration of the *Malaika* etc. is not a single individual: this is the story of man himself which has been narrated in a metaphorical style. And in this metaphor the word Adam has probably been included from this aspect that in the

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<sup>66</sup> *Istafa* – an Arabic word meaning choosing someone because of their being righteous and then earmarking them for some special purpose. (Ed)

<sup>67</sup> *Ummah* – this is an Arabic word meaning community, commonly used to mean the collective community of Muslims. It is also used by the Quran to denote universal mankind. (Ed)

very first stages of the collective human form which the Quran has presented, some personality with the name of Adam may have had a prominent status. But in this parable it does not mean the individuality of this person (in the Arabic language *Ae'dam-un* is used to term some particular prominent individual of a family by whom this tribe can be identified). In any event, such disobedience of Allah's command by a *Nabi*, as is noted in this parable, is not possible and *Iblees* can never overpower the servants of Allah. It is stated in Surah *Al-Hijr*:

*For over My servants no authority shall you have... (15:42)*

Hence, if the Adam of the Quranic narrative under consideration was some *Nabi*, then he could never have been enticed by *Iblees*. Therefore, according to the explanations of the Quran the Adam exiting *Jannat* was not any specific individual, but instead was a metaphorical representative of mankind; and from whose progeny is meant the whole of mankind, not the offspring of the bloodline of some particular individual. This is that same human race which is engaged in an adversarial struggle with the forces of *Iblees* in enmity until the Day of Judgment:

*He said: 'See You? This is the one whom You have honoured above me! If You will but respite me to the Day of Judgment, I will surely bring his descendants under my sway - all but a few!' (17:62)*

In the light of these explanations in order to understand this metaphorical tale, it is essential that you remove this concept from your mind that this is the narration of some real event. This narration (i.e. parable) is neither about a particular era nor about some specific location i.e. it is not the case that five or ten thousand years ago, on this earth or somewhere in the heavens, this kind of an event occurred - not this. Instead, in this parable human characteristics are explained in the colour of a metaphor. As has been noted before, in this narrative by *Malaika* is meant the forces of the universe which are kept operational under specific laws: the name of these laws is the Laws of Nature. Through knowledge of these laws man can extract work from all of these forces according to his wishes. This is the prostration of the *Malaika*.

Then this life, in which man had not yet created the differentiations of 'mine and yours' and in which every individual could eat and drink to his full from wherever he wished, has been termed as the life of *Jannat*, which was the life before human social life. After this, on the one hand individual consciousness awakened and on the other hand, by the adoption of social life, the clash of mutual interest commenced. The selfish intellect placed the motivation for the preservation of his personal interest and the survival of his physical life in the heart of every individual (or every group). This is the deception of *Iblees*, and this life of conflict is *Habut e Adam* (decline of Adam). In this life of conflicts, in order to overcome

confrontational forces, the support and aid of heavenly *Wahi* is needed. In other words, all the forces of nature should be harnessed<sup>68</sup> according to knowledge and intellect and then all of these forces should be brought into use in the light of heavenly *Wahi*, so that as a result of this not only is the physical life lived with respect and dignity, but through the development of the self that eternal life is achieved for which man had swallowed the deception of the unbridled intellect (*Iblees*).<sup>69</sup> This is that way of life in which by acquiring the right development, (the source of which is universal *Rabubiyat*), the human self becomes capable of eternal life - this is called the life of *Jannat*. It is attained in return for those deeds which produce the ability in man for the continuity of life, and this is the metaphorical narrative of man which is told in the form of the story of Adam.

## 2.12 The Meaning of *Khalifa* (Successor) on Earth

As we have seen, the beginning of the story of Adam is with these words, 'Behold, your *Rabb* said to the *Malaika*, I will create a *Khalifa* on earth' (2:30). The word *Khalifa* here merits an explanation. *Khalifa* is from the root *Khalf* (*Kb-L-F*) which means to follow on behind. Hence, *Khalifa* means the one who is following from behind i.e. the successor, and the meaning of *Khilafat* is succession. The meaning of *Khalifa tul Rasul* is the successor of *Rasul*. *Istikhlaf* means to make a successor. This word has appeared in many places in the Quran with this meaning. But it is also obvious that when some nation or *Jamaat* is the successor of some previous nation or *Jamaat*, then it includes the acquisition of supremacy and establishment in the land. The fact is that the very meaning of succession is this, that some nation is established and empowered in place of a previous nation. The word *Istikhlaf* has appeared in the Quran with this very meaning.

## 2.13 Succession Through Authority and Supremacy

Hence, by Adam (mankind) as the successor on earth is meant succession after the creation that came before him, and is succession with authority and domination, and power and supremacy. What creation was this, whose successor man was made? Regarding this, it is stated in Surah *Al-Hijr*:

*And the Jinn (race) We had created before from scorching fire. (15:27)*

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<sup>68</sup> It was on the basis of this attribute that Adam was considered as being worthy of prostration by the *Malaika*.

<sup>69</sup> Man (Adam) fell into the trap of *Iblees* thinking that by following his advice he will be able to achieve immortality. However, this short cut was not going to work, as eternal life (of *Jannat*) is achieved by following the guidance of the Quran. (Ed)

From this it is evident that prior to human beings there was some other creation present on earth which now no longer exists (details about this will be given under the topic of *Jinns*). In any case Adam (man) was the successor of this creation.

## 2.14 Vicegerent

The meaning of *Khalifa* has become apparent. Contrary to this, the belief which is generally prevalent among us is that Allah made Adam His *Khalifa* i.e. Allah's *Khalifa* on earth.<sup>70</sup> There is no authority for this belief in the Quran because as we have already seen *Khalifa* means someone's successor – hence, to be a successor of Allah is not only comical but is also a misleading concept. Abu Bakr Siddique<sup>71</sup> was the *Khalifa* of Rasul-ullah (i.e. the successor of Rasul-ullah), not the *Khalifa* of Allah (successor of Allah). If the meaning of *Khalifa* is taken as being a vicegerent or deputy, even then man cannot be the vicegerent of Allah. This is because vicegerency can only be of the one who is not himself present. Allah is everywhere and is present at every place, so what does it mean to be His vicegerent (representative)? It is this erroneous concept of vicegerency that has created this belief among us that Allah has delegated His powers to man. This belief is also absolutely wrong. The individual who delegates his powers to someone else no longer retains those powers with himself. If it is accepted that Allah has delegated some of his powers to man, then it will have to be accepted that these powers no longer remain with Allah and that He has become dispossessed of these powers.

The truth is this, that the status of man is neither that of a *Khalifa* of Allah (successor) nor that of His vicegerent, and nor has Allah delegated His powers to him. Allah has given man freedom to choose and intent (within a limited scope). If he utilises his free will and intent within the limits of *Wahi* (according to the Divine laws), then a correct balance is created within human society and as a result of this such development of the human self takes places due to which, by traversing through the stages of life, he progresses further and rises ever higher. But if he does not make use of these powers in this way then such inequities are created in his society which make it a hell, and in which all the potentials of the human self become reduced to ashes.

Let us remind ourselves of this once again, that in the world man is the successor of some earlier creation (a previous link of the evolutionary process) and is not the *Khalifa* of Allah. He has been assigned to implement the commands of Allah in the world and this is his true status.

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<sup>70</sup> *Khalifa tullah fil Ard* in Arabic.

<sup>71</sup> The first Caliph after the death of the last messenger of Allah. (Ed)

## 2.15 Mutual Animosity

We have already seen that at the time of ‘*Habut e Adam*’ it was said to the human race that in ‘the earthly life you will be the mutual enemy of each other’ – this is indeed what Satan wants. Contrary to this, the teaching of Allah’s guidance is unity and mutual love, solidarity and one outlook, and the unity of the whole of mankind. Among those who follow the Divine guidance there will be no decline and division, differences and conflicts, parties and sects.<sup>72</sup> There will be mutual love and affection among them. They will all be united and have one aim of life, whereas the consequence of transgression of the Divine revelation and obedience to Satan will be mutual differences, murder and bloodshed, and chaos and divisions. Hence, in Surah *Maida* there is the story of two brothers which is narrated ‘figuratively’ in which it is described how the initiation of murder commences with mutual jealousy (5:27-31).

## 2.16 *Sajda* (Prostration)

We have seen in the previous pages that Allah gave the command to the *Malaika* to prostrate and they prostrated before Adam. By this it is not meant that the *Malaika* placed their foreheads on the ground before Adam. The meaning of *Sajda* is to bow but in the Quran this word has also been used to mean acceptance of obedience. That *Sajda* in which the forehead touches the ground is in reality one perceivable form of acceptance of obedience. That is why in the story of Adam by the *Sajda* of the *Malaika* is meant the acceptance of obedience. It is stated in Surah *Ar-Ra’d*:

*Whatever is in the highs and lows of the universe is bowed down in front of Allah (His laws) whether willingly or unwillingly. And (see) how their shadows increase and decrease and move around from morning till evening (from this it is evident that all this is following a specific order). (13:15)*

It is apparent that the meaning of this is the acknowledgement and acceptance of obedience in practical terms. The clarification of this meaning is given in the following words in Surah *An-Nahl*:

*And to Allah does obeisance (to His laws) all that is in the heavens and on earth, whether living creatures or Malaika: for none can adopt rebellion against their Rabb. They all revere their Rabb, high above them, and they do all that they are commanded. (16:49-50)*

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<sup>72</sup> See verse (3:103). (Ed)



From these explanations it is evident that by *Sajda* of the *Malaika* is meant the acceptance of obedience i.e. the universal forces have been locked into the chains of laws for man, from which he can extract work according to his wishes.

## **2.17 The Torah and the Story of Adam**

The story of Adam is also mentioned in the Bible (Old Testament) but the glaring difference between the details given in it and in the Quran is of that between the living evidence of pure Divine teaching and the mutilated teaching through human hands. (And you will find this evidence frequently and more in the following pages). At the very beginning it is stated in the Bible:

*So God created man in his own image... (Genesis, 1:27)*

About the creation of man, the Quran announces:

*We have indeed created man in the best of balanced forms. (95:4)*

In the dazzling universe the creation of man is undoubtedly a masterpiece of nature. But to say this, that Allah has created him in His own image, is to drag this Infinite Beauty (even the concept of which is outwith the human imagination) from its high and lofty stature down to a very low level. It can be clearly seen that this cannot be the word of Allah, rather that this concept is a formulation of the human mind, which by becoming infatuated with his own egoistic sentiments, did not even think where he is connecting himself to and nor of this either, about what kind of concept of Allah takes birth in the human mind because of this belief.<sup>73</sup>

Regarding the paradise of Adam, it is stated in the Bible:

*Now the Lord God had planted a Garden in the east, in Eden; and there he put the man he had formed. And the Lord God made all kinds of trees grow out of the ground – trees that were pleasing to the eye and good for food. In the middle of the Garden were the tree of life and the tree of knowledge of good and evil. A river watering the Garden from Eden, and from there it divided; it had four headstreams. The name of the first is Pi'shon; it winds through the entire land of Hav'ilah, where there is gold. The gold of that land is good; aromatic resin and onyx are also there. The name of the second river is the Gihon; it winds through the entire land of Cush. The name of the third river is the Hiddekel; it runs along the east side of Assyria. And the fourth river is the Euphrates. (Genesis, 2:8-14)*

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<sup>73</sup> Non-factual beliefs have a detrimental impact on the human psyche and behaviour. (Ed)

The Quran has explained the story of man in metaphorical terms, therefore there is no mention of any location in it because in this way it would not have remained a metaphor, it would have become a part of history.

About the forbidden tree, it is written in the Bible:

*The Lord God took the man and put him in the Garden of Eden to work it and take care of it. And the Lord God commanded the man, 'You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die'. (Genesis, 2:16-17)*

The aim was to make man differentiate between good and evil through the medium of *Wabi*, hence, what is meant by forbidding him from coming near to this *Shajar* (tree)?

Regarding the birth of the wife of Adam, it is noted in the Bible:

*So the Lord God caused the man to fall into deep sleep, and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to man. The man said, 'This is now bone of my bones and flesh of my flesh; and shall be called woman for she was taken out of man'. For this reason, a man will leave his father and mother and be united to his wife, and they will become one flesh. The man and his wife were both naked, and they felt no shame. (Genesis, 2:21-25)*

After this it is documented how a serpent (not *Iblees*, but a serpent) misled this woman and not only did she eat of the fruit of this forbidden tree herself but also made her husband eat of it.<sup>74</sup> Then it is stated:

*Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they had hid from the Lord God among the trees of the garden. But the Lord God called to the man, 'Where are you?' He answered, 'I heard you in the garden, and I was afraid because I was naked; so I hid.' And he said, 'Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?' The man said, 'The woman you put here with me – she gave me some fruit from the tree, and I ate it.' Then the Lord God said to the woman, 'What is this you have done?' The woman said, 'The serpent deceived me, and I ate.'*  
(Genesis, 3:8-13)

Therefore, as a consequence of this crime:

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<sup>74</sup> Here, woman is being blamed for Adam's action. This is contrary to the functioning of the Law of Requital in which every human being is held personally responsible for his or her own deeds. See verse (45:22). (Ed)

*To the woman he (Lord God) said, 'I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you.'* (Genesis, 3:16)

And to Adam He said:

*'Because you listened to your wife and ate from the tree about which I commanded you, 'You must not eat of it, cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field.'* (Genesis, 3:17-18)

And after this it is written:

*And the Lord God said, 'The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat and live for ever.' So the Lord God banished him from the Garden of Eden to work the ground from which he had been taken. After he drove the man out, he placed on the east side of the Garden of Eden Cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.* (Genesis, 3:22-24)

Have you noticed how the pit of the earth and the dense smog of dirt is reflected in the main details quoted in this narrative? This matter also merits special attention that in the Torah woman is declared to be a criminal because she was the one who fell into the snare of the serpent and then also misguided her husband. The consequence of this is that, according to Christians, woman is such a cursed entity which bears no resemblance to human eminence.<sup>75</sup> Up until the 6<sup>th</sup> century AD this issue as to whether there is a human soul in woman or not remained a serious and focal point of discussion and argument among those at the helm of affairs in Christianity. The highest elders of the church continued to declare woman to be the embodiment of deception and the source of all troubles and tragedies in the world. It is a saying of Saint Hieronymus that 'woman is the Devil's gateway, the path of evils and the sting of a scorpion'. This is the reason why in Christianity marital life is an impediment to religious saintliness and spirituality. According to the law of Christians woman has no status in society. Even her individuality is not acknowledged. In Hinduism also this is the same status of woman. It is stated in the *Manusmriti*:

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<sup>75</sup> This is an illustration of what the intellectual state was of those men who tampered with the writings of the Bible. Their intellect was contaminated by their base desire to dominate women. This was despite the fact that they could see that every child, male or female, is born equal. Such statements lead to wrong beliefs which divert people from the truth. (Ed)

*Any girl . . . a young woman or an elderly female, even if she is in her own home, should not undertake any task of her own choice. In childhood a girl should remain obedient to her father's will, during her youth under her husband's. And if a husband dies, then according to her son's will. Woman does not possess this right that she can ever use her free will; she should not have any choice or say, even in spending money.<sup>76</sup>*

In relation to ownership the verdict is:

*Wife, girl and slave have no property of their own. So whatever is theirs, belongs to their master.<sup>77</sup>*

Consequently, in Hindu society girls are given *Daan* (charity). They can get nothing as a right. But in the story of Adam in the Quran, woman alone is not declared to be a criminal. The Quran has stated that both were misguided by Satan:

*Then did Satan make both slip from the (Garden)... (2:36)*

This is because this is a description of the states of mind of a human being and it is obvious that the human state of mind is present in both man and woman. This is why the Quran has not declared woman as a criminal and condemned solely for being a woman.<sup>78</sup>

This is the glaring difference between the description given of the details of the story of Adam in the Bible and the Quran. We have also seen in the Bible how (Allah forbid) this danger arose for Allah that, just like the tree which recognised evil and good, Adam may not also eat from the tree of life and remain living for ever. This is why Allah turned him out of the Garden of Eden. But even by this nothing was achieved, and Allah (Allah forbid) still remained regretful of His act in the creation of Adam. But regarding this it is stated in Genesis:

*Consequently, the Lord saw that the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only evil all the time. And the Lord was grieved that he had made man on the earth, and his heart was filled with pain. So, the Lord said, 'I will wipe mankind whom I have created, from the face of the earth, - from men and animals, and creatures that move along the ground and birds of the air - for I am grieved that I have made them. But Noah found favour in the eyes of the Lord. (Genesis 6:5-8)*

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<sup>76</sup> Translated from Urdu as quoted in the book. The reference given by the author is *The Bible of the World*, p 81. (Ed)

<sup>77</sup> *The Bible of the World*, p 8.

<sup>78</sup> Details of what the status is of a woman in Islam will be given at its own place (See my book 'What is Islam?', Chapter on 'Woman'). Here, note only this, that the Quran has not declared woman as the cause for Adam's error of judgment.

These facts are not in need of further elaboration.

## **2.18 The Great Wisdom Behind the Story of Adam**

The explanations according to the Quran about the story of Adam have appeared before you. But before proceeding further, cast another eye on this and see towards what reality this narrative points. From the life of paradise of Adam, mankind has been informed that your intended destination which you have to achieve through persistent endeavour and action in the arena of life is:

*This is the Garden of which you are made heirs in return for your deeds.<sup>79</sup> (43:72)*

Having made this aim very clear in their minds, the journey of their life was launched – this is the starting point. After this comes the *Habut* of Adam i.e. humanity began to rise from the first link in this process of evolution (the lowest level) and is continually rising higher and higher. The level of the times continues to rise. There is no doubt in this, that in this troubled world the confrontation with the Pharaonic forces is severe. Generally, in human society these forces appear to be overwhelming but if we pause and look at it profoundly then this fact will become evident to you that mankind as a whole is coming nearer to the teaching of *Wabi*. And the irony is that whatever step it takes forward, it is taken forward by striking against those splashes of fire and blood which the eyes of the *Malaika* perceived in the essence of Adam.

What are the most heinous curses of the self-created system of man? Dictatorship, colonialism, theocracy, slavery, capitalism, nationalism (which includes all the evil discriminations of colour, race and blood) and vested interests (in which all the blood sucking leeches of capitalism, feudalism, monopolies etc. are included). Cast an eye on the history of the world and observe how man, after repeatedly stumbling, is becoming fed up with these curses and is gradually pushing these further away, and in this way is slowly and unconsciously coming closer (without acknowledging it) to the Quranic truths.

## **2.19 The Evolutionary Stages of Collective Humanity**

Just cast an eye at the French Revolution when mankind emerged after having drowned itself in this flood of blood, how it has advanced forward with the rebellious motivation against royalty (the basic concept of individual rule). That royalty which had penetrated the arteries and veins of humanity as if it had been

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<sup>79</sup> The Quran has repeatedly stated that paradise is achieved through *Eimaan* and righteous deeds in this life, as well as the next life. Since this paradise is the consequence of our personal efforts, it cannot be taken away by anyone e.g. see (39:74). (Ed)

an intrinsic part of its life. A king in this world was considered to be the shadow of God, the avatar of Brahma, the possessor of heavenly blessings, and the manifestation of the Divine Will – he used to be worshipped. Other than kingship, no system of government could be conceived of by the human mind. But the burning flame of this one revolution cremated all of these concepts, and its place was taken by this new concept that rule should be established according to the general will of the people. Whatever praises of democracy are sung in the world today, they are different faces of this same concept. There is no doubt in this, that so far the world has not yet been able to reach that concept based on truth which the Quran has presented<sup>80</sup> but in the meantime at least the dream of dictatorship has been shaken, its holy idol has been shattered into pieces. The stage of disintegration (valley of  $La^{81}$ ) has at least been partially traversed and humanity has at least advanced one step.

Now cast a brief glance at the story of the endeavours of America which came into existence for the eradication of slavery. Since the time that man opened his eyes, slavery appeared to be an intrinsic part of the collective life of humanity. There was no part of the world in which the tradition of slavery was not prevalent, and this concept was not something which was confined to some savagery and ignorance, even very great scholars of knowledge and wisdom were convinced of its legitimacy (indeed, of its necessity). Look at Greek philosophy and how Plato and Aristotle are seen to be presenting logic after logic in the support and necessity of slavery. Even though America (and together with it England) has eradicated one obvious form of slavery, they have not been able to eradicate the soul of slavery due to that clear discrimination between black and white which still remains prevalent there up until the present time. Even though the mark of the curse of the buying and selling of human beings has been washed away from the forehead of humanity.

And after the First World War cast an eye on that great revolution which occurred in Russia against the veneration of the capitalist system. Although Russia had reached extremes in its onslaught of repression ( $La$ ), and in retaliation had strayed

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<sup>80</sup> You often hear people who view things superficially saying that ‘Islam is a religion of democracy’ and from this they mean the Western system of democracy, even though they do not understand that there is a fundamental and basic difference between the Western system of democracy and the Quranic system of government. In the Western system, whether there is dictatorship or autocracy, democracy or some popular government, each system is based on this foundation that the right to rule and govern belongs to men, whether it is one man or a party of men. Contrary to this, the foundation of the Quranic system is that the right to govern and authority belongs to no-one other than Allah. Hence, according to the Quran, the Western system of democracy is as much condemned as any other system. The Quran does not argue about the ‘style of government’ but instead discusses this principle, that who has the right to govern over mankind? And its answer is only one - and this is that by the ‘rule of Allah’ is meant rule through His Book. The Islamic government is only a means to implement the Quranic injunctions and laws, and no more.

<sup>81</sup>  $La$  – this means ‘No’ i.e denying all gods. (Ed)

very far from the balanced path, at least an environment took birth against that capitalism which was wrapped like a parasite around the tree of humanity like some predator, and which had squeezed the last drop of the spirit of life out of the marrow of human bones.

Here, look at India – how the divisions by ‘*Varna*<sup>82</sup>’ had locked human beings into chains of discrimination by birth. This was that division which had the approval of religious authority and which for centuries continued to be declared as the basis and foundation of Hindu culture. You have seen what kind of environment emerged there following the Great War against this division of humans. Although the germs ingrained in the arteries and veins over centuries do not disappear in one fell go, the foundations of this ‘holy’ palace which was serving like a fortress to protect this division, have at any rate been shaken. Similarly, consider priesthood, without which the concept even of religion in the world could not enter the mind. Martin Luther King raised a voice against this curse and today this curse has ended in nearly every civilised nation in the world (or is coming to an end). Have you noticed how in this respect also the world is approaching closer to the Quran?

After this, let us look at the Second World War.

## **2.20 How the World is Coming Nearer to the Quran**

That curse of nationalism which has truly made Europe a hell has appeared before the Western nations in a concrete form, and after the War the foundation of the concepts of that modern system which are shaping up before the eyes of European intellectuals as hazy ideas is being laid on this principle that the whole world should be considered as one brotherhood of mankind in order to establish a universal world confederation (further details will be given under the topic of *Wah*). Have you noted how the world, after repeated stumbling, is coming nearer to the Quranic system? This is because the principles of the Quranic teaching are spread imperceptibly throughout the universe, and the human intellect is continuously becoming influenced by these unconsciously. If Europe, relinquishing its obstinacy, had come directly to the Quran, then it would have seen how this hell of its becomes converted into an earthly paradise.

## **2.21 But the Muslim Himself**

But contrary to this, ponder for a moment the state of the ‘Islamic world’ (i.e the countries of the Muslims) and observe how all those curses of the collective system which have been noted above, and for the eradication of which Islam arrived, have

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<sup>82</sup> *Varna* – relating to the Hindu caste system. (Ed)

one after another entered the system of their lives and are now controlling their minds. What a Doomsday scenario this is that today you will witness the greatest curse in the world of *Malukiyat* (dictatorship) imposed in the 'Islamic' countries! And moving on! if today anywhere on the surface of the earth human beings are sold like animals in a market, then these are the streets of Makkah.<sup>83</sup> The curse of capitalism is commonplace among Muslims. Division based on caste and race is a prominent part of their social life. Nationalism is a core value in their politics. Patriotism is declared to be an integral part of *Eimaan* among them, and with such audacity that this concept of the era of ignorance is being associated with that great and eminent being<sup>84</sup> who came as a messenger to smash to smithereens this same Pharaonic idol of nationalism. Brahminism has become rooted in their veins and they are not free from these 'holy chains' in any department of life.

Have you reflected on this, that all those curses which today the *Kuffar* have either moved away from themselves or are thinking of removing, how these are embedded in the depths of the hearts of Muslims and no signs are visible of any kind of aversion or dissent against these.

## **2.22 The Story of Adam and the Islamic *Millat***

Keep these facts before you and cast an eye once again on the story of Adam. By establishing the system of Quranic rule on this part of the earth, Rasul-ullah and his companions demonstrated that model of paradise which is the essence of humanity. After this, the *Habut* of Adam occurred: in other words, the Muslims dissociated from the Quranic system, and exiting this paradise which this system had established, they too, like other people, descended to the level of animal life. Now for the last thirteen hundred years they are floundering about (and along with them the whole world is also suffering from these same blunders), and they are searching eagerly for the retrieval of this lost paradise which the eye of the heavens once witnessed and is desirous of seeing again. When man, having become defeated and exhausted from all four sides, comes to the Quran, then he will find that destination in search of which he was stumbling about desperately. At that time, a voice will be heard:

*Enter you the Garden, you and your companions, in (beauty and) rejoicing. To them will be passed round, dishes and goblets of gold: there will be there all that the selfs could desire, all that the eyes could delight in; and you shall abide therein for aye. Such will be the Garden of which you are made heirs for your deeds. (43:70-72)*

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<sup>83</sup> Even though with the expression of this fact our eyes are downcast in shame, how can a blind eye be turned to reality. I have heard that this curse has also been eliminated from there.

<sup>84</sup> This refers to the last messenger of Allah. (Ed)



## 2.23 Summary of the Discussion

Particles of dust by traversing their evolutionary stages became shaped into the human form. By passing through the phases of his semi-animalistic and semi-human life, man reached that point where he had to live a communal life. The first phase of this social life was that in which man had not yet learnt the lesson of individual ownership over the sources of sustenance. Every human being could eat and drink amply from wherever he wished. After this, he created the concept of individual ownership as a result of which confrontation started in their interests. From this the mutual struggle of life was initiated. The Quran has described these circumstances and details of human social life in a metaphorical style which is called the story of Adam. Adam is a representative of humanity, Adam has been given the ability of freedom to choose and intent, he has been provided with knowledge for the characterisation of things. All the forces of the *Malaiika* in the universe have been placed under his obedience but together with this there are also the confrontational and opposing forces of *Iblees* in the struggles of life. Man's own unbridled emotions are included in this and also the unjust, tyrannical ruling gods of society. Man's duty in life is that he should harness all the forces of the universe and then by bringing the outcome of these forces into correct usage in the light of the guidance of *Wabi*, establish such a system in which the needs of life of the whole of mankind continue to be fulfilled without any hardship or obstruction. And by becoming developed the latent potentials of all members of mankind continue to reach their completion, and in this way after his *Habut* (fall), by traversing all those higher stages he then achieves that elevated and eminent stature which he was shown at the beginning as his ultimate objective.

And then the history of the Islamic *Millat* is also a tale similar to the account of Adam. Rasul-ullah, the final holder of messengerhood, demonstrated by the establishment of Quranic rule in the world what kind of life of paradise in this world the objective of man is. After that, *Habut* ensued and it was a very severe kind of *Habut*. Even up until now he is busy in dressing the wounds of this *Habut*. When these wounds of his become healed then the ability to advance forward will take birth and in this way, as a result of his deeds, that earthly paradise will be achieved whose spark was exhibited fourteen hundred years ago; that earthly paradise whose boundaries become contiguous with the paradise of the hereafter because life is a continuous flowing stream.

The reality is that just like the question of the beginning of the universe, the issue of the origin of human creation has also remained a cause for ongoing quest for the religious clergy and philosophers. Since the source of knowledge (leaving aside *Wabi*) for the religions of the world is merely via superstitions, hence the issue of human creation has also assumed strange and weird shapes and forms. But the concept of 'Adam' is always found in one form or another among them.

Christianity has established a strange kind of edifice of beliefs and philosophy on the basis of this concept. It has divided human nature into two segments. One part is that which is prior to 'Habut e Adam' and the second part is that which is after this descent. According to this concept, before *Habut e Adam* man used to live life according to nature. In this life the concept of sin did not exist anywhere. Man was innocent and his nature was pure. The consequence of this was that there was no disorder and no kind of chaos in mutual relations. After this the second phase of life commenced which is the era after *Habut* (the fall). In this, every child is born sinful at the time of its birth and the severing of the effects of sins is not within the control of anyone. Hence, the life of man is now spent along unnatural lines, the consequence of which is that hellish conflict and chaos in which humanity is continuing to suffer. This phase will continue in this way until humanity comes to an end. There is only one condition in this for the salvation of man and that is that he should believe in the crucifixion of Jesus and accept his unjust killing as an atonement for his own sins. This kind of division into eras is also prevalent among Hindus. According to their belief system the initial era was *Satyug* in which truthfulness prevailed all around but after that there is now *Kalyug* in which falsehood (*Batil*) is prevalent. Now *Satyug* cannot return. Therefore, as humanity continues to move forward, disorder and chaos keep on increasing.

But the Quran has not given any kind of concept like this. It has stated that the ideal society for man is that in which individuals do not have to go through severe hardships for their nourishment and development, and one individual keeps becoming the means for the development and growth of the potentials of another individual. After this, it has informed us that this society will be able to be established on this programme which has been bestowed via *Wabi* for the development of potentials. Hence, this society will be the fruit of men's own efforts and hard work. This is termed as earthly paradise. The establishment of such a society is possible at every moment in time, and the man of every era can bring it into shape through effort and action. Neither is the nature of Adam contaminated with sins, and nor is there any such *Satyug* which cannot return once again. Every human child comes into this world with a clean slate. He has the latent forces of human potentials within him, by the suitable nourishment of which he can create beauty and balance within his own self and in society. When these forces are in operation under the obedience of Divine *Wabi* then their outcome is a paradise of prosperities. The forces of vested interests are an obstruction in the shaping of this society; these are what are called the forces of *Iblees* which will be described in the next chapter. By the countering of these forces of *Iblees*, increased dynamism is produced within human powers. This is that very struggle in which the secret of life lies, and in which the essence of evolution is concealed. Therefore 'Adam' is the name of that point of initiation of human life from which the opportunities for the growth of the latent abilities of man commence. The *Habut* of Adam is not a descent from a higher life to some lower level of life - this is the

starting point of the story of the achievement of the ultimate aim of a human being.

### **3. *Iblees***

According to the law of evolution, strength and eminence can only be achieved by a hand to hand struggle with confrontational and hostile forces. Those species which do not have to challenge an unfavourable environment and circumstances cannot progress forward. Life is a continuous flowing stream but if there is no turbulence from stones in its path, then its silent steady flow will gradually become stagnant and this flowing stream will become a pool or pond of inertia and dormancy. The music hidden within the strings of a guitar can never be awakened without strumming. The shine and glitter in the mirror of a sword can never be created until the time that it is sharpened and polished on a stone. Sparks of fire cannot be produced from stones without rubbing these together. The potential for reflection can never be produced in a mirror until there is a silver coating on its back. In the same way, the ego craves someone other than itself in order for its emergence, strengthening and ascension. If the ego does not confront and compete with someone other than itself, then the dynamism of the universe will become cold. The gleaming colours of the arena of life will become dull and this world of colour and fragrance will again become an unfinished pot of clay. The heat of the blood circulating in the universe owes itself solely to the manifestation of the ego's desire to display itself and its lust for struggle.

Man was born and all the things of the heavenly universe were made available for his use.

*And He has subjected to you, as from Him, all that is in the heavens and on earth:  
Behold, in that are signs indeed for those who reflect. (45:13)*

#### **3.1 Strengthening of the Human Self**

In order to extract work from these forces he had to bring his physical and intellectual abilities into use to the maximum. But as we have seen earlier, man is not merely the name for these physical and intellectual powers. There is within him, other than this, another entity which has been termed *Divine Rub* (energy). This is what is known as man's ego i.e. when man says 'I' then by this is not meant his physical form but is something else beyond this. This 'I' or ego is his self, and the strengthening and development of this self is the accomplishment of the eminence of being human. It was a demand for the strengthening and growth of the self that there should also be some force confronting it, and through facing and challenging this, dynamism would be created in its potential. *Iblees* is the name of this very force.

### **3.2 The Essence of *Iblees***

The *Malaika* prostrated before man, *Iblees* stood up in confrontation. Obedience, submission to commands, and compliance are traits of the *Malaika*. Rebellion, transgression, sinfulness and rejection – this is the essence of *Iblees*. Reflect on the verses of the story of Adam and this difference will become distinctly clear. At the time of the creation of Adam, the *Malaika* also submitted an ‘objection’:

*... ‘Will You place therein one who would make mischief therein and shed blood - while we always remain busy in your Tasbeeh and Taqdees?’<sup>85</sup>... (2:30)*

A similar kind of ‘objection’ was also put forward by *Iblees*:

*... ‘I am better than he. You did create me from fire and him from clay.’<sup>86</sup> (7:12)*

When the reality was made clear to the *Malaika*, then their agreeable nature bowed its head. They stated O Allah, our doubt was based on our lack of knowledge:

*They said, ‘Exalted are You; of knowledge we have none save what You have taught us. Indeed, it is You who is All-Knowing, All-Wise.’ (2:32)*

But when the reality became unveiled in front of *Iblees*, what did he do? He did not bow:

*... ‘He rebelled and chose arrogance and was of those who became Kafireen. (2:34)*

After this:

*He (*Iblees*) said: ‘See You? This is the one whom You have honoured above me!... (17:62)*

If this is to be the verdict, then I am not prepared to accept it. Wherever the Quran has repeated the story of the total obedience of the *Malaika*’s prostration at a number of places, it has also narrated the story of the rebelliousness and transgression of *Ibleesi* arrogance at a number of places e.g. (15:30-33, 38:73-76).

### **3.3 What is *Iblees*?**

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<sup>85</sup> So our limited comprehension does not understand the giving of preference to such a chaotic being over us.

<sup>86</sup> As a consequence, why should I bow down before him.

This fact should be comprehended right now at this point that *Iblees* does not exist as a separate entity outside of man. This is in fact the name of a trait within man himself. There are three fundamental elements in man:

- (1) Emotions
- (2) Intellect
- (3) Human personality or self

Intellect is the name of that power which provides the means and resources for the accomplishment of every desire, every intention, and every decision of man, and seeks reasons to justify these decisions as being legitimate. Hence, intellect is in itself neither good nor evil.

Human emotions are that motivational drive through which human desires are both created, and which also initiates that force within man through which his decisions are brought to fruition. Hence, emotions are also neither good nor evil in themselves.

The force controlling the intellect and emotions is called the human self. If the human self is weak, then his emotions become the cause for the fulfillment of his desires which are at the animalistic level and his intellect becomes the concubine of these emotions. But if the human self is strengthened, then both the emotions and the intellect remain within its control. And the human self strengthens through obedience of the Permanent Values bestowed via *Wabi*.

This means that the situation is this, that when human emotions remain under the obedience of the intellect and the intellect follows the commands of *Wabi*, then the outcome of both the emotions and intellect is *Khair* (goodness). But when these adopt rebellion against the teaching of *Wabi*, then its consequence is one of *Sharr* (evil). His rebellious emotions and unbridled intellect are defined using the terms *Shaitan* or *Iblees*. *Iblees* is within man himself, not anywhere outside of him.

Since this point is a very important and fundamental one, it is therefore reiterated in greater detail. (As we have seen earlier) one level of human life is that which is called the animalistic life (or his physical life). At this level his needs are the same as those which are the instinctive needs of animals i.e. preservation of the self and the demands of procreation and their related issues. These demands remain operational automatically within man.

The other thing which is in man is intellect. One task of the intellect is that whatever information the senses communicate to him, it should make sense of these results by processing them, and in this way carry out an objective study of every issue. But its second task is that whatever the human emotions desire, it should consider arrangements to provide it. From this respect the intellect is the servant of the emotions. Its task is that whatever the emotions tell it, it should

keep doing this, and also to keep providing reasons for its justification (indeed give legitimacy) for it.

The third thing within man is that 'I' by which human life is in fact defined. The task of this 'I' is that it should formulate correct decisions and cause the intellect to work according to these decisions. If this 'I' is weak then all the decisions of man will be according to his emotions, and the level of his life will not be able to progress beyond that of the animalistic life. But if his 'I' is not weak then his decisions will be made separately from the emotions and it is these decisions which will be termed as human decisions.

Under a special system (shaped in the light of *Wahi*) this 'I' attains so much strength that it can make decisions itself in every matter. These decisions are such that on the one hand all the physical needs of life continue to be suitably fulfilled through these, and on the other hand strengthening of the self keeps enhancing to an ever-greater extent.

When the intellect functions under the obedience of human emotions then it is called rebellious intellect or unbridled knowledge and its name is *Iblees*. When this same intellect functions under *Wahi* then it becomes precise humanity. The tussle which takes place between unbridled intellect and the needs of humanity is called an *Ibleesi* struggle. This is the struggle between good and evil. As a consequence of this struggle, the human self keeps becoming strengthened and continually overcomes the unbridled intellect. After the confrontation with one's own unbridled intellect, confrontation with the unbridled intellect of other individuals also takes place. These are those hurdles which are an obstruction in the path of the human self, but it is through their very severity and intensity that resilience is created in the self. The tougher that the metal shell of a bomb is (which serves as a resistance to the explosive inside it), the proportionately greater the force of its explosive will be.

As far as this aspect of the intellect is concerned, in which it draws conclusions from the data provided to it via the senses, and after deliberating on the various aspects of some issue provides reasoning and logic, the Quran has accorded this knowledge and intellect a very lofty status.

### **3.4 Exaltation of Knowledge and Intellect**

We have seen in the story of Adam that it was knowledge itself that was that jewel on the basis of which Adam was declared to be deserving of prostration by the *Malaiika*. Keep turning over the radiant pages of the Quran and you will see from the beginning to the end how intellect and vision, rationality and pragmatism, knowledge and wisdom are declared to be a reason for pride, and a cause for

respect and dignity. Indeed, it is to the human intellect that the Quran addresses itself. Those possessing wisdom and vision, insight and foresight, intellectuals of the highest order, are according to the Quran deserving of the highest stature of humanity. Contrary to this, those who do not make use of intellect and reasoning are the worst of creations:

*For the worst of beasts in the sight of Allah are the deaf and the dumb, those who do not use intellect.<sup>87</sup> (8:22)*

There are numerous verses of this kind in the Quran in which intellect and reasoning is declared to be the reason for the eminence of humanity. But together with this it has also informed us that when knowledge and intellect functions under the control of human emotions, then the consequence of this is nothing but ruin and destruction. After mentioning those who opposed the invitation of Rasul-ullah, it compares them with similar former nations and states:

*And surely We had established them firmly (former nations) with power (control and strength) greater than even you, And We had given them (faculties of) hearing, sight, heart and intellect: but of no profit to them were their (faculties of) hearing, sight, heart and intellect when they went on rejecting the signs of Allah; And they were (completely) encircled by that which they used to mock at! (46:26)*

### **3.5 Destructions from Unbridled Knowledge**

Ponder this, that whatever degree of chaos and bloodshed, injustice and tyranny there is in the world, the root cause of all of this is that man has left his knowledge and intellect unbridled and rebellious, and has not kept it under the obeisance of the laws of a Being higher and superior than himself. This is what is called a system of *Iblees*, in which every individual, *Jamaat*, or nation which can deceive others (i.e. that which possesses greater knowledge and intellect than that of others and exploits it for their own interests) is extremely successful. When knowledge is not confined within the shores of Divine *Wahi* then it becomes a roaring, tumultuous river against whose swirling waters justice, equality, ethics, civilisation and order become uprooted and continue to drift away.

An overpowering flood, a storm of immense proportions, a demonic, energetic tornado, a fire ball engulfing the world i.e. *Iblees!*

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<sup>87</sup> As a consequence of this according to the Law of Requitel they lag behind in the world and live a life of subservience and degradation in all spheres of human life. They are unable to enjoy the benefits of the forces of nature which are placed at their disposal to make this life peaceful and joyful. (Ed)



Just reflect for a moment with what style and appeal the Quran has narrated the fierceness and rebelliousness of this unchecked force so that its truth becomes clearly evident to the insightful vision. *Iblees* is told to Go! get out from here. You are condemned, cursed, you are rejected, you are deprived of respect and dignity for all times. This kind of warning from the Divine court was no less than causing the body to quake, but in response there is no expression of any sorrow and apology, or shame and regret from *Iblees*. He states that:

*(Iblees) said: 'O my Rabb! give me then respite till the Day of Resurrection.'* (15:36)

### **3.6 The Challenge**

And when this request is accepted, he states:

*(Iblees) said: 'O my Rabb! because You have put me in the wrong, I will make fair-seeming to them on the earth, and I will put them all in the wrong.'* (15:39)

At another place it is stated that when he is asked, why did you not prostrate before Adam, in reply he stated:

*... He (Iblees) said, 'Shall I bow down to one whom You did create from clay?'*  
(17:61)

Following this it is stated:

*He said: 'See You? This is the one whom You have honoured above me! If You will but respite me to the Day of Judgment, I will surely bring his descendants under my sway - all but a few!'* (17:62)

In Surah *Saad* is said that when *Iblees* was given respite, he stated:

*(Iblees) said: 'Then, (I swear) by Your power! I will put them all in the wrong.'*  
(38:82)

Consider here the vow of *Iblees* – O Master of the earth and the heavens! I swear by the power and glamour of You! I swear by the supremacy and authority of You! I swear by the control and reign of You – I will not leave them until I have destroyed them, I will leave them misguided. Since *Iblees* is the manifestation of an unbridled force, hence he has also taken the vow of power and authority, and control and supremacy of Allah.

### 3.7 Another Aspect of *Ibleesiyat*<sup>88</sup>

Then also note that when Adam realised his error, he immediately acknowledged it and stated:

*'Our Rabb! We<sup>89</sup> have wronged our own selves...'(7:23)*

In other words, he held himself responsible for his own error and lowered his eyes with regret. This is why it was stated that the consequence of this conduct of yours is that you will be able to reform yourself. This is why the doors of repentance have been opened for you.

But contrary to this, when *Iblees* was questioned, why did you commit sin, he responded, when did I commit an error?

*... You have put me in the wrong... (15:39)*

You misguided me, I am not responsible for my error. I am just helpless, it is You who causes everything to happen. In reply to this it was stated that the consequence of this mentality of yours is that you will never be able to reform yourself. The individual who does not even hold himself responsible for his own mistake, how can he rectify himself! Hence, the doors of reformation cannot open for you. For your share there is hopelessness forever. (The literal meaning of *Iblees* is 'hopelessness').

You have seen what a great reality is contained in this comparison. On the one hand, the (apparently) insoluble problem of '*Taqdeer*' has been solved in this beautiful and logical way, and on the other hand the possibility of reformation after the commission of a crime has also been clarified. The possibility of reformation is for the one who accepts his responsibility and then begins to tread on the correct path for recovery. The one who does not even accept his own responsibility and remains obstinate in his belief, how can he reform himself?

Just reflect on how many devastations and upheavals appear in the world which occur solely on this basis that despite realising his error man does not acknowledge it, and instead remains entrenched in his obstinacy and transgression due to a sense of false pride of his self, and more or less attempts to prove himself to be in the right by producing a justification for his error.<sup>90</sup> This arrogance and transgression

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<sup>88</sup> This is '*Ibleesism*' – i.e. all non-Deen systems. (Ed)

<sup>89</sup> Note the use of the pronoun 'we' here, it includes both man and woman as equals. (Ed)

<sup>90</sup> This is why the Quran presents itself as an external criterion for mankind against which to measure their conduct. This facilitates man's life as there can then never be any doubt as to what is good or evil. (Ed)

is based on the nature of *Iblees* in which no prostration has been written. Bowing down after realising an error or mistake - this is the essence of being human; to remain obstinate in arrogance is *Ibleesiyat*.

### 3.8 Mutual Obstnacy

Though this obstnacy and transgression is fatal in every aspect of life, in the world of religion their germs are very destructive. All these corruptions and divisions, all these sectarianisms and factions, and all these differences are merely based on mutual obstnacy and transgression, otherwise when knowledge (Quran) is present, then where is the excuse for differences?<sup>91</sup> But this is the *Ibleesi* nature which deludes by covering itself with veils of great holiness, and by making those destructive pursuits which fragment the unity of the *Millat* appear alluring; it terms these as being 'service of Deen'. In Surah *Al-Baqra* it is stated that the purpose of Allah's *Wahi* is that it should remove differences between people, but the condition of the people is such that:

*...But these people who differed among themselves, it was not because they were deprived of guidance and were unaware of the truth; Nay! The clear instructions of Allah's Wahi were in front of them (there was no reason for mutual conflicts and differences) but even so, merely because of mutual contumacy and selfishness, they would begin to differ among themselves... (2:213) See also (3:19, 42:14, 45:17)*

These are those people whose behaviour is such that once they have uttered the word no from their mouths, then they will never say yes, regardless if even thousands of proofs and millions of reasons are presented to them:

*Such were the towns whose story We (thus) relate unto you. There came indeed to them their messengers with clear (signs), but they would not have Eimaan in what they had rejected before. Thus does Allah seals up the hearts of those who reject Eimaan (the Kafireen). (7:101)*

Clear reasonings are before them, the heart accepts that it is the truth, but stubbornness, intransigence and clinging on to false pride do not allow acceptance of it:

*But when Our signs came to them, that should have opened their eyes, they said: 'This is sorcery manifest!' And they rejected those signs in iniquity and arrogance, though*

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<sup>91</sup> The irony is that these religious people never wish to give up their sectarian beliefs, while simultaneously complaining about their sects being divisive, and stating that Rasul-ullah was just a Muslim and did not belong to any sect. They live out this earthly life in a state of cognitive dissonance and do not derive any benefit from the light of *Wahi*. (Ed)

*their selves were convinced thereof: so see what was the end of those who acted unjustly! (27:13-14)*

Just look around you, and see that in a united *Ummah* such as the Islamic *Millat* whose Allah is One, Rasul is one, the code of life is one (the Quran), there is one observable centre (the *Qibla*), on what cause are so many sects and groups based? By examining it closely, this fact will become glaringly evident to you that at the bottom of this division and chaos there is nothing other than mutual obstinacy and prejudice.<sup>92</sup> This is because the Quran itself is a witness that after the arrival of knowledge (i.e. knowledge of the Book), differences are based merely on stubbornness. The greatest proof of the Quran being from Allah is that it contains no contradiction<sup>93</sup>:

*Do they not reflect in (the meanings of) the Quran? (And do they not use the vision bestowed by Allah); Had it been from other than Allah, they would surely have found therein many contradictions (because it is in all matters completely and mutually consistent and harmonious from the start to end). (4:82)*

### **3.9 And Then These Sects**

Then is this not a heart breaking fact and this tale ironical that the followers of this Book, whose proof that it is from Allah is that there is no contradiction in it, should be immersed to such an extent in so many differences and should declare every effort to keep these differences alive as being *Jehad* in the path of Allah and a service to Deen? Even though the Quran had warned them, that:

*...And be not you among those who join gods with Allah - those who split up their Deen and become (divided into) sects - each party rejoicing in that which is with itself! (30:31-32)*

And then the condition becomes such that every sect is pleased with their own ideology and considering themselves to be on the path of *Haqq* while others are on the path of *Batil*, they thus deceive themselves. And for the one who becomes fettered in the curse of sectarianism by fracturing the unity of the *Millat*:

*As for those who divide their Deen and break up into sects, you have no part in them the least: their affair is with Allah: He will in the end tell them the truth of all that they did. (6:159)*

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<sup>92</sup> They do not have the same *Eimaan* as put forward by the Quran. (Ed)

<sup>93</sup> This means that when you read the Quran as a *Momin* then you will find no contradiction in it. See verse (2:26) (Ed)

These are those displays of this very nature of *Iblees* which continue to circulate throughout the world shrouded in different mantles throughout different eras.

### **3.10 Protection from *Iblees***

Now the question is this, what should be the means of protection from the onslaught of *Iblees*? How should liberation be achieved from it? The monasticism of the East has come up with an easy solution for this, that if there is a pain in the head then the head should be cut off i.e. having become discouraged with the *Ibleesi* struggle, they resorted to giving up the world and withdrawing from communal life – ‘neither will any bamboo remain and nor will the flute play’.<sup>94</sup> But it is obvious that this is proof of a defeatist mentality and evidence of the weakness of the self. This is a display of extreme despondency and hopelessness which is the very aim and objective of *Iblees*. If this had been the Divine aim that men should go and sit in caves, what need was there then for the trials and tribulations of life? In this scenario, for the evolutionary succession of life on earth, the angels were far more suited than Adam. The dogma of monasticism within mysticism is acknowledgement of the fact that, in this regard, the decision of Allah was not correct (Allah forbid).

#### **3.10.1 Neither in Monasticism**

These people were, in fact, at a very superficial level. They never considered how essential the confrontation with the forces of *Iblees* is in the struggle of life for the emergence and evolution of the human self. This confrontation and resistance are precisely the demand of nature. Hence, the life of monasticism is an unnatural life and an invention of an ease loving human mind. This is why the Quran has proclaimed that monastic life is not a duty decreed from the direction of Allah, this is an invention of the minds of the people themselves – and then such an invention that these people cannot even live up to it (57:27). How can man adhere to a life which is contrary to nature? This is escapism from the struggles of life which is presented concealed within the garb of holiness – this is self-deception.

#### **3.10.2 Nor in the Materialism of the West**

On the other side there is the materialism of the West so that it has completely imposed *Iblees* on the system of life, the consequence of which is that hell of absence of peace and lack of contentment in which today not only Europe, but every land which even part of its system of *Iblees* has influenced, is suffering. (And which corner of the world is there today which has managed to escape the effects of this system). Hence, this code of life does not suit humans from any aspect

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<sup>94</sup> The author has quoted this Urdu maxim here. (Ed)

whatsoever. In this the challenge of *Iblees* has emerged before us with all of its powers, having become victorious and overpowering. This is exactly what he had avowed:

*He said: 'Because You have thrown me out of the way, lo! I will lie in wait for them on Your straight path: then will I assault them from before them and behind them, from their right and their left (i.e. from every conceivable direction): nor will you find, in most of them, gratitude.'* (7:16-17)

These are the followers of *Iblees* about whom it was declared right there and then:

*(Allah) said: 'Get out from this, disgraced and expelled. If any of them follow you - Hell will I fill with you all.'* (7:18) See also (15:43, 38:85)

### **3.11 The Third Category**

Now the third category remains – this is that group about which, in reply to the challenge of *Iblees*, it was proclaimed, go and employ all of your powers, execute all of your tricks, gather and assault with all of your armies from right and left, but:

*For over My servants no authority shall you have, except such as put themselves in the wrong and follow you.'* (15:42)

In another verse it is stated:

*'Lead to destruction those whom you can among them, with your (seductive) voice; make assaults on them with your cavalry and your infantry; mutually share with them wealth and children; and make promises to them.'* But Satan promises them nothing but deceit. *'As for My servants, no authority shall you have over them: Enough is your Rabb for a Disposer of affairs.'* (17:64-65)

In other words, *Iblees* will not be able to assert his influence on those people who establish society according to the laws of Allah – they will remain in control of *Iblees*. All the *Ibleesi* forces will be under their command. Knowledge, intellect, wealth, power, most people – all these things will not remain rebellious and unbridled. These will all remain functioning within those limits which have been defined by the Divine laws.

### **3.12 Converting *Iblees* into a 'Muslim'**

*Iblees* cannot be killed (he has been given respite up to the Day of Judgment), he can be kept under check; in other words, he will be converted into a ‘Muslim’.<sup>95</sup> So much power should be generated within oneself that it can confront the entire forces of *Iblees* and then with the collective influence of this power, that kind of system should be established which is based on the Divine Laws. In this way, by reigning in *Iblees* make him compliant. Just reflect, how great and mighty will be that force, and how earth shattering, which will bring the neck of *Iblees* under its feet? This force cannot be acquired by any other means except through obedience of the Divine laws, and obedience of the Divine laws takes place within that society which is established according to *Wabi*. That force within individuals which can counter the attractions of *Iblees* can be created within this very society. This is why, when along with Adam *Iblees* was sent into this world, *Bani Adam* (Adam and his progeny) were told:

*...and if, as is sure, there comes to you Guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve. (2:38)*

The children of Adam were informed, fear not, though the wherewithal of the armies of *Iblees* is very terrifying and intimidating, We have not left you alone – you have been armed with such a sword which the transgressing forces cannot compete with. This is that force on the basis of which a *Momin* can obtain prostration from even *Iblees*. This is that point at which, once it is reached, he can declare based on his own evidence using his intellect, how correct is this command:

*And He has subjected to you, as from Him, all that is in the heavens and on earth... (45:13)*

Such a harnessing of nature in which *Iblees* makes man prostrate at every single step to him is not rule, but slavery. Real government is that in which all the forces of *Iblees* are standing with head bowed waiting to take orders, and this is only possible at that time when man enters the category of *Inna Ibaadi* (‘surely My devotees’). Devotee of Allah, and governor of the whole universe i.e. man establishes such a society in which life is lived according to the Divine laws.

From this, this truth has also become apparent to us that no matter how universal *Sharr* (evil) may become, man has been bestowed with such a potential through which he can overcome it. Hence, all those beliefs according to which sometimes it is stated that every human child is born with sin and he cannot wash away the stain of this sin in any way whatsoever; or that human character is defined by its inherited influences, or is established through its initial education and training, and whatever type of character is formed it cannot be changed - all these are false.

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<sup>95</sup> There is a narration according to which Rasul-ullah had stated that ‘I have made my Satan into a Muslim’.

There is such a force present within man by which he can overcome all these influences. But this force becomes awakened through obedience of the laws of Allah.

Apart from the story of Adam, *Iblees* is mentioned in the Quran at another two places. First, in Surah *Shu'ara* where it is stated:

*And the whole hosts of Iblees together. (26:95)*

The second is in Surah *Saba*, where it is stated that the people of Saba did injustice to themselves on the basis of which Allah eliminated them and left only their tales remaining. In this way *Iblees's* estimation of them was fulfilled:

*And on them did Iblees prove true his idea, and they followed him, all but a party that had Eimaan. (34:20)*

### **3.13 *Iblees* as Being from Jinns**

In Surah *Kahf* it is said about *Iblees* that he was from among the Jinns:

*Behold! We said to the Malaika, 'Bow down to Adam': They bowed down except Iblees. He was one of the Jinns. . . (18:50)*

Further details about Jinns will come later. At this point it is important to understand this much that:

- (1) Each one of those forces which is invisible (cannot be seen) to human eyes is termed as *Jinn*. And since human emotions cannot be seen by the eyes, hence these have been called *Jinn* from this point of view.
- (2) And that which *Iblees* had said about himself, that I have been created from fire, was a pointer towards his rebellious nature (fiery and impulsive).

There is also a belief amongst us that *Iblees* was from among the *Malaika*, in fact was even their teacher - this is also false. *Iblees* was neither from among the *Malaika*, nor could he have been such. In Surah *Al-A'raf*, where it is stated:

*...then We bade the Malaika bow down to Adam, and they all bowed down; not so Iblees; He refused to be of those who bow down. (7:11)*

The meaning of this is not that 'apart from *Iblees* the other *Malaika* prostrated'. In the Arabic language this kind of exception (*Illa*) is called differentiated exception, which means that the thing which has been excepted e.g. we say that all the fruits



have arrived, but the sweetmeat has not yet arrived. Therefore, this means that even though all the *Malaika* prostrated, *Iblees* did not prostrate. It should be clear that *Iblees* was also commanded to prostrate in the same way that the *Malaika* were:

*(Allah) said: 'What prevented you from bowing down when I commanded you?' He said: 'I am better than he: You did create me from fire, and him from clay.'* (7:12)

As has been written earlier, the *Malaika* and *Iblees* are in reality manifestations of those forces which are functioning in the spheres of the psychic and physical worlds. All of the forces of the physical universe have been placed under the subjugation of man but there is a certain force in the psychic world (the inner world of man) which itself becomes an obstruction in the path of the evolutionary development of his own self - this is called *Ibleesi* force. And because this force has not been created as constrained<sup>96</sup>, that is why it is said about it that it refused to prostrate in front of man. The task of man now is that he should make this rebellious force bow down before him – this is the status of being human. Strength will be produced in the self of the one who does this and growth in the eminence of his being human. Whoever becomes swamped by this force, his human potentials become destroyed. (For the remainder, how was *Iblees* part of the *Jinn*? for that see the details given later about the *Jinn*).

### **3.14 *Iblees* is the Manifestation of Hopelessness**

Let us cast another eye on the term *Iblees*. From its root (*Iblaas*) it is clear that this is the manifestation of extreme hopelessness. The greatest *Ibleesiyyat* of all which man has to confront is hopelessness and despair. The reality is this, that life is the very name of hope and desire. As long as a ray of desire is present in some heart, the flame of life remains. The extinction of desires is called death. It is, in effect, the hope of remaining alive and the desire to advance forward due to which evolution of the human self and awakening of the latent potential in man takes birth.

Life is that in which there is a radiant objective in front of man, and the fervour for the attainment of this goal flows and persists in the heart and veins like an electrifying motivation. All the colours of the universe are implicit in this focus of desire. In the journey of life wherever despondency and despair manage to impose themselves on man, death has in practical terms overcome man. The greatest trickery of *Iblees* is that he should impose hopelessness and despair on man. Its forces and armies (different kinds and species of Satans) continually create such reasons due to which fear becomes imposed on man, his courage dissipates, and his motivations turn cold; he becomes overwhelmed by fear and grief, and giving

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<sup>96</sup> As the forces of the external universe have been created constrained to function according to specific laws.

up heart, he abandons the challenges of life. In these dark clouds of despair, either man quietly gives up everything and sits with his head hanging between his knees in some dark and narrow corner; or (sometimes) gripped by an intensity of desperation and anguish he resorts to destruction and as a consequence, that edifice of his aims which he had prepared with his blood and sweat through thousands of hardships, he destroys it with his own hands and reduces it to dust. Whether it is a head buried in rags in a corner or this kind of impulsive act, regardless, both are manifestations of the intensity of hopelessness and feelings of desperation. This becomes that moment in time when *Iblees*, having succeeded in his objective, mocks man. In this darkness of despair, if any ray of hope can become visible, it is the illuminating flame of *Eimaan*, which writes on these frightening and dark clouds in glittering words, that:

*So lose not heart and do not despair; you are eminent and superior over all others if you are Momineen. (3:139)*

*Eimaan* means to have a strong conviction in the truth of one's own aim, and a *Momin* is the one who does not allow even the greatest difficulty in the world to create the slightest tremor in his conviction. In the light of *Eimaan*, this was that very same glowing flame which was promised to Adam when he was told to go into the world and confront the trickeries of *Iblees* with full force. Remember, you are not alone:

*...and if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve. (2:38)*

### **3.15 Its Cure**

Fear of the forces and armies of *Iblees* and grief from the death of one's own hopes are both an effect of the weakness of *Eimaan* and a manifestation of the feebleness of the self. The natural consequence of *Eimaan* is that fear and grief should never come anywhere close. This is that state about which *Iblees* was told to go and put in all your efforts and then see:

*As for My servants, no authority shall you have over them: enough is your Rabb for a Disposer of affairs. (17:65)*

Just bring to mind that time when hordes of opposition are encircling from every side. Abandoning home and hearth, they<sup>97</sup> are sitting hiding in a dark cave inside a wild mountain range. The clattering of the hooves of the horses giving chase is

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<sup>97</sup> This is about Rasul-ullah and his companion, Abu Bakr Siddique, after escaping from Makkah and migrating to Medina. (Ed)

reaching the ears. The enemy, armed with all the wherewithal for killing, is approaching ever closer. They are within the reach of the enemy without any resources whatsoever, and it seems as if there are no means for protection and no way to defend themselves, as if the whole army of *Iblees* with all its might is raging towards them like a stormy banshee. One friend perceives some signs of apprehension on the face of another. This apprehension of his is not for his own sake, rather it is for the sake of that eminent and esteemed being who is dearer than all the things in the world – in this environment, with the full forces of *Eimaan*, and holding a world of alive hopes and dynamic desires, this life giving voice is heard from the heart at peace with itself of this compassionate companion:

...*Have no anxiety, for Allah is with us...* (9:40)

This is that ‘status of *Abd’eat* (devotee)’ which has been referred to in the above verse and in which man can never be overcome by *Iblees*.

On the other side, ponder on the transgression of *Iblees*. From the way in which this narrative is quoted in the Quran, it is clearly visible how much pride he (*Iblees*) has in this control and power of his. Then reflect what great powers man has been made master of (whose purpose of life is this that in every department of life, in the campaign of every struggle in his life, he should defeat every force of *Iblees* in such a way that his (*Iblees*’s) bones begin to crumble). But these powers awaken only through *Eimaan* and righteous deeds.<sup>98</sup> Those deeds which create this ability in him that even if the greatest *Ibleesi* force in the world appears before him, when he raises his hand on him gazing steadfastly into his eyes, a tremor should engulf *Iblees* - his heart shudders with fear, he should not have the courage to step forward and leaving the battlefield, he should run about hiding his face in the caves within the mountains. This is the stature of a *Momin* man in comparison with *Iblees*.

### 3.16 *Iblees* and Us

But can the Muslim of today<sup>99</sup> also be a claimant of this status? That Muslim whose position is this, that he bows down before the tiniest of Pharaonic forces. At the thought of the power of *Iblees*, his soul trembles – the system of *Iblees* is overwhelming the whole world with its full supremacy and authority, and he (the Muslim) is continuing to live his life under this with great contentment. The Quran had declared that when there is a confrontation with *Iblees* then immediately bring yourself within the support and help of Allah which is achieved through obedience

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<sup>98</sup> This is why the Quran has put repeated emphasis on these two fundamental attributes of a *Momin* e.g. see verses (4:124, 16:97, 35:10, 103:3). (Ed)

<sup>99</sup> Though the author is illustrating this point by referring to the condition of contemporary Muslims, this should be taken as a general point applicable to the whole of mankind, as the Quran is for all of humanity for all times. (Ed)

of His laws. But today protection has become confined to the repetition of merely these words – ‘I seek the protection of Allah against condemned Satan’.<sup>100</sup> The consequence being that today *Iblees* has no need to make any effort – we leap forth willingly ourselves in order to fall into his trap.

We cannot counter even the slightest of deception in the attraction and lure of *Iblees* or confront even the feeblest of perceived threat and fear from him, never mind reject the onslaught of his forces with mocking laughter. It is actually a demand of the Pharaonic forces of *Iblees* that some *Momin* should come with hands of iron to confront it, by wrestling with whom he will also gain pleasure from the fight. What thrill can he derive from a tug of war with these figures of clay? But where can such a man who is a devotee of *Haqq* be found today? These kind of self-aware men, devotees of Allah, can only take birth in that society which is shaped according to the Divine laws and today such a society does not exist anywhere in even the tiniest of corners on this vast and wide earth. This is why today it is the system of *Iblees* which has imposed itself on the whole world i.e. that system in which the human intellect has become reduced to the status of a concubine of the human emotions, and the purpose of life has been reduced to the gratification of these hedonistic desires. Nowhere in this world does even the name of humanity and its eminence exist, this is why there is no respect for humanity anywhere in the world.

But despite this, there is no cause for us to be hopeless because the technique to overcome *Iblees* was disclosed i.e. ‘obedience of Allah’s *Wahi*’, and the *Wahi* of Allah is present with us in its original form. Whenever we desire, we can shape such a society in which these laws of Allah are implemented on a practical basis. This very society would be the answer to the challenge of *Iblees* and will be the cure for our dashed hopes.

What the mutual link between ‘*Iblees* and *Shaitan*’ is will be explained in the topic on ‘*Shaitan*’.

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<sup>100</sup> Usually expressed in Arabic as ‘*A’uzo Billah bi Minnashay’ta Nirra Jeem*’. (Ed)

## 4 *Jinn*

As we have seen earlier, it has been stated about *Iblees*, that:

*Behold! We said to the Malaika, 'Bow down to Adam': They bowed down except Iblees. He was one of the Jinns... (18:50)*

And also that his creation was from fire:

*(Allah) said: 'What prevented you from bowing down when I commanded you?' He said: 'I am better than he: You did create me from fire, and him from clay.' (7:12)*

In another verse it is stated that Allah created *Jaan* (plural of *Jinn*) from fire:

*And He created Jinns<sup>101</sup> (Jaan) from fire free of smoke. (55:15)*

And man was created after them:

*And the Jinn race, We had created before, from a scorching wind. (15:27)*

### 4.1 *Jinn* – A Creation of Fire

From these explanations we come to know that the *Jinn* were a creation from fire which Allah had created prior to man i.e. such a creation in which there was a greater heat compared to man. From this point of view, it has been stated about this creation that it was created from fire just as it is stated about man that he was created from clay. Regarding *Iblees*, it is because of this rebellious trait of his that it is stated that he was from the *Jinn*.<sup>102</sup>

The word *Jinn* means hidden, veiled, concealed from the eyes, obscure. When this planet earth became separated from the sun, it was molten fiery matter. After many eons, due to the cooling of the atmosphere, its outer crust began to harden in the way that a layer of cream thickens on the surface of milk. But it is unknown what kind of stages of long duration this planet of fire had to go through before it finally became suitable for habitation by living creatures. What kind of species existed here in these initial phases of change and transformation to which this fiery environment was suited, we have no knowledge of this. But that creation has now become a tale of the distant past and its place has been taken by human habitations. Experts in anthropology term this as being a missing link in the process of

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<sup>101</sup> I have used this as a plural to make it easier to understand. (Ed)

<sup>102</sup> Further details will be found under the topic on '*Shaitan*'.

evolution, which it has not been possible to determine with any certainty up until the present time. Today, our connection with this creation is no more than this, that the Quran on which we have *Eimaan* has mentioned it.

But when the human intellect was in its infancy, its state was strange. Every one of those forces which was concealed from his eyes, and every one of those supernatural events whose cause was apparently not comprehensible, considering it to be an abnormal event, he would start to become fearful of it, and in order to remain protected from its harmful effects, he would resort to its flattery, whose display was done in the form of worship. The thunder of clouds, the crackling of lightning, rain, earthquakes, and other similar incidents and occurrences, whose cause and reality could not reach his comprehension, were sufficient to bamboozle his intellect and consciousness. He would declare these unfathomable events as being supernatural, perceived them as gods and would worship them. Similarly, those neurological diseases (e.g. epilepsy, hysteria, etc.) in which a patient, becoming unconscious, begins to do strange kinds of movements or speeches, would create a source of fear and anxiety for him. He could not comprehend what has happened to him.<sup>103</sup> Invariably he would conclude that this, too, is a feat of a god and goddess (a hidden power). This was the beginning of this superstitious practice.

## 4.2 Spirit Worship!

Bit by bit, the idols of these hidden forces started to mould in the superstitious factory of the human mind and gradually different names were proposed for them and individual tasks were assigned towards them - *Jinn*, ghost, god, witch, fairy, evil spirits, and who knows what other rubbish. Since (as has been noted above) supernatural powers were attributed to them, therefore worship of them also began. Though the beginning of this was in the early stages of man's life but as has been happening with every *Maslak* (belief system), because this process was also continuing for generations in different nations, hence in countries and nations immersed in ignorance these things are still continuing until today. At the time of the revelation of the Quran this was also the state among the Arabs. This has been referred to at many places in the Quran. For example, it is stated in Surah Al-*An'am*:

*Yet they make the Jinns equals with Allah... (6:100) See also (34:41)*

These were tales of the era of ignorance. But in order to assess to what extent the Muslims have themselves accepted the influence of these nonsensical beliefs, just peep into the corner of a shrine, at the headstone of a raised tomb, into the abode

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<sup>103</sup> That was in any case a period of infancy for the human mind, even today a hysterical fit is a strange source of fear and surprise for the onlookers.

of some 'holy man' issuing amulets, or some house of a 'Quranic chanter'. And then see in what abodes of darkneses this nation on which Allah had bestowed such a great universal light is stumbling about.<sup>104</sup> Using their intellect lit solely by the light of a firefly, Europe achieved salvation from these falsehoods and superstitions; but those in whose courtyard a bright sun is spreading light all around, they are inhabiting a world of blind men like a bat with its eyes closed.

### 4.3 Human *Jinns*

Since the meaning of *Jinn* is that of being hidden, and its concept would draw the mind to that of a gigantic, hulk like, fiery type creation, hence in the Arabic language the word *Jinn* used to be applied to those wild tribes who lived far from the urban population in deserts and jungles, and were stronger, and more powerful and sturdy in build than the city dwellers. From this aspect, the words *Ins*<sup>105</sup> and *Jinn* began to be used for the differentiation between civil and uncivil, urban and Bedouin (city and jungle). Today, when due to the common availability of the means of communication, the effects of urbanization have spread to far off villages, so much so that they have even reached nomadic tribes, there is not much difference left in the lifestyle, states of the psyche, political environment, behaviour both intellectual and emotional etc. between city and Bedouin dwellers. But in that era this difference was so great and the gulf between these two was so wide that this differentiating line retained special significance. In the Quran the words *Jinn* and *Ins* have been used in these very meanings. In relation to the story of Suleman it is stated:

*And before Suleman were marshalled his hosts - of Jinns and Ins and from the Tribe of Tair*<sup>106</sup>, and they were all kept in order and ranks. (27:17)

As will be explained in detail under the topic of Suleman, these *Jinn* were wild tribes living in mountainous areas and jungles and were gigantic, sturdy and strong, whom Suleman had employed in the construction work of his palaces and forts. Bani Israel were members of the ruling class and that is why they were not employed in such labour intensive work. For these tasks non-Israeli people used to be brought in. These strong, rebellious and unfamiliar people have been

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<sup>104</sup> Not only is it confined to this, the irony is that even great scholarly people are also gripped in this circle of superstitious beliefs. For example, narrations like this, 'that in such and such a madrasa there was a *Jinn* who used to study there and one day while playing with the children he hid himself in a side room. When this secret of his was discovered, the maulvi told him that you should now leave this place.' This and similar kinds of tales are connected to famous scholars and the proof of their being saintly and godly is derived from this. No authority is found in the Quran for such narrations about *Jinns*.

<sup>105</sup> *Ins* – those who live socially in communities.

<sup>106</sup> This is commonly translated as birds. The author has derived this meaning (of a tribe called *Tair*) which is more plausible bearing in mind the context of these verses. (Ed)

described by the term *Jinn*.<sup>107</sup> As has been mentioned above, details of all these matters will be covered under the topic on ‘Suleman’.

### **4.3 *Jinn* and *Ins***

It is stated in Surah *Al-An'am* that rebellious and mischievous people from among the *Jinn* and *Ins* (nomadic and urban inhabitants) used to be enemies of the invitation to *Haqq* of the messengers of Allah (6:112). A few verses later (6:130), addressing the '*Jinn* and *Ins*', it is stated that Allah had sent messengers to you from among yourselves. There is no mention in the Quran of any of the messengers sent to these presumed '*Jinn*'. It was to human beings only that all of the messengers used to come. From this also it is evident that '*Jinns* and *Ins*' are indeed simply two groups of people – *Ins*, the inhabitants of civilised urban areas, and the *Jinn*, a nomadic population of the deserts who were out of view of the urban population and lived in the wild. Hence, wherever there is mention made in the Quran of the '*Jinn* and *Ins*', by this will be meant these same two groups of people.

### **4.4 Listening of the Quran by *Jinn***

As has been noted earlier, at the time of the revelation of the Quran there were two specific categories of the inhabitants of Arabia; one group lived an urbanized life and the other group was of nomadic people living in deserts who used to live far from the urban population and out of sight – just like tribes of gypsies reside among us. There was a great difference between these two in their psychic state, social needs, and physical habits and traits. The invitation of the Quran was for both these groups. But it is obvious that the way to address these two in terms of style of address and technique of preaching could not have been identical. This is the reason that the Quran has mentioned these denizens of the desert separately also. In the light of these introductory remarks, the meaning of these verses of the Quran in which it is stated that the '*Jinn*' came to hear the Quran (from Rasul-ullah) can be easily comprehended (46:29-32). They used to mention Moses from which it seems that they held Jewish beliefs or indeed were themselves Jews. Further detail about them is also given in (72:1-7).

### **4.5 Procedure of Righteous Guidance is for Human Beings Only**

As stated above the system of righteous guidance in the world has been established solely for human beings. Cast an eye once more on the story of Adam, and this fact will become glaringly evident that the appearance of the *Rasul* (messengers of Allah) and the revelation of the guidance of Allah, was all for the children of Adam

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<sup>107</sup> See verses (21:82, 27:39, 34:12-13)



(*Bani Adam*). This procedure of guidance is not for any other creation apart from *Bani Adam*. It is stated:

*What kept men back from Eimaan when Guidance came to them, was nothing but this: they said, 'Has Allah sent a man (like us) to be (His) messenger?' Say, 'If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for a messenger.'* (17:94-95)

It is stated in these verses that because human beings inhabit the earth, that is why it was necessary to send only a man who was made as a *Rasul* (messenger). If angels inhabited it then angels would have been made as messengers and sent etc., etc. If a fiery creation of *Jinn* inhabited here, then a messenger would have been sent from among them themselves. This is the reason that the messenger-hood of *Rasul-ullah* is for mankind alone:

*Say, 'O mankind! I am sent unto you all as the messenger of Allah'... (7:158) See also (10:57, 34:28)*

Keep these facts before you and then reflect, that can drivel and lies like those *Jinn*, ghosts, demons, shadows, witches, evil spirits etc. possessing human beings even pass through the mind of a Muslim? He whose *Eimaan* is that Allah has made everything in the earth and the heavens subservient to him. Can this kind of superstition even come anywhere near him?

#### **4.6 What are Spirits and *Jinn* in Reality?**

That which is believed to be the shadows of *Jinn* and spirits, their reality is nothing other than neurotic illnesses. Up till the world was passing through the era of ignorance, these diseases whose causes and effects were not able to be comprehended used to be attributed to the effects of supernatural powers. Even until yesterday, the state of Europe was also this. But they carried out research of these matters and gradually, in the light of knowledge and reasoning, they removed these dark layers of superstition one after another. But wherever now there exists the grip of ignorance, this kind of superstition reigns there in the minds of even apparently rational people. If other nations of the world had become trapped and stuck in this kind of nonsense then this occurrence would not have been so surprising, because what knowledge and vision did they even possess? But the greatest misfortune of all is that of the Muslims, that despite being in possession of a beacon such as the Quran, they are continuing to be chained to this kind of drivel and hocus pocus which is affecting their awareness.

As for the rest, that these kinds of diseases (epilepsy, hysteria, etc.) can be treated by spells and incantations, details of this will be given under the subject of *Sehr*

(Magic). Here, it will suffice to simply understand this much, that neurotic diseases are closely connected to human nerves (that is why they are called neurological diseases) and the effect of the power of thought on human nerves is a daily observation of psychology. Spells and magic are all tricks of willpower. Freud, the renowned leading psychologist researched into this obscured reality and reached such a practitioner who used to treat these kinds of neurological disorders with mesmerism (will power). Freud learnt mesmerism and also practiced it. But after this he progressed further and this reality became unveiled to him, that the connection of these diseases was totally with the human nerves and that their treatment could be carried out using psychological techniques. After this, gradually and slowly, the scientific interpretations of this issue of superstition became apparent. Today such 'practitioners' of this skill are to be found everywhere in Europe and America, but they are called doctors and are considered as such, they are not declared to be anything more than this. Therefore, the question of worshipping them does not even arise. Worship of these kinds of delusions are the share of the 'Muslim' alone, who bows to every stone and in front of every great doorstep and considers it to be a means of nearness to Allah! In these kinds of superstitious practices such incidents are also included which keep appearing every other day somewhere or other, sometimes stones start to come into some house, sometimes clothes combust spontaneously, sometimes items begin to disappear. But if investigated with effort and hard work, the cause for all these incidents can be discovered, but even if for some reason a cause cannot be found, it can never be assumed that this is some invisible, fiery creation which keeps doing mischiefs in such a way in human society. Remember, according to the Quran there is no room for these kinds of beliefs or concepts. According to the Quran, before the birth of human beings some other creation was inhabiting this place, which has no bearing on human beings now. It has been termed a fiery creation. Apart from this, in connection with the '*Jinn* and *Ins*' in the Quran, by the *Jinn* that are mentioned is meant the desert dwelling, nomadic tribes of Arabia, and that is it!

In the Arabic language the word *Jaan* (plural of *Jinn*) has also been used to mean serpent - probably due to its fiery nature and impulsive behaviour. In connection to the tale of Moses, this word has appeared with these very meanings (see 27:10 and 28:31).

#### **4.7 Summary of the Discussion**

For the emergence of its latent potentials and hidden powers the human self is obliged to resist and wrestle with confronting forces. In the theatre of effort and action in the world, *Iblees* is the name of these confronting forces. Transgression and sedition are in the nature of *Iblees*. He is the representation of unbridled intellect and corrupting knowledge, or you can understand it as the name of those

emotions of man which do not remain under the obedience of *Wabi*. His creation occurred together with the consciousness of Adam and as long as *Bani Adam* (the children of Adam) are present in this world, he will remain in existence alongside. Hence, these *Ibleesi* forces cannot be eliminated. The character of a *Momin* is that he should harness these and bring these under the obedience of the Divine laws. Be clear that this belief is fundamentally different from the Zoroastrians' belief of duality according to which the God of goodness is believed to be separate from the God of evil.

The reality is that the fundamental problem which has confused and befuddled the human mind up until now is the issue of good and evil. This is like a tangled kite string which the more the human mind has tried to unravel it, the more tangled it has continued to become. Wherever in the world there is the concept of goodness, the concept of evil exists in opposition to this. Wherever there is the concept of Allah, in opposition to this there is the concept of Satan or *Iblees*. Both of these appear in front of each other in the status of adversaries. In human history, with every '*Raam*' a '*Ravan*' is seen to be engaged in combat. In opposition to every '*Yazdan*' an '*Aharman*' is seen busily opposing it. There is no doubt in this that these two diametrically opposite 'forces' are seen to be lined up in opposition to each other from the very beginning up until today. But the concept which the Quran has presented of *Iblees* is distinct from this; it has not presented *Iblees* as a force which has the status of an adversary of Allah and which is engaged in grappling with Him. What force can there possibly be in the universe which could be considered as competing with Allah, and then also such a competitor that it can stand solidly before Allah? The Quran has stated that the freedom to choose and intent is only the prerogative of Allah; there is no thing in the universe which possesses this power. Allah has given a speck of this power of His to man, as a result of which he has become the holder of free will and intent within his own limited sphere. On the basis of this power he makes decisions for his own self. In the universe Allah's law is in implementation and operational. Man possesses this authority that if he wishes he can adopt that path which is congruent with the Divine laws, or if he wishes he can adopt a path counter to it. In other words, if he wishes he can take his potentials in one direction or if he wishes he can face them in another direction. When man employs his powers in accordance with the Divine laws then this is called obedience of *Wabi*, because for human society the Divine laws are only received through *Wabi*. And when he employs his powers contrary to this path, then this is called transgression of the Divine laws. This is termed as *Iblees* in Quranic terminology.

You have seen from this that *Iblees* is not the name of some external power which is standing confronting Allah. It is merely a term for one form of the use and employment of human powers i.e. that form in which human powers are employed contrary to the procedures established by *Wabi*. When man begins to use his powers according to *Wabi*, it is then said that the influence and authority of *Iblees*

no longer has any control over him. In reality this means that man has used his choice and intent in a correct manner and has selected that path for himself which *Wabi* had designated for him and by which he will reach the objective of human eminence with ease. From these explanations this fact will have become apparent that *Iblees* is not the name of some force which is facing Allah in confrontation. Such a force does not even exist in the world. Hence, acknowledging *Aharman* and *Yazdan* as being two permanent powers is the duality of Zoroastrians, which has influenced human thought adversely. This same duality has continued to appear wearing different cloaks throughout different eras - duality of spirit and matter (which in Hindu philosophy is called the rivalry between *Atma* and *Prakriti*). But with the Quranic concept of *Iblees* this duality disappears automatically. *Iblees* is the name of that decision which makes man agreeable to go against *Wabi* - this is what is called unbridled intellect and corrupting knowledge. Even though the outcomes of such a decision appear initially to be very attractive and pleasurable, their fruit is always bitter in the future, as a result of which severe hopelessness descends on man. In the Arabic language hopelessness is called *Ballas* (B-L-S) and it is from this that the word *Iblees* has originated.

## 5 ***Shaitan* (Satan)**

In the story of Adam one issue appears strikingly before us - the refusal to bow, respite till the Day of Judgment, the challenge to misguide the children of Adam - are all from the direction of *Iblees*. But when after this there is mention of the error of Adam, here this is related towards *Shaitan*. In this regard, examine the various verses under the topic of Adam once more. In Surah *Al-Baqra*, after the refusal to bow and the instruction to Adam to stay clear of the forbidden tree, it is stated:

*Then did Satan make them slip... (2:36)*

In Surah *Al-A'raf* it is stated:

*Then began Satan to whisper suggestions to them... (7:20)*

It is stated in Surah *Taba*:

*But Satan whispered evil to him... (20:120)*

From these places it appears as if *Iblees* and *Shaitan* are two separate entities.

### 5.1 ***Iblees* and *Shaitan***

But in these same verses there are also such things in which the same action is sometimes attributed to *Iblees* and sometimes to *Shaitan* e.g. in one place it is stated about *Iblees* that he is your avowed enemy (18:50) whereas at another place exactly the same is stated about *Shaitan* (7:22). The biggest episode of all is that of having Adam expelled from paradise. In Surah *Taba* it is stated that the cause of this is *Iblees* (20:116-117), but in Surah *Al-Baqra* this has been attributed to *Shaitan* (2:36).

It is evident from these verses that *Iblees* and *Shaitan* are two sides of the same coin. This fact has emerged even more clearly in Surah *Bani-Israel* where initially reference to *Iblees* is ongoing, but at the end it is stated:

*...But Satan promises them nothing but deceit. (17:64)*

In the following verse it is stated:

*'As for My servants, no authority shall you have over them: Enough is your Rabb for a Disposer of affairs. (17:65)*

And in Surah *Al-Hijr* these same words are used about *Iblees* (15:42). The word *Shaitan* is either derived from *Shatan* which means remoteness i.e. being deprived of mercy and blessing or from *Shatt Yasheet* which means the blazing of flames or to burn in fire i.e. the display of inflammatory behaviour. The view of some scholars is that this is a Hebrew word, and its fundamental meaning is that of a hinderer ? hindrance i.e. one who impedes the path of evolution of humanity.

It has already been noted about *Iblees* that its root (B-L-S) is of hopelessness.

The truth is that when human emotions incite him towards lawlessness then rebellion manifests in him - this is being satanic (in which the aspect of impulsiveness is prominent). But when the consequences of this lawlessness appear before him, despondency and hopelessness descend on man as a result - this is called *Ibleesiyat*. Thus, from the point of view of its origin, an act of transgression by man is *Shaitnat* and from the point of view of its end, is *Ibleesiyat*. Therefore, *Shaitan* and *Iblees* are not two completely separate entities; they are two separate and distinct characteristics of one action. And Satans are those tyrannical forces which entice others to transgress against the laws of Allah.

## 5.2 Doubts and Misgivings

Now let us see in what different guises *Shaitan* appears before us. First of all, note that *Shaitan* planted a doubt in the heart of man:

*Then began Satan to whisper suggestions to them... (7:20) See also (20:120)*

In other words, the creation of suspicion is a satanic act i.e. causing the conviction of the heart to waver imperceptibly, breathing doubt into the solid resolve of someone (113:4), by quiet and subtle whisperings inclining someone to move away from the Divine laws. These are all tactics of Satan.<sup>108</sup> It is stated in Surah *An-Naas*:

*Say (O Rasul): I seek refuge with the Rabb of mankind, The Ruler of mankind, The Ilaah of mankind - from the mischief of the whisperer (Khannaas) - who withdraws (after his whisper) - (The same) who whispers into the hearts of mankind - among Jinns and among Ins. (114:1-6)*

*Khannaas* means the one who silently and carefully, covered up and shrinking into the shadows, retreats with noiseless footsteps i.e. having whispered into the ear of

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<sup>108</sup> We can see the role that media plays in influencing the human psyche in the modern world e.g. news items are manipulated so that certain points of view are instilled in the public mind and all advertisements are carefully designed to manipulate human emotions into buying products which they may never need. (Ed)

someone, planted a doubt in the heart of someone, then soundlessly steps back and hides, as if they have no knowledge whatsoever as to who is responsible for this satanic act of ruin. And who are these *Khannaas*? The explanation of *Jinn* and *Ins* has already been covered in the previous topic. From this it is apparent that these Satans are simply those human beings who create misgivings in the solid resolve of others with whisperings of doubts. At another place it is stated that man's own self (*Nafs*) also keeps creating doubts:

*It was We Who created man, and We know what dark suggestions his self (Nafs) makes to him: for We are nearer to him than his jugular vein. (50:16)*

This *Nafs* (which whispers doubts like this) are man's emotions of self-interest which continually prevent him from taking a step on the path of truth and righteousness. These are those very Satans (i.e. man's various thoughts) which assail from those places which are not even visible to man. About this army of Satan, the Quran states:

*...for he and his tribe watch you from a position where you cannot see them: Surely, We made the evil ones (Satans) friends only to those without Eimaan. (7:27)*

Then if on the one hand Satan plants doubts in the hearts in order to mislead from the righteous path, on the other hand it draws man towards *Batil* by evoking those deceiving and mirage chasing wrong desires in the heart. His assertion is only that:

*I will mislead them, and I will keep creating in them false desires... (4:119)*

He creates *Batil* desires, and whatever efforts are expended to accomplish these desires he presents these in an immensely attractive form, so that no awareness can arise at any step whatsoever that the path on which they are treading, instead of taking them towards success and prosperity, is leading them towards a hell of destruction and ruin.

### **5.3 Adornment of Deeds**

Making deeds appear attractive is the greatest of deceptions which is presented from the direction of Satan. He conceals the idols of *Batil* in such beautiful and dazzling, embellished and bedecked veils that the gazes remain entangled in their alluring, exquisite art and are not able to reach the truths hidden behind these attractive deceptions which are absorbing their attention. This is what is called adornment of deeds!

*...and Satan made their deeds seem alluring to them. (6:43)*

The truth is that when the evil deeds of man appear as meritorious in his eyes, then this is that deceit from which escaping becomes, if not impossible, still very difficult. The duping intellect of man does this very thing: it fabricates justifications which are in favour of his wrong deeds so that these do not even appear to be wrong to him. In this way, while consciously seeing everything with his eyes, he becomes lost in this hoax of colour and fragrance:

*The Ad and the Thamud (people): clearly will appear to you from (the traces) of their buildings (their fate): Satan made their deeds alluring to them, and kept them back from the path, though they were gifted with intelligence and skill. (29:38)*

About the people of Saba, it is stated:

*...Satan has made their deeds seem pleasing to their eyes, and has kept them away from the path - so they receive no guidance. (27:24)*

It is declared about all previous nations:

*By Allah, We (also) sent (Our messengers) to peoples before you: but Satan made (to the wicked) their own acts seem alluring: he is also their patron today, but they shall have a most grievous penalty. (16:63)*

## **5.4 Manifestation of Alluring Deeds**

Glance at the environment surrounding you and see in how many deceptive forms the manifestations of these ‘alluring deeds’ appear. Ask any one of the great Halekuas or Genghis Khans, or of the elite of the current system of *Iblees*, and then see how they justify every single act and declare it as a blessing for mankind. The state of the heart is such that the brigands of selfishness, injustice, vested interest and greed for wealth are sitting hidden within it. But the duping intellect parades these structures raised on these foundations as being a protective fort of peace and protection for the weak and feeble, the victimized and destitute.<sup>109</sup> However, the gold plating of *Batil* cannot endure for long; after continuing for a short period of time, the world sees how hollow the deception of Satan was:

*Say: ‘Shall we tell you of those who lose most in respect of their deeds? - Those whose efforts have been wasted in this life (by ignoring the Law of Requital), while they thought that they were acquiring good by their works.’ They are those who deny the signs of their Rabb and the fact of their having to meet Him (in the Hereafter):*

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<sup>109</sup> This is the reason that these same people can never solve the problem of human poverty and deprivation – indeed, they create these conditions deliberately for their own devious ends. (Ed)



*vain will be their works, nor shall We, on the Day of Judgment, give them any weight. That is their reward, Hell; because they rejected Eimaan, and took My Signs and My Messengers by way of jest. (18:103-106)*

## **5.5 Adornment of Deeds in the Realm of Religion**

Although the allurements of the deeds presented by Satan are destructive in every department of human life, in the realm of religion their effect becomes very decimating. Just reflect that some beliefs and customs are continuing from an ancestral past. Man views these as being so saintly and sanctified that he goes around allotting them an abode in the deepest corners of his heart. Clear commands from Allah are present against these, but Satan presents these erroneous beliefs and rituals by making them so attractive that man, thinking them to be beyond any critique whatsoever, never troubles himself to even consider that he should evaluate these in the slightest in the light of the Divine laws. In Surah *Al-A'raf*, while describing the great deception of Satan, it is stated that the condition of those people on whom the spell of Satan works becomes such that:

*When they do aught that is shameful, they say: 'We found our fathers doing so; Allah commanded us thus': Say: 'Nay, Allah never commands what is shameful: do you say of Allah what you know not?' (7:28)*

These are the same people about whom it is clarified a couple of verses later:

*(You became two groups), One group He has guided (due to their righteous deeds); the other lost their way (as a result of their rejection and misdeeds); in that they took Satans, in preference to Allah, for their friends and protectors, and think that they receive guidance! (7:30)*

Let us deliberate in greater depth on 'think that they are on guidance' and then consider how many there are among us whose condition is exactly this:

*When they are told to follow the (Revelation) that Allah has sent down, they say: 'Nay, we shall follow the ways that we found our fathers (following).' What! even if it is Satan (in this disguise) beckoning them to the penalty of the blazing fire? (31:21)*

But then what do we do about this deception of Satan: that a Muslim assumes that these verses were revealed about the Jews and Christians or the pagan Arabs, and that these have nothing to do with us:

*...On the contrary their hearts became hardened, and whatever evil deeds they were committing, Satan made these seem alluring to them. (6:43)*

The Quran has presented one such narrative metaphorically in two verses through which the whole history of the Muslims appears before us. It is stated:

*Relate to them the story of the man to whom We sent Our signs, but he passed them by: so Satan followed him up, and he went astray. (7:175)*

Relate to them also the tale of the man to whom We gave Our code of laws. He acted on these for a period of time and after that he extricated himself from it in the same way that a snake sloughs off its old skin and emerges bare. As he exited from this code of Divine laws, Satan pounced and snatched him, and in place of the Divine code handed him the religion devised by men themselves, the consequence of which was that the correct path to his destination was completely lost. After this it is stated:

*If it had been Our will, We should have elevated him with Our signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our signs; so relate the story; perchance they may reflect. (7:176)*

## **5.6 Communal Life and Satan**

This was the whispering of hearts, the creation of false desires and the adornment of evil deeds. Now moving on from this, let us examine the constructive life of the collective form. The aim of the Quran is this, that the system of *Rabubiyat* should be established within human society. The definition of the system of *Rabubiyat* is such a system according to which responsibility for the needs of life of all individuals of humanity should be of the society, and it should make provision for all the means of sustenance for the full development of all of their potentials. For this, the programme of the Quran is this - that the means of production (*Rizq*) should remain within the control of the society, and that the members of the society should retain what is required for their own needs from the outcome of their hard work and hand over the remainder to the system, so that in this way it continues to fulfil the needs of life of all the individuals of society and continues to provide the means of nourishment for them. But Satan (human vested interests) continually scares him by saying that you will become poor and destitute by doing this, you should worry about yourself and your progeny, what do you care about the nourishment of others.<sup>110</sup> This is the actual basis of the tussle between *Iblees* and *Wahi*. The Quran states that:

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<sup>110</sup> Those who accept *Eimaan* need to be conscious of these feelings and counter them in order to develop their self, and thus become worthy of Allah's help to establish Deen in the world. This is why the Quran has repeatedly emphasised to the *Momineen* to perform righteous deeds e.g. (35:10), otherwise humanity will continue to suffer at the hands of *Satan* and *Iblees*. (Ed)

*Remember, Satan will frighten you at every step by saying that (if you hand over to the Divine System) you will become dependent; hence, he will say to you to keep everything with yourself. But contrary to this, the Law of Allah becomes the assurance to provide the means of protection and economic prosperity. His Law contains great abundance and knowledge. (2:268)*

### **5.7 Anfaaq (Beneficence)**

*Haqq* and *Batil* are facing a battle – the issue of collective life and death is before them. The question is of the establishment of the system of *Rabubiyat*, but the deception of Satan is that he is constantly creating this fear in the hearts that if you give away your ‘own wealth’ in this way for the sake of ‘others’ then you yourself will die of hunger! Success and prosperity lie concealed in saving yourself from this short sightedness and miserliness of the human self. The Quran declares that the secret of the development of the human self lies in this, that man should prefer others over himself.<sup>111</sup> Hence, it has announced this to be the foremost trait of the members of the *Jamaat* establishing the system of *Rabubiyat*:

*...And those saved from the covetousness of their own selves - they are the ones whose fields will bear fruit. (59:9)*

### **5.8 Bukhl and Asraaf**

Those who practice *Bukhl* (miserliness) are followers of Satan, and on the other side so are those who indulge in *Asraaf* (extravagance):

*Verily spendthrifts are brothers of Satans and Satan is to his Rabb ungrateful (for His bounties). (17:27)*

### **5.9 Spreading Evil**

Furthermore, the spreading of fake news in order to interfere in the unity and integrity of the *Jamaat* and to broadcast these in the air without investigation is also satanic. It is stated:

*When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, (i.e. local officials), the proper investigators (those possessing knowledge and expertise) would have tested it from them direct (and fear would not have spread throughout the populace). Were it not for the Grace and Mercy of Allah unto you,*

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<sup>111</sup> Within man-made systems personal greed and accumulation is the aim of life e.g. (102:1-7). (Ed)

*(your weaknesses were such that) all but a few of you would have fallen into the clutches of Satan. (4:83)*

## **5.10 Causing Disunity**

Continually spreading those rumours and indulging in such gossip as a result of which the unity of the *Millat (Ummah)* becomes shattered and in place of mutual love and affection dissension and enmity are born:

*Say to My servants that they should (only) say those things that are best: for Satan does sow dissensions among them: for Satan is to man an avowed enemy. (17:53)*

## **5.11 Corruptions**

Either general evil in society and the inclination towards lewdness, or to create their causes and means and make them commonplace. The Quran has stated:

*For he (Satan) commands you what is evil and shameful, and that you should say (false things) about Allah that of which you have no knowledge. (2:169)*

At another place:

*O you who have Eimaan! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination - of Satan's handwork: eschew such (abomination), that you may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from Salat: will you not then abstain (from such evils)? (5:90-91)*

Furthermore, all kinds of pagan customs are also inventions of Satan (4:119).

## **5.12 Argument and Strife without Knowledge and Reason**

Disputing about Allah (and His commands and laws) without knowledge and reason (who can have knowledge and reason against the Divine laws?) is that path which leads to arrant misguidance:

*And yet among men there are such as dispute about Allah, without knowledge, and follow every Satan obstinate in rebellion! About (Satan) it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the penalty of the fire. (22:3-4)*

And this misguidance is born of blind obedience to the *Maslak* of their forefathers. The reality is that only he who is blindly fixed on the path of his forefathers and does not feel any need to evaluate their *Maslak* against the criteria of the Book of Allah, disputes (devoid of knowledge and logic) with the enlightened Book of Allah:

*When they are told to follow (the Revelation) that Allah has sent down, they say: 'Nay, we shall follow the ways that we found our fathers (following).' What! even if it is Satan beckoning them to the penalty of the fire? (31:21)*

### **5.13 Forgetfulness and Heedlessness**

Whatever the number of verses that have appeared before you, by reflecting on them this reality will become clear to you that in them by '*Shaitan*' is not meant an external entity, rather it is those same people who continually create chaos and conflict in a society; or that religious elite who do not wish the people to come to the Book of Allah (the Quran), and keep insisting to them that you should keep following this path of theirs which is continuing to be passed down to you from your forefathers with your eyes closed; or for the duping intellect of man himself which gives preference to individual interest over the interest of mankind. For all of them the Quran has used the term Satans. As we have written before, in reality all of this is done by the human emotions. The intellect merely becomes the tool by which to bring to fruition the decisions of the emotions. These are those very emotions which obscure the truth from man's vision and make him forget the remembrance of matters of truth. This is why heedlessness is also declared to be the handiwork of Satan (6:68, 12:42).<sup>112</sup> In this way, little by little, Satan makes even the remembrance of the laws of Allah fade from their hearts:

*Satan has got the better of them: so he has made them lose the remembrance of Allah. They are the party of Satan. Truly, it is the party of Satan that will perish! (58:19)*

And regarding those who forget to remind themselves of Allah, the consequence of this is that they forget about their own self and the objectives of life:

*And be you not like those who forgot Allah; and He made them forget their own selves! Such are the rebellious transgressors. (In this way they took another path rather than the straight path! (59:19)*

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<sup>112</sup> Omitting to perform a righteous deed should not be taken lightly as this impacts the self and has serious consequences for the life in the hereafter. This also affects our psyche in this life. (Ed)

And in the fight against *Iblees* this is indeed the greatest defeat, that men forgot about their own selves.<sup>113</sup>

## 5.14 Fear and Grief

We have seen in the story of Adam that the greatest power which has been bestowed on man against Satan is Divine *Wahi*, obedience of which results in protection from fear and despair. Hence, the great trick of Satan is to shake the resoluteness of his feet and weaken the determination of his aim by creating fear and despair. In Surah *Al e Imran* we are told about the *Momineen*:

*Men said to them: 'A great army is gathering against you, so fear them': But it only increased their Eimaan; They said: 'For us Allah suffices, and He is the best Disposer of affairs.'* (3:173)

After this it is stated:

*It is only Satan that suggests to you the fear of his votaries: Be you not afraid of them, but fear Me, if you have Eimaan.* (3:175)

From this it also becomes known what means and resources Satan employs to create fear i.e. in opposition to Islam, he appears in the guise of opponents who frighten Muslims with their power and status. Regarding that particular Satan who is referred to here, history informs us that he was the spy whom the Koresh of Makkah had dispatched to instil fear into the hearts of the Muslims and to intimidate them with their power. It is these very companions of Satan against whom fighting is prescribed:

*Those who have Eimaan fight in the cause of Allah (for justice and the Divine laws), and those who reject Eimaan fight in the cause of evil (i.e. the path of chaos and tyranny): so fight you against the friends of Satan (and ignore their power and numbers): Feeble indeed (in opposition to Haqq) is the cunning of Satan.* (4:76) See also (8:48, 19:83)

Those who have *Eimaan*, their fighting is for the cause of Allah because they do not fight for human desires. They fight in support of justice and equity, and for the establishment and execution of the laws of Allah. And those people who have adopted the path of *Kufr*, fight in the path of evil (*Taghut*).

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<sup>113</sup> The consequence being that there is no further development for them in the hereafter – the self which is capable of traversing further evolutionary stages in the next life does not even exist. (Ed)

The Quran states that the *Malaiika* descend upon those people who declare that our *Rabb* is Allah and then remain staunchly firm on their pronouncement (41:30)<sup>114</sup>. Contrary to this, the descent of ‘Satan’ occurs upon those people who adopt the path of self-devised *Batil* (26:221). These Satans do not descend on man from somewhere outside, they are hidden within the depths of the hearts of human beings themselves, and when he forms the decision to take a wrong path then these arise and appear before him. These are his rebellious emotions whose manifestation is in the form of tangible acts. These are the ‘Satan’ to whom obedience has been prohibited (2:168, 2:208).

### 5.15 Worship of *Shaitan*

In some verses it has been translated as:

*...that you should not worship Satan... (36:60)*

However, these meanings are not correct. No-one actually worships Satan.<sup>115</sup> The meaning of ‘*Abudiyal*’ is obedience or acceptance of laws. At another place it is stated:

*For assuredly We send amongst every people a messenger, ‘Serve Allah and eschew Taghut (evil forces)’... (16:36)*

### 5.16 Meanings of *Taghut*

Since the word *Taghut* has been used here instead of Satan, therefore it seems appropriate that we should ascertain its meaning before moving forward. The meaning of *Tugh’yaan* is to exceed a limit. Hence, at the time of Noah’s flood, when the waves of the water had reached heights like mountains, it was stated:

*So the Ark floated with them on the waves towering like mountains... (11:42)*

This state has been compared to the overwhelming flood of water:

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<sup>114</sup> Further details will be covered later.

<sup>115</sup> No person (or sect) in the world worships Satan. Near Mosul in Iraq there is a mystic sect (Yazidi) about which it is stated that they worship Satan. But investigations have revealed that, in reality, they also do not worship Satan but due to fear of it they do not say anything against it. Their belief is that since God is compassionate and merciful, hence, there is no need to be fearful of it. But it is necessary to be fearful of Satan, as he can do a great deal of harm. This is why they do not call Satan as Satan (as this is being disrespectful), rather have given it the name of *Malik e Ta’oos*. In any case, the meaning is that by obedience of Satan this does not mean worship of Satan, rather the meaning from this is to adopt obedience and subservience to the commands of rebellious human beings i.e. a non-Divine system as is made clear in the following sentences.

*We, when the water (Noah's flood) overflowed beyond its limits, carried you in the floating (Ark). (69:11)*

In other words, for something to function according to its scale is called balance, and to contravene it is called transgression and exceeding all limits. In Surah *Ar-Rehman* the explanation of this meaning has been stated in even clearer terms:

*And the firmament has He raised high, and He has set up the balance (of Justice), in order that you may not transgress due balance. (55:7-9)*

He raised the heaven and established the balance of justice (*Adl*) so that you do not exceed the limits in weighing, and maintain the weight precisely, and do not resort to any kind of reduction in the weighing of matters of life.

Keeping the balance of justice straight is a manifestation of its proper status. Moving away from this criterion is transgression and rebelliousness from the straight path. Now let us turn to human life. Everything in the universe has been made subservient to man, hence, governance over them is within the sphere of the supremacy of man. Authority within these bounds is not transgression and contravention. But man himself is not subservient to any other man, therefore no human being has the right to govern another human being. Hence, if some human being (or group) by acquiring power makes other people his subjects, then this is his exceeding beyond the legitimate boundaries and is transgression and contravention. Such a rebellion in which he becomes a claimant of equivalence to Allah.

## **5.17 Every Non-Allah System**

This is why according to the Quran every kind of system of obedience other than the system of the Quran is a *Taghuti* system and subservience to it is degradation of human eminence. The consequence of such a system is turmoil which is the antonym of reformation. Those former nations who, by transgressing against the laws of Allah had established a government based on self-devised laws, were the flag bearers of the *Taghuti* system, the consequence of which was tyranny i.e. imbalances within society:

*(O Rasul)! See you not how your Rabb dealt with the people of Ad of the city of Iram with lofty buildings – such a people has not emerged to this day. And similarly, do you not know what happened to the people of Thamud who used to construct buildings by cutting through mountains? And how Pharaohs with great armies and their companions, who had resorted to rebellion in cities, were dealt with. All of these nations had created tremendous chaos in these lands. (89:6-12)*



Particularly Pharaoh, whose crime was that he had espoused *Tugh'yaani*:

*'Go (O Moses!) to Pharaoh, for he had indeed transgressed all bounds (Tagha).'*  
(20:24)

It was this very transgression which was the cause for the annihilation of these nations:

*But the Thamud were destroyed merely due to transgressing all bounds! (69:5)*

Man espouses contravention at that point in time when he assumes that I have no need of anyone. Under this false assumption, he does not feel the need for obedience to any code and law:

*Nay! but man does transgress all bounds, in that he looks upon himself as self-sufficient. (96:6-7)*

This happens because man assumes that life is just a name for the existence of the physical body and that I have gathered so much wherewithal for this that I am no longer in need of anyone else.

*Then, for such as had transgressed all bounds, and had preferred the life of this world (over long-term benefits). (79:37-38)*

But if he understands that life is not just about nourishment of the physical body but that, other than this, there is also another entity which is called the human self and that the real purpose of life is the training and strengthening of this, then he will never dissociate himself from others because the training and strengthening of the human self is through arranging provision of the means of sustenance for other human beings. Therefore, an individual can never be dissociated from other individual human beings. For the completion of his self he is in need of that kind of society which has been shaped according to the Divine laws; moreover, he is also in need of other human beings and also of the Divine laws. But those people who do not keep an eye on this fact and consider life to be confined solely to nourishment of the body, do not feel the need for the Divine laws, and shape society according to their own self-constructed constitution and codes. These are those very people who establish a *Taghuti* system in which, instead of the Divine laws, their self-constructed laws are implemented. The *Jamaat e Momineen* has been forbidden to approach this system because for those whose aim of life is the establishment of the constitution of Allah, how can opting for a *Taghuti* system be declared to be legitimate for them? The Quran states:

*Have you not turned your vision to those who declare that they have Eimaan in the revelations that have come to you and to those before you? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One (Taghut), though they were ordered to reject him (his system). But Satan's wish is to lead them astray far away (from the right path). (4:60)*

This fact becomes transparent that making life decisions according to the self-made laws of men means obedience to the non-Allah (*Taghut*) system. For the ones who avoid this system, there are glad tidings of successes and prosperities both in this life as well as in the next stage:

*Those who eschew evil (Taghut) - and fall not into its obedience - and turn to Allah (in repentance) - for them are glad tidings: so announce (O Rasul) the glad tidings to My servants. (39:17)*

Contrary to this, the abode of the servants of *Taghut* is dire (5:60) i.e. hell. Hell both in this world (on which each and every fragment of blazing Europe is a witness) and in the hereafter.

## **5.18 Another System of *Taghut***

This is the system of *Taghut* which takes shape in the form of a government and state. But other than this, there is another *Taghuti* system which is established under the shroud of holiness. In this system, one *Jamaat* of men makes other men their subjects and subservient to them, not at the point of a sword, but by inculcating the idol of their greatness and saintliness into the depths of their hearts. When, in this way, reverence for them makes its abode in their hearts, then this contingent of saints gets every command of theirs accepted by them, and in this way establishes that type of rule for the preservation of which there is no requirement for an army and soldiers. This is that subjugation whose chains man fastens round his own ankles with his own hands with the utmost of servility and humility, lowliness and obedience. This is that system about which it is stated in the Quran:

*'Bring you up', it shall be said, 'the wrong-doers and their companions, and the things they obeyed besides Allah, and lead them to the way to the (fierce) Fire! (37:22-23)*

After this it is stated:

*And they will turn to one another and question each other. They (the followers) will say: 'It was you who used to come to us from the right hand (of power and authority)!' They (the leaders) will reply: 'Nay, you yourselves had no Eimaan! Nor had we any authority (and power) over you. Nay, it was you who were a people in obstinate rebellion!' (37:27-30)*

Just reflect with what clarity this reality has been unveiled that the veneration for and leadership of these chieftains is not based on their own power, instead it is dependent on the volition and sentiment of reverence of these followers. If they stopped believing them, then their rule would automatically come to an end. The reality is this, that no matter what kind of subjugation and exploitation there may be in the world, its foundation is based on the weakness of the ruled themselves. It is only the Ruler of rulers (Allah) Whose Being is such that His rule and authority does not owe itself to the sentiments of the ruled but is established on its Own power. Other than Him no-one else possesses this power, hence no-one else has the right to govern.

In any event, these are the Satans about whom it is stated:

*And Satan will say when the matter is decided: 'It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you, but you listened to me: then reproach not me but reproach your own selfs. I cannot listen to your cries, nor can you listen to mine. I reject your former act in associating me with Allah (you also started following my commands like His commands). Surely, for wrong-doers there must be a grievous penalty.'* (14:22)

## **5.19 Two Distinct Paths**

This is that system of *Taghut* about which it is stated that it is the opposite of *Eimaan* in Allah:

*There is no compulsion of any sort in Deen. Undoubtedly, the path of guidance has separated and become evident from the path of evil (now both paths are in front of people and they can adopt whichever they desire). And whoever now denies Taghut (i.e. refuses to obey every system which is shaped on non-Allah system) and brings to bear Eimaan on Allah (i.e. only accepts obedience of that system which is established on the laws of Allah), then without doubt he has held on to a strong branch, which is never going to sever (whoever holds it is protected from falling down). And remember Allah hears and knows all. Allah is the companion and helper of those who adopt the path of Eimaan; He brings them out of all kinds of darknesses and brings them into the light. But for the people who have adopted the path of Kufr, their helpers are transgressors and miscreants. They take them out of the light and into darknesses. These are the people whose party is meant for hell, to remain therein forever.<sup>116</sup>*  
(2:256-257)

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<sup>116</sup> Here it is stated that Allah takes from darknesses towards Light (*Nur*) and the system of *Taghut* from Light to darknesses. The explanation of Light and darknesses will be covered at its own place. Here, a verse from Surah *Ibraheem* merits attention: 'And see this is a fact that We sent Moses with

You cannot hold a conviction in Allah Alone until you have firstly accepted in practical terms that there is no god. You cannot obey the Divine system until the time that you turn away from every non-Allah system. It cannot be that your face becomes turned towards the East and the West at the same time. In order to turn your face towards one, you will need to turn your face away from the other. This was the teaching of every messenger. This is the trustworthy handhold of Islam:

*And we assuredly sent amongst every people of the world a Messenger, to proclaim the message of Haqq - adopt obedience of Allah and eschew evil. Of the people were some whom Allah guided (those who followed Allah's laws), and some on whom evil became inevitably established (them who were rebellious). So now go around the earth and see what was the ultimate end of the nations which falsified the truth. (16:36)*

Just think that whichever messenger came, he came with this revolutionary invitation that obedience and submission belong only to One Allah, the Omnipotent – other than this, there is no system of obedience which is such that it should be obeyed. And obedience to Allah cannot take place until the time that every non-Allah system has not been rejected in practical terms. How great and splendid is this invitation and how amazing is this revolution!! Such a revolution which by freeing human beings from every kind of slavery to other human beings makes him capable of walking with his head held high.

## **5.20 Causes of Error**

This fact has been presented from the very start that ‘*Shaitan*’ is the name for man’s own rebellious emotions i.e. when man obeys his own rebellious emotions contrary to the laws of Allah, it is said about him that he obeyed Satan. The reason being that these kinds of decisions and acting on these decisions has been designated as ‘actions of Satan’. For example, when Moses (in the period prior to messengerhood) killed a *Qabli*<sup>17</sup> during an angry altercation, expressing regret over this he stated:

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*Our laws so that he brings his people out of darkneses into light and remind them of the events related to Allah – this is because for every man who remains steadfast on the path of Haqq and wishes his efforts to bear full results, there are great signs in these events.’ (14:5)* It is obvious that the mission of Moses was to bring Bani Israel out of the slavery and subjugation of Pharaoh into the obedience of the laws of Allah. Hence, the environment in which the laws of Allah are implemented is an environment of Light and the one in which there is a system of *Taghut* is darkness. The aim of the life of *Taghut* is to keep man enslaved within the human system of subservience and the focus of the efforts and actions of the *Jamaat e Momineen* is to bring down this kind of system with a view to establishing the system of Allah.

<sup>17</sup> People belonging to the tribe of Pharaoh. (Ed)

*...He said: 'This is a work of Satan: for he is an enemy that manifestly misleads!'  
(28:15)*

The ways and means for error from the direction of Satan are provided by the deeds themselves of man. When, during the Battle of *Uhad*, a slight error of judgment was made by a party of the Mujahideen, it was stated regarding this:

*Those of you who turned back on the day the two hosts met – it was Satan who caused them to fail, because of some (error) they had committed. But Allah has blotted out (their fault)– for Allah is All Protecting and Most Forbearing. (3:155)*

Regarding those among you who turned their face away from the battle the day that the two armies confronted each other, the cause for this error of theirs was only that Satan caused their footsteps to falter because of some weaknesses which they had created within themselves: it was not because there was any weakness in their *Eimaan*. The fact is that Allah forgave this error of theirs - His law is such that in a great system the means of protection is available for such errors. And the system does not falter from its foundation just from this.

It was in this way that the brothers of Yusuf had separated him from Yaqoob according to a deliberate scheme but Yusuf associated this grudge of his brothers to Satan (12:100).

In Surah *Az-Zukhruf* it is stated that whichever individual shuts his eyes to the law of Allah *Ar-Rehman*, Allah imposes Satan on him, and then the state of such people becomes such that they are continuing on the wrong path all the while thinking themselves to be on the straight path:

*And (remember!) if anyone shuts his eyes to the laws of the Rehman, We appoint a Satan over him, who is, as a consequence, indeed his intimate companion. Verily, such (Satans) really hinder them from the path (of Allah, and they become heedless of their evil conduct) but think that they are being guided aright! (43:36-37)*

From the above verses it is evident that what is described as an error from the direction of Satan is, in reality, purely a consequence of human deeds. The motives for these wrong deeds are, to a greater or lesser degree, the effects of the society which he adopts for himself, because the influence of the companions he associates with is the profoundest of all. The Quran has termed this as *Qareen* (mutual companion). It is stated in Surah *An-Nisa*:

*Nor those who spend of their substance, to be seen of men, but have no Eimaan in Allah and the Last Day: If any take Satan for their intimate, what a dreadful intimate he is! (4:38) See also (25:28-30)*

## 5.21 Sycophants!

Through false admiration and deceptive discourse these sycophantic and flattering courtiers never allow the true reality to present itself, and for the sake of their own objectives and interests they adorn his lies and nonsensical utterances in various ways:

*And We have destined for them intimate companions (of like nature), who made alluring to them what was before them and behind them... (41:25)*

As a consequence, he and his associates will all end up together in the annihilation of hell:

*And his companion will say: 'Here is (his record) ready with me!' The sentence will be 'Throw, throw into hell every contumacious rejector (of Allah), who forbade what was good, transgressed all bounds, cast doubts and suspicions; who set up another god beside Allah: throw him into a severe penalty.' His companion will say: 'Our Rabb! I did not make him transgress, but he was (himself) far astray.' He will say: 'Dispute not with each other in My Presence: I had already in advance sent you warning. The word changes not before me,<sup>118</sup> and I do not the least injustice to My servants.' (50:23-29)*

That associate (*Qareen*) will then blatantly deny that he ever misguided him, declaring that he was bent upon being misguided himself:

*At length, when (such a one) comes to Us, he says (to his evil companion): 'Would that between me and you were the distance of East and West!' Ah! Evil is the companion (indeed)! (43:38)*

But for those people who follow the Divine laws, this kind of associate has no effect on them because they bear Allah in mind at all times. Referring to the mutual conversation of the inhabitants of *Jannat*, the Quran states:

*Then they will turn to one another and question one another. One of them will start the talk and say: 'I had an intimate companion (on the earth), who used to say, 'What! are you among those who bear witness to the Truth (of the Message)? When we die and become dust and bones, shall we indeed receive rewards and punishments?' (A voice) said: 'Would you like to look down?' He looked down and saw him in the midst of the fire (Jaheem<sup>119</sup>). He said: 'By Allah! You were little short of bringing me*

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<sup>118</sup> Here the immutability of Allah's law is proclaimed. Changing the laws of Allah is injustice, devising sub-clauses within the sphere of the Divine laws according to the requirements of the era is permitted. (Ed)

<sup>119</sup> *Jaheem* – that which becomes static and cannot develop further. (Ed)

*to perdition! Had it not been for the Grace of my Rabb, I should certainly have been among those brought (there)! (37:51-57)*

And the way in which to protect oneself from these Satans is for man to bring himself within the sanctuary of the Divine laws. The Quran therefore states:

*And if (at any time) an incitement to discord is made to you by Satan, seek refuge in Allah (His laws). He is the One Who hears and knows all things. (41:36)*

## **5.22 Procedure for Protection from Satan**

These are those Satans which have been pursuing the progeny of Adam right from the very first day and will remain with them like a shadow until the Day of Judgment. We have been informed that the way in which to protect oneself from internal and external destructions is that, as soon as the spark of their flame becomes visible, to bring yourself immediately within the boundaries defined by Allah where Allah's law will provide you with protection:

*If a suggestion from Satan assails you (mind), seek refuge with Allah; for He hears and knows (all things). Those who are fearful of the consequences of going against the laws of Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance (know the consequence of evil), when lo! they see (aright)! (7:200-201)*

For protection from the whispering ways and deceptions of Satans, appeal for this:

*And say 'O my Rabb! I seek refuge with You from the suggestions of the Evil Ones. And I seek refuge with You O my Rabb! lest they should come near me.' (23:97-98)*

It was with these supplications and entreaties that the mother of Mariam handed over her daughter to the protective peace of Allah, when she stated that:

*'...and I commend her and her offspring to Your protection from Satan, the rejected.'*  
*(3:36)*

This is because from such an open enemy, yet one who assaults by laying down traps camouflaged like the earth itself, where else can safety from his plots be availed other than from the laws of Allah? In order to make this reality sink even more deeply in the heart, attention has been drawn repeatedly to this fact, that remember:

*...For verily he is to you an avowed enemy. (2:168) See also (2:208, 12:5, 36:60, 43:62)*

## 5.23 Satans – the Ringleaders of the *Taghuti* System

Since Satan is the manifestation of defiance and transgression, hence the Quran has also used the term Satans for the chieftains and ringleaders of those groups who have forgotten Allah. And this is also the truth that if those people who constantly strive in this aim that Allah's law should not become established in the world, if they are not Satans then what else are they? At the very beginning of Surah *Al-Baqra* it is declared about the hypocrites:

*When they meet those who have Eimaan, they say: 'We believe;' but when they are alone with their Satans, they say: 'We are really with you: We (were) only jesting.'*  
(2:14)

In Surah *Anfal* that Satan is referred to, who had incited the unbelievers of Makkah against the Muslims, and who then himself bolted from the battlefield (8:48).<sup>120</sup>

In Surah *Al-Baqra* in relation to the mention of Suleman, it is stated that instead of obeying the laws of Allah the Jews would begin to chase those fictional tales and propaganda which the 'Satans' had spread against the nation of Suleman:

*They followed what the Evil Ones gave out (falsely) against the power of Suleman: (though the fact is that) he never did Kufr. But it was these Satans who had adopted this path of Kufr... (2:102)*

Here, too, by Satans is meant the ringleaders of the people spreading evil and chaos (details will be given later at its own place). In Surah *Al-An'am* it is stated:

*Likewise, did We make for every Messenger an enemy - Satans among men and Jinns, inspiring each other with flowery discourses by way of deception. If your Rabb had so planned, they would not have done it (but His law is that the choice of human beings should not be curtailed): so leave them and their inventions alone. (6:112)*

It is clear from this that the opponents of the message and mission of the *Anbiya* are called Satans. They are, in truth, those religious clergy who (following the demise of a messenger) would meld their deceptive, sugar coated yet highly entertaining sermons with his teaching (or in its place, by declaring these homilies as being Deen, would make them mainstream) and in this way, by forsaking the true Deen of Allah, a nation would begin to obey their self-devised religion.

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<sup>120</sup> Historically, his name is reported to be Siraqa Ibne Malik Ibne Jasham.



In a similar fashion, those well-built, gigantic and rebellious people of the uncivilised and savage tribes whom Suleman had employed in relation to various tasks for the construction of his fortresses, are cited using the term Satans:

*And of the Evil Ones, were some who dived for him, and did other work besides; and it was We Who guarded them. (21:82) See also (38:37-38)*

## **5.24 Soothsayers and Fortune-Tellers**

In the era of ignorance of mankind this belief was prevalent that the destiny of human beings is linked with the stars, and by going to the heavens the soothsayers and fortune-tellers can determine information about the stars, and then sit and concoct prophecies about the destinies of men. Contemplate the history of religions and in every place of worship you will find 'holy idols' of the soothsayers and astrologers who used to be worshipped. The Quran has used the term Satans for these people as well and has stated that their business could flourish in the era of ignorance but now that the world has been illuminated by the light of the Quran, if they now try to go to 'the heavens' to seek information, then the fireball of knowledge and intellect will pursue them and they will flee from there, failed and frustrated. The era for such superstitions has now passed. If any of their narrations now turns out to be correct, it is merely the result of guesswork - neither the outcome of knowledge and intellect, nor the consequence of their 'spiritual powers'<sup>121</sup>. In Surah *At-Tur* it is stated:

*Or are the treasures of your Rabb with them, or are they managers (of affairs)?  
(52:37)*

From the above verse it appears that those soothsayers or astrologers are noted here who were being worshipped in that era. After this it is stated:

*Or have they a ladder, by which they can (climb up to heaven and) listen (to its secrets)? Then let (such a) listener of theirs produce a manifest proof? (52:38)*

Here, this fact has been made clear that this is all a deception and chicanery of these people who proclaim that they can also obtain knowledge of heavenly affairs. These people do not have access to heavenly *Wahi*. These truths can only be found in the Book of Allah, whose descent is from the Supreme Authority. The Book of Allah is not the proclamation of some Satan:

*Nor is it the word of a Satan accursed. (81:25)*

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<sup>121</sup> See verses (15:16-18, 37:6-10, 67:5).

## **5.25 The Quran is Free From their Influences**

Indeed, Satans have been prevented from even hearing the Quran:

*No evil one has brought down this (revelation). It would neither suit them, nor would they be able to produce it. Indeed they have been removed far from even (a chance of) hearing it (26:210-212)*

Because the Quran is complete truth and *Haqq* and Satans have nothing to do with this.

The Quran has descended directly from the radiant environs of the heavens on to the holy receptive heart of Rasul-ullah and has remained absolutely pure and free from any contamination en route. Its state is in fact such that Satans can have no chance even to glimpse its supreme and high fountainhead, nor to produce any quiver in this abundant and perpetually flowing, transparent and pure stream.

*...for he (Gabriel) brings down the (revelation) to your heart ... (2:97)*

The trickeries of magic and fortune telling were able to establish their influence during the era of ignorance and darkness but after the revelation of the Quran, which is complete knowledge and vision, and light and wisdom from top to bottom, the rule of these contrived fictions ended. Now from the court of knowledge and wisdom, coals of fire were hurled on them. Turn over the pages of history and you will see how strong the influence of magic and fortune telling was on the human mind. But today those influences have become left confined in the valleys of ignorance and darkness only. The bright sun of the Quran has exposed these darkneses, and with the light of the dawn, the darkneses of night have vanished. So all those doors have closed on these magicians, soothsayers and fortune tellers through which they used to deceive the public. These are those very soothsayers and fortune tellers who are mentioned in the following verses of Surah *Al-Jinn*:

*'And we pried into the secrets of heaven; but we found it filled with stern guards and flaming fires. We used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listens now will find a flaming fire watching him in ambush.'* (72:8-9)

The fact is that the Quran produced an astounding revolution in the human world. It declared that the human intellect is now entering its age of consciousness, thus there will be no scope remaining for any kind of superstition in the world of humanity. The invitation of the Quran is an invitation based entirely on knowledge and vision, reason and evidence. It appeals to human intellect and wisdom and declares that the abode of those who do not make use of intellect and reasoning

is hell. Therefore, after the revelation of the Quran, this era of superstition ended in which the holy cult of priesthood used to keep people ensnared in this duplicity that they had knowledge of matters of the unseen and that they know the mysteries of the heavens. These are those very ‘Satans’ on whom coals of fire fall from the Quranic court of knowledge and wisdom.

However, though the Quran had stated the above, after that the state of that nation itself who were holders of the Quran became such that now there can be found among them, at every step, those individuals whose claim is that they possess knowledge of unseen matters, they prophesy and inform people about their destiny, indeed claim that they can change their destiny.

Think over what the message of the Quran was, and what the nation inheriting it is doing?

## **5.26 Tampering with the Divine Books was a Satanic Act**

This used to occur with all of the books of revelation prior to the Quran, that following the appearance of a messenger, ‘Satans’ would weave in a great deal from their own side with the received and proclaimed *Wahi* of the messenger, and in this way would make this pure heavenly teaching corrupted. When this situation arose, then after this another messenger would come from Allah who by separating out the thoughts and ideas intermixed by the human mind would once again purify and cleanse Allah’s teaching. In Surah *Al-Hajj* it is stated:

*Never did We send a messenger or a Nabi before you, but, whatever he recited (of the message), Satan intermixed something (tampered with it): but Allah will cancel anything (vain) that Satan throws in, and Allah will confirm (and establish) His Signs: for Allah is full of Knowledge and Wisdom: (22:52)*

## **5.27 Fabricated Narratives**

Besides this another similar act of these same Satans is also noted i.e. these people do not tamper with Allah’s *Wahi*, but by concocting very interesting types of narratives draw a deceptive veil of Deen over these so that gradually these narratives become exactly as if Deen, and in this way the Deen of Allah becomes concealed from the eyes behind these adorned curtains such that even if an effort is ever made to uncover it and bring it out into the open, people would strongly oppose it. Bring to mind once again this verse of Surah *Al-An’am* in which it is stated:

*And (O Rasul!) likewise did We make for every Messenger an enemy - Satans among men and Jinns, inspiring each other with flowery discourses by way of deception. If*

*your Rabb had so planned, they would not have done it (but the decision of His Wisdom was that man's choice and intent should not be suppressed): so leave them and their inventions alone. (6:112)*

People become trapped in this camouflaged net of lies and deceits and in this way fall far away from the truth:

*To such (deceit) let the hearts of those incline, who have no Eimaan in the hereafter: let them delight in it, and let them earn from it what they may. (6:113)*

Even though obedience should not be of these deceiving and enchanting fictions, but of the Book of Allah (6:114).

## **5.28 Satan in the Meaning of Serpent**

In the Arabic language Satan can also mean serpent. At a few places in the Quran this word has also been used with this connotation e.g. it is stated about the head of a snake:

*The flowers of this (tree of Zaqqum) are like the heads of snakes. (37:65)*

Explaining the psyche of an interest (usury) devouring individual, it is stated:

*'Those who (instead of helping the needy), devour usury and fill their bellies (should remember that the result of their oppressive deeds will be manifest before them); they will not be able to stand, but will be like a man deranged bitten by a snake...' (2:275)*

Likewise, in the story of Yunus it is mentioned that a snake had bitten him and for this, too, the word 'Satan' has been used (38:41)

## **5.29 Summary of the Chapter**

*Iblees* or *Shaitan* (Satan) is the name for those human emotions which, having rebelled against the laws of Allah, place man on wrong paths. On the basis of the rebelliousness of these emotions they are defined by the term '*Shaitan*'. And because the ultimate outcome of every transgression is hopelessness, from this respect these are termed as '*Iblees*'.

*Iblees* and *Shaitan* are two sides of the same coin, the abode of which is the heart of man himself. The exploits of Satan seek to arouse doubts in the hearts of men so that his resolve and conviction becomes shaken. Laying down on their paths scenes of such alluring, deceiving, false desires and enticing cravings in which the focus of their gaze remains riveted and in this way, instead of continuing to

progress forward on the journey of life towards their destination, they become captivated and lost in this pageant of colour and fragrance. And then to make their efforts and endeavours appear so attractive so that they have no realisation whatsoever that whatever we are doing is wrong and devoid of benefit. The world of religion suits these kinds of deceptive scenarios and adornment of deeds very well.

The task of Satan is also that as soon as the aspect of the collective good of mankind comes before man, to place his self-interest before him forthwith so that he moves away avoiding the paths of sacrifice and selflessness. Apart from this, through various kinds of chaos and disorder, he creates such an environment as a result of which the unity of collective life disintegrates. And the biggest thing of all is that by making the human heart an abode of fear and despair, he destroys his world of dignity and honour, courage and valour. This is why the *Jamaat* following *Haqq* has always been forbidden from obeying satanic inclinations and proclivities.

Other than Satan the Quran has also used the word *Taghut* for this purpose, the meaning of which is every one of those non-Allah systems which by enticing human beings away from the authority of Allah, teaches obedience and subservience to men. Aside from government and state, this system remains in operation in the world of religion as well through a strange attraction and allurement. But obedience of any other than Allah whether it is in the form of government and nation, or in the garb of religion and veneration, is in any case a blatant *Shirk* against Allah.

Furthermore, bear this in mind also that the causes for satanic errors do not come from somewhere outside, rather it is human deeds themselves which are responsible for them, and the influences of that society which man adopts for himself. These are what are called '*Qareen*' (companions).

The Quran has also used the word Satan for the ringleaders of the system of *Taghut* as well as for the rebellious and fiery violent uncivilised tribes; and also in the world of religion for those who tamper with and make additions to the Divine revelation, or by fabricating highly enthralling and seductive narrations, turn people away from following the Book of Allah towards other paths.

## 6 *Malaika*<sup>122</sup> (Angels or Forces of Nature)

We have seen in the story of Adam that the *Malaika* were commanded to bow down before Adam and in response to this command they bowed their head.

*Malaika* is a plural of *Malaak*, the other form of which is *Malak*, and its root is from A-L-K. The meaning of *Abwakab* is the transmission of messages. Hence, the meanings of *Malaika* are a runner, a messenger, and an envoy. This is why the word *Rusal*,<sup>123</sup> meaning the ones transmitting the message, has also been used in the Quran for *Malaika*:

*Allah chooses messengers from Malaika and from men for Allah is He Who hears and sees all things. (22:75)*

But this same word can also be derived from ‘*Malik*’. In that case the meaning of *Malaika* will be of various forces. From the study of the Quran, this fact becomes evident that by *Malaika* is meant those forces which are busily engaged in running the immense machinery of the universe according to the Will of Allah. And because those forces are assigned to running the system of nature (i.e. forces of nature), this is why they are bound to the chain of the Divine law so that man can obtain work from them. This is why it is stated in the story of Adam that the *Malaika* bowed down before Adam – the meaning being that the forces of nature have been made subservient to man. All of these forces are busily engaged in carrying out different tasks according to Allah’s plan (which is called *Mash’eat*). In Quranic terminology, operating the system of the universe in this way is called ‘directing affairs’<sup>124</sup>. The central control of all these schemes is in the hand of Allah; this is called ‘*Istiva alal Arsb*’, in other words, Allah having central authority over the governance of the universe. In Surah *Yunus* it is stated:

*Verily your Rabb is Allah, who created the heavens and the earth in six days (periods), Then He established Himself on the throne (of authority), regulating and governing all things... (10:3)*

This is that *Amr* on the basis of which this supreme process of the universe is established:

*And among His Signs is this, that heaven and earth stand by His Command... (30:25)*

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<sup>122</sup> Models of obedience.

<sup>123</sup> *Rusal* – plural of *Rasul* (Ed)

<sup>124</sup> The author uses an Urdu phrase ‘*Tadbeeray Amoor*’. *Amoor* is the plural of *Amr* which is explained in detail in the book *What is Islam?* (Ed)

## 6.1 *Malaika* Perform Assigned Tasks

How this scheme of tasks is implemented and put into action, this matter is beyond our comprehension. But the Quran has informed us that, under the law of *Mash'eat*, those who are responsible for these duties of continuing and sustaining of these Divine tasks are called *Malaika*. This is why the *Malaika* have been called those who perform assigned tasks:

*Then arrange to do (the Commands of their Rabb)<sup>125</sup>. (79:5)*

In another verse they are also called:

*And those that distribute and apportion by Command. (51:4)*

In Surah *At-Talaq* it is stated:

*Allah is He Who created seven firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that you may know that Allah has power over all things, and that Allah comprehends all things in (His) Knowledge. (65:12)*

At another place this reality has been stated like this:

*So He completed them as seven firmaments in two Days (periods), and He assigned to each heaven its duty and command. And We adorned the lower heaven with stars (emitting light), and (provided it) with protection. Such is the decree of (Him) the Exalted in Might, Full of Knowledge. (41:12)*

## 6.2 Mechanisms and Means

In other words, Allah has implemented His *Wahi* within these stellar bodies so that they remain engaged in the fulfilment of their assigned duties. The 'descent' of this *Wahi* has also occurred via the *Malaika*, because the distribution of tasks is through the *Malaika*. Hence, the *Malaika* are those mechanisms and means through which the Divine tasks are implemented in the universe. It should not be concluded from this that Allah is dependent on these mechanisms and means for the execution of His commands. His *Samdiyat*<sup>126</sup> Being is completely pure from

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<sup>125</sup> The words used are '*Mudabbe Raat e Amoor*' for arranging the affairs of *Rabb*. This also can mean the *Jamaat e Momineen* which implements the commands and laws of Allah in the human world.

<sup>126</sup> *Samdiyat* – the One who is completely self-sufficient. (Ed)

every thought of any kind of need, and free from the requirement of any kind of causation and means, but this is His established system that whether it is the domain of *Khalq*<sup>127</sup> (creation) or the sphere of *Amr* (direction), events and effects take place according to His defined and implemented system. There is a clear distinction between dependency and execution. It is on this very basis that the *Malaika* are proclaimed to be those who bear the Divine Throne and circumambulate it:

*And you will see the Malaika surrounding the Throne (Divine) on all sides, celebrating the Hamd of their Rabb (pursuing assigned tasks). The decision between (all men) will be with (perfect) justice, and the proclamation (on all sides) will be, 'Hamd be to Allah, the Rabb of the Worlds!' (39:75) See also (40:7)*

In relation to the Day of Judgment, the Quran states:

*And the Malaika will be on its sides, and eight will, that Day, bear the Throne of Your Rabb above them.*<sup>128</sup> (69:17)

As has already been written, *Arsb* is that centre of Divine authority where planning of the tasks of the universe takes place. Since this planning of tasks occurs through the *Malaika*, that is why the *Malaika* are the ones who bear the Divine *Arsb* and are the ones who are busily engaged around it.

### **6.3 Malaika Do Not Have the Power of Disobedience**

It is due to this constancy and complete focus of theirs in obedience to the Divine commands that this universe is functioning with such beauty and balance, because they implement these commands and do not interfere in any way whatsoever of their own accord in them. They simply do not possess any power to interfere with or defy orders:

*And to Allah does obeisance all that is in the heavens and on earth, whether moving (living) creatures or the Malaika: for none are arrogant (before their Rabb). (16:49)*

Just cast another glance again at the story of Adam and the obedience and submission of the *Malaika* will emerge clearly before you. The very meaning of 'Fa'saja du'<sup>129</sup> is that they bowed their heads in compliance to the commands. Whatever forces are busily engaged in carrying out tasks in the system of the

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<sup>127</sup> See verses (15:16-18, 37:6-10, 67:5).

<sup>128</sup> From the *Tasbeeh* and *Tahmeed* (celebration) of the *Malaika* is meant that they remain busy in carrying out those tasks whose outcomes become models of the *Hamd* (appreciation) of Allah's *Rabubiyat*.

<sup>129</sup> From verse (2:34). (Ed)



universe, until these are under one authority of governance, this system cannot remain established. If every part of a machine begins to function each according to its own will, then the outcome is obvious. It is the consequence of this unquestioning conformity of the *Malaika* that no disorder is visible anywhere in the universe. Chaos arises where the orders of more than one authority are implemented. Where governance is of only One Allah and His workers are so obedient, in such a kingdom there cannot be an iota of disorder. This obedience of the *Malaika* is living and eternal evidence of this fact that, other than Allah, there is no other authority whose law operates in the universe (3:18).

#### **6.4 Relaying of Allah's *Wahi***

The duty to send *Wahi* to the messengers used to be allocated to selected *Malaika*:

*Allah chooses messengers from Malaika and from men for Allah is He Who hears and sees (all things). (22:75)*

In this verse there is reference to selection from among *Malaika* and men for 'the messengers'. This does not mean that for the guidance of mankind the *Anbiya* used to be either human beings or *Malaika*.

#### **6.5 *Malaika* were Not '*Rasul*' (Messengers)**

For the guidance of human beings it was only men who were the messengers. The *Malaika* used to reveal *Wahi* from Allah on the *Anbiya* and the *Anbiya* would in turn pass this *Wahi* on to the ordinary people. The Quran has clarified that the *Malaika* were not sent as messengers for the guidance of humanity:

*Say, 'If there were settled, on earth, Malaika (instead of humans) walking about in peace and quiet, We should certainly have sent them down from the heavens a Malak (angel) for a messenger.'* (17:95)

The difference between the communication of the *Malaika* and the messengerhood of the *Anbiya* becomes clearly evident from this. One *Risalat* (communication of the message) is this, that Allah gave a message and relayed it to the *Rasul* just as a postman delivers a letter to the addressee; this relaying of a message was that of the *Malaika*. The other communication is that of the *Anbiya* about whom it is stated that because they used to be sent for the guidance and direction of mankind, hence, for this requirement men themselves would be selected so that by modelling the Divine message in the form of a practical system they could relate what the correct picture of a human society should be.

## 6.6 Clarification of a Point

At this juncture it is necessary to elaborate a point. Some people draw the conclusion from this verse that the angels are also a creation like us, and that they can reside on the earth in the same way that we inhabit the earth.

There is no doubt in the *Malaika* being a creation, but to declare that they are also a creation 'like us' is not correct in the light of Quranic explanations. As far as this verse is concerned, in the previous verse it is stated (and this is also stated at other places) that the objection of these people was, why is the messenger just like other ordinary human beings, he should be some kind of supernatural being like the *Malaika* (17:94). In reply to their objection, it was stated that in your craving for miracles you do not even consider this much as to what the role of the messenger is: the responsibility of the messenger is not only to pass on the message of Allah to the people, he first of all acts on this message himself, and in this way his life becomes as a model for other people. From this it is obvious that he has to be like those to whom he comes as a messenger. If it is not like this then how can his life become a model for them? Because human beings live here, hence, the messenger should also be a human being. Your demand that the messenger should have been an angel could only have made sense in the event that angels resided here - this was the logical answer to their objection. In relation to Jesus, the Quran stated that the belief of Christians about Jesus was (and still is) that he was superhuman. Refuting this erroneous belief of theirs, it is stated that his life was a model for the Bani Israel. If he had been superhuman then how could his life have served as a model for human beings (43:59). If he had been superhuman then the creation existing here should also have been superhuman (*Malaika*) (43:60).

'A messenger for mankind from among mankind' was such an obvious reality on the wisdom of which every visionary was a witness, but for the rejectors (*Kuffar*) this matter was unacceptable, and they used to raise the objection that a man like us - and a messenger! How can this be? The people of Noah also raised this objection when they said:

*The chiefs who had adopted the path of Kufr among his people said: 'He is no more than a man like yourselves: his wish is to assert his superiority over you: if Allah had wished (to send messengers), He could have sent down Malaika: never did we hear such a thing (as he says), among our ancestors of old.' (23:24)*

The same was said by the people of Ad and Thamud:

*Behold, the messengers came to them, from before them and behind them, (preaching): 'Serve none but Allah.' They said, 'If our Rabb had so pleased, He would*

*certainly have sent down Malaika (to preach): now we reject your message  
(altogether).’ (41:14)*

Even though the *Anbiya* themselves used to acknowledge that we are not *Malaika*. Noah stated:

*‘I tell you not that with me are the treasures of Allah, nor do I know what is hidden,  
nor claim I to be an angel...’ (11:31)*

Rasul-ullah also stated the same:

*Say: ‘I tell you not that with me are the treasures of Allah, nor do I know what is  
hidden, nor do I tell you I am an angel...’ (6:50)*

From this verse, too, some people pose the argument that the *Malaika* are a creation like us and that is why Rasul-ullah (or Noah) said that ‘I am not an angel’. This argument is also very weak. In fact, from this the outcome is quite the opposite. The fact is (as has been previously explained) that the fundamental demand of the opponents was that the messenger should be a superhuman entity, not a human being. This is why they used to solicit miracles from the messengers. In reply to them it was averred how can the messenger manifest supernatural things when he is not a supernatural entity. Since in the minds of the addressees by supernatural beings was meant the *Malaika*, this is why by stating ‘I am not an angel’ they were rebutted. The meaning of this is plain that (the messenger stated) if it had been my claim that I am not a human being but am some superhuman entity, then you could have demanded supernatural things from me. When this is not even my claim then demands like this from me are meaningless.

## **6.7 Bizarre Objections**

Now let us move on. This was not the only objection of the *Kuffar*, they also used to say that if these individuals are messengers of Allah then why are there not row upon row of angels accompanying them. This same objection was raised about Moses that, if he is a messenger, then:

*‘Then why are not gold bracelets bestowed on him, or (why) come (not) with him  
angels accompanying him in procession?’ (43:53)*

And it did not just end there! Rather, they even used to say why are angels not descending on them as well:

*Such as fear not the meeting with Us (for Judgment) say: ‘Why are not the angels sent  
down to us, or (why) do we not see our Rabb?’ Indeed they have an arrogant conceit*

*of themselves, and mighty is the insolence of their impiety (they have exceeded all bounds)! (25:21)*

(Details of this will be given a few steps ahead).

But this denial does not mean that the angels do not descend on anyone else other than the *Anbiya*. The descent of the *Malaika* on the *Anbiya* occurs along with the *Wabi* of Allah and the *Wabi* of *Risalat* cannot descend on anyone other than the messenger.<sup>130</sup> But apart from for the delivery of *Wabi*, the *Malaika* also descend for other purposes. We have seen earlier that the task of *Iblees* is to foment fear and grief. In contrast to this, the *Malaika* produce that peace and tranquility in the heart of a *Momin* as a result of which fear and grief can approach nowhere near him:

*In the case of those who say, 'Our Rabb is Allah', and, further, stand straight and steadfast, the Malaika descend on them: 'Fear you not!' (they say), 'Nor grieve! but receive the glad tidings of the Garden (of Bliss), the which you were promised!' (41:30)*

Let us examine once again the condition for the descent of the *Malaika*: *Eimaan* in the *Rabubiyat* of Allah and then firmness on this *Eimaan*, strengthened *Eimaan*, unwavering *Eimaan*, mountain shattering *Eimaan*, such an *Eimaan* that even the mightiest force of *Iblees* cannot produce even a ripple in it. From this the descent of the *Malaika* results, as a consequence of which the human heart becomes an expanse of luminescent showers of peace and tranquility.

## 6.8 Shower of Peace and Tranquility

This was that perseverance and resolution on the basis of which, in the battlefields of *Badr* and *Hunain*, Allah helped the Mujahideen by means of those armies and forces of the *Malaika* who by their appearance created fear and terror in the hearts of the opponents, and generated peace and tranquility in the hearts of the Muslims. It is stated in Surah *Al e Imran*:

*Allah had helped you at Badr, when you were a contemptible little force; then fear Allah; thus may you show your gratitude. Remember you said to the Momineen: 'Is it not enough for you that Allah should help you with three thousand Malaika sent down?' Yea – if you remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Rabb would help you with five thousand Malaika making a terrific onslaught. Allah made it but a message of hope for you, and an assurance to*

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<sup>130</sup> For other types and details of *Wabi* refer to the topic on *Wabi*.

*your hearts: (In any case) there is no help except from Allah, the Exalted, the Wise.  
(3:123-126)*

In Surah *Anfal* it is declared about these very *Malaika*:

*Remember your Rabb inspired the Malaika (with the message): 'I am with you (i.e. My help is with you): give firmness to the Momineen: I will instil terror into the hearts of the Kafireen (Unbelievers): So smite you above their necks and smite all their finger-tips off them.'* (8:12)

About the Day of *Hunain* it is stated:

*Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and you turned back in retreat. But Allah did pour His calm on the Messenger and on the Momineen, and sent down forces which you saw not: He punished the Kuffar; thus does He reward those who are Kafireen. (9:25-26)*

Reflect on all of these verses. Regarding the 'assistance of the *Malaika*', it is stated that due to this the hearts of the *Momineen* received peace and their resolve became fortified. On the other side, the hearts of the enemy became fearful and their courage was weakened. It is clear from this that in these verses by *Malaika* is meant those psychological states which imprint influences on human hearts, and since psychological states have a very profound effect on human resolve and actions, hence victory and defeat, success and failure, are predominantly dependent on these forces.

This same state of peace and tranquility of the heart is also mentioned in that incident when Rasul-ullah (with only one companion of his known as Siddique) was taking refuge in a cave on the morning of his migration. Absolutely helpless and without any means from the worldly point of view, without friends and support, leaving home and hearth behind, having escaped from his homeland, the enemy with all of its resources at his heels. Just imagine this disheartening scene of fear and terror! He is sitting hiding in this state of helplessness. The thundering of the hooves of the enemy's horses can be heard. Signs of trepidation and apprehension appear on the forehead of this companion in the cave, not for himself but out of concern for his great friend, and signs of worry and stress appear on his face. The eyes of this friend (Rasul-ullah) looked at him and, in this dreadful environment of despair and despondency, declared with full resolve and certainty, 'Do not grieve, Allah is with us' (9:40). This fortified heart and peaceful state is also described using the term 'descent of the *Malaika*' when it is stated:

*If you help not (Rasul-ullah), (it is no matter): for Allah did indeed help him, when the Kuffar drove him out: he had no more than one companion: The two were in the cave, and he said to his companion, 'Have no fear, for Allah is with us': then Allah sent down His peace upon him, and strengthened him with forces which you saw not, and humbled to the depths the word of the Kafireen. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise. (9:40)*

This was that help and support of Allah, the *Malaika* and the *Jamaat e Momineen* about which it is stated at another place:

*...truly Allah is his Protector, and Gabriel, and the righteous who have Eimaan, and furthermore the Malaika will back (him) up. (66:4)*

## **6.9 Darood and Salat**

This is that help and support which is called *Darood* and *Salat*:

*(O Jamaat e Momineen!) Allah and His Malaika (all) provide support and assistance to the Nabi: O Momineen! You should also help and assist him i.e. completely obey this system of Allah. (33:56)*

Not only help and support for Rasul-ullah but for all the *Momineen*:

*(O followers of the invitation of Eimaan!) It is only the Being of Allah Who provides support and favour to you and also His Malaika, so that He brings you out from the depths of darkness into Light (brings you out of the darknesses of non-Allah subjugation into the Light of the System of Allah): and He is full of Rehmat for the Momineen. (33:43)*

## **6.10 Tabsheer (Glad Tidings)**

It was the *Malaika* themselves who gave the glad tidings of Yahya to Zakaria:

*While he was standing in Salat in the chamber, the Malaika called unto him: 'Allah does give you glad tidings of Yahya, witnessing the truth of a Word from Allah, and (be besides) noble, chaste, and a Nabi - of the (goodly) company of the righteous. (3:39)*

It was also the *Malaika* who came to Mariam with the glad tidings about Jesus:

*Behold! the Malaika said: 'O Mariam! Allah has chosen you and purified you - chosen you above the women of all nations.' (3:42) See also (3:45, 19:17)*

Details of these points will be elaborated at their own place.

## **6.11 Dispenser of Punishment from Allah**

If, on the one hand, the *Malaika* shower the light of Allah's *Rehmat* on account of *Eimaan* and resolve, then, on the other hand, they are also the dispensers of Divine punishment on account of *Kufr* and contravention. By 'Divine punishment' is meant the destructive outcomes of the wrong path of these nations. Hence, in this regard, by *Malaika* is meant those forces which remain busily engaged in carrying out the establishment of the consequences of human deeds according to the law of Allah:

*Do the (ungodly) wait until the Malaika come to them, or there comes the Command of your Rabb (for their doom)? So did those who went before them. But Allah wronged them not: nay, they wronged their own selves. But the evil results of their deeds overtook them, and that very (Wrath) at which they had scoffed hemmed them in. (16:33-34)<sup>131</sup>*

If in recompense for *Eimaan* and righteous deeds, showers of *Darood* and *Salat* come from the direction of the *Malaika*, then for rejection and transgression the 'onslaught of curses' also comes from their direction:

*How shall Allah Guide those who do Kufr after they acknowledged Eimaan and bore witness that the Messenger was true and that clear signs had come unto them? But Allah guides not a people unjust (who do Zulm)<sup>132</sup>. Of such the reward is that on them (rests) the curse (La'nat) of Allah, of His Malaika, and of all mankind. (3:86-87)*

The meaning of *La'nat* is to remain distant, to become deprived i.e. those people who do not spend their life according to the laws of Allah, they remain deprived of the peace and tranquility of the pleasant outcomes of these laws. Neither is the companionship of righteous people apportioned to them, nor can they fully benefit from the forces of the universe which carry out the affairs of the world.

## **6.12 Dispenser of the Message of Death**

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<sup>131</sup> In this regard see also verses (6:8, 6:159, 15:7-8, 25:25-26).

<sup>132</sup> *Zulm* – this is generally translated as injustice. Its wider meaning is for something not to be in the place where it should be e.g. for human beings to be deprived of those rights which Allah has directed us to give them is declared as being *Zulm* and those who deprive them of these rights are declared as being *Zalimeen*. (Ed)

Since death also comes according to the law of Allah, hence its dispensation is also given into the hands of the *Malaika*. It is through their 'hands' that the death of man takes place. In Surah *Al-An'am* it is stated:

*He is irresistible, (watching) from above over His servants, and He sets guardians over you. At length, when death approaches one of you, Our Malaika take his soul, and they never fail in their duty. (6:61) See also (4:97, 6:94, 7:37, 8:50, 16:28, 47:27)*

In Surah *As-Sajda* the angel of *Ajal*<sup>133</sup> has been called *Malak ul Maut* (the Angel of Death):

*Say: 'The Malak of Death, put in charge of you, will (duly) take your selves: then shall you be brought back to your Rabb (for account).'* (32:11)

### **6.13 Protection and Overseeing**

From these verses it is clear that the physical changes which appear within the human body, and whose end result is the physical death of man, have also been termed as being the forces of *Malaika*. The fact is that whether it is the outer universe or the internal life of man, in every place every event occurs according to the established laws of Allah. Among these laws are some such that have come within the grasp of human knowledge (or will gradually come within it) while the rest are such that are outwith his sphere of comprehension. All of these forces have been termed as '*Malaika*'. These same forces also protect man throughout his life:

*He is the irresistible, (watching) from above over His servants, and He sets guardians over you... (6:61)*

And it is these same forces which establish the results of individual and collective deeds of life:

*For each (such person) there are (forces) in succession, before and behind him: They guard him (as per law) by Command of Allah. Allah does not change a people's lot unless they change what is in their psyche. But when as a natural consequence of this change (within their psyche) trouble comes upon that nation, then there can be no turning it back, nor will they find, besides Allah, any to protect. (13:11)*

These overseers are with every self:

*There is no self but has a guardian over it. (86:4) See also (82:10)*

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<sup>133</sup> *Ajal* – the defined end of some matter or period. Here, it is used for death. (Ed)



## 6.14 The Overseers of Man's Deeds

These are those watchers who encompass human deeds and in this way no deed of man, no flicker of his heart or eye can remain hidden from the eyes of the Law of Requit of Allah. The effect of every deed has to finally materialise:

*...Say (O Rasul): 'Allah's Law happens to be swifter than your trickeries!' Verily, Our messengers record all the plots and intrigues that you make! (10:21)*

The secrets hidden within the bosoms of men, the surreptitious whisperings in the hushed environment of the darkneses of night - all are continuously being recorded:

*Or do they (these rejectors of truth) think that We hear not their secrets and their private counsels (if they do, they are mistaken)? Indeed (We do listen to everything), and Our messengers are by them, to record (all their misdeeds). (43:80)*

The doubts which pass through his heart, or those thoughts arising from these which become manifested in the form of words, cannot escape anywhere outside of the sphere of the Law of Requit:

*It was We Who created man, and We know what dark suggestions his self makes to him: for We are nearer to him than (his) jugular vein. Behold, two (guardian angels) appointed to learn (his doings), learn (and note them), one on the right and one on the left. Not a word does he utter but there is a sentinel by him, ready (to note it). (50:16-18)*

In these verses the writing down of human deeds is described as being the duty of the *Malaika*, but in other verses Allah has related this to Himself:

*Nay! (this can never happen), We shall record whatever he says and We shall give him more rope for Respite in his punishment. (19:79)*

From this it is clear that these *Malaika* are in actuality the forces of Allah's law, which establish results in this way.

## 6.15 Scroll of Deeds Around Man's Own Neck

And this 'book of deeds' is simply another name for Allah's Law of Requit. It has been described in another verse where it is stated that this scroll of deeds is not kept some place outside but is hanging round the 'neck' of man:

*Every man's fate We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open. (It will be said to him) 'Read your (own) record: sufficient is your self this day to make out an account against you.'* (17:13-14)

In other words, the human self is a guardian and watcher against its very own self:

*Nay, man will be evidence against himself.* (75:14)

Hence, these *Malaika* are in reality our own internal forces i.e. those effects of our deeds which keep becoming imprinted on our self. When the results of human deeds manifest in a visible form, the Quran terms this as the Day of Judgment, and because human life does not end along with his death, but instead moves forward, hence this process of manifestation of the results of these deeds also remains in place and persists after death. It is in relation to this that it is decreed that the descent of the *Malaika* will also occur on the Day of Judgment. In other words, the manifestation of results in this present life of man is due to the forces of the *Malaika* and then following this, after death, the manifestation of results will also be in this same way:

*The Day the heaven shall be rent asunder with clouds, and the Malaika shall be sent down, descending (in ranks).* (25:25)

In another verse it is stated:

*The Day that Ar-Ruh<sup>134</sup> and the Malaika will stand forth in ranks, none shall speak except any who is permitted by (Allah) Most Gracious, and He will say what is right.* (78:38)

Evaluation of every single detail of deeds will take place, and those in whom, according to the Law of Evolution, there is the ability to live the eminent and superior, elevated and high life of paradise, the *Malaika* will welcome those fortunate and righteous selfs at the gate of *Firdous* (paradise):

*The great terror will bring them no grief: the Malaika will meet them (with mutual greetings): 'This is your Day, (the day of recompense for deeds) that you were promised.'* (21:103) See also (39:73)

These *Malaika* will come in flocks from every gate of paradise and with joy and excitement they will shower the flowers of delight and blessings on the inhabitants of paradise:

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<sup>134</sup> *Ruh* – the Divine energy which imparts us with the sense of 'I' and free will. (Ed)

*Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and the Malaika shall enter unto them from every gate (with the salutation): 'Peace unto you for that you persevered in patience! Now how excellent is the final home!' (13:23-24) See also (16:32)*

This will be the state of those in paradise, while on the other side the state of those in hell will be:

*The Kuffar will be led to Hell in crowd: until, when they arrive there, its gates will be opened. And its keepers will say, 'Did not messengers come to you from among yourselves, rehearsing to you the signs of your Rabb, and warning you of the meeting of this Day of yours?' The answer will be: 'True: but the Decree of Punishment (as a consequence of their deeds) has been proved true against the Kuffar!' (39:71) See also (40:49)*

These watchmen of hell have also been called the 'guardians of fire' at one place:

*And We have set none but Malaika as guardians of the fire... (74:31) See also (66:6)*

Amongst them the biggest guardian is known by the title of *Malik*:

*They will cry: 'O Malik!<sup>135</sup> would that your Rabb put an end to us!' He will say, 'Nay, but you shall abide!' (43:77)*

In these verses we have not explained paradise and hell because this is not the place for their clarification.<sup>136</sup> However, it should be made clear here that the process of paradise and hell commences from this very world. Human deeds continually establish their effects at every moment in time. Some results among these become manifest in a tangible form right in this world whereas the manifestation of some others takes place in the life after death. Aside from individual life, when viewed collectively, a society that is shaped according to the laws of Allah is a cradle for a paradisaical life for human beings, whereas when human beings live life in a non-Divine system, then the outcome of that is hell. *Jannat, Jahannam*, the scales of balance, the Day of Judgment, *Azqaab, Sawab*,<sup>137</sup> punishment, recompense, as detailed in the Quran are not only about life after

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<sup>135</sup> How telling it is that other than Allah the master which the human mind has concocted for his worship and subservience should be a guardian of hell both in this world as well as in the next world. If man only follows the laws of Allah then he is in a paradise of peace and tranquility, and if, other than this, he accepts obedience to someone else then it is hell piled on hell. (Presumably the word *Malik* has been used in this aspect).

<sup>136</sup> Further details are covered in the book titled *The Life of the Hereafter: What Does the Quran say?*

<sup>137</sup> *Sawab* - the concept of reward for doing good according to the Quran. (Ed)

death but are also about this world.<sup>138</sup> The *Malaika* (i.e. those hidden and invisible forces which establish the effects of human deeds) remain constantly engaged in constructing paradise and shaping hell for him. For us this *Jannat* and *Jahannam* manifest in the form of effects and states which are the natural consequence of our individual and collective deeds.

## 6.16 *Eimaan on the Malaika*

These are the traits possessed by the *Malaika* on whom we have been asked to have *Eimaan*:

*...But this path of righteousness is for the one who has Eimaan in Allah, the hereafter, the Malaika, the Books, and the Anbiya... (2:177) See also (2:285)*

And the rejection of these is *Kufr* (4:136).

Belief in the *Malaika* was continuing to be handed down from former generations for a very long time, but in the same way that human conceptions had left reality warped by the creation of strange and bizarre forms through exaggeration and distortion of the attributes and Being of Allah, outlandish kinds of notions about the *Malaika* had also been spawned. By removing these self-created layers of exaggeration and distortion, the Quran clarified the true reality of the *Malaika* before our eyes. Prior to the advent of Islam, there existed a belief in the divinity of the *Malaika* which the Quran declared as *Batil*:

*He (the Messenger) will never instruct you to take the Malaika or the Anbiya for gods and patrons. What! would he bid you to Kufr after you have bowed your will to Allah in Islam? (3:80)*

It is stated in Surah *Saba*:

*One Day He will gather them all together, and say to the Malaika, 'Was it you that these men used to worship?'* (34:40) *See also (43:19-20)*

These people used to declare the *Malaika* to be goddesses (43:19). People roaming in these valleys of superstitions used to think that since the *Malaika* have the availability of nearness to Allah, hence they could be their intercessors in the presence of Allah. The Quran has also refuted this *Batil* belief (53:26).

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<sup>138</sup> See the book by the author titled *The Life in the Hereafter: What Does the Quran Say?*

Details of *Shifa'at* (intercession) will be covered in its own place. However, at this point it is important to understand this much that according to the Quran this belief is absolutely false that some intercessor will be able to get a criminal released by interceding in the presence of Allah. These kinds of beliefs are the product of that mentality of ours according to which we have allocated the status of 'worldly monarch' to Allah, who becomes irate over the slightest matter and metes out a severe punishment, and on becoming pleased showers with prizes and favours; in whose court there are 'courtiers' who perform intercession on behalf of people, and have intermediaries on their path through whom access is gained to him. The concept which the Quran has presented of Allah is distinct from this and elevated and superior. His law is functioning in the universe and every decision here is made according to that law in which there is neither any favour for anyone nor any kind of injustice towards anyone. He is above human emotions, that He should start to punish due to becoming annoyed and by becoming pleased should hand out favours.

The Arab *Kuffar* used to consider the *Malaika* as being daughters of Allah. The Quran has refuted this also:

*Has then your Rabb (O Pagans!) preferred for you sons, and taken for Himself daughters among the Malaika? Truly you utter a most dreadful saying! (17:40) See also (43:16)*

At other places they were considered in any case to be women:

*Those who do not have Eimaan in the Hereafter, name the Malaika with female names. (53:27)*

For further details of these matters look at the fables of ancient Greek idolatry and the tales of the ancient religious texts of Hindustan in which these invisible entities are made out to be wives and daughters of God. The concept of gods and goddesses was the result of these kinds of beliefs.

## **6.17 The True State**

The Quran refuted all these *Batil* beliefs once and for all and explained the reality of the *Malaika* in clear terms. First of all, it was clarified that the *Malaika* are created by Allah Himself, therefore how can they be gods?

*Every Hamd be to Allah, Who created (out of nothing) the heavens and the earth, Who made the Malaika, who are possessors of two, three, four wings (forces)<sup>139</sup>: He adds to His creation as per His law of Mash'eat: for Allah has power over all things. (35:1)*

By reference to 'two, three and four wings' is meant the different stages and statuses of the *Malaika* from the point of view of their power. According to Arabic linguistics, 'clipped wings' denotes helplessness and the inability to function, being powerless and disabled, which amongst us is termed as being 'without wings and hair'. The *Malaika* are the creation of Allah and His obedient servants and are never hesitant in their obedience to Him:

*Christ disdained not to serve Allah, nor do the Malaika, those nearest to Allah: Those who disdain to obey and are arrogant (they cannot go anywhere) – He will gather them all together unto Himself (to answer). (4:172)*

They are Allah's obedient and esteemed servants:

*And they say: '(Allah) Most Gracious has begotten offspring.' Glory to Him! They are (but) servants raised to honour. (21:26)*

This high regard and honour is because they carry out His commands unquestioningly:

*They all revere their Rabb, High above them, and they do all that they are commanded. (16:50)*

All the forces of the universe remain constantly engaged in carrying out their respective assigned duties (this is called *Tasbeeh*), and since the outcome of the zealous activity of these forces, which becomes the cause for the enhancement of the beauty of the universe, is always constructive, hence, these zealous activities of theirs are a beautiful and admirable living model of Allah's system of the universe and *Rabubiyat* (this is called *Hamd*):

*And the thunder clouds are always active to make His system deserving of Hamd and appreciation, and similarly (various) Malaika, (hence, it is wrong to consider them as gods and goddesses)... (13:13) See also (21:19, 41:37-38, 42:5)*

This is the reality of the *Malaika* and when, together with this, it is also borne in mind that they are the servants of man and they are meant to prostrate before Adam, then this reality becomes further clarified as to what their relationship is to

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<sup>139</sup> The word used is *Jinah*, root J-N-H, meaning hand, arm, bird's wing, armpit, side. *Lughat-ul-Quran*, Vol 1, p 275. (Ed)

man. To make the one who is a servant and who obeys orders as your god to be worshipped, if this is not proof of ignorance of reality, then what is it?

### **6.18 Is it Possible to See the *Malaika*?**

The question arises as to whether it is possible for the *Malaika* to be seen by us? As has already been written, the Quran has made this matter clear that we cannot see them. It is stated in Surah *At-Tauba*:

...and (Allah) strengthened him with forces which you saw not... (9:40) See also (9:26)

Since *Malaika* is simply the title for those invisible forces which carry out different tasks in the system of the universe, hence the question of seeing them with physical eyes does not even arise. We can obtain knowledge of the effects of these forces (and that, too, up to the extent that our intellect can guide us) but cannot see them with our eyes. As has been mentioned before, the *Malaika* are either those forces of nature which are functioning in the visible universe or are those forces which are related to the domain of *Amr* of Allah. In both cases the question of being able to see them does not arise. As far as the forces of nature are concerned, we can harness these (by acquiring knowledge of the laws of nature) and from this point of view 'Adam' becomes worthy of their prostration.

As far as the descent of the *Malaika* on the *Anbiya* is concerned, its connection is with *Wahi*, details of which will be given later. Here, it is sufficient to specify only this much that other than a *Nabi* no-one else can comprehend the nature of *Wahi*, because *Wahi* is not that kind of an attribute which every human being can create within himself through his own efforts. Therefore, we cannot fathom what the condition used to be of the hidden forces of the *Malaika* in the process of *Wahi*.<sup>140</sup>

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<sup>140</sup> 'Used to be' since the process of *Wahi* ended after the demise of Rasul-ullah.

## 7 **Ruh**

In the Quran *Ruh* is also mentioned in relation to the *Malaika*. It is stated about *Laila tul Qadr*<sup>141</sup>:

*Therein descend (in this night) the Malaika and Ruh according to Allah's law, with His Virtuous Amr (to the Earth). (97:4)*

In the Arabic language the meaning of *Ruh* is of power, and this has been called *Ruh ul Quds* at another place i.e. power of great vastness:

*Say, Ruh ul Quds has brought the revelation from your Rabb in truth, in order to strengthen those who have Eimaan and as a guide and glad tidings to Muslims. (16:102)*

Another term for *Ruh ul Quds* is also *Ruh ul Ameen*:

*With it came down Ruh ul Ameen. (26:193)*

### 7.1 **Jibreel (Gabriel) and Ruh**

In other words, such a power which is *Ameen*<sup>142</sup> i.e. the very best holder of *Amanat* and the manifestation of universal peace, its name is *Jibreel*. The Quran states:

*Say: Whoever is an enemy to Jibreel - for he brings down the (revelation) to your heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who are Momineen. (2:97)*

In another verse, along with *Jibreel* the name *Mikaal* is also mentioned. These names are from the Hebrew language (2:98).

### 7.2 **Ruh and Malaika**

In Surah *Al-Ma'arij* it is stated:

*The Malaika and Ar-Ruh ascend unto him in a Day (period) the measure whereof is (as) fifty thousand years. (70:4)*

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<sup>141</sup> *Laila tul Qadr* – this is translated metaphorically as the Night of Power i.e. the Quran was revealed in order to remove darkness and reveal a new dawn for mankind. (Ed)

<sup>142</sup> *Ameen* – this means trustworthy and truthful, one who can be completely relied upon. *Amanat* is that thing which is to be held in trust and protected and guarded. (Ed)



In Surah *An-Naba* it is stated:

*The Day that Ar-Ruh and Malaika will stand forth in ranks, none shall speak except any who is permitted by (Allah) Most Gracious (Ar-Rehman), and He will say what is right. (78:38)*

As stated earlier, we cannot know what the constitution of this ‘*Ar-Ruh*’ is other than that it is the energy created by Allah which is related to the Domain of *Amr*. This support was available to Jesus (2:253, 5:110).

### **7.3 *Ruh* Meaning the *Wahi* of Allah**

In the Quran by *Ruh* is also meant the *Wahi* of Allah. It is stated in Surah *An-Nabk*:

*He does send down His Malaika with Ar-Ruh of His Command, to such of His servants as per His Will, (saying): ‘Warn (Man) that there is no god but I: so follow My laws (be fearful of the consequences of disobeying these laws).’ (16:2)*

This same subject is also referred to in these verses (40:15, 42:52).

In these verses the meaning of *Ar-Ruh* is the *Wahi* of Allah which descends on the *Anbiya*. Along with *Ar-Ruh* there is the addition also of *Min Amr e He* (or *Min Amr e Na*)<sup>143</sup> in these. In light of this, the meaning of this verse of Surah *Bani Israel* becomes clear where it is stated:

*They ask you concerning Ar-Ruh. Say: ‘Ar-Ruh is by the Amr of my Rabb: of knowledge (of secrets of the universe) given to you it is only a little’ (you cannot have more than this). (17:85)*

In other words, by *Ar-Ruh* here is meant the *Wahi* of Allah, its clarification comes in the next verse. This was that same ‘*Ruh ul Quds*’ whose support was available to Jesus i.e. *Muqaddas*<sup>144</sup> *Wahi* from the direction of Allah (2:253, 5:110).

### **7.4 An Important Point**

Before moving forward, cast an eye on this *Muqaddas* verse in which it is stated:

*The Malaika and Ar-Ruh ascend unto him in a Day (period) the measure whereof is (as) fifty thousand years. (70:4)*

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<sup>143</sup> *Min Amr e He* means ‘direction from Me’ and *Min Amr e Na* means ‘direction from Us’. (Ed)

<sup>144</sup> *Muqaddas* – that which is free from all faults and blemishes. *Lughat-ul-Quran* Vol. 2, p 337. (Ed)

And relate with this verse the one in which the core principle of the Law of Evolution has been explained, which is about important matters related to the secrets and hidden affairs of the universe. It is stated:

*He rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up to Him, on a Day (period), the space whereof will be (as) a thousand years of your reckoning. (32:5)*

The meaning of both of these verses has come before you under the topic of 'Adam' where it was noted how according to the Law of Evolution a tiny seed which holds within it thousands of vast possibilities, slowly and by degrees, by obtaining nourishment, gradually reaches its point of completion. This *Rabubiyat* (i.e. for something to reach its state of completion from its initial beginning) takes place according to those forces which are functioning in the universe in order for the Divine law to produce its result, and which have been defined using the term *Malaika*.

## **7.5 Elucidation of One Fact**

Before we end this chapter and go on to the next subject, it appears necessary to shed light on one fact. Though the story of Adam (as already noted) is a metaphorical narration of man himself, this does not mean that the things mentioned in it are merely allegories and similes and have no existence of their own. Man is mentioned in it and man himself is present in front of us. But since his existence is in a visible physical form, hence the thought never even crosses our mind about it that it is merely an allegory. Other than man, *Iblees* and *Malaika* are also mentioned, so should we reject their existence just because these are not visible? This will mean that we should deny the existence of all invisible powers, although we do not do so. Just look at the world of science itself, how many invisible and non-perceptible entities are present whose existence we acknowledge, and then evaluate these powers, and the human mind begins to spin. Merely contemplate these radio waves and assess their universal powers. For example, an individual in the corner of some room in London moves his tongue and the radio waves instantaneously take these words and cause them to reach to the ends of the earth. Not only this, but no obstruction can intervene in the path of these waves; they pass through thick, solid walls in the same way that the rays of light pass through glass. These are the magical tricks of radio waves or rays according to science! But what are these waves themselves? Science is hanging its head in bewilderment – what can you ask it! According to research up until now, this tremendous force which seems to have made the limits of time and space disappear, is merely a name, the nature of which we have no knowledge of. But since science has given it some sort of name, hence, everyone accepts it. Just suppose if fifty years previously some individual had stated that Allah has

appointed such an 'angel' on earth so that if you utter any word from your tongue it will carry it on its wings and in the twinkle of an eye make it reach every nook and cranny of the world! Leaving aside others, even scientists themselves would have laughed, and by declaring it to be a superstition of the era of 'ignorance' you would have given proof of your enlightened thinking.

The question is, can the fields of scientific knowledge claim today that they have discovered the nature of all these secrets and unknowns, these visible and invisible forces, of this vast and expansive universe? Let us listen to what is the state of the worlds of knowledge about the nature of things!

## 7.6 What did Plato Say?

Two thousand five hundred years ago when Plato was presented with this question, what did he say? He stated:

*'And now, I said, let me show in a figure how far our nature is enlightened or unenlightened: Behold! human beings living in an underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets. And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent. You have shown me a strange image, and they are strange prisoners. Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave? True, he said; how could they see anything but the shadows if they were never allowed to move their heads?*

*And of the objects which are being carried in like manner they would only see the shadows? Yes, he said. And if they were able to converse with one another, would they not suppose that they were naming what was actually before them? Very true. And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow? No question, he replied. To them, I said, the truth would be literally nothing but the shadows of the images.'<sup>145</sup>*

At this stage we do not wish to indulge in this argument whether the philosophy of forms that Plato has put forward through this metaphor is based on fact or

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<sup>145</sup> *The Republic of Plato*, Book vii.

not. We wish to state that, according to these scholars, knowledge of the nature of things was only this much – this was the state of human thinking about the reality of things two thousand five hundred years ago.

## **7.7 And What is Being Said today?**

But to where man has reached after this period of two thousand five hundred years - hear this not from me, but from the lips of a renowned scientist, Sir James Jeans of the modern era. He states:

*'... it is the general recognition that we are not yet in contact with ultimate reality. To speak in terms of Plato's well-known simile, we are still imprisoned in our cave, with our backs to the light, and can only watch the shadows on the wall.'*<sup>146</sup>

And this distinguished figure of the world of science concludes his brief but great treatise in these words:

*'So at least we are tempted to conjecture today, and yet who knows how many more times the stream of knowledge may turn on itself? And with this reflection before us, we may well conclude adding, what might well have been interlined into every paragraph, that everything that has been said, and every conclusion that has been tentatively put forward, is quite frankly speculative and uncertain. We have tried to discuss whether present-day science has anything to say on certain difficult questions, which are perhaps set for ever beyond the reach of human understanding. We cannot claim to have discerned more than a very faint glimmer of light at the best; perhaps it was wholly illusory, for certainly we had to strain our eyes very hard to see anything at all. So that our main contention can hardly be that the science of today has a pronouncement to make, perhaps it ought rather to be that science should leave off making pronouncements: the river of knowledge has too often turned back on itself.'*<sup>147</sup>

This is that point at which the world has reached up until the present time regarding the reality and form of things. And what, does the world have the right to merely reject the existence of something because it does not come within the domain of its comprehension (further details will be covered under the chapter on *Wahî*)?

## **7.8 Now Let Us See the Other Extreme**

This was the state of science. But on the other hand orthodoxy is no better than this! Even those who promote acceptance of *Malaika, Iblees, Jinn* (creations of fire)

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<sup>146</sup> Sir James Jeans, *'The Mysterious Universe'*, p153

<sup>147</sup> Sir James Jeans, *'The Mysterious Universe'*, p 188

or these kinds of other similar invisible things, want that kind of acceptance which is in their own mind. The difficulty that man has is that because his mind cannot imagine invisible things, he therefore turns these into discernible forms. Leaving *Malaika* etc. on one side, his mind even envisages the concept of the absolute Being of Allah in human form. The carving of gods and idolatry are a manifestation of this very same mentality. The state of those people (who prefer orthodoxy) is such that they consider the acceptance of invisible things as correct only when these are accepted with those same details and constituents which are imprinted on their minds. And if someone differs with these, then they declare him to be misguided and condemned and considering him to be a denier of Allah's power, immediately resort to declaring him as an apostate. But they do not comprehend that the difference in concepts about the composition of these things (provided that this is not outwith the Quranic limits and domain) cannot be taken to be equivalent to the rejection of Allah's power. Let us suppose that an individual considers satanic whispers to be the temptations and provocations, sentiments and feelings, inclinations and biases of the human self which mislead man from the defined straight path of Allah; then from this there is no aspersion cast on the power of Allah, provided that he accepts that the human self is the creation of Allah. If the forces of *Iblees* and those of the *Malaika* have their own existence in the external world and if these are the internal traits of the human self, then in both cases these are the scintillating displays of the infinite powers of the Creator of the self and the universe!

But why should there be any suppositions whatsoever in these matters. To whatever extent the Quran takes us in these matters, it is correct to only go to that extent. The Quran wishes acceptance of these things; its demand is not about understanding them (the nature of their composition). By describing these things, its aim is solely to show what their relationship is to human life. What effect does this relationship have on the human self, and whatever has been proposed by the Quran for the acceptance and acknowledgement of these effects, how can this be acted upon? If, in the pursuit of determining the nature of *Iblees*, man himself comes under the spell of *Iblees*, then this knowledge will take him into *Jabannam*. Hence, in these matters, we will need to remain within the domain of the Quran because it is based on knowledge from beginning to end.

As far as the relationship of the *Malaika* or *Iblees* with our life is concerned, the Quran has clarified this reality in the story of Adam. The *Malaika* are those forces according to which the different parts of the system of the universe are busily engaged in the accomplishment of their respective duties (as per the Divine law). These forces of the system of the universe have been subjugated for man. These forces are about the domain of the universe as well as about the domain of the human psyche. But since all of these are functioning according to the Divine commands, hence evil plays no part in them; these are entirely good. In this arena of the universe man has been sent as the custodian of all these forces, but subject

to the commands of Allah. Hence, his duty of life is declared to be this - that he should harness all of these forces of the domain of the self and the universe. He should make all the potential powers of both this external world of highs and lows and the internal universe of the human self subject to his obedience. But he should not obtain work from these powers according to his own desire; instead, he should keep his desire under the obedience of Allah's commands, and in this way establish such a system through all of these astounding forces in which the full means for the development and nourishment of the eminence of human beings are present, and man no longer remains the subject of anyone other than One Allah. These are the forces of the *Malaika*. As far as *Iblees* is concerned, by this is meant those emotions of man which adopt transgression against the *Wahi* of Allah. If these emotions are kept within the obedience of the laws of Allah, then good alone emanates from them.

## 7.9 Summary of the Discussion

This complete system of the universe is functioning under this law of *Mash'eat* of Allah which is related to the domain of *Amr*. Those forces through which the commands and decisions of the domain of *Amr* are established are called the *Malaika*. Since for the correct and precise procedure for the functioning of this system of the universe it is essential that there is not any kind of flaw in the obedience of the commands and principles related to it, nor any interference from anyone's personal intentions and authority, hence the duty of the *Malaika* is to obey the commands of Allah unquestioningly. They simply do not have the power to disobey. One of important duty of the *Malaika* is to communicate the *Wahi* of Allah to the messengers. The messengers then pass this *Wahi* onto other people, and by acting on it demonstrate how the 'Kingdom of Heaven' is established in this world. The support of the *Malaika* is included with this *Jamaat e Momineen (Hizbullah)* through whose hands the government of Allah is to be established. They shower the glowing rain of peace and tranquility on their hearts due to which resoluteness in their step and firmness in their resolve is created. Contrary to this, they are also the holders of Divine punishment for those parties who are enemies of *Haqq* and justice. They are also the messengers of death and the record keepers of human deeds. On the Day of Judgment their role is to give glad tidings of righteous life to the inhabitants of paradise and to impose Allah's humiliating punishment on the inhabitants of hell. These are the *Malaika* on whom, according to the Quran, having *Eimaan* is essential.

During the age of ignorance, the human mind had also invented various kinds of false beliefs about the *Malaika*. The Quran removed all of these superstitions and false beliefs one by one, and presented an accurate and factual concept about the *Malaika*. But the Quran has only demanded acceptance of the *Malaika* (and other similar invisible and non-perceptible forces), it has not asked us to determine the

reality of their nature and form. We only require to see what the relationship is of these things with our life. As far as our visible universe is concerned, the *Malaika* are those forces of nature which have been subjugated to mankind (this is what is meant by prostration to Adam). Hence, the duty of man is this, by harnessing all of these forces, to extract work from these according to the Divine law (which he can find in the pages of the Quran). As far as the connection of the *Malaika* with the *Anbiya* is concerned, since the world of messenger-hood is quite different from ours, thus we cannot understand what the particulars are of this matter.

The Quran has used the word *Rub* for *Jibreel e Ameen* also, as well as for *Wabi*. The *Malaika* and *Rub* are important means and resources in the process of evolution of the universe, which are operating both in the domain of the self and in the heavens. This functioning of theirs, what kind is it? We cannot know the reality of this!

## 8 *Wahi* (Revelation)

Though man had descended into the valley of humanity, he became subdued on seeing the colossal forces of *Iblees* which were ready to confront and resist at each and every step. Such a terrifying and frightening valley and he completely alone! The struggles of life so life threatening and he without any means and resources! At the thought of the oncoming dangers his heart sank, his legs began to quake with fear and terror. In this terrifying environment he surveyed all around but saw no supporter and helper. His pleading eyes lifted upwards and becoming totally filled with supplication, collided against a high and mighty canopy. The supplicant beseeched in this way. And the One Who answers blessed him with His mercy of *Rabubiyat* in such a way that thousands of paradises of peace and tranquility could make an abode in his anxious heart, and declared:

*And so lose not heart, nor fall into despair, you will be superior if you are Momineen.*  
(3:139)

Why are you apprehensive and why do you fear? You are the highest of all in the world but the technique to reach this height is:

*...and if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve. (2:38)*

Do not think that you have been left alone in this abode of darkness. The eternal light of the radiant flame is with you, so why do you fear? All of the forces of *Iblees* provoking quaking with fear and discouragement on one side and in order to counter them, the guidance of Allah on the other side. After this, man did not require any other thing.

This question whether man can be his own guide in the struggle of life in order to confront opposing forces, or if there is also the need for an external light for his guidance is a very important and fundamental one, and has been continuing as the focus of attention for those who think and reflect. Before reaching this point, it is essential to explain a few initial stages.<sup>148</sup> Before the real discussion commences, it should also be understood that the whole basis of religion is on the belief in *Wahi*. There is no doubt in this that acceptance of Allah is an acknowledgement of a truth. But the great aim for which it is essential to have *Eimaan* in Allah is fulfilled only through *Wahi*. This is because the guidance of Allah is only received via *Wahi*

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<sup>148</sup> Discussions about intellect and beyond intellect are related to philosophy, hence, the style of the matter under review should also be philosophical. But since it is not possible for everyone to understand the technical aspects and specialist terminology of philosophy, thus an effort has been made to avoid philosophical jargon and explain things in general terms.



and this is that very guidance by which man can accomplish the eminence of humanity, as a result of living life under the obedience of the laws of Allah. Therefore, whichever individual has *Eimaan* in Allah in the true sense, it is necessary for him to also accept *Wahi*. The truth is that our and Allah's connection is established solely through *Wahi*. If there is no *Wahi*, then we can never know what Allah is and what His relationship is with mankind. This is the reason that it is not demanded of us that we know (recognise) Allah: the requirement is that have *Eimaan* in Him through the *Wahi* which He has sent down. The meaning of *Wahi* is that law or code according to which mankind ought to live life. This code or law is not a creation or proposition of the human intellect, rather it is outwith the human intellect and is received from Allah Himself. The predicament is that Western education has imprisoned our mentality within the four walls of the material world to such a degree that it is with great difficulty that it accepts any other world beyond the domain of matter. Up until the end of the nineteenth century, the concept of Western scientists regarding the universe was mechanical, in which there was no room for any belief outwith matter. Having been rejected, that concept departed some time ago from the institutions of philosophy of Europe; yet the minds among us are continuing to be influenced by this very same concept. Therefore, it is essential that in order to satisfy them the latest researches and concepts of the philosophers and scientific scholars of Europe are brought to attention, and it can be seen whether *Eimaan* in *Wahi* is contrary to knowledge and reason?

## **8.1 One Fundamental Question**

First of all, we have to see whether there is even any question (problem) before mankind which he requires to solve from the point of view of being human? It is obvious that there is no such question facing any other species. In the process of evolution the link in the chain below man is that of the animals. Their life is merely a physical life, the satisfaction of whose needs and requirements is their objective of life, and all of this happens in a mechanical fashion in their life. When they have obtained food and drink (or at the most, have the satisfaction of safety and protection from imminent danger), then all problems of life are solved. After this, there is no requirement for any effort which could become the cause for disturbance of their peaceful existence. There is no piercing inquisitiveness which could be the cause for disquietude in their internal peace. There is nothing secret and hidden, no 'obsession' to unveil which is keeping them disconcerted and in pursuit. There is no mystery or riddle, for which the demand to know their reality and nature hinders the peace of their day and the sleep of their night. But is it possible that this can be the condition of man too? Is it possible that his matters

of life are confined to just eating, drinking and sleeping?<sup>149</sup> Look inside yourself and question your heart, and raise your eyes and enquire from the history of humanity. And then see what the domain of the human self and the universe say about this? There is no doubt in this that one part of human life is under physical laws in the same way as for animals. Up to this level, human life is at the level of animal life. But human life is not only at an animal level, it is also higher than this (as has been written in the topic on Adam). This level is the level of human life. Up to the animal level, he also has no ‘question’ before him. But the moment he rises above animal life, and reaches human life, an amazing revolution occurs in his world. Having reached here, his satisfaction does not ensue by merely ‘eating a mango’ but after this he also endeavours to ‘count the trees’. ‘What is it?’ ‘Why is it?’ ‘How is it?’ ‘And how should it be?’ These conundrums keep creating agitation in his heart. Cast another look at the story of Adam. This reality will become crystal clear before you. His initial life, which had not yet tasted the pleasure of the unease of inquisitiveness, was only this:

*We said: ‘O Adam! dwell you and your wife in the Garden; and eat of the bountiful things therein as (where and when) you will... (2:35)*

It is as if, in this era of infancy, the demands of life were no more than merely eating and drinking; this was Adam’s era of water and clay. This was merely a kneaded dough which was not yet shaped into the human form. This was the childhood of his desires; there was no thorn in his heart, nor any prick of this thorn; there was no pain, nor the feeling of pain. But having reached the ‘age of adulthood’, how could the toys of childhood entertain his heart? Now the world of demands was novel, the world of desires was different. Now the perpetual desire was to see the covered reality unveiled before him, so that beauty becomes manifested in its full glory and display. If you cast an eye on the history of mankind, in every era and nation man will be seen to be in pursuit of some unresolved conundrum. His mind’s efforts to unravel the secrets of nature; the pursuit and endeavour of his intellect to understand and resolve world matters; reflection and contemplation on everything; concern and attention in every matter and war and confrontation against his environment; peering into the world of stars, sometimes a desire even beyond this to get lost in the depths of the infiniteness of space; sometimes a fervour within the world of his heart to achieve some unknown desire; so much so, that in the domain of thoughts and ideas, his continuous struggle and persistent pursuit is a reflection of this desire and effort which is causing turmoil within the world of his heart and mind in the resolution of some ‘question’.

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<sup>149</sup> The Quran declares this style of life as a life of *Kufr* (rejection of the eminence of being human). ‘...*While those who reject Allah will enjoy this world and eat as cattle eat; And the fire will be their abode.*’ See verse (47:12).

## 8.2 What is That Question?

We need to see what is that question? Though the details of this issue are very extensive, in order for guidance to the actual truth let us turn our gaze towards another finer aspect of the story of Adam. Have you perceived what it was that *Iblees* said which enticed Adam? What spell was it that he breathed into his ear, so that forgetting everything, he followed him? It is obvious that it must have been some matter which had been agitating in the depths of his heart, which must have been appearing before his eyes as an intense desire and disappearing as a disappointment! Sensing his great desire and angst, *Iblees* took advantage of this vulnerable aspect of his and conveyed through the eyes only: come, that which you are in search of, I will disclose its secret to you.

What was the desire of man? What did *Iblees* say to make him follow him? The Quran has explained this in a few words. It is stated in Surah *Taba*:

*(Iblees) Said 'O Adam! shall I lead you to the Tree of Eternity and to a kingdom that never decays?' (20:120)*

Have you perceived what this desire was in the human heart? To live forever and an immortal life!! Man wishes to live forever. The desire to have eternal life dwells in the depths of his heart. This is that question which is before him from day one. This is that conundrum, the search of whose solution has made him so fiery like the blazing embers from a horseshoe.

Regarding *Iblees*, we have seen that he is the display of an unbridled intellect. The basis of his declaration of refusal was on this intellectual argument, that:

*...I am better than he; You did create me from fire and him from clay. (7:12)*

Because of this, why should I bow down before him? And having considered this intellectual logic of his to be the final word, he regarded the state of wisdom of the One Who had created him from fire, and Adam from clay, to be nothing compared with his own intellectual reasoning. This is what is known as unbridled intellect.

The desire in the heart of man for immortal life and to live forever is legitimate and justified, but the means by which to achieve it which was advocated by the unchecked intellect was entirely wrong and misleading, and its consequence was debasement and decline. Everything he had told him, the Quran has referred to it in one word:

*...and so their sexual consciousness became awakened<sup>150</sup>... (20:121)*

*Iblees* whispered this spell into his ear that immortal life can be achieved through procreation. The dying father sees the continuity of his life in the reflection of the life of his son. He dies contented and happy thinking that the legacy of my name and the name of my family continues in the world. My lamp is burning, the branch of the tree of my life is continuing to grow forward. From this he gains satisfaction that I will remain alive forever, and he obtains gratification of the desire for immortal life from this.

But the Quran states that this is a deception of *Iblees*; this is a deceit of the unconstrained intellect; assuming this to be immortal life is stagnation and decline. If this is what immortal life is, then this is available to every species of animal which has produced the ability to promote its own breed by confronting an unfavourable physical environment.<sup>151</sup> Cow, buffalo, sheep, goat, camel, horse – these have been in existence in this world perhaps before even man, and their species is continuously moving forward. The meaning of this kind of immortal life is that there is no distinction whatsoever between a human being and an animal; in fact, from one aspect, man even falls one level below animals because through procreation he keeps producing his own enemies – one individual in pursuit of the life of another individual. One nation in pursuit of the destruction of another nation:

*...with enmity between yourselves... (2:36)*

Such wedges become fixed between different individuals as a consequence of which one individual becomes alienated from another individual, due to which the universal brotherhood of man disintegrates into pieces. Furthermore, the meaning of the concept of immortality through race is that man is merely a link in the mechanical process of animal evolution, and his life is merely a physical life. Hence, the issue before him is only this, how physical needs and requirements should be fulfilled, and how to compete and gain supremacy over other peoples and nations in this. It is apparent that this issue is related to the physical world, therefore its solution is also within the sphere of the physical world (i.e. the domain of the intellect). Thus, those who regard this to be the only human issue, neither acknowledge human life to be anything more than a physical life nor are they convinced of the need for any light of guidance other than the human intellect. In today's terminology, consider the name for this path of thinking and pattern of life to be a materialistic concept.

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<sup>150</sup> This aspect has been covered under the account of Adam.

<sup>151</sup> Details have been covered under the topic of *Insaan* (Man).

Contrary to this, the Creator of the universe has informed us that this concept is wrong. The solution for the fear which man has about being annihilated and for the sorrow which is tormenting him about being eliminated is not within the capability of perceptive knowledge (intellect); this is because man is also something beyond a physical being and visible entity. For this it is essential that he should be aware of the secret of life and that he can comprehend reality. He should understand this supreme secret that life, in both its length and breadth, is one indivisible unit. In length, in this way that the perpetually flowing stream of life continues to flow even after death, and in breadth, in this way that the creation and nourishment of the whole of mankind takes place just like for a single individual. But comprehension of these matters is not within the realm of the human intellect; for this, there is the need for an external light just like the need for sunlight for the eye. It is apparent that this mode of thinking is completely different from the kind of outlook which sees life purely at an animal level. These two styles of thinking are two distinctly separate foundations on which the edifices of two different civilisations arise. It is clear that before examining any system of thought and social setup, it is necessary to look at the basis and foundation on which that system is established. The system which considers only the physical life of man to be the objective and ultimate end, no matter how bright and glittering its results may be in the physical domain they can never be a cause for satisfaction for that group which considers man to be something more than just his physical being, and whose aim is that man's physical life and the life beyond the physical one should both be eminent and prosperous.

The question before us is this, whether man is merely the name for a form of water and clay or is he also something beyond this! And is the secret of life and the grasp of reality possible for the human intellect on its own (i.e. comprehension by man of his own reality and the reality of the universe). In the coming pages an effort will be made to present details of this issue and a solution to this question.<sup>152</sup>

### **8.3 Knowledge of Things**

The secret of human prestige and eminence lies in knowledge. Hence, only knowledge can be that medium through which he can grasp reality. But the question is, what kind of knowledge is it as a result of which he can turn this possibility into a reality? If we cast an eye on the domain of knowledge, then first and foremost before us comes the knowledge of discernible things. This is that same knowledge which has been termed as '*Alla'mal Asmaa'* (knowledge of defining through names) in the story of Adam. As we will learn a bit further on,

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<sup>152</sup> In the following pages the terms 'the secret of life' and 'the perception of reality' are used in these same meanings.

the word ‘*Asmaa*<sup>153</sup>’ is so comprehensive that the entire world of tangible things and concepts becomes condensed within in it. In the domain of tangible things it is not possible to have knowledge of anything until its concept forms in your mind, and it is not possible to have a concept of something until a name has been assigned to it. This is why knowledge of traits or knowledge of things is, in reality, conceptual knowledge. From this knowledge man can obtain awareness about the perceptible and visible aspect of the universe. Hence, the world of this knowledge is confined to the domain of the human senses i.e. he obtains perceptual knowledge about the things of the universe from whatever data the human senses convey to him. And the concepts which his mind forms from the mutual synergy of the various aspects of this perceptual knowledge are known as conceptual knowledge. For man this knowledge is also not in any way less worthy of eminence and distinction - the conquest of the physical world is based on this knowledge. It is this very knowledge which has taken man out of the caves and conferred on him the finer details of the expanse of the heavens. It is also the case that not only has man been provided with the senses, but along with these has also been bestowed with the power of reasoning and discernment (intellect).<sup>154</sup>

#### **8.4 Human Intellect**

The duty of the power of intellect is critical analysis i.e. whatever knowledge is provided by its information relaying agencies, by analysing this through reasoning within its limits, the intellect makes a comparison between right and wrong. The gaze shows that there is a man sitting on the moon. The intellect analyzes this ‘information’ and reaches this conclusion through reasoning that there cannot be a man on it, this is a deception of the vision. Or we see smoke rising at a distance, and the intellect decides that there is a fire beneath it. In this way, after drawing inferences from the components, the human intellect arrives at an effect from a cause. Knowledge, and together with it the analytical force of the intellect, is a distinguished hallmark of a human being. Establishing principles through experiences and observations, obtaining work from the things of the universe in the light of these principles and then carrying forward the outcomes from all of these is all because of this force. Whatever assets man attains from his forefathers have been collected due to this same force – it is because of this that it is preserved, and it is through this means that it is also transferred on. His valuable possession of cultural and societal assets continues to multiply daily on the basis of the power of intellect and reasoning. Philosophy, history, biology, astronomy, chemistry, physics, metaphysics, psychology, economics, political science, planning etc., in other words, the ancient and modern sciences and crafts of the discernible world are the intriguing manifestations of intelligence and vision, wisdom and reasoning,

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<sup>153</sup> *Asmaa* – plural of *Isma*, which literally means a name. Here it means defining things by giving them names based on properties and characteristics. (Ed)

<sup>154</sup> This can also be called the mind.

brain storming and reflection, consciousness and value analysis. Hence, who can deny the greatness of the force of intellect?

## **8.5 Can Human Intellect Comprehend Reality?**

But despite this greatness and distinction of the human intellect, the question arises whether the intellect can grasp that reality which we have referred to in the beginning, and which is the focal point and centre of gravity of this discussion of ours? Can it provide a solution to this question which has caused a state of confusion and perturbation in the human heart?

As has been noted earlier, the domain of the intellect (or philosophical knowledge) is the domain of tangibles. Hence, firstly we need to see what is the state of intellectual discoveries in the physical world, which is another name for the world of those things that are perceptible? Have human investigations in this domain been able to acquire knowledge of the reality of things? The world of physics is about matter. Up until the end of the nineteenth century, it was generally viewed among the world of scientists that this universe is lying in the vastness of space like a dead entity, and that there is a mechanical process in it which is functioning and continuing as a result of a few laws which are brought into play by 'blind nature'. Up until yesterday this research was considered to be among the established facts of science. The influence of this mechanistic concept of the universe was prevalent throughout the world of European thought.<sup>155</sup> But at the beginning of the twentieth century signs of a great revolution began to appear in the world of science of Europe, which within a period of a few years shook the foundations of materialism and the mechanistic concept of the universe. Firstly the direction of research turned towards this, that the thing which we call solid and inert matter is neither solid nor inert, nor is it even matter (according to its common terminology), instead it is a collection of electrons which are constantly circling in motion, and it is obvious that electricity<sup>156</sup> is nothing other than energy.

## **8.6 What is Matter?**

Current research regarding matter is that:

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<sup>155</sup> The result of which is that civilisation which is slowly and surely taking Europe and with it the rest of the world to the deep and frightening pits of hell.

<sup>156</sup> We can only conceive of electricity through electrified objects. But it is obvious that electrified objects are one thing and electricity and electrons themselves are not electrified objects, rather they are manifestations of the positive and negative forces of electricity. Thus, we cannot view electricity itself which is invisible.

*'All matter is merely a form of energy. In reality, the concept of any solidity and materialism in anything is ultimately wrong. Whatever exists is merely energy.'*<sup>157</sup>

According to this doctrine, the world of matter becomes declared as being 'non-matter' in reality. Energy does not even fall anywhere in the definition of matter. Therefore, the reality of the universe now is not matter, but is considered to be beyond matter. This was what Sir James Jeans had said in his book, that the universe 'is the sealed waves of light'.<sup>158</sup> But moving forward from even this, the Theory of Relativity by Einstein has produced a further revolution in this concept. His Theory of Time and Space is an extremely complex technical problem but according to the established view of this doctrine, in the words of Bertrand Russell it is sufficient to understand this much:

*'The theory of Relativity by merging time into space-time has damaged the traditional notion of substance more than all the arguments of the philosophers. Matter, for common sense, is something which persists in time and moves in space. But for modern relativity-physics this view is no longer tenable. A piece of matter has become not a persistent thing with varying states, but a system of inter-related events. The old solidity has gone, and with it the characteristics that to the materialist made matter seem more real than fleeting thoughts.'*<sup>159</sup>

This means that according to the research of Einstein matter is not some entity which has a solid and static state, instead it is a collection of a few inter-related events, or condensed thoughts, whose reality is movement or energy. Therefore:

*'The science of physics has turned all things into movement ... the universe which appears as a collection of things is not a solid thing which is existing in the space. This is not a thing at all but is an act or a construct of events.'*<sup>160</sup>

Just imagine what a supreme change has taken place in the domain of physics regarding the basis and fundamentals of the universe by the end of the nineteenth century and the beginning of the twentieth century. This is that innovation due to which 'science has acknowledged its own errors of judgment'<sup>161</sup>.

## **8.7 Concept of the Universe**

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<sup>157</sup> Clement Wood, *Outlines of Man's Knowledge*, p192.

<sup>158</sup> James Jeans, *The Mysterious Universe*.

<sup>159</sup> Quoted from *The Reconstruction of Religious Thought in Islam* by M. Iqbal, p 34.

<sup>160</sup> M. Iqbal, *The Reconstruction of Religious Thought in Islam*, (translated from Urdu), pp 49-53.

<sup>161</sup> Viscount Samuel, *Belief and Action*, (translated from Urdu) p 39.



And now because of this, instead of matter ‘the concept of spiritualism has been declared to be the aim of the universe’.<sup>162</sup>

So that same science which up until the end of the nineteenth century was conveying the European world towards pure materialism as a result of the mechanistic concept of the universe, is now bringing it to beyond matter through its own research (i.e. a ‘spiritual concept’ of the universe). According to Bacon<sup>163</sup> the truth is:

*‘A little knowledge of philosophy makes a man an atheist, but after delving down into its depths, man (absolutely) emerges religious’*<sup>164</sup>

Now let us peruse another aspect of research. The renowned philosopher Berkeley was of the view that those things that we obtain knowledge of via our senses, their existence is not external, they are constructs of our mind. For example, a flower appears to you to be red but that redness is not present within the flower, instead waves of light establish a certain effect on the mind of the observer from which he obtains the perception of the colour red.<sup>165</sup> It is apparent from this that the knowledge about things which is obtained through our senses is in reality a ‘deception of the vision’.

## **8.8 The Reality of Things**

Professor Eddington, in his brief but very comprehensive lecture (Science and the Unseen World - Chapter 3), has discussed this alluring deception in a very compelling manner. He writes:

*‘We are all suffering from this deception that reaching into the depths of the human self is in any case impossible, but that the reality of matter can be easily comprehended. But just think, how do we obtain knowledge about the reality of matter – this is what happens, is it not, that some influence emerges from a material thing, and it strikes against some extreme corner of our nervous system. As a result of this, some physical and chemical changes take place within us which reach our brain through nerve fibers. On reaching there, a mystery appears i.e. an image of an idea or a state of sensation is produced in the human mind which is different from the movement or drive which took place in our nervous system. In other words, our nerves had taken one effect from this and a different effect was perceived by our mind. Whatever consequence is taken from this effect is what is called knowledge of this thing. We can say whatever we like about this knowledge, but this much is certainly clear that, this knowledge cannot, in any event,*

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<sup>162</sup> Ibid, p 40.

<sup>163</sup> Francis Bacon (English Philosopher).

<sup>164</sup> Quoted by Viscount Samuel in *Belief and Action*, p 41.

<sup>165</sup> In our times Professor Whitehead has tried to reinforce this idea through further reasoning.

*be knowledge about the reality and actuality of the thing concerned. This is because the reality and actuality of this thing simply cannot reach the human mind via nerve fibers. Only those effects can be transferred through the nerves which they had deduced. From these effects we can infer one conclusion. Therefore, this extracted or inferred knowledge is a reflection of the form of matter, not its reality. This is the reason that knowledge about material things is described through symbols and pointers, and it is obvious that symbols are only used when the reality of something is not known, as in algebra, when the use of the symbol ( $x$ ) becomes a substitution for an unknown quantity. The human mind keeps registering these symbols. By registering one kind of symbols repeatedly, the image established by them becomes reinforced, but this image has no connection with the reality of the actual thing. Hence, we cannot obtain knowledge of reality from these symbols, just as we cannot obtain knowledge of the reality of a broadcasting station from the broadcasted voices emanating from it. Today, if you ask some physicist what he has researched ultimately about ether or electrons, his answer will not be one such as would confer information about a chair or a table, instead he will itemize a few symbols and a few mathematical equations. Now, if he is asked, what are these symbols actually? The reply received from him will be that the knowledge of physics has nothing to do with this. This knowledge possesses no such means by which it can reach the depths of the actual reality beneath these symbols. In the world of physics only knowledge of these symbols and equations can be obtained, but not of that nature whose manifestation these symbols are.*<sup>166</sup>

Bear these explanations in mind and then ponder to what extent (leaving aside the invisible and metaphysical domain) knowledge of the reality of the physical world itself can be achieved through intellect (knowledge based on reasoning). And what can science declare definitively and with certainty about its discovered outcomes? This is the very reason that in Europe itself their renowned thinkers are gradually reaching this conclusion, that the comprehension of reality is not possible through knowledge of the physical world. The conclusion which Sir James Jeans has reached following a very knowledgeable discussion on the issue of the universe is this:

*'And with this reflection before us, we may well conclude by adding, what might well have been interlined into every paragraph, that everything that has been said, and every conclusion that has been tentatively put forward, is quite frankly speculative and uncertain. We have tried to discuss whether present-day science has anything to say on certain difficult questions, which are perhaps set for ever beyond the reach of human understanding. We cannot claim to have discerned more than a very faint glimmer of light at the best; perhaps it was wholly illusory, for certainly we had to strain our eyes very hard to see anything at all. So that our main contention can hardly be that the science of today has a pronouncement to make, perhaps it ought rather to be that science*

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<sup>166</sup> This has been translated from the Urdu version of the original text as given by Pervez. (Ed)

*should leave off making pronouncements: the river of knowledge has too often turned back on itself.*<sup>167</sup>

Professor of Physics, Dr. James Arnold Crowther of Reading University, writes:

*'Nature is so wonderful in her deep fundamental simplicities that the last word of science on any topic may perhaps be left for the last man.'*<sup>168</sup>

In this same book, Dr. Atkin, an expert on astronomy and director of the California Observatory, astounded by the mesmerising display of the stellar world, writes:

*'We know nothing about the beginning and the end of the universe.'*<sup>169</sup>

Sir Francis Young Husband writes in his article:

*'Whatever we can determine from science is only this much that the ocean of knowledge has no boundary. We can only know that we will never be able to know everything about nature'*<sup>170</sup>

These were the scholars of physics! Now let us hear from the lips of a scholar of history. Professor Alfred Coburn had written a book (in 1942) on the decline and disintegration of Western civilisation in which he had discussed all the elements which are constituents of this civilisation, and then described how the condition for disorder was concealed within the construction of this civilisation. Discussing the world of science, he writes:

*'A scientific law is a working hypothesis: it is a form of observed natural phenomena, but we cannot suppose that ultimate truth has been attained even in the limited field of science, until the whole of the phenomenal world is known.'*<sup>171</sup>

Regarding reason, the opinion of the Professor is:

*'Reason, indeed, has of late years fallen so far out of favour, that now it seems to be regarded as the mere obsolete superstition of a few deluded metaphysicians.'*<sup>172</sup>

Further on, he writes:

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<sup>167</sup> Sir James Jeans, *The Mysterious Universe*, p 188.

<sup>168</sup> J. A. Crowther, *The Great Design*, p 52.

<sup>169</sup> *Ibid*, p 35.

<sup>170</sup> *Ibid*, p 254.

<sup>171</sup> A. Coburn, *The Crisis of Civilisation*, pp 94-95.

<sup>172</sup> *Ibid*, p 13.

*'The distinguishing mark of our period is that from all directions reason and rationalism have been assailed. Science has led the way in the assault on the fortress of reason. The discoveries of modern mathematics have brought back the mystery of the universe... reason, as a result of the opening up of a whole new field of knowledge by the psychologists, is no longer regarded as the only, or even as the dominant characteristic of the human mind. A final blow to the law of reason has come from the analysis of ideologies. As Dr Karl Mannheim has shown, modern thinkers have gradually become aware that ideas cannot be divorced from the social and historical background in which they exist.'*<sup>173</sup>

This is the reality of that intellect which only a few days previously was being worshipped in Europe; and by becoming impressed with it, the enslaved mind of the east was embarrassed to present before their philosophers and thinkers an ideology which was beyond the realm of intellect (or to express his *Eimaan* in it)! Today, these same admirers (the Europeans) have demolished this idol into pieces with their own hands. But the state of our slavish mentality is such that we are gathering these scattered pieces one by one, so that by joining them we can install this idol once again in the *Ka'ba* of our heart. This is the limitation of the intellect. Hence, in the way that the one who possesses sight and a blind man are both equal beyond the limits of human sight, similarly, beyond the limits of intellect both the wise and unwise are also equal.

At this point it is important to mention this fact that whatever has been written above about intellect (or knowledge through reason), the aim of this is not to demean or ridicule the intellect. What is meant from this is only that the intellect has its own domain, and comprehension of reality it is not within its remit. Furthermore, that which was viewed as being according to reason in the world of physics until yesterday, is being declared by the intellect itself of today as wrong. As we have seen in the previous pages, the fact is that the intellect is totally dependent on that knowledge which is determined through the senses and since the perception of the senses keeps changing, hence the edifice raised on this foundation can also never be immutable.

## **8.9 The Meaning of 'Against Intellect'**

From this we reach this question in addition, what do we mean by that which we generally term as being 'against intellect'?

First of all, let us study the intellect of an individual. In childhood his intellect is one thing, in youth it is something different, and in the age of maturity different

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<sup>173</sup> Alfred Cobban, *The Crisis of Civilisation*, pp 87-88.

from this, and in old age totally distinct from all of these. That thing which in his childhood an individual considers to be fully in accordance with intellect, ten years later he himself laughs at these playthings. Those beliefs of life during his youth which he holds to be precisely in consonance with the demand of the intellect, he feels embarrassed about them as soon as he gains a bit more maturity. On reaching old age, the condition transforms completely; he considers the whole world to be devoid of intellect and it is the world itself which laughs at him:

*If We grant long life to any (as per physical laws), We cause him to be reversed in nature: will they not then understand? (36:68)*

On the one hand, the environment and circumstances of the times will have changed and on the other hand, the state of his memory is such that he even forgets what he already knows:

*It is Allah who creates you and takes your selves at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known (much): For Allah is All-Knowing, All-Powerful. (16:70) See also (22:5)*

Just contemplate that, in these circumstances, when an individual remarks about something that this is contrary to reason, then what can be deduced from this? This is a question of 'against intellect'. That thing which today he declares to be fully in accordance with intellect, as soon as tomorrow arrives, he will declare it to be against intellect. Furthermore, leaving aside the different phases of one individual's age, compare different individuals in one age group only. The difference in their intellects is so clearly evident that a matter which for one individual appears precisely in tune with reason, another individual will not even have the ability to comprehend it. And then, leaving aside individuals, take the intellect of the world. That thing which fifty years ago was considered to be contrary to intellect is today fully in accordance with intellect. If twenty or thirty years ago it had been said to someone that, if a man says something while sitting in some corner of London, that this will reach to all corners of the world simultaneously, he would have tried to dispatch him to a lunatic asylum. But today this same 'against intellect' issue is being witnessed by every individual. Hence, that matter which today we describe as being contrary to reason, what is the evidence from it that it is, in truth, contrary to reason? The differences in the investigations of science about matter itself and the world of physics have passed before our eyes in the previous pages; such differences which are not merely minor and superficial but are of principles and fundamentals.

Say, how can a thing which is so changing and shifting be declared to be a trustworthy means of determining reality? Hence, to accept something blindly without using intellect and reasoning is against human eminence, so to merely deny

something just because it is contrary to my intellect, or against the intellect of my era, is also utter foolishness and obstinacy. The Quran has mentioned these two groups in two verses of Surah *Yunus* in a very engaging and visionary way. Firstly, that category is mentioned which does not make use of intellect and reason and merely follows conjecture and fancy:

*But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily Allah is well aware of all that they do. (10:36)*

The other category is that which rejects reality merely because it is against their intellect and cannot enter within their domain of knowledge:

*Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof has reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong! (10:39)*

Look closely, and whatever aspects of rejection and denial are seen, these will be manifestations of these two states of mind. The correct course is that those who rely on conjecture and guesswork should make use of their intellect and reasoning, and those who rely solely on their intellect should bear in mind the shortcomings of the intellect.

From whatever has been written in the previous pages, this fact has become apparent that comprehension of complete reality cannot occur through science (or through perceptive knowledge). In his book titled *Limitations of Science*, J. W. N. Sullivan writes:

*'Science has become self-conscious and comparatively humble. We are no longer taught that the scientific method of approach is the only valid method of acquiring knowledge about reality. Eminent men of science are insisting, with what seems a strange enthusiasm, on the fact that science gives us but a partial knowledge of reality.'*<sup>174</sup>

## **8.10 Affairs of the World and Intellect**

We have seen that, leaving aside others, even within the world of physics the grasp of reality is not something which is within the realm of the intellect.<sup>175</sup> Now let us

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<sup>174</sup> J.W.N Sullivan, *Limitations of Science*, p 220.

<sup>175</sup> It may be possible that if scientific research keeps progressing then, in the physical world at least, human knowledge may reach some point of certainty. But this will only be one aspect of reality. Then also bear this point in mind that it is not the case that if different aspects of reality are combined together, their sum total can become complete reality. Complete reality is one entity, and its different aspects something else. For example, by obtaining knowledge of the various habits

descend from the world of science and philosophy and enter the affairs of the world, and see whether intellect can be sufficient for human guidance in this domain also. We have already noted that only that system which is based on truth can satisfy the needs and demands of the human self. And since intellect cannot grasp reality, hence it is obvious that the system defined and shaped according to human intellect can never produce outcomes of growth and prosperity in the world of human affairs. In this respect, the inadequacy of intellect is not just that its scope is restricted, its weakness is, in fact, far more profound than this. Obviously, a human being is not made of stone: there is a storm of emotions in his heart which remains in a continually dynamic state. The mutual tussle between the emotions and intellect is so real and fundamental for which there is no need for any evidence. When emotions (e.g. anger, jealousy, revenge, or on the other side, the sentiment of love) overwhelm man, he carries out those acts about which he himself becomes remorseful once these emotions subside, and bears so much loss that at times he remains regretful for the remainder of his life. So much so, that by becoming overwhelmed by these emotions at times, man even toys with his life. A sick person knows that by eating something his disease will become worse, yet despite knowing this, he consumes it, and then bears its punishment. A person knows that the punishment for murder is the death penalty, but in a rage of revenge he becomes blind, and is hanged on the gallows. Up till now were those basic limits within which we can sense that such and such an act was carried out under the influence of emotions, and another as a consequence of the demand of the intellect. But Armageddon, in reality, begins beyond this, when the justifying intellect by itself becoming influenced by the emotions, deceives man through the guise of a kindly advisor. In this regard, the subject of psychoanalysis has revealed to some extent those realities which were not evident hitherto (though at every moment this technique is still in its infancy, in reality it has at the same time added a new chapter in the world of the psyche). In other words, what happens is that there is a demand of human desire, the intellect invents a rational argument for its justification, and presents such reasonings for the attainment of this goal that all of this appears to be fully in accord with the intellect, although it is totally based on the desires of the emotions. Can you see to what an abyss of ruin and destruction the guidance of the intellect alone will lead man? Philosophy from both the past and today agrees on this fact that our emotions are the motives for our efforts and deeds. In the words of Aristotle ‘the intellect cannot trigger any of our forces’ because:

*‘Every act which is carried out intentionally, no matter how rational it may appear (based on intellect), is in reality based on our ‘vested interest’ and for benefit it is essential that its basis should be on emotions. . . in order to incline willpower to take action, awareness*

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and traits of a person, you cannot say that you have also obtained knowledge of his personality. Habits and traits (attributes) are definitely part of his personality, but the sum total of these shadows cannot be his real self.

*of self-interest is very necessary, other than this there is no other incentive which can work for this.*<sup>176</sup>

Dr. Joad writes in his book:

*'Reason, it is widely suggested, is a mere tool or handmaid of desire. Its function is to secure the ends which we unconsciously set ourselves, by inventing excuses for what we instinctively want to do and arguments for what we instinctively want to believe.'*<sup>177</sup>

Whatever degree of chaos and turmoil is inflicted on the world today, is merely because every individual and every group wish to satisfy their own emotions and achieve their own desires. The skill of the intellect provides the means for the accomplishment of these emotions and desires. Now a different battle of wits commences, and the effort of every individual is to garner leverage by deceiving others. Using the power of his intellect, a shopkeeper tries to hoodwink a customer and sell something at an inflated price, while the customer tries to make a fool of the shopkeeper on the back of his intellect and purchase it at a reduced price. This is on a smaller scale. On a larger scale, affairs between states and nations are settled on a similar line. The whole basis of the politics of the worshippers of intellect is on these deceitful tactics. The one whose intellect becomes dominant is the one who is successful and triumphant – in front of him all laws, constitutions, principles and values remain meaningless. This is what has been happening in the world up until now and what is taking place today as well.

This is the very reason that the individual who considers the purpose of his life to be only the fulfillment of his emotions, remains deprived from the path of growth and development, despite possessing knowledge and intellect. This is because instead of providing him with correct guidance, his knowledge and intellect furnish the means and resources for the fulfillment of his desires. This is the reason that the Quran, along with emphasizing the importance of knowledge and intellect, also unveiled this fact that when the 'intellect' acts under the influence of the emotions, man can never find the path to eminence. The Quran states:

*Then see you such a one as takes as his god his own vain desire? Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn Guidance)? Will you not then receive admonition? (45:23)*

Hearing, sight, and the mind – these were the routes to knowledge, but when intellect and knowledge become subservient to emotions and desires, then veils become drawn over the ears and eyes, and the heart becomes cloaked in covers.

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<sup>176</sup> Quoted in *Mysticism* by Evelyn Underhill, p 55. Translated from Urdu. (Ed)

<sup>177</sup> C.E.M Joad, *Guide to Modern Thought*, p 210.



That is why the Quran has stated that for *Al-Ilm* (i.e. true knowledge), which will be covered later, subservience to anyone's emotions is not legitimate:

*Thus have We revealed it to be a judgment of authority in Arabic. Were you to follow their (vain) desires after the knowledge which has reached you, then would you find neither protector nor defender against Allah. (13:37)*

Human emotions desire to remain ensnared on the path of captivating scenes of colour and fragrance, but the one who has the light of reality before his eyes thinks of the destination, regardless whether that destination is distant and even if the path is full of perils. In connection with the story of Qarun, the Quran has stated:

*So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the Life of this World: 'Oh! that we had the like of what Qarun has got! For he is truly a lord of mighty good fortune!' But those who had been granted (true) knowledge said: 'Alas for you! The reward of Allah (in the Hereafter) is best for those who have Eimaan and work righteousness: but this none shall attain, save those who steadfastly persevere (in righteousness).' (28:79-80)*

This is the reason why the knowledge of those who consider immediate benefits to be the reality of life (and who perceive success in the satisfaction of their emotions in this way), remains trapped within the four walls of the emotions and does not allow his sights to reach the true reality:

*But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth. Therefore, shun those who turn away from Our Message and desire nothing but the life of this world. That is as far as knowledge will reach them. Verily your Rabb knows best those who stray from His Path, and He knows best those who receive guidance. (53:28-30)*

Gradually his state becomes such that his intellect becomes completely obedient to his emotions and despite treading on the wrong path, he considers that I am entirely on the true path. This is the final limit of human debasement:

*If anyone withdraws himself from remembrance of (Ar-Rehman) Most Gracious, (of His laws and guidance), We appoint for him a Satan, to be an intimate companion to him. Such (evil ones) really hinder them from the path, but they think that they are being guided aright! (43:36-37)*

This is that point about which it is stated that despite possessing sight man becomes blind; sees and comprehends everything, but heads towards the hell of destruction. With regard to accounts of former nations, the Quran states:

*(Remember also) the Ad and the Thamud (people): Clearly will appear to you from (the traces) of their buildings (their fate): Satan made their deeds alluring to them, and kept them back from the path, though they were gifted with intelligence and skill.  
(29:38)*

Its explanation is presented in another verse in the following words:

*And We had firmly established them in a (prosperity and) power which We have not given to you (O Quraish!) and We had endowed them with (faculties of) hearing, seeing, heart and intellect: But of no profit to them were their (faculties of) hearing, sight, and heart and intellect, when they went on rejecting the Signs of Allah: and they were (completely) encircled by that which they used to mock at! (46:26)*

And if the tales of the *Ad* and *Thamud* are so ancient to you that their effect has become dissipated, then see what the state is of the visionaries of Europe in front of your own eyes. How they themselves, and with them the whole world, is encircled by annihilation and despite possessing eyes, no path of escape is visible? How could it be visible anyhow? One, the intellect itself is finite, and then over and above this, is influenced by the environment and circumstances, and trapped on all sides by emotions. This is because human vision remains purely at the surface and cannot delve into the depths of affairs. That is why it is stated:

*...But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you (so do not decide on good and bad based on the likes and dislikes of your emotions). But Allah knows (in which dislike of yours there is good and in which liking there is bad) and you know not! (2:216)*

This is the short-sightedness of the intellect on account of which man keeps desiring those things which are, in reality, harmful for him:

*The prayer that man should make for good, he makes for evil; for man is given to hasty (deeds). (17:11) See also (21:37)*

Reflect once again on this weakness of man that 'he is given to seeking immediate results'. Here, something appears before him and at the same time his emotions deceive his eyes by covering them with a veil of extreme beauty and attraction. He enquired from his intellect and due to the status of being a slave to the emotions, the intellect promptly concocted an intellectual justification in its support. And so, what then took place? For the attainment of this aim blood and water became one, as if the whole purpose of his life is concealed in the accomplishment of this very aim, and never even thought to look behind these deceptive veils to find out what is concealed there? It is indeed true that man seeks immediate benefits.

## **8.11 Social Life and Guidance of the Intellect Alone**

If man had to live a life in which one individual lived on one island and a second lived far away alone on another, even then time would have passed. But in the words of Aristotle, man is a 'political animal'. He happens to have a social nature and needs to live among others. The consequence of this pattern of life is that there is mutual confrontation between the self-interest of men. This confrontation is based on emotions (self-interest is connected to the emotions) and the force which brings the demands of the emotions to fruition is the intellect. Hence, for naturally social man guidance of intellect alone (which, more correctly, should be called the work of emotions) is very destructive. Please note that human rights and their preservation is that very foundation on which the skyscraper of human civilisation is established. The state and its system, government and its administration, kingdom and its organisation and management, engagement in tussle between tribes, wrestling of one nation with another nation, one country invading another country - what are all these? These are the tales written with fire and blood of the exploitation and suppression of human rights and interests and their protection (2:36). In this respect, from Halaku Khan and Genghis Khan to our modern era the (apparently) civilised but (in reality) 'savage' nations are all continuing on, all coloured in just one hue. What has intellect taught them? Is it not only this - how the most effective means of murder and mayhem, ruin and destruction can be invented. The era of Halaku Khan and Genghis Khan was one of savagery and ignorance. This is why, in those times, it was only with difficulty that one human being could kill another within a few hours. Today, knowledge and intellect are at their greatest heights, and the state of human savagery is such that, in one moment, millions of human beings can be propelled into a hell of fire and blood.

## **8.12 Human Bloodbath**

Habitations after habitations, and country after country are destroyed and made barren in this way (so that it appears as if nothing had ever existed there). In the battlefield soldiers play with the flames of fire, while yonder inside the cities, teams of scientists are wholly immersed in this pursuit that by using all their renowned assets of knowledge and intellect some new invention should come into their hands through which the destruction of mankind could be made to happen as quickly as possible. Ten years after the end of World War One, sixty-three governments out of sixty-eight in the world signed a treaty which is well known by the name of the Kellogg-Briand Pact, in which they declared with great enthusiasm that:

*'Deeply sensible of their solemn duty to promote the welfare of mankind;*

*Persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made to the end that the peaceful and friendly relations now existing between their peoples may be perpetuated;*

*Convinced that all changes in their relations with one another should be sought only by pacific means and be the result of a peaceful and orderly process, and that any signatory Power which shall hereafter seek to promote its national interests by resort to war should be denied the benefits furnished by this Treaty;*

*Hopeful that, encouraged by their example, all the other nations of the world will join in this humane endeavour and by adhering to the present Treaty as soon as it comes into force bring their peoples within the scope of its beneficent provisions, thus uniting the civilized nations of the world in a common renunciation of war as an instrument of their national policy.' (pp 2-3)*

But before the ink of this peace treaty had even dried, these same nations again became entangled in conflicts with each other in the same way, and all this for what purpose? For the sake of 'bread' and for the preservation of each of their own nations (race)! Does any need remain for further proof after this of this glaring fact that for the guidance of socially natured man the guidance of the intellect (which is in reality an instrument to achieve his desires) is not guidance but robbery? This is the reason that Europe, having become so fed up with the existing system, which was based on intellect alone, is now desperately seeking some new system like a madman. With regard to the decline of Western civilisation, after searching everywhere, Professor Cobban (who has been previously quoted) is compelled to write:

*'It only remains to ask whether there is any foundation other than reason on which to build the rule of law. If there were a universal religion such a basis might be found in its divinely inspired commands. In a world which has many religions, to attempt Natural Law founded on any one of them would not only be difficult to justify theoretically but would in practice mean bringing back the ages of religious war.'*<sup>178</sup>

For the time being ignore this aspect, what a big stumble the Professor has taken at the later part of this excerpt.<sup>179</sup> Here, simply see how Europe, having become fed up with its social system which was based on intellect, is now searching for such a system whose foundation is on a Divine revelation – can there be any greater evidence than this of the intellect alone being insufficient?

### **8.13 What Kind of System Does Europe Desire?**

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<sup>178</sup> A. Cobban, *The Crisis of Civilisation*, pp 92-93.

<sup>179</sup> The answer to this will be provided later where it will be explained which universal religion in the world has the potential to be 'Deen'.

Because Professor Cobban was not able to discover any universal religion (this is because true Islam was not before them; we have never conveyed true Islam to them, otherwise Europe has been desperately looking for Islam),<sup>180</sup> hence, further on he discusses this issue as to what sort of system the world desires today. He writes:

*'Now, Natural Law exists to provide a norm for conduct: It must therefore be an ethical law. In asking whether there is an innate Natural Law, what we are asking is whether there are any ethical laws which are universally recognized by all mankind, and which can be deduced from human behavior, not as abstract principles of justice, but as actually observed positive conceptions of right. If such there are, they constitute our Natural Law.'*<sup>181</sup>

After this, having enlarged upon the issues of human rights and human nature, he reaches this conclusion:

*'It is reasonable, then to believe that the existence of universal ethical ideas can be established. The ethical law is not a law which can be proved by reason, for it depends upon the distinction between right and wrong, or good and evil, and on a conviction that men should seek the one and shun the other, and how can this ethical imperative of behaviour be proved? If we ask why men should do right and avoid wrong, what answer can be given in any other terms than those in which the question is stated? We cannot go behind them: they are a datum. At the same time, ethics is not instinctive, for unethical behavior is common enough.'*<sup>182</sup>

Have you noticed what it is that these flagbearers of knowledge and intellect, and civilisation and science are in search of, having become fed up in the hands of their societal system? Of such a code of life that is fully in accordance with 'human nature', in fact is based on nature itself, which the whole of mankind can accept in the status of the values of nature, and in this way, this code can become a universal system of government. According to Professor Cobban, such a system is neither present instinctively within human beings, nor can it be established through intellect. Hence, there needs to be another manner according to which this kind of code could come into existence (details of this will be covered later).

## **8.14 Inner Disquiet of Europe**

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<sup>180</sup> The author assumes Europe will be very pleased with Islam as per the Quran, however, this is not a correct perception. Europe deliberately promotes religious sectarianism and fundamentalism among Muslims with a view to exploiting these nations both intellectually and economically. Parwez appears to have changed his opinion as per his later lectures. (Ed)

<sup>181</sup> A. Cobban, *The Crisis of Civilisation*, p 105.

<sup>182</sup> *Ibid*, p 108

The comment of Professor Joad regarding the current disquiet of the heart and cognitive dissonance of Europe is also worthy of attention. He writes:

*Machines have given enormous power to man these days; this power can be used for constructive or destructive purposes. He can split open mountains, dig up oceans, scour the sky with this power, and so on. But even after acquiring this enormous power he is not happy. Rather, he is more depressed. The power of machines is not helping to give him the peace which he wants; rather, they serve to destroy him. If this power is not kept under control somehow, mankind's fate seems threatened.*

*Why has man's struggle of thousands of years ended up like this? Why has he become so helpless at the hands of machines? The reason is that, although we have acquired power and strength, we have not been able to find the right intellect to use it. Therefore, we need to guide this power to the right path and when we are able to strike a balance between power and intellect, our travails can be over, and mankind can escape the inevitable destruction.*

*It is without doubt that man has exceeded his forefathers in mastering the forces of nature. But as far as politics and morality are concerned, it is still at the level that was existent during the ancient people of Greece. We seem to have advanced greatly in materialism but spiritually and morally we have not progressed a bit. And the crying need today is to find the moral strength to guide us in utilizing the great power that we have developed properly; otherwise this power shall be our bane.<sup>183</sup>*

Have you noticed how these thinkers of the West are being slowly drawn towards that point to which the Quran has provided guidance? After this Professor Joad writes:

*'The question now arises as to how to acquire moral knowledge and the means of changing the presently dead spiritual and moral life? Apparently no solution is in sight and it seems that the great power of the machines seems impossible to control and create new moral values. The youth of the modern world are visibly affected by this new morality. Leisure, they hold, should be utilised for enjoyment. It is notorious today that heavenly rewards no longer attract and infernal punishments no longer deter with their pristine force; many people are frankly derisive of both, and, seeing no prospect of divine compensation in the next world for the wine and kisses. While the ultimate purpose of life may be doubtful, this, at least, they hold to be clear, that we should enjoy the present and express and develop our natures. Hence enjoyment and self expression come to be regarded as ends in themselves. Probably this is the period which, in Spengler's<sup>184</sup> words, is 'the death of culture'. Should we then believe that the present civilization is on the brink of destruction and Europe is progressing toward the destruction that the Roman civilization met with?*

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<sup>183</sup> This excerpt is taken from the *Monthly Kitab*, Lahore, February 1943.

<sup>184</sup> The book titled, *Decline of the West*, by Oswald Spengler is a very good book on the subject. Readers will benefit from its study.

*The Western philosopher Pascal says the human mind is compelled to have faith in something and that is why he is forced to love something or somebody. And when faith and love fail to provide him with something useful, he is weaned away by destructive purposes. There can be no vacuum in the universe and this is as true of the moral world as it is for the physical world. When human beings stop having faith in God, they start having faith in the Devil. And if man gives up good purposes of life, he is attracted toward evil purposes. If Europe wants to get out of this quagmire, there is only one way to do it - that is by replacing uncertainty by certainty; to stop being wayward and to develop faith in new values. A life without dynamism of faith and a moral code is worse than death. According to H.G. Wells, the scourge of this era is that there is enormous power but no good use that it can be put to; i.e. there is no purpose for the attainment of which the aspirations of the youth can be mobilized; but there is no need for despair for the search for this purpose has not ended within us and that gives us hope that perhaps we may find that new era and, if we fail to do so, our civilization shall be destroyed. If we are to escape this disaster, we will have to find a religion which we sincerely believe in and fashion our lives according to its principles.<sup>185</sup>*

All of this disquiet and cognitive dissonance of Europe, all of this uneasiness and anxiety, this fear and cowering, this absence of tranquility, and the inferno of scarcity of peace is a consequence of that civilisation which is raised on the foundations of intellect alone and is established according to a mechanistic concept of the universe. Intellect alone cannot grasp reality because the system established by it can never be congruent with the demands of the human self. And because the mechanical concept turns man into a machine, and instead of acknowledging his life as a dynamic flowing stream, ends it in this very arena of water and mud. This is why the poisonous serpents of hopelessness remain intensely busy in igniting fire and emitting poison in the depths of his subconscious. In this way, according to Allama Iqbal, the youth of Europe:

*'Thus, wholly overshadowed by the results of his intellectual activity, the modern man has ceased to live soulfully, i.e. from within. In the domain of thought he is living in open conflict with himself; and in the domain of economic and political life he is living in open conflict with others. He finds himself unable to control his ruthless egoism and his infinite gold-hunger which is gradually killing all higher striving in him and bringing him nothing but life weariness. Absorbed in the 'fact,' that is to say, the optically present source of sensation, he is entirely cut off from the unplumbed depths of his own being. In the wake of his systematic materialism has at last come that paralysis of energy which Huxley apprehended and deplored.<sup>186</sup>*

We have already seen that comprehension of reality is not possible using the power of reason (intellect). Now we will need to see whether, aside from this knowledge,

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<sup>185</sup> This excerpt is taken from the *Monthly Kitab*, Lahore, February 1943.

<sup>186</sup> M. Iqbal, *The Reconstruction of Religious Thought in Islam*, p 187-188.

man also has some other knowledge. But before reaching this link, it is essential to note whether, within the physical form of man, the brain<sup>187</sup> is the only means of knowledge and perception or is there something other than this. In other words, is man merely the name of this form of water and clay which is called the outcome of the mechanical process of evolution, or something else beyond it.

The world surrounding man can be divided into three parts: (1) Inorganic Matter (2) Life (3) Consciousness. Physics is about matter, after this, there is biology, then consciousness. According to the mechanical concept of the universe (the biggest proponents of which are Darwin and his advocates as has been noted earlier, and their distinct achievement is the theory of evolution of matter), by the amalgamation of various elements of matter 'somehow or other' the branch of life sprouted forth, and traversing various evolutionary stages continued to progress forward, and together with this continually became more and more refined, until such a time that the animal mould acquired the human form, which is declared as being the final link in the process of evolution.

### **8.15 How Does Human Consciousness Take Birth?**

As a consequence of this doctrine, in the world of science 'there now appears to be no scientific basis for the idea that the present rich complexity of human endowment will ever be materially exceeded'.<sup>188</sup> It was the opinion of these people that the location of human consciousness is the brain which is the outcome of the mechanical process of evolution. Therefore, when this mechanical process of the human body ends then nothing will remain behind either. But where research in modern times has delivered amazing discoveries about the reality and basis of matter, it has also, to a great extent, transformed archaic points of view in the sphere of life. The research of scientists of the modern era is that the human power of intellect is not a product of the mechanical action of matter. The renowned biologist, J.S. Haldane, after investigation of this issue has reached this conclusion, that human consciousness is not a mechanical function. This is because 'it can never even be conceived about a machine that it can become the means for its own life and sustenance and for further development and growth'.<sup>189</sup> Professor A.V. Hill himself explains about life in one of his lectures, stating:

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<sup>187</sup> At this point we do not wish to get into the argument of the terminology and technical difference between the brain and mind. By the brain we mean the place of knowledge of reasoning which the materialist scientists consider as being the outcome of the mechanical process of evolution. This is their greatest error of judgment, that it is not 'somehow or other', rather it is through intention according to a supreme purpose by the One Who is Wise and Omnipotent.

<sup>188</sup> M. Iqbal, *The Reconstruction of Religious Thought in Islam*, p 187.

<sup>189</sup> M, Iqbal, *The Reconstruction of Religious Thought in Islam*, p 43.



*'I am not intending to tell you today - you have heard it often and it is not true that the phenomena of life could be explained, at least by someone clever enough, in terms of physics and chemistry of the present time. Whether the future physics and the future chemistry will suffice I will not guess; when the events of physics have become indeterminate. . . when chemistry has become physics, then indeed, the situation may be different. Until that day I shall continue with J. S. Haldane to insist that in the organism regarded as a whole we have phenomena of a different kind, one whose unity and fundamental nature are essential as any of the concepts of physics.'*<sup>190</sup>

## **8.16 Life is Not a Mechanical Process**

In other words, life is not an appellation for the 'manifestation of an arrangement of elements'.<sup>191</sup> It is not the mechanical sum total of its constituent elements. Its fundamental nature is completely different from the nature and composition of those elements from which it is a compound. Hence, when life itself is not a result of the mechanistic act of material evolution, then it is apparent that the finer potential of life i.e. human intellect, how can it be the outcome of a mechanical process? Professor C. Lloyd Morgan, after discussing this problem in detail in his famous book (*The Emergence of Novelty*), has reached this conclusion that human intellect is not the product of previous links in the evolutionary process. Similarly, Dr. Driesch, a famous researcher of biology, writes: 'One great difficulty in the path of the mechanistic doctrine was consciousness. This is because consciousness is not intrinsically a material entity'. After this he writes how, after 1900, fundamental changes began to gradually appear in the concept of scholars of biology and psychology, as a result of which this mechanistic concept became a tale of the past. According to these scholars, consciousness is not a product of material evolution (from *The Great Design* by C. L. Morgan).

The following excerpt by Wildon Carr (quoted by Iqbal) has special significance in this respect:

*'If intellect is a product of evolution the whole mechanistic concept of the nature and origin of life is absurd, and the principle which science has adopted must clearly be revised. We have only to state it to see the self-contradiction. How can the intellect, a mode of appreciating reality, be itself an evolution of something which only exists as an abstraction of that mode of apprehending which is the intellect? If intellect is an evolution of life, then the concept of life which can evolve intellect as a particular mode of apprehending reality must be the concept of a more concrete activity than that of any abstract mechanical movement which the intellect can present to itself by*

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<sup>190</sup> *The Physical Reasonableness of Life*, quoted in Samuel, pp 274-275

<sup>191</sup> The expression of a mind paralysed by the materialistic concept of the West is in these very words: What is life? The appearance of an arrangement of elements. What is death? The dispersion of these very elements.

*analysing its apprehending content. And yet, further, if the intellect be a perfect of the evolution of life, it is not absolute but relative to the activity of that which had evolved it; how then, in such cases, can science exclude the subjective aspect of the knowing and build on the objective presentation as an absolute? Clearly the biological sciences necessitate re-consideration of the scientific principle.*<sup>192</sup>

From these explanations this fact appears before us that the human intellect is not the outcome of a combination of material elements, it is something quite distinct from this, and to determine its nature and reality is outwith the reach of biology. Hence, discussing this topic Samuel writes:

*'It is equally a fallacy to say that, since biology has been successful up to a certain point through employing the methods of chemistry and physics, the same methods are applicable beyond that point. It may well be that success has stopped at that point for the very reason that beyond it there is a different subject-matter not amenable to those methods.'*<sup>193</sup>

Until now we have observed that the human intellect is not a product of the mechanical process of evolution. From this we have definitely reached this conclusion that some non-matter entity in the human physical form cannot be rejected simply on the basis that its existence cannot be proven through a mechanical process in accordance with the knowledge of physics or biology. One such thing among these kinds of things within the human form is the power of intellect, which we have termed as the centre of knowledge of reasoning, and which in common terminology is called the brain<sup>194</sup>. But in the world of man, other than this there is also another thing whose domain is beyond the limits of the power of reasoning. The Quran uses the term *Nafs* for this hidden world, philosophy calls it the self or ego. It is from this that human personality is defined and it is from this that his individuality is established. When you say 'I' then by this is meant neither your body of flesh and bones, nor your brain, but something separate from these.

### **8.17 The Human Self (*Nafs*)**

The entire dynamic enterprise of the universe is continuing because of this very 'I', which is called the 'human *Nafs*', whose status is higher than the world of reasoning. So far, the world of science has not yet been able to provide any meaningful and useful information about the human *Nafs*. In this respect, according to Samuel:

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<sup>192</sup> As quoted by M. Iqbal in *The Reconstruction of Religious Thought in Islam*, p 44.

<sup>193</sup> Viscount Samuel, *Belief and Action*, p 274.

<sup>194</sup> By the brain is not meant a collection of physical cells in the shell of the head but is the force of intellect and reasoning.

*'On the physical side science has gone much less far. Our knowledge of life and mind seems to be now at about the same stage as was man's knowledge of matter three or four centuries ago.'*<sup>195</sup>

What is the mutual relationship between heart and mind, vision and intellect? How do these influence each other? Where do the boundaries of their spheres of action and execution become separate from each other? These are those questions whose answer has not yet been found.<sup>196</sup> In this connection, Sir Charles Sherrington writes:

*'Strictly we have to regard the relation of mind to brain as still not merely unsolved, but still devoid of a basis of its very beginning.'*<sup>197</sup>

Sullivan writes regarding this:

*'Science is at its strongest in dealing with the material universe. Its pronouncements on other matters are relatively weak and hesitating.'*<sup>198</sup>

Psychology or its other subjects discuss the traits of the self and the manifestations of consciousness but regarding the nature of *Nafs*, these fields are also unable to tell us anything. Leaving aside nature, in the words of Lord Balfour:

*'Nobody can feel or even imagine how physical changes produce changes in the psyche or self.'*<sup>199</sup>

Hear in his own words what Lord Balfour writes at another place about the nature of the human self:

*'An 'I' must have character quite apart from the experiences, active and passive, which fills his conscious life. He must have (or be) a soul – a soul which is something more than an organised collection of capacities or a procession of physical status – a soul which is not only merely substance but has an individuality which is unique and indescribable.'*<sup>200</sup>

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<sup>195</sup> Ibid. p 33.

<sup>196</sup> It should be made clear that when we use words like heart as opposed to brain, or vision as opposed to intellect, etc. from this will be meant the human self and its functioning.

<sup>197</sup> Quoted in *Belief and Action*, p 33.

<sup>198</sup> John Sullivan, *Limitations of Science*, p 196.

<sup>199</sup> A.J. Balfour, *The Foundations of Belief*.

<sup>200</sup> A.J. Balfour, *Theism and Thought*, p 202.

But despite knowing nothing, the Western world has been forced to accept this fact that 'Nafs' or 'I' is not merely the sum of a few traits and attitudes but is a new centre of conscious life and a new source of conscious activities.

Professor Eddington, who has already been mentioned, talks about this topic in a very profound way. He writes:

*'We have previously discussed up until this point as to how 'electrical particles' have come together somehow or other and adopted the shape of the human form. But we will need to acknowledge this fact that a human being is a completely different and distinct thing from those elements which have already been discussed. I do not say that consciousness has not undergone evolutionary stages...but this is an aspect of reality which cannot come within the comprehension of our material research and investigation. From here, the question of the duality of matter and soul arises.<sup>201</sup> On the one hand is consciousness which becomes the abode of different ideas and states, on the other side is the material brain in which neural activity and electric charges dance around like a cyclone. The mechanistic concept of life will say this, that when electric impulses dance in our brain, thoughts are generated from this. On the other hand, we see that within human consciousness there is a novel world of emotions and desires, wishes and urges, and rights and duties, on the tiny impulse of which all the constituents of the brain begin to spin. This is that world whose details and states cannot be mapped by the scales of physics'.<sup>202</sup>*

Further on, Professor Edington writes:

*'(As stated earlier) we do not possess any knowledge about the reality of things in the physical world; we only know those symbols which influence themselves upon our minds through our senses; but in this whole universe there is one such thing in addition of which we have direct knowledge and that is the human mind. We cannot reach reality through 'symbols' but if we place these symbols on the background of the world of reality with which our mind is connected, then we can reach the reality of things. But the reality of the human mind itself cannot be determined through the laws of physics because these laws can only take us to the 'symbols' and cannot proceed beyond these. When life becomes immersed in consciousness then we reach an altogether distinct world. This is that world in which the principles of chemistry and physics remain useless in the same way as the attempt to govern the population of human beings with laws made like the rules and regulations of grammar.'*

Have you noted what conclusion the 'materialistic thinkers' of the West are reaching regarding the human self? And see! Professor C. Lloyd Morgan has written a

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<sup>201</sup> The solution to this dualism can only be presented by the Quran but this is not the place for this discussion.

<sup>202</sup> A.R. Edington, *Science and the Unseen World - Swarthmore Lectures, 1929.*

research paper on the topic of ‘Evolution of the Self’ at the end of which he notes:

*‘None the less I confess my belief that this ascent may be regarded as a manifestation or revelation of a supreme Mind, conceived as the Creator of all that we are led to interpret as new.*

*What I find in evolution is one great scheme from bottom to top, from first to last. What I also believe is that this advance throughout nature is a revelation of Divine Agency. And since mind at its best is the highest term in the course of evolutionary ascent, it may well be said that the evolution of mind reveals the agency of Mind. But it is, as I believe, Mind or Spirit infinite and timeless. Therein the words, ‘first’ and ‘last’, ‘novelty’ and ‘recurrence’, are divested of the meaning which attaches to them in discussing the ascent of mind through new products to further novelty. Spiritus Creator as eternal and omnipresent is not the outcome of evolution, but that of which evolution is the progressive revelation.’<sup>203</sup>*

At another place he writes:

*‘It is not for me to bid others accept this faith. But since there are others who do subscribe to it, I ask them in conclusion: Does not an evolutionary scheme which displays in its tapestry a fabric so beautifully interwoven - which includes also a picture portraying the ascent of mind - lend weighty support to their belief in Mind or Spirit as Creative and Directive of all novelty and all recurrence?’<sup>204</sup>*

In the above quoted excerpt, keep before you the words ‘Creative and Directive Power of God’ and then look at these brilliant verses of the Quran in which these attributes of Allah are mentioned and reflect, is the materialist of Europe not reaching these same conclusions through scientific research towards which the Quran had gestured fourteen hundred years previously? In Surah *Taba* it is stated that in reply to the question of Pharaoh, ‘O Moses, Who is the Rabb of you two brothers?’, Moses replied:

*He said: ‘Our Rabb is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance.’ (20:50)*

Similarly, Abraham stated:

*‘Who created me, and it is He Who guides me.’ (26:78)*

In Surah *Al-A’la* it is stated:

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<sup>203</sup> C.L Morgan, *The Great Design*, p 132.

<sup>204</sup> *Ibid*, p 132.

*Who has created, and further, given order and proportion; Who has ordained laws.  
And granted guidance towards them. (87:2-3)*

Reflect on the words *Khalaqa* (Created) and *Ha'da* (Guided) in these verses, and then see if the words 'Creative and Directive Power' as used by Professor Morgan - are they not just a translation of these same Quranic words! Just contemplate, to what great heights does the Quran take human knowledge? If somehow the Quran had been in front of these thinkers of the West, then how much easier their paths would have been? Their state is such that they keep treading on the wrong paths for ages, and then after suffering thousands of knocks, they come on to the right path. If in the search for reality in this boundless ocean, the towers of Quranic light are before them, then their every step will be towards the destination, and they would not have to stumble in the darkness (but this is not the place for this discussion).

Whatever has been written in connection with the human self in the previous pages can also be understood, in other words, as life being a display of Divine Energy which is universal and flowing incessantly like electrical energy in the veins and arteries of the whole of the universe. When life is identified with consciousness, then from this the human ego becomes personified. Consciousness is an individual entity of man – no one else can share in my feeling of sorrow and pain. Others can sympathise with me, they can think of therapies for my pain, but they cannot share in the perception of my pain. Since the human ego is personified through the association and identification of life and consciousness, therefore it is also individual. It is through this individuality that it possesses its own permanent existence.<sup>205</sup> Human consciousness is not a consequence of the mechanical process of evolution, hence the human self is also not a creation of physical evolution.<sup>206</sup> The human form is the vehicle for the manifestation of this ego – the human being is, in reality, this very ego.

The individuality of the ego is never wasted, therefore, there can be no effect on it by changing the vehicle. Such expanses can be created in the vessel of human consciousness that, in whatever pattern life desires the manifestation of its own self in a complete form, it should become capable of this: this is what is called the strengthened ego.

When life and consciousness are identified through their infinity, then it is called (in the words of Iqbal) the Ultimate Ego. After discussing this Ultimate Ego, he writes:

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<sup>205</sup> This individuality is permanent, as the human self only experiences death and then moves on to the next stage of the life in the hereafter. (Ed)

<sup>206</sup> This can be verified by each one of us by examining our self which is based on our individual experiences of life. This inner reality called the self is very much of our own creation. (Ed)

*'Every atom of Divine energy, however low in the scale of existence, is an ego. But there are degrees in the expression of egohood. Throughout the entire gamut of being runs the gradually rising note of egohood until it reaches its perfection in man. That is why the Quran declares the Ultimate Ego to be nearer to man than his own neck-vein.'*<sup>207</sup>

On the basis of its own existence, individuality, and choice and intent, the human ego is the possessor of amazing and remarkable attributes and characteristics. As strength and expanse keep on developing in it, its attributes continue to align with the attributes and traits of the Ultimate Ego. But if decline and degradation keep on developing in it, then it will fall below the level of humanity and become destroyed. Those deeds through which strength is created in the ego are called *A'maal e Saleh* (righteous deeds); those through which weakness appears in it, are called *Sayya'at* (evil deeds). According to Iqbal:

*'There are no pleasure giving and pain-giving acts; there are only ego-sustaining and ego-dissolving acts. It is the deed that prepares the ego for dissolution or disciplines him for a future career. The principle of the ego-sustaining deed is respect for the ego in my-self as well as in others. Personal immortality, then, is not ours as of right; it is to be achieved by personal effort. Man is only a candidate for it.'*<sup>208</sup>

Keep these explanations in mind and cast another eye on whatever has been quoted from the opinions of Western scholars about the human self in the previous pages, and the issue will become clear. (This is not the place to go into further details regarding the human ego. The details given are considered to be sufficient for the reason for which this matter has been touched upon).

From the previous pages this fact has become evident to us that, other than intellect (i.e. knowledge of reasoning), man possesses something else over which the laws of the intellect cannot govern. Now we have to see whether in this sphere of human life (which is outwith the domain of operation of the human intellect), is there is any possibility of comprehending reality? The highest point within this sphere is called 'the human ego'. But our observation is that not only in the case of man but even in animals some acts are of that kind which are not within the control of the intellect. Therefore, we cannot say that these kinds of acts which are carried out by man which are not under the obedience of his intellect, that they must of a surety be manifestations of his ego. Hence, we need to first of all see from what kinds of areas these kinds of acts (which are outwith the domain of the intellect) are carried out.

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<sup>207</sup> M. Iqbal, *The Reconstruction of Religious Thought in Islam*, pp 71-72.

<sup>208</sup> *Ibid*, p 119.

## 8.18 Instinct

In this respect, the first thing which comes before us is that which is called instinct. You will see that it is that sphere in which reasoning has no role, instead its beginning occurs at that time when intellect and consciousness have not yet even awakened. Other than man, in the rest of the universe instinct is that entity which is commonly known as the laws of nature, according to which this whole system is continuing to function with organisation and discipline.<sup>209</sup> Whilst water is still in liquid form it will flow downhill, it will conform to whatever shape you wish, on reaching a specific high temperature, it becomes steam and begins to evaporate; on the other hand, it becomes frozen due to the cold at a specific temperature. This is its instinct; this is its very 'nature'. Fire always provides heat. Throw a stone upwards, it will always come downwards. After this, let us inspect the world of life itself. A duckling will run towards water as soon as it is hatched from an egg, but a chick sees its demise in water. A lion will die of hunger but will never lift his eyes to look at grass. A lamb may be starving to death but will never come anywhere near to meat. This is their instinct, going against which is not within their ability. Each one of them is following this law. The Quran states:

*And to Allah does obeisance all that is in the heavens and on earth, whether moving (living) creatures or the Malaika: for none are arrogant (before their Rabb). (16:49)*  
*See also (13:15)*

All are under the obedience of His law. As far as the physical life of man is concerned, his child also adopts these things through instinct. As soon as a human child is born, it also seeks the sources of its food. This is not because it has made this choice through intellect that it should do this, but because this kind of urge is produced automatically within him 'without reasoning'.

## 8.19 Laws of Physical Life

Now the question is whether instinct can provide a solution to the issue which is before us? As far as the physical life of man is concerned, as in the case of animals this is also under the obedience of physical laws. In hunger, thirst, tiredness, sleep, the process of procreation, etc. both are governed by only one type of laws. But together with this, man has also been endowed with choice and intent, although he does not bring his choice and intent into much use in his physical life because punishment is received immediately on going against physical laws. At the same time, it is also observed that the manifestations of the use of his intention and

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<sup>209</sup> At this point we should not engage in the argument of determinism and indeterminism which is becoming a topic of discussion and debate among European thinkers and researchers in this regard. We are only mentioning the normal state which is based on our daily observation (not the law of movement and circulation of atoms).



choices keep appearing all the time. As has been written above, a human child also turns towards the sources of his nourishment as soon as he is born just like the offspring of a goat. But the condition of the human child is also such that, whatever comes in front of him, whether it is beneficial or harmful, whether it is life-giving or poisonous, he puts it into his mouth without hesitation. This is why when a child starts crawling around, looking after him becomes challenging: sometimes he puts his hand into fire; at other times he will be drowning in water; sometimes he may swallow something. The state of the offspring of animals is never like this. And this is not only confined to childhood: for man, this takes place at every step during the whole journey of life till old age. The whole of life against nature, and its consequence thousands of types of maladies. Even though our own state was nevertheless like this, whatever animals we acquired and domesticated for our own wishes and purposes, gradually we also changed their pattern of life in such a way that we made them victims of diseases and problems similar to ours.

When this is the situation in man's own physical life, then what the situation will be in his family, social, public, economic, and political life does not require further elaboration. This is the difference between the life of other things in the universe and human life, which is narrated in the following visionary and lofty words of the Quran:

*See you not that to Allah bow down in obedience all things that are in the heavens and on earth - the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit for punishment: and such as Allah shall disgrace - none can raise to honour (these laws do not change): for Allah carries out all that He wills (as per His laws). (22:18)*

## **8.20 The Voice of Conscience**

But regarding the question before us, animal life has hardly any significance in this. The beginning of this question arises only from the level of being human. So what we need to look at is whether in the valley of humanity, can the guidance of instinct be sufficient? In social life human affairs fall within the domain of ethics and in the domain of ethics instinct is called the voice of conscience. Therefore, the matter reached this stage, whether the 'voice of conscience' alone is capable of providing correct guidance to man? Can it be declared to be a trustworthy criterion for the differentiation and determination of good and evil? Is comprehension of reality within its competency?

This is an established fact that ethical obligations commence with man. It is in the instinct of a sheep that it should eat grass and to not even raise its eyes to look at meat. But it is not within its instinct that it should graze only in the fields of its

owner, and not intrude into someone else's field. This stipulation starts from man. It is generally stated that there is within man the power to differentiate, which tells him what is legitimate and what is not legitimate. The name given to this power to differentiate is 'conscience'. This is called the inner voice of man or the *Fatwa* of the heart. But the question is this, is there really any such power to differentiate inside man which can inform him of the difference between what is legitimate and what is illegitimate! This matter will be understood following close scrutiny that there is no such power within man which can differentiate between *Haqq* and *Batil*, good and evil, legitimate and illegitimate. There is no doubt in this that a voice definitely rises from within man which forbids him from certain acts. But the question is whether this voice also differentiates between *Haqq* and *Batil*. Observation provides an answer to this in the negative. It is apparent that *Haqq* and *Batil* is a name for absolute values, not a name for relative values i.e. *Haqq* does not mean that for one individual it is *Haqq* and for another man it is not *Haqq*. If there is such a power within man which can differentiate between *Haqq* and *Batil* then it is obvious that it should arise equally from within every man. But it does not happen like this. We witness that when meat is placed before a child from a meat-eating family then his conscience does not reproach him at all, whereas when meat is mentioned to a child from a vegetarian family, he feels like retching. The children of professional criminal tribes will take the life of a human being without any hesitation and will feel pleasure in it, but a child from the Jain religion will not hurt even an insect or a fly. There is no doubt in this that the guilt-ridden self forbids evil:

*And I do call to witness the self-reproaching Nafs (self). (75:2)*

But only from that evil which it considers to be evil. Though in this self there is a sense of guilt, it only causes him to feel guilty about that thing which it has (according to various influences) considered to be worthy of guilt. Hence, that thing which is termed as the 'voice of conscience' cannot be a criterion for differentiation between *Haqq* and *Batil* because this 'voice' becomes affected by external influences. Discussing this topic, Samuel writes:

*If it were true that there is a natural instinct, implanted in every human being, which is an independent and infallible guide to right and wrong, then mankind would always have been and would be now, of one mind on every question of right conduct. So it is clear that the fact that if a man holds, however sincerely and tenaciously, that 'this is the right thing for me to do' does not of itself make it so.<sup>210</sup>*

Hence, the thing which is called conscience is shaped from those influences which man derives unconsciously from his forefathers, environment, training, and education; other than this it does not have any existence of its own. In the words

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<sup>210</sup> V. Samuel, *Belief and Action*, pp 62-63.

of Iqbal, conscience is the name for Internalised Society. Therefore, how can conscience contain this ability to differentiate between *Haqq* and *Batil*, good and evil, right and wrong.

### **8.21 Inclination (*Zauq*)**

After instinct, another domain of knowledge without reasoning comes before us. You will often have seen that an individual has two children. From the viewpoint of lineage and environment, both should be (almost) identical. But one of them has a natural inclination (of his own accord) towards poetry and the other has no interest in it whatsoever; you will see an individual who, if some charming painting appears before him, will be stopped in his tracks and will stand there for hours totally oblivious of the world around him, but the rest of the world will pass by him as if there is nothing there which is any reason for attraction; and other such examples. This world of 'inclination' is totally distinct from the world of reasoning. So far, research in biology has not been able to say how this difference in inclination becomes created. As a result of the lyrics of some good singer, a world of rapture and euphoria is felt in the depths of your being, but you can never make someone else understand how and why this happens. At the most you can explain some rules and terminology of the art of music, but that effect which was experienced by you can never be experienced by another. This world of rapturous and euphoric effects 'which are related to inclination' cannot be measured using the scales of intellect.

What is the cause for the difference in inclinations in different people? The sciences relating to human physical life have not been able to provide any information so far regarding this. In modern times, psychologists have made these matters part of their research and study but even they have not been able to reach any definite conclusion in this respect. They say that a human child while still in its infancy and not yet having learned to talk even, keeps absorbing signs of its environment into its subconscious, and in this way, according to his habits and traits, character and attitude, he becomes that which he is to become later on. Or we can say that the foundations of his future life become laid down in the initial two to three years of his childhood. Their assessment is that the manifestation of these unconscious impressions is what is known as this difference in inclinations.

But no matter what the state and nature of human (or individual) inclination is, it is clear that, as with instinct and conscience, this entity also cannot become the means to comprehending reality.

### **8.22 Intuition (*Wajdaan*)**

Apart from inclination, there is also another entity whose (apparent) connection is not with the world of reasoning; this is labeled as intuition. For example, some issue comes before you. Without working through the steps of reasoning, without thinking, you reach some conclusion and that often turns out to be right. In the world of poetry, that which is called inspiration, its connection is also with intuition. The Arabs call it *Haatif*. Up till now, the world of philosophy also has not been able to inform us about what the nature of intuition is. But a very famous proponent of intuition of our times, Bergson, calls it a higher kind of intellect which is the unconscious outcome of concentration of thought. As an illustration, you can understand it as this, that when man talks, many kinds of traits awaken within him and become operational. He firstly thinks what should I say, then he selects words for this, then by producing coordination between these words he links them together into sentences; after this, he utters these sentences from his lips. You can see how much effort a human being has to make to utter one sentence. When a child learns to talk for the first time, this effort of his becomes evident before us in a marked way. But if you look at an impassioned orator, he talks at the rate of two to three hundred words per minute and keeps on speaking for hours. He thinks about his subject, also selects words for its expression, also puts these words into coordinated sentences; then he delivers these sentences from his lips in such a way that not only should their pronunciation not be distorted but so that those sentiments which they are the means for expression become fully manifested through the variation of the pitch and volume, and pleasure and sorrow of his voice. He continues to do all of this with an electrifying speed, and leaving aside the audiences, he himself does not have any knowledge or awareness of when he is thinking, how he is selecting the words, when he is converting these words into the form of sentences, and then how he keeps on delivering these like the steady flow of a river. In this performance of his no intellectual effort is visible but all this takes place entirely through intellectual activity.

By concentration of intellectual effort, this kind of trait becomes developed in man so that when he concentrates his attention on some subject, then unconsciously different parts of the machinery of his mind spring into action simultaneously and act with such speed that the normal slow movement of the intellect cannot perceive this action, just like the movement of a wheel spinning at five thousand revolutions a minute cannot be detected by even the sharpest eyesight: it appears static. The research of psychology of modern times is that our information starts to come to the conscious level from the record room of the unconscious self. The faster that the machinery of consciousness is, this store of information will come to the surface of consciousness with proportional speed. And (as noted earlier) if the speed of movement of this machinery is electrifying, then the consciousness has no notion even of how all of this is taking place. So much so, that at times he does not even remember when he obtained this information. Forgotten tales, past events and incidents, lost memories of adorned metaphors and similes, lost poetry

and excerpts dispersed into the depths of the atmosphere keep appearing as if these are 'descending' from somewhere, though there is no descent of these from outside – these emerge from the depths of the subconscious. This is what is called (according to the research of modern psychology) intuition.

But whatever the nature of intuition may be, it is obvious that this attribute also cannot become the means for comprehending reality.

### **8.23 Genius (*Nab'gha*)**

The individual in whom this state of intuition appears to be of a greater intensity is termed as a genius. How these traits reach to this level of intensity in a genius is a puzzle which is still in need of being solved in the world of science. Biologists take the brains of such individuals and then sit and observe and study the composition and structure of the cells of their brains. But when these people have not yet been able to even determine where man's intellect itself comes from or how it is created, then what can they state definitively about the nature and form of the special ability of a genius? Whatever they have been able to say so far about it is only this, that this is an 'Emergent Evolution' which lies outwith the limits of the mechanistic process of evolution. In the words of Hogben:

*'Thirty years of controlled experiment on the lines suggested by Mendel's work has given abundant proof that from time to time there do arise in pure stocks individuals which have entirely new heritable properties. Such individuals are called mutants or sports'*<sup>211, 212</sup>

Professor A.E. Taylor explains this reality in these words:

*'When we have made as complete an enumeration as possible of the 'factors' out of which a thing has been developed, it still remains true that the thing itself, once developed, may exhibit a character which was not present in all or any of these factors, and could not have been foretold on the strength of the fullest knowledge of the characters of the factors.'*<sup>213</sup>

C. Lloyd Morgan writes in this context:

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<sup>211</sup> Sport in the plant world is a genetic mutation that results from a faulty chromosomal replication. The results of the mutation are a segment of the plant that is distinctly different from the parent plant in both appearance and genetics. Not only are these sports born in the human species, this also happens in plants and animals. Generally, only one kind of flower germinates from the seed of a flower, but sometimes it also happens that from this same seed a different kind of flower germinates, which is called a sport and investigators continue to research this.

<sup>212</sup> L. Hogben, *The Nature of Living Matter*, p 153.

<sup>213</sup> *Evolution in the Light of Modern Knowledge*, p 456

*'If it is asked, what is that thing actually which you call emergent? Its brief reply is simply this, that it is some new kind of relation. And if it is asked, in what respect are these relations new, then the reply is only this, that nothing can be said about their characteristics before they appear.'*<sup>214</sup>

The doctrine of 'Emergent Evolution' and tangible evidence and observations in its support has shaken the mechanical concept about the universe to its foundations. Having arrived at this point of astonishment, there is no other option but to acknowledge this fact:

*'..that into the chain of normal causation, there are inserted exceptional factors of Divine action.'*<sup>215</sup>

In view of this helplessness of the biologists, experts in psychology have now made this subject the target of their extensive efforts and focus of research. They declare that this characteristic is, in reality, simply an extended form of intuition. When we reach an indubitable point about intuition, then the problem of the characteristics of genius will also be automatically resolved.

But what conclusion the research of these sciences has reached - the purpose for which we touched upon this topic - is clear i.e. that the comprehension of reality is not within the grasp of a genius either. In fact, a hapless genius is in a greatly disadvantageous position in this respect as compared to ordinary scholars. Though he may be a genius in his particular field, he is absolutely naive in other aspects of life, even though the one who has knowledge of 'reality' should be a 'genius' in every sphere of life. This is because reality is an indivisible entity which cannot be separated into different parts. The condition of the one who has knowledge of reality cannot be such that on one branch of life he is blossoming, and the rest of his branches are facing autumn. The actual fact is that the development of a genius is disproportional, and this is the reason why there is no balance and stability in the life of such people.

Leaving genius on one side, different sciences also examine one aspect at a time of reality, and when they study human beings according to this principle, viewing him as a machine, they research each separate part of him. The state of a machine is such that by joining together its different parts the machine becomes complete, but the state of human life is not like this. It is absolutely impossible that you can study the character and behaviour, emotions and feelings, inclinations and preferences each separately, and then give the name of an individual to the sum total of this. That individual will not be a combination of this sum total. The

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<sup>214</sup> *Emergent Evolution*, Gifford Lectures III, p 1

<sup>215</sup> V. Samuel, *Belief and Action*, p 319

human self is the name of a distinct individual reality, and a distinct individual reality can neither divide into parts, nor by putting the parts together can it come into existence. Only that knowledge can be called knowledge which views man as a whole and understands him as such. A genius whose traits are developed on one pattern only is simply not capable of this, that he can study man as a whole, or be able to obtain full knowledge about reality. As stated above, genius is in reality the term for an intensity of intuition, and when intuition itself cannot comprehend reality, then how will this be possible for genius. There is no doubt in this that benefit can be obtained from the electrifyingly fast potentials of a genius, but he cannot become a leader of the caravan of mankind.

Moving on from this and another arena of non-reasoning knowledge comes before us. This is that domain in which the manifestations of the power of thought or intention (or power of the ego) are witnessed. Amongst us this is called the world of mysticism.

## 8.24 Mysticism (*Tasawwuf*)

But since by *Tasawwuf* the mind is directed towards a specific systemised institution, it is better therefore that we do not call it by this literal name. In English it is called mysticism (*Batniyat*<sup>216</sup>), but due to the paucity of another suitable term, for them mysticism also comprises messengerhood (*Nabuwwat*) within its orbit. There is a concern therefore that this word mysticism can be misconstrued. (And this concern is not just an assumption, it has often been observed that those people who have studied these matters solely through the English language do not differentiate between the traits and character, and environment and status of *Tasawwuf* and *Nabuwwat* (messengerhood), and as a consequence become trapped in a strange merry-go-round. *Tasawwuf* is in fact a world of ‘meditation and contemplation’<sup>217</sup> whose connection is with the display and demonstration of the power of the ego. For the sake of facilitating explanation (and necessity) we will refer to it by the word *Batniyat*. Cast an eye on any period of human history and the manifestations of this practice will be visible in every land and in every era.<sup>218</sup> If we look at it from the scholarly point of view then from the initial stages of willpower, from ‘auto suggestion’ to its final stages, all are different links of one process only. Regarding instinct and intuition, we have seen that they are the consequence of inheritance or environment, skill and effort has no role in them. But *Batniyat* is an acquired skill. A disciple from his guru, a follower from his saint, or a pupil from his teacher acquires this technique formally, and through various disciplines and procedures, meditations and hardships, keeps on adding to this

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<sup>216</sup> *Batniyat* - a derivative of the word ‘*Batin*’ which means something inside or hidden. (Ed)

<sup>217</sup> The author has used the Hindi term ‘*Gian Dhan*’. (Ed)

<sup>218</sup> Since at this point the discussion is based purely on knowledge and from the historical perspective, therefore it should not be viewed from the point of view of beliefs.

proWess.<sup>219</sup> These meditations and hardships increase human willpower or concentration of mind, as a result of which those kinds of paranormal manifestations are displayed in his act which are understood among us as tricks or displays of spirituality; but which in the West is called hypnotism and is learnt as a science, and is used greatly in hospitals. Its connection is in actual fact with psychology. European psychology still remains in its era of infancy, although in the modern era there have been famous scholars of it who have come and gone and are still present. In the meantime, discussions certainly take place among them about the conditions of the human psyche, its influences and behaviours, kinds and stages, levels and manifestations; but about the human self itself, they also know nothing of what it actually is. As for the ‘scholars of today’ (whether in the East or West), they are themselves lost in the valleys of perplexity. Therefore, leaving aside consideration of the nature and reality of the human self, we should check if this knowledge can provide a solution to this question which is the focus of this discussion?

As has been written earlier, reality is an integral whole and is indivisible. Thus, in front of whichever gaze reality becomes unveiled, regardless of the differences in time and distance the upshot of its outcome should be the same at every point. But turn over the pages of history and see or by casting an eye on your own era you will see that the empirical results of the claimants of *Kashf*<sup>220</sup> will be different.<sup>221</sup> Discussing this subject in his renowned book, *The Varieties of Religious Experience*, William James writes:

*‘Among the visions and messages some have always been too patently silly, among the trances and convulsive seizures some have been too fruitless for conduct and character, to pass themselves off as significant, still less as divine .... Besides, introspection is a different thing, and its results are so varied that it cannot be called a universal thing.’*<sup>222</sup>

## **8.25 *Kashf* is Not Proof of Being Right**

This is why even among mystics themselves the *Kashf* of someone cannot be declared to be an authority and proof for anyone else, even for the one who is experiencing the *Kashf*. This is because for the evaluation of this reality he himself

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<sup>219</sup> There are proper institutions operating in Europe and the US for this.

<sup>220</sup> *Kashf* – a kind of individual inspiration, mystical contemplation or mysticism. (Ed)

<sup>221</sup> Most of the time these differences are not minor but are based on principles. Amongst us, beliefs in *Wahdat al Wajud* (Oneness of Being by Ibne Arabi) and *Wahdat al Shabud* (Oneness of Appearance by Imam Sarhandi) are the opposite of each other. Shah Wali Ullah has endeavoured to find mutual compatibility and congruence in them but to what extent he has been successful is not hidden from the eyes of scholars. Then this thing is also strange that the connection of this world is absolutely with the occurrences within the heart but the discussion on this subject is done philosophically. These people find faults with intellect using intellectual reasoning itself!

<sup>222</sup> W. James, *The Varieties of Religious Experience*, p 28.



does not have any criterion for which inclinations and influences, leanings and doubts, this *Kashf* is an outcome. ‘*Rehmani Ilhaam*’<sup>223</sup> and together with it ‘*Shaitani Ilhaam*’ is an open reality. Psychology, and in particular psychoanalysis, has performed a useful service in this respect. By analysing the inclinations and influences of the human psyche, it informs us what can be the basis for such and such a dream or contemplation. But on the one hand this technique is still in its era of infancy; secondly, some bricks have been laid so incorrectly in its foundation due to which some aspects of this edifice can never be declared as trustworthy, particularly the doctrine of Dr. Freud that the source of all psychological inclinations and motivations is generally (in some form or another) the sexual impulse. Hence, even up till now this fact remains as it was, that no criterion exists in this technique to evaluate the claims of these proponents of *Kashf*. This is why possessors of opposing and dissimilar outcomes are all, in their own way, claimants of reality and no one can falsify and repudiate them. If one rebuts them, then another supports them. This is why, on this basis, they have devised this appearance of mutual conformity, that all claims are correct in their own right; the difference being only in their interpretation. For this purpose, means of gratification for the public are provided through superficial poetic metaphors and allegories.<sup>224</sup> Whereas by carrying out a closer study of all these different ways and techniques, this reality emerges before us that the mutual difference among them is not of technique and forms, but is of fact and truth. Then the difficulty is that, in this respect, the criterion for rejection and acceptance (in fact, *Haqq* and *Batil*) is declared to be *Karamaat*<sup>225</sup> (magical tricks). And it is our observation that for these things there is no condition that purification of thought is required, or rectification of deeds. As has been stated earlier, these are the manifestations of willpower which can be acquired like a technical skill. The difficulty within the difficulty is that some people remain deceived by their psyche (quite distinctly from those people who deliberately and intentionally display these kinds ‘magic tricks’ for the sake of their self interest) and considering this willpower to be spiritual advancement (and Divine nearness), become claimants of comprehension of reality; and they do not have the faintest idea that what they consider to be a garden is nothing more than a deception of colour and fragrance. Extracting these people from this deception or preventing others from falling into it is a very difficult task. William James writes about these very people:

*‘In the history of Christian mysticism the problem how to discriminate between such messages and experiences as were really divine miracles, and such others as the demon in*

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<sup>223</sup> *Ilham* – this means some kind of revelation which only the recipient thinks he can understand but which cannot be communicated to others. *Rehman* means Divine. *Shaitan* means Satan. (Ed)

<sup>224</sup> Here, the author has used a Hindi phrase (*Jamma aik ghat behtairay*) which means all streams converge and flow into one ocean.

<sup>225</sup> *Karamaat* - ‘miraculous acts’. These are performed even by idol worshipping *Sadhus* and *Sannyasis*.

*his malice was able to counterfeit, thus making the religious person two-fold more the child of hell he was before, has always been a difficult one to solve.*<sup>226</sup>

Not only in Christianity, but this problem has been the cause for thousands of difficulties in the mysticism of every religion and still is. As has been written already, differentiation and distinguishing between ‘*Alqai*<sup>227</sup> *Rehmani*’ and ‘*Alqai Shaitani*’ is very difficult, because of which satanism, shrouded in great and elevated saintly veils, continues to be a robber of *Eimaan* and consciousness. And in this process of robbery, aside from the deceivers, the share of the deceived is no less.

But leaving aside those people who deliberately deceive and defraud or remain deceived and cheated unwittingly, if those people are also taken into account who enjoy this with the full pleasure of their heart, even then this fact remains that this pleasure-seeking of these people is for their own self i.e. this experience is entirely individualistic and these people have no message for mankind in their possession. They cannot launch any revolution in their world of thought and action. For them ‘purification of self’ is an objective for their own self, even though purification of the self can be neither a destination on its own nor an objective.<sup>228</sup>

By comprehension of reality is meant providing a solution to the question which is continuing to be the reason for a thousand uncertainties and disorder for the world of humanity. But if some individual, through a specific discipline and control, meditation and hardships, starts to experience some states of euphoria and bliss in the world of his heart, then what is the benefit to mankind from this? Even if such an individual emerges from the lonely isolation of his hermitage, the most he can do is to inform someone else about those techniques and places through which they can also enjoy similar kinds of states of intoxication and gratification like him. But even in this situation this experiment remains individualistic. This individualism is called monasticism, which has never launched any revolution in the world. Individualism can never present a solution for the problems of humanity. This is indeed the very reason that those religions which have considered it to be the path to comprehension of reality have had to resort to other means to solve the problems of life. It is this error that later became the cause for the dualism of Deen and World (Spirit and Matter), as a consequence of which endless chaos was unleashed in the human system. Strengthening of the self cannot be achieved by the abandonment of desires and by severing social interactions; instead, it is achieved by struggling against opposing and warring forces, and by overcoming and controlling them. The secret of the gleam and sharpness of a sword is not in the solitude of a scabbard but is in the blazing

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<sup>226</sup> W. James, *The Varieties of Religious Experience*, Portable Document, pp 28-29.

<sup>227</sup> *Alqai* – process of receiving revelation. (Ed)

<sup>228</sup> The term used is *Tazkiya* which means growth and development. But these people term ‘self depletion’ as *Tazkiya*, whereas these two meanings are the opposite of each other.

environments of a battlefield. Maintaining control and discipline over one's own self is essential because through this display of self sufficiency as a *Momin*, the greatest of the transgressing powers of the world can be overpowered and paralysed; not for this, to remain sitting isolated in a corner while letting them loose for all kinds of transgression and tyranny. If, for the development of the self, manifestation of the attributes of Allah is necessary, then the powerful demonstration of the rod of Moses is also a reflection of Allah's attributes of *Qahhar* and *Jabbar*<sup>229</sup>. (And it is obvious that Allah's attributes of *Qahhar* and *Jabbar* are not (Allah forbid) the onslaught of a tyrannical force, rather this is also a demand and display of His *Rabubiyat*). Hence, whereas it is wrong to make physics alone as the focus of attention in the outer world, it is also not correct to consider only the inner world of the self to be the outer world. Development of the self takes place by the correct combination of the two. The dualism of *Ruh* (soul) and matter (the inner and outer world) is not the *Maslak* (way) of the Quran. Whichever philosophy of thought holds only one of these before it, it is *Ajmi*<sup>230</sup>.

From these explanations this fact has become apparent to us that the technique of *Batniyat* (mysticism) also cannot become the route to comprehension of complete reality. Those highways on which there are so many misconceptions and grievous deceptions, colourful contaminations of the doubting self, and open possibilities exist for chicaneries, where it is simply not possible to differentiate between a robber and *Khizr*<sup>231</sup>, how can these be declared as a trustworthy technique to reach the destination of the supreme reality? If some false step is taken today in the physical world (of science) then the further research of tomorrow will rectify this mistake. But such enchanting and deceptive scenes appear in the world of *Batniyat* that man, immersed in them, has no inkling whatsoever of what deep pits of destruction and annihilation the path on which he is treading is taking him to.

## 8.26 Review So Far

Now let us move on. However, our impression is that due to the hardship of the path, your journeying intellect may be experiencing weariness. Hence, it will be better to pause for a while before arriving at the next stage. In these moments of respite, cast another eye on the destination left behind and then see in your mind's eye where we started from and to where have we now reached.

The beginning of our journey was from that point that there is a question facing man, in search of whose solution he has always remained perplexed and in pursuit.

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<sup>229</sup> *Qahhar* means omnipotence. *Jabbar* means to use a force to fix a problematic issue. For more details of these two Divine Attributes, see the book by the author titled *The Human Self and Allah*. (Ed)

<sup>230</sup> *Ajmi* – the term is used for non-Arabs. Here, it refers to the concept being non-Quranic. (Ed)

<sup>231</sup> *Khizr* – a metaphorical symbol of a righteous human being. (Ed)

The solution to this question is not possible without comprehension of reality. The route to this comprehension is knowledge. In the world of knowledge, first of all the physical universe comes before us, where intellect reaches from the constituent parts to the whole through reasoning. Intellect also desires that it could comprehend reality. But reality is infinite, and the sphere of reasoning cannot extend beyond the finite. This is why comprehension of complete reality is not within the scope of the intellect. Unity of reality is found piecemeal in the various spheres of intellect. A complete grasp of unity cannot be obtained through this method.

The second stage is that of knowledge which is not based on reasoning, in which first of all the issue of instinct or conscience appears before us. Conscience is influenced to such an extent by the external effects of lineage and environment etc. that it simply cannot be declared as the means to differentiate between *Haqq* and *Batil*. This is why in the world the voice of conscience never reaches one conclusion.

After conscience, the valley of intuition comes before us, in which the most expansive and vast arena is that of the creativity of a genius. Intuition is the name for intensity of inclination and differences in inclination are our daily observation! This is why intuition also cannot be declared as the criterion to differentiate between *Haqq* and *Batil*. There is no doubt in this that a genius is at an extreme level of expertise in his skill. But it does not follow that this expertise will also influence his character in a similar fashion. This is why a genius cannot produce any revolution in the world of humanity.<sup>232</sup> Hence, intuition also cannot be the means to comprehend reality.

After this, the sphere of *Batniyat* appears before us. Although its effects are about a world where reason has no place, this is an acquired skill and a means to strengthen and focus the willpower. In this, the conclusions of those who practice *Kashf* are different and contradictory to each other. This is why, as with conscience and intuition, this knowledge is also unable to comprehend reality. Not only this, but differentiation between *Haqq* and *Batil* is very difficult on this path. This is why the possibilities of being led astray and duped in this are far greater than other paths. Then, in addition, the experience of the practitioner is completely individual, because of which he holds no message within him for the world of general humanity, and this is why he can never become the cause for any revolution in our world of intellect and culture.

Having reached this place, we had reposed awhile.

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<sup>232</sup> From the point of view of morality. (Ed)

## 8.27 Final Point

Now let us proceed and turn over the pages of history once again. Before us now comes such a group of claimants of reality in whom all those balanced attributes are also present which were reflected in the people of the aforementioned groups, but apart from these, there is also a supreme attribute such as cannot be found anywhere else. History tells us that in an era when there is no sign to be found of refined thought and vision or elevated character and deeds, then there is no corner remaining in the world of human concepts and beliefs in which the misguiding armies of *Iblees* and the soldiers of lies (*Batil*) of contemporary Satans have not become imposed. There is no department of life in which doubt and suspicion are not in place of *Eimaan* and certainty, and in which hopelessness and transgression have not replaced righteous sermons and good judgments. Everywhere, and in every place only chaos is visible and the eminence of humanity, having lost all of its stature and prestige, has fallen into the deep abyss of decline and debasement.

In such a time, when for the discovery and exposure of reality no spark of guidance and blessing is visible in any corner of the human self or on any horizon, in this epicentre of darkness and injustice, a child is born. It is obvious that according to the rules and discipline of lineage and environment, which have been previously described, this child should also do the same as his surroundings. But those eyes that see, witness that he appears to be entirely distinct from his family and society. He is seen to abhor and be averse to all the wrong beliefs of life which are dispersed invisibly throughout the expanse of the environment like fatal germs. Right from his childhood he announces his distaste and repugnance for this wrong path of evil on which his forefathers are continuing for a long time and which is declared to be above scrutiny and critique, and research and investigation, due to the validity accorded it through ancestral religious tradition. He casts a critical eye on everything and observes everything with an inquisitive gaze. Like X-rays penetrating through all these deceptive veils, his visionary observation manages to differentiate between *Haqq* and *Batil*. In intellect and wisdom also, he is so eminent that all the white-haired elders in the tribe and family seek his judgment and declare him as the arbitrator for the resolution of great and important matters. At the same time, neither unbridled intellect places him in any misconception nor does the voice of conscience deceive him. His birth is like that of a genius (which we have discussed in detail in the previous pages) but in contrast to an ordinary genius, he is blossoming on that most elevated stature of eminent character which serves as a criterion for supreme ethics. This character of his is extremely balanced and his life is a manifestation of complete proportion.

## 8.28 Genius of Eminent Character

In that environment in which exploitation and corruption is a principle of life, and thievery etc. is a normal way of life, he is known by the attribute of ‘*Al-Ameen*’ (trustworthy) in the whole region, and even the most valuable of commodities are placed in his keeping with such confidence and trust, just as if an individual was relating a secret to his own heart. And the state of his integrity and honesty is such that when those same people knowing him to be so *Ameen* and wishing to murder him for this crime that why does he invite them towards *Haqq*, and during one dark night they encircle his house, then this ‘encircled *Ameen*’ is worried all night by this concern that if I exit quietly from this place, then in whose safekeeping will I hand over those goods of theirs which are in my safekeeping. The state of his honesty is such that when he invites his people for the first time towards *Haqq* and justice, standing on a hill he addresses them and says, tell me! if I say that on the other side of this hill there is a big army of the enemy that is advancing with a view to invading your habitations, will you accept my warning as true or not? And all the people raise their voice as one and say, why should we view it as false when to this day you have never told a lie! The state of the strength of his character is such that in the storms of opposition, when there is this demand from the enemy, that if you are true in your proclamation then produce some evidence of your veracity, he promptly replies with immense courage:

*...A whole lifetime before this have I tarried amongst you: will you not then understand? (10:16)*

How glorious is this proclamation! And then a proclamation at what location? Among a crowd of enemies. But the powerful display of eminence of character is so electrifying that despite all oppositions, not even a whisper is raised from any corner counter to this claim. It is not only that no one says anything to his face as a result of some inner hesitation or formality, but not a single word even comes to anyone’s lips against his character even behind his back.<sup>233</sup> He lives a life of extreme simplicity and tranquility and there is apparently no matter which is a cause for concern for him. But those who are able to see, observe that he remains anxious in the pursuit of a solution to some important problem:

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<sup>233</sup> Abu Sufiyan (a leader of the Koresh in Makkah) goes to the court of Heraclius in order to rile him against this new revolutionary voice and so that he can seek his help to suppress this erupting ‘flame’. Heraclius enquires that this person has spent his life among you, and he is one of you, tell me what kind of life has he lived? Just consider that the messenger is not present, and there is no one around in his support due to which there may be some hesitation. The objective in view is to provoke Heraclius and this is a great opportunity to obtain his favour. But the influence of the eminent character of the messenger is such that he was not able to bring even a single word to his lip against the messenger, and when he spoke, was only able to say that other than an invitation to a message, there is nothing worthy of being declared as being objectionable in his life.

*And He found you looking for guidance, and He gave you guidance. (93:7)*

It seems as if there is some thought and idea of great stature which is tossing and turning in the depths of his heart, but which has not yet reached the stage of manifestation of its bright potential. But the astonishing thing is this, that he himself also has no knowledge about what this thought and idea is, and of what discoveries and illuminations his heart is about to become an abode:

*... You knew not (before) what was Revelation, and what was Eimaan... (42:52)*

So much so, that that moment arrives when reality as a whole and in truth reveals itself on this chosen and righteous personality, who was being prepared for this purpose and aim. All the hidden secrets of life open up to him, and by descending into the extreme depths of the heart of the universe, he finds the solution to this question before him, in pursuit of which man, disquieted and desperate, had been journeying till then. In the words of Iqbal:

*'The world-life intuitively sees its own need, and at critical moments defines its own direction. This is what, in the language of religion, we call prophetic revelation'<sup>234</sup>*

## **8.29 The Stature of *Nabuwat* (The Messenger-hood)**

This is the status of messenger-hood. Since the Western world is not fully conversant with the significance of the status of *Nabuwat*, hence the word used among them for this is a prophet, which is definitely unable to impart the correct definition of this status. From this, the mind becomes diverted towards prophecies in which the concept of foretelling inevitably arises. There is no doubt in this that a *Nabi* is also aware of unseen matters within the limits of the revealed knowledge of *Wabi*, but this is only one aspect of the status of *Nabuwat*. The correct interpretation of this status can only be through the concept of *Wabi*. Because the connection of *Wabi* is with a world beyond reasoning, hence from this respect, this and other experiences of intuition (e.g. *Batniyat* etc.) can fall into one category. But other than this minor similarity and correlation there is nothing else in common between them. *Wabi* is a unique and distinct experience of its own world whose example and illustration cannot be found in any other experience. About *Batniyat* we have seen that:

- (i) It is an acquired skill.
- (ii) Within it, deception and trickery can keep an individual in a delusion.
- (iii) And it is a completely individual experience which has no relationship with the problems of collective humanity.

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<sup>234</sup> M. Iqbal, *The Reconstruction of Religious Thought in Islam*, Chapter VI, p 147.

In contrast to the above, *Nabuwmat* is absolutely impersonal, and in which effort and skill have absolutely no role.<sup>235</sup> Furthermore, *Nabuwmat* is a definite and assured means of knowledge in which, leaving aside deception and error, even conjecture and guesswork have no role whatsoever. As has been noted before, on comprehending reality in totality and transcendence, he reaches the supreme loftiness of humanity where the correct and precise relationship between man with the universe and Allah becomes unveiled in the depths of his heart; then the biggest thing of all that this experience of his is not an individual one, instead, after this unparalleled experience he returns to the world of humanity.<sup>236</sup>

### **8.30 A Revolution Inspiring Message**

And by becoming a proponent of a grand revolution with dynamic energy in its lap, he infuses a new energy of life into the sleeping habitations of their thought and action and in this way, with his unwavering *Eimaan* (which is based on the evidence witnessed by his own eyes) and through ceaseless effort ( which is the tangible manifestation of this *Eimaan*), concepts of minds, angles of views, scales of things, modes of outlook and thoughts, all in all, changes the maps of the world of human selfs and the external world. In order to cast light on this reality, Iqbal begins his fifth lecture with these words:

*'Muhammad of Arabia ascended the highest heaven and returned. I swear by God that if I had reached that point, I should never have returned.'* These are the words of a great Muslim saint, Abdul Quddus of Gangoh. In the whole range of Sufi literature it will be probably difficult to find words which, in a single sentence, disclose such an acute perception of the mystic types of consciousness. The mystic does not wish to return from the repose of 'unitary experience'; and even when he does return, as he must, his return does not mean much for mankind at large. The prophet's return is creative. He returns to insert himself into the sweep of time with a view to control the forces of history, and thereby to create a fresh world of ideals. For the mystic the repose of 'unitary experience' is final; for the prophet it is the awakening, within him, of world-shaking psychological forces, calculated to completely transform the human world. The desire to see his religious experience transformed into a living world-force is supreme in the prophet. Thus his return amounts to a kind of pragmatic test of the value of his religious experience. In its creative act the prophet's will judges both itself and the world of concrete facts in which it endeavours to objectify itself. In penetrating the impervious material before him, the prophet discovers himself for himself, and unveils himself to

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<sup>235</sup> Details will appear later.

<sup>236</sup> As a consequence of this, the dualism of 'Ruh and matter' breaks down and mutual compatibility and congruence is created within them. What becomes 'created'? It is in fact the affinity of their reality and basis that becomes apparent and this truth becomes unveiled that when *Ruh* wishes to manifest itself in a palpable and tangible form then this is called matter.



*the eye of history. Another way of judging the value of a prophet's religious experience, therefore, would be to examine the type of manhood that he has created, and the cultural world that has sprung out of the spirit of his message.*<sup>237</sup>

This is a pragmatic test to verify messenger-hood by which, together with the truth of *Wahi* this circumstance also becomes apparent that becoming a *Nabi* is not merely by chance like a genius, but is an important link in the supreme aim and plan of the system of the universe, which manifests itself exactly at its precise time for the fulfilment of a specific purpose.

### 8.31 For a Supreme Aim

In this regard, read these words of Iqbal once again which have been quoted above that 'The world-life intuitively sees its own need, and at critical moments defines its own direction. This is what, in the language of religion, we call prophetic revelation'. We have already seen that according to the explanations presented by Eddington, in the world of science we cannot acquaint ourselves with the reality of things, we can only become familiar with those symbols which our senses imprint on our mind. But when reality reveals itself like this, then in the light of this (*Wahi*) the reality of things also becomes apparent to us. Eddington writes:

*'Force, energy, dimensions belong to the world of symbols; it is out of such conceptions that we have built up the external world of physics. What other conceptions have we? After exhausting physical methods we returned to the inmost recesses of consciousness, to the voice that proclaims our personality; and from there we entered on a new outlook. We have to build the spiritual world out of symbols taken from our own personality which is based on spiritualism (beyond materialism).'*<sup>238</sup>

A *Nabi* brings about the creation of this new world and then those people who make an effort to accept and reform in the light of *Wahi*, they become apprised of the reality and nature of these things. In this way the foundation of this 'world of matter' is declared to be pure 'spirituality'<sup>239</sup> through which points of view are transformed.

We have seen in the sphere of conscience, intuition, and mysticism that the results of these experiences are different. The voice of conscience is different in different situations. The mutual differences and disparities of intuition (inclination) is a well-known fact. There is a clear contradiction in the 'revealed' outcomes of mysticism. But in the world of *Nabuwmat* the outcomes of every experience are fundamentally

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<sup>237</sup> M. Iqbal, *The Reconstruction of Religious Thought in Islam*, Chapter V, pp 124-125.

<sup>238</sup> A.S. Eddington, *Science and the Unseen World*, p 82.

<sup>239</sup> Spirituality here refers to the change in outlook in the light of *Wahi*, not the meaning accorded it by religion. (Ed)

and principally the same – there is no difference in them at any time or place. So much so, that even the difference in time and space can have no effect on them because reality reveals itself totally and excellently on each one among them. This is why the experience of each one of them is the same. This is the reason that each one of them supports and authenticates the other and together with having the truth of his proclamation accepted, he also invites acceptance of this fact that whatever were the number of *Anbiya* who have gone before him, they were also proclaimers of this same reality.

### **8.32 Status of *Wahi* and Intellect**

The reality of *Wahi* has become evident before us. But the difficulty is that we generally wish to understand the nature of *Wahi* (which belongs totally to a world beyond reason) through intellect i.e. reasoned knowledge. And when intellect cannot extend beyond its limits then instead of acknowledging its limitations, doubts and suspicions are created about *Wahi*. *Wahi* is, in any case, a very supreme thing; whereas our state is such that through reason we can neither understand nor make others understand even the most ordinary states of intuition. A few strands of metal are caused to vibrate with a plectrum as a result of which music is created in the environment; yet these acoustics create such a euphoric state in the world of our heart, that we can neither comprehend ourselves using intellect, nor can we explain to anyone else how and why does this happen? Hence, this principle is in itself wrong, that whatever we cannot understand using intellect, we should reject its very existence. Those people who have no ear for music can never understand until doomsday what it is that occurs through the vibration of these strings or from some lyrics emanating from the throat that causes people to start swaying their heads in tune. As has already been written, psychologists discuss the states and effects, and environment and circumstances of the human psyche, and it is on these discussions that the whole edifice of their knowledge is being based, but until today no-one has been able to determine what is the human self at the end of the day? Look into the world of physics, everyone is in agreement about the existence of ether. Its properties and effects and displays and manifestations are on the lips of everyone. But not a word can be said about the nature of ether except that there is some unknown energy which is present everywhere. We do not mean that *Wahi* is something such as ether - the purpose is only to portray that this principle that the entity whose nature we cannot determine via intellect means that we then reject its existence, is not correct. About these people,<sup>240</sup> Blaise Pascal (the French physicist) states:

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<sup>240</sup> Regarding the world of intuition, the most refined knowledge is psychology. But the nature of *Wahi* cannot be determined even through knowledge of psychology. Consequently, the famous scholar of analytical psychology, Jung, acknowledges this freely. Jung, however, is probably right in thinking that the essential nature of religion is beyond the province of analytic psychology. In

*'Incomprehensive? But because you cannot understand a thing, it does not cease to exist.'*<sup>241</sup>

Now even science itself does not refute the possibility of the existence of *Wahi*. Samuel writes:

*'Science will not exclude the possibility of authentic messages from without. Cautious in accepting or rejecting theories within her own recognized domain, she will be even more cautious before rejecting, as well as before accepting, theories which relate to the vast region that lies, as yet, outside.'*<sup>242</sup>(p. 57)

### 8.33 *Wahi* and Science

Hence, the attitude of science regarding *Wahi* is now an attitude of caution, not of open denial. Let time move forward, this caution will gradually turn into acceptance. The fact is that tales of the confrontation between *Wahi* and intellect (i.e. religion<sup>243</sup> and science) are reminiscences of the era of infancy of human knowledge. *Wahi* can never be critical of knowledge and intellect. Science (as we have seen) is an inadequate or deficient technique for the comprehension of reality, and *Wahi* is the total and complete. About this difference, Iqbal writes:

*'But we must not forget that what is called science is not a single systematic view of Reality. It is a mass of sectional views of Reality - fragments of a total experience which do not seem to fit together. Natural Science deals with matter, with life, and with mind; but the moment you ask the question how matter, life, and mind are mutually related, you begin to see the sectional character of the various sciences that deal with them and the inability of these sciences, taken singly, to furnish a complete answer to your question.'*<sup>244</sup>

At another place he writes:

*'Science must necessarily select for study certain specific aspects of Reality only and exclude others. It is pure dogmatism on the part of science to claim that the aspects of Reality selected by it are the only aspects to be studied. No doubt man has a spatial*

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his discussion of the relation of analytic psychology to poetic art he tells us that the process of artistic *form* alone can be the object of psychology. The essential nature of art, according to him, cannot be the object of a psychological method of approach. 'A similar distinction', says Jung, 'must also be made in the realm of religion...'(M. Iqbal, Ibid, p. 191)

<sup>241</sup> Quoted by J. Huxley in *Religion Without Revelation*, p 288.

<sup>242</sup> V. Samuel, *Belief and Action*, p. 57.

<sup>243</sup> The author has used the word religion here, whereas the Quran has used the term Deen to define the system which is put forward by *Wahi*. The author has differentiated between religion and Deen in the last chapter of his book, *Islam: A Challenge to Religion*. (Ed)

<sup>244</sup> M. Iqbal, Ibid, pp. 41-42.

*aspect; but this is not the only aspect of man. There are other aspects of man... which science must necessarily exclude from its study, and the understanding of which requires categories other than those employed by science.*<sup>245</sup>

Professor Eddington explains this reality in the following words:

*'We have acknowledged this point that the entities of physics can from their very nature form only a partial aspect of the reality. How are we to deal with the other part? It cannot be said that the other part concerns us less than the physical entities. Feeling, purpose, values, make up our consciousness as much as sense-impressions. We follow up the sense-impressions and find that they lead into an external world discussed by science; we follow up the other elements of our being and find that they lead not into world of space and time, but surely somewhere.'*<sup>246</sup>

From this it is apparent that science only discusses one aspect of reality, therefore its sphere is restricted. But contrary to this, Deen (*Wahi*) views reality in totality and completely. Therefore, within this whole, the section of the world of science becomes included automatically. Iqbal sums it up:

*'Thus religion, which demands the whole of Reality and for this reason must occupy a central place in any synthesis of all the data of human experience, has no reason to be afraid of any sectional views of Reality.'*<sup>247</sup>

Other than this, Deen also goes beyond the world of science from another aspect – the aim of science is only this, that it can establish conceptions about things (details of this have already been covered). Contrary to this:

*'Religion (Deen) is not satisfied with mere conception; it seeks a more intimate knowledge of and association with the object of its pursuit.'*<sup>248</sup>

Science only provides information whereas the aim of *Wahi* is not only to provide information about reality but also that the human self should keep developing in such a way that the Divine attributes (within the constraints of being human) should reflect in it. Through information science produces greater understanding about the possibilities of harnessing nature, but through the means of *Wahi* the human self becomes that which knows no limits.

### **8.34 *Wahi* and Monasticism**

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<sup>245</sup> M. Iqbal, *Ibid*, p. 113.

<sup>246</sup> A.S. Eddington, *The Nature of Physical World*, p. 323.

<sup>247</sup> M. Iqbal, *Ibid*, p. 42.

<sup>248</sup> M. Iqbal, *Ibid*, pp. 74.

When the world of physics itself is included within the domain of *Wabi* (Deen), then the doctrine of monasticism<sup>249</sup> cannot be declared to be based on reality. The teaching of monasticism is in fact predicated on a false ideology of the dualism of *Ruh* and Matter. Its teaching is that the evolution of the human ego is connected with the discipline and organisation of its 'inner world'; it has no relationship with the forces of the external world. But the proclamation of *Wabi* is that this section of this ideology is accurate but along with this it is necessary to add that the 'internal world' which manifests itself within man is not an opponent of the external world, instead it is absorbed within the veins and arteries of the world of matter. Therefore, strengthening of the human ego will not occur by abandoning the forces of the world of matter, rather will be through the mutual harmony and support of the internal world and the external world.<sup>250</sup> *Wabi* awakens that higher consciousness of man from which he learns what is his relationship with Allah and the universe?<sup>251</sup> When man understands the meanings of this relationship correctly, he then establishes such a system according to it, in which all of these forces are employed to bring this objective to fruition which is the demand of the fountainhead of life. In this way 'his hand becomes the hand of Allah'.<sup>252</sup> Iqbal writes:

*'Of all the creations of God he alone is capable of consciously participating in the creative life of his Maker. Endowed with the power to imagine a better world, and mould what is into what ought to be.'*<sup>253</sup>

### **8.35 Aim and Aspiration**

What is and what ought to be? This can only be ascertained in the event that man can discover the reality of the different things of the universe and it is not possible for this to happen without the light of *Wabi*. This is because without it there is no other means by which reality as a whole can be comprehended. This is that light by which man, stepping into the depths of the heart of the universe, spans all of its expanses. At this point he first of all develops awareness of the reality of his self and in this way this fact becomes revealed to him that, in truth, only that world is real which has direct consciousness of its own reality.<sup>254</sup> Through this man recognises himself in the status of a human being. In this way, all aspects of his life become illuminated; in this way, *Wabi* provides guidance for him in all the departments of his life. According to Iqbal:

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<sup>249</sup> Monasticism is in reality a path of avoidance and escape from the challenges of life.

<sup>250</sup> M. Iqbal, Ibid, p. 9.

<sup>251</sup> M. Iqbal, Ibid, p. 155.

<sup>252</sup> Refer to the verse (8:17).

<sup>253</sup> M. Iqbal, Ibid, p. 41.

<sup>254</sup> M. Iqbal, Ibid, p. 68.

*'Religion is not a departmental affair; it is neither mere thought, nor mere feeling, nor mere action; it is an expression of the whole man.'*<sup>255</sup>

### **8.36 Secret to Self Realisation**

Let us glance once again at the first page of the topic under review – you will see that the human ego was desirous of immortal life. It did not wish self annihilation. It was fearful of the idea of extinction. *Iblees* directed him towards the tree of immortality and in this way informed him that the issue of survival can be resolved through physical sciences (reasoning) and man can live for ever through his progeny. Contrary to this, the Heavenly Voice proclaimed that this is an invitation to misguidance, a call towards annihilation, the secret of the realisation of the self lies elsewhere:

*... whosoever follows My guidance, on them shall be no fear, nor shall they grieve.*  
(2:38)

If you wish to be at peace from the fear of ruin and destruction, then there is only one way for that, to spend life according to the 'guidance sent from My direction.' This will take you to an abode of peace and security:

*Wherewith Allah guides all who seek His good pleasure to ways of peace and safety...*  
(5:16)

Cast an eye on human history, it will appear as a tale of this continuous struggle as to whether glad tidings of success through knowledge based on reasoning (human intellect alone) can help to achieve paradisiacal life, or is there also a requirement for the illuminating voice of the *Wahi* of Allah for this. What did the claimants of reasoning intellect do? Firstly, using intellect alone, they determined what is the problem facing humanity, and then also desired to find the solution to this problem using human intellect. You will note that knowledge based on reasoning did not even visualise the human problem beyond physical life because knowledge based on reasoning is in itself finite, and its vision simply cannot see beyond the boundaries of the finite. It has never even appreciated the status of a human being from the point of view of being human. This is why whichever system he established, instead of meeting the needs of the human self, it became imposed as a hell of discontent and anxiety. Contrary to this, the light of *Wahi* guided him to that path which takes him with balance and beauty to that paradise whose springs are unfamiliar with autumn, and whose splendours never witness sorrow:

*...with rivers flowing beneath - their eternal home... (4:57)*

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<sup>255</sup> M. Iqbal, *Ibid*, p. 2.

## 9 The Quran and Human Intellect

In the previous pages we have discussed the various means of human knowledge, its limits and restrictions and its essentials and rudiments from an intellectual point of view. Within this context it appears appropriate now that we also study the Quranic explanations and analyse the teaching presented by it using the pragmatic test. In the first part, firstly human intellect (or rational thinking) was discussed, and it was described to what extent intellect is a basis for eminence and dignity for man and what great significance the Quran places on it, but together with this, also the sphere of influence and action, and domain of research and investigation of the intellect itself beyond which it cannot advance. After this, it is essential that it grasps the hand of *Wabi*<sup>256</sup> and travels on the journey of life in its light. In other words, the relationship between *Wabi* and intellect should be the same as that between the light of the sun and the human eye. In the same way that without the light of the sun the presence or absence of the human eye is equal, if an individual has an eye which cannot see, for him the existence or absence of sunlight also makes no difference. Hence, in order to journey on the highway of life the need for both human intellect and the light of *Wabi* are intrinsically linked.

### 9.1 The Quran and Human Intellect

Look at the Quran from the beginning to the end – on every page you will see an invitation to intellect and vision. Indeed, the address of the Quran is to human intellect and reason itself. The biggest accusation it levels against the rejectors of *Haqq* and truth is that they do not make use of intellect and understanding:

*...Deaf, dumb, and blind, they are void of intellect. (2:171)*

It states that these people are in absolute darkness:

*And those who reject Our laws, their condition has become such as if they are deaf and dumb, lost in the midst of darknesses profound: so for the one who wishes to tread on the wrong path, Allah's Law is that he will remain wandering; and the one who wishes to tread on the straight path (will move towards successes) – this is the Divine Law. (6:39)*

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<sup>256</sup> In the same way, it is essential for conscience, intuition and mysticism to bring themselves under the shadow of *Wabi*. When conscience and intuition are developed within the environment created by *Wabi* then their decisions will be made in the light of *Wabi*. Similarly, when the forces of the psyche will be utilised in the practical establishment of this system which is the aim of *Wabi*, then the escape routes from the challenges of life will become blocked. The right course of action is that all the internal and external forces of man should be under the obedience of *Wabi* and employed in shaping a dynamic system of life according to this bestowed doctrine of life.

The Quran declares those who do not employ intellect and reasoning to be the worst of creations:

*For the worst of beasts in the sight of Allah are the deaf and the dumb - those who understand not. (8:22)*

It states that such people are not human beings but are cattle and sheep, indeed, beyond even them, because animals (even though they are constrained) at least remain true to their instincts:

*Many are the Jinns and men we have made for Hell: 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 (of warning). (7:179)*

The Quran presents its invitation based on evidence, and does not ask for its acceptance to be based on blind reverence:

*Say! 'This is my way: I do invite unto Allah, on evidence clear as the seeing with one's eyes - I and whoever follows me. Glory to Allah! and never will I join gods with Allah!' (12:108)*

This is why it says to those who are arrogant and to those who reject, to present proof and evidence to support their claim:

*Those who give partners (to Allah) will say: 'If Allah had wished, we should not have given partners to Him, nor would our fathers: nor should we have had any taboos.' So did their ancestors argue falsely, until they tasted of Our wrath. Say: 'Have you any (certain) knowledge? If so, produce it before us. You follow nothing but conjecture: you do nothing but lie.' (6:148)*

But such evidence which is based on *Haqq* and certainty; its basis should not be on conjecture and speculation because conjecture and speculation have no place in the face of truth:

*But they have no knowledge therein (about Truth). They follow nothing but conjecture; and conjecture avails nothing against Truth. (53:28)*

This is why He has given the command, do not follow anything without knowledge and certainty:

*And pursue not that of which you have no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into. (17:36)*



This is because in the Divine balance the one who is blind and the one who sees, the one who is deaf and the one who hears, can never be equal:

*These two kinds (of men) may be compared to the blind and deaf, and those who can see and hear well. Are they equal when compared? Will you not then take heed?*  
(11:24)

The degree to which the Quran has emphasised knowledge and intellect is a topic in its own right, the detailed discussion of which will be covered in another book. But from the main points already mentioned a glimpse of this fact should definitely have become apparent. In light of these facts how can a thinking being state that Islam is an opponent of knowledge and reasoning! In fact it presented the eminence of intellect and intelligence before the world during that era when the world used to consider ignorance and superstition to be something for humanity to take pride in. But together with this the Quran also informs us that the intellect has its own domain and its bounty and benefit is within this very domain.

## **9.2 The Domain of Human Intellect is Limited**

Beyond this domain it needs the guidance of the Divine light of *Wahi*. It is an obvious fact that in order to enhance the power of the eye, external assistance is required. The eye cannot see at all in darkness. A little light (which comes from outside) increases the power of the eyesight. As the intensity of light becomes brighter, the furthest limit of our vision becomes ever more expansive. Then, if together with this light we also have binoculars, there is an even greater increase in the furthest distance of these limits. Those things which can never be visible to the eye alone become clearer and more distinct with the help of a telescope and a microscope. Similarly, the limits of the power of our hearing become increased with equipment such as loudspeakers. The same way in which the limits of these means of perception become greater with external aids, similarly the limits of the power of intellect also become expanded by the light of *Wahi*. Solitary intellect remains busy circling in bewilderment in the valleys of conjecture and speculation, but with the light of *Wahi* it reaches the level of certainty. This is because *Wahi* is fact and certainty and is an established reality!

## **9.3 Intellect and *Wahi***

We have stated that in the light of *Wahi*:

- (1) The sphere of the intellect becomes very vast and
- (2) Instead of wandering in the valleys of conjecture and speculation, it reaches the point of certainty of knowledge and conviction.

*Wabi* defines the principles for the collective life of humanity and then tells the intellect that it should devise sub clauses for these principles and seek the means and resources for their implementation and execution. For example, the decree of *Wabi* is that usury is forbidden (*Haram*). Now it is the task of the intellect that it should devise such an economic system in which business can function without usury. It is obvious that when those economic systems whose foundations are based on usury are established globally in the world, then devising a system opposite and parallel to them which is completely different from those economic systems in its basis and foundation, yet despite this should also be able to be established in the world easily, is an onerous task. Just consider, in order to devise such a system how much expense will be created in the limited sphere of the intellect and to what proportion vastness will be created in its depths.

Then also note that if no specific principle is fixed in front of the intellect then wherever it feels like it, it will halt and become static and declare that very point to be its destination. You will possess no criterion according to which you could say that intellect has not yet reached its intended objective – becoming weary, it has simply parked itself en route. This is the reason why the state of those nations who have devised laws for collective life based on intellect alone has remained such that (and even today the state is the same) whatever point the intellect declared to be the destination, they settled there considering it to be the destination. But after a short while, further experiences and observations or you could say the demands of life, made this reality evident that the point which had been deemed to be the destination was not the destination. This was merely a deception of the intellect that it had concealed its inadequacy and limitations within a false interpretation of the destination. But if the principles for the collective life of humanity are defined (i.e. the destination has already been established) then the intellect which makes excuses will never be able to deceive you, because until you reach your destination you will never let it have peace. This is why it will be necessary for it to reach knowledge based on certitude rather than on conjecture and speculation. For example, you give a child a mathematical sum to work out. If you have not determined the correct answer and placed it before him then assuming whichever answer he calculates to be correct, he will sit back satisfied. But if you have worked out its correct solution and given it to him, then he will never allow his intellect to rest in peace until he has reached the answer which you have determined and supplied. This is the same state of the intellect. If you do not present principled laws before it, then at every step it will say that this is the right answer and becoming complacent, will repose there. But if principled laws are present before it, then it has to reach there, willingly or unwillingly. In this way, instead of the deceptive path of conjecture and speculation, the intellect will reach the precise, eminent place of knowledge and certainty. This is the difference between guidance of the intellect and guidance of *Wabi*. This is the relationship between intellect and *Wabi* i.e. *Wabi* is there to make the limits of the intellect wider and to convert its conjecture and speculation into certainty and conviction; just as light is there to

make the expanses of the eye wider and to convert its outcomes from doubt and guesswork into certitude. But in the same way that paths of error and carelessness are adopted in other matters and it is never possible to remain on the path of balance and equilibrium, in the matter of the intellect this same thing is happening among us.

#### **9.4 Debasement of Intellect is a Mistake**

On the one hand, Western minds which are used to the material world do not even recognise any source of knowledge other than the intellect, while on the other hand those mentalities also exist which demean and degrade intellect to such a level as though it is a punishment and curse of Allah on humanity, and saving oneself from it is a sign of extreme piety and holiness. And the irony is that the logic which these people present in its support is that, look how the intellectuals of the West are also convinced of the limitation of science and the inadequacy of the intellect; whereas the limitation of intellect and science is another matter and to declare it as worthy of condemnation is a different thing. Science cannot advance its investigations beyond matter - this is its limitation - but within its sphere its scholarly endeavours are certainly deserving of admiration and appreciation. The domain of the intellect is the world of reasoning, it cannot step beyond this into the world of *Wabi*: this is its shortcoming. But by this it definitely does not mean that even within its own domain it should be declared as worthy of being despised. By defining the limits of these domains, *Wabi* assigns its true position to everything. This is the *Maslak* (stance) of scholars seeking balance and truth, about whom the Quran has declared:

*Behold! in the creation of the heavens and the earth, and the alternation of night and day - there are indeed Signs for men of understanding - men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): 'Our Rabb! not for naught have You created (all) this! Glory to You! Give us protection from the penalty of the fire. 'Our Rabb! any whom You do admit to the fire, truly You cover with shame, and never will wrong-doers find any helpers! (3:190-192)*

These are those stages where reasoning and *Wabi* i.e. intellect and revelation, mutually embrace each other, or you can say that the wider sphere of *Eimaan* or *Wabi* encompasses the smaller sphere of the intellect within itself, and by presenting its decisions in the court of *Wabi*, intellect continues to obtain a certification of reality without which it has no value.

#### **9.5 Reality Becomes Uncovered**

After this, another matter appears before us. It has been explained in the first chapter that reality reveals itself on this blessed heart which is aimed to become the trustworthy abode for this supreme secret of the universe. The laws of nature exist in the highs and lows of the universe; man discovers these laws through his knowledge, study, experiment and observation i.e. by lifting the veils covering them, he unveils them and in this way those laws go from being ‘unseen’ to becoming known. These discoveries are the consequences of human effort and skill. As man continues to make strides in his knowledge and observations, the hidden forces of nature continue to become uncovered.

But this is not the situation with *Wahi*. In this, the recipient of *Wahi* does not himself lift the covers over hidden reality - he is unable to do this<sup>257</sup> - instead, reality makes itself revealed on him, and it does not do this with anyone other than a recipient of *Wahi*. This is the reason that *Wahi* is neither the outcome of human effort and skill, nor can any human being who is not a *Nabi* share in it. In other words, *Wahi* is not the outcome of the inner powers of a *Nabi* himself.<sup>258</sup>

## 9.6 *Wahi* is External

It descends on him from outside, this is the fundamental distinction between human intellect and *Wahi*. The characteristic of *Wahi* is its objectivity which in Quranic terminology is defined by the word ‘*Tanzeeel*’ (descent). If you go through the Quran from the beginning to the end, at every point there is emphasis on the externality of *Wahi* and it has been explained in unambiguous words i.e. that the descent of *Wahi* is from the direction of Allah:

*It is a Revelation sent down by (Him), the Aziz (Exalted in Might), the Raheem (the Sustainer). (36:5)*

And in another verse:

*The revelation of this Book is from Allah, the Exalted in Power, full of Wisdom. Verily it is We Who have revealed the Book to you in Truth: so serve Allah, offering Him sincere devotion (by following His laws). (39:1-2)*

Gabriel the trustworthy descended with it:

*Say: Whoever is an enemy to Jibreel- for he brings down the (revelation) to your heart by Allah's will, a confirmation of what went before. And guidance and glad tidings for those who have Eimaan. (2:97)*

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<sup>257</sup> This is not within the capability of any human being. (Ed)

<sup>258</sup> This is why no human being can produce anything like the Quran. (Ed)

The Being of Allah is free from all aspects of space and direction, hence, by the descent of *Wahi* is not meant that some entity does in actual fact come from a higher direction to a lower direction. Allah is closer<sup>259</sup> even than our jugular vein:

*It was We Who created man, and We know what dark suggestions his self makes to him: for We are nearer to him than (his) jugular vein (nothing is hidden from Us). (50:16)*

Therefore, by the externality of *Wahi* the real purpose is to impart that this is not a product of the human mind, nor is there is any role of effort and skill on the part of the recipient of *Wahi*.

### **9.7 *Wahi* is Not an Acquired Skill**

As has been written in the first chapter, if *Wahi* can be gained through effort and skill, then in whatever environment the messenger is born in, brought up in, develops, is nourished and thrives in, there are other people in that environment as well. If any individual has the potential to acquire *Wahi* through skill, then this potential can exist in other men as well. But *Wahi* is not an acquired thing. It is such an endowment that for this supreme status of responsibility the *Masbe'at* of Allah (Divine Will) makes a selection of a specific eminent personality from this very same environment and makes his purified heart the abode for the light of *Wahi*:

*Allah chooses messengers from Malaika and from men, for Allah is He Who hears and sees (all things). (22:75)*

About the messenger Yunus it is declared:

*Thus did his Rabb choose him and made him of the company of the righteous. (68:50)*

About Moses it is announced:

*'And I have prepared you for Myself (for service).' (20:41)*

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<sup>259</sup> The concept of Allah being in an upward direction has become so ingrained in the heart of man that along with taking His name, the finger is lifted towards the heavens. So much so, that even if nothing is uttered from the lips and an upward sign is made merely using the finger or eye, even then the addressee understands the meaning to be Allah. It was the demand of the supremely elevated status of Allah that the concept of heights should be established in the minds for Him, but this does not mean that He is really located somewhere above. '...He is far beyond those things which (they) ascribe to Him.' (6:100).

When the messenger preaches the message of *Wahi*, the people around him are surprised, because he says such things of which they have absolutely no expectation from him. They consider him to be one of them and have similar expectations of him. But along with the descent of *Wahi* he begins to talk about some other world. When the messenger Saleh forbade his people from that *Sbirke* which was continuing among them from their forefathers, they exclaimed in surprise:

*They said: 'O Saleh! You have been of us! A centre of our hopes hitherto! Do you (now) forbid us from following what our forefathers worshipped? But we are really in suspicious (disquieting) doubt as to that to which you invite us.'* (11:62)

Neither is this great blessing ancestral or tribal. In relation to the eminent mention of Abraham, the Quran states:

*And remember when Abraham was put through various challenges of life under the Divine Laws, he obeyed every law fully: When this took place, He said: 'I will make you an Imam to mankind.' He (Abraham) pleaded: 'And also (Imams) from my offspring!' He answered: 'But My promise is not within the reach of evil-doers.'*  
(2:124)

## **9.8 *Wahi* is Based on *Mashe'at* Alone**

*Wahi* is Allah's *Rehmat* which is based solely on His will:

*It is never the wish of those without Eimaan among the People of the Book, nor of the Pagans, that anything good should come down to you from your Rabb. But Allah will choose for His special Rehmat whom He will - for Allah is Rabb of grace abounding.*  
(2:105)

Only the Being of Allah possesses knowledge of which righteous being will be selected for this distinguished responsibility:

*...Allah knows best (where) and how to carry out His mission... (6:124)*

In Surah *An-Nabl* it is stated:

*He does send down His Malaika with Ruh of His Command, to such of His servants as He pleases, (saying): 'Warn (Man) that there is no god but I: so live your life according to My laws.'* (16:2)

In Surah *Al-Momin* it is said:

*Raised high above ranks (or degrees), on the Throne (of Authority): by His Command does He send Ar-Ruh (Wahi) to any of His servants he pleases, that it may warn (men) of the day of mutual meeting. (40:15)*

Since this bestowal is based on *Masbe'at*, if *Masbe'at* wishes to remove it then no one can bring it back:

*If it were Our Will, We could take away that which We have sent you by Wahi: then would you find none to plead your affair in that matter as against Us. (17:86)*

## 9.9 Pure Endowment

The state of this exclusivity and selection is such that, as has been stated previously, prior to *Risalat* (messengerhood) even the messenger himself has no knowledge of this, that he is being prepared for this distinguished responsibility. When Moses set out in search of fire for his family, he saw a burning light in the distance. He took it to be simply a flame of fire and approached it with great naivety. When he reached near it, a Voice arose from the blessed vastness:

*I have chosen you: listen, then, to the Wahi.' (20:13)*

Even that being himself (Rasul-ullah) who had knowledge of humanity, was a teacher of wisdoms, appointed at the supreme height for the eminence and guidance of humanity, and was illuminating the highest horizon of knowledge and intellect, before receiving *Wahi* he also had no knowledge as to what is a book, and what it is that is called *Eimaan*:

*And thus have We, by Our Command, sent Wahi to you: You knew not (before) what was Revelation, and what was Eimaan; but We have made the (Quran) a Light, wherewith We guide such of Our servants as We will (according to Our law of Guidance); and verily you do guide (men) to the straight path. (42:52)*

He was neither aware, nor was he expecting that he would receive *Nabummat*:

*And you had not expected that the Book would be sent to you except as a Rehmat from your Rabb. Therefore, lend not your support to any that reject (the Quran). (28:86)*

Before the receipt of *Wahi* he knows neither how to write nor how to read, but he is being made the recipient of that *Nur* (light) from which those acquiring light will be acknowledged as *Imam*<sup>260</sup> of knowledge and wisdom in the whole world:

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<sup>260</sup> *Imam* – leader, someone at the forefront. (Ed)

*And you were not (able) to recite a Book before this (Book came), nor are you (able) to transcribe it with your right hand: In that case, indeed, would the talkers of vanities have doubted. (29:48)*

This is the reason why the surrounding people used to be astonished that he was a man from amongst us, how did *Wahi* begin to descend on him!

*Is it a matter of wonderment to men that We have sent Our Wahi to a man from among themselves? - That he should warn mankind (of their danger) and give the good news to Momineen that they have before their Rabb the lofty rank of truth. (But) say the unbelievers: 'This is indeed an evident sorcerer!' (10:2) See also (38:4)*

This is why these people who were unfamiliar with the reality of *Wahi*, used to say, why does Allah not talk to us?

*Say those without knowledge: 'Why speaks not Allah unto us? Or why comes not unto us a Sign?' So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Eimaan. (2:118)*

## **9.10 How is This Selection Made?**

But by the choice of messenger and receipt of *Wahi* it does not mean that (Allah forbid) when the gaze rests on someone walking by, just select him for this responsibility. Can you imagine when Divine *Masbe'at* made the selection of a man for the power of intellect and reason, made it worthy of this capacity after causing this figure of clay and water to journey through umpteen evolutionary stages, then on what a high stature of eminence of humanity will be that illustrious being who is going to be selected for a supreme blessing like *Wahi*, and whose enlightened heart is going to be made a trustee of the secrets and mysteries of the universe. In Surah *Sa'ad*, after mentioning the *Anbiya*, it is stated:

*...Each of them was of the company of the best. (38:48)*

They were all of them the righteous ones in the universe, and were the best of creation and manifestations of supreme character traits:

*And you are on an exalted standard of character. (68:4)*

Hence, in order to understand this reality, how training begins under the 'guidance of Allah' of that being who is intended to ultimately be appointed for the task of *Nabuwat*, and through how many different stages he is passed through to bring



him to the point of *Nabuwmat*, study the account of Moses in Surah *Taba*. The narrative commences with (20:36) in which it is described in what environment Moses was born, under what circumstances he arrived at the palaces of Pharaoh and how he was brought up there. Then how by removing him from the life of those palaces, he was sent to the pastoral life of Madian, and while there, what kinds of endurance testing stages he was passed through. After details of all of these destinations and stages, it is declared:

... *Then did you come hither as ordained, O Moses! (20:40)*

O Moses! after traversing all of these stages, only then have you fulfilled Our criteria. And after this it is stated:

*'And I have prepared you for Myself (for service).'* (20:41)

In this way a *Nabi* is prepared for the stature of *Nabuwmat* but he himself has no knowledge for what purpose his training is being carried out like this.<sup>261</sup>

From this it is evident that *Nabuwmat* is not obtained by effort and skill i.e. it is not that by following a specific technique and by doing special kinds of religious rituals that an individual can achieve *Nabuwmat*. Other kinds of knowledge of the world can be acquired in this way but not knowledge of *Nabuwmat*. This is the reason why knowledge of *Nabuwmat* is completely different from mysticism and intuition i.e. not only is there a difference of degree between both but the nature of both is completely different. This difference is not quantitative but is qualitative. The example of *Nabuwmat* cannot be found in any other knowledge of the world. *Nabuwmat* is an example in its own right, it is not the name of an enhanced form of some inner potential of an individual. It is an entirely distinct entity which a non-*Nabi* can never understand.<sup>262</sup>

At this juncture it is necessary to clarify a point. As has been written above, the eyes of nature carry out the supervision and protection right from the beginning of that individual who has been aimed to be selected for the eminent stature of *Nabuwmat* and the descent of *Wabi* on him occurs from outside, but this does not mean that a *Nabi* has no personal abilities and potentials. He is not (Allah forbid) like a radio set through which the voice of *Wabi* is broadcasted. With respect to his character and conduct a *Nabi* is at the highest level, and after obtaining *Wabi* from Allah, the great revolution he unleashes in the human world is all (in the light

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<sup>261</sup> In our case, complete *Wabi* is now available in the Quran and we have to make a deliberate choice to understand it and then follow its guidance to relieve mankind from those chains which a non-Deen system puts around their necks. (Ed)

<sup>262</sup> There is also no need to understand it – the complete Quran is with us and in order to establish the system of Deen as a model we can follow it just like Rasul-ullah. (Ed)

of *Wahi*) owed to his personal abilities. (Details of this topic will be covered under the subject of ‘*Risalat*’)

## 9.11 Pragmatic Test

We had also said that one great criterion by which to verify *Wahi* is the pragmatic test. Now let us examine this aspect. Since the only authentic and unadulterated treatise<sup>263</sup> in the world of *Wahi* is the Quran, therefore in this connection only the teaching of the Quran will be presented. (And the truth is that wherever the light of *Wahi* came, its teaching was fundamentally and principally the same as that which is within the Quran. As a point of principle, there simply cannot be any disparity in the teaching of *Wahi*. A difference only occurs at that time when human tampering in the teaching of *Wahi* results in alterations). And then from this teaching a few matters of principle will also be able to be presented because all the volumes of *Ma’arif ul Quran*<sup>264</sup> are dedicated to its elucidation; and even after this it cannot be assumed that its teaching has been completed.<sup>265</sup>

## 9.12 *Shirk*

Now turn the pages of history back to the sixth century and see, what was the state of the collective human condition in that era in the whole world?<sup>266</sup> In this era Persia, Greece, Egypt and Rome were mighty centres of civilisation and culture. Let us first examine the belief systems and you will see that in these times *Shirk* was prevailing over every aspect of thought and outlook in some form or another. And this ideology was not only confined to the superstitions of the illiterate, even the greatest of scholars possessing wisdom and vision were seen to be suffering in the darkensses of this ‘greatest injustice’<sup>267</sup>. Greek wisdom is viewed as being the most shining model of knowledge and enlightenment, but in his court case Socrates acknowledged this fact that he believes the moon and the sun to be gods.<sup>268</sup> Today, because the true greatness of *Tauheed* is generally not present before us,<sup>269</sup> regarding *Shirk* to be merely a debate about a belief, we move on. But if you scrutinise this closely, then you will see that *Shirk* and *Tauheed* are not merely issues of oratory exchange, instead their connection is directly related to the principles

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<sup>263</sup> For this see my Urdu book titled, *The Divine Books of the Religions of the World*.

<sup>264</sup> Series of books about the Quran written by the author. (Ed)

<sup>265</sup> The reason is that as the demands of human society change with the passage of time, we have to continually refer back to the Quran for ongoing guidance. (Ed)

<sup>266</sup> Some brief explanations of this have been given under the topic of Adam, hence there was no need to repeat these here. But since the need here is to draw the attention of our minds towards another conclusion, hence, this repetition has been made.

<sup>267</sup> See (31:13) (Ed)

<sup>268</sup> Quoted from Plato’s *Apology*.

<sup>269</sup> Though *Tauheed* is present in the Quran, because we generally do not follow the Quran as we should, we fail to appreciate it and benefit from this understanding. (Ed)

and fundamental discourses of life. Just reflect that when man bows down before the artefacts carved by his own hands, or the manifestations of nature, can any iota of the eminence of humanity then remain in him? Those nations of the world to whom a share of success and prosperity<sup>270</sup> falls, they first of all attain human stature, the prerequisite for which is that man does not bow down before someone lower than him or equal to him. This bowing down does not only mean that he should not bow before some figure made of stone or clay, rather its meaning is that he should acknowledge only the law of One Allah, just as in the universe there is only one law in implementation and operation, and that is the law of Allah (which is called the law of nature). In the same way, only the law of Allah which is received through *Wahi* should be operational in human society, but if some individual considers some other individual's law or his own self-created law as deserving of his obedience, then this will be the greatest *Shirk*.<sup>271</sup>

### 9.13 The Sum Total of Character

After beliefs, let us move on to the collective character. *Malukiyat* (dictatorship) was an accepted structure in the system of government and no voice used to be raised against it. Never mind raising a voice in opposition, it had acquired such a status of reverence that it was accepted as a 'Divine Right'. And along from this the chains of priesthood gripped every nook and cranny of the heart and mind from every direction. In social life, the division of human beings into sects based on race was being carried out. The vanquishing and erosion of these iron walls of castes and sub-castes was not within the remit of anyone. The confines of colour and race, and country and nation, had split mankind into fragments, the essential outcome of which was that instead of the criterion for the dignity of being human simply that of being human, it was declared to be that of different affiliations and identifications. Nowhere was man recognised as being a human being; instead his rights and dues were defined according to country and descent, and family and tribe. During man's era of ignorance, 'theft was called a crime if it was within one's own tribe, and a deed worthy of appreciation if it was in another tribe'. But this distinction, extending beyond the valley of ignorance, had become the principle of life in the arena of civilisation too. So much so that according to Roman law, people outwith the boundaries of the country were not considered to be human beings. Within the boundaries of the kingdom the rights of citizenship as a free

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<sup>270</sup> It should be borne in mind that this success and prosperity is achieved outwith the values of the Quran and is confined merely to matters relating to human physical needs; it does not take into account the needs of the human self. (Ed)

<sup>271</sup> By *Shirk* this does not imply simply a 'sin', rather it is a serious matter as it means that an individual, and society as a whole, will suffer, as they will never be able to reap those benefits which can only be achieved from following the guidance of the Quran. The disorder and chaos in the world which we see around us is a visible product of this very *Shirk*. (Ed)

man and its associated benefits were available, but outwith these borders all human beings were considered to be savages and enemies.<sup>272</sup>

Now let us come on to the economic system, where Capitalism was exactly the same kind of established system just like *Malukiyat*. One branch of these non-natural systems of life was the curse of slavery, which had become declared to be an intrinsic part of the human collective character. In the household of Aristotle there were seventy slaves and he used to give seventy reasons for the legitimacy of slavery. All in all, cast an eye on any aspect of the history of the civilised world of this era, and everywhere the pattern of life was similar to this. Leaving aside any word of complaint rising to the lips in opposition to this pattern of life, there used to be no qualms or heaviness felt anywhere within the depths of the hearts even, as if this style of life was understood to be perfectly in line with 'human nature'. Just ponder that in this environment, from the ignorant and savage land of Arabia, a human being stands up. As has been noted previously, he should have been the same as the people around him and even if his intellectual level is assumed to be higher than the people around him, then at the very most he could have been declared to be a wise man of that civilised world. And what the condition was of the civilised world of that era has been discussed above.

#### **9.14 The Revolution Brought by *Wahi***

But that individual rises and raises the flag of rebellion against every single one of those aspects of that structure of life which was declared as being precisely in accordance with nature by the civilisation and culture, and knowledge and wisdom of that era. He becomes introduced as the claimant of such a revolution in which the very foundations of this structure of lies are uprooted and cast aside. He declares *Malukiyat* to be the worst curse of Allah; superstition is stated to be contrary to human dignity and he pronounces priesthood to be a saintly 'veil' of self-deception; the division of caste and creed is counted as among the tyranny of Pharaonic powers. According to him the capitalist system is like a leprosy which has filled the body of humanity with fatal pathogens. His soul shivers at the thought of slavery. His proclamation about nationalism is that man acquires the form of bloodthirsty beasts as a consequence of this. He rises up and calling on the whole world, proclaims that no human being has the right to rule over another human being. He states that the connection of man with Allah is direct; for this, there is no need for any intermediate medium of priesthood.<sup>273</sup> He announces that the criterion for human eminence and dignity, and status and righteousness, is his character and deeds, the foundation of which is on *Eimaan*. No man has priority and superiority over another human being by virtue of birth. He states that capitalism is nothing more than that a few men, by acquiring power, have usurped

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<sup>272</sup> V. Samuel, *Ibid*, p 210.

<sup>273</sup> This is a statement of fact as the Quran states that '*...He is with you wherever you are...*' (57:4). (Ed)

the rights of weak and helpless human beings. Hence, the demand of justice and accountability is that these usurped rights are wrested back from the hands of these usurpers and returned to the rightful claimants. He declares accumulation and hoarding to be a severe crime in the economic system and announces that the circulation of wealth should not be in such a way that it remains circulating within one particular category. He states that man as simply being a human being is in itself a reason for respect for him, hence even the very notion of slavery among human beings cannot arise. By shattering all tribal and national prejudices, he makes the announcement of this supreme revolution that the whole of mankind is one as a result of its origin, therefore all people on the face of the earth are members of one universal brotherhood and are branches of one high and mighty tree. The creation of differentiation and differences among them through the unnatural barriers of race, colour, language and nationhood, is the breaking into pieces of the body of humanity. So much so, that he makes a proclamation against all the non-natural laws and constitutions of human life (individual and collective) and not only does he make a proclamation, but also by generating a revolution in practical terms demonstrates what is the true significance of human life?

### **9.15 Concept of the Unity of Life**

This colossal revolution created from his direction in the internal and external world of people is based on this discovery of reality according to which, by immersing himself into the ultimate depths of the soul of the universe, he sees with his own eyes the true principle of the oneness of life:

*... Who created you from a single cell... (4:1)*

The fact is that the discovery of the supreme reality of the unity of life is that intellectually astounding revolution which transformed all false viewpoints of human intellect and vision, and according to which a new model of human collective life emerged along correct lines. This concept presented by the Quran is in reality a decisive demarcation between the ancient and modern worlds. From here, the direction of the flow of the system of humanity became transferred towards another direction which, having shattered the unnatural boundaries of race and nation, awakened the concept of universality in human consciousness. In its very first sentence the Quran has made this reality of supreme stature clear, that the Allah (*Rabb ul Alameen*<sup>274</sup>) whose teaching is that He is the provider of nourishment to all nations and creations, then in this system there can be no imposition of national prejudice and party affiliation. His addressee is 'man', not any particular group of men. The Quran is a code of life for all the nations of the

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<sup>274</sup> *Rabb ul Alameen* – *Rabb* means the One Who takes his creation from its beginning to its completion according to a plan i.e. Sustainer for all times. (Ed)

world (6:90); its declaration is that this Book of guidance is a syllabus of life for mankind:

*O mankind! there has come to you a direction from your Rabb and a healing for the (diseases) in your hearts, and for those who have Eimaan, a guidance and a Rehmat. (10:57)*

It is apparent that in the social and political system which will take shape according to human intellect there will certainly be some kind of inclination to one side or another, whether consciously or unconsciously. As long as a human being has a beating heart in his chest, he can never be free from the bias of emotions, and it is the demand of the emotions that these accept the colourful allurements of the environment and surroundings. But the source of *Wabi* is pure and beyond all of these predilections and proclivities, this is why in front of *Wabi* all men are equal.

By *Rabb ul Alameen* (*Rabb* of all the worlds) is meant *Rabubiyat* for all – the meaning of *Rabubiyat* is that whatever latent potentials there are within each individual, the development (training) of all these should occur in such a way that they can reach their completion. This is the society which the Quran wishes to establish i.e. such a society in which the potentials of every human being can attain complete development. This means completion of the self or individuality; this is called the development of the self. This is the fundamental teaching of the Quran.

## **9.16 Individual Life**

It is obvious that in this system no individual is dependent on another.<sup>275</sup> But this system goes one step beyond even this and announces that nourishment of individuals does not mean that each individual should sit alone and separate from all others. It states that in the same way that these potentials of individuals become completed within a collective society, shaping of this collective society also takes place through the coming together and interaction of these same individuals. In this system individuals dedicate all of their potentials for the purpose of strengthening the collective life and in this way the manifestation of life in a collective form keeps becoming stronger and stronger. Together with this, resilience and balance keep developing in the selfs of individuals, and in this way such a circle becomes established in which it becomes difficult to tell who is advancing on whose strength. Individuality and collectivity are mutually embedded in a similar way to the human body and within it its life cells. The survival of the whole body is conditional on the life of the cells and the life of the cells is conditional on the life of the body. The body provides energy to the cells and the cells to the body. The existence of both is separate and both together are also one.

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<sup>275</sup> Just as a bulb is not dependent on another bulb for light and heat.

Or you can understand it through another example, like a fly wheel gives movement to the parts of a machine, and the parts of the machine then turn this fly wheel, and in this way such a process becomes established based on mutual cooperation and assistance (in fact, discipline and control), through which one cannot be separated from the other.

When the egos of individuals adopt the form of collectivism under this system, then since there is similarity in their individual attributes, hence through this similarity and congruence, mutual harmony is created among them; and through this mutual harmony such an environment comes into existence in which there are the means for the nourishment of these egos. In this environment every individual receives full opportunity to develop his latent potentials.<sup>276</sup>

### **9.17 The Balance of Justice**

In this system every matter is based on principle, and its decision is enacted according to a specific order and law in which there is neither a favour to anyone nor any injustice:

*We sent aforetime our messengers with clear signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind (all these things are sent so that an era of peace and security may be established in the world), that Allah may test who it is that will help, unseen, Him and His messengers: For Allah is full of strength, Exalted in Might (and able to enforce His Will). (57:25)*

Reflect on the above verse and see that the purpose from this process of righteous guidance, 'law and balance' etc. is informed as being this: that justice can be upheld among mankind. This is why the aim of the Quran is the growth and well-being of the whole of mankind:

*...while that which is for the good of mankind remains on the earth... (13:17)*

And this is that high and superior aim which is suitable to be declared as the purpose of mankind and on which, in reality, the foundation of all deeds should be placed. Discussing this problem, Samuel writes:

*'Welfare is the aim; and welfare consists not in one thing but in many... So there is a broad conception of welfare comprising many varied elements, spiritual and*

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<sup>276</sup> Further details of these matters will be found in my book, *The Quranic System of Sustenance*.

*intellectual, moral and material, social and personal. This is the Good, which men should seek.*<sup>277</sup>

In other words, such a code of life whose sights should be set upon the good of the whole of mankind, and good which is not only for one department of life but for the entirety of life. This is the very reason that in the case of justice and impartiality, the Quran permits no allowance for any distinction and difference between those who are our own or strangers, near ones or distant ones. So much so, that its decree is:

*...and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is nearer to righteousness ... (5:8)*

You can imagine from this to what great heights human equality reaches under the system of life defined by the light of *Wahi*. This is because the foundation of this structure is Oneness of the Creator, and the oneness of life which is a principle without precedence. There is no doubt in this that the Quran divides people according to *Eimaan* and *Kufr* but in this division there is not an iota of injustice or compulsion. The meaning of this division is that those people who wish to shape the system of life based on the great principle quoted above, they are members of one *Jamaat*; and those who, in opposition to it, wish to establish the system of life according to the self-made laws of men, they are members of the other *Jamaat*. And it is obvious that due to such a basic and fundamental difference in ideology and practice, it is necessary to have separation and differentiation. But (as has been written above) in this separation and differentiation also, injustice can never be allowed to exist in any form whatsoever. The basic rights of humanity will be equal for both a *Momin* and a *Kafir* (details will be covered later). On the basis and foundation of the oneness of ideology and practice, Islam established the towering structure of true unity and equality, observing which even outsiders acknowledged that this is in truth what is called equality. Christianity is itself a claimant of equality and impartiality but regarding the difference between Islamic equality and Christian equality, let us hear from the lips of a Christian missionary. She (Dr. Agnes Maude Royden) writes:

*'The religion of Mahomet (Muhammed) proclaimed the first real democracy ever conceived in the mind of man. His God was of such transcendent greatness that before him all worldly differences were nought and even the deep and cruel cleavage of colour ceased to count. There are social ranks among Moslems as elsewhere, but fundamentally (that is to say, spiritually) all believers are equal; and this fundamental spiritual equality is not a fiction as so commonly among Christians; it is accepted and is real. This accounts very largely for its extraordinary rapid spread among different peoples. It accounts for its strength today in Africa, where a Christian missionary*

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<sup>277</sup> V. Samuel, *Belief and Action*, p 242.



*preaches equality which is everywhere mocked by the arrogance of the white races and the existence of the colour bar. The Moslem, black, brown or white alone finds himself accepted as a brother not according to his colour but his creed.*<sup>278</sup>

And this is the state even today in an era when the teaching of Islam has become a tale from the past. Can you say that these concepts could in any way possible ever be the creation of human intellect? And in what era were these concepts of life put forward? In that era when certain such beliefs were prevalent in the whole world which were fundamentally absolutely different from them.

## **9.18 The World is Coming in this Very Direction!**

Now let us take another step forward from this. The world opposed these revolutionary concepts of life and opposed them with the full force of the heart. But then after this, what took place in these thirteen hundred years? Ask this of these opponents themselves, not us! Man, stumbling repeatedly, slowly and gradually, without noticing it, is advancing towards these very same concepts of life which he opposed so vehemently. His state is such that he establishes a system based on his intellect alone but becoming jaded in its hands, he demolishes and pulverizes it himself. During this disintegration and fragmentation he has to undergo great sacrifices, but when humanity emerges from this bloodbath, then its footstep is lifted towards this same system whose voice was raised from the soil of the Arabian peninsula during the darkneses of the sixth century A.D! Reflect on the French Revolution, how it declared the concept of *Malukiyat* to be false. Consequently, today the concept of the 'Divine rights' of kings is declared to be a memory from the age of ignorance. Samuel, while discussing Christianity, writes:

*It (Christianity) has supported the doctrine of the Divine Right of Kings' and must bear responsibility for all the evil consequences of that doctrine in the history of Europe.*<sup>279</sup>

Together with *Malukiyat*, the concept of the 'Divine rights' of priesthood is also being gradually erased. Samuel writes: 'as history informs us, belief in priesthood has remained as a stumbling block in the path of economic progress'. The existence of slavery has (almost) disappeared. The revolution which has taken place in the economic system of the world after the Second World War does not require any elaboration. Nationalism was considered to be the hallmark of modern civilisation, but due to the Second World War the manifestations of that which is arising against it in human hearts appear before us frequently. Iqbal had stated:

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<sup>278</sup> A.M. Royden, *The Problem of Palestine*, p 37.

<sup>279</sup> V. Samuel, *Belief and Action*, p 46

*Nature is constructing a new Adam in the depths of life and a new world for his abode.*<sup>280</sup>

The hazy outlines of the construction of this new Adam and this new world rise up and appear before us every other day from the particles of dust of the West. After viewing the whole world with his own eyes, the conclusion which the renowned American politician Wendell L. Willkie reached, is a reflection of that change in hearts in this respect which is tossing and turning in the world of humanity. He had written:

*'We have been a people devoted largely to home enterprise. We began to grow up with the earlier World War; we are only now changing completely from a young nation of domestic concerns to an adult nation of international interests and world outlook.'*<sup>281</sup>

We have written above that according to the Quran the criterion between us and others is not of colour and race but is of oneness of ideology and practice. In this regard, Willkie writes:

*'Let me emphasize once more that race and color do not determine what people are allies and what people are enemies in this struggle.'*<sup>282</sup>

And a bit later he writes:

*'America must choose one of three courses after this war:*

*i) narrow nationalism, which inevitably means the ultimate loss of our own liberty  
ii) international imperialism, which means the sacrifice of some other nation's liberty;  
iii) or the creation of a world in which there shall be an equality of opportunity for every race and every nation. I am convinced the American people will choose, by overwhelming majority, the last of these courses.'*<sup>283</sup>

Have you noticed how the world, by emerging from the dark valleys of nationalism, is coming towards the harmonious expanses of humanity?<sup>284</sup>

Bear these facts in mind and reflect, with this evolution of knowledge and intelligence, is the world progressing towards that system which was given to it thirteen hundred years ago or is it opposing it? You will see without any iota of doubt or speculation that after trial and error of each and every aspect of the non-

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<sup>280</sup> M. Iqbal, Preface to *Payam e Mashraq* (Message of the East).

<sup>281</sup> W.L. Willkie, *One World*, 1943, p 187.

<sup>282</sup> Ibid, p 189.

<sup>283</sup> W.L. Willkie, *ibid*, p 202.

<sup>284</sup> The world in 2020 is definitely coming closer through online social media platforms which has made it possible for people to communicate and express their views based on their own investigations and interpretations of events in the world (Ed)

Divine system of life, the world keeps abandoning it, and in this way, by a process of elimination is now steadily marching towards the correct system of life; and in this way all its wisdom and intelligence is in reality bowing down on the eminent threshold of that presenter of the revolution, who proclaimed that Divine system for the collective life of mankind which is precisely in line with human evolution. And together with this he also made this proclamation that this system is not a creation of my intellect, instead its source is the knowledge of Allah (*Wabi*). After this, does any need remain for some other evidence about the truth of *Wabi*? And furthermore, when you have seen the links in this system presented by that eminent and distinguished being in the light of your intellect and reasoning, tested it through experience and observation that it is in fact based on reality, then is it not an inevitable conclusion from this that this reality should be acknowledged, that the part of its teaching on which the world has not yet been able to act cannot be wrong. The proponent of this revolution had stated thirteen hundred years ago, do not reject this teaching just because it is not within your comprehension yet; it is indeed based on vision and wisdom from top to bottom. The level of your knowledge and intelligence has not yet risen so high that you can encompass it. Consequently, as the level of human knowledge and intelligence kept rising, man witnessed how truthful this claim was. Then does this conclusion not follow from this, that whatever part is remaining it should also be acknowledged that it is precisely in line with knowledge and vision. But so far the intellectual level of our time has not yet risen to that level from which it can acknowledge its truth.<sup>285</sup>

## 9.19 European System is not Islamic

At this juncture it is considered necessary to enlighten a point. Although Europe has evaluated some parts of the Quranic system of life on the basis of knowledge and intellect, it has not implemented this system completely in a practical form; it has borrowed small parts at some places. But the Quranic system cannot be divided up into constituents and portions. It is a complete system which it is necessary to adopt in full. It is a machine whose every part is functioning in its own assigned place. By the taking out of its parts and fitting these into different machines, the results from the original machine can never be established. This is why it is stated:

*...Enter into Islam wholeheartedly... (2:208)*

This system will have to be accepted as a complete whole, as the mixing of *Haqq* and *Batil* is *Shirk*; the constituents of the Quranic and non-Quranic system cannot

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<sup>285</sup> This objection is commonly raised that if this system was really based on such a truth, then why did it not progress, why did it end? There will be a discussion about this at the end of this topic under 'Summary of the Discussion'.

be combined together.<sup>286</sup> The truth is that the real issue is not about different social or political laws and constitutions but is about that foundation on which the whole structure is established. And this foundation is the acceptance of this supreme reality that the establishment of the correct system of humanity is only possible in the light of that teaching which is based on comprehending complete reality. The source of this teaching is *Wabi* and its other name is *Eimaan Billah*<sup>287</sup>. Although Western thinkers of the modern era are emerging from the darkness of the mechanical concept of the universe, that complete concept of Allah, the Wise and Omniscient, which *Wabi* puts forward has not appeared before them, though its vague signs are being felt here and there; and it is obvious that when the foundation itself has not yet been shaped on the correct lines, then how can the structure built on it be conceived to be true. This is the reason that in the political field, whether it is the system of Western democracy, or in the economic world the Communist doctrine (or other similar kinds of laws and constitutions), these can never be declared as an Islamic system. The most that can be said about them is that these are voices of protest against those laws in which humanity is continuing shackles until this time. And this voice has been raised under the influence of that which the Quranic teaching has created imperceptibly in the environment. This is the very reason that they are extremely unhappy at the hands of the system of life which is established in Europe today, and are in search of such a system which can convert this anxiety and unhappiness into peace.<sup>288</sup> And in this search they are certainly becoming aware of this fact that the foundation of this system can only be based on the correct religion, not on intellect alone. In this regard Samuel writes:

*'The world does indeed urgently need religion. Man will not live like beasts of the field forever, intend only on material things and physical satisfactions. A spiritual striving is innate. The intellectual conviction that the universe we perceive is not all leaves us with a sense of void. We have been asked to believe many incredible things, but that there is nothing to be believed would be the most incredible of all.'*<sup>289</sup>

It is due to the absence of this *Eimaan* that today the world is becoming a hell of dissatisfaction, and in the search of which every gaze with foresight is roaming desperately. According to Professor Cobban:

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<sup>286</sup> Consequently, those benefits cannot be obtained which are associated solely with the system of Deen. (Ed)

<sup>287</sup> *Eimaan* in Allah. (Ed)

<sup>288</sup> The author has written such comments in his other works as well. There are no signs in the West that they are in search of a new system or that they are desperate to change their systems. In fact, there are have been concerted efforts for a while to malign anything related to Islamic values, and Muslims are under attack from all directions. Most human beings wish to follow their own desires unhindered, especially those who have power and wealth. (Ed)

<sup>289</sup> V. Samuel, *Ibid*, p 51.

*'Anyone who has held that a man can live without faith should study the youth of to-day in their pathetic quest for something to believe in.'*<sup>290</sup>

It is the ever illuminating lamp of *Eimaan* which causes this truth to become unveiled on man that life is not an thing to be measured on the scales of today and tomorrow – it is a perpetually flowing stream in front of whose continuity and infinitude the Milky Way is also just like some dust on a path. In this regard Professor Joad writes:

*'It is life's dynamism that induces man with aspirations. This is what inspires it to creativity and unravel the truths and thus it struggles ahead... But faith was lost when this corporeal being was thought to be the ultimate aim.'*<sup>291</sup>

## 9.20 *Eimaan* and Character

It is *Eimaan* itself which produces correct results in any system. Even the best of systems cannot produce results until the people at the helm of affairs operate it with the purity of their hearts and vision. If you judge a system via mathematical calculations, it will demonstrate extremely pleasant results but in the practical world its outcomes will not manifest as such. This is because if this system is implemented through machines then external influences will have no effect on it. But in place of machines, it is implemented through the hearts and minds of human beings; accordingly, until in this system there is the ability for purification of the intellect and vision it will not be able to produce pleasant outcomes. The foundation of the system which is established through *Wabi* is on this great fact that eminence of character is inherently mandatory for the *Jamaat* running this system. Also, for eminence of character it does not adopt any outside means; instead, this attribute exists within this system, by obedience of which purification is automatically produced in the heart and mind.<sup>292</sup> In fact, you could say that this is the very first thing which is produced, everything else is a consequence of it. The Quran states:

*Allah has promised, to those who have Eimaan and do righteous deeds, that He will establish them in the earth... (24:55)*

This means that establishment in the land is the natural outcome of *Eimaan* and righteous deeds and these are the foundations on which the citadel of character and conduct rises. You can understand it as this, that by the establishment of this system eminence of character is produced within man, and due to this eminence

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<sup>290</sup> A. Cobban, *The Crisis of Civilisation*, pp 14-15.

<sup>291</sup> Excerpt from the *Monthly Kitab*, Lahore.

<sup>292</sup> Even within an Islamic system *Eimaan* has to be accepted voluntarily through the use of an individual's free will. Superficial conformity to the system is not true *Eimaan*. (Ed)

of character strength is produced in the system, and in this way it becomes such a circle that all the blessings of the earth and heavens are encompassed within it. The Quran states:

*... and for a paradise whose width is that of the whole of the heavens and of the earth... (3:133)*

This is that system whose basis is on *Eimaan* and without *Eimaan* character cannot acquire resoluteness. According to Huxley, 'Religious<sup>293</sup> consciousness is an essential basis for character'.<sup>294</sup>

In this system balanced conduct based on its dynamic outcomes will continually be a reason for growth in courage and heightening of fortitude. In this society the criterion for dignity and stature will be *Taqwa*<sup>295</sup> alone i.e. this reality that who is the one who maintains his life in harmony with the laws of Allah the most. In this society every individual will enjoin others to pursue and remain steadfast on this programme producing concrete, constructive results:

*...and (join together) in the mutual teaching of Truth, and of Patience and Constancy. (103:3)*

Wrong will be considered as being wrong at every point and place, and good will be considered as being good, and it is in this that the secret of the success and growth of humanity lies. Stuart Mill writes:

*'Undoubtedly mankind would be in a deplorable state if no principle of justice, moral veracity, beneficence, were taught publicly or privately and the opposite vices repressed by the praise and blame, the favorable and unfavorable sentiments of mankind.'*<sup>296</sup>

And these principles of justice and impartiality will not remain confined to some specific nation or country, rather their expansiveness will encompass the whole of mankind in its lap. This is the teaching of *Wabi* and today the demands of the times have caused every thinking being to reach this conclusion:

*'The emphasis of religion was first laid upon the salvation of the individual soul; then, when the importance of social morality came to be recognized, it stressed the virtue also of social effort and sacrifice; now that there is urgent need for the strengthening of*

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<sup>293</sup> In the context of what the author has written, the word 'religious' here should be taken to mean Deen. (Ed)

<sup>294</sup> J. Huxley, *Essay in Popular Science*, p 137.

<sup>295</sup> *Taqwa* – this is a comprehensive term which means to take into account all that is in the Quran to live this life. (Ed)

<sup>296</sup> J.S. Mill, *The Utility of Religion and Theism*, p 77.

*the foundation of an international morality, it is upon that as well that the religions are called upon to focus their action. The times demand a simultaneous parallel movement by all the Churches everywhere to promote world-fellowship through religion.*<sup>297 298</sup>

## 9.21 Character is Dependent on *Eimaan*

We have stated that eminence and fortitude is produced in the human character through *Eimaan*. In the world of human interaction it is possible that you may declare honesty to be the best policy (course of action) as a matter of convenience; or in order to gain respect in society and to live a life of popularity in the world you espouse honesty and a path of good relationships. It is also possible that you may consider this path to be better according to wisdom and reasoning, or you may naturally happen to be humble, balanced, well mannered and compassionate; or considering some works of charity and donation as being noble acts, you carry these out as a matter of custom. Nothing among these can be called steadfastness of character. Eminence of character has neither any connection with decisions of the intellect, nor with customary acts and conduct. Strength of character and eminence is connected to a conversion of the heart. Its whole structure becomes raised and organised on the foundations of the heart. Until the time that a revolution does not take birth within the world of the heart, until the points of view are not transformed, until then purification of thought and righteous deeds are not possible. And beautification and adornment of character is the very name of purification and organisation of thought and vision, and not of decisions based on intellect alone. In Iqbal's words:

*Even if the individual recited that there is no Ilaah, what is gained,  
If the heart and vision is non-Muslim, then there is nothing.*<sup>299</sup>

This is the reason that philosophy cannot become the vehicle to make the character eminent i.e. eminence of character is related not to the world of reason but to the world of action, whose foundation is on *Eimaan*. In the words of Schlumberger:

*Philosophical terms cannot express human feelings. They fail to sound any chord in our souls; they create no echo or response; they cannot awaken a lively thought in us by their purely intellectual concepts.*<sup>300</sup>

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<sup>297</sup> V. Samuel, Ibid, p 238.

<sup>298</sup> Since for Samuel the religion before him is Christianity, therefore he has mentioned those gradual stages through which he arrived at collectivism from individuality. And now he is being given an invitation that he should direct his attention to universality. But the untampered teaching of *Wabi* (the Quran) has presented the universal doctrine of brotherhood of mankind from the very first day.

<sup>299</sup> M. Iqbal. Quoted from his Urdu poetry by the author.

<sup>300</sup> The author has not noted any reference for this quote. (Ed)

We have already stated in the discussion about *Nafs* that as vastness and loftiness keep emerging within the human self, the attributes of Allah (Ultimate Ego) keep manifesting in it (within human limits). This is what is called eminence of character. Until the time that transformation does not take place in the world of the heart along this pattern, the dependency of character is on intellectual decisions, on which complete trust can never be placed. The consequence of reflecting the Divine attributes in the human self is that all human desires and hopes, inclinations and dispositions, yearnings and demands, wishes and urges, keep on becoming mutually harmonious with that source of balance and virtue – this is what is called eminence and loftiness of character. Allama Iqbal writes:

*'But the aspiration of religion soars higher than that of philosophy. Philosophy is an intellectual view of things; and as such, does not care to go beyond a concept which can reduce all the rich variety of experience to a system. It sees Reality from a distance as it were. Religion seeks closer contact with Reality. The one is theory; the other is living experience, association, intimacy. In order to achieve this intimacy thought must rise higher than itself, and find its fulfillment in an attitude of mind which religion describes as prayer (Dua- supplication) one of the last words on the lips of the Prophet of Islam.'*<sup>801</sup>

## 9.22 Meaning of *Dua*<sup>302</sup>

What is *Dua*? The beautiful desire to become mutually harmonious with the ultimate melody of the musical voice of nature; the agitated desire to become one colour with the heart enchanting beauties being manifested of the unveiling reality; the fervent, intense desire in the breast of a partridge to clasp the moon within its breast like the Milky Way; the enthusiasm and excitement in the heart of a moth to absorb the style and manner of the euphoric and dancing flame of the burning torch i.e. the fierce desire of the human self to continue to make its finite expanse ever wider, and for the satisfaction of this desire the beautiful demand of the dewdrop for the wings of an eagle from the rays of the sun; if we observe closely, then we will see that *Eimaan*, *Dua* and deed are all rays of one flame and petals of one flower. *Eimaan* is the name of the acknowledgement of this truth that the secret of the elevation of human character is concealed in the mutual harmony with the centre of goodness and virtue of the worldly system. *Dua* is the intense craving for this harmony and one colour, and action is the live manifestation of this craving and the resolute pursuit in its achievement. The renowned psychologist, William James, writes:

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<sup>301</sup> M. Iqbal, *The Reconstruction of Religious Thought in Islam*, p 61.

<sup>302</sup> *Dua* – an Arabic word meaning to call on someone, to supplicate, to make someone inclined to you through your voice. The Quranic meaning is to call on Allah's aid through His laws. Refer to *Lughat-ul-Quran*, Vol 1, pp. 471-479. (Ed)



*It seems probable that in spite of all that science may do to the contrary, men will continue to pray to the end of time.*<sup>303</sup>

In any event *Wabi* creates such a system in which the character of the followers of this system converts into a distinct mould which is supreme and beautiful i.e. an amazing model of persuasion, protection, expansiveness, assertiveness; in which this beautiful combination of opposing constituents of acceptance and willingness, and supremacy and control becomes the cause for keeping the system of mankind at a point of balance.

### 9.23 Superman as Defined by Nietzsche

The cause for the affliction in which Europe is trapped today is that it has that concept of 'Superman' in front of it which is a creation of the teaching of Nietzsche, and in which 'blind force' appears as moulded solely in a material form. About the characteristics of Nietzsche's 'Superman', A.H.J. Night writes in his book:

*Freedom from ethical restrictions, for great ends; active, creative greatness; joy; these shall be good. Fetters shall be thrown off and authority denied. This life shall be accepted as the only life, and as good, though terrible. All that impedes greatness, power, beauty, shall be abolished. As there is no soul without body, there can be no spiritual greatness where the body is sick: therefore, health is immediately valuable. Pity is a sickness or selfishness. It hinders action or serves to give an unhealthy pleasure to the pettier. Hardness is virtue beyond all price.*<sup>304</sup>

Just reflect! That civilisation which rises on the concept of blind forces of materialism, how painful will its outcomes be for the world? Until the time that power is not under the obeisance of *Wabi*, peace can never be established in the world.

We had started the discussion by saying that the method by which to assess the teaching of *Wabi* is pragmatic i.e. you can see from its outcomes what its teaching is like. In this regard if we want to see what is the system that the Quran presents, whose example and parallel cannot be found anywhere else in the world, and what the fruits and outcomes of this system will be, then refer to my book titled '*The Quranic System of Sustenance*' in which the fundamental teaching of the Quran and its pleasant outcomes are presented in a very clear manner. From there you will also get the answer to this question that, if the system of Islam is the possessor of such successful and joyous outcomes, then why did it end after enduring for a short time only and why did it not progress further.

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<sup>303</sup> Quoted by M. Iqbal in *The Reconstruction of Religious Thought in Islam*.

<sup>304</sup> H.N. Night, *Some Aspects of the Life and Works of Nietzsche*, p 127.

## 10 More on *Wahi*

The linguistic meanings of the word *Wahi* are:

- a. A refined, invisible signal in which speed is also incorporated i.e. a swift, extremely refined signal
- b. Penmanship, i.e. to write
- c. To command
- d. To communicate some matter to someone in such a way that he becomes aware of it, regardless of what the medium or means to do so may be.<sup>305</sup>

But within this terminology the connotation is that knowledge which is given to some human being directly from the direction of Allah. The possessor of this is called a *Nabi* and a non-*Nabi* cannot be any part of this. This process of *Wahi* ended with Rasul-ullah (the final *Nabi* in the line of *Anbiya*); after this, no one can receive direct knowledge from the direction of Allah. Whoever claims this is essentially claiming *Nabuwat*. This is the reason that concepts like *Kashf*, *Ilham*, etc. are all non-Quranic and are the causes for breaking the seal of *Nabuwat*. There was only one name for direct knowledge to be received from the direction of Allah i.e. *Wahi*, and that process has now ceased.

Furthermore, the guidance which has been placed within the things of the universe, and according to which these are all busy in carrying out their respective duties and remaining on their instinctive path, is also defined as *Wahi*. The word *Wahi* in the Quran has been used in relation to its common meanings (linguistic) and also according to its special terminology; for example, in the reference to the messenger Zakariya, it is said to him that he should not talk to people for three nights, consequently:

*(Zakria) said: 'O my Rabb! give me a sign.' 'Your Sign,' was the answer, 'Shall be that you shall speak to no man for three nights, although you are not dumb.' So (Zakria) came out to his people from his chamber: He told them by signs to always remain busy in obedience to the Laws of Allah. (19:10-11)*

Here the meaning of '*Wahi*' is that of making a sign. In Surah *Al-An'am* it is said:

*Likewise did We make for every Messenger an enemy - evil ones among men and Jinns, inspiring each other with flowery discourses by way of deception... (6:112)*

Here the meaning of '*Wahi*' is to whisper amongst each other. A little later it is stated:

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<sup>305</sup> For further details refer to *Lughat-ul-Quran Vol. II* by the author. Root (*W-H-Y*), p 694.

*...But Satans ever inspire their friends to contend with you; If you were to obey them, you would indeed be pagans. (6:121)*

Here the meaning of *Wahi* is to provoke suspicion (or to give a command). These are the linguistic meanings of the word *Wahi*, but as explained earlier, one knowledge is that which man acquires via his intellect and reasoning. The doors of acquiring this knowledge are open for everyone according to their effort and capacity. But the other knowledge is the one which cannot be obtained through intellect and reasoning by oneself, instead it is received automatically from the same direction from which things of the universe receive their creation i.e. its source is the *Mash'eat* of Allah. This is received directly from Allah. Every single thing in the universe is assiduously carrying out its respective duties on the basis of this knowledge which is contained within it.

### **10.1 Types of *Wahi***

In Surah *Ha-Meem* it is said:

*So He completed them as seven firmaments in two Days (periods) and He assigned to each heaven its duty and command... (41:12)*

This is that *Wahi* according to which Allah's *Amr* of planning is implemented in these heavenly heights, and in this manner every stellar body is busy in carrying out its assigned duty. Similarly, it is stated about the Earth that on the 'Day of Judgment' it will gush forth its hidden secrets and this will also be according to the *Wahi* of Allah:

*On that Day will it declare its tidings: for that your Rabb will have given it inspiration (Wahi). (99:4-5)*

In connection with the Battle of Badr it is stated about the *Malaika*:

*Remember (it was that time when) your Rabb inspired Malaika (with the message): 'I am with you: give firmness to Momineen... (8:12)*

Similarly, the word *Wahi* is also used for the way in which animals carry out functions according to their instincts. Hence it is proclaimed about that best of architects in the world of nature i.e. the honeybee:

*And your Rabb taught the Bee to build its cells in hills, on trees, and in (men's) habitations. (16:68)*

## 10.2 Guidance

This *Wabi* has also been termed as guidance from Allah i.e. Allah granted creation to each thing and then also placed within it this potential according to what pattern it was to live its life:

*He said: 'Our Rabb is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance.' (20:50) See also (87:2-3)*

This is that very same 'guidance' on the basis of which the stone of a mango, journeying through its evolutionary stages gradually turns into a beautifully coloured, delicious tasting, fragrant mango. This is that same 'guidance' as a result of which the moment a lamb is born it leaps to the teats of the ewe, and the young of a sparrow opens its mouth for a seed.

## 10.3 The Human World

Up till now this was a description of those aspects of the universe in which humans were not included, or if man is included then it would only be up to the early life of his childhood, in which he also like other animals behaves as per his natural instincts, for example, at the time of his birth he, too, seeks the mother's breast for food. But after this that aspect of the human world comes before us in which he functions by making use of his intellect and reasoning. Obviously in this aspect he does not receive any guidance from within; that process of *Wabi* ends here, which in the case of animals remains with them throughout their whole life.

Now the question which arises is this, has man been left free in this matter so that he can make decisions based merely on his intellect in whatever way he wishes? We have seen in the previous pages that man has not been left forsaken like this but he has also been provided with guidance from the direction of Allah. However, the technique of this guidance has been changed, it has not been implanted in the heart of the son of Adam automatically. If it had been done in this way then man would also have been constrained like the animals and would have carried on with eyes shut on the direction of this inner voice. But man has been bestowed with choice and intent, consequently such a technique has been adopted for his guidance as a result of which there can be no influence on his choice and intent. In other words, if his heart desires he can opt for this guidance, or if he wishes he can rebel against it.

The method adopted for this guidance was that from amongst men some were selected for this supreme aim, and they were provided with that guidance through which man could reach the objective of his life by living according to this guidance. This guidance used to be received by this eminent human being through *Wabi* and

he used to be told to communicate it to other people; in other words, he would also be given this *Wahi* without any skill and effort<sup>306</sup> just as it is received by other things of the universe. But he would also be charged with this responsibility that he should act on this *Wahi* himself and also make it reach other people. The human being who was entrusted with this *Wahi* would be called a *Nabi* or *Rasul*<sup>307</sup>; no non-*Nabi* is included in this. Any individual who states that I receive *Wahi* from Allah should be understood to be claiming that he is a *Nabi* and *Rasul* from the direction of Allah.

#### 10.4 Forms of Mutual Communication

The Quran has referred to both these cases in one verse:

*It is not fitting for a man that Allah should speak to him except by Wahi, or from behind a veil, or by the sending of a messenger to reveal (to other people) with Allah's permission, what Allah wills: for He is Most High, Most Wise. (42:51)*

The first form of *Wahi* is that the message of Allah is inspired on the heart of a *Nabi* via the *Malaika*:

*Say: Whoever is an enemy to Jibreel - for he brings down the (revelation) to your heart by Allah's will, a confirmation of what went before. And guidance and glad tidings for those who are Momineen. (2:97) See also (26:192-194)*

The other form is by way of a voice behind a veil, as stated in the case of Moses:

*And we called him from the right side of Mount Tur, and made him draw near to Us, for the whispering of Wahi. (19:52)*

This is how *Wahi* used to be received by the *Anbiya* and they used to communicate this *Wahi* to other human beings: this is called *Risalat*<sup>308</sup> (messenger-hood).

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<sup>306</sup> Other people who received the revelation from the messengers also received it without their own skill and effort. Just like the messenger himself, they, too, need to be looking for guidance and then to accept it using their potentials of intellect and reasoning. If they do not feel any need for guidance, then they are not going to accept it, and will prefer to follow their own desires to live this earthly life. As a consequence, they will be unable to create that new life to which the Quran invites us as noted in (8:24). (Ed)

<sup>307</sup> The difference between these terms will be explained a little later.

<sup>308</sup> Since the bestowing of *Wahi* is exclusively an individual experience which no one other than a *Nabi* can partake in, it follows that we can never ever know what the nature and form of these different kinds of exposure to Reality are.

## 10.5 The Process of *Wahi* for Divine Guidance

This is that process of *Wahi* which commenced at that time when man was in need of guidance in the world, and this process, continuing forth stage by stage, caravan to caravan, reached its final and complete form and became preserved in the Quran:

*We have sent you Wahi, as We sent it to Noah and the Messengers after him: we sent Wahi to Abraham, Ismael, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms. Of some messengers We have already told you the story; of others We have not; and to Moses Allah spoke direct; Messengers who gave good news as well as warning, that mankind, after (the coming) of the messengers, should have no plea against Allah: For Allah is Exalted in Power, Wise. (4:163-165)*

It is stated in Surah *Ash-Shura*:

*The same Deen has He established for you as that which He enjoined on Noah - the which We have sent by Wahi to you - and that which We enjoined on Abraham, Moses, and Jesus: namely, that you should remain steadfast (in Deen), and make no divisions therein: to those who follow other things than Allah, hard is the (way) to which you call them. Allah chooses to Himself those whom He wills (as per law), and guides to Himself (to the aim of life) those who turn (to Him). (42:13) See also (42:3)*

About the messenger Noah it is stated:

*So We sent Wahi to him (with this message): 'Construct the Ark within Our sight and under Our guidance'... (23:27)*

In Surah *Anbiya* after mentioning Abraham it is stated:

*And We bestowed on him Isaac and, as an additional gift, (a grandson) Jacob, and We made righteous men of everyone (of them). And We made them leaders, guiding (men) by Our Command, and We sent them Wahi to do good deeds, to establish Salat, and to execute Zakat (nourishment of humanity); and they constantly served Us (followed My laws). (21:72-73)*

Moses was told, go to the court of Pharaoh with your brother (Aaron) and announce there the invitation to Allah's proclamation:

*'Verily it has been revealed to us that the penalty (awaits) those who reject and turn away.' (20:48)*

There was no *Rasul* who did not receive *Wahi* because only he is declared to be a *Rasul* (messenger) who comes with this message:

*Not a messenger did We send before you without this Wahi sent by Us to him: that there is no god but I (in the universe there is no other law but Mine); therefore follow Me and serve Me. (21:25) See also (16:43, 39:65)*

The Quran was revealed to Rasul-ullah in the form of *Wahi*:

*We have sent it down as an Arabic (clear and detailed language) Quran, in order that you may learn wisdom. We do relate unto you the most beautiful of narrations, in that We reveal to you this (portion of the) Quran: Before this, you too were among those who knew it not. (12:2-3) See also (42:7)*

At another place it has been declared as the Book<sup>309</sup>:

*And recite (and teach) what has been revealed to you (as Wahi) of the Book of your Rabb: none can change His Words, and none will you find as a refuge other than Him. (18:27) See also (17:39, 29:45, 35:31)*

The foremost and fundamental proclamation of the former *Anbiya* was also about the *Tauheed* (Oneness) of Allah:

*Say: 'What has come to me by Wahi is that your Ilaah is One Allah: will you therefore bow to His Will (in Islam)?' (21:108)*

Rasul-ullah used this very *Wahi* to inform people about the consequences and effects of the laws of life devised by men:

*Say, 'I do but warn you according to Wahi (of the consequences of following the evil path)': But the deaf will not hear the call, (even) when they are warned! (21:45) See also (38:70)*

It was through this same *Wahi* that the command was given to follow the *Millat*<sup>310</sup> of Abraham:

*So We have sent you Wahi, Follow the ways of Abraham the true in Eimaan, and he joined not gods with Allah.' (16:123)*

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<sup>309</sup> What is it which we call the Book and wisdom? This will be explained later at its own place. Here, this much should be grasped that these two are only within the Quran, not outside of it.

<sup>310</sup> The Quran has used this term to refer to the way or path. (Ed)

This *Wahi* used to come from the direction of Allah, the Wise and Omniscient:

*As to you, the Quran is bestowed upon you from the presence of One who is Wise and All-Knowing. (27:6)*

The teaching of this Quran to Rasul-ullah and then its amalgamation was also the responsibility of Allah:

*It is for Us to collect it and to promulgate it: But when We have promulgated it, follow you its recital (repeat it the same way and follow it steadfastly). (75:17-18)*

The compilation of the Quran and its teaching is our responsibility, and when We have read it to you (Our angel has communicated it to you), then obey its recitation (reiterate it and act firmly on it in the same way).

## 10.6 *Wahi* is Not Just Inspiration of Thoughts

Look at this verse (75:18) closely, ‘When We recite then read after this recitation’: this is the reality of *Wahi*. Not only that of merely putting thoughts into the heart, but to have the words read in the way that an instructor teaches a student. Here, this fact also becomes clear that not only are the meanings of the Quran *Wahi*, but its words<sup>311</sup> are also *Wahi*. Details of this subject can be found under the topic of ‘Quran’.<sup>?</sup> It will be sufficient here to simply note that no thought is possible without words. As Iqbal has noted,<sup>312</sup> ‘*It is no mere metaphor to say that idea and word both simultaneously emerge out of the womb of feeling though logical understanding cannot*’. Together with this Allah has also clarified that the fountainhead of *Wahi* is always absolutely objective. The personal thoughts, emotions, inclinations, and preferences of the recipient of *Wahi* have absolutely no part in it i.e. the knowledge of *Wahi* is not subjective. As a result it is stated in Surah *An-Najm*:

*Nor does he say (aught) of (his own) desire. (53:3)*

## 10.7 Recitation of *Wahi*

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<sup>311</sup> It is stated in the Quran: ‘*We sent not a messenger except in the language of his (own) people...*’ (14:4), It is apparent from this that the message of a *Rasul* is in the language of his people. Since the first addressees of Rasul-ullah were Arabs, the Quran was therefore revealed in the Arabic language. But the Quran is a code of life for the whole of mankind for all times, so its being in Arabic does not mean that it is only for the Arabs.

<sup>312</sup> M. Iqbal, *Ibid*, p 22.



Then, as has been written earlier, the aim of communication of *Wahi* is that it is a code of life for mankind. This is why Rasul-ullah was commanded that he should communicate it to others also:

*O Messenger! proclaim the (message) which has been sent to you from your Rabb. If you did not, you would not have fulfilled and proclaimed His mission. And Allah will defend you from men (who mean mischief). For Allah guides not those who are Kafireen. (5:67)*

## **10.8 Obedience of *Wahi***

And not only to communicate it but to also follow *Wahi* himself:

*Follow you the inspiration (Wahi) sent unto you, and be patient and constant, till Allah does decide: for He is the best to decide. (10:109) See also (10:35, 32:15)*

It is commanded to hold steadfastly on to it:

*So hold you fast to the Wahi sent down to you; verily are are on a Straight Path. (43:43)*

In other words, Rasul-ullah used to be commanded to pass this *Wahi* on to others and then to establish a society in accordance with it in which all the members of the society follow *Wahi*. And it was not something new, the process of *Wahi* and *Risalat* and the practice of its obedience was ongoing from the beginning:

*Say: I am no bringer of new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by Wahi: I am but a warner open and clear.' (46:9)*

Through obedience of *Wahi* man always remains on the straight path, and other than this there is no other form of guidance at all (regardless of what anyone might say):

*Say: 'If I am astray, I only stray to the loss of my own self: but if I receive guidance, it is because of the Wahi of my Rabb to me: it is He Who hears all things, and is (ever near). (34:50)*

O Messenger! Say to them that if I make an error in the planning of affairs of society, then that error is one of my own understanding. And where I am exactly on the straight path it is due to this *Wahi* which My Rabb sends down to me. Undoubtedly He hears everything and is near to everyone.

## 10.9 Definitive Knowledge

This is because only *Wahi* is certain and definitive knowledge in which there is not a speck of doubt or conjecture. Rasul-ullah is told:

*Never will the Jews or the Christians be satisfied with you unless you follow their form of Millat (Deen). Say: 'The Guidance of Allah - that is the (only) Guidance.' Were you to follow their desires after the knowledge which has reached you, then would you find neither Protector nor Helper against Allah. (2:120)*

This is because Allah sends down *Wahi* from His knowledge<sup>313</sup>:

*But Allah bears witness that what He has sent unto you He has sent from His (Own) knowledge... (4:166)*

And *Batil* cannot come anywhere near it:

*No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Hamd. (41:42)*

## 10.10 *Wahi* About the Unseen

Because *Wahi* is based on the knowledge of Allah, hence those unseen matters are revealed in it which cannot otherwise come within the sphere of human knowledge. In relation to the narrative of Mariam it is stated:

*This is part of the tidings of the things unseen, which We reveal unto you (O Messenger!) by Wahi: You were not with them when they cast lots with arrows, (as to which of them should be charged with the care of Mariam: Nor were you with them when they disputed (the point). (3:44)*

After the account of Noah, the Quran states:

*Such are some of the stories of the unseen, which We have revealed unto you: Before this, neither you nor your people knew them. So persevere patiently: For the end is for those who are Muttaqeen (follow the Divine Laws completely). (11:49)*

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<sup>313</sup>The human intellect develops and acquires knowledge progressively throughout its life, however, this knowledge is at the level of the era in which the individual lives. The Quran contains guidance from Allah Who has an infinitely developed Self. For that reason human beings can never produce that which is contained in the Quran, since it is the product of a non-human intellect. This is why when the Quran challenges man to produce something like it, man simply cannot - we cannot produce something about which we have no knowledge. See verses (2:23, 17:88). (Ed)

In connection with the story of Yusuf it is stated:

*Such is one of the stories of what happened unseen, which We reveal by Wahi unto you: nor were you (present) with them when they concerted their plans together in the process of weaving their plots. (12:102)*

With regard to the story of Moses and the people of Madyan, it was said to Rasul-ullah:

*You were not on the Western side when We decreed the commission to Moses, nor were you a witness (of those events). (28:44)*

This means that all these matters of the unseen were revealed on Rasul-ullah via *Wahi*. Without *Wahi* Rasul-ullah was not acquainted with these details:

*We do relate unto you the most balanced (side) of stories, in that We reveal to you this (portion of the) Quran: before this, you too were among those who knew it not. (12:3)*

Not only matters of the unseen, but all of that knowledge with which the recipient of *Wahi* is not acquainted himself (4:113).

### **10.11 Specific Knowledge**

This is the reason that a *Rasul*<sup>314</sup> is not the product of his environment, otherwise his knowledge would not be able to progress beyond everything around him. It is on the basis of *Wahi* that he possesses a distinctively different knowledge from his compatriots.<sup>315</sup> Noah informed his people:

*I but fulfil towards you the duties of my Rabb's mission: sincere is my advice to you, and I know from Allah something that you know not. (7:62)*

Leaving aside the general environment, the knowledge of the recipient of *Wahi* (which he obtains via *Wahi*) is distinctly different from members of his own family and even from his forefathers. Abraham told his father:

*O my father! to me has come knowledge which has not reached you. So follow me: I will guide you to a way that is even and straight. (19:43)*

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<sup>314</sup> Here, the author is referring to the status of a messenger after receiving *Wahi*. (Ed)

<sup>315</sup> Anyone who acquires understanding of the Quran finds that his consciousness exceeds the understanding of the people of his era as human intellect becomes more expansive due to knowledge of *Wahi*. This aids in understanding the significance of the system of Deen and its need in order to alleviate the problems which a non-Deen system creates for mankind. (Ed)

## 10.12 Types of *Wahi*

The *Wahi* which Rasul-ullah received from the direction of Allah became preserved within the Quran – there is no *Wahi* anywhere outside of the Quran. That which is commonly stated amongst us that there are two types of *Wahi*: one *Wahi Matlu* (i.e. that *Wahi* which is recited) and the other *Wahi non-Matlu* (i.e. that *Wahi* which is not recited) - there is no authentication available from the Quran for this belief. Authentication is only available from the Quran for one type of *Wahi* and that *Wahi* is within the Quran:

*... This Quran has been revealed to me by Wahi, that I may warn you and all whom it reaches<sup>316</sup>... (6:19)*

As written above, *Wahi* is specifically for the *Anbiya* and is not received by a non-*Nabi*. At a few places in the Quran the word *Wahi* has also been used in reference to a non-*Nabi* e.g. about the mother of Moses it is stated:

*So We sent this inspiration (Wahi) to the mother of Moses: Suckle (your child), but when you have any fear (about him), cast him into the river... (28:7)*

Or about the companions of Jesus it is stated:

*And behold! I sent Wahi to the companions to have Eimaan in Me and Mine Messenger... (5:111)*

It is obvious that in these places the word *Wahi* has been used in the connotation of 'giving command', regardless of what the means for this may be. This command to the mother of Moses may have been communicated via some *Nabi* and to the companions of Jesus via Jesus himself. In these verses, the meaning of 'O'haa' is not to enact that kind of *Wahi* which is the type of *Wahi* that used to be communicated to the *Anbiya*; that *Wahi* never used to be sent towards a non-*Nabi* (nor can it be sent to anyone now). As far as '*Kashf*' and '*Ilhaam*' are concerned, these are not mentioned in the Quran. Muslims have borrowed these from others. In the words of Iqbal, 'In the land of Islam, mysticism is an alien plant'. Nowhere in the Quran is it stated that after the revelation of the Quran Allah will continue to communicate something via *Ilhaam* to certain exalted personalities. He sent down the Quran, completed it and made it immutable (6:111). He took the responsibility for its protection on Himself (15:9) and in this way closed the door of *Nabuwat* for all times. Now there are only two means of knowledge: this Book of Allah, and in order to reflect and ponder on it, human intellect and reasoning; hence for us

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<sup>316</sup> For further details of these matters refer to my book, *The Status of Hadeeth in Islam*.

the authority for Deen is the Quran, and knowledge and vision is the means to understand it. *Kashf* and *Ilhaam* have no connection with Deen.<sup>317</sup>

### 10.13 Summary of Discussion

The desire for immortality is the yearning of the human heart; he wishes to live forever. Study the metaphorical description of the start of human life i.e. the story of Adam. *Iblees* took advantage of this vulnerable aspect of Adam and deceived him by saying this to him: come, I will tell you the secret of immortal life. He said that the route for the survival of the self is procreation and the preservation of race and lineage can be achieved through intellectual means and resources. In other words, he said that man is a mechanical creation of the process of evolution and the problem confronting him is only that of a solution for his physical needs and requirements and this solution can be sought through the physical sciences i.e. through intellect. This means that according to the ideology presented by *Iblees* man has no life other than the physical one and it is the survival of this physical form which is immortal life.

Contrary to this, the Creator of nature has stated that it is wrong to say that man is merely a more developed form of the animals and that the only problem facing him is that of physical needs which can be obtained through knowledge of the physical world. The human *Nafs* is beyond the domain of matter and the secret of immortality lies in the strengthening of the *Nafs*. There is no doubt in this that the preservation and strengthening of his physical self is also necessary (because this is that fort within which the army of his self resides), however, the objective in sight is not merely protection of the physical form but is the preservation and strengthening of the human *Nafs*. And this preservation cannot be achieved through knowledge of the sciences (intellect or knowledge of reasoning) because knowledge of the sciences is related to the physical universe, and the human *Nafs* is beyond the world of physics. For this, such a guidance is needed whose fountainhead is beyond the physical world, and its name is *Wahi*.

Right from the first day until today this is the one question which continues to be the cause for a dilemma for mankind and this is what is termed as the tussle between *Iblees* and Adam i.e. one group claims that this human life is nothing but the life of this physical self: therefore, the solution for human problems can be found through scientific knowledge (intellect), there is nothing beyond intellect. In opposition to this, the other group is one which states that human life is not merely this amalgamation of clay and water, rather this mould is the abode of the human *Nafs*. Real life is the life of the human *Nafs* and it is the preservation of this which is, in truth, preservation. Since the human *Nafs* is beyond the physical world,

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<sup>317</sup> As has been explained earlier this is an acquired technique and anyone can attain it through effort and skill.

therefore the solution for the problems of its preservation and existence cannot be found in the physical world, instead such a light is needed for its guidance which is forthcoming from that world to which the human *Nafs* is related. The sphere of this light (*Wahi*) is so vast that intellect (science of reasoning) fits within it, but it (*Wahi*) cannot fit into the limited and finite sphere of intellect. These two ideologies of life are two distinct and separate foundations on which the edifices of two different civilisations become established.

It is our daily observation that there are also certain things within man which are, in reality, outwith the domain of the science of reason: instinctive habits, voice of conscience, aesthetic proclivity, choice and intent; their connection is not with the physical body of a human being. There is no doubt in this that these European physicists (for whom there is no other world beyond that of matter) have made a great effort that interpretations based on matter about these entities be presented. But gradually scholars and researchers from there have themselves rejected these and now the approach of modern research is in this very direction that all of these matters are about the human self which is not the creation of this physical self.<sup>318</sup> They have also endeavoured to conduct research into the nature and reality of the *Nafs* but since the *Nafs* is not an entity of the physical world and their means of research are from the world of physics and philosophy, therefore knowledge of the reality of *Nafs* cannot be obtained through these means. At the most they can debate about the essentials and associations of the *Nafs*, or its domains of influence and implementation, but cannot go beyond this.

Our universe is a world of tangibles in which changes continue to take place at every moment. But behind this universe there is One Reality<sup>319</sup> which is outwith these changes. The secret of the universe cannot be discovered until the reality is comprehended. When life becomes acquainted with consciousness then the *Nafs* becomes individualized, hence in order to recognise the nature and truth of *Nafs* it is essential to comprehend the secret of life or reality. It should be emphasised that the *Nafs* (human self or personality) is not a product of life or consciousness. The Quran terms it as ‘Divine *Ruh*’. This is bestowed on every human being with birth<sup>320</sup> from the direction of Allah. However, awareness of its individuality takes place at that stage when life becomes acquainted with consciousness; in fact, it can be said that man’s consciousness of his self is the fundamental trait of the *Nafs*. Through study of the physical world (science or physics) glimpses of only those aspects of reality can appear before us in which it manifests itself visibly, but this

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<sup>318</sup> In verse (23:14) the Quran states ‘...then We developed out of it another creation...’ i.e. the ‘I’ became created. This means that this creation of ‘I’, possessing choice and intent, is the purpose of human creation, in order to take an active part in the Divine creation in this world. Thus, this creative activity will not end here and will continue in the life of the hereafter. See the book titled *The Life in the Hereafter: What Does the Quran Say?* (Ed)

<sup>319</sup> One Reality here refers to Allah. (Ed)

<sup>320</sup> This occurs within the womb. See verses (23:14, 32:9) (Ed)

is not a full comprehension of the whole reality. And then it is also not possible that different aspects are aggregated at one place and that their sum total becomes a complete reality; this can be understood in other words as science being able to see reality in pieces only, not in totality. And until the time that reality does not appear before us in totality, the mutual connection and arrangement of its various aspects cannot come within our comprehension. Therefore whatever system becomes defined for the collective human form through the use of intellect alone, even though it may be beneficial for some aspect or other of human life, it can never be beneficial for the evolution of the whole of mankind. Only that system can be beneficial for it which is defined by keeping the totality and eminence of man in front (this is what is termed in the Quran as Deen), and as already noted this is not within the realm of the intellect. For this some fountainhead beyond human intellect is needed. The world beyond intellect is that of metaphysics, so we now need to see whether it is possible to grasp the whole reality in the world of metaphysics? And if it is, then at what point?

In knowledge which is not based on intellectual reasoning, firstly the sphere of instinct or conscience appears before us. Reality is an indivisible unity, hence the outcome of comprehension of reality should always and at every place be the same. But the difference in instinct, and variation in the voice of conscience, is an observed phenomenon. This is the very state in *Wajdaan* (intense proclivity). Therefore, instinct and *Wajdaan* cannot comprehend reality. After this, the world of mysticism appears before us but if we look closely then this can be included in the world of *Wajdaan* merely on this basis that the outcomes of the power of the *Nafs* (power of the will or power of thought) cannot be understood or be made to be understood through intellectual reasoning. Therefore, this is excluded from the limits of intellectual reasoning; and due to this aspect that this technique is entirely based on an acquired skill and can be enhanced through practice and meditation, it cannot be declared as a fountainhead of knowledge - it is a skill.

Then like instinct and *Wajdaan*, the outcomes of mysticism are also mutually different, and this difference is not minor or slight, rather it is of principle and is fundamental. Furthermore, this experience is also exclusively individual and does not hold within it any message for the collective existence of mankind. If we examine its modus operandi of thinking, we see that this shuts its eyes to the outside world and considers that the internal and external world are two separate departments which are not only unconnected to each other but are opposite to each other, even though two aspects of one reality can never be mutually antagonistic. Hence, the world of mysticism also can never fully comprehend reality.

After this the last station of non-reasoning knowledge comes before us which is called the status of *Nabummat*. This is that knowledge of reality in which there is no role of effort and skill, hence it is absolutely bestowed from outside. It is this

knowledge which is called *Wabi*. There is never any kind of contradiction anywhere in the teaching obtained through *Wabi*. *Wabi* is the complete representation of a human being, consequently the system established according to it is a guarantor of the nourishment and completion of the sum total of the latent potentials of man. The Quran had established this very system in practical terms through Rasul-ullah.

*Wabi* is sent down from Allah. This means that the recipient of *Wabi* does not create this ability within himself through his own own effort and skill. In other words, you can understand it like this, that reality cannot be made to be discovered, instead reality makes itself revealed. But this disclosure does not just happen at random, rather that purified heart which is aimed to become the trustee of this supreme secret of the universe occupies the highest pedestal of human eminence. This is why the recipient of *Wabi* is free from ancestral and environmental influences and is in open rebellion against every wrong path of the world. He witnesses reality with his own eyes, hence his eye is never deceived nor does his heart fall into any deception.

In the Quran the word *Wabi* has been used for different aspects of the non-intellectual world. In these, *Nabuwmat* is a unique and special form of *Wabi* in which no one else can be included. This is the complete and sole means of comprehension of reality and is a message with revolution within its folds for humanity. Those people who attach the flimsy threads of the conjectures of their dreams and the whispers of their minds to this *Wabi* are not aware of the truth of *Wabi*. The complete disclosure of reality has taken place on the enlightened heart of the recipient of the Quran; now the secret of human eminence lies in obedience to this teaching. And the correct form of this obedience is that the collective life of humanity should be shaped on the lines and pattern of the teaching of *Wabi*. *Nabuwmat* has ended, that is why the door to obtaining direct knowledge from Allah has closed. Now there are only two means of knowledge for man – the Quran and the human intellect.<sup>321</sup>

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<sup>321</sup> Towards the end of this book, under the topic of ‘Review of the Book’, facts and details about *Wabi* have been summarised in a different style. It will be beneficial to cast an eye on that so that all aspects from various angles appear before us.



## 11 **Risalat (Messenger-hood)**

At the time of the fall of Adam it was stated to mankind:

*We commanded: 'Get you all down from here (and adopt the new life whose door is being opened for you)' but (remember) if, as is sure, there comes to you Guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve. (2:38)*

In another verse this fact is explained in these words:

*O you Children of Adam! Whenever there come to you messengers from amongst you, rehearsing My signs unto you - those who are righteous and mend (their lives) - on them shall be no fear nor shall they grieve. (7:35)*

### 11.1 **Communication of the Message**

From this it is evident that the Divine guidance which was promised to mankind was to be communicated through messengers of Allah. Hence, Divine guidance is only that which is presented by a *Rasul* (messenger) of Allah. A *Rasul* is only called a *Rasul* because he communicates the messages of Allah. Noah told his people:

*I but fulfil towards you the duties of my Rabb's mission: Sincere is my advice to you, and I know from Allah something that you know not. (7:62)*

This was the same as that which was communicated by Hud, Saleh and Sho'ib. See verses (7:68, 7:79, 7:93). To *Rasul-ullah* himself it is stated:

*O Messenger! proclaim the (message) which has been sent to you from your Rabb. If you did not, you would not have fulfilled and proclaimed His mission. And Allah will defend you from men (who mean mischief). For Allah guides not those who follow the path of Kufr. (5:67)*

Reflect again on the verse quoted earlier from Surah *Al-A'raf* (7:35): mankind is informed of 'messengers from among yourselves'. The word *Min'kum* (among yourselves) merits attention; in other words, even though the fountainhead of this guidance is beyond this human world the messengers through whom this guidance will be made available will themselves be human beings.

## 11.2 The Messengers Were Always Human Beings

Since the consequence of human ignorance is superstition, hence people could not comprehend this point, that how can an individual who is a messenger from Allah be a man just like them? He should be something different from the world of humanity. (Though that was an era of ignorance, even today the state of superstition is such that those people who are credited with possessing ‘spirituality’ are imagined as being distinctly different from the human world). This is why at numerous places the Quran has noted the *Anbiya* as being human beings in plain and clear words; at some places in this way that people were surprised at the messengers being human and used to raise objections; at other places in this way that the *Anbiya* themselves used to declare of their being human and used to impress this fact on the hearts of the people. In connection with the story of Noah it is stated:

*But the Chiefs of the Unbelievers among his people said: ‘We see (in) you nothing but a man like ourselves... (11:27) See also (23:33)*

The people of Saleh also stated the same:

*‘You are no more than a mortal like us: Then bring us a sign, if you tell the truth!’ (26:154)*

This is also what the people of Shoaib said:

*‘You are no more than a mortal like us, and indeed we think you are a liar!’ (26:186)*

When Moses and Aaron presented the Divine invitation before Pharaoh and his people, they also raised this same objection:

*They said: ‘Shall we have Eimaan in two men like ourselves? And their people are subject to us!’ (23:47)*

This used to be the same objection about every messenger:

*That was because there came to them messengers with clear signs, but they said: ‘Shall (mere) human beings direct us?’ So they rejected (the Message) and turned away. But Allah can do without (them): And Allah is free of all needs, worthy of all Hamd. (64:6)*

In Surah *Ibraheem* this aspect has been explained in more detail. After mentioning the people of Noah, Ad and Thamud it is stated:

*Their messengers said: 'Is there a doubt about Allah, the Creator of the heavens and the earth? It is He Who invites you, in order that He may provide means of protection from your destructive errors and give you respite for a term appointed!' They said: 'Ah! you are no more than human, like ourselves! You wish to turn us away from the (gods) our fathers used to follow: then bring us some clear authority.' Their messengers said to them: 'True, we are human like yourselves, but Allah does grant His Grace to such of his servants as He chooses. It is not for us to bring you an authority except as Allah permits.' And on Allah let all men of Eimaan put their trust.*  
(14:10-11)

Their messengers said, have you any doubt regarding Allah? That Allah who created the heavens and earth; He is inviting you so that He can provide the means of protection from the destructive forces for you and give you definite respite for a certain time period for the prosperities and pleasantries of life. On this, the nations said, what are you other than a man like us. And then you wish to forbid us from following those gods that our forefathers used to obey till now. Well then, if that is the case, present some clear rationale for this. In reply, their messengers said to them, yes, we are nothing other than human beings like yourselves. But Allah chooses for His balanced assignment and bounty whichever human being he wishes. And this matter is not within our jurisdiction that we may bring some sign to show you, other than that it be within the Command of Allah. And it is Allah Alone on Whom those who have Eimaan place their trust.

This was the same objection regarding Rasul-ullah himself:

*And they say: 'What sort of a messenger is this, who eats food and walks through the streets (like ordinary people)? Why has not an angel been sent down to him to give admonition with him?' (25:7)*

In reply to this it was proclaimed:

*And the messengers whom We sent before you were all (men) who ate food and walked through the streets... (25:20)*

At another place it is stated:

*We did send messengers before you, and appointed for them wives and children... (13:38)*

The people were surprised that how can *Wahi* be sent to a man from among them:

*Is it a matter of wonderment to men that We have sent Our Wahi to a man from among themselves? - That he should warn mankind (of their danger), and give the*

*good news to Momineen that they have before their Rabb the lofty rank of truth...  
(10:2)*

To whatever increased extent their surprise was, Rasul-ullah used to declare his being human with equal intensity and persistence:

*Say: 'I am but a man like yourselves, (but) Wahi has come to me, that your Ilaah is  
One Allah... (18:110) See also (41:6)*

Then this fact was also clarified that all the messengers were men:

*And before you also the messengers We sent were but men, to whom We granted  
Wahi: if you (O Rejectors of Truth) realise this not, ask of those who possess the  
Message (i.e. Jews and Christians). (16:43) See also (12:109, 21:7)*

And (O Messenger of Islam!), however many were the number of messengers We sent before you, we sent them as men like you. We used to send *Wahi* on them; it was never the case that angels from Heaven or that goddesses descended. So, (O Rejectors of Haqq!) if you yourselves do not know this, then go and inquire of those people who have knowledge and understanding of the Divine Books, i.e that the messengers of the Jews and Christians used to be men.

### **11.3 Why Did it Happen Like This?**

Allah had the power so that radiant *Malaiika* could have descended from the heavens before the eyes of the people and could have broadcasted the words of *Wahi* amidst the habitations and tribes, and nations and parties. But with such a supernatural technique of communication, the aim of righteous guidance and direction for human beings would have died. We have seen earlier that human choice and intent is man's biggest asset and his power of intellect and consciousness is a great distinction of his. Through this pattern of communicating the message man would have been compelled, willingly or unwillingly, to accept the guidance through fear and harassment in which there would have been no role of his choice and intent, nor any use of intellect and reasoning. And in this way there would have been no difference remaining between human beings and the other things of the universe which are following fixed laws devoid of consciousness and choice. Leaving aside the messengers as being superhuman, in view of this aim it was not acceptable to the Divine Will that even the angel which brings the message should be brought before the people in a visible form:

*They say: 'Why is not an angel sent down to him (so that we see can see with our own eyes)?'... (6:8)*

In the next verse after this it is mentioned that, just suppose if it had become necessary that the angel should appear in a visible form, even then Allah would have sent him in the shape of an ordinary human being so that virtue and guidance would not become imposed on the human mind as a result of a supernatural manifestation:

*If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter (because they would have again objected to their human form) which they have already covered with confusion. (6:9)*

If we had made some angel a messenger, then We would have made it appear as a man also, because it is against the Divine law that *Malaika* should appear before men in a visible form. And the kinds of doubts which they are expressing now, they would have been plunged into similar doubts in that event i.e. they would have said, this looks just like a human being like us, not like an angel.

Why have only human beings been selected for the duty of messenger-hood: the Quran has stated the second reason for this to be:

*What kept men back from Eimaan when Guidance came to them, was nothing but this: they said, 'Has Allah sent a man (like us) to be (His) Messenger?' Say, 'If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for a messenger.' (17:94-95)*

In other words, since human beings inhabit the world, therefore their messengers should also be from among them.

## **11.4 Status of a Messenger**

From this an important aspect of the duty of *Risalat* is illuminated i.e. the responsibility of the messenger is not only to pass on the message (like the responsibility of a postman is to deliver a letter), instead by shaping this Divine teaching into a practical system of society he presents its bright results and pleasant fruits as evidence of the truth of Divine *Wabi* and in this way, through practical evidence, demonstrates to people that this teaching is not impossible to act upon. You, too, need to take this forward in the shape of the same kind of system. Details of the various aspects of the status of *Risalat* and the different responsibilities of the messenger will be covered in a separate work.<sup>322</sup> At this point the aim is only to explain this much that the status of a messenger is not merely as an instrument of communication, in that like a radio set receiving a message extracted from the air waves from a broadcasting station, he (Allah forbid) passes it on to the listeners,

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<sup>322</sup> See the book titled *Mairaj e Insaaniyat* by the author.

and after that it remains only as a wooden box. Such a concept is evidence of an extreme lack of vision about the status of *Risalat* and the stature of *Nabuwwat*.

The messenger firstly himself accepts *Eimaan* in this message which is sent down on him as *Wahi*:

*The Messenger of Allah has Eimaan on that which has been revealed to him from his Rabb, as do the Momineen. Each one (of them) has Eimaan in Allah... (2:285)*

And in this way, he becomes the very first Muslim devotee i.e. the first member of this *Jamaat* which is about to come into existence after this, and which has to practically demonstrate this by following the Divine laws.

*'And I am commanded to be the first of those who bow to Allah in Islam.'* (39:12)

## **11.5 The Messenger and Obedience of *Wahi***

Then, first of all, he himself enacts obedience of this *Wahi*:

*Follow you the inspiration (Wahi) sent unto you, and be patient and constant, till Allah does decide (between you and your opponents) - for He is the Best to decide. (10:109) See also (10:15)*

And after that, he has other people (i.e. his own *Jamaat*) obey him:

*We sent not a messenger (this is not something new), but to be obeyed, in accordance with the Will of Allah (His laws)... (4:64)*

## **11.6 Obedience of the Messenger**

An obedience of the kind in which not only should the head bow down<sup>323</sup> but all aspects of the heart and outlook of this *Jamaat* should also be bowed down before his decisions:

*But no, your Rabb is a witness on this that they can have no (real) Eimaan, until they make you judge in all disputes between them, and (and not only this but) find in their selfs no resistance against your decisions, but accept them with the fullest conviction (of their hearts and minds). (4:65)*

It is in this obedience that obedience of Allah is implicit:

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<sup>323</sup> 'Bow down' is used here metaphorically. (Ed)

*He who obeys the Messenger, obeys Allah: But if any turn away, We have not sent you to watch over their deeds (you are not answerable for their deeds and you cannot make them obey you forcefully). (4:80)*

In relation to the duties of *Risalat*, because of its significance, this aspect needs a chapter in its own right (and this section will come in its own place). If Deen was something individualistic i.e. if the aim of it was that every individual in his own place, some in this corner, another from that angle, some on the summit of a hill, some on the bank of a river, each remains immersed in the worship of god and meditation in pursuit of their own individual 'salvation', then in this circumstance it was not necessary to obey the messenger. When the messenger had conveyed the commands of Allah to the people, the people would then start to follow these commands in their own way, but the Quran declared this kind of 'religiosity' as monasticism and stated that it is a concoction of the human mind (see 57:27, details of this will come later).

## **11.7 Why Obedience of the Messenger?**

As we have noted under the topic of *Wahi*, the requirement for *Wahi* and *Risalat* is due to the fact that human beings have to live a communal life for which they have to interact with each other. For this kind of life there is a requirement to follow a system which is commonly called government, and Deen according to the Quran. In the worldly system of government (regardless by what name it is called), the authority to legislate laws is held by either one man or a *Jamaat* of men, and the rest of the people obey these laws devised by them. Contrary to this, in the system of government whose flagbearers are the *Anbiya*, no human being has the authority to formulate its principal laws; in this the principal code of laws is received from Allah. In the light of these principal laws, according to the circumstances of his time, the messenger devises sub-clauses following consultations with his *Jamaat* and implements these laws as the system of government. This system is called the system of government of Allah i.e. that system in which the essence of the law is the *Wahi* of Allah. The messenger is the foremost centre of this system of government, this is why obedience of him (which is in reality obedience of Allah's laws) is essential:

*We sent aforetime our messengers with clear signs and sent down with them the Book (Code of Laws) and the Balance (of right and wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help unseen, Him (His Deen) and His messengers: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will). (57:25)*

It is obvious that no system of the world can remain established until the time that its central authority is not obeyed, this is why in the system of Divine rule obedience of the messenger is imperative. But this obedience is not obedience of the being of the messenger himself – the messenger has no authority whatsoever for obedience of his own self<sup>324</sup>:

*It is not (possible) that a man, to whom is given the Book, and Wisdom, and the office of Nabuwwat, should say to people: 'Be you my followers rather than of Allah': On the contrary (he would say): 'Be you followers of Him Who is truly the Sustainer of all'. For you are providing knowledge of the Book (of Allah), and you remain engaged in teaching it and studying it earnestly.'* (3:79)

The messenger invites to the obedience of this code of laws which is bestowed on him from the direction of Allah, hence obedience of the messenger is, in reality, obedience of Allah:

*He who obeys the Messenger, obeys Allah; But if any turn away, We have not sent you to watch over their conduct.* (4:80)

For this purpose the messenger shapes a social order in which, through suitable teaching and training of the members of society, their latent potentials become accomplished by achieving development; and when a correct balance and proportion is created in these potentials, then because of this that dissonance is also eliminated which is produced within man as a consequence of different and opposing abilities due to imbalance; and also that conflict which appears between different people by the clash of mutual interests. The duty of the messenger is the creation of the best members of society by this kind of education and training:

*A similar (favour have you already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs (Divine Laws), and purifying you (arranging for the development of your latent potentials) and instructing you in Scripture and Wisdom<sup>325</sup>, and in new knowledge.* (2:151)

Since the accomplishment of the eminence of humanity is dependent on this system, hence Allah has called it His special blessing. And the reality is that if the eyes of the human heart are open, then he would see, what greater blessing than this could there be on mankind?

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<sup>324</sup> Those who acquire an understanding of the Quran never desire that people should obey them. (Ed)

<sup>325</sup> What is meant by the Book and wisdom? This will be discussed later. Here it will be sufficient to understand that by the Book is meant Divine law, and wisdom (*Hikmat*) means those rationales on which this law has been based; those outcomes which are the essential consequence of this law. The Book and *Hikmat* are both sent down from Allah and are preserved within the Quran.



*Allah did confer a great favour on the Momineen when He sent among them a messenger from among themselves, rehearsing unto them the signs of Allah, sanctifying them (arranging development of their selfs), and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error! (3:164)*

This is that system, by living life according to which, there remains no fear and grief for man (neither in this life nor in the next life), and as has been noted in the previous topic, this is the ultimate desired objective of man:

*We send the messengers only to give good news and to warn: so those who have Eimaan and mend (their lives) - upon them shall be no fear, nor shall they grieve. (6:48)*

## **11.8 Giving Glad Tidings and Warnings**

The meaning of giving glad tidings and warnings by the messengers is that they announce to people the pleasant outcomes of living life according to the Divine code (in fact, they should manifest such results practically), and they should warn those who transgress this code of life of the destructive consequences of their wrong path so that they can adopt the right path. Since the far reaching vision of the *Anbiya* sees these outcomes and consequences clearly in front of them in the light of *Wabi*, hence the image of the destruction and ruin of those who turn their face away from the path of truth makes their sensitive hearts saddened and pained, and like some compassionate physician, they remain concerned and troubled in this thought that somehow or other the life of the patient may be saved. Referring to this state of the heart of Rasul-ullah, the Quran states:

*(O Messenger!) You would only, perchance, fret yourself to death, following after them, in grief, if they do not have Eimaan in this Message. (18:6)*

At another place it is stated:

*It may be that you agonise your self with grief, that they do not become Momin. (26:3)*

But because guidance comes to him who desires to achieve it through the resolve of his heart, hence Rasul-ullah was informed that it is not your responsibility to change the hearts of these people<sup>326</sup>:

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<sup>326</sup> No human being has access to the thought processes of another human being. (Ed)

*It is not required of you (O Messenger), to set them on the right path, but guidance comes to those who seek it according to Allah's Law... (2:272)*

The responsibility with you is only to pass the guidance on to them:

*Say: Obey Allah, and obey the Messenger<sup>327</sup> - but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on right guidance. (And remember) the Messenger's duty is only to preach the clear Message (of Allah's Commands to mankind). (24:54) See also (16:35)*

## **11.9 One Reality of Supreme Stature**

In connection with the process of guidance and righteousness, the Quran has presented such a fact which if understood correctly then all conflict and argument, differences and discord in the world of religions would end, and whatever bloodshed and strife are occurring in the name of religion would all transform into reformation and welfare. Reflect upon the current world of religions. Every single one of these is seen to be a rival and eternal enemy of the other, and since every religion declares itself to be the possessor of Divine teaching, hence, in view of the existing enmity and rivalry of religions, man invariably comes to this conclusion that the founders of these religions were also enemies of one another. People from an extremist faction keep expressing this view openly. But since people with moderate views consider this belief to be a cause for conflict and discord, they take another direction. They state that all religions are true in their own right but the followers of these religions have produced these situations of differences and discord through mutual stubbornness and prejudice. But whereas the first belief is wrong, the second one is also incorrect. The truth is different from these. There is no need to say anything about the first belief; as far as the second one is concerned, it is apparent that religions are not undercover so that no one can know what their real teaching is, and in what colours their followers are presenting these teachings. The deeds of their followers may appear wrong, but the teachings of these religions are in their books and these books are available everywhere. Read these books yourselves and see to what extent these differ from each other. Hence, based on mutual respect and harmony or the influence of sentiments, to assert that all religions are equally true but that their followers are presenting their teaching in an incorrect fashion, is to shut your eyes to a glaring fact, rather, it is a deception. If all religions (in the form in which they exist today) are from Allah and all are equal and true, then it is not comprehensible why only

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<sup>327</sup> Obedience of Allah and obedience of His messenger are not two different and separate obediences in themselves, rather from this is meant obedience of Divine law through that centre for the system of government which establishes this law. Further details can be found in my book titled *Mairaj e Insaaniyat*.

One Allah, by sending different religions into the world, opened up the paths of so much chaos and conflicts, dissensions and differences, and wars and fights? Countless causes and consequences continue to exist in the world for mutual differences between humans, and the foremost duty of religion is deemed to be that by eliminating these differences it will create unity and harmony between humans. But when (all true and equal) religions become the biggest source of mutual dissension and conflict, then its reason cannot be comprehended.

### **11.10 Are all Religions True?**

Some people, alarmed by this dilemma, and realising this fact that contradictions exist in the books of different religions, devised this solution to achieve peace and harmony: to collect in one place the ‘good things’ from the books of these religions and for this ‘collection of virtues’ to be declared as the common religion of mankind. Consequently, this is that same sentiment which has been appearing throughout different eras in the garb of different veils; sometimes in the shape of Akbar’s *Deen e Ilahi*<sup>328</sup>, sometimes in the form of *Brahmo Samaj*<sup>329</sup>. Forms may be different but the spirit remains the same in every case. It is obvious that the basis of this motive is on this assumption that whatever the number of religious books there are in the world, there are good things in them as well as wrong ones. By collecting the good narratives in one place, the bad narratives should be left out. The meaning of this belief then is as if today there is no such religious book under the heavens which, being declared as being purely from Allah, its teaching could be made the religious curriculum. In other words, on the one hand it is our claim that Allah has taken responsibility for the guidance and direction of mankind: He had told the children of Adam that by following whatever guidance comes from Him, it will lead to success and prosperity. And on the other hand, the situation in reality is as if Allah did not make any such arrangement that for the guidance of mankind there should exist among them such a Book which can be adopted as the code of life. And now hapless man is compelled to resort to this option that wherever he finds good narratives, by collecting these he can devise a syllabus of life for himself. And then what is the criterion for ‘good narratives’? The scales defined by human intellect! And we have seen in the topic on *Wabi* what the condition is of the human intellect.

And if instead you say that the criterion for good and evil is not the human intellect but is the holy books of these religions, then this chaos will increase further as a result. For those who acknowledge the existing Torah to be a Divine book, a tooth

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<sup>328</sup> This version of religion was devised by the Mughal emperor Akbar of India to bring together Hindus and Muslims. (Ed)

<sup>329</sup> This was a movement which emerged in the sub-continent of India prior to its independence from British colonial rule in the earlier part of the twentieth century to bring together Hindus and Muslims. (Ed)

for a tooth and an eye for an eye is absolutely virtuous; contrary to this, for those who accept Biblical teaching as Divine teaching, it is a virtue to turn the other cheek after being slapped on one cheek:

*'You heard that it was said 'Eye for an eye and tooth for tooth.' However, I say to you; Do not resist him that is wicked; but whoever slaps you on your right cheek, turn the other also to him. And if a person wants to go to court with you and get possession of your inner garments, let your outer garments also go to him; and if someone under authority imprison you into service for a mile, go with him two miles.'* (Matthew 5:38-41).

Moving forward from this, it is written:

*'You heard that it was said, You must love your neighbor and hate your enemy; However, I say to you; Continue to love your enemies and pray for those persecuting you; that you may prove yourselves sons of your Father who is in heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous.'* (Matthew 5:43-46).

'You heard that it was said!' in the Torah – that same Torah which is itself part of the Bible. Here it is just presented as an example, otherwise if you study the assumed Divine books of different religions then this reality will become clear to you how many differences in principle there are in their teachings. And this is because (other than the Quran) there is not one such book among them about which it could be stated with definitiveness and certainty that it is precisely and accurately the same as that which was given to his followers by the recipient of this book. What the historical status is of these books and what kind of teaching is to be found in them is a subject in its own right which has been written about in detail in another book.<sup>330</sup> At this moment in time bear in mind only this, that such contradictory and inconsistent teaching is found within these books from which no avenue can open for mutual compatibility and harmony. Hence, this belief is fundamentally wrong that the teaching of the books of these different religions should be declared as the criterion for 'good and evil'. In this situation the same deed will be declared to be good according to one book and evil according to another book, even though we have seen under the previous topic that there is only one reality, and wherever and whenever it has been unveiled it has always been in one form only. You will have perceived that whatever paths the human mind has sought as the solution to this problem, none of these paths is satisfactory.

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<sup>330</sup> *Mazāhib e Alam ki Asmaani Kitābein (The Divine Books of World Religions)* by the author. (Ed)

## 11.11 The Correct Path of Conduct

Now let us see what the Quran says about this, though the correct place for this discussion is under the topic of 'Islam' (see my book *What is Islam?*). Therefore, leaving aside lengthy details, at this juncture a summary of points will suffice. The Quran tells us that:

1. Since the time that the need arose in human beings for Divine light, Allah continued the process of providing guidance and direction and sent messengers to every people:

*Verily We have sent you in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them (in the past). (35:24) See also (10:47, 16:36)*

This process continued without any break:

*Then sent We our messengers in succession: every time there came to a people their messenger, they accused him of falsehood: so We made them follow each other (in punishment as per Our Law of Requitul): We made them as a tale (that is told): So away with a people that will not have Eimaan (in Our laws)! (23:44)*

Through these *Anbiya*, in every time and to every nation, in different places and to different peoples, the messages of Allah kept reaching.

2. Since the source of these Divine messages was only one, hence their reality and foundation always remained the same i.e. obedience of the laws of the One Allah; to consider the rule of anyone other than Him as not legitimate, and in this way, by accepting the sovereignty of One Allah, for the whole of creation to become and live as one community. This focal point of the teaching of Allah remained one from the beginning to the end:

*The same Deen has He established for you as that which He enjoined on Noah - that which We have sent down by Wahi to you - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that you should remain steadfast in Deen, and make no divisions therein: to those who follow other things than Allah, hard is the (way) to which you call them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him). (42:13)*

This was the basis and reality of Deen but to bring this reality into action changes continued to take place in the sub-clauses according to the demands of the era in shaping of the practical system (i.e. collective ritualistic practices).

3. These messages would arrive and remain in their original form for a period of time. After that, these used to become destroyed either due to some natural disaster or would become distorted and tampered with through the hands of the people themselves or would become forgotten and ignored. As a result, after a while these messages would be renewed and reiterated. Similar kinds of messages (signs of Allah) were again sent down. Together with this there was also another reality – mankind itself was passing through its own evolutionary stages and there was also an expansion taking place in its demands and requirements. Therefore, according to the needs of every era there was also an increase in the forming constituents of the Divine system. In other words, through every messenger there would be some reiteration of the forgotten or lost message from a previous messenger, and some changes and modifications would also take place in the sub-clauses (though the reality and basis always remained the same). But this change and alteration always took it to a higher level, not towards decline and degradation. This is why at the time of each new messenger, where the command was given to have *Eimaan* in the previous messenger as being from Allah, it was also made compulsory to obey and follow this new messenger. This important reality is referred to in this verse of Surah *Al-Baqra*:

*(Our Law has been this that) none of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Know you not that Allah has power over all things? (2:106)*

Hence, there is mention at numerous places in the Quran of the tampering and adulteration of previous books. In the world today there is no religion (other than Islam) which can prove this claim that the book in their possession which is considered as the Divine Scripture is word for word the same as that which its ‘founder’ gave to them. This is a historical discussion in which beliefs have no role. This is why this claim of ours is also based on historical corroborations, and admissions of the followers of these religions also exist in its support.<sup>331</sup>

4. This process of guidance and direction continued in this same way until the world emerged from its era of infancy and reached the age of adulthood and maturity. Now, according to the criterion of Divine *Mash’eat*, that time arrived when all the absolute facts which were previously communicated from time to time via the *Anbiya* to mankind, or those which had become completely lost or tampering and adulteration had occurred in them, were to be collected in their original form at one

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<sup>331</sup> Details of this are available in my book titled, *Mazahib e Alam ki Asmaani Kitabein*.

place. Then all these commands which were sent down on a temporary basis were to be replaced with such commands which can meet human requirements and demands in principle until the last day: by compiling all these facts to preserve this collection until the last day so that this can neither be destroyed through the hands of natural disasters and nor can any human interference be able to tamper with it. This compilation is called the Quran. Hence, after the final and complete edition of this code of Allah, this command was given that now obedience of this and only this is mandatory, outside of this there is no other law implemented. Now if there is any Deen, then it is this; if there is obedience, it is only of this. This is the proclamation of that Allah Who has sent down His final Book and those commands which were implemented previous to it have been put together and preserved within it:

*(O Messenger!) To you We sent the Scripture in truth, confirming (the truths revealed originally in those) scriptures that came before it and including all within it, and guarding it in safety: so judge between them by what Allah has revealed, and follow not their vain desires, diverging from the Truth that has come to you... (5:48)*

It can be said that Sir, this is the same thing again, that our Deen is true and other Deens are false, and this is the same claim that every follower of a religion makes. Then what is the difference between you and them? As we have noted above, the difference is that no other follower of a religion has the book that is in their possession preserved in its original form, and there are both internal and external evidences present about the Quran (which non-Muslim historians and researchers also acknowledge themselves) that it is word for word the same which Rasul-ullah gave to the world. In addition to this historical evidence the other fact is that its teaching is exactly in line with human needs and the world is bit by bit gradually returning to it after the failures of its experiences (details have been given in the previous chapter).

5. This is that reality about the Divine teaching which the Quran has described and whose clear evidence is found in the pages of history. This is the reason that for any individual to be a *Momin*, where the Quran has put forward the precondition of having *Eimaan* on Rasul-ullah, together with this there is also the stipulation that he should have *Eimaan* in this fact that all the previous *Anbiya* who came before Rasul-ullah were all from Allah and different rays of one light, gleaming pearls of one necklace only, drops of water of one steady stream, different individuals of one *Millat* only:

*And verily this Brotherhood of yours is a single Brotherhood. And I am your Rabb, therefore follow the path of Taqwa. (23:52)*

Having *Eimaan* on all of these *Anbiya* is the first prerequisite for being a Muslim:

*Say you: 'We have Eimaan in Allah, and the Revelation given to us, and to Abraham, Ismail, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Anbiya from their Rabb: We make no difference between one and another of them: And we bow to Allah (in Islam).' So if they have Eimaan as you have Eimaan, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice you as against them, and He is the All-Hearing, the All-Knowing. (2:136-137)*

Such an *Eimaan* that no distinction is to be made about any one among them; to have *Eimaan* about each one of them that they were truthful messengers of Allah in their own times (2:285). Making a distinction among them is *Kufr* (4:150).

6. But along with strictly forbidding from making any distinction between the messengers, it was also stated that from among these messengers some have a greater responsibility than others i.e. with respect to their scope of preaching (2:253, 17:55). In other words, with regard to the status of *Risalat* there cannot be any kind of differentiation between any of these *Anbiya*: they were all messengers of Allah; but in their sphere of teaching and with respect to their domain of influence and implementation, some had a higher degree of responsibility than others. As we will see in later pages, some messengers were sent to a tribe; their task was only its reformation. Hence, the sphere of their message used to be limited to that tribe only. Others would be sent to a very large nation, and by confronting very great rebellious forces they used to declare *Haqq* as *Haqq* and *Batil* as *Batil*. And in this way there was a difference in their level of responsibility with respect to their sphere of teaching and education. According to this criterion it is obvious that the messenger whose messengerhood is for the whole of mankind instead of being for a specific country or specific nation, specific *Jamaat* or specific group, and whose message is above and beyond the limitations and boundaries of time and space and is declared to be the code for human life until the Day of Judgment, how much the level of responsibility of this messenger will be higher than the other *Anbiya* – this was Muhammad (PBUH), the last messenger of Allah, about whom it is stated:



*Say: 'O men! I am sent unto you all, as the Messenger of Allah, to Whom belongs the dominion of the heavens and the earth: there is no god but He: it is He that gives both life and death. So have Eimaan in Allah and His Messenger, the unlettered Nabi, who have Eimaan in Allah and His Words: follow him that (so) you may be guided.'*  
(7:158) See also (34:28)

A messenger for the whole of mankind:

*...and We have sent you as a Messenger to (instruct) mankind. And enough is Allah for a witness. (4:79)*

Even for those among whom messengers had come before him:

*O People of the Book! Now has come unto you, making (things) clear unto you, Our Messenger, after the break in (the series of) our messengers, lest you should say: 'There came unto us no bringer of glad tidings and no warner (from evil)': But now has come unto you a bringer of glad tidings and a warner (so that you have no excuse remaining). And Allah has power over all things. (5:19)*

And also for those to whom no messenger had yet reached:

*In order that you may admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allah). (36:6)*

A messenger for the whole world and a messenger for all times (till the Last Day):

*It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom - although they had been, before, in manifest error - As well as (to confer all these benefits upon) others of them, who have not already joined them: And He is exalted in Might, Wise. (62:2-3)*

After Rasul-ullah no other *Nabi* can come:

*Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of Anbiya (on whom Nabuwat has been ended for ever and ever)<sup>332</sup>: and Allah has full knowledge of all things. (33:40)*

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<sup>332</sup> By study of the Quran, one will reach this conclusion that, as human beings, we do not need any further guidance from Allah once we understand the Quran as being a complete system i.e. Deen. See other books by the author e.g. *What is Islam?*, *The life in the Hereafter: What Does the Quran say?*, *The Human Self and Allah*, *The Quranic System of Sustenance*. (Ed)

This is because having reached this point, the completion of Deen and the blessings of Allah have been fulfilled:

... *This day I have completed your Deen on you, and completed My Favour upon you, and have chosen for you Islam as your Deen*<sup>333</sup>... (5:3)

In this period of *Nabuwmat*, I have completed your Deen for you, and fulfilled My favour on you; and in the status of Deen, I have acknowledged for you the Deen of Islam. Now, if someone follows another path other than Islam, it will never be accepted of him.

Since these *Anbiya* were different messengers of this One Allah, hence there was no mutual rivalry amongst them (Allah forbid) nor animosity, rather they were supporters and corroborators of one another and since Rasul-ullah was going to come at the end, therefore each one who was leaving gave glad tidings to his own people about the one coming at the end, and before leaving used to emphasise this, that when the expected one arrives you should obey and follow him.

This is the teaching of the Quran about the Divine process of guidance and righteousness. Keep this teaching in mind and then reflect how all those aspects which have been mentioned at the start of this topic become solved one by one i.e. *Eimaan* should also exist on this supreme reality that the fountainhead of all the original and true teachings of all the universal religions (Divine) was only one, hence falsification of the original and true teaching of any religion cannot be done, and nor can there be any thought even of the slightest disrespect against the dignity of any one of those who brought this teaching. Leaving aside any disrespect, having *Eimaan* on their being truthful is essential. Along with this, this reality also becomes clear why today there are so many differences in the teaching of different religions, and in the end this problem also becomes evident where the original and true teaching of all these religions can be found! This is in the teaching of the Quran. If the blindfold of prejudice does not cover someone's eyes, then say, is it possible that any human being with a truth-seeking heart can be hesitant in accepting this teaching? But for this it is necessary to study the teaching of the Quran with an empty mind and this is the difficult thing. The day that this degree of vastness of the heart and breadth of vision is created in a human being, then on that day these difficulties will come to an end. This issue has been clarified further in the last chapter 'Review of the Book' – cast an eye on this also.

## **11.12 Another Important Reality**

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<sup>333</sup> Now if anyone chooses any path other than Islam, this will never be accepted from him.

Before moving forward another important fact should also be observed. We have just seen that the Quran has explained this fact that the *Anbiya* kept appearing in every inhabitation, every town, every country from the direction of Allah. And together with this, that some of them are mentioned in the Quran, while there is no mention of the remainder:

*Of some messengers We have already told you the story; of others We have not - and to Moses Allah spoke direct (in the way that it should be done) (4:164) See also (40:78)*

But those messengers whose illustrious account is given in the Quran are all related to the Semitic people, or we can remark that they are messengers of the people inhabiting Arabia and its environs. There is no mention in the Quran of the messengers of the rest of the nations and peoples of the world, why is this so? In order to arrive at this truth, it is necessary to keep one case in front of us. Whatever the number of branches of the human sciences may be, these can be divided into three important categories: (1) science of nature, (2) history, (3) knowledge of the Self. The proper place for the details of the degree to which the Quran has placed emphasis on the significance of these sciences will be given in the topic of 'Quran' which will come at its own place. At this point in time, this much should be understood that the Quran has not accorded history merely with the status of the reporting of events but has instead declared it necessary to study it philosophically. (And this is that philosophy of history which has now gained so much importance in human political and social life). The description that it gives of the *Anbiya* and their peoples is not merely from the point of view of a history of days and events, instead it has outlined particular outcomes from the lessons and morals from it.

### **11.13 Significance of the 'Days' of Allah**

The Quran has described what was the kind of reception that the invitation of the *Anbiya* received, how those who accepted it did so, and how those who falsified it did so. Then it informed us what kind of pleasant and lifegiving results were established by this *Eimaan* and righteous conduct of those who accepted it, and how the transgression and disobedience of the falsifiers pushed them towards a hell of destruction and annihilation. After informing us of these events, the Quran states that these were not merely chance events which happened at random, rather their manifestation was according to Allah's laws which is called *Sunnat-ullah*. And having impressed this evidence based fact on the mind, it directed all aspects of thought and vision towards this focal point that whereas all this has been taking place in days gone by according to *Sunnat-ullah* (the immutable laws of Allah), even now that same *Sunnat-ullah* is ongoing and continuing in which you will not find any kind of change or alteration. Hence, whatever happened to nations from the past and former peoples, the same will happen to you. They supported and

authenticated the invitation of the messengers, so then all avenues of success and prosperity became opened up for them. If you also do the same, then the same kinds of avenues of blessings and emancipation will become opened up for you. Contrary to this, the falsifiers from previous nations rejected this invitation, the outcome that then transpired from this falsification was that a cataclysmic punishment of ruin and destruction became imposed on them. And then those nations gradually became destroyed in such a way that only tales of them remained. If you also do not endorse this Divine invitation which has been given in the Quran through the deeds of your hearts and minds, then your end will also be the same. This is that grand aim for which the circumstances and accounts of past peoples and previous *Anbiya* have been related in the Quran. It is now obvious that this aim could only be achieved in the circumstance that these nations and peoples and their messengers were those with whom the addressees<sup>334</sup> of that era were acquainted and familiar. All of those nations which are referred to in the Quran were inhabiting Arabia and its surrounding areas (Palestine, Syria, Egypt, etc.).

#### **11.14 Why Only the Semitic Nations?**

Among them were such habitations whose ruins were mostly on the caravan paths of the Arabs and whose remains were the tales of these past peoples. Those people used to listen to the tales of these nations day and night. Their ears were familiar with the names of the *Anbiya* and acquainted with the biographies and circumstances of these messengers. For this reason, when their attention used to be drawn towards the real aim by narrating the circumstances and tales of these past nations, they did not feel any strangeness in these stories or their outcomes, in view of the fact that one aspect of this warning and lesson was already in front of them. It only remained that they should be informed as to why the plight of these nations became such? And that if you also do the same then your condition will also become the same. So it is clear that for this aim the events of these nations and *Anbiya* should be presented to them with which they were already acquainted. (Or if they were unaware of certain details then at least they were not unfamiliar with their names). If the Quran had mentioned such nations or such reformers with whose names the Arabs were not even familiar with, they would have stared at the narrator wondering which people is he talking about. For example, if it had been said to the Arabs of that time, look, if you reject this message, then your state

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<sup>334</sup> There is no doubt in this that the Quran is a code of life for the whole of humanity until the last day, hence, its teaching was not restricted to the addressees of that era. But it was necessary for the universality of this teaching that first of all this nation, which was its first addressee, should be prepared as a catalyst. Then this nation would go out into the whole world with this Divine light and would have kept on replacing the darknesses of the whole world with this light. That is why, in order to establish these facts in the minds of their first addressed nation, this style and pattern was adopted.

will become like that of the people of Confucius, then not only would their hearts not have acknowledged any effect from this, they would have instead busied themselves with such questions as to what nation was this? where did it lie? what was the teaching of Confucius? how did they contravene his teaching, and then what was their end? And following these questions and answers, this argument would have broken out as to whether whatever is being said to them is even true or not. The upshot would have been that the real aim would have faded from their vision and the whole time would have been consumed by this new dialogue and argument. The Quran was no book of history that it needed to mention all the nations and peoples. By avoiding these kinds of arguments, it adopted that straight path whose result became clearly manifested. If you turn over the pages of history and look, the addressees never displayed ignorance by initiating any discussion or argument about the circumstances and conditions of these peoples and nations, instead they accepted these as established facts. And now the only task which remained was this, to inform them that if you also behave like this then your end will be the same.

This is that rationale in view of which the Quran has only mentioned those *Anbiya* and their people who were of the Semitic race and lived in and around Arabia; otherwise, as already noted it has made this fact clear that messengers came from Allah to every people and every nation. As far as *Eimaan* on them is concerned, its meaning today is only that we should acknowledge that in their own times they came with the true message from Allah, which did not remain in its original shape, and today the true teaching of all of them is preserved within the folds of the Quran which is a code of life for mankind until the Day of Judgment. Now obedience of anything other than this (the Quran) cannot be declared as obedience of Allah.

Aside from whatever has been written above, it is also a fact that the Semitic nations have a special significance in the world of religion. The renowned historian Renan has written in his book titled, 'Life of Jesus':

*'It is the Semitic race which has the glory of having made the religion of humanity. Far beyond the confines of history, resting under his tent free from the taint of a corrupted world, the Bedouin patriarch prepared the faith of mankind.'*<sup>335</sup>

The fact is that the leadership of the nations of the world did indeed come into the share of the Semitic people. These historical discoveries are still in their infancy, let these progress further then the status of the Semitic nations will become further clarified.

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<sup>335</sup> Ernest Renan, English translation of *Vie de Jesus*, Chapter I, p 37.

## 11.15 The Rightful Stature of the Messenger

Furthermore, the Quran also cleared up another big misunderstanding in this respect which is the most dangerous abyss of human misdirection and going astray. Take any nation of the world, their fervour for reverence raised the status of the founders of their religion from that of a human being to the stature of Divinity.<sup>336</sup> This is also why the Quran has described the messengers as being human with greater elaboration and reiteration so that the idea of their being Divine is never associated with the fervour of their reverence. Apart from this, this point has also been clarified at various places that the messengers had no power of profit and loss for their own self even, never mind becoming a god for others to worship:

*Say: 'I have no power over any good or harm to myself except as Allah wills (as per His law). If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have Eimaan.'* (7:188) See also (10:49)

The *Anbiya* never used to contravene the Divine law but if any minor error or omission occurred by them at any time then an immediate correction arrived. For example, when in the battle of *Tabuk* Rasul-ullah gave some people permission for exemption from participation, then *Wabi* descended regarding this:

*Allah give you grace (O Messenger!)! Why did you grant them exemption until those who told the truth were seen by you in a clear light, and you had proved the liars?*  
(9:43)

By explaining these issues the purpose is to make this reality clear that the *Anbiya* should not be accorded the stature of Divinity; their most elevated stature is the status of following Allah's laws as a human being (*Abde'at*), and this is that very status in which all the successes and lofty heights of eminence and prestige are beheld shining and sparkling i.e. the one who obeys the laws of Allah absolutely correctly and who enjoins others to obey these as well.

## 11.16 *Eimaan* on the Messenger

These are the different aspects of the status of *Risalat* on which having *Eimaan* is essential for a *Momin*. Until *Eimaan* is acknowledged on the messengers there cannot be *Eimaan* in *Wabi*, and since it is only *Wabi* which is the medium through which the correct connection is established between Allah and mankind, it follows that *Eimaan* in *Wabi* is in reality *Eimaan* in Allah. Or we can say that *Eimaan* in

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<sup>336</sup> Details are covered in the book, *The Human Self and Allah*.

Allah is the acceptance of His sovereignty; this sovereignty is established through that code of laws which is received by men through Divine *Wabi* and the entity implementing this code is the being of the messenger. Ponder again on the aspect of having *Eimaan* on the messengers. An individual claims that a certain matter for which he gives the command is not from him but is from the direction of Allah. It is obvious that he has no tangible and visible evidence in support of this claim due to which every individual should begin to regard his teaching as being from the direction of Allah, nor is he some superhuman entity. He is just a man like one from among his addressees. He says to them that you should reflect and reason on whatever I present; from this you will understand that it is certainly based on fact, or you can act on it and see for yourself whether those results are established from it which this teaching claims. But it is obvious that to prepare them to think and reason over it (leaving aside acting on this teaching), they will also need some intellectual and psychological inclination. The question is, how can this kind of inclination emerge in them. There can only be one means for this and that is that it should be verified about this individual that he never tells a lie, never makes false representations, never betrays a trust. Therefore, when Rasul-ullah was questioned, what is the evidence for this that you are a messenger from Allah, what did Rasul-ullah say in reply? Only this, that I have not come from anywhere outside, I have spent my life here amongst you, what! can you not assess from this whether I am truthful or (Allah forbid) a liar. (Details have been given in the previous topic):

*...(It is a fact that) a whole lifetime before this have I tarried amongst you: will you not then understand? (10:16)*

### **11.17 The Messenger Does Not Demand a Reward for *Risalat***

And then the great thing is this, that a *Nabi* never demands any remuneration or reward for the communication of *Risalat*; its reward is with their Allah because the messenger brings with him a grand revolutionary programme and its reward is the success of this programme. He comes to emancipate human beings from the tyranny of every force of *Batil*, hence his reward is implicit in the defeat of these forces of *Batil*. He comes for the establishment of such a system through which the *Rabubiyat*<sup>337</sup> of the whole of mankind takes place. Thus the reward for his hard work, the return for his efforts and endeavours, is the establishment of this system. If the flagbearer of a revolution becomes desirous of a reward, then this is self-interest, not revolution. This fact has been explained in these words:

*'No reward do I ask of you for it (for the dissemination of Allah's Commands): my reward is only from the Rabb of the Worlds.'* (26:109)

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<sup>337</sup> *Rabubiyat* – the author has used this term for the Quranic system of sustenance. (Ed)

This is why those people who have *Eimaan* in his *Risalat* are not doing some kind of favour; just like when a patient who, putting his trust in the expertise of some physician who is not desirous of any remuneration for treatment, makes use of his prescribed remedy, this is not a favour on the physician rather this is a favour of the physician on the patient:

*They impress on you as a favour that they have embraced Islam. Say, 'Count not your Islam as a favour upon me: Nay, Allah has conferred a favour upon you that He has guided you to Eimaan, if you be true and sincere.'* (49:17)

This is the reason that the *Anbiya* are a sign of *Rehmat* for humanity:

*(O Messenger!) We sent you not, but as a Rehmat for the worlds.* (21:107)

But only those who accept *Eimaan* in the *Risalat* of the messenger can be beneficiaries of this *Rehmat*:

*...and is a Rehmat for those of you who have Eimaan...* (9:61)

Just as only that land can benefit from the rain bearing cloud which opens its heart to this *Rehmat* and creates the capacity within it to absorb and accept it, in the same way the *Risalat* of the messenger (Divine laws) becomes the cause for success and prosperity for only those who obey these laws. See how the Quran, by citing the example of rain, has explained this great fact in a way that is appealing and attractive to the heart:

*Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings, giving you a taste of His (Rehmat) Mercy - that the ships may sail (majestically) by His Command (His laws) and that you may seek of His Bounty: in order that you may be grateful.* (30:46)

The next verse states:

*We did indeed send, before you, messengers to their (respective) peoples, and they came to them with Clear Signs: then, to those who transgressed, We meted out Retribution: and it was due from Us to aid those who are Momineen.* (30:47)

Then after that there is mention of rain and winds carrying the life-giving tidings:

*It is Allah Who sends the Winds, and they raise the Clouds: then does He spread them in the sky as He wills, and break them into fragments, until you see rain-drops issue from the midst thereof: then when He has made them reach such of his servants*



*as He wills behold, they do rejoice! - even though, before they received (the rain) - just before this - they were dumb with despair! Then contemplate (O man!) the memorials of Allah's Mercy! - How He gives life to the earth after its death: verily the Same will give life to the men who are dead: for He has power over all things. And if We (but) send a Wind from which they see (their tilth) turn yellow (ripen) – behold, they become ungrateful (Kafir)! (30:48-51)*

In my other books<sup>338</sup> a glowing narration of these same fragrance laden winds and water bearing clouds of these blessings of Allah will be a cause for joy for the heart and vision due to which the garden of humanity of these happy souls blossomed; but the land which is barren remained the same:

*...to the unjust it causes nothing but loss after loss. (17:82)*

### **11.18 *Rasul and Nabi***

In the Quran the word *Rasul* and also the word *Nabi* has appeared for the messengers of Allah. The meaning of *Rasul* is a messenger and the meaning of *Nabi* is that person who is standing at an elevated place. It is generally said that a *Rasul* is he who receives the Book from Allah and a *Nabi* is he who comes without a Book. But this division is one created by human beings themselves, there is no authority to be found for this in the Quran. Contrary to this, it is evident from the Quran that *Risalat* and *Nabuwmat* are two designations for one status only and are two sides of one and the same coin. *Nabuwmat* means to receive *Wahi* from the direction of Allah, and the meaning of *Risalat* is to communicate this *Wahi* to others. It is obvious that *Wahi* is only received for this purpose that it can be passed on to other people in order that human society can be established in accordance with it. It follows that *Nabuwmat* is meaningless without *Risalat* and without *Nabuwmat*, *Risalat* cannot even be conceived of. As to the one who does not receive *Wahi* from Allah, what is he going to pass on to the people? By explaining *Risalat* together with *Nabuwmat*, the Quran has revealed a great fact – it has stated that *Nabuwmat* is not some individual experience whose connection is solely with the self of some particular individual. This individual is selected for the receipt of *Wahi* so that he can pass this *Wahi* of Allah on to others. Therefore looking at it from this aspect, after *Nabuwmat* the actual duty of the messenger is *Risalat*. *Risalat* is a position of great responsibility. This is where all those life consuming and patience testing stages begin which, in the words of the Quran, break the back of the messenger (94:3). Taking this message of his, the *Rasul* goes to this society of his where every particle of it opposes this message. He has to produce that revolution in this society which is the purpose of his *Wahi*. Hence, the meaning of *Nabuwmat* is to receive the code of life from the direction of Allah and the meaning of *Risalat*

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<sup>338</sup> The books are - *Jo'ey Toor, Barq e Toor, Sholah e Mastoor, and Mairaj e Insaniyat.*

is to produce a revolution according to this code of life. This is the reason that at some places the Quran has called these individuals *Anbiya* and at other places has termed them as *Rasul* e.g. in Surah *Al-An'am* after mentioning Abraham, Isaac, Yaqub, Dawood, Suleman, Yusuf, Moses, Aaron, Zakria, Yahya, Jesus, Ilyas, Ismael, Yassa, Yunus, Lot, it is stated:

*These were the men to whom We gave the Book, and Authority, and Nabuwwat: if these (their descendants) reject them, Behold! We shall entrust their charge to a new people who reject them not. (6:89) See also (29:27, 45:16, 57:26)*

Among these messengers there are some whose book the Quran has not mentioned separately but the clear declaration of the Quran exists that they were given both the book and *Nabuwwat*.<sup>339</sup> Then see also that the *Anbiya* are called *Rasul* at some places and as *Nabi* at other places.

About Abraham it is in the Quran itself that both he and Moses were given scriptures:

*(All these matters are) also present in the scriptures of Abraham and Moses. (87:19)*

Furthermore, Abraham was called a *Nabi*:

*(Also) mention in the Book (the story of) Abraham: He was a man of Truth, a Nabi. (19:41)*

Jesus was bestowed with the Bible but he himself declared that I have been appointed as a *Nabi* by Allah:

*He said: 'I am indeed a servant of Allah: He has given me the Book and made me a Nabi. (19:30)*

In another verse it is stated that Jesus was a *Rasul*:

*That they said, 'We killed Jesus the son of Mariam, the Messenger of Allah' - but they killed him not, nor crucified him, but so it was made to appear to them... (4:157)*

In contrast to them, it is stated about Ismael (whose book is not mentioned separately) that he was a *Rasul* and a *Nabi*:

*Also mention in the Book (the story of) Ismael: He was (strictly) true to what he promised, and he was a Rasul and a Nabi. (19:54)*

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<sup>339</sup> See verses (2:213, 57:25). (Ed)

We have seen in verse (6:89) of Surah *Al-An'am* quoted earlier that in relation to mention of the messengers it is stated that they were bestowed with the book and *Nabummat*. It is announced in Surah *An-Nisa*:

*We have sent you Wahi, as We sent it to Noah and the Messengers after him: We sent inspiration to Abraham, Ismael, Isaac, Yaqub and the Tribes, to Jesus, Ayub, Yusuf, Yunus, Aaron, and Suleman, and to Dawood We gave the Psalms. Of some messengers We have already told you the story; of others We have not - and to Moses Allah spoke direct - Messengers who gave good news as well as warning that mankind, after (the coming) of the messengers, should have no plea against Allah: For Allah is Exalted in Power, Wise. (4:163-165)*

Here, these individuals have been termed as *Rasul*. According to the Quran it is essential to have *Eimaan* in the *Anbiya* (this is one of the five constituents of *Eimaan*). It is stated in Surah *Al-Baqra*:

*It is not righteousness that you turn your faces towards East or West; but it is righteousness - to have Eimaan in Allah and the Last Day, and the Malaika, and the Book, and the Anbiya... (2:177)*

And in the same Surah:

*The Messenger has Eimaan in what has been revealed to him from his Rabb, as do the Momineen. Each one (of them) has Eimaan in Allah, His Malaika, His Books, and His Messengers. 'We make no distinction (they say) between one and another of His Messengers.' And they say: 'We hear, and we obey: (We seek) Your protection, our Rabb, and to You is the end of all matters (and to Your law is indeed our return).'*  
*(2:285) See also (3:84)*

In other words, at one place it is *Anbiya* and at another place *Rusul*<sup>340</sup>. Similarly, where it is stated that some *Rusul* have been given a higher responsibility than others, at one place they are called *Rusul* and at another place *Anbiya*. In Surah *Al-Baqra* it is stated:

*These are Our messengers whom We endowed with responsibility, some above others... (2:253)*

And in Surah *Bani-Israel* it is stated:

*... We did bestow on some Anbiya more responsibility than on others: and We gave to Dawood the Psalms. (17:55)*

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<sup>340</sup> *Rusul* – messengers, plural of *Rasul*. (Ed)

Rasul-ullah himself is addressed as *Rasul* in some places:

*O Messenger! proclaim the (Message) which has been sent to you from your Rabb... (5:67)*

And at other places with the title of *Nabi* e.g.:

*O Nabi! Adopt Taqwa of Allah, and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of Knowledge and Wisdom. (33:1)*

And at other places as *Rasul* and *Nabi* together as comprehensive titles:

*Those who follow the Messenger, the unlettered Nabi... (7:157) See also (7:158)*

From these explanations it is clear that according to the Quran *Rasul* and *Nabi* are two aspects of the same reality, there is no difference between them. The concept of a difference between a holder of a book and not being a holder of a book is a concoction of the human mind. A *Nabi* or *Rasul* simply cannot come without a book. (If a messenger has no message then what will he come for: the message of the *Rasul* is called his book.) This is why the Quran has unveiled this reality in absolutely clear and unambiguous words that a book was sent down with every *Rasul*:

*We sent aforetime our messengers with Clear Signs and sent down with them the Book... (57:25)*

And in the same way a book was sent down with every single *Nabi*:

*Mankind was one single nation (in order to live as one community), and Allah sent Anbiya with glad tidings and warnings; and with them (Ma'hum) He sent the Book in truth, to judge between people in matters wherein they differed (make decisions as per the Divine law)... (2:213)*

In this verse the word *Ma'hum* (with all of them) merits attention – no *Rasul* and no *Nabi* came without a book, hence a *Nabi* or *Rasul* without a book is an absolutely non-Quranic concept. And the differentiation between *Shariat* and non-*Shariat* is ignorance of this fact as has been noted earlier: *Wahi* used to be sent down on every *Rasul* (or *Nabi*) from the direction of Allah; this *Wahi*<sup>341</sup> was his

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<sup>341</sup> In the same way that some messengers are mentioned in the Quran and others are not, similarly, the books of some are mentioned and others are not. But the book was with every *Rasul*, even Aaron (who is called the deputy of Moses (25:35)) about whom it is stated: 'In the past We granted

book and that same book was his code of *Shariat*. No *Nabi* and *Rasul* can come without a book, and since *Deen* has become complete within the Quran and the Quran exists in its original form in the world, there is no need now for another Book. And since there is no need for another Book, hence no *Nabi* can now come. This is the meaning of the finality of the *Anbiya*.<sup>342</sup> The process of *Nabuwat* ended with *Rasul-ullah*, no-one can now receive *Wahi*. Whatever Allah wished to bestow through *Wahi*, all has reached via the Quran. And the Quran has been made to be preserved until the last day; Allah has taken the responsibility for its protection. And as far as the establishment of a society according to the Quran is concerned, which is the aim of *Wahi*, the responsibility for this has been assigned to that *Ummah* which is declared to be the heir of this Book – both together are called the system of Allah i.e. that system which the *Ummah* of Muhammad establishes in accordance with the Quran. With the existence of such a system, the world will need neither any *Nabi* nor a *Rasul*:

...and that is the *Deen*, right and balanced. (98:5)

We will now need to examine where this process of *Anbiya* commenced and to where it reached after passing through which stages. This is related to the history of *Risalat* which is noted within the pages of *Ma'arif ul Quran*<sup>343</sup>.

## 11.19 Summary of the Chapter

Allah had promised mankind that guidance will be provided from Him for their direction. This Divine guidance continued to be received through the *Anbiya*. Their responsibility was to pass on the message of Allah to the people. All of these messengers were human beings, not supernatural entities. The responsibility of these messengers was not just the duty to pass on the message but was also to shape this message in a practical form, and in this way was to prove that the system to which they were inviting them was not impossible or unable to be implemented. First of all, the *Rasul* himself used to obey this *Wahi* which he used to receive from the direction of Allah. Through this obedience of *Wahi* he used to establish a system, the foundation of which was on the affirmation of the Sovereignty of Allah. He used to be the foremost centre of this system himself, hence it was essential for the obedience of this system that this centre should be obeyed. Hence, the obedience of Allah had to essentially be through the obedience of the *Rasul*.

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to Moses and Aaron the criterion (for judgment), and a Light and a Message for those who are righteous' (21:48). Details regarding the *Risalat* of Aaron will be covered under the topic of Moses in the book, *Barq e Toor*.

<sup>342</sup> Details of this are available in the book, *Mairaj e Insaniyat*, under the chapter 'Khatam e Nabuwat'.

<sup>343</sup> *Ma'arif ul Quran* – this is a series of books including *Joo e Noor*, *Barq e Toor*, *Shola e Mastoor* and *Mairaj e Insaniyat*.

But obedience of the *Rasul* was not obedience of his being; this was in reality obedience of Allah, since the *Rasul* himself used to obey the Book of Allah. Like a compassionate physician, the *Rasul* always used to remain troubled that the people should be saved from the hell of ruin and destruction, but his responsibility was the duty to pass on the message, it was not within his remit to cause the guidance to enter the hearts.<sup>344</sup>

Now let us come to another reality. Today we will generally find two types of people, firstly those who state that their religion is true while the rest of all the founders of other religions are (Allah forbid) false; at the other extreme, the second group claims that, no, all religions of the world are completely true and equal. Both of these standpoints are wrong and are *Batil* (false) according to the Quran. The Quran states that Allah sent His messengers to every nation in the world, whose teaching was principally and fundamentally the same. But after some time that teaching would no longer remain in its original form. This is why another *Rasul* of Allah would come and this process continued like this until finally all of these truths were collected in one place and kept preserved within the Quran. Now, the true teaching of Allah is only within the Quran and nowhere else in the world. Thus it is the obedience of the Quran which is obedience of Allah.

A *Rasul* and *Nabi* are two aspects of one reality only, there was no difference between them.

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<sup>344</sup> Each human being has access to his own self alone. Each self is indivisible and has the freedom to hold any belief according to its choice. (Ed)

## **12 Review of the Book**

The discussions which have passed before your eyes in the previous pages were based on numerous topics, and many fundamental aspects of Quranic teaching have been mentioned in them. Since even after this these fundamental principles will return before us again and again, it seems appropriate therefore that a passing gaze is cast on all of them so that their memory is refreshed, and before moving on, the scenes of all of these stages which we have passed through appear before us together in one place.

### **12.1 The Theory of Evolution**

The prominent achievement of modern times in the science of physics about the creation of man is the Theory of Evolution. The core of this theory is that the form in which man is present before us today is not the form in which he came into existence at the beginning. Instead, the initial life cell, after journeying through evolutionary stages and passing through different durations, has reached to this point. There is support available for this doctrine from the Quran also. But despite this support and conformity, there is a fundamental difference between the Quranic teaching and the doctrine of the materialistic scholar of physics of the West in this regard, in view of which these two can never be declared to be mutually compatible. Leaving compatibility on one side, the different concepts which are formed about life and the universe according to these two are the total opposite of each other. The mechanistic concept of the universe is a creation of the materialistic scholars of physics of the nineteenth century who are the foremost flagbearers of the Theory of Evolution in Europe. According to them, life became created spontaneously (purely by chance) by certain chemical and physical changes in inorganic matter and in this way the caravan of life (mechanically) adopted the appearance of the animal form. In the course of time, through certain similar kinds of changes consciousness was created in the animal brain and in this way particles of dust, living and dynamic, became shaped into the fully conscious form of a human being. Ultimately when this mechanical combination becomes disintegrated then life and consciousness will all end. So life is only this physical life, and its preservation and development are the very aim of human life.

Contrary to this, according to the Quran life is neither the consequence of chemical and physical changes in lifeless matter, nor is human consciousness the next destination of the mechanical evolution of the animal brain. The fountainhead of life and consciousness is that Allah, Ever Living and Established, Wise and All-Seeing, Who with His absolute wisdom brought this universe into

existence and after this, according to His manifestation of *Rabubiyat*, is taking it towards its destination.

Those matters which Western thinkers have discovered are, in reality, those laws according to which the Creator of the Universe is operating this whole dynamic system; and according to which a life cell, after traversing different evolutionary stages, has reached to the form of a human being. But (according to these same Divine laws) the present life of man is not the final link in the long drawn out process of evolution, rather it is like the preface to the book of life, volume two. The initial links in the creation of man are the manifestations of this process according to which other animals are born, but after this human creation enters a completely new sphere, which is not the physical outcome of the previous links. At this point a spark of Divine Energy is put into him and in this way he is made into a human being possessing consciousness and vision, and the owner of choice and intent. This is that Divine *Rub* due to which man holds his permanent individual status, and this is what is called the human personality, *Nafs*, self, 'I' or ego. The aim of human effort and endeavour is the development and realisation of this very *Nafs* (or self). With its proper development (*Rabubiyat* or nourishment) this human self becomes so strengthened that even death cannot end it; in this way, the human *Nafs* becomes deserving of an immortal life.

## **12.2 The Flawed Vision of Europe**

The foundations of the doctrine of mechanistic evolution by Western materialists were so weak that, at the end of the nineteenth century, voices of dissent and rebuttal started to rise against it from within the West itself. In this regard, the principal of the University of Glasgow, John Caird, states in his lectures:

*From the purely scientific point of view, in opposition to the physical theories of life, biological writers have called attention to such facts as these; 'that no single instance has as yet been adduced of the production of life from purely chemical constituents; that therefore generatio equivoca, or, the evolution of life independently of the influence of preceding life, is still an unsupported hypothesis; and that protoplasm, the supposed physical basis of life, cannot be placed on the level of mere chemical compounds. The protoplasm which can be analysed, and of which the chemical constitution is known, is not living but dead protoplasm, whilst that protoplasm which can be designated living, though containing similar elements with that which is not living, manifests qualities or functions that are totally new, and which, therefore, cannot be ascribed to its merely chemical or physical composition. If a substance manifests, at one time, qualities which are purely mechanical or chemical and at another time, such qualities as the capacity of building itself up into an organised structure, and such functions as those of assimilation and reproduction, the legitimate inference, it is argued, is that, in the latter case, the new*



*phenomena are due to the presence of a new factor, which was not present in the phenomena we designate mechanical or chemical.*<sup>345</sup>

This 'new phenomena' is life, which is not the product of matter. Gradually, a certain group emerged from among their physicists which observed that the properties of the new thing which is created in the process of evolution are different from the properties of those elements from the combination of which that new thing emerges. From this they reached the conclusion that when life emerged in inorganic matter, then that was not an outcome of the mechanistic evolution of matter. How does life come into existence? They had no answer for this. This is why they termed this as Emergent Evolution.<sup>346</sup> It was from this kind of emergent evolution that (according to them) human consciousness<sup>347</sup> became created; though between them and the first kind of materialists there is this much difference that according to the former, consciousness (after coming into existence in this way) has its own separate entity, and is under separate laws from those laws of physics and chemistry which govern the human body.

But because this doctrine was also unsatisfactory, and various kinds of objections were applicable to it, consequently Western thought advanced even further, and it presented the doctrine of Creative Evolution. The proponents of this doctrine are not in mutual agreement about the finer details and constituents but (as far as our topic is concerned) the conclusion of this is that the tide of life is present from the beginning together with matter but is latent. The universe is an abode of dynamic changes; with this continuous change, awakening becomes produced within life, and when life comes in contact with a suitable body, then from this consciousness is created on an emergent basis<sup>348</sup>. Though consciousness is created like this, after that it retains its own permanent existence, separate from both life and body. Now there is a large body of Western thinkers who, having rejected the doctrine of mechanistic evolution, are convinced of the separate existence of the human *Nafs* (mind). (A detailed description of this has been given in the topic on *Wabi*).

You have seen how the materialism of the West is gradually disintegrating through the hands of their own thinkers themselves, but because the light (colourless and

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<sup>345</sup> John Caird, *Introduction to the Philosophy of Religion*, Ed. 1880, p 103.

<sup>346</sup> They also observed that sometimes certain things emerge from the same process of evolution which are completely different from the rest of the things. Such things are termed mutation sports. For this they have presented this explanation that the process of evolution sometimes jumps across many links of cause and effect, as a consequence of which such things come into existence for which no scientific cause can be comprehended.

<sup>347</sup> According to J. Huxley, '*...consciousness is also the name for an act of matter just like movement...?*'. But Tyndall writes that, '*...this thing cannot even be conceived of that the physical state of the brain can produce consciousness?*'.

<sup>348</sup> According to Professor Alexander, consciousness is also latent within life and takes birth through the creative evolution of life.

selfless) of *Wabi* is not before these people, hence they are stumbling aimlessly in the valleys of conjecture and presumption. They do not have access to reality.

### 12.3 Civilisation Raised on *Batil* Foundations

Having left behind the mechanistic concept of the nineteenth century about the universe, Western thinkers have advanced far ahead, but the misfortune of these people and together with them the rest of the world is that their civilisation which was raised on these foundations of the mechanistic concept, still continued to remain established on the same basis, no change occurred in it. Since this foundation was itself flawed, hence the structure raised on it was also extremely fragile and weak. As a consequence, when confronted with the concrete facts of life it was shaken with the very first nudge and the consequence of this is present before Western nations and along with them in front of the whole world, which has become enmeshed in the effects of this civilisation. This type of civilisation can never face up to the facts. The renowned scholar of the 'history of civilisation,' Robert Briffault, discussing the great Roman Empire and why such a glorious civilisation became destroyed, writes:

*'No system of human organization that is false in its very principle, in its very foundation, can save itself by any amount of cleverness and efficiency in its means by which that falsehood is carried out and maintained, by any amount of superficial adjustment and tinkering. It is doomed root and branch as long as the root remains what it is. The Roman Empire was, as we have seen, a device for the enrichment of a small class of people by the exploitation of mankind. That business enterprise was carried out with all the honesty, all the fairness and justice compatible with its very nature and with admirable judgment and ability. But all those virtues could not save the fundamental falsehood, the fundamental wrong from its consequences.'*<sup>349</sup>

According to Iqbal:

*Through shrewdness of intellect never can be strengthened  
That civilisation which is based on capitalism in the world*<sup>350</sup>

### 12.4 Stages of Struggle

Now let us consider another element. Things devoid of life do not have any awareness of their own existence, this is why concern about their self preservation does not worry them; and when a thing has no concern about its own preservation, then those forces which are bent upon destroying it encounter no resistance of

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<sup>349</sup> R. Briffault, *The Making of Humanity*, p 159.

<sup>350</sup> Translated from Urdu. (Ed)

any kind. It follows that things devoid of life (inorganic) do not have to deal with any kind of resistance and confrontation, these are unacquainted with the taste of struggle. But contrary to this, things possessing life (organic) have a sense of their own existence; they wish to live in the world for their own sake; their life is dear to them, this is why they confront every opposing force. But (in the initial stages of life) this demand for self preservation is within them by instinct i.e. they certainly make efforts to preserve their life but they have no knowledge about why it is that they do so. In other words, the purpose before them of their life is to preserve their physical life, nothing more. Furthermore, all these efforts and struggles of theirs are only against external forces, there is no struggle in their internal world – this is the kind of struggle which exists up to the world of animals.

But when we move forward from this and step into the human world, here two types of struggle appear before us. First that same struggle which existed in the animal life (which has been mentioned above) i.e. resistance and confrontation against external forces for the preservation of their own physical life and second, a profound struggle within his own internal world. In this internal world the battle of a human being is against his own self, where the demand of a principle is one thing and the demand of yearnings is something different. This war is set between two enemies which can neither ever make peace with each other, nor can they separate.

When human life was in its early stages and its requirements had not advanced beyond physical needs, you can consider this stage as the initial life of Adam. In this stage human needs were very minimal and the means of sustenance were plentiful, on account of which the conflict of mutual interest had not arisen among them. At that time man was not yet acquainted with the concept of ‘individual ownership’ because he had no need whatsoever to hoard the means of sustenance for self-preservation. But when, after growth of his consciousness and intellect, man progressed a bit further, then his intellect taught him that instead of making continual struggles for the attainment of sustenance, it is better to accumulate a lot in a short time using different tricks and in this way to achieve relief from the point of view of sustenance. As a result of this, mutual conflict began among the intellects of various people and the consequence of this conflict became mutual strife. The demand for the benefit of mankind as a whole was that the sources of sustenance should remain open equally for all human beings; but the demand of the individualistic intellect was that the maximum number of means of sustenance should fall into the ownership of this individual so that these can be of use to him and his progeny. From this a double struggle commenced, firstly, of man and his external environment; and secondly, that within man himself. And this is what is called ‘the struggle between Adam and *Iblees*’ and the whole account of man is the story of this very struggle.

## 12.5 Greek Wisdom

Man has made great efforts to free himself from this tussle. In this regard that organised pursuit which is renowned in the world by the name 'Platonic Wisdom' appears before us. This is that Platonic concept of life which was propagated by Plotinus<sup>351</sup>. This wisdom<sup>352</sup> thought that the treatment for this tussle was in the elimination and killing of desires and needs. It was as if the essential consequence of this kind of giving up of desires in life was the concept of 'individual salvation'. To what extent this concept was lethal for the collective welfare and wellbeing of mankind, details about this will be covered at its own place. At this moment in time, we will confine ourselves to an excerpt from Briffault. He writes:

*'That transformation of Stoical and Epicurean thought of the original Greek conception of morality constitutes the most profound perversion which the ethical ideals of man have ever suffered. Morality, right conduct between man and man, becomes destitute of significance if it does not result in the actual good of mankind. It is shorn of its function. That function is not the individual's own good, his salvation, though it is in reality the highest relation to the vaster organization of which he is a part. And of that actual moral relation the essence and foundation is justice. And justice is not an ethereal ideal; it is not a constructive conception, the created product of some sublime vision. It is simply the negation of wrong, of justice. It demands that there shall be no despotic oppression, no arbitrary violence done by man to man, no gratuitous abuse and cruelty; that, in his life, his activity, his thought, man shall not be tyrannized over by man, by virtue of mere power, privilege, factitious and false authority. These things are wrong, purely and wholly wrong, in whatever light we look at them, so long as we attach any meaning whatever to the word 'wrong'. In demanding immunity from them, man demands only, as he puts it, his right. That right, although not founded on the sanction of any contract, not demonstrable by any legal formula, although, if you will, quite an arbitrary claim, regarded as a claim, constitutes the fundamental demand, the root and essence of the significance of morality. It is right, as distinguished from wrong. The elimination of wrong is the irreducible minimum of morality. Whatever lofty superstructure of ideal ethical emotion be reared above that irreducible minimum, it counts for nothing so long as the primary essentials of right are not secured, so long as wrong is upheld. Such a superstructure is no moral at all. . . . The object of morality is no longer to resist evil but to bow to and ignore injustice.'*<sup>353</sup>

## 12.6 Materialism of the West

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<sup>351</sup> Plotinus (204/5 – 270 C.E.), is generally regarded as the founder of Neoplatonism. He is one of the most influential philosophers in antiquity after Plato and Aristotle

<sup>352</sup> Which kept appearing in different eras under the deceptive veils of monasticism, *Vidant, Ajmi* mysticism, etc.

<sup>353</sup> R. Briffault, *Ibid*, pp. 331-332.

This was the way of life of monasticism (mysticism). Contrary to this, the materialism of the West adopted a route of escape by stating that life is only this physical existence, there is nothing other than this, consequently the struggle is only with the external forces; whoever increases his powers through the harnessing of nature will be the one who advances forward. The question is this, can mere materialistic progress be the name for 'human progress'? Let us hear the answer to this from Briffault who has drawn conclusions from the history of the rise and fall of nations and civilisations of the world. He writes:

*'Humanity does not necessary stand upon a higher plane of being when riding above the clouds, nor does a hundred miles an hour constitute progress; man is not even intrinsically transformed by being able to weigh the stars and disport his mind over a wider sphere of knowledge. There is a deeper aspect of human affairs. There is something which stands nearer to the essence of human worth than any form of material or intellectual power, than the control of nature, or the development of mind's insight. Power, civilization, culture count for nought if they are associated with moral evil. The real standard by which the worth of the human world is to be truly completed is a moral standard.'*<sup>354</sup>

About the outcome of such a social system, this same historian writes:

*'What really happens is that the phase of society, the order of things in which disregard of right is habitual and accepted, inevitably deteriorates and perishes. However much the individual may temporarily benefit by inquiry, the social organism of which he is a part, and the very class which enjoys the fruits of that inequity, suffers inevitable deterioration through its operation. They are unadopted to the facts of their environment. The wages of sin is death, by the inevitable operation of natural selection.'*<sup>355</sup>

By destruction of a civilisation is not meant that the nation which possesses this civilisation remains in peace and security while the civilisation becomes erased. The destruction of the civilisation of any nation is the death of this nation itself, and before this death, the final convulsions are so life depleting that the sensitive heart shrieks at the sight. About this sustained agonising punishment of Western civilisation, Dr. Joad writes:

*'The nineteenth century was the century of science triumph. The science had given us cheap coal and cotton, revolutionized transport, and in a hundred ways changed and ameliorated the life of man. That science was a double-edged tool which was to endow man with powers that he did not know how to use, increase his efficiency in slaughter, and bring his civilization to the verge of destruction - all this lay as yet in the future. The*

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<sup>354</sup> R. Briffault, *Ibid*, p 259.

<sup>355</sup> R. Briffault, *Ibid*, p 262.

*nineteenth century noted only the progress of science. It has been left to us to observe that the progress of science has been accompanied by the retrogression of man.*<sup>356</sup>

This was that social system of the West whose basis was on this flawed philosophy that life is merely this physical existence in which confrontation only occurs with external forces.

## 12.7 Quranic Teaching About Nature

Contrary to both of these (i.e. Greek wisdom and Western civilisation), the Quran informs us that the remedy for the struggles of human life is not in turning a blind eye to the facts but in confronting these manfully. For the struggles of physical life, conquering of nature is necessary; and for internal struggles, development and strengthening of the human self is essential. We can neither escape it nor avoid it, in fact, you can understand it like this, that in this regard there is no differentiation between internal and external struggle. The Quran bestows such an all-encompassing system in which within only one programme both internal and external forces take man towards his precise purpose. The kind of emotive hell in which Europe is imprisoned today is exactly the same condition which had occurred during the era of the Roman civilisation. What saved it from this hell? Hear not from us, but from Briffault:

*'Life was complex, accelerated, restless, full of sudden changes, full of sorrows, of struggles, of desires stimulated and thwarted, of disappointments and disillusion. To that troubled humanity the religions of the dreaming East, offering their substitutes for thought, came as a light and a revelation, supplying exactly that for which they yearned. The Orient came to their rescue as a savior.'*<sup>357</sup>

Even today, if anything can show the world the path of security and peace from this hell, then it is only the light of *Wabi*. In the system established according to *Wabi*, what happens first of all is that power and authority is snatched from human hands and is handed over to that Allah Who is *Rabb ul Alameen*. The meaning of *Rabb* is this: that He takes everything from its beginning right to the last point of its evolution, securely and successfully; in this way, instead of treating the symptoms of the disease, He severs the root of the cause of the disease. Briffault, discussing the evils of human power and authority, writes:

*'What is true of absolute power is correspondingly true of all power whatsoever in every form and in every degree; whether it be the power of privilege, or of the strong hand, of money, of mere intellectual authority, whether it be that of a ruler, or of a Jack-*

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<sup>356</sup> C.E.M. Joad, *God and Evil*, p 114.

<sup>357</sup> R. Briffault, *Ibid*, p 155.

*in-office, of priest or demagogue. It results in injustice not because men are wicked, but because power corrupts judgment.*<sup>358</sup>

## 12.8 Eradication of Human Domination

This is what the Quran does first of all. There is no doubt that even in this system it is necessary to follow laws and instructions (and how could true freedom be achieved without defined boundaries), but there is a huge difference between the system devised by human beings themselves and the laws defined by *Wahi*. We have seen that the laws of *Wahi* are the voice of the demands of life; as a result, man does not feel the domination of any external power in obedience and conformity to them. In the words of Principal Caird:

*'The life of absolute truth or reason is not a life that is foreign to us. If it is above us, it is also within us. In yielding to it we are not submitting to an outward and arbitrary law or to an external authority, but to a law that has become our own law, an authority which has become enthroned in the inmost essence of our being. It is the fulfillment and the freedom of every spiritual being to become the organ of Infinite and Absolute reason.'*<sup>359</sup>

This same fact is explained by Iqbal in a very visionary manner:

*'Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature, the ultimate spiritual basis of all life, as conceived by Islam.'*<sup>360</sup>

## 12.9 The Unity of Creation

When the Quran puts emphasis on this fact that the creation of the whole of mankind is from a 'single life cell' - or you can understand it as life being an indivisible unity and the different human forms are the means of its manifestation – by this it is not merely to introduce a scientifically established fact, but is guidance towards a supreme reality i.e. towards this fact that the shaping of the human collective system should be based on the established principle of the unity of the Creator and the unity of creation. The meaning of this is that when an individual accepts *Eimaan* in this reality that the development of his own self cannot take place on an individual basis, rather he is one part of the whole

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<sup>358</sup> R. Briffault, *Ibid*, p 278.

<sup>359</sup> J. Caird, *Introduction to the Philosophy of Religion*, p 250.

<sup>360</sup> M. Iqbal, *The Reconstruction of Religious Thought in Islam*, p 117.

(humanity), and until the time that evolution of the whole (humanity) does not take place, evolution of one part cannot happen, then he will devote the outcome of his hard work for the nourishment and development of the whole. In the terminology of the Quran this is called *Rabubiyat* of mankind as a whole, which is a reflection of the attribute of *Rabb ul Alameen* of Allah. From this, this reality will appear before us that the system established according to *Wahi* will contain the secret for the nourishment and growth of the whole of humanity; not this, that from the blood of one nation or party the nourishment of another nation or party will be done. It is only this system which can declare itself to be the correct system of humanity. According to Briffault, the very meaning of human evolution is the shaping of humanity, not the salvation and success of individuals:

*'Nature does not value the most saintly and charitable life which brings no contribution to human growth as much as a single act which permanently promotes the evolution of the race.'*<sup>361</sup>

It is on this very basis that the Quran declares differentiation and division of humanity based on race, colour, tribe, nation, language to be wrong. According to the Quran differentiation of mankind can only be due to one criterion, and that is that all those human beings are members of one *Jamaat* who declare the system of *Rabubiyat* which becomes established via *Wahi* as their sole aim of life; and other than them, all those people who adopt individual (i.e. *Taghuti*) systems of life as their way of life, will be members of the other *Jamaat*. The name of the former *Jamaat* is *Momineen* (i.e. those who accept this system) and the latter is *Kaffireen* (i.e. those who reject this system). But even from this division it does not mean that the *Jamaat e Momineen* will do injustice on the other *Jamaat* and will treat them unjustly - not at all. What has injustice and unfairness to do with that system which is established on the universal principle of the unity of creation? It will deal justly with them also, and the meaning of justice (*Adl*) means that no individual should remain deprived of basic human rights.

The beginning of the system of *Wahi* is with *Eimaan* i.e. with the acceptance of this fact that for the shaping of the human collective system, the resolution of its mutual affairs, and for the evolution of humanity, guidance of the intellect alone is insufficient; instead guidance of Allah i.e. the light of *Wahi* is also required. Comprehension of the nature and form of *Wahi* is not within the realm of the intellect (i.e. knowledge based on reasoning). The sphere of knowledge based on reasoning is within the domain of tangibles and *Wahi* is an entity outwith these domains; it is impossible for the finite to encompass the infinite. According to Principal Caird of the University of Glasgow:

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<sup>361</sup> R. Briffault, *Ibid*, p 352.



*'A revelation of a higher nature to a lower, of an infinite to a finite, we may conceive, but not a finite nature proving, or arguing down to an infinite.'*<sup>362</sup>

## 12.10 *Wahi* and Human Intellect

But this does not mean that the teaching of *Wahi* is in opposition to intellect. *Wahi* cannot be against intellect but can be beyond intellect i.e. it may be possible that the intellect of some specific era may not be able to grasp a certain disclosure of *Wahi*. In such a situation the correct action is to have *Eimaan* in the fact presented by *Wahi* and then to wait until the scholarly and intellectual level of the era becomes further elevated, and then at that time this matter will also become comprehensible. Principal Caird writes in this regard:

*'Nothing can be accepted as revealed which contradicts reason, yet revelation may communicate to us what transcends reason. A revelation may contain divine mysteries - doctrines which surpass the compass of human intelligence... Finite reason could not discover these doctrines, nor even, when discovered, can it comprehend them; but it does not contradict them... Ideas which we are as yet incapable of grasping in their highest form may reach our mind in a form which, though less adequate, is still essentially true... According to the notion of a revelation of things above reason, we are to know so much about the mysteries of religion as to make it possible to believe them, whilst yet we are absolutely incapable of rationally apprehending them.'*<sup>363</sup>

The greatest misconception of man is that he always considers his own individual intellect and the intellect of his time as being complete, though the fact that he laughs at the intellect of previous eras is in itself proof of this fact that the one coming after him will also laugh in the same way at the intellect of the former's era. Thus, how can the intellect of his era be complete? Today, we are so puffed up with pride about the scientific discoveries of our time and are claimants of this fact that truth is only that which can be proved correct according to this science. But what is the reality of this science of ours? Regarding this, let us hear the *Fatwa* of Briffault, he writes:

*'Our own physiological and biological theories will probably appear as quaint to our descendants as do the conceptions in which the infancy of science was swaddled.'*<sup>364</sup>

When this is the state of the gradual advancement of human knowledge and intellect, then to deny some truth just because it cannot be comprehended in today's times, is to misunderstand the limits of the intellect. The truth of the teaching of *Wahi* is recognised through its practical outcomes i.e. with this fact

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<sup>362</sup> J. Caird, *Ibid*, p 44.

<sup>363</sup> J. Caird, *Ibid*, pp 70-78.

<sup>364</sup> R. Briffault, *Ibid*, p 197.

how becoming compelled by the demands of nature, the world is abandoning non-*Wahi* concepts of life, and in their place is accepting Quranic concepts of life one after another.

### **12.11 Status of a *Rasul***

Those eminent selfs on whom reality reveals itself are called *Rasul* or *Nabi* in the terminology of Deen. It is not the task of Deen to present a few fundamental truths ideologically and then it is done; instead, its task is to inform in a practical way how human affairs can be moulded into these truths. It is obvious that the practical problems of human life (which are called collective life) kept on increasing and expanding right from the start just like an organic body; this is why the style and method in which these fundamental truths used to be presented was adopted according to the demands of the environment of that era in which that teaching used to come. Along with the evolution of human requirements, evolutionary changes also occurred in these styles and methods. So much so, that this organic body reached its era of consciousness where this teaching was completed in such a way that it contains the principal solution of all the requirements of mankind within it. This teaching is preserved within the Quran.

The organisation of this process of guidance and righteousness was done in such a way that a messenger would come and according to the needs of the time would shape the message of Allah and pass it on.<sup>365</sup> Until the time that the aim was to keep this teaching in its existing form it remained as such; after this, it would either go to waste, or would become mutilated through tampering and alterations. At this time, another *Rasul* would arrive. What should have occurred was that after the loss of the previous teaching, or omission, or mutilation, new teaching would arrive, and since this teaching was also from the same fountainhead of guidance which was the origin of the previous teaching, therefore, those associating themselves with the previous teaching should have welcomed this new message. But human arrogance and stubbornness would not allow this to happen. The associates of the former teaching would form a separate group, and sit together and feel the greatest blessing in falsifying and opposing this new message.<sup>366</sup>

### **12.12 Religious Sectarianism**

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<sup>365</sup> *Wahi* provides the Permanent Values; and the messenger would apply these Values according to the needs and requirements of the time to shape a society based on Deen. (Ed)

<sup>366</sup> These associates are the ones who would hold on to the previous contaminated (by the hands of men) teaching and continue to promote this for their own vested interests. (Ed)

In this way, different religions<sup>367</sup> and sects came into existence which is still continuing today. Since the connection of religion is understood to be absolutely with the emotions, hence no sect or group endeavours to make use of intellect and reasoning; otherwise if it is viewed with a slightly deeper level of reflection then this matter is not so difficult that it cannot be comprehended. It is a historical fact no one has their Divine Book present in its original and untampered form in the world (other than the final Deen i.e Islam). Apart from historical evidences, the (existing) teaching of these books themselves and their mutual difference is a witness on this fact. A short while ago, a book was published (Bible of the World). In this book, those excerpts from the holy books of different world religions are put together at one place which, according to the compiler, are the outcome of the fundamental teaching of these religions. So it is apparent then that if this claim is correct that the holy books of all the religions are present in their original form in the world, then there should be no difference in the teaching presented in the Bible of the World, because the concept of different and contradictory teachings from one Allah is *Batil*. But in the words of Professor Joad, inspecting the Bible of the World, one is surprised that:

*'A work has recently been published entitled The Bible of the World, which consists of lengthy extracts from the writings which contains the fundamental teaching of all the world's great religions. . . It is surprising to discover the extent to which they do not agree. How various, for example, are the teachings of the religions in regard to the beginnings of the world!'*<sup>368</sup>

### 12.13 Two Wrong Paths

Becoming uneasy due to the differences in the world religions, people generally adopted two paths. The fundamentalist group started saying that since apart from the founder<sup>369</sup> of their religion the rest of the founders of other religions were (Allah forbid) false in their claims, hence Divine truth is only with them. The other group (which wished to remain popular) tried to spread this belief that universal truths<sup>370</sup> exist equally among all religions, therefore no one religion has any

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<sup>367</sup> The *Anbiya* used to bring Deen from the direction of Allah, but when their followers used to disfigure Deen afterwards, then its name used to become religion. It is extremely important that this difference between Deen and religion should be borne in mind. I have given an explanation and description of this difference in great detail in my later writings, so much so, that the title of my book in English is, *Islam: A Challenge to Religion*. Islam is not a religion but is Deen and Deen always challenges against Religion.

<sup>368</sup> C.E.M Joad, *God and Evil*, p 30.

<sup>369</sup> The word founder for religion has been used according to the prevalent terminology in other religions, otherwise, according to the Quran, a *Rasul* is not a founder of Divine Deen. Deen is bestowed from the direction of Allah and a *Rasul* passes this Deen on to the people.

<sup>370</sup> In our time the spreader of this (doctrine) was the (late) Maulana Abul Kalam Azad. I had strongly opposed this *Maslak* of his.

preference and superiority over another religion. According to the Quran, both these doctrines are *Batil*. It states that all the messengers brought true teaching from Allah, therefore it is essential to have *Eimaan* on the invitation of *Risalat* from every single one among them; but their teaching has not remained in its original form anywhere. Only in the Quran does the final teaching exist in its original form which has now been made the aim of human life forever, therefore it is wrong to state that universal truths exist equally in all religions today. As has been already written, the task of Deen is not simply to present a few truths ideologically, but instead is to devise a system of life which encompasses all individual and collective aspects of human affairs. It is obvious that there can only be one system of this kind.

### **12.14 Are All Religions Equal?**

Then also bear in mind this fact that this system of religion i.e. shaped on universal truths, has been progressing in a practical way like an organic body; therefore suppose that even if it is also acknowledged that six or seven thousand years ago the system of Deen which was devised for mankind is still present somewhere in its original form, then will this system be equal to that system which has been bestowed to become the code of life for the whole of mankind in the era of adulthood of humanity? Then would this fact that the fundamental truths in both of them are one and the same make them stand on the same level? The first seedling of a tree which sprouts from a seed, and the tree laden with flowers and fruit, both contain one fundamental truth functioning in them, but it is obvious that despite this commonality, both do not have the same status. In a youth who possesses intellect and consciousness, the same fundamental truths are displayed which were present in him at that time when he was crawling about on his knees; but a child and a youth can never be one and the same due to this similarity. It should also be made clear that the thing which is progressing forward in an evolutionary fashion like an organic body, though the characteristics of its previous stage pass on to the next stage, they do not remain in the same form; instead, by absorbing the previous stage within it the next stage gives it another colour entirely. When a shoot becomes a flower, the shoot exists within the flower but not in its original state – by absorbing it within itself, the flower bestows on it a totally different colourful attire. The various stages through which a plant passes are all of them absorbed within the tree, but now their form is something quite different. All of the stages from infancy to adulthood are present all together in one place within a young man, but in a unique style. Similarly, when the universal truths of religion advance further, after traversing different evolutionary stages of form and manner, then the characteristics of every previous stage becomes absorbed within the new stage; and this process continues like this until, by becoming absorbed in the final stage, the characteristics of all the previous stages acquire extreme beauty and adornment. Therefore, this concept is itself wrong that

if the ‘common characteristics’ of different religions of the world are put together in one place, then the name of this collection will be ‘universal truths’ which ‘are present equally in every religion’. What will these common characteristics be, apart from a few statements of ethics? Deen bestows a complete system of life, hence, for the guidance of mankind only the final Deen can be the one complete code of life, not the different religions in their existing forms. Complete, and containing every previous incompleteness within it.<sup>371</sup> Incompleteness cannot contain completeness within itself. The Quran has given such principles of life within it which contain within them full guidance for the complete life of man. Hence, after the Quran, there remains no need for any further guidance. (For further details it will be helpful to study my book titled *What is Islam?*)

### **12.15 The Meaning of the Rule of Allah**

The details and constituents of this system which is established according to *Wahi* are very long and extensive, but its major principle is this, that nourishment and development of the latent potentials of all human beings in the world should keep taking place to the fullest extent, and in this way the whole of humanity all together should keep progressing and rising while traversing its evolutionary stages.<sup>372</sup> This system is also sometimes called (as an introduction) ‘the government of Allah’. What the practical details are of this government will be described with greater focus and attention at another place. For the time being it is necessary to remove a misconception regarding it. With the phrase ‘the government of Allah’, the mind is immediately drawn towards theocracy. But the Quranic doctrine of the government of Allah is totally distinct from theocracy. The term theocracy was first of all coined by an ancient Jewish historian, Flavius Josephus, and from this was meant that style of government which was in place in the early life of Bani Israel. Among the Bani Israel this belief was also prevalent about Jehovah (God), that he rules over them. Whatever the meaning of this belief may have been in the beginning, gradually the term ‘Government of Jehovah’ acquired a completely different appearance. As a consequence, for them (i) the holy Temple of Jehovah (ii) his book of Shariat (which comprised the proclamations of their religious scholars) and (iii) the religious scholars and rabbis themselves, the aggregate of these three was called ‘Divine Rule’. There was no concept among them whatsoever of *Ijtihad* (innovation).<sup>373</sup> The tablets of the Torah (whatever these were) were enclosed in a holy box and used to be kept confined in a holy place. Details of the way in which the ‘Divine Book of Shariat’ used to be drafted can now be seen in the words of Johann Kaspar Bluntschli:

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<sup>371</sup> This is why the Quran has declared itself as the *Mohaiman* (encompasser of all) of all previous *Adiyaan* (plural of Deen) – in which all previous *Adiyaan* are now preserved.

<sup>372</sup> Further details are available in my book titled, *The Quranic System of Sustenance*.

<sup>373</sup> *Ijtihad* – innovation within the sphere of the Permanent Values in order to meet the requirements of the era. (Ed)

*'The divine law was preserved in an Ark overlaid with gold, over which rose the golden mercy-seat, guarded by two cherubim and revered as the seat of divine revelation. The ark and the mercy-seat were both concealed behind a curtain in the Holy of Holies within the tabernacle, which was God's residence, and was carefully guarded by the priests. The High Priest received the commands of Jehovah and announced them to the people. The High Priest, descended from Moses' brother Aaron, was the natural organ of the divine will, and also the representative of the people before their Lord. In exceptional and critical times Jehovah sent inspired individuals, or prophets, to restore His neglected authority, to awaken the conscious of kings or people, to punish backsliding, to urge repentance and amendment, and to reveal the future destiny of the nation. The judges who were placed at the head of tribes to administer the law, did so in the name of Jehovah, 'for the judgment is God's.' Therefore, they shall 'not respect persons in judgment, but shall hear the small as well the great, and not to be afraid of the face of man.' If any cause was too hard for them, they were to demand God's judgment through Levites, and this judgment they must carry out or die.'*<sup>374</sup>

This was the rule of the priests and rabbis. When kingship arrived among them, then this belief was established about the king that he is appointed by Allah and is the one to fulfill the Will of Allah. As a consequence, the blessings of the temple included the well-being of the king, and the invocations of the holy rabbis were his protectors and guardians. In this way, through the amalgamation of government and priesthood, one such 'Divine system of government' came into being which was the complete embodiment of holy tyranny, that very same system which in India came into existence through the combined connivance of Brahmin and Kshatriya Rajahs. In this system a Rajah used to be declared as the *Avatar of Eshwar*, whose protection was the supplication of the Brahmins. This was that very spirit which, during the rule of Muslims, became the cause for declaring the king as being the shadow of Allah.

But this ideology has nothing to do with the concept of Divine government of the Quran. The Quran arrived to eradicate both *Malukiyat* (dictatorship) and *Brahmniyat* (priesthood). The fundamental laws of Divine rule are contained within the Quran. In the light of these fundamental laws, in every era the Islamic government formulates sub-clauses itself through mutual consultation according to the needs of their time in the light of intellect and knowledge. Those principles remain immutable, but the sub-clauses devised in their light can be changed according to the need and demands of the time. In this system, *Wahi*, human knowledge, and the collective character of Muslims, all three work together to make such an arrangement as a result of which nourishment of the potentials of all the members of humanity continues to take place; and no man can command

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<sup>374</sup> J.K. Bluntschli, *Theory of the State*, Chapter 6, p 289.

another man to obey him; nor should any individual be dependent on another individual for his needs.

It was for the establishment of this kind of system of *Rabubiyat* that the *Anbiya* came. For this purpose the Quran has mentioned various *Anbiya*, and together with their mention, has also detailed those struggles which they had to face in the shaping of this type of system, because the forces of vested interests never wanted the means of sustenance to be snatched from their hands and become generally available for the *Rabubiyat* of humanity.

Details of these *Anbiya* and the revolutions brought about through their hands can be found in other books of this series i.e. *Joo e Noor* (Stream of Light), *Barq e Toor* (Lightning from the Sinai), *Shola e Mastoor* (Hidden Flame) and *Mairaj e Insaniyat* (Apex of Humanity).