

BASIC CONCEPTS – II

Madhhab, Religion, Deen, and Islam

Definition, Concept, Origin, Need, and Functions

The Creator (الخالق), *Allah* (SWT), is All-Knowledgeable (العليم) and All-Wise (الحكيم). Being All-Knowledgeable (العليم) implies that none of the things/words are out of His knowledge and simultaneously being All-Wise (الحكيم) implies that He would always express the meanings/concepts that He intends to express, with the most effective and the most suitable words. Thus each and every word that *Allah* (SWT) has utilized in the Qur'an, it was the most suitable word to express some specifically intended meanings and purpose, to express which the non-utilized word(s) was not suitable.

Deen (دين) and *Madhhab* (مذهب) both are the words of Arabic language. But a thorough study of the Qur'an and the books of *Hadith*, quite surprisingly reveals that the word *Madhhab* (مذهب) has not been used for Islam even for a single time. *Allah* (SWT) and His Messenger Muhammad (SAW) have always used the word *Deen* (دين) for Islam. Why??? There must be some good reason for it!

The Arabic word *Deen* (دين) is commonly translated as Religion, but the seasoned scholars of Islam, who are fully exposed to the both languages, Arabic and English, and their terms, insist not to translate the Term *Deen* (دين) as Religion. Why???

The following discussion will investigate the lexical, terminological, and commonly used meanings of Religion, *Deen* (دين) and *Madhhab* (مذهب). It will help us to understand these Terms and thus the wisdom behind the choice of the word *Deen* (دين) over *Madhhab* (مذهب), and whether the modern English term Religion carries the same meanings as that of *Deen* (دين) or not? Let us first turn to Religion:

Religion

Lexical meaning

Religion is a word of English language. To know its real meanings we need to turn to the English Lexicons. According to New Penguin dictionary, the word Religion in Middle English was Religioun, that was derived from the Latin word *Religion* meaning: Reverence, which was probably derived from another Latin word *Religare*, which means: to tie back.

Terminological meaning

There is a continuing debate among western scholars of Religion to determine the definition of Religion. A large number of definitions have been suggested, but the aim of reaching at a single agreed upon definition is not achieved. Let us look at some of these definitions. New Penguin dictionary defines Religion as:

- i) The (organized) service and worship of a god, gods, or the supernatural
- ii) A cause, principle, or system of beliefs held to with ardour (warmth of feelings) and faith (loyalty).

Oxford Advance learners' dictionary defines Religion as:

- i) Belief in the existence of a supernatural ruling force, the creator and controller of the universe
- ii) Various systems of faith and worship based on such beliefs.

If we analyze the above definitions or other definitions of Religion, it comes out very clearly, that all these definitions hardly go beyond two elements:

- i) Doctrine or Beliefs
- ii) Rituals/organized service/worship.

This common point is also manifested from the fact that many western scholars define Religion as a set of Beliefs and Rituals.

It may be noted that concept of worship in religions is limited to some specific acts which are usually organized by "holy men" who are considered mediums between the holy God and the unholy man.

A group of scholars, however, do go a little beyond and broadens the scope of Religion to three elements. Lord North Burne, a renowned Western scholar represents this trend in his book *Religion in the modern world* -presenting the broadest definition of Religion. He says: Religion has three essential elements:

- i) Doctrine, Belief or Creed
- ii) Rituals, organized service or Worship
- iii) Ethics or Morals.

These three elements deal only with the personal aspect of life of an individual, which is manifested by the commonly professed statement of the Westerners i.e. Religion is a personal matter between a man and God. So whenever an English speaking person uses or listens the word Religion he/she understands from it only a set of Beliefs, Rituals and probably some Morals.

Madhhab (مذهب)

Lexical meaning

Madhhab (مذهب) is an Arabic word. To understand its real meaning we have to turn to Arabic Lexicons. According to *al-Munjid* (المنجد), *Lisaan al-'Arab* (لسان العرب) and *Miqyaas al-Lughah* (مقياس اللغة), *Madhhab* (مذهب) is derived from the root word *Dhahaba* (ذَهَبَ) that means: he went. Thus *Madhhab* (مذهب) lexically gives the meaning of a path or a pattern adopted by or unconsciously followed by someone. This path or pattern may just be a pattern of thinking, or path of action, or both.

Terminological meaning

In Islamic terminology *Madhhab* (مذهب) stands for a School of Thought (مكتب فكر). When used in general terms *Madhhab* (مذهب) stand for a School of Thought (مكتب فكر) in various aspects of life, however, when specified *Madhhab* (مذهب) may mean a School of Thought (مكتب فكر) in any one branch of knowledge or one aspect of life, similarly, when specified *Madhhab* (مذهب) may even mean a School of Thought (مكتب فكر) in only one issue.

For example when the term *Madhhab* (مذهب) is used in general, saying: *Madhhab Imaam al-Ja'far al-Saadiq* (مذهب إمام الجعفر الصادق), *Madhhab Imaam Abi Hanifah* (مذهب إمام أبي حنيفة), *Madhhab Imaam Maalik* (مذهب إمام مالك), *Madhhab Imaam al-Shafi'i* (مذهب إمام الشافعي) or *Madhhab Ahmad ibn Hanbal* (مذهب أحمد بن حنبل) it means School of Thought (مكتب فكر)/legal opinions (*ijtihaadaat* اجتهادات) of the mentioned scholar in various aspects of life.

The specified use of the term *Madhhab* (مذهب) with any one branch of knowledge or one aspect of life, like *Madhhab Abi Hanifah fi al-Siyar* (مذهب أبي حنيفة في السير) means School of Thought (مكتب فكر)/legal opinions (*ijtihaadaat* اجتهادات) of *Imaam Abu Hanifah* in International Relations; *Madhhab Maalik fi al-Buyu'* (مذهب مالك في البيوع) means School of Thought (مكتب فكر)/legal opinions (*ijtihaadaat* اجتهادات) of *Imaam Maalik* in Trad; *Madhhab al-Shafi'i fi al-Salaah* (مذهب الشافعي في الصلاة) means School of Thought (مكتب فكر)/legal opinions (*ijtihaadaat* اجتهادات) of *Imaam al-Shafi'i* in the matters related to *Salaah* (الصلاة); and *Madhhab Ahmad ibn Hanbal fi al-Sifaat-Allah* (مذهب أحمد بن حنبل في الصفات الله) means School of Thought (مكتب فكر)/legal opinions (*ijtihaadaat* اجتهادات) of *Imaam Ahmad ibn Hanbal* related to the Attributes of *Allah* (SWT); etc.

Similarly, specified use of the term *Madhhab* (مذهب) with only one issue, like: *Madhhab Abi Hanifah fi Shurut al-Nikaah* (مذهب أبي حنيفة في الشروط النكاح) means School of Thought/legal opinion (*ijtihaad* اجتهاد) of *Imaam Abu Hanifah* in the Requisites of *Nikaah* (النكاح); or *Madhhab al-Shafi'i fi Raf' al-Yadayn* (مذهب الشافعي في رفع اليدين) means School of Thought/legal opinion (*ijtihaad* اجتهاد) of *Imaam al-Shafi'i* related to Raising Hands in *Salaah*.

Deen (دين)

Lexical meaning

Deen (دين) is an Arabic word. To understand its real meaning we have to turn to Arabic Lexicons. According to *al-Munjid* (المنجد), *Lisaan al-'Arab* (لسان العرب) and *Miqyaas al-Lughah* (مقياس اللغة), *Deen* (دين) is a verbal noun from the root word *Daana* (دان): that is an intransitive verb giving two opposite meanings of Sovereign, Master, and Honor on one hand, the Submitter, Slave, and Humiliation on the other.

Further investigations reveal that this root word (دان) takes three transitive verbal forms producing these conflicting meanings:

- i) *Daanahu*, (دانه) means to master the other, in other words it means that one has subdued and mastered the other (person), thus giving the meaning of sovereignty, mastership and honour. The following *Hadith* manifests the meanings of this transitive verbal form:

عن شداد بن أوس قال: قال رسول الله صلى الله عليه وسلم:

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ اتَّبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ الْأَمَانِي

Shaddad ibn Ows (RA) reported that Prophet (SAW) said: "Wise is the one who controls and masters his/her self and conduct his/her actions taking into consideration what is after death and Foolish is the one who follows his desires and builds the hopes upon Allah".

Another meaning of this transitive verbal form is accountability and reward, because it is one of the functions of a sovereign master. *Aayah* 4 of *Surah al-Faatihah* describes this meaning:

-He is the owner of the day of (judgment) accountability and reward- (p. 2)

- ii) *Daanalahu*, (دان له) means to master/control ^{oneself} ~~someone~~ for someone else, in other words it means that one has surrendered him/herself to someone else, thus giving the meaning of submission, surrender and humiliation. The meaning of this transitive verbal form can be understood from *Aayah* 39, *Surah al-Anfaal*:

-And fight them until there remains no disorder and all the Submission becomes for Allah alone- (p. 252)

- iii) *Daanabihi* (دان به) means to submit with some thing. Thus this transitive verbal form gives the meaning of a mean or a method of submission.

These three verbal forms suggest that there are three essentials which makeup the concept of *Deen* (دين):

- i) The Sovereign Master
- ii) The Slave submitter
- iii) The mean or method of Submission.

Combining these three essentials derived from the three transitive verbal forms gives the lexical meaning of *Deen* (دين) as follows:

Deen (دين) lexically gives the connotation of a complete system of submission and following, to which a slave/submitter adheres to (follows) for the service of the sovereign master.

The system of submission/following that a slave follows for the service of the master has to be a complete system, because Slave-ship is not a part time affair. Similarly this system of submission is neither devised (made) by the slave/submitter nor is it devised according to the will of the slave/submitter, rather the sovereign master devises (makes) it according to his will.

Terminological meaning

Muslim scholars define *Deen* (دين) as:

A Divinely ordained System (a system formulated by the Creator) of Complete Submission for the Sane Creatures which deals with all aspects of their ~~existence~~^{life}, to be adopted by their Free-will and Choice, for a Guaranteed Better life in This World and the Success in the Hereafter.

The above definition is very comprehensive and suits only for a Divine *Deen* (a way of life formulated and revealed from the Creator *الخالق من الوحي*); and the only *Deen* (دين) that is divinely ordained is Islam. But practically not every one follows Islam, the Divine *Deen*, and thus there exist other non-revealed/non divine or in other words man made systems/ways of life (*al-adyaan al-wad'iyyah* الوضعية) according to which people live their lives. Therefore, to include all the ways of life, we may define *Deen* (دين) as follows:

Deen (دين) is A Way of life (a System that deals with all aspects of human life), divine or otherwise, a coherent system or a non-coherent mixture of different Isms, regardless of the consideration that it does or does not promise a better life in this world or success in the hereafter.

Difference between *Deen* (دين) and Religion

A clear difference between the Modern day concept of Religion and the concept of *Deen* (دين) can be noticed by looking into their lexical and terminological meanings. *Deen* (دين) is a broader and deeper concept that deals with all aspects of life whereas Religion means only a *set of dogmas, rituals and probably some morals*. However, it is important to notice that in Ancient Times and in the Middle Ages/Medieval Times, Religion, in its Latin sense of meanings, was synonymous to *Deen* (دين). The life was simple and the Religious authorities used to influence and control individual as well as collective aspects of life.

The Renaissance Movement in fifteenth and sixteenth centuries was a rebellion against the strong but unjust and cruel grip of immoral religious authorities in the west. To get rid of this totalitarian grip of immoral religious authorities Renaissance thinkers promoted the idea that religion should be a personal affair of an individual, and public as well as the social aspects of life must be disentangled from religion. Thus the success of Renaissance movement also accompanied reduction in the scope of Religion to only the personal aspect of human life, which coincided well with the Church Reformations sought by Protestant Movement. English language was being developed out of Latin, Greek and Germanic languages in the same era and the English of that era is now known as Middle English. Probably, to mark a departure from the Latin concept of Religion, Middle English adopted the word with a little change in spellings: Religoun. Later, when the new concept represented by the word Religoun became universally well accepted under colonization project aided by the Scientific/technological Revolution brought by the freedom of scientists, in the later form of English that was developed in last two centuries, known as Modern English, the old Latin spellings of Religion were readopted.

Thus Modern English Word Religion implies only a *set of dogmas and rituals*, according to some it may also include personal ethics i.e. it only concerns to one aspect of human life, where as *Deen* (دين) encompasses all aspects of Human life. Thus Religion can be considered a sub-set of *Deen*.

Islam (إسلام)

Lexical meaning

Islam is derived from the root word *Salima* (سلم) that means: to be safe, sound, intact, faultless, and a well-established & clearly proven fact. Verbal noun from *Salima* (سلم) is *Salaamun* (سلام) or *Salaamatun* (سلامة) that means: soundness, intactness and peace.

When we add an *Alif* (الف) to *Salima* (سلم) it becomes *Aslama* (اسلم), which means: One has surrendered or given him/her self up; and the verbal noun from *Aslama* is *Islamun* (إسلام) that means: submission or resignation. Thus lexically, Islam means: achieving peace and security by submission.

Terminological Meaning

Islam lexically means Submission. Submission is either by choice or by compulsion. Accordingly Islam is defined terminologically in two categories: i) *al-Islam-al-kawni* (الإسلام الكوني), i.e. Compulsory Submission or Submission without choice; and ii) *al-Islam al-Shar'i* (الإسلام الشرعي), i.e. Submission by choice

i) *Al-Islam al-kawni* (الإسلام الكوني)

Al-kawn (الكون) means universe, and *Islam-al-kawni* (الإسلام الكوني) means: The system of compulsory submission laid down by the Creator *Allah* (SWT) for the entire universe, to which the entire universe (creation) compulsorily submits without any choice.

In other words it is the All-Powerful and All-Penetrating Instructions (laws) laid down by the Creator *Allah* (SWT) (the Laws of Nature, or *Sunan Allah fi al-Kawn* سنن الله في الكون) according to which compulsorily functions, all the creation from the tiniest particles of an atom to the awesome galaxies in the high heavens.

ii) *Al-Islam al-shar'i* (الإسلام الشرعي)

Al-Islam al-Shar'i (الإسلام الشرعي) is defined as the Divinely ordained system of submission for the Sane Creatures (Instructions of the Creator for Sane creatures) which deals with all aspects of their existence, to be adopted by their free choice, revealed through all the messengers of *Allah* (SWT) starting from the very first man Adam (AS) and ending with the final Prophet/Messenger Muhammad (SAW), for a Guaranteed Better Life in This World and the Success in the Hereafter.

Six aspects of Islam

Following six aspects are evident from the terminological definition of Islam. The first two aspects deal with *al-Islam-al-kawni* (الإسلام الكوني), and the remaining four deal with *al-Islam al-Shar'i* (الإسلام الشرعي). These six aspects are also stated in several *Aayaat* of the Qur'an. In the following only a few *Aayaat* are presented for each of these six aspects:

i) *Allah* (SWT) has Laid-out All-Powerful and All-Penetrating Instructions (laws of Nature) for the Entire Creation

This concept can be understood from several *Aayaat* of the Qur'an including: *Surah al-An'aam Aayaat* 95-96 (p. 194); *Surah Yunus Aayaat* 5-6 (p. 289); *Surah al-Ra'd Aayaat* 2-4 (p. 347); *Surah Ibraahim Aayaat* 32-33 (p.362); *Surah Yaasin Aayaat* 36-39 (p. 614); and *Surah al-Qamar Aayaat* 49, 52-53 (p. 740).

ii) All the Creation Submits to the Instructions [Laws of Nature] Laid Down by *Allah* (SWT)

This concept can be understood from several *Aayaat* of the Qur'an, including: *Surah Aal-i Imraam Aayah* 83 (p. 83); *Surah al-Ra'd Aayaat* 13-15 (p. 349); *Surah al-Anbiyaa' Aayah* 33 (p. 452); *Surah al-Hajj Aayah* 18 (p. 465); and *Surah Yaasin Aayaat* 40 (p. 614).

iii) Islam is the Only *Deen* Laid-out/devised and Revealed by *Allah* (SWT)

This concept can be understood from several *Aayaat* of the Qur'an, including: *Surah al-Baqarah Aayah* 132 (p. 27); *Surah al-Baqarah Aayah* 213 (p. 44); *Surah Aal-i Imraam Aayah* 19 (p. 71); *Surah al-Maa'idah Aayah* 3 (p. 148); and *Surah al-Zumar Aayaat* 11-14 (p. 638).

iv) Islam is the Only Acceptable *Deen* to *Allah* (SWT)

This concept can be understood from several *Aayaat* of the Qur'an: *Surah al-Baqarah Aayaat* 111-112 (p. 23); *Surah Aal-i Imraam Aayah* 85 (p. 83-84); *Surah al-An'aam Aayaat* 125-126 (p. 197); *Surah al-Zumar Aayaat* 54-55 (p. 644); and *Surah al-Zukhruf Aayaat* 66-69 (p. 684).

v) Islam is the Only Revealed *Deen* Through All the Prophets/Messengers

This concept can be understood from several *Aayaat* of the Qur'an, including: *Surah al-Baqarah Aayaat*

130-133 (p. 26-27); Surah Aal-i 'Imraam Aayah 52 (p. 77-78); Surah al-Maa'idah Aayah 44 (p. 159); Surah Yunus Aayaat 71-72 (p. 301); Surah Yunus Aayaat 83-86 (p. 303); Surah Yunus Aayah 90 (p. 304); Surah Yusuf Aayah 101 (p. 344); Surah al-Naml Aayaat 30-31 (p. 529); Surah al-Shuraa Aayah 13 (p. 670); and Surah al-Dhariyaat Aayaat 35-36 (p. 727).

vi) Islam is the Deen for the Jinn-kind Also

This concept can be understood from several Aayaat of the Qur'an, including: Surah al-Ahqaaf Aayaat 29-32 (p. 702-703); and Surah al-Jinn Aayaat 13-15 (p. 804).

Is Islam a Religion? Why??

Deen (دين) is a much broader term than Religion. Islam (الإسلام الشرعي) is the divinely ordained system of complete submission, which deals with all aspects of human ^{Life} existence. Thus Islam fulfils the requirements to be a (دين) *Deen*. Therefore, Islam (الإسلام الشرعي) cannot be taken merely as a religion rather it is the only revealed *Deen* (دين) from Allah (SWT) through all the Messengers that covers each and every aspect of human life, including the personal spiritual aspect of life which is usually the focus of religions.

Multiplicity of Adyaan (تعدد أديان)

Beyond the least shadow of doubt there is no Divine or Revealed *Deen* except Islam. It was revealed through all the messengers of Allah (SWT) starting from the very first man Adam (AS) and ending with the last and final messenger Muhammad (SAW). When people enter the fold of Islam completely, humanity acquires complete justice and thus peace in all spheres of life. However, when people deviated from Islam it gave rise to Non-Islam (غير الإسلام) or Manmade *Deen* (الدين الوضعي). So there exist at least two *Adyaan* (أديان), Islam (الإسلام) and Non-Islam (غير الإسلام). The Qur'an also recognizes the existence of more than one Way of Life or multiplicity of *Adyaan* (تعدد أديان), for example Surah al-Kaafirun Aayah 6, proclaims:

-For you (O, non-Muslims) is your Deen (your way of life) and for Me is my Deen (my way of life)- (p. 846)

Recognition of the existence of more than one Way of Life or multiplicity of *Adyaan* (تعدد أديان) by the Qur'an does not imply that they are also true or permissible or acceptable to the Creator Allah (SWT). While recognizing the fact of existence of other *Adyaan* [which are all Manmade *Adyaan* (الأديان الوضعية)], Qur'an proclaims their fallacy, non-approval, and rejection as well. Surah Aal-i 'Imraan Aayah 85 proclaims:

-Whosoever seeks any Deen (way of life) other than Islam, It will not be accepted from him/her, and he/she will be among the doomed in the hereafter - (p. 83)

Thus though Islam is the Only Acceptable *Deen* to the Creator Allah (SWT), guaranteeing a better life in this world and success in the hereafter, there exist other *Adyaan* or Manmade systems of life (Manmade *Adyaan* (الأديان الوضعية) besides Islam.

Various Forms of Non-Islam (تعدد الأديان الوضعية)

Manmade *Deen* (الدين الوضعي) or Non-Islam (غير الإسلام) does not have just one form rather it appears in many shapes, forms and by different names. Simple reason for this multiplicity of Non Islam (غير الإسلام) is that in Manmade systems of life (Manmade *Adyaan* (الأديان الوضعية) there is no ultimate All-Wise (الحكيم) All-knowledgeable (العليم) Sovereign, rather Sovereignty is falsely assigned to or assumed by different people or institutions in different aspects of life. That results in formation of various Religions, Ideologies, Philosophies, Customs and Isms. Non-Islam (غير الإسلام) thus appears in many shades and forms depending upon the verity of combinations of its constituting Religions, Ideologies, Customs, and Isms. It implies that

beside the One Divine Revealed *Deen* Islam, there exist multiple Manmade Systems of Life (Manmade *Adyaan* الأديان الوضعية). There existed many forms of Non-Islam (غير الإسلام) in the Ancient and Middle Ages and there exist many shades of it in Modern Times also.

The Modern forms of Non-Islam (غير الإسلام) are Secularism and Communism. Communism is a devised way of life, which has its own Religious, Social, Economical and Political doctrine, whereas Secularism accommodates all Manmade Religions, Social, Economical & Political Systems and Philosophies. Thus Secularism appears in a variety of shades and forms depending upon the variety of its Religious, Political, Economical, Social, and Philosophical constituents. For example:

In India, constituents of Secularism are: Hinduism (dominant)/Sikhism-Buddhism(tolerated)/Islam-Christianity (tolerated to some extent) in Religious Aspect of life; Indian culture in Social Aspect of life; Democracy in Political Aspect of life; and Semi-Capitalism/Semi-Socialism in Economical Aspect of life.

In USA the constituents of Secularism are: Christianity [all sects](dominated)/Judaism-Islam-Buddhism-Sikhism-and all other religions [mainstream or splinter groups] (tolerated) in Religious Aspect of life; Euro-American/Afro-American/Spanish-American/American/ etc. cultures in Social Aspect of life; Democracy in Political Aspect of life; and Capitalism in Economical Aspect of life.

In Japan, constituents of Secularism are: Buddhism/Christianity/Taoism in Religious Aspect of life; Japanese culture in Social Aspect of life; Kingship cum democracy in Political Aspect of life; and Semi-Capitalism in Economical Aspect of life.

In Most of the Muslim Countries, constituents of Secularism are: Religious Aspect of Islam (pure/corrupted) in Religious Aspect of life; Regional Cultures in Social Aspect of life; Democracy/dictatorship/kingship/etc in Political Aspect of life; and Semi-Capitalism/Semi-Socialism in Economical Aspect of life.

The Dominant *Deen* (dominant way of life)

Islam the only *Divine, true, just, and acceptable Deen* to the Creator *Allah* (SWT) was revealed to be the dominant *Deen*/dominant way of life (*al-Deen al-Ghaalib* الدين الغالب) in the world, as stated in *Surah al-Saff*, *Aayah* 9:

-He (Allah) sent His Messenger with the Guidance and the True Deen (Islam), So that it may become dominant over all other Adyaan (ways of life)- (p. 771)

The above *Aayah* as well as several other *Aayaat* clearly establish that Islam was revealed to be dominant over all other ways of life. But ironically it has been almost eradicated under the dominance of Modern forms of Non-Islam or modern Manmade Ways of Life (الأديان الوضعية الحديثة), to the extent that there isn't a place in the world where Islam is established as a complete way of life (*Deen* دين). Secularism has, recently, defeated the Communism. Secularism, with its various forms/shades is the dominant way of life (*al-Deen al-Ghaalib* الدين الغالب) in the world today. Under these circumstances, the ones who claim to submit to instructions of none but the Creator (follow Islam) are under a heavy responsibility to change the situation. It is pertinent to note that a prevailing non-Islam system (or way of life or *Deen*) does not change by mere wishes or by any short cuts; rather a positive Islamic change comes only through the Prophetic Method. We learn from the Qur'an that the final practical aim of the mission of all the prophets/messengers was to organize the entire humanity on the basis of complete justice based on submission to none but the Creator as stated in several *Aayaat* including the *Aayah* mentioned above and *Aayah* 25, *Surah al-Hadid*, which states:

-Indeed we have sent our Messengers with clear arguments and revealed to them the book and the balance (criterion) so that they may organize the entire mankind on the bases of complete justice- (p. 755)

At the same time, the Qur'an makes it very clear that all the Prophets/Messengers started their mission by appealing to hearts and the minds of mankind, inviting them to think, understand, and know the fundamentals of the Reality of the Existence, and be convinced of the right positions about these fundamentals of

the Reality of the Existence which are stated in the Articles of Islamic Faith, and then accept them in such a sincere manner that it should create an Inner Conviction to Submit to the Instructions of the Creator Allah (SWT) in all aspects of one's existence that should actually direct, permeate and control one's entire life pattern. And then helping, the ones who accepted their call, to purify, mould and remodel their entire life pattern and activities according to the Instructions of the Creator Allah (SWT). The said beginning and methodology was ordained to Muhammad (SAW) in the first, second and then in several subsequent revelations. For example in the second revelation, Aayaat 1-5 of Surah al-Muddaththir state:

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-O, you covered in your cloak: Arise and warn (the people ~~of~~ the Reality): And glorify (start working to establish the sovereignty of) your Rabb: And purify your Cloths: And shun all pollution- (p. 808)

Whereas Surah al-Nahl, Aayah 125, further emphasizes and explains this methodology:

-Invite them to the path of (submission to none but to the instructions of) your Rabb; with wisdom and good admonishing and argue with them in the best way- (P. 392)

The said methodology was practiced by all the Prophets and Messengers (AS) appointed by the Creator Allah (SWT) as it becomes crystal clear from the supplication (du'aa') of Ibrahim and Ismaa'il (AS), the acceptance of which was manifested in the form of the Prophethood and Messengership of Muhammad (SAW), Surah al-Baqarah, Aayah 129 states it:

-O' our Rabb, Raise among them a Messenger from among themselves, who should recite upon them Aayaat from You, teach them the Book and the Wisdom, and purify them; Indeed You are all-Wise all-Overpowering - (P. 26)

It must be further noted that the prophets continued working according to the said methodology exerting their level best; and Deen Allah (دين الله) i.e. the way of life revealed by the Creator Allah (SWT), was implemented on a people in an area, replacing the existing non-Islamic way of life, only when a vast majority of the people not only accepted it by their free-will but were also eager to have this way of life implemented on their lives.

It is evident from the fact that though all the people of Makkah were kith and kin of Muhammad (SAW), but because most of them did not accept Islam i.e. the call of submission to none but the Creator Allah (SWT), Deen Allah (دين الله) i.e. the way of life revealed by the Creator Allah (SWT), was not imposed on them by force, rather Muhammad (SAW) and the ones who accepted his call migrated from Makkah to a comparatively very small and insignificant town Yathrab and implemented Islamic way of life there, because most of the people of Yathrab not only accepted Islam with their free-will, but were also eager to have the way of life revealed by the Creator Allah (SWT) (دين الله) implemented on their lives in their city state, and they invited prophet Muhammad (SAW) and the ones who accepted his call to migrate to Yathrab for this purpose.

The Origin of Divine Deen

Divine Deen or in other words Islam al-Shar'i, in-fact, means the Instructions of the Creator for all aspects of the ~~existence~~ ^{life} of the Sane creatures, to be adopted by them by their free choice, to enjoy a better life in this world and the success in the hereafter, whereas Islam al-Kawni stands for the Instructions of the Creator to which submits all the creation compulsorily or in other words by which all the creation is created, regulated and bound.

It is logically imperative that none of the creatures would ever exist without being bound to the Divine Instructions, because every creation is logically limited and bound with the limits set by the Creator. Thus the very first creation (whatever it may be) was definitely bound by the All Powerful All penetrating instructions (in other words to the Laws of Nature, or Sunan Allah fi al-Kawn سنن الله في الكون) laid down by

the Creator *Allah (SWT)*, because the very first creation, or any other subsequent creation for that matter, was not free to come into existence without the instruction of the Creator nor was it free to become the Creator nor was it free to become something other than what it was intended to be, nor was it free to be not exactly what it was intended to be.

Similarly, it is also logically imperative that the Divine *Deen* (Instructions of the Creator for Sane creatures to be adopted by choice) definitely originated with existence of the very first Sane Creature bestowed with freedom of choice. This concept about the origin of Divine *Deen* is reinforced by the study of the following *Aayaat* of the *Qur'an*.

1. Divine *Deen* i.e. the Instructions of the Creator, for Sane Creatures, to be adopted by choice, was ordained for mankind since its very inception and deployment as the vicegerent of Allah upon earth. *Surah Al-Baqarah Aayah 38* describes that:

-We commanded, descend you all (humans and the jinns) from here (to earth), when Mine Guiding instructions (Deen from Me) reaches you (as it surely will), whosoever will follow it, they will neither experience any fear (in this world) nor any grief (in the hereafter)- (p. 9)

2. The *Qur'an* further describes that Islam is the only Divine *Deen* and only it was revealed through all the later Messengers and Prophets, *Surah Aal-i 'Imraan Aayah 19* states:

-Deen with Allah (Divine Deen) is only Islam, and the people of book have not differed (in it) except after the sure knowledge reached them, transgressing upon each other- (p. 71)

3. It is described in *Surah al-Baqarah Aayah 34* and *Surah al-Kahf Aayah 50* that *Iblees* (إبليس), who was one of the Jinn, opted to disobey the command of *Allah (SWT)* and refused to bow down to Adam, or in other words he refused to accept the higher position of Adam (human) being the vicegerent of Allah on earth:

-When We commanded Angels (and other creations), Bow down to Adam, they all bowed down, except Iblees. He refused (to follow Our instruction) and showed arrogance, thus became one of the deniers- (p. 8)

One must not be confused by the apparent wording of the *aayah* and consider *Iblees* one among the Angels. Firstly, because exception (*al-Istithnaa'* الاستثناء) in Arabic is of two types: a) Exception from the same kind (*al-Istithnaa' al-Muttasil المتصل*), b) Exception from another kind (*al-Istithnaa' al-Munfasil المنفصل*). And Exception of *Iblees* (illaa Iblees إلا إبليس) is Exception from another kind (*al-Istithnaa' al-Munfasil المنفصل*). Secondly, it is known through a number of *aayaat* that command of *Allah (SWT)* to bow down to Adam, or in other words to accept the higher position (being the vicegerent of Allah on earth) of Adam (human), was not restricted to Angels only, so there seems to be omission (*hadhf* حذف) after *When We commanded Angels* (*wa idh qulnaa li al-Malaa'ikah وَإِذ قُلْنَا لِلْمَلَائِكَةِ*), which is mentioned in the translation of the above *aayah* in the brackets. Thirdly, *Aayah 50* of *Surah al-Kahf* states it clearly that *Iblees* (إبليس) was able to opt to disobey the Command (instruction) of his *Rabb* because of the fact that he was one of the Jin:

-When We commanded Angels (and other creations), Bow down to Adam, they all bowed down, except Iblees. He was one from the Jinn so he opted to disobey the Command (instruction) of his Rabb- (p. 417)

Our point of argument is that if the Jin-kind did NOT have had the choice to accept or reject the Instructions of *Allah (SWT)*, *Iblees* also could never had disobeyed this command, just like the angels. It implies that the Jin-kind was subjected to Divine *Deen* i.e. the Instructions of the Creator, for Sane creatures, to be adopted by Choice.

4. The Qur'an states that the very purpose of the creation of Jin-kind and Mankind is that they should perform the *Tbaadah* of Allah (SWT) alone; *Surah al-Dhaariyaat Aayah* 56 describes that:

-We have not created the Jinn and Mankind except (for the sole purpose) that they should perform My Tbaadah alone- (p. 728)

This *Aayah* also points out that Divine *Deen* was ordained not only to Mankind but also to Jin-kind, because *Tbaadah* means opting to follow the Instructions of the Creator (Sovereign master) devised for sane creatures, to be adopted by their free choice (i.e. opting to follow the Divine *Deen*).

5. It is obvious from the above Qur'anic references that Jinn-kind was a Sane Creature bestowed with freedom of choice that was created before the creation of Mankind. The Qur'an also describes this fact directly in *Surah al-Hijr Aayaat* 26-27:

-Indeed We created human from sounding (dried) clay of altered mud. And the Jin, We created aforetime from the smokeless flame of fire- (p. 367)

The above *Aayaat* clearly establish that the Divine *Deen* was not only ordained and bestowed to the very first human, while being deployed as the vicegerent on the earth, and later revealed to all the Messengers, but also it was ordained to the Jin-kind, a Sane Creation bestowed with freedom of choice, before Adam. *Iblees* was rejected because of his disobedience to one instruction out of the instructions of Allah (Divine *Deen*). We can conclude that logically if there had existed any Sane Creation(s) bestowed with freedom of choice, before Jin-kind, Divine *Deen* was ordained to them also. Thus Divine *Deen* i.e. *al-Islam al-Shar'i* (الإسلام الشرعي), originated with the creation of very first SANE Creation bestowed with freedom of choice.

Origin of other *Adyaan*, Ideologies and Religions, from Islamic Point of view

According to Islamic point of view Divine *Deen* i.e. *al-Islam al-Shar'i* (الإسلام الشرعي), originated with the creation of very first SANE Creation bestowed with freedom of choice, it was ordained to the Jin-kind, a Sane Creation bestowed with freedom of choice, before Adam, similarly it was ordained and bestowed to the very first human, while being deployed as the vicegerent on the earth, and later revealed to all the Messengers. Non-Islam (غير الإسلام) *Adyaan*, ideologies and religions originated in a sane creation bestowed with freedom of choice, when that sane creation deviated from the Divine *Deen* revealed to them and corrupted it. Thus Non-Islam (غير الإسلام) *Adyaan*, ideologies and religions originated among the Jin-kind when they deviated from the Divine *Deen* revealed to them and corrupted it. Similarly Non-Islam (غير الإسلام) *Adyaan*, ideologies and religions originated among the Mankind when mankind deviated from the Divine *Deen* i.e. *al-Islam al-Shar'i* (الإسلام الشرعي) revealed to them and corrupted it. This concept about the origin of Non-Islam (غير الإسلام) *Adyaan*, ideologies and religions can be understood from the study of the following *Aayaat*:

- i) *Surah Yunus Aayah* 19 describes:

-And all Mankind was but just one Ummah (following one Divine Deen only) then they differed with each other (in the matter of Deen)- (p. 292)

- ii) *Surah al-Baqarah Aayah* 213 describes:

-People (originally) were one Ummah (on one Deen). (Then they deferred among each other) so Allah (SWT) deputed Prophets proclaiming good news and warnings, and revealed to them the book containing truth (Al-Haq), so that with it they may judge among people in the matter in which they were differing. And none differed in it except the people who were provided with it (Divine Deen), and they did not differ in it except after they have received and understood the clear proofs, transgressing upon each other - (p. 44)

iii) *Surah Aal-i-Imraan Aayah 19* describes;

-Deen with Allah is only Islam, and the people of book have not differed (in it) except after the sure knowledge reached them, transgressing upon each other- (p. 71)

The above-mentioned *Aayaat* clearly establish that Non-Islam (غير الإسلام) *Adyaan*, Ideologies and Religions, among the humans, came into existence by the human corruption of the only *Deen* revealed by *Allah (SWT)*.

The above *Aayaat* also make it very clear that *the Main Reason* for the corruption of Divine *Deen* was the Human Tendency, Passion and Lust to Exploit and Transgress Upon Other Fellow Humans, in different aspects of life.

The variety of human temperaments under the influence of different ideas suggested by Satan to different people gave rise to a variety of Manmade *Adyaan* (Manmade Ways of Life الأديان الوضعية), i.e. Non-Islam (غير الإسلام), and different Religions, Isms, Philosophies and Ideologies as its constituents. One thing in common in all these Religions, Isms, Philosophies, Ideologies, and *Adyaan*, is that they are all Manmade and corrupted forms of a single revealed *Deen*. The only difference among them is the degree of corruption, some are more close to the original Divine *Deen* and some are far away.

The Origin of Religions, Theories Presented by Modern-day Non-Muslim Thinkers

Several Theories for the Origin of Religions have been presented by the Modern-day Non-Muslim Scholars during last few centuries. These Theories also reinforce the same concept and meanings of religion that we have established earlier (i.e. Religion only deals with personal spiritual aspect of life and all Religions are Manmade). Some of these theories are given below:

Animistic Theory

An English scholar Sir Edward Burnett Tylor in 1871 presented the Animistic Theory for the origin of religions. Anima, a Latin word, means spirit (روح). According to this theory primitive people (early feeble minded generations of humans evolved from lower species, according to materialists) came to believe in the existence of spirits. They believed that spirits (أرواح) were present in all the nature: stones, trees, animals, rivers, springs, volcanoes, mountains, air, sun, moon, and stars.

According to this theory primitive people also came to believe that these spirits could be helpful or harmful to human beings, and they can be flattered or offended. So it became the part of primitive life to pray to these spirits, to offer them sacrifices to appease them and to avoid offending them.

Sir Edward Burnett Tylor proposed that from this animistic understanding there arose polytheistic religions with multiple deities (معبود). Those polytheistic religions, in turn, became the basis of the more developed monotheistic religions with one deity (معبود).

The Magic Theory

Between 1890 and 1915, Sir James George Frazer constructed Magic theory for the origin of religions, by reading the reports of anthropologists, missionaries, and ancient writers. Frazer proposed that humankind had gone through three phases of development regarding the spirit world (أرواح).

In the first phase, people attempted to control the world of nature through magic. For example, if people needed rain they used to employ the services of a magician who used to lead the tribe in the proper rain magic performing certain dances and incantations. The premise behind magic was that if the ritual is performed properly nature would have no choice but to cooperate. Finally, with the passage of time, people came to realize that the nature could not be coerced/forced by magic.

Therefore, in a second phase, people turned to religion, whose premise seems to be that nature can be implored to cooperate. Whereas the witch doctor might perform a rain dance, a priest would pray and offer sacrifices to the powers of nature, hoping to please them and thus bring rain.

In a third phase, people turned from religion to science, in which a more rational understanding of nature is operative. Therefore a modern-day farmer who needs rain will turn neither to a magician nor to a priest but to a scientist, who will seed the clouds causing them to rain. A skeptic might note that there is little proof that seeding the clouds produces rain any more frequently than did rain dances or prayers.

The Wish-Fulfillment Theory

A German philosopher Ludwig Feuerbach, who had originally been a theological student (a person who joined seminary to gain rational understanding of his religious beliefs), thought that there were no gods and that belief in gods was merely a wish fulfillment. People who were troubled and could not cope with the problems and challenges of life simply projected their wishes and developed gods and religions. It may be noticed that the above three theories and all other theories of the origin of religions presented by the western scholars quite clearly conclude that All Religions are Manmade.

Need and Role of Religion according to Modern-day Non-Muslim Thinkers

Dazzled by the achievements of science during 18th and 19th centuries, most of the eminent Western Psychologists and Sociologists thought that religion had exhausted all of its usefulness and surrendered to science once for all. Freud, the renowned Psychologist, says that life passes through three distinct psychological phases:

- i) Superstition,
- ii) Religion,
- iii) Science;

He adds: and now being the era of Science, all Religions are out of date.

But with the advent of 20th century, the atmosphere changed. Bertrand Russell proclaimed that religion and science are two aspects of social life, between them there has been a prolonged conflict in which until the last few years, science has invariably proved victorious but the rise of new religions (modern-day religions) equipped with new means of missionary activity provided by science has again put the issue in doubt.

Some other scholars of great eminence also declared that religion is a psychological as well as an intellectual need of mankind. James Jeans, an astronomer, who started his intellectual career as a godless skeptic was led finally by his scientific exploration to the conclusion that the great problems of science could not be solved without believing in the eternal God.

A contemporary scholar, Dr. Thomas F.O. Dea, in his book *Sociology of religion* explains the need of religion in the light of functional theory.

Functional theory says, "*What has no function ceases to exist*". He says, "Religion is pre-eminently social and is to be found universally in every human society of which we have any record including those whose remains have been uncovered and interpreted by Archeologists." He adds, "Functional theory sees society as ongoing equilibrium of social institutions which pattern human activity, all the institutions in the social system are interdependent and a change in any institution changes the condition of the system as a whole. And in established societies, religion is one of the important institutional structure making up the total social system." He concludes: "Since religion continued to exist from immemorial times, it obviously must fulfill a need and must have a function in the society".

He further elaborates that Functional theory sees *the contribution of religion to human society to be based upon its central characteristic, its transcendence of everyday experience in the natural environment*. The theory sees such a need as the result of three fundamental characteristics of human existence:

1. Man lives in conditions of uncertainty because of the fact that events of much significance to his safety and welfare are beyond his provision.
2. Man's capacity to control and affect the conditions of his life, although increasing, is limited. At a certain point, man's condition with respect to conflict between his wants and his environment is

characterized by powerlessness.

3. Man must live in a society and the society is an orderly allocation of functions, facilities and rewards. It involves both division of labor and division of products. It requires imperative co-ordination that is super-ordination and sub-ordination in the relations of humans. Thus society exists amid condition of scarcity, the third fundamental characteristics of human existence.

Thus functional theory sees the Role of Religion as assisting human to adjust to the brutal facts of contingency, powerlessness and scarcity.

Mr. N. Machiavelli, one of the fore fathers of Renaissance movement and the Modern political thought, in spite of being the first political philosopher and activist to exclude the political aspect of life from the scope of Religion, suggested that Religion must be utilized as the cement for the society.

Functions of Religion according to Modern-day Non-Muslim Thinkers

A westerner scholar in his book *Sociology in context* writes; Religion plays an important role in maintaining the social order. He summarizes the main functions of Religion as follows:

- i) Religion gives people an understanding of life, death, and the purpose of human existence.
- ii) Religious rites unite people in a moral community by reinforcing their beliefs and feelings of cooperation.
- iii) Religion gives sacredness to the values of society, thus contributing to conformity and stability.
- iv) Religious ceremonies are traditional and link the past, present and future actions of the members of society.
- v) Religious beliefs help people to cope with problems of non-conforming e.g. they can be absolved from the sins and reintegrated into the social group.
- vi) Religious beliefs help the individual to make sense of personal maturation experience as he/she evolves through various stages of life from infancy to old age.
- vii) Religion may perform a prophetic function and inspire believers to challenge the established authorities, if it is considered that they are out of alignment with doctrines of religion.

Need of *Deen* (Need of A Way of Life **ضرورة الدين**)

By definition *Deen* (دين) is A Way of Life or in other words a System of life that deals with all aspects of human life. Thus by whatever way a person lives his/her life, consciously or unconsciously, knowingly or unknowingly, that is his/her way of life or *Deen* (دين). It implies that living a life and a way of life (*Deen* دين) are inseparable from each other or in other words a way of life (*Deen* دين) is essential for living a life.

It is important to note that a person consciously follows a way of life (a *Deen* دين) whenever he/she knowingly/consciously follows an ideology or a life pattern formulated by someone, and in this case he/she assigns the sovereignty to that being. Similarly a person follows a way of life (a *Deen* دين) consciously whenever he/she knowingly/consciously follows an ideology or a life pattern formulated by his/her own desires, and in this case he/she assigns the sovereignty to his/her own-self.

On the other hand whenever a person lives his/her life unconsciously/unknowingly he/she follows a way of life (a *Deen* دين) unknowingly/unconsciously formulated by his/her own whims, desires and passions, and in this case he/she unintentionally/unknowingly assigns the sovereignty to his/her own-self.

Need of Divine *Deen* (Need of A Divine Way of Life **ضرورة الدين من الله**)

The importance and need of Divine *Deen* (a way of life sent by the Creator) can be understood from the following discussion:

1. Caliph in Need of Sovereign's Instructions

The need of Divine *Deen* is determined by the fact that humans are not Sovereign, rather not only that they are Caliph of Allah (SWT) upon earth (*Khalifat Allah fi al-Ard* خليفة الله في الأرض), but also His Creation, as determined by Aayah 30 of Surah al-Baqarah:

- Remember! When your Rabb told the Angels, I am going to create a Caliph upon earth- (p. 7)

A Caliph (vicegerent) by virtue of being vicegerent needs the instructions of the Sovereign, because the position of a Vicegerent (*Khalifah* خليفة) is that of a representative and a deputy of the Sovereign. A representative or vicegerent cannot adopt a course of conduct by his/her own will independent of the will of the Sovereign. Rather he/she is in need of guideline and instructions from the Sovereign.

It is the position of a Sovereign Only that He can chalk-out the line of action and conduct, as He wills, for Himself and for His deputies, representatives, dependents or vicegerents.

Thus the Human, the vicegerent, is in need of guideline and instructions from Allah (SWT), the Sovereign Master. The other name of the instructions of the Sovereign Allah (SWT) for the sane creature Human, the Vicegerent, is Divine *Deen*.

It was declared at the very time of deployment of the Vicegerent that the Instructions of the Sovereign (Divine *Deen*) will surely reach to the humanity, so that each and every human being can rightly fulfill his/her responsibility of being the vicegerent (*Khalifah* خليفة) of the Creator upon earth, and thus be successful in This World and in the Hereafter. Surah al-Baqarah Aayah 38 describes it as follows:

- Verily whenever there will come unto you guidance (instructions) from Me, whosoever will follow My guidance (instructions), there shall be no fear upon them neither shall they grieve - (p. 8)

Thus Divine Guidance/Divine *Deen* is a very Basic and Fundamental Need of each and every human i.e. vicegerent of Allah (SWT) upon earth (*Khalifat Allah fi al-Ard* خليفة الله في الأرض).

2. The Safeguard Against the Schemes of Satan

To determine that Divine *Deen* is a crucial need of mankind, this topic will explore:

What are the bases for the schemes of Satan?

What are the schemes of Satan?

Why we need a safeguard against the schemes of Satan?

What is the safeguard against the schemes of Satan?

What are the Bases for the Schemes of Satan?

The very moment Allah (SWT) declared the appointment of Mankind as His Vicegerent upon earth and commanded all other creations to accept the Caliph-ship of Human, Iblees (Satan) who was one among the Jin, did not accept it. This episode has been described in several Surah of the Qur'an. Surah al-A'raaf Aayah 11 describes it as follows:

- And surely We created you (the human) and then gave you shape, then We asked the Angels (and other creations) to bow down to Adam (accept his caliph-ship), they all bowed down except Iblees, he did not become among the ones who bowed down- (p. 210)

Iblees's Non acceptance of human Caliph-ship was not based upon some confusion or misunderstanding rather he knowingly and deliberately refused it. Qur'an mentions this fact at several places. For instance Surah al-Baqarah Aayah 34 describes:

...he refused (to bow down) and showed arrogance, (p. 8)

Not only that he deliberately refused to obey the instruction of the Creator Allah (SWT) while not bowing down to Adam (human) but later he also insisted that his choice was right based on his claim

that he is better than Adam, consequently suggesting that he deserves better to be the vicegerent. The above mentioned *Aayah* describes it with the words that "He showed arrogance" whereas *Surah al-A'raaf Aayah 12* describes it as follows:

-(Allah) said: what prevented you that you did not bowed down, when I commanded you? He (Iblees) said: I am better than him; You created me from fire and him You created from clay- (p. 210)

And *Surah al-Hijr Aayaat 32-33* describes it as follows:

-(Allah) said: O' Iblees what prevented you from being among the ones who bowed down? He said: I am not the one who would bow down to the human that You created from the sounding dried altered mud- (p. 367)

Iblees's failing to accept his mistake and his insistence on the wrong and disobedience caused him to lose his high status being the most poise Jin enjoying the company of angels, and be among the deniers, losers and humiliated. *Surah al-Baqarah Aayah 34* describes it as follows:

...he refused (to bow down) and showed arrogance, thus he became one of the deniers- (p. 8)

Whereas *Surah al-A'raaf Aayah 13* describes it in following words:

-(Allah) said: get you down from here (the company of Angels), It was not expected and acceptable of you to be arrogant in it (the company of Angels). Get out, for you are among the humiliated and disgraced- (p. 210)

Iblees still insisted upon his claim and asked for a chance to prove that Mankind is not worthy of being given preference over him to be the Vicegerent of Allah on earth. *Surah al-A'raaf Aayah 14* describes it in following words:

-(Iblees) said: grant me a stay of execution until the day of Resurrection- (p. 210)

Surah al-Hijar Aayah 36 describes it as follows:

-(Iblees) said: O, my Rabb (Creator and Sustainer)! grant me a stay of execution until the Day of Resurrection- (p. 367)

Whereas *Surah Bani-Israel Aayah 62* describes it as follows:

-He (Iblees) said: this (human) whom You have honored (preferred) over me (for caliph-ship), if You grant me time until the Day of Resurrection, I verily will seize all his offspring, except a few - (p. 401-402)

The requested time and chance was granted to *Iblees* for the trial of Mankind and to give *Iblees* a fair chance to prove his point. *Surah al-A'raaf Aayah 15* describes it in following words:

-(Allah) said: you are among the ones who are granted the time - (p. 210)

Whereas *Surah al-Hijar Aayaat 37-38* describe it as follows:

-(Allah) said: you are granted the time and chance till an appointed time - (p. 367)

What are the Schemes of Satan?

The following *Aayaat* manifest that once the *Iblees* was given the chance to prove his point, he declared his clearly defined Scheme of an all-out war of deception and harm against Mankind and he was granted an open chance to implement it. *Surah al-Hijar Aayah 39* describes the challenge of Satan as follows:

-He (Satan) said: Rabb! As you have misled me, I will surely adorn for them (the path of error and disobedience to your instructions) in the world and I will certainly mislead them all- (p. 368)

Surah al-A'raaf Aayaat 16-17 quotes Iblees describing his Schemes as follows:

-He said: Because You have misled me, surely I will sit in wait against them (humans) on Your Straight Path (Path of obedience to Your instructions), then I will certainly come to them from their front, from their behind, from their right, and from their left, and You will not find most of them as thankful ones (they will not be dutiful to the assigned position of Caliph-ship)- (p. 210)

Surah al-Nisaa' Aayaat 118-119 quotes Iblees describing his Schemes as follows:

-He said: Surely I will secure for my self a definite share. I will certainly mislead them, lure them in their desires, order them to cut the ears of their cattle, and order them to change the creation of Allah- (p. 134)

These and many other Aayaat of the Qur'an clearly show that scheme of the Satan is to use all means possible in his all-out onslaught upon the humanity to prove that Mankind is not worthy of being the Vicegerent of the Creator Allah (SWT) upon earth.

Human Receive Necessary Training & Warning While Iblees Hastily Implements His Schemes

Qur'an also mentions that after Iblees declared his clearly defined Scheme of an all-out war of deception and harm against Mankind, the Creator Allah (SWT) entered Adam and Eve in Paradise and Iblees hastily implemented his Schemes upon the very first human couple and actually deceived them successfully. Surah al-Baqarah Aayah 36 affirms:

-(Satan) caused them to deflect there from (by his deceptive schemes) and had them to be out of the state in which they were- (p. 8)

Surah al-A'raaf Aayaat 20-22 describe the details of the deceptive method utilized by Satan as follows:

-Then Satan whispered to them both, so that he might expose to them both, what was hidden from them (both) of their shameful parts. He said: Rabb of you (both) did not forbid you (both) of this tree lest you (both) should become (two) Sovereigns or (you both) become of the immortals. And he (time and again) swore to them both: Verily I am one of the sincere well-wishers to you both. Thus he misled them both with deception- (p. 211)

After both the humans experienced the deceptive scheme of Satan, Allah (SWT) guided and trained both the humans teaching them the right behaviour in the situation of falling prey of Satan's schemes i.e. taught them the procedure of Repentance, to turn the tables around, and accepted their repentance. Repentance means being ashamed of wronging the relationship with the Creator by disobeying one of His commands; showing eagerness to re-establish relationship with Him on the right basis of complete submission to His instructions by seeking His forgiveness for the mistake; and solemnly promising to be watchful and be always obedient to His instructions.

After this essential training Allah (SWT) sent the humans to the earth on their assignment and warned them that there would be enmity between you and Satan. Surah al-Baqarah Aayaat 36-38 describe:

-And We (Allah) said: Descend all (Adam, Eve and Satan) of you; you will be enemy of each other; for you upon earth is a stay and livelihood until an appointed period. Thereupon Adam eagerly learned from His Rabb (Creator & Sustainer) the process of repentance (and repented). Thus He turned to him. Indeed He is All-Forgiving All-Merciful. And We (Allah) said: Descend all (Adam, Eve & Satan) of you- (p. 8-9)

Actually providing this training to humans was A Must to be fair with the mankind also, in this conflict, so that they can successfully perform their responsibility as being the vicegerent of Allah (SWT) on earth.

Why We Need A Safeguard Against the Schemes of Satan?

The safeguard against the schemes of Satan is a vital need of each and every human being because he is the real enemy of the humanity at large. This enemy is out there after each and every human being sparing no moment and no trick to prove that he/she (human) is not capable for the position of being vicegerent of the Sovereign *Allah (SWT)*, which he proves by making him/her deviate from one or another Instruction of the Sovereign *Allah (SWT)* in any of the aspects of his/her life. Infact this is the very purpose of Satan's existence for which he had taken the time till the last day, from the Creator. Thus he will never give up his enmity though he and his agents always approach humans in the guise of a sincere friend, and they spare no effort to make one perceive them as such until one is deceived and even after deception they continue pretending to be the sincere friend(s) and they spare no effort to make one perceive them as such.

What is the Safeguard Against the Schemes of Satan?

To be fair with mankind also, not only that Allah (SWT) trained humans how to behave in case one becomes the prey of schemes of Satan but also promised Adam (AS) while being deployed as the vicegerent of the *Allah (SWT)* upon earth that He would not leave the humans unguided and at the mercy of Satan rather Guidance will be sent to them to save them from the schemes of Satan. This promise was surely fulfilled by the Creator. The other name of the guidance or instructions revealed from the Creator *Allah (SWT)* for the sane creatures is *Divine Deen*. Thus the only safeguard against the schemes of Satan is to follow *Divine Deen*, the instructions of *Allah (SWT)*, in all aspects of life sincerely. Satan himself also confessed that only sincere slaves of *Allah (SWT)*, i.e. the ones who will follow *Allah's* instructions devotedly, would be secured from his deceptive schemes. *Surah al-Hijar Aayah 40* describes it as follows:

-----Except for Your devoted slaves (who follow Allah's instructions devotedly) among them (humans)-
(p. 368)

Surah al-Baqarah Aayah 208 proclaims the same reality that the only safeguard against the schemes of Satan is to follow the Instructions of *Allah (SWT)* in all aspects of life sincerely and exclusively:

-O, the ones who believe (who have accepted the Sovereignty of Allah alone), Enter the fold of Islam completely (follow His instructions in all aspects of life sincerely) and do not fall prey of the schemes of Satan -
(p. 43)

The scheme of Satan is to deviate Humans from following the Instructions of the Sovereign *Allah (SWT)* in any of the aspects of life to prove that Humans are not capable for the position of vicegerent i.e. position of receiving the Instructions of the Sovereign and conducting all of their affairs accordingly. The Success of each and every human lies in failing the schemes of Satan by following the Instructions of the Sovereign (*Divine Deen*) completely.

This is the second reason why *Divine Deen* is a fundamental need of humanity.

3. Criterion for Success

Mankind has been deployed upon the earth as the Vicegerent of *Allah (SWT)* (*Khalifat Allah fi al-Ard* خليفة الله في الأرض). That is a heavy responsibility. Logically every responsibility demands as well as entails accountability. Thus mankind would also be held answerable and accountable for the responsibility of being Vicegerent of *Allah (SWT)* on Earth (*Khalifat Allah fi al-Ard* خليفة الله في الأرض). *Surah al-A'raaf Aayaat 24 & 25* describe it as follows:

- For you (O! mankind) there is a deployment upon earth and the livelihood till an appointed time. You will live there upon, die there upon and be raised from it (for accountability) -
(p. 212)

Surah al-Mu'minun Aayah 115 proclaims:

-Do you think that we have created you in vain and that you would not be returned unto us (for accountability) - (p. 487)

It is but logical that a criterion for success must be provided from the Sovereign to the accountable Vicegerent, otherwise it will neither be fair for the vicegerent nor will it be just for the Sovereign to hold the humans (vicegerent) accountable. Thus *Allah (SWT)* declared while deploying the very first human couple (Adam and Eve) as vicegerent upon the earth that His instructions or guidance (Divine *Deen*) would surely reach them serving as the criterion for success or failure of each and every human being. *Surah al-Baqarah Aayaat 38 -39* describe it as follows:

-Surely there will come unto you guidance (instructions) from Me, and the ones who will follow My guidance, there shall be no fear upon them neither shall they grieve. And the ones who will deny (to follow) and reject Our guidance, they will be the (failures) dwellers of hellfire - (p. 9)

The above discussion manifests that the only Criterion for determining the success or failure (in this world and in the hereafter) of the vicegerent (human) is his/her following or non-following of the Instructions of *Allah (SWT)* (the Divine *Deen*) in all aspects and all affairs of his/her life. Thus to fulfill this crucial human need *Allah (SWT)* revealed His Instructions (the Divine *Deen*) upon the very first human Adam (AS) while deploying the first couple upon earth.

Functions of Divine *Deen*

The importance of Divine *Deen* can be understood from its various functions. Some of its functions are discussed in the following:

1. Building the *Right and Direct* Relationship Between Man and the Creator

The first and foremost function of Divine *Deen* is to Build the *Right and Direct* relationship between Man and the Creator, *Allah (SWT)*. It builds the right relationship by making the human understand his right position in the universe.

Islam teaches, on one hand, that humans are not Sovereign i.e. entitled to formulate a way of life for themselves according to their own desires, on the other hand, Islam teaches that the humans are not the lowest of the creations. It teaches that the humans are the best of the creation, and occupy the position of being the Vicegerent of the Creator, *Allah (SWT)*, upon earth (*Khalifat Allah fi al-Ard خليفة الله في الأرض*). *Surah al-Baqarah Aayah 30* describes the right position of man upon earth:

-And when your Rabb said unto the angels: I am about to place a viceroy upon the earth- (p. 7)

Divine *Deen* also teaches that there is no medium between the Creator and any of the creations. Then how can there be a medium between the Creator and the human, the best of the creation, and the Vicegerent of the Creator, *Allah (SWT)*. Thus the Right Relationship of a Human with the Creator must be and can only be a Direct One. Thus Islam teaches that the humans must call upon the Creator directly. *Surah al-Baqarah Aayah 186* describes the direct connection between man and the Creator, *Allah (SWT)*:

-And when My servants ask you concerning Me, (inform them) surely I am very close (to them). I fulfill the asking of each caller whenever he/she calls upon Me. So let them call upon Me alone, accepting Me the alone sovereign, So that they may be rightly guided- (p. 38)

The above references clearly prove that the Right Relationship of a Human with the Creator can only be a Direct One.

2. Establishment of the Sovereignty of *Allah (SWT)* & Eradication of All *Taghut* (طاغوت)

Allah (SWT) is the Creator of the entire Universe including humans. He owns and controls the sources of all things. Every thing and every one other than *Allah (SWT)* is His creation and thus owned by

Him. Consequently, it (the entire creation) must be regulated and governed by His instructions alone. Thus *Allah (SWT)* alone is the real Sovereign Master of the entire Universe by virtue of his being the Creator. *Surah al-A'raaf Aayah 54* describes it as follows:

-Indeed His is the creation and (thus for Him is) the Command (sovereignty)- (p. 218)

Taghut (طاغوت) is derived from the root word *Taghaa* (طغى) and it literally means, anyone/anything that exceeds its limits. It must be noted that the limit of *all* other than *Allah (SWT)* is that he/she/it/they are creation and slave, i.e. bound to obey the instructions, and not having the entitlement of devising the instructions. Thus the person(s) or the institution(s) that proclaim Sovereignty i.e. claim the entitlement to devise the instructions in all aspects or in various aspects or in only one aspect of life, they actually transcend beyond their limits of being creature, and in fact claim a share in the Sovereignty of *Allah (SWT)*, and thus would be termed as *Taghut* (طاغوت). *Taaghut* (طاغوت) could be a person, a tribe, or a system based upon the obedience to *any one* other than *Allah (SWT)*.

The paramount function of Divine *Deen* is to eradicate all forms of *Taghut* (طاغوت) from all aspects of life and to establish the Sovereignty of the Creator *Allah (SWT)* alone, i.e. to establish the entire society on the basis of submission to *none* but to the Creator *Allah (SWT)*'s instructions. *Surah al-Baqarah Aayah 256* describes this function of Divine *Deen*:

-Truth has been distinguished from the error, whosoever rejects (submission to) Taghut and believes in (accepts submission to) Allah alone, he/she has held a very strong rope that never breaks- (p. 58)

Surah al-Saff Aayah 9 further emphasizes:

-He (Allah) is the one who has sent His Messenger with the Guidance (His Instructions), the true/right Deen so that it may be dominant over all other ways of life- (p. 771)

It must be noted that the Sovereignty of the Creator is established in the entire Universe/Creation by-default and not even a minutest thing happens without His Permission and Will. But in one aspect of humans and Jinns in which *Allah (SWT)* has Willed to give them freedom to choose the obedience or disobedience, it (the Sovereignty of the Creator) can only be established if they *always* choose to obey His instructions (Divine *Deen*) in *all aspects* and all affairs of their individual as well as collective life.

It must also be noted that Sovereignty is indivisible, i.e. one cannot accept the Sovereignty of the Creator in one aspect of life and some one else's sovereignty in another aspect of life. In the said case it cannot be said that the Sovereignty of the Creator has been established in a certain aspect of life, rather it will be an example of Polytheism (*Shirk* شرك) i.e. making others as partners in His Sovereignty. Or it will be an example of establishing one's own Sovereignty because it is his/her own will which decides who's instruction he/she should follow in this or that aspect of life. *Surah al-Jathiyah Aayah 23* describes this attitude as major cause of misguidance:

Allah -Have you seen (o, Muhammad) a person who takes his own desires/passions as his *Ilaah* (Sovereign). And knowing him as such, left him astray, and put a seal on his hearing and on his heart and put a cover on his sight. (p. 694)

Thus one of the major Functions of Divine *Deen* is that whenever it is adopted by a section of humanity which forms an independent political identity, it establishes Sovereignty of the Creator *Allah (SWT)* by eradicating all forms of *Taaghut* (طاغوت) from all aspects and all affairs of life.

3. Establishment of Justice and Eradication of Injustice

Justice ('*adl* عدل) or (*qist* قسط) means to pay every one his/her/its right and injustice (*zulm* ظلم) means to exploit, usurp or not to pay the right of someone, some-ones or everyone. Another important

function of Divine *Deen* is that whenever it is adopted by a section of humanity which forms an independent political identity, it eradicates all kinds of injustice and exploitation and establishes complete justice in all walks and all affairs of life whether, personal or familial, national or international, social or economical, judicial or political, religious or educational. The Qur'an describes this function of Divine *Deen* in *Surah al-Hadeed Aayah* 25 as follows:

-Indeed we have sent our Messengers with clear arguments and revealed to them the book and the balance (criterion) so that they may organize the mankind on the bases of complete justice- (p. 755)

This *aayah* clearly states that all the Messengers (AS) to whom the Creator *Allah* (SWT) revealed His instruction i.e. the Divine *Deen* were charged with the responsibility to reorganize and to establish the entire mankind (الناس) on the basis of complete justice (القسط).

4. Promotion of All Good (المعروف) and Eradication of All Evil (المنكر)

Arabic word *al-Ma'roof* (المعروف) means all that is in accordance with the Instructions of the Creator and on the other hand *al-Munkar* (المنكر) means all that is in-contradiction with the Instructions of the Creator. Another important function of Divine *Deen* is that whenever it is adopted by a section of humanity which forms an independent political identity, it eradicates all kinds and all forms of evil/bad/detestable/wrong or *al-Munkar* (المنكر), from all aspects of life, personal, familial, national, social, economical, judicial, political, religious, or educational and promotes all kinds and all forms of good/right or *al-Ma'roof* (المعروف), in all aspects of life, personal, familial, national, social, economical, judicial, political, religious, or educational. *Surah al-Hajj Aayah* 41 describes it as below:

-(Followers of Deen) when We establish them in the earth they establish the system of Salaah and Zakaah as well as they promote and establish all good (al-Ma'roof) and eradicate all evil (al-Munkar)- (p. 470)

This *aayah* clearly states that whenever the Creator *Allah* (SWT) gives the command of a territory in the hands of the followers of Divine *Deen* their foremost responsibility is to establish and to promote all kinds and forms of good/right or *al-Ma'roof* (المعروف), in all aspects and all affairs of life, and to eradicate all kind and forms of evil/bad/detestable/wrong or *al-Munkar* (المنكر), from all aspects and all affairs of life.

5. Bringing Prosperity

Another function of paramount importance of the Divine *Deen* is that it brings prosperity and affluence in the society. Islam guarantees success or *falaah* (فلاح) in this world and in the world to come. Islamic term *falaah* (فلاح) is not some thing abstract. Qur'an and *Sunnah* crystal clearly include in it the prosperity and affluence i.e. the abundance of tangible material riches. *Surah al-A'raaf Aayah* 96 describes it as follows:

-Even if the people of cities believed in Allah and adopted taqwa (submission to the instructions of none but Allah-just to save themselves from His displeasure), We would have open upon them bounties from the Heaven and the Earth, but they choose to deny so We caught them for their misdeeds- (P. 226)

Surah Nuh Aayaat 10-13 further emphasizes it while describing the statement of *Nuh* (AS):

-And I have asked them; seek pardon of (your rejection & disobedience from) your Rabb, He is ever Forgiving. He (will forgive your previous misconduct and) will let loose the sky for you in plenteous rain. And He will help you with wealth and sons. And He will create for you gardens and rivers- (P. 801)

The above Qur'anic references make it very clear that whenever Divine *Deen* is adopted by a section of humanity which forms an independent political identity, and it is established in its totality, in all

aspects and all affairs of individual and collective life, it always brings prosperity, affluence and blessings to humanity. The same fact is proven by example of the prophet Muhammad (SAW) and the *Khilaafah al-Raashidah*, when the destitute pagans of the desert upon adopting the Divine *Deen* completely not only were elevated to the highest standards of morality and civilization but also became so much prosperous that no one was left to accept the *Zakaah*, within few years.

Salient Features Of Islam

Islam is the *Deen* for the entire Mankind and Jinns, and its message is universal and eternal. Islam is not merely a religion consisting of some dogmas, rituals and customs. In fact, Islam guides man according to the dictates of the Creator *Allah* (SWT), received through His Prophets throughout the human history starting from Adam (AS) and ending with Muhammad (SAW), that does not leave out any field ~~of human life~~ or any affair of human life to be ruled by satanic forces. The following are some of the salient features of Islamic ideology.

A Revealed Deen

The fundamental characteristic of Islam is that it is not a man-made system but the one revealed by the Creator Himself. That is why it is altogether different and dissimilar from other ideologies which are the result of human thinking and human efforts, and hence full of loopholes and imperfections. Since human limitations do not permit them to perceive fully beyond their immediate environment, so the systems devised by men cannot solve man's problems in their entirety.

Allah (SWT) has appointed man as his deputy/vicegerent upon earth. To guide man in his material, physical, moral, spiritual and intellectual needs, *Allah* (SWT) has chosen some humans as His Messengers and Prophets and revealed His instructions (Divine *Deen*) to them. Islam is the only *Deen* revealed by *Allah* (SWT) through all his messengers and Prophets throughout the human history starting from the very first human Adam (AS) and ending with Muhammad (SAW), as it is evident from the following *Aayaat* of the Qur'an:

- i) *Surah Aal-i'Imraan Aayah 19* describes;

-Deen with Allah is only Islam, and the people of book have not differed (in it) except after the sure knowledge reached them, transgressing upon each other- (P. 71)

- ii) *Surah Al-Baqarah Aayah 213* states;

-The entire Mankind (originally) was one Ummah (following one Deen). (Then they differed among themselves) so Allah (SWT) deputed Prophets proclaiming good news and warnings, and revealed with them the book containing truth (Al-Haq), so that with it they may judge among people in the matter in which they were differing. And none differed in it except the people who were provided with it (Divine Deen), and they did not differ in it except after they have received and understood the clear proofs, transgressing upon each other - (p. 44)

The two fundamental sources of Islamic ideology, in the modern times, The Qur'an i.e. the revealed book, and the *Sunnah* i.e. the practice of the Prophet (SAW) under the direct guidance of revelations, also show its revealed nature.

Simplicity

Islam is a simple *Deen*. Unlike Religions and philosophies of the world, In Islam there is no farfetched abstractions, no complicated beliefs or complex unsolvable mysteries. Its teachings are simple, straightforward and intelligible. It is free from complex mythology, dogmas (irrational beliefs), and rituals.

Oneness of the Creator *Allah* (SWT), existence of the Life after death, oneness and equality of humanity, and the single mission of all the Prophets from Adam (AS) to Muhammad (SAW), are the basic articles of its faith. They are simple and straightforward.

Islam also suggests a direct relationship between man and the Creator, no mediums or complicated rites are involved. *Surah al-Baqarah Aayah 186* describes it:

-And when My servants ask you concerning Me, (inform them) surely I am very close (to them). I fulfill the asking of each caller whenever he/she calls upon Me. So let them call upon Me alone, accepting Me the alone sovereign, So that they may be rightly guided- (p. 38)

Every one is authorized to approach the Book of *Allah* directly and live his/her life according to its directives. *Surah al-Qamar Aayah 17* proclaims:

-Indeed We have made Qur'an an easy reminder, so is there any one who takes heed? - (P. 737)

Thus Islam is a simple *Deen* completely devoid of any complexities in theory as well as in practice.

Rationality

Islam awakens in man the faculty of reasoning, and inculcates the spirit of inquisitiveness/questioning. Not only that Qur'an invokes the faculty of reasoning but also it teaches man to seek broadening of intellectual horizons by seeking knowledge. *Surah Taha Aayah 114*, enjoins man to pray:

-And say, O' my Rabb! Advance me in knowledge- (P. 446)

According to Qur'an, it is the knowledge i.e. broadness of intellectual horizons, which elevated man to be superior than angles. Qur'an clearly establishes the superiority of the knowledgeable ones, as it asserts in *Surah al-Zumar Aayah 9*:

-Ask them are the Knowledgeable ones equal to the ignorant? Indeed only the people of intellect take heed- (P. 637)

Islam is devoid of any superstitions, irrational beliefs and mythologies. All its teachings are appealing to human reason. The very truth of Islam is based on reason and sound logic. *Allah (SWT)* challenged the *Quraysh* and the other *Kuffaar*, to utilize their reasoning faculty and find out a single contradiction in the Qur'an to prove its non-revealed nature. *Surah al-Nisaa Aayah 82* proclaims:

-Don't they ponder upon Qur'an? Had it been from anyone other than Allah, they would find a lot of contradictions in it- (P. 125-126)

This *Aayah* clearly proves that the very foundation of Islam is based on rationality. It means that there is nothing IRRATIONAL in Islam. But it does not mean that we can understand the reason behind every thing and we will be justified to reject whatever our limited Intellect cannot understand *fully*. One has to understand the difference between being irrational and being Ultra Rational.

IRRATIONAL are those things, which are against human reasoning, or in other words things that can be proven wrong by human Intellect and reasoning. Whereas Ultra Rational or A-Rational are those things that our limited human Intellect cannot understand *fully*, but at the same time it cannot prove them wrong either.

In Islam nothing is irrational but there are things that are Ultra Rational. Like Why the month of *Ramadan* was preferred over all other months for the revelation of Qur'an and consequently for *Siyaam*? Our intellect cannot find the reason for this preference, but at the same time it cannot prove this preference wrong. Thus Islam is a *Deen* based on rationality.

Practicality

Islam is a practical *Deen* in three ways. Firstly: Islam doesn't indulge in idle speculations rather it not only demands to gain right understanding of the Fundamentals of the Reality of the Existence and to accept it sincerely but also to act accordingly. Islam is something to be lived with, and not an object of mere

eulogizing and lip service. Qur'an time and again proclaims the success for the ones who believe and live accordingly:

-Indeed reward of the ones who believe and practice accordingly (perform good deeds) is Paradise-

The Prophet (SAW) said:

-Allah (SWT) does not appreciate a mere belief that is not manifested through deeds; and doesn't accept a deed, if it does not conform to belief-

Secondly, Islam is a practical *Deen* in the sense that none of its injunctions are beyond the capacity of humans, and thus can be put to practice without much difficulty. *Surah al-Baqarah Aayah 286* describes it as follows:

-Allah does not burden any soul (human) with a responsibility beyond his/her capacity- (P. 67)

Thirdly, the legal injunctions of Islam are realistic, that practically establish peace and harmony in the society, meeting the genuine needs of all, though they may not sound very ideal. Thus Islam is a practical *Deen*.

Balanced Concept of Human Nature

A survey of world Ideologies reveals that all Religions as well as the Materialistic Philosophies have failed to understand the reality of human nature.

Religions propagate that the essence of the human is Spirit (*Rooh روح*) whereas the body is only its carrier. Thus to achieve Success and Salvation humans have to nourish the spirit and to achieve that objective they must avoid to indulge in the worldly affairs. Some even go to the extent that the Spirit (*Rooh روح*) is imprisoned in the body, thus the success of Spirit (*Rooh روح*), can only be achieved by torturing, weakening, and finally getting rid of the body.

Materialistic philosophies on the other hand view the human as an evolved animal from a unicellular organism. To some the Spirit is also from the Matter origin. Thus to them the success of human, is to maximize the enjoyment and the achievement of the luxuries of this world, by all possible means.

Unlike other ideologies Islam not only recognizes the Material and Spiritual constituents of human but also declares that the essence of human nature is Soul (*Nafs نفس*), which is the synthesis of Matter (*مادة*) and Spirit (*روح*). The Qur'an mentions the declaration of Allah (SWT) about this fact in *Surah al-Hijr Aayaat 28-29*:

-And when Your Rabb (Creator & Sustainer) said to the angels: I am going to create a human from dried sounding clay of the altered mud. So when I have fashioned him and blown into him out of My (created) Spirit (Rooh), then bow down to him- (P. 367)

Thus it is the remarkable feature of Islam that it does not divide life into watertight compartments of Matter and Spirit rather it regards life as a unity. Consequently Islam neither neglects Matter nor the Spirit, nor does it exaggerates one at the cost of the other.

Islam presents a unique concept that the Success of human lies in utilization of the material resources of this world according to the Instructions of the Creator Allah (SWT) and His Messengers. In addition Islam also promote the concept of achieving the Success both in this world as well as in the hereafter. The Qur'an, *Surah al-Baqarah Aayah 201*, advises man to pray:

-O, our Rabb (Creator & Sustainer)! Give us the best of this world and the best of the hereafter- (P. 42)

Thus Islam stands not for life-denial but for life fulfillment. Islam does not believe in asceticism (*رهبانية*). It does not ask man to avoid or ignore things (material), rather orders him to utilize them according to Divine Instructions. Acquisition and utilization of material resources in violation to the Divine Instructions, and their avoidance and non-utilization, are equally disapproved in Islamic teachings. Therefore, Islam checks

the life denying tendencies and enjoins believers to avoid all the traces of asceticism by instructing them to beautify themselves while attending *Masaajid* and to enjoy the *Halaal* food and drink. *Surah al-A'raaf Aayah 31* proclaims:

-O, children of Adam beautify your selves while attending the Masaajid, also eat and drink but exceed not the limits- (P. 213)

Islam strongly censures those who refuse to enjoy the providence and blessings of *Allah (SWT)*. *Surah al-A'raaf Aayah 32* proclaims:

-Proclaim, who has forbidden the adornment that Allah (SWT) has created for His creation (humans), and pure things from His providence? Proclaim, it is for the believers in the life of this world (though here others might also benefit from it but) it will be exclusively (for the Believers) in the hereafter. Thus do we explain Our communications (Aayaat) for the people of knowledge- (P. 213)

Thus Islam does not admit any separation between material and moral, mundane and spiritual life. It enjoins man to devote all his energies to the reconstruction of life on healthy foundation of Submission to the Instructions of the Creator *Allah (SWT)* alone. The Success, according to Islam, pertains to both this and the next world, and it can only be achieved by using the material resources for the good of mankind according to Divine instructions, and not by living a life of asceticism. Prophet (SAW) described this concept in his beautiful way:

-This world is the tilth of the hereafter-

Balance between Individual and Society

Upon the issue of Individual and Society, once again world ideologies fail to strike a balance. Some like Communism favour the interest of Society at the cost of Individual, and some on the other hand, like Capitalism prefer the interest of Individual though it tarnishes the Society.

Another unique feature of Islam is that it not only recognizes the importance of both, the Individual and the Society but also establishes a beautiful balance between individual and the society.

It recognizes the individuality of man and holds everyone personally responsible and accountable to *Allah (SWT)*. *Surah Maryam Aayah 95* proclaims:

-And all of those (inhabitants of heavens and the earth) will return to Him (for accountability) on the day of resurrection, individually- (p. 434)

Surah al-An'aam Aayah 164 proclaims:

-No one will bear the burden of any one else- (p. 208)

Islam guarantees fundamental rights to the individual and does not permit anyone to tamper with them. It does not subscribe the view that man must lose his individuality in the society or in the state. Rather it suggests the dependence of society upon the individuals. According to the Qur'an, *Surah al-Ra'd Aayah 11*:

-Allah (SWT) does not change the condition of a people unless they change themselves- (pp. 348-349)

Thus Islam recognizes and promotes the individuality of the man on one hand and on the other it awakens the sense of social responsibility in man, teaches social discipline to its followers, and organizes human beings in a society.

On one hand Islam enjoins upon the individual to pay the rights of the society by fulfilling his/her social responsibilities, on the other hand it enjoins upon the society/state to safe guard the fundamental rights of the individual by fulfilling its responsibility.

Scholars of Islam agree that the Islamic State is liable to provide all the citizens with basic necessities of food, clothing, shelter, medication, and education. On the other hand, scholars also agree that it is the

responsibility of those individuals to whom *Allah (SWT)* has blessed with more providence than the others to finance the Society/State to fulfill this responsibility.

Thus Islam guarantees the rights of the individual as well as that of the society in a unique and beautiful manner by not only assigning the responsibilities to each side but also inculcating the sense of responsibility. This methodology not only banishes any conflict of interest between the individual and the society but also creates between them balance, harmony and goodwill.

Universality

The message of Islam is for the entire mankind and Jinnkind. *Allah (SWT)* is the Creator and Sustainer of all the worlds and all the creation do submit to His Instructions without choice (*Islam al-Kawni*). Whereas humans and Jinns have been granted the freedom to choose to obey or not to obey to His instructions entailing the consequences accordingly (*Islam al-Shar'i*).

Islam al-Shar'i is for the entire mankind and Jinnkind. It was revealed through all the Messengers and Prophets, throughout the human history, starting from the very first human Adam (AS) until the last Messenger and prophet Muhammad (SAW). *Surah al-Shura Aayah* 13 describes this fact:

-He (Allah) has ordained for you (O, Muhammad) the same Deen that He ordained to Nooh and which We have revealed to you and what We have ordained to Ibrahim, Musa, and Isa, with a command to establish this Deen and do not differ in it- (p. 670)

This *Aayah* clearly implies that all the Messengers came with the same Message of Submission to *Allah (SWT)* i.e. Islam and invited the humanity towards it universally throughout the ages in different parts of the earth. Then as the new era of communication was beginning determining the time for the advent of the last and the final Messenger and Prophet, Muhammad (SAW) was sent as a messenger for the whole of mankind. Qur'an in *Surah al-A'raaf Aayah* 158 asks Muhammad (SAW) to declare;

-Say, O people! I am the Messenger of Allah to you all- (p. 236)

Islam demolishes all boundaries that divide humanity in different classes. Islam teaches that all humans are equal, whatever be the color, language, race or nationality. Prophet Muhammad (SAW) in his address on occasion of last Hajj said:

-There is no superiority of an Arab over a Non-Arab or of a black over a white or vice versa but on the basis of Taqwa (Allah consciousness)-

Islam addresses the conscience of humanity and banishes all false barriers. In its outlook it even transcend the boundaries of humanity and it calls all creation including the entire humanity, one great family created and sustained by *Allah (SWT)*. The Prophet (SAW) said:

-All creatures of Allah form a family and the best loved of Allah is the one who best loves His creatures-

Thus Islam is universal in its outlook and approach and wants to unite humanity under one banner. It brings the message of life and hope and promise of a glorious future.

Permanence and Change

A major hurdle in the progress of a society is insistence to stick to the old and refusal to adopt the new. But at the same time changing each and every minute leaves the society aimless and unstable. Deeper reflection reveals life is neither rigid beyond any change nor merely a change pure and simple. The basic problems of life remain the same in all ages and countries, but the ways and means of solving them have undergone changes with the passage of time. So the best ideology must be the one, which provides stability by its permanent principles on one hand, and helps progress by its ability to meet new challenges.

A survey of the world Ideologies show that it is only Islam that satisfies the demands of stability and progress, as Islam provides for both permanence and change.

Fundamentals of Islam, like belief in *Tawheed*, *Risaalah*, and *Aakhirah*; its basic source of guidance the

Revelation, which was embodied in the past in the form of Books and *Subuf* revealed to various Messengers and Prophets (AS), and which is embodied for the rest of the time in the form of Qur'an and *Sunnah* revealed to Muhammad (SAW); its fundamental obligations like obedience to all the instructions of Allah (SWT) and His Messenger (SAW), establishment of *Salaah*, *Zakaah*, *Sawm*, *Hajj*, *Jihaad*, Justice, Truth, *Khilaafah*, *Shuraa*, earning *Halaal*, eating *Halaal*, and avoiding *Haraam* are permanent, no change or alteration is possible. Allah (SWT) commanded the Prophet (SAW) in *Surah al-Kaafiroon* to reject any compromise proposed by the Quraysh and declare:

-For you (O' non-Muslims) is your Deen and for Me is my Deen- (p. 846)

Similarly, when the Quraysh asked Muhammad (SAW) to make some changes in the teachings of the Qur'an, to accommodate their beliefs, practices, and Ideology of life, the demand was completely rejected. *Surah Yunus Aayah 15* describes:

-When Our clear Aayaat are recited on them those who don't expect their returning to Us say: Bring another Qur'an or change it. Proclaim: It is not my capacity to change it by myself; I only follow what is revealed to me. I fear the torment of a great day, in case of any disobedience to my Rabb- (p. 291)

The Qur'an and the *Sunnah* embody the permanent principles of guidance given by the Creator of the universe, for rest of the time. This guidance is free from limitations of space and time. Whereas to meet the needs of the changing time *Ijtihad* has been instituted.

It is evident from the *Hadith* describing the instance of deployment of Mu'aadh ibn Jabal as the governor of Yemen, when the Prophet (SAW) approved of Mu'aadh's method to use *Ijtihad* for solving new problems and situations.

Ijtihad is to understand the principles (الأصول) inbuilt in the Text (نص) of the Qur'an and the *Sunnah* and to apply them to derive injunctions (الأحكام) from the Text (نص) of the Qur'an and the *Sunnah*, for the new and/or un-addressed situations.

Thus the basic guidance of Islam remains permanent but its application changes according to the needs of time and situations. Therefore changing circumstances can never come up with a situation or a challenge that cannot be resolved in the light of Qur'an and the *Sunnah*.

A complete way of life

A distinctive characteristic of Islam is that it is a complete way of life. It does not confine its scope only to the private life of a man; it caters all dimensions of human existence. Islam provides guidance in all walks of life, individual and social, material and moral, economic and political; legal and cultural, national and international. The Qur'an enjoins man to enter the fold of Islam with out any reservation and to follow Allah's guidance in all spheres of life. *Surah al-Baqarah Aayah 208* proclaims:

-O, people who believe (who accept the Sovereignty of Allah alone) Enter the fold of Islam completely (follow his instructions in all aspects of life) and do not follow the footsteps of Satan (do not fall prey of the schemes of Satan) - (p. 43)

Islam emphatically declares its objective as to ensure the success of mankind, both in this world and in the hereafter, by the reformation and the reconstruction of the Individuals as well as the Society on the basis of the eternal and all embracing Instructions of Allah (SWT). The Qur'an states it in *Surah al-Hadeed Aayah 25*:

-Indeed we have sent our Messengers with clear arguments and revealed to them the book and the balance (criterion) so that they may organize the humanity in a just system - (p. 755)

For the rest of time until the day of *Qiyamah* the guiding Instructions of Allah (SWT) are set forth in the Qur'an and by the life example of the last prophet Muhammad (SAW) (the *sunnah*) that provide guidance for a complete way of life in all aspects of human existence.
