

THE CALL OF ISLAM

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Contents

- Introduction
- Foreword
- Preface
- Belief in God
- Proximity to God
- Faith in God's Books
- God's worship
- Laws of God
 - Rise and fall of nations
 - Mastery on the earth
 - Legacy of earth for the virtuous
 - Truth prevails gradually
 - Results according to efforts
 - There is no forcing in faith
 - Satisfaction of the heart – Contented soul
- Caliphate of Adam
- Faith in God's Messengers
 - The Special Importance of Prophet Muhammad
 - Breach of trust with God and Prophet Muhammad
 - The practice of Prophet Muhammad
- Belief in life after death
- Prayer and the real faith
- Supplication (Dua)
- Jihad – Exertion in the way of God
- The faith of Islam
- The reality about the universe
- Purpose of creation of the universe and the human being
- Worldly life
- The reality about human being
- Muslim – Momin – Muttaqi
- Good and bad human beings
- Man has been relieved of Burden
- Man is responsible for his afflictions
- The most honourable human being
- Equality of men and women

- Conduct with parents
- The infidel and infidelity
- The best people (Ummah)
- Complete record of man's deeds
- Responsibility according to capacity
- Guidance and depravity
- Opposition to the righteous
- Rule of the believers
- The right path
- Motivations behind the actions of the worldly and righteous people
- Creation of love in the heart
- Nations and nationalities
- Relations with other nations
- Divine Law (Islamic Shariah)
- Religious Elitism and Sectarianism
- The real spirit of righteousness
- The people of the Book
- Human unity based upon faith
- Angels
- Destiny
- Islamic economic system
- Spending in the way of God
- The way to power and prosperity
- Democracy – A system of mutual consultation
- Establishment of good society
- Changing the spurious system
- Exploitation – An un-Islamic practice
- Better future for humanity
- Essential qualities for leaders
- Responsibilities of rulers
- Fallacious leaders and rulers
- Dictatorship and weak rulers
- Pursuits of knowledge
- Importance of reasoning
- Best principles of collective life
- The struggle between truth and falsehood
- The importance of Argumentation

DEDICATION

Dedicated to the whole humanity, to all peoples of the developed and developing countries, who yearn for peace and plenty, and who have an urge to contribute to the betterment of other human beings, no matter to which ideology, creed or religious denomination they adhere to.

INTROCUCTION TO "THE CALL OF ISLAM"

This book was compiled by my father, Safdar Hasan Siddiqi with its foreword written by renowned scholar, Professor Abdul Jabbar Shakir in August 2006. It remained somehow unpublished though his 12 other books were published including four by Ferozesons. Having gone through his papers after his death, I can only conclude that he wanted to further simplify the understanding of teachings of Islam for the masses. He was, thus, going through the draft to improve it further.

In the run up to its final shape for printing, I was thinking of the sequence of various aspects of Islam when I came across a mail from Najam Tameem, my school class fellow who migrated to Canada in search of better times for his family. He sent me following text from Sura Al Baqara:

سُورَةُ الْبَقَرَةِ

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مِمَّنْ ءَامَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ وَالسَّابِقِينَ فِي الرِّقَابِ وَأَقَامَ
الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ
وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (١٧٧)

یہی نیکی نہیں کہ تم اپنے منہ مشرق اور مغرب کی طرف پھیرو بلکہ نیکی تو یہ ہے جو اللہ اور قیامت کے دن پر ایمان لائے اور فرشتوں اور کتابوں اور رنبیوں پر اور اسکی محبت میں رشتہ داروں اور یتیموں اور مسکینوں اور مسافروں اور سوال کرنے والوں کو اور گردنوں کے چھڑانے میں مال دے اور نماز پڑھے اور زکوٰۃ دے اور جو اپنے عہدوں کو پورا کرنے والے ہیں جب وہ عہد کر لیں اور تنگدستی میں اور بیماری میں اور لڑائی کے وقت صبر کرنے والے ہیں یہی سچے لوگ ہیں اور یہی پرہیزگار ہیں (۱۷۷)

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) [the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the](#)

orphans, and to Al-Masâkin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (pious - see V.2:2) (177)

Allah, therefore, has laid down following acts mandatory for the Muttaqeens as a sign of obedience to Allâh:

1. The one who believes in Allâh.
2. Believes in the Last Day (Day of Judgment).
3. Believes in the Angels.
4. Believes in the Book (Quran).
5. Believes in the Prophets.
6. Gives his wealth, in spite of love for it, to the kinsfolk, orphans, Al-Masâkin (the poor), the wayfarer, to those who ask and to set slaves free.
7. Performs As-Salat (Iqamat-as-Salat).
8. Gives the Zakât.
9. Who fulfill their covenant when they make it.
10. Who are patient in extreme poverty and ailment.
11. Who are patient at the time of fighting.

Do we understand the implications of all the above acts? I hope the efforts of Safdar Siddiqi in this book will clear understanding of many of us. I have adopted the sequence of the book as given in this Surah.

Iftikhar Hasan Siddiqi
241 Tufail Road, Lahore Cantt.
February 21st, 2010

FOREWORD

In this universe, the greatest honour and the biggest blessings for a human being is the discernment about *Tauheed* (Oneness of God). *Tauheed* means to accept and understand the sovereignty of Allah in such a way as would provide riddance from the over lordship of worldly gods. Today, all around us, the oppression of human beings over other human beings has heightened. The human values are crumbling. Man is usurping the rights of others for his self-interest. This has led to spread of tyranny in the world.

Islam is such a discipline, which on one hand, teaches obedience to God while, on the other hand, it shows the way of service to humanity. To serve is a very superior and larger passion among worships. Worship is a bond of humility between God and the human being, but to serve humanity consists of doing well to the people. God prefers collective service to individual worship. Good, complete and correct worship is that which creates in us the will to serve humanity. Mr. Safdar Hasan Siddiqi, in his brief book, has tried to explain the Islamic teachings in a very simple and straightforward manner. This book has painted the real picture of the spirit of Islam and is not about Islamic *fiqah* or injunctions.

The writer of this book has worked with many institutions concerned with serving humanity for more than half a century. Even now, to uphold truth and to defeat the forces of evil, he undertakes to use reason. In fact, reason is the real power, which is very difficult for others to face. This concise book presents the spirit of Islamic teachings very briefly. Islamic teachings are meant not to be written only on paper, or for mere reading, albeit these are the stairs by which approval of God, our Master and Sustainer, can be achieved.

I believe, the readers will not only be able to know about Islamic teachings but also, by understanding its spirit, establish a network of social services in the society. For the betterment of humanity, and for pleasing God, there could be no better material for study than this book.

Professor Abdul Jabbar Shakir
Baitul Hikmat, Lahore.
August 30th, 2006.

AUTHOR'S NOTE

The thoughts expressed in this book have been formulated by me during last fifty years of my life by conscious efforts on my part to arrive at the truth about human existence and the relationship between man and God. But these are based on the teachings of the Qur'an and the examples of Prophet Muhammad (peace be upon him), whom I consider to be the greatest and the best human being on earth, and the best model of a human being that God, the Almighty and the Merciful, had desired.

It is my earnest desire that people of all nations, irrespective of their nationalities and religious leanings, join together in a bond of friendship and fraternity, and be of real benefit to each other; and together build a universal society of good people dedicated to the well-being of all peoples of the world.

PART I BELIEF IN ALLAH

BELIEF IN GOD

The basic questions that come to one's mind are, "what is the relationship between God and life of the human beings?", "is it essential to affirm belief in God's existence for leading a successful life?"

Faith in God means to accept Him as the one and the only absolute authority and to submit us to His servitude and obedience. After having faith in God in this manner, the human actions become reformed and a man can lead a successful life. In fact, to believe in God is to accept the fact that He is the Creator of the universe and this world and Provider of the needs of all creation; and that this system is running under the laws devised by Him.

To believe in God is essential because there is no other source except God and His messengers to understand the process of coming into being of the universe; and other facts related to it cannot be known and understood with certainty. Without understanding these realities, it is impossible to know the purpose and importance of human life.

The relationship of love and affection between the human brotherhoods are established only on the basis of belief in God. Acceptance of God alone rids man of the slavery of other human beings, and enables him to promote life and solve its problems gracefully with full freedom of conscience and, on equal level, develop and solve the problems of the people.

To believe in God fully, to be of service to other human beings in one's practical life and to take part in the building of society is, in reality, believing in God. Realistic and sustainable honour lies only in obedience and servitude to God.

PROXIMITY TO GOD

God is most close to man. Man can address Him whenever he desires so much so that He even listens to whatever he has in his heart. Therefore, if a man is obedient to God, then He will convert his

weaknesses into strength and endow him with courage in place of cowardice and tranquility against fear.

When a person overcomes his self, delivers himself from the vicious circle of personal desires and interests and accepts the right of others to lead a good life (i.e. gives preference to the collective interest), then secrets of the truth start dawning upon him. The more the mankind becomes capable of seeing reality in its original form and consciously becoming part of the truth, it becomes capable of making all kinds of sacrifices in the struggle for practically implementing the truth. This state of acceptance of the truth is called attaining closeness to God. This intimacy can only be attained by serving other human beings and by establishing relationship of love and fraternity with them. In other words, to solve the problems of one's nation, and to perform willfully and fully a pleasant role of taking forward the people on the road of peace, progress and prosperity is really the stair by which the highest of honour of nearness to God can be achieved.

GOD'S WORSHIP

To remember God all the time and to keep thanking Him for His bounties is the factual reality of worshipping God. By remembering God in this way, contentment of the heart is gained. Recalling God gives one the strength to do big jobs. After genuine affirmation of God whatever good deeds a person performs in life for the betterment of the people and mankind is, in fact, worship of God.

Those who have such concept of worship alone become instruments of change in society. Such people, by making the fulfillment of God's will as their goal, sacrifice their life and desires for this purpose; bragging and false prestige do not take roots in them. Instead to serve God's creation is their characteristic. In this manner, a person uses all the faculties of his body and mind and devotes himself for the betterment of others and for shaping the society.

To accept the greatness of God without having seen Him, and to obey His orders, is the real basis of moral values. Fear of the clutches of worldly powers cannot make one a good person. A good person will refrain from exploiting others because he knows that God is watching all men in every condition and he cannot escape from His

hold. To shun evil and adopt piety for the pleasure of God is the goodness that is appreciable in Islam. Believers in the greatness of God and those who choose to control their passion only achieve the superiority of knowledge. The real concept of worship goes beyond mere offering of prayers. Faith is not merely spelling out few words by mouth. The most important pillar of faith is to accept collective responsibility. *Namaz* (physical prayer), in fact, is to bow before God with a live feeling of servitude to Him, to establish intimate relationship with Him, and to create zeal and passion for serving the humanity. The spirit of worship is to remember God at all times and to thank Him for his benevolence.

A person who does not have the passion to serve God's creation, and does not take practical steps in this regard, will not have heart-felt relationship with God. Unless anyone generates in himself the concern for exploitation of the poor, the destitute and the exploited, his prayer is merely a display. Without solving human problems and making the lives of the people pleasant, seeking God's pleasure through physical worship alone is not achievable. For a man of faith the way to spiritual progress is to strive for betterment of the people in the way of God.

PART II

BELIEF IN THE LAST DAY (DAY OF JUDGMENT)

BELIEF IN THE LIFE AFTER DEATH

To believe in the life after death and to consider oneself answerable to God for one's deeds in this world is essential. The world is transitory, and life after death is eternal. The worldly luxuries and comforts are smaller and short-term while the life in the hereafter is much better and for ever.

There is nothing besides belief in the life hereafter that can keep a human being on the right course in this world. The seekers of the hereafter are superior to the ones engrossed in worldly pursuits in the sense that whatever possessions they have on account of their true and honest efforts they also spend out of it for giving share of the rightful out of their earnings. In this way, life of the believers in the hereafter is a model of chastity and morality. Those who prefer the life hereafter, follow diligently the guidance given in the Qur'an.

The evidence of life in the hereafter is available from within oneself but, by giving various excuses, one keeps distancing himself from his inner feelings. One may amass any extent of means and wealth in this temporary life and spend a few years in luxury, but each and every person has to die and leave behind everything gathered in this world. A wise person will always prefer to bear all afflictions in this world but would earn a lot of goodness, which will ensure affluence in the eternal life. God's faith never demands from the human being not to enjoy his life and not make use of worldly necessities. It demands from him to only prefer the life in the hereafter to the life in this world.

For those who are spared from accountability of their bad deeds in this world for some reason, the life in the hereafter is also imperative and a natural requirement. Life after death is also necessary because facts about differences between the realities of worldly life, about which man cannot correctly decide during his life time, and that of the life after death should be revealed. At the time of death, the human soul is separated from the body and secured, and does not perish with the body. The personality of the human being remains intact with all the qualities, which were created in him

through his deeds; and results of human deeds are also preserved. In the life in the hereafter, this personality will be given a new form, or will be newly conditioned, which will reflect his worldly conduct.

According to the Qur'an, this earth and the sky will be replaced with another land of the hereafter. All socially and politically motivated restrictions of the world, which are applicable today on the basis of caste, nationality, race, language and political and economic interests will vanish, and a new group formation will be made on the basis of morality and character.

PART III BELIEF IN ANGELS

ANGELS

All the good or bad deeds committed by human beings are properly recorded and nothing can remain a secret. Therefore, every person should adopt a good attitude in this worldly life and should not commit excesses on others. It should be kept in mind fully well that the whole system of the universe is being run through invisible forces in a disciplined and systematic manner. The latest studies of the systems of electricity, television, mobile and telephone also prove this aspect.

PART IV BELIEF IN BOOKS

FAITH IN GOD'S BOOKS

Any book of God, in any language and revealed upon any nation, has always taught the true faith of oneness of God. All such books, which have been bestowed upon mankind, have the same objectives, the same teaching and the same knowledge. The real teachings of all divine books have been to have complete faith in God and perform good deeds. It is the basic requirement of the human being to be apprised of the right ideal of life and the correct line of action. The Qur'an has embodied and secured all the righteous teachings scribed in previous books, and has not allowed any part of such teachings to go waste. Now, no part of the teachings of the Qur'an can be destroyed, as was the case with the books revealed to previous prophets.

There is no such complexity in the Qur'an that is beyond comprehension of an ordinary person. Qur'an has been simplified for everyone who wishes to seek advice. Qur'an is not specifically for one nation but is for all humanity and nations of the whole world; and for all times and has been revealed for the betterment of all mankind. Qur'an is the decisive book that desperate right from wrong. Invitation of Qu'ran is completion of the same invitation as was brought by various prophets in different parts of the world. Qur'an presents the best rules for the welfare of mankind, induces goodness and gives instructions for leading a chaste life. Guidance of Qu'ran can only benefit if these are practiced. *Zabur* was revealed to Prophet David. The present-day Bible is, in fact, the collection of those divine messages and sayings which Jesus Christ had uttered during his life as a prophet, and these were compiled 100 years after Jesus was taken away from this world. These sayings are today incorporated in Mati, Marquis, Luqa and Yohana. Jesus Christ had brought the same faith as was presented by Moses and other prophets.

All the books of God had one common objective for mankind i.e. to do justice, refrain from cruelty to others and work for the betterment of each other. This objective can be achieved in a better way by building societies with collective forms of government.

PART V

BELIEF IN PROPHETS

CALIPHATE OF ADAM

In the Qur'an, the human race has been termed as a caliph and Adam is the first caliph in this universe. Caliph means another's representative. God's vice regency means that a portion of His knowledge and divine power has been bestowed to man so that God's will is revealed through him.

Ruler-ship is a test for man. His authority is maintained as long as his ability to do good deeds remains intact. The history of man clearly shows that the believers were given the authority to rule because they were well-wishers of God's creation. They were obedient to God, treated all nations equally and their purpose of life had become the service of humanity. When they fell from this position and became slaves of their own desires, they were deprived of ruler-ship, and another nation was put in their place. The first condition of inheritance of the earth is the capability to improve the existing conditions.

FAITH IN GOD'S MESSENGERS

All messengers of God who came in various parts of the world at different times had professed only one faith i.e. the Faith of Islam. No one amongst them was a founder of any different faith. By accepting superiority of the messengers over all human beings, it becomes imperative to seek guidance from them in one's life. All messengers came with sole purpose of eliminating discrimination between nationalities of the human race and of gathering them under the umbrella of one faith (way of life). Therefore, we must not differentiate between the prophets of God. The law of God is that He appoints His messengers to guide mankind. Those who follow them succeed and those who deny them fall.

There has been no era or a country where God had not sent messengers and reformers. They spread the knowledge of truth to maximum number of people and left behind them books, out of which some books were always available for the guidance of men.

Now, if any person goes astray, responsibility will lie entirely upon the person or on those who knew about it directly but did not acquaint the people about it.

The purpose for sending the messengers is that whatever law he has brought should be adopted while leaving aside all prevalent laws. Whosoever does not do so, their accepting the prophets verbally has no meaning.

Anyone who stands up these days to remove the ills of prevalent ways of life, and presents a different system, it will be mandatory for that person to eliminate all powers that lead to hindrance in the way of righteousness; and to bring forward those powers which can establish practically a better system of life. The biggest hindrance in this effort are the leaders of the old system whose leadership is bound together with the continuation of the old system, and who are not prepared to forego their supremacy over the people.

THE SPECIAL IMPORTANCE OF PROPHET MUHAMMAD

Prophet Muhammad (Peace be upon him) was the prophet for all human beings of the world. His prophet-hood is also for those nations and generations of the world that will follow till the end of the world. His teachings and guidance is so revolutionary that all mankind can come together as one people (*Ummat-e-Wahida*) on the basis of these principles for all times.

All the prophets who came before Prophet Muhammad were for specific nations. After Prophet Muhammad (Peace be upon him), the chain of prophet-hood and divine messenger-ship ended forever. Muhammad was the last Prophet from God. Prophet Muhammad's invitation was the completion of the call, which was given by various prophets in different parts of the world. God prescribed the same path of faith for Muhammad which was ordained for Noha and was adopted by Abraham, Moses and Jesus Christ. Muhammad was not the founder of a separate faith from the ones professed by other prophets, nor was there any prophet who founded a new faith. All the prophets have been presenting one faith i.e. the faith of Islam, and the last Prophet of God, Prophet Muhammad (Peace be upon him), finally completed the guidance, which had been given by

numerous prophets in various periods, for passing life in this world. The guidance provided for leading worldly life in different periods, through different prophets has been completed through Prophet Muhammad (Peace be upon him) who, in his lifetime, demonstrated practically in different avenues of life by setting concrete examples. Now, no new rules will be framed for mankind. The faith has now been completed. It has now been made mandatory for the believers to seek guidance from the way Muhammad led his life and to follow the teachings imparted by him.

BREACH OF TRUST WITH GOD AND PROPHET MUHAMMAD

Beneficence is goodness which is done without any consideration for return of reward. When a person does a work persistently, it becomes a part of his habit. Therefore, a man should repeatedly oblige others so that it becomes a part of his nature.

Breach of trust with God and His Prophet is to disobey after declaring obedience to them. Breach of trust lies in not using the powers, energy and capabilities bestowed upon man by God, and not availing of the opportunities at the appropriate time or in rendering them useless.

THE PRACTICES (SUNNAH) OF PROPHET MUHAMMAD

In the system of divine revelation of God, the practices of Prophet Muhammad (Peace be upon him) have a very important status. To follow the practices of the Prophet is essential and beneficial for all believers.

There are three important components of this *Sunnah*:

1. To establish a system based upon social and economic justice by replacing the prevailing spurious system.
2. To prepare a group of dedicated persons for bringing about such a change.
3. To lead a simple and dignified life and to spend whatever wealth is in excess to one's needs for the good of others.

The concept of *Sunnah* that has been given currency by the religious elite is not correct. If we adopt the real concept of Islam, we will be able to play an effective role in changing this fake system.

PART VI

GIVING THE WEALTH AWAY IN SPITE OF IT'S LOVE

ISLAMIC ECONOMIC SYSTEM

The system of human economies in the world is such that all benefits and resources are open to all mankind; and cannot be made the property of any particular group or class. Whatever is available here in the universe is for the whole humanity and is its collective property. But nothing can be achieved by itself and only those get it who strives for it. If any one has earned more than what he strived for is, in fact, the trust of humankind that has come in his possession.

All economic resources available in the world are actually the products of Nature, and if it comes to one it is a blessing of Nature for which one should be grateful. This gratefulness can be expressed by spending this wealth on those persons who have been unable to get it in spite of their efforts.

But the Qur'an does not tolerate this situation that only a few should get their livelihood while others do not. Whatever is available here in this world, it is for the entire humanity. Every person who is born in this world equally deserves to get his share from the means of subsistence which cannot be the just ownership of certain group of persons. Those who get the opportunity of earning more are duty bound to spend more; they should return a part of their earning to the weak through charity and *zakat* and no individual or group has the right to deprive him of it. It is not fair that a person becomes oblivious of condition of another person and accepts his depravation without holding himself responsible for it. No one has the right to lead a luxurious life and consider his earning only for himself, and let the others die of poverty and hunger. His earning cannot be considered as legal if charity is not included in it. All such earning which is only for accumulation is unlawful, chaste and liable to punishment.

The economic responsibilities that have been imposed upon Muslims by Islam have been given the status of worship. A system of

economic justice is necessary to ensure the provision of the means of subsistence without any hindrance, to enable every one to progress according to his ability and capacity and to provide opportunities for developing his capabilities to its heights.

Therefore, Islam discourages the possibility of hegemony of few persons over economic goods so that the wealth does not accumulate in few hands. Islam leaves the doors of opportunity open for the economic progress of all. Islam prohibits wasteful expenditure of wealth and stops the wealth to circulate amongst rich circles only. It teaches moderation in this context.

The economical objective of Islam's economic system is to ensure availability of necessary provisions of life without any distinction at the collective level. In other words, no person will be deprived of the basic necessities of life such as food, clothing, house, medical treatment and livelihood; and that he will possess full opportunities in all walks of life to improve his capacities, and have equal rights to benefit from the country's means of production.

Therefore, Islam removes the possibility of monopoly of a few persons over economic goods so that wealth may not accumulate in few hands. Islam keeps open all the paths of development for all members of the society. Islam prohibits wasteful expenditure and stops wealth from circulating only amongst the rich. Islam enjoins moderation in spending. The share of an individual in his earnings is principally only that as will fulfill his needs in a good way. Any income beyond that should be spent for collective needs.

The "direct tax" system of "*zakat*" lays greater burden on rich people whereas the burden of the present system of "indirect tax" imposes heavy burden on those having small incomes on account of which they continue to be grounded in poverty and unemployment. Justice demands that a person should contribute to tax according to the extent to which he holds wealth. In this way the number of prosperous people in the society will increase. As a result, the income of the state treasury will increase immensely and the government will be able to increase its development expenditures considerably.

That is why the Qur'an has determined the prevalence of economic justice by setting up the system of *zakat* as the basic and primary objective of an Islamic state so that no human being should be dependent upon the other.

SPENDING IN THE WAY OF GOD

To spend in the way of God means to offer financial sacrifices in the struggle for establishing the faith of Islam (*Deen-e-Islam*). If the people do not make such sacrifices and keep their own personal interests dear to them, the forces of evil will become dominant. Resultantly, the stems of government, society and economy will become weak and the people will have to live in disgrace.

No individual or a group has a right to deprive the other individuals and groups of livelihood. According to the Qur'an, those who earn more are liable to return part of their earnings to the deserving because this additional earning is the right of those who, because of some of their weaknesses or the coercion of evil system, were not able to procure it and it passed on to the powerful individuals. In this regard, Islam has clearly distinguished between legal and illegal "(*Halal* and *Har'am*)".

According to the Qur'an the right to earn is related to the responsibility of charity. Individuals may earn as much as they can, while keeping in view the Qur'anic codes but not to amass wealth but to spend in the way of God. All such earning, which is merely for accumulation and increase, and not for charity, is unlawful and impure according to the Qur'an. Qur'an teaches us to create quality amongst ourselves and other human beings by shunning greed for wealth. In order to be able to give others their rights, it is necessary that a man's way of thinking should be that God gives whatever subsistence he has, and it contains the rights of others. The social environment cannot be made better by continuing to gather wealth but by spending on each other. Therefore, whatever is left after spending on oneself, one's family and the relatives, should be spent in the way of God.

Hence, all the prophets of God did not regard worldly wealth as something great, and neither did they take any compensation for service they did for the nation or humanity. They are the most perfect models of sacrifice and selflessness for human beings.

PART VII PERFORM AS-SALAT

PRAYER AND THE REAL FAITH

Remembering God and praising Him has been called as prayer (*sala'at*) in the Qur'an. The visual form of prayer (*namaz*) is a form of remembering God. Studying Qur'an, performing prayer, saying prayers, praising and abundantly remembering God are the things that inculcate strong character and immense capabilities in man. Thus, remembrance of God permeates the whole life of a faithful (*momin*). Therefore, Prayer (*namaz*) is really the source for establishing permanent contact of a Muslim with the Creator.

The travails that man has to face during his struggle for changing spurious system into a just system are mentioned in the Qur'an along with *sala'at* because in it one turns to God for help. By turning again and again towards God in this way, a person develops a strong heart and the capability of performing big deeds. Merely saying prayers is not the virtue that carries weight and honour with God. Those who have no sympathy with the God's creation and no fervour grows in them to serve and have contact with God, their prayer and spending are both merely ostentations.

The true faith is that God should be accepted as the Creator, the Sustainer and the Master; and one should consider oneself answerable to Him and should lead life on the principles and blue prints which have been revealed by God through His prophets and books. Prayer helps in following these teachings and other components of Islam. The real objective of Prayer (*sala'at*) or other Islamic components are to produce useful and service-oriented citizens of an Islamic state who, in all spheres, will take cognizance of rights of both God as well as man.

SUPPLICATION (DUA)

Supplication creates in a man a sense of belonging to God (the realization of servitude to God). Supplication is the basic requirement of servitude. To pray is to accept Allah's mastery and superiority. Supplication is a part of worship and its soul. To turn away from

supplication would mean that the man is indulging in arrogance. God Says "*Call me and I will accept what you seek*".

Praying for their own success is an indispensable action for those who participate in establishing God's Faith with vigour. In the struggle between truth and evil, praying is an integral part of the action. A person who, after having expressed his faith in God, does not participate in welfare of others and building of the society, his prayers are merely customary and are ineffective.

In all matters that seem to the men to be in their control, help should be sought from God before planning for it because our deliberation in any matter cannot succeed without God's will. Supplication before deliberation means that a man is always conscious of his humility and God's supremacy. The acceptance of prayer is greatest when it is done by the needy.

Man's fate is not such a thing as has bounded God's hands like ours. He certainly listens to a human being's prayers and He, after having listened to him, can change His previous decision.

PART VIII BE PATIENT AT TIME OF FIGHTING (DURING BATTLES)

JEHAD – EXERTION IN THE WAY OF GOD

According to Islam, the struggle for establishing justice and peace is termed *Jehad* in the way of God. When a human group forcibly imposes its ideological or class coercion on others, restraints people from accepting truth and confronts the lawful and reasonable efforts for rectification and change by force instead of reason; and thus want to create a situation in which men may rule over men and it becomes impossible to lead life according to God's instructions; then this is the condition of mischief to end which through *Jehad* is the most important responsibility of a Muslim.

The word *Jehad* is used in the sense of intense labour and effort. To struggle against exploitative forces with all the strength of heart, mind, body and wealth is called *Jehad*. It should also be understood that without imbibing true faith in God and without entering into *Jehad* with all the strength of one's life and property, mere prayers, fasting, *Hajj* and paying *Zakat* individually do not fulfill the requirements of faith; nor can moral and spiritual excellence be achieved.

The need for war arises when treading the path of Islam is forcibly denied to the believer through war. But the basic purpose of such war is to remain firm in one's faith and, under its guidance, retain the freedom to order the system of life in its guidance; and that the nature of this war should not be aggressive/offensive but defensive. The Qur'an does not allow any nation to go to war without fulfilling three basic conditions. Firstly, war should not be initiated. Secondly, war should not be prolonged beyond its requirements. Thirdly, human life should not be terminated unnecessarily.

"*Jehad*" means indulging in peaceful struggle through counseling, instruction and benevolence for the establishment of a system of justice and equity. But the religious elite has given *jehad* a secondary status by separating it from other elements of Islam, i.e. prayers, fasting, *zakat* and *hajj*, in spite of the fact that *jehad* has

primary importance in Islam. One should remember that battle is just one part of *jihad*, which is valid only when any evil raises its head, any power exploits or the defense of an Islamic state is required. However, *jihad* is permanently sustained for upholding the sovereignty of God.

PART IX LAWS OF GOD

RISE AND FALL OF NATIONS

Any nation, which wants to improve its lot, can only do so by improving the condition of its people. Every thing in this world is based upon certain rules and, by discovering them, all these can be developed and built.

The order of the earth and the sky is also dependent upon observance of the laws, but a depraved person does not like to be restricted by laws because of his desires.

After conveying His message, God has given respite to human beings, individually and collectively as nations, to understand and withstand. But when any nation crosses the limits of evil doing and the vicious among them become powerful, such nations necessarily get destroyed. The destruction of a nation or a settlement is directly dependent upon the disobedience of God by the rich, the well-to-do and the powerful people. But the common people also cannot be exonerated from their responsibility if they do not resist the evil deeds of the powerful people. As long as a nation's evil deeds remain below the set limits of virtuous deeds, it is granted respite. If any nation wants to improve its condition then its people will have to collectively change their present condition. The condition of any nation cannot be changed unless people strive to change their own condition.

MASTERY ON THE EARTH

On numerous occasions in history, smaller groups have over-powered the larger groups. The picture seen of over-powering of the majority by a minority is clearly visible during the period of Prophet Muhammad (Peace be upon him) of which there is no precedence in history. The non-believers always had the majority and the people of faith were very few. The enemies always had more resources but because of strength of faith, patience and endurance in the faithful made them rightful recipients of God's help.

LEGACY OF THE EARTH FOR THE VIRTUOUS

The firm laws of God prevalent on the earth are that “the legacy of the earth is for the virtuous”. Virtue does not lie in merely performing rituals of worship but consists in playing an effective role for betterment of the society.

How much time it takes for any group to remain in power and authority and to lose it, depends upon the nature of harm accumulated by those in power and the capability developed by the constructive forces to take the place of the detrimental powers. The system in which the capacity for improvement and development is depleted will end and will be replaced by a system which has reared the potential of improvement and development. The first condition of inheritance of the earth is the competence to reform. Any system which becomes devoid of the ability to rectify will end, and will be replaced by a system which has the ability to reform and build.

TRUTH PREVAILS GRADUALLY

Truth always spreads gradually and requires a long period and extensive struggle. To establish truth, a long-term plan rather than a short-term program is required. Therefore, for this purpose the people should have courage, determination, patience and forbearance.

NO FORCING OF FAITH

Faith is obtained by will and consent. If a person does not use intellect, God’s will shall not be included. Faith, and going astray, is the result of judicious use or misuse of the human intellect.

A harbinger of truth has not been assigned the role of forcibly getting the message accepted by non-believers. His job is to appraise the people about good and bad consequences of treading the right or wrong course. Therefore, contradictions in thought and action are inevitable in this world. It is not possible for everyone to follow one course, and the need for the struggle between truth and falsehood will always remain.

SATISFACTION OF THE HEART – CONTENTED SOUL

Contentment of the heart can only be derived by remembering God and sincerely obeying Him. The contented soul means a person who, without any reservations, accepts God as the Lord and the Sustainer, declares the true faith brought by the prophets as his own faith, accepts the creed and order received from God and His Prophet as the absolute truth without any doubt and having considered it fully, whenever the need arises, he offers his time, money and even his life in the way of God without any hesitation. And in this way, whatever difficulties, hardships and calamities may befall, he endures with patience and forbearance. He never longs for the visible dividends accruing to those treading other paths. To the contrary, he remains fully satisfied that pursuit of the righteous faith has kept him safe from this filth.

RESULTS ACCORDING TO EFFORTS

Qur'an says, "There is nothing for a human being except that for which he strives for" (39-53)

Here, the concept that anything can be obtained without making any effort, merely through prayers, good intentions and with support of others than God, is belied.

PART X THE UNIVERSE

REALITY ABOUT THE UNIVERSE

From the earth to the sky, the whole universe constitutes a complete system. This system has a Master and the whole system is running according to an overbearing law wherein everywhere complete mastery, spotless wisdom and flawless knowledge is prevalent. The universe is the best gift from God to mankind.

PURPOSE OF CREATION OF THE UNIVERSE AND THE HUMAN BEING

The purpose of creation of the universe and the human being is to bind and bring the human beings closer, and to create such an environment in which feelings of common humanity could be strengthened.

The purpose of making this universe was to lift the human being from out of subordination and raise him to extreme heights, which God had determined for him. In order to fulfill this objective, the universal law of struggle between truth and falsehood is there by which falsehood cannot survive. Any person who would deliberate with an open mind, it will become clear to him that this earth and the sky are not based on superstitions and imaginations but are stabilized on reality and truth. In this world, only that thing could succeed and sustain which accords with reality and facts. The fact of the matter is that laws are working behind all creations of the world. By discovering these and finding out the purpose behind every thing, a human being can make the best construction.

By showing different ways, the human beings have been given the authority to adopt at will either way, towards Him or against Him, and he may have faith in God or refuse him.

PART XI THE HUMAN BEING

THE REALITY ABOUT HUMAN BEING

God has placed in man the attributes of knowledge, thought, cognition, decision making, conscience, determination and many others. Man has been born as the most superior creation. God has created in the form of man a creature by which he may implement His will. God has placed in man, in a limited way, such qualities, which if he uses with determination, can transform the world according to the will of God. On the basis of these qualities, man acts to introduce innovations. Man's progress depends upon this very creative act.

Not only unlimited and unending powers have been placed in man but, he has also been given full cooperation of everything present in this world in order to enable him to utilize these powers. God has given the human being mastery over everything in this world by providing him with wisdom, intellect and perfection of the body. Man can maintain this wonderful structure only if it follows God's law. Faith, mercy, beauty, creativity, loyalty, happiness, pleasure and love make human life worth living.

Along with all these qualities, man has been made answerable to his society and Creator of the universe for his deeds, in order to ascertain whether man lets falsehood prevail or makes an effort to establish the truth by eliminating falsehood.

Man also has the capability of deliberating about the future and comprehending it. Three thousand years back Prophet Solomon said, "*When there will be no dream about the future then man will perish*".

By providing man with sources of knowledge, capabilities of wisdom and intellect, God has left man to find his own path. Along with this, man has also been given the guidance to differentiate between good or evil paths so that he may adopt any on his own discretion. Thus it is required from every believer, along with other believers, that they should exert to establish a collective form (i.e. government) and a "society of believers". In this manner a large number of persons will become available to bring the society on the right path.

Man does not have the competence to determine for himself paths of real prosperity. He is dependent upon a powerful, knowledgeable and wise entity. If there is no guidance for a manifest faith from God, man is bound to lose his way by pursuing his personal desires. Instead of developing the powers given to him by God he keeps on amassing wealth, whereas the prophets had come to reduce fondness of wealth.

Man's every progress depends upon hard work; therefore, everyone should keep on analyzing as to whether he is labouring for good or for evil. Whosoever avoids hardship to attain a higher objective or does not spend in its way, can never achieve excellence. The Qur'an, in this regard, determines different persons and groups of humanity as people of one family, and equates them as present partners and mutual allies.

MAN HAS BEEN RELIEVED OF BURDEN

Man is frail, both physically and in conviction. Therefore, God has made allowance for these weaknesses in his instructions.

Man has been unnecessarily burdened throughout the centuries with prejudices and rituals. God has relieved man of such burdens.

MUSLIM - MOMIN – MUTTAQI

A Muslim is one who believes in God orally and performs the rituals of worship like prayers, fasting etcetera and has, and on account of this, become eligible to all the facilities and rights provided by the society. Persons born in Muslim families automatically attain this position. Thus, a person becomes a part of the Muslim clan.

A *momin* is one who, with firm belief in God, goes forward to act upon the commandments of God and the teachings of Islam and spends all his resources on others for building the society. He advocates goodness, checks vices and safeguards the oppressed against the oppressor.

A *muttaqi* is one who does everything that a *momin* does but with intense devotion. He is fully alive in his conscience of the fact that only that person is good who is better than others in morals and

character. Therefore, he gives maximum importance and focuses his attention to improving his personality and character and keeps at a distance from falsehood and deceit.

GOOD AND BAD HUMAN BEINGS

In order to live a good life, it is imperative that man should know his self. Instead of being inquisitive about what the other is doing, he should see what he is doing and what is wrong with his own actions that need to be rectified. Example of a good life is the mirror through which depravities can be removed.

Good persons are those who listen carefully and sincerely, and accept willfully. They mould their characters in accordance with the truth and thus prove their superiority over the perpetrators of falsehood. Such persons always remember God and thank Him for his favours. Moreover, there is no contradiction in their thought and action. They do not say anything, which they do not practice themselves and they ensure that at every step they may not commit such mistakes as would be blameworthy before God.

Those people are more respectable who think by rising above their self and do not revolve around their egos. No one can be a believer if he does not want for others what he would like for himself.

Bad persons are those who are arrogant those who do not give others their rights but usurp them, are involved in cruelty and injustice, every time they break their promises and spread dissention and discord in the earth. Such mischief-makers portray themselves ostensibly as civilized.

MAN IS RESPONSIBLE FOR HIS AFFLICTIONS

Whatever happens in this world is a consequence of those events which man creates because of his deeds.

"Whatever calamity will strike you is because of what you have earned by your own hands" (Qur'an 30-42)

In the swarm of calamities, the only thing that keeps man on the right course and saves him from going astray is firmness and complete faith in God.

THE MOST HONOURABLE HUMAN BEING

In God's estimation the most honourable is the one who is most righteous. Such a person is cautious by temperament and is not careless in his thought and action, he has the desire to understand and perform correctly, he wants to avoid evil and loss, and remains engrossed in the pursuit of goodness and gain.

If there could be superiority and edge of one person over the other, it would be because of moral, intellectual and educational proficiency. A person's birth in a specific country, nation, group, religious faction or family is merely incidental over which he has no preferential choice. A person may belong to any group, but can only be respectable on account of his personal, intellectual, educational and moral excellence.

EQUALITY OF MEN AND WOMEN

Men and women are equal with respect to rights. In any family matter, a decision should be taken after due consultation between husband and wife. Greatest importance is given, in the relationship of husband and wife to exerting for each other's betterment.

COMPLETE RECORD OF MAN'S DEEDS

A complete record of man's deeds in this world is kept, and such a system is in place for their evaluation and that every bit of action will become exposed and cannot remain hidden. A complete proof of human deeds, with undeniable evidence will, therefore, come forward. It seems certain on account of scientific research that in the environment in which man lives and works, his voices, his photos and his actions are being registered on every atom, and all these observations can be reproduced exactly in the original form and voice. On doomsday, man will be able to listen with his own ears and in his own voice, those things which he used to say in this world, and will see recorded pictures of his doings.

At the time of death, what is taken into custody is man's self, his ego and that personality which he has developed through his

deeds in this world. It is this very personality from which accountability of his worldly deeds will be done.

CONDUCT WITH PARENTS

A person should be respectful to parents who raised him by love, affection and hard labour so that he can decipher between good and bad. How can we expect from any person who mistreats his parents to work for welfare of the others and that he will have honesty and sincerity. Such person can neither do any useful service to society nor can become a good citizen.

THE BEST PEOPLE (*UMMAH*)

The believers do not work for any specific nation but for the welfare of all nations while keeping aloof from national and racial prejudices. The believers' objective is to work for the welfare of all the people of the world. Believers come into being not as hereditary or racial entities but as a separate entity as believers in God and followers of His commandments.

THE INFIDEL AND INFIDELITY

An infidel (*kafir*) is the one who hides truth and reality. Or else, he will also be termed as an infidel who denies God and does not follow His commandments. No one is born as an infidel but adopts the way of either faith or infidelity of his own will and choice.

Therefore, no one can be called an infidel just because he does not belong to a Muslim family. Hence, it is not proper to term persons other than Muslims as infidels.

PART-XII

NATIONHOOD AND GOVERNANCE

NATIONS AND NATIONALITIES

National prejudices are used usually by exploitative elements to grab authority in governmental affairs. They do not divulge on the nation that every nation and nationality consist of good, bad, criminal and oppressed people. The point to understand is that the real fault lies in class system, which if done away with, will help in perishing the national prejudices.

To establish nationalities based upon creed, language and sectarian prejudices as against nationalism is not fair. Because of this neither the greatness of a nation can be highlighted nor can impetus to work for collective benefit of the nation be achieved.

Color, race, language, nationality, motherland and sectarian prejudices are the worst ills which result in strife among human beings. Because of these prejudices, some groups and nations consider them to be more honorable than others and develop hatred, enmity, contempt, cruelty and harshness with strangers. Nature has divided human groups into nations for creating mutual reference and cooperation. But the monopolistic elements of every nation to maintain their authority and for achieving personal gains raised the slogan of separate nations.

DEMOCRACY – A SYSTEM OF MUTUAL CONSULTATION

Democracy in today's terminology is principally a system in which mental and physical participation of the common people is arranged in all collective matters through consultation. Such consultation should be broad based on national level. The system of consultation given by Islam has three basic components. Firstly, leadership should not be harsh, callous and seeker of personal gains but should be mild and custodian of national interest. Secondly, last and total reliance of such leadership and the nation should be on trust in God. Thirdly, the mutual relation of the ordinary member and the leadership should be equal and all people should have equal

status. From Islam's point of view, the system of democracy can only work correctly on the above three bases.

RELATIONS WITH OTHER NATIONS

Except for a nation, which is practically at war with us, relationship of affinity and friendship with other nations should be established. The solid basis of international relations provided by the Qur'an is justice and equity. The real danger with which the world is confronted with today is the despotic methods of the imperialist powers. All mental and practical efforts should be spent to live in peace.

CHANGING THE SPURIOUS SYSTEM

It is collective responsibility of men born in a spurious system to change this system and replace it with one based on social and economic justice.

All the prophets kept on trying to change the prevalent systems but they were partly successful. However, Prophet Muhammad changed the prevalent cruel system of his time and established a system of life based upon truth. To change the present spurious system (especially in Pakistan) is, in fact, the tradition of Prophet Muhammad.

Even in the present era, it is duty of the people living in various parts of the world to make efforts to change the exploitative system prevailing in their neighbourhood and try to build a better world so that the people living therein could lead a comfortable life, move forward on the path of progress and prosperity, and live with each other in peace, tranquility, love and affection.

BETTER FUTURE FOR HUMANITY

If the believers continue to exert, the future will auger well for them. In other words, those who tread the truth will continue to progress, and their every future moment will be better than the previous one.

ESSENTIAL QUALITIES FOR LEADERS

According to Islam, it is essential for leaders to be polite, to forgive deficiencies, consult companions and have complete faith in God in all circumstances.

RESPONSIBILITIES OF RULERS

The rulers (*Ul ul'amr*) mean those people who were given the authority to make decisions legally by the people through free and transparent elections. It does not mean those people who declare themselves elected forcibly through fake elections, deceit and wealth; and make laws against the interests of the people and in favour of the monopolists.

Dictatorship and Weak Rulers

It is in the nature of dictatorship that they, with the connivance of the religious elite, weaken the common people by reducing their education and resources. The story of *Fir'on*, *Qaroon* and *Hama'an* in the Qur'an is a beacon light for us. It is God's power and wisdom that he frees the weak from their clutches and makes them the leaders of the country. But for this to happen, it is essential that few people should rise with a firm resolve.

Fallacious Leader and Ruler

People possessing wealth and power usually utter very beautiful words but create turmoil in the country by their actions. On one hand, they assure the nation that they are its well wishers while on the other hand they busy themselves in uprooting the nation. They pose as great sympathizer of the nation and humanity but, on the other hand, their hearts are a repository of oppression and discord.

There will be lot of people who will make tall claims and talk nicely, but when these very people come into power they, instead of sympathizing with the people, sacrifice national interests and welfare of the people for personal gains. They frame such policies as would

render the land barren and destroy the race. They consider only themselves as honorable and other people as contemptible and worthless. Therefore, to achieve excellence, it has been made obligatory for man to forget about his superiority and, by making the acquisition of God's pleasure as its objective, and sacrifice all personal desires and solicitations of wealth and power for this supreme objective.

The people should, therefore, change their present attitude towards their leaders and, instead of supporting their evil deeds, should leave the company of those under whose leadership the spurious system is being promoted. They must understand that by not accepting the laws of God and by not acting upon it, the results will always be bad.

We should also keep this reality before us that the ruler of an Islamic state can only get from the state treasury the cost of his livelihood but cannot do trading himself nor partake of national assets, and that he should lead a simple life and not lead a luxurious life at the cost of national money.

PART XIII

ISLAMIC PHILOSOPHY

THE PEOPLE OF THE BOOK

The biggest crime of the learned among the Jews was that instead of disseminating the teachings of the book of God, and taking these to the common man, they kept it restricted to a limited group of monks and religious elite. And when, due to general ignorance, waywardness began spreading among the people, these learned people not only did not attempt to reform things, they gave their consent through their silence to every vice that gained currency in order to keep their contradiction of thought and action. When this illiteracy resulted in creating evil in common people, these scholars did not try to rectify and certified all prevalent evils through their silence or action, only to remain popular with the people. It is regrettable and unfortunate that this attitude has also been adopted by the scholars of today who try to maintain and preserve their hegemony. Therefore, it is duty of the people that they should free themselves from the clutches and magic of religious leaders and monopolists.

The same call of the pure and the unity of God were given in the Bible and the Torah as in the Qur'an. These books of God extended the same articles of faith that the Qur'an presented later, and guided to the same way of life as was later given by the Qur'an. If Jews and Christians had been steadfast about the teachings of the Torah and the Bible they, at the time of prophet-hood of Muhammad (peace be upon him), would have been known as a truthful and righteous group of people and would have found the same light in the Qur'an which they had found in the previous books of God. In that case, they could have continued to tread the same path as followers of Muhammad as they had been following earlier. Entire demand of Qur'an from them was to firmly and honestly adopt teachings of the Torah and the Bible because the real teaching of all revealed books is the same, viz., the faith in God and righteous deeds. Qur'an wants to bring all humankind together on these two basic points.

The purpose of sending the divine revelations in different countries, different periods and different languages was to tell the man that there is only One being above him and that the promised rewards and punishment for his deeds is a reality. The divine revelations to all the prophets had mentioned coming of the next prophet (Muhammad, peace be upon him) and all the prophets had specifically foretold the arrival of Prophet Muhammad (peace be upon him).

RESPONSIBILITY ACCORDING TO CAPACITY

**“We do not burden any person beyond his capacity”
(Qu’ran 23 ~ 62)**

The instructions imparted by God for the success of the human being and the ways determined for his progress are not beyond man’s reach. In fact, it is the building of man’s character that brings prosperity to man. All paths of progress can be traversed through the building of man’s morals and character.

GUIDANCE AND DEPRAVITY

Guidance or depravity is the result of right or wrong use of human intellect. God’s guidance for mankind is in giving clear instructions about adopting correct attitude of thought and action regarding worldly life through His prophets and books. He helps those who follow these guidelines willingly by making their path easy, and He lets those who insist on going against these guidelines to go in whichever direction they want.

When truth and falsehood become clear before a wise man through reason, he should leave aside all prejudices and adopt truth. But one thing should be kept in mind that a person’s action cannot be correct unless he understands that every human being has a permanent responsibility and is answerable to God in his personal capacity. In this personal responsibility, no one else is associated.

A person may have gone mad and who cannot decipher good from bad and for whom the life of evil deeds seems likeable and bright. Besides being worried for the guidance of such persons,

righteous person should concentrate more on people with conscience and one more inclined to accept this truth.

Allah desires to present the truth to human beings with logic so that those who accept and prove their moral superiority over the followers of evil through transformation of their character in the mould of truth stand out. Mankind should not blindly follow the existing system in the world and should, with open eyes, ears and heart, decide about its own course of action.

Human being is put on trial in fact by keeping truth hidden to determine whether the truth for closeness to Allah is recognized or not. The prophets sent by Allah and His books also help mankind in recognizing this fact.

RULE OF THE BELIEVERS

The real objective in life for believers is to spread righteousness in the world after attaining the power to rule. This objective is achieved through establishment of a good system of governance. Objective of the believers is to change the society based on class exploitation and to establish a society based on equality, justice and consultation. This is what the prophets did in their own life times. Prophet Muhammad succeeded fully in this effort. Establishing Islam in the present period means to bring about such a revolution.

OPPOSITION TO THE RIGHTEOUS

Whenever, a prophet, or a person believing in truth has risen to extend invitation to truth and righteous action, the controlling exploiting elements of sources of production and criminals have opposed it. Therefore, all inevitable impediments in the invitation of truth should be tackled with firm resolve. Moreover, these wealthy people because of the lust for power and rule do not turn to Allah and consider wealth and worldly status as the symbol and measure of piety and eminence; and consider the ones earning livelihood by hard work as worthless. In fact, hard work is considered by Allah as dignity of the humanity. Allah has defined the hard workers as His friend. This is a fact that the rich, powerful and arrogant persons

have always opposed the prophets the most and even today they are the biggest impediment in establishment of Islam and rule of truth.

Truth prevails gradually. To establish the truth, long period and varied struggle is required. Truth can never prevail upon evil without full-fledged struggle against it.

Truth and reality is always simple, straightforward and evident and very easily begins guiding heart and mind in practical life. Human desires always restrain them from accepting the truth.

WORLDLY LIFE

God's appreciation cannot be achieved without making a human being's life enjoyable by solving his problems. In fact, the way to achieve spiritual progress of men rests on the struggle for welfare of the common people. People and nations get carried away by the temptation to procure more and more in this world while leaving others behind, and to take pride against others and crave to show false superiority over others. They are unable to give importance to promotion of human values, civilization and culture. On the other hand, they engage in leading a luxurious life and accumulating various kinds of things in plenty while leaving behind the majority in distress. The bounties that God has given to man are boundless. If these are used in a proper manner, the poverty and impoverishment of the people in general can be eliminated.

Islam wants to establish the whole system of human life on the basis of moral, cultural, economic and legal principles. The cardinal principle is devotion to God and obedience without any qualms.

In the Qur'an, prime importance has been given to financial matters after kindness and cooperation in mutual relations. Therefore, all those expenses which are made by expending wealth in wrong ways, instead of spending it for real needs of the people, amount to being thankless for God's favours.

It has been made clear in the Qur'an that the real wealth is not the temporary assets for spending the worldly life, but the morals and qualities which persons in a society develop in them by accepting the guidance of the Qur'an.

We must not misunderstand the objective of human life. Worldly life is not the sole purpose. All successes and failures of

worldly life are inconsistent and provisional. Hence, what more can be insensible and swerving than to leave the path of truth and become defiant?

Such concept of human life is required in which the heart is kind, is receptive of change and has the quality of acceptance; and by which everyone could participate irrespective of colour, race or religion.

THE STRAIGHT PATH (*Sirat-e-Mustaqeem*)

There are many modes of thought and action for man in this world but truth is only the best one. The right ideology of life and correct path of action are the inexorable needs of man.

God has made man of such a nature that if he steps towards wrong he continues going in that direction, and when he moves towards righteousness and guidance he keeps on progressing on that path.

The right course is that which accords with man's nature, in which he does not have to proceed by fighting with his conscience, in which making use of his faculties of body and soul as well as intellect and faith he achieves peace, tranquility, respect, honour and status.

MOTIVATIONS BEHIND ACTIONS OF THE WORLDLY AND THE RIGHTEOUS PEOPLE

A worldly person does everything only for oneself and to attain worldly objectives. On the other hand, a righteous person (the worshipper of God) does everything to win God's favour for which he relies more on God than his own strength and material resources. He remains steadfast whether afflicted with afflictions or blessed with success; he believes that whatever God wills is being fulfilled, and that his own recompense will not go waste.

CREATION OF LOVE IN THE HEARTS

In any society, in struggle for improvement in conditions of the people, it is essential that a suitable number of such people is available amongst whom the relationship of mutual love and trust is

present. Such passion among the revolutionaries (both men and women) is possible only when its leadership is raised in deep attachment with sincerity, honesty and deep devotion with the aim.

BEST PRINCIPLES OF COLLECTIVE LIFE

Prophet Muhammad (Peace be upon him) said that when people see evil and do not try to remove it, and when they see the cruel perpetuating cruelty and do not restrain them, they are inviting God's wrath.

God wants that man should use his intelligence to identify the truth revealed in the Qur'an, and which is spread all over the universe and is also present in a person's self. When his heart bears testimony that the only truth is that which the prophets have presented and that all prevalent beliefs and ways are false, he should shun evil and follow the truth. A *momin* (faithful person) has to make sustained, all-round and extensive struggle against the opposing powers in this world. This world is a place of trial that will exist till the last breath.

The first principle of the order of collective life is that a person's right must be recognized and delivered to him.

When we will take cognizance of ourselves and become aware of our weaknesses and shortcomings, only then we will be able to give due importance to understanding others and to respect their point of view. Man's progress, in fact, lies in his development on the basis of morality, which the believers of a society assimilate in them.

DIVINE LAW (*The Islamic Shariah*)

Islamic *Shariah* means the straight path of faith (i.e. the manifest way of leading life), not the narrow paths of religion. Hence, all the instructions given in the Qur'an will be termed as *Shariah*. Before this, all the divine laws given in periods of different prophets were according to the requirements of those periods. For the coming age, the basic teachings and principles of Islam will be the *Shariah* for the whole humanity.

In future basic and educational principles prescribed by Islam will be the divine law for whole humanity.

RELIGIOUS ELITISM AND SECTARIANISM

Religious elitism has created different sects on the basis of petty and unsubstantiated matters by leaving the real base of Islam, a wrong and counter educational approach. True faith is the same for all human beings which demands that God should be accepted as the Creator, Sustainer, Master and Ruler. They should believe in the life after death and accept themselves to be accountable before God; and should spend their lives according to the principles and blueprint given by God through His prophets.

All the religions have been framed by people of various epochs under the influence of incorrect mental approaches or after being overcome by their desires or in order to exploit others or by transgressing their creed.

The religious elites have promoted many sects among the human beings by mutilating the real faith and making changes in it. The main reason for this was to gain more rights, benefits and distinctions than they deserved; and to alter the creeds, principles and injunctions of the faith according to their whims.

Therefore, without accepting Islam in its true meaning, no person can remain firm in *Tauheed*. Islam is not that "customary Islam" which has been framed by religious elite, rather it is the faith of Islam brought, revealed and practiced by the prophets; and is a way of life composed of righteous living and is based on belief in God and service to humanity. Instead of solving the real problems of the common man, to extricate them from poverty, degradation and insubordination and to equate them to the status of the upper classes socially and economically, the monopolists from among the followers of the prophets gave Islam different forms and names and concentrated entirely on the performance of religious rites and rituals. They ignored solving the problems of the ordinary man with a view to bringing them out of poverty and to the level of the upper classes. The fake religious elites have ignored the real basis of faith, and created separate sects on the basis of irrelevant and inconsequential matters. They divided faith into pieces and became innumerable groups themselves. They changed the faith (*deen*) and inserted many new things in it. They increased minor differences

among people, portrayed important things as unimportant and then converted the unimportant matters into important ones. Thus, many sects continued to come into being and the human beings kept on splitting into mutually clashing groups. Now, it will be imperative for any one who desires to follow the real faith, to break away from these dissenting groups and separate his path because world history has been compiled on account of these very disputes and misunderstandings among religions.

They have understood faith to mean performing a few religious rites and observing some outward forms of piety, on account of which they fail to generate the real understanding about the faith of Islam among the common Muslims; but, on the contrary, they become a source for spreading numerous deviations in them and, because of it, they are unable to take part in national development and prosperity and do not participate in national progress and rebuilding.

THE REAL SPIRIT OF RIGHTEOUSNESS

Righteousness eliminates evil. If any mistake occurs during the observance of God's directions, a man should ask for forgiveness and make amends. This brings success.

The real spirit of righteousness is the love of God, for nothing in this world should be dearer to him than God. If love for anything overpowers man to the extent that he may not be able to sacrifice it for the love of God, that very thing is an idol. Until this idol is broken, the gates of righteousness remain closed to man.

HUMAN UNITY BASED ON FAITH

The only way to create humanity of mankind is that, having agreed upon the chain of prophets and after believing in all His divine books, we should agree not to accept anyone other than God as the Sustainer, will only worship Him and will not associate any one as His partner.

If all the world powers agree to this point, human fraternity can be established and effective steps can be taken towards peace, justice, human progress and prosperity in the world. This is the only

path, which can rid human beings of the negative behaviours of hatred, prejudice and intolerance; and make the world and the humanity a repository of peace, tranquility, progress and prosperity.

Understanding, tolerance and sympathy should be made the basis of human relationship. Kindness, tenderness and sympathy are Godly attributes and these should be engendered in human beings. An environment should be created wherein a feeling of joint-humanity could be strengthened.

God is the sole Creator and Sustainer of the Jews, the Christians, the Muslims, the Hindus and followers of all other faiths. Therefore, there should be a mutual sympathy and well wishing between them and they should unite on basis of humanity. Prophet Abraham, who was the revered among the prophets, had given the name "Muslim" to the faithful (*Ahl-e-Iman*). Therefore, whosoever comes to believe in God and performs good deeds, will be considered a faithful and a Muslim whether he is born among any of the nations or religions. To belong to any particular religious group by birth does not bear any importance according to the faith of Islam because all the religions have been made by man. All the prophets had brought only one faith (*deen*) and that was Islam. Everyone, however, is free to accept any thought or religion. In this respect, no body has the right to make the other accept one's faith or religion. All of us should unite to bring about a world in which we could arrange safety and security of our children and the future generations. We should focus our attention on making sincere and resolute efforts to live in peace.

THE WAY TO POWER AND PROSPERITY

Any adopted system which is based upon faith of Allah and His commandments ensures prosperity, national stability and power. The adaptation of the way to the contrary brings destruction.

There is nothing for human beings except that for which it strives for. Nothing can be achieved in this world merely by prayers, noble intentions and the help of worldly gods, without making any effort.

The commandments of Allah for the success and progress are not beyond the reach of ordinary human being. The secret of success is in fact in the moral building of the mankind.

DESTINY (*TAQDEER*)

God has evaluated everything from which no one can deviate. To deliver men from difficult situations and provide livelihood are a part of God's authority; and the last decision about any matter is in God's hands. Besides these matters, man's destiny is in his own hands. Man makes his own destiny through his good or bad deeds. God wills what His obedient person wills, and obviously he will want whatever God pleases.

IMPORTANCE OF REASONING

Truthfulness of any matter depends upon its being based on reason so that it may enter the mind and the heart by becoming part of the human being. All the things narrated in the Qur'an have been based upon reason, and nothing in it has been imposed on man by playing with their emotions.

PURSUIT OF KNOWLEDGE

The secret of the progress of mankind lies in reading and writing. Knowledge is that top-most quality of man, which can only be acquired by God's giving. The basic point is that the source of knowledge is the person of God, and the purpose of acquisition of knowledge is to fulfill the requirements of faith abundantly.

Man's progress began when he started using his pen. It is knowledge alone that has created changes in the world and made the man lead the path of morality; and has led him to the highest position in economy, social interaction, civilization and culture. Acquisition of science and technology is also included in the pursuit of knowledge. However, science is not equivalent to wisdom and learning. A nation can progress and prosper only on the basis of knowledge and learning. Man has been ordered to follow knowledge and not superstitions and suppositions in his individual and collective life. He should accept only that point which is proved correct in the light of what God and his Prophet has said, and should not rely upon

the interpretations of others without giving deep thought to it, and base the final decision on his own knowledge.

In the educational syllabus of Pakistan, it is essential to explain in simple and clear words the importance of Islam's universal ideals like "respect of mankind" and "human affinity". In this way a person can get rid of all mental confusions and actively participate with strong resolve to serve the nation and humanity. Only this method can help Pakistani nation to get good status in the world community.

EXPLOITATION – AN UNISLAMIC PRACTICE

The Islamic faith constitutes such a mental framework that it refuses to accept the present system based on spurious concepts that have been constituted on injustice, cruelty, social and economic exploitation; and gets ready to replace it with a system based on justice, and prepares other men and women for this purpose. The greatest hurdles in this way are the pursuits of superstitions, suppositions and the ideological confusion created by the exploitative elements.

The faith towards which Prophet Muhammad (peace be upon him) called the human beings was, in fact, the faith of forlorn, down trodden, poor and exploited elements. This faith wanted to extricate them from this situation in which the exploitative elements had involved them. Islam wants to establish a society in which all people should have equal rights, a person may not be able to usurp the rights of others and all human beings would work for each others betterment.

Islam constructs such a frame of mind of a human being as would refuse to accept the present system that is based on spurious concepts, founded upon tyranny and injustice, and is established on injustice and social and economic exploitation of the people. He, thus, prepares himself to change this existing system to a justice-based system. Islam wants to establish such non-exploitive society in which all men may have equal rights, one person may not usurp the rights of the other, and all human beings may work for betterment of others.

ESTABLISHMENT OF GOOD SOCIETY

An individual's role is very important in establishing a good society and no one without improving his own self can play an effective role in establishing a credible society.

THE FAITH OF ISLAM (*DEEN-E-ISALM*)

God has revealed only one faith (the way to lead life) for all human beings, which has been presented by all the prophets. The basis of Islamic faith is firstly firm belief in God and secondly good deeds i.e. service to humanity, or in other words the building of the society. These are the two basis on which, in this age as well as in future, people from different religions can be united.

The only correct way of life, in God's estimation, is that a human being should accept Him as his Master and Supreme Being, and should submit himself in total devotion and submission. The real meaning of Islam is peace, amnesty and obedience to God. Therefore, Islam is, in fact, the faith for all humanity and shows the way of leading life in the world by which everyone gains the most and loses the least.

There is only one faith from God that had been presented by all the prophets as well as by the last Prophet of God, which is Islam. Therefore, all the principles of Islam will continue to surmount in the world. We see that the principles of Islam such as belief in one God, equality of human beings, principles of social and economic thought as taught by Islam, are gradually dominating the world. Eventually, Islam will emerge and establish itself as a universal faith. Therefore, the believers should make such efforts in the way of God as denote the best that is justly required.

People of all nations, whether Jews, Christians or others, accept Prophet Abraham as their elder. Abraham named his followers as Muslims, and even in the Qur'an the believers of this faith have been termed as Muslims. Basic teaching of this faith in the words of Abraham was "*My prayers, my sacrifice, my life and death are for God who is the Sustainer of the universe and has no partner*". All those who accepted the commandments of God which were revealed by the prophets, in whichever epoch, were indeed "Muslims".

All the religions and sects of the world owe their existence to deviation from the true faith. Therefore, the only way now to get right guidance is to break away from these later variations and groups and to adopt the "faith of the prophets".

Islamic faith and the other false faiths (false ways of life) are totally variant ways. Therefore, the paths of a believer and a non-believer cannot be the same.

True meaning of Islam is obedience to God. Hence, Islam factually is a faith for all humanity. It is necessary that the respect for intellectual harmony, breadth of vision, opportunities of success, knowledge and learning that Islam had introduced in its peak of ascendancy, should be revived.