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'THE MANIFESTO OF ISLAM'

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THE MANIFESTO OF ISLAM

AN EXPOSITION OF ISLAM AS
THE INEVITABLE WORLD IDEOLOGY
OF THE FUTURE

BY

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يُرِيدُونَ أَنْ يَطْفُؤُنُورُ اللَّهِ بِأَفْوَاهِهِمْ وَيَا بِاللَّهِ إِلَّا
أَنْ يُتَمَّمَ نُورُهُ وَلَوْكِرَةُ الْكُفَّارِ
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الْدِينِ كُلِّهِ وَلَوْكِرَةُ الْمُشْرِكُونَ

9 : 32, 33

They desire to put out the light of Allah with their mouths, and Allah will allow nothing save the perfection of His light, though the followers of wrong ideologies be averse.

He it is who sent His Messenger with guidance and the Ideology of Truth, that He may cause it to prevail over all other ideologies though the followers of wrong ideologies be averse.

--(Al-Quran)

Introduction

The present crisis in world affairs, threatening the total collapse of civilization and even the total extinction of the human race, is forcing mankind to search for a remedy. Of late their interest in religion has suddenly revived. Is religion, properly understood, the only refuge of mankind from these impending calamities? They are searching for an answer to this question.

On the other hand the Muslims are claiming openly and repeatedly before the whole world that Islam is the only ideology that can *permanently* unite the human race, establish a lasting peace on earth and carry man to that highest stage of his mental, moral, material and spiritual evolution of which there is a promise in the potentialities of his nature.

This devolves upon the Muslims the responsibility to tell the world what Islam is, how it differs from other religions, what are the intellectual foundations of its claims, what are its aims and objects and how it intends to realize them.

“*The Manifesto of Islam*” is an endeavour to provide a brief answer to these questions.

The word “manifesto” has been generally used for a declaration, by a sovereign, a state or a body of individuals, making known past actions and motives of actions announced as forthcoming. But since the appearance, a century ago, of the ‘Communists Manifesto’ as an instrument of world-wide propagation of Communism—leading ultimately to the emergence of that ideology as a great political power in the world—this word has acquired a new significance, as a statement setting forth the historical bases, the fundamental principles and the expected achievements of an ideology demanding a world-wide recognition. I am using the word only in this latter sense.

The readers of this booklet will find that, as an explanation of the fundamental principles of Islam, its subject-matter takes the shape of a theory of History based on a theory of human nature, according to which Islam is the *inevitable* world-ideology of the future. The central idea of this theory of human nature is that man's urge for an ideal is the sole, the real and the ultimate motivating force of all his activities, even those which proceed immediately from his animal instincts, and that this urge can be satisfied only by an ideal of the highest Beauty and Perfection.

This idea comes into conflict, not only with the atheistic philosophy of Marx but also with the psychological theories of Freud, Adler and McDougall which are generally considered to be the standard and the correct theories of human nature in modern times. Readers of the *Manifesto of Islam* who may desire to know in greater detail the facts which force one to accept the validity of this idea *vis-a-vis* all these theories and of other philosophical points raised in this *Manifesto* are referred to my book '*Ideology of the Future*' (published by Din Muhammad Press, McLeod Road, Karachi, Pakistan).

M.R.D.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

What is Islam ?

Briefly defined, *Islam* is the name of an ideology that has been taught by the prophets from the earliest known times. Innumerable prophets have appeared from time to time in all parts of the world to teach this ideology to all sections of the human race, consistently with the conditions of their times, the circumstances of their existence and the stage of their mental and moral evolution.

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَأَ فِيهَا نَذِيرٌ

35 : 24

And there is not a people but a warner has gone among them.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ
رَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ

40 : 73

We sent messengers before thee—of them are those We have mentioned to thee and of them are those We have not mentioned to thee.

The number of these prophets is estimated to be more than a hundred thousands. Since the message of all these prophets is fundamentally the same, every prophet has testified to the truth of his predecessors and prophesied the advent of his successor. However, since the message of the prophets acquired its theoretical completeness and practical application to all the important aspects (including the social, economic, political and military aspects) of human life in the precept and the life-example of the Prophet Mohammad (peace be upon him) he has become the last of the prophets and the term *Islam* has come to be applied exclusively to his teachings embodied in the *Quran* and *Sunnah*. It is on account of the fundamental unity

and the uniform source—the divine source—of the teachings of all the prophets that the *Quran* declares that no one who disbelieves in any of the prophets of the past can be a true Muslim.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ

2 : 4

And who believe in the Revelation sent to thee and sent before thy time.

قُولُواْ أَمَّا بِاللَّهِِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِلَيْهِ عِلْمٌ
وَإِسْحَاقَ وَإِعْقُوبَ وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ
النَّبِيُّونَ مِنْ رَّتِيهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُشْلُونٌ

2 : 136

Say ye: We believe in God and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob and the Tribes and that given to Moses and Jesus and that given to all Prophets from their Lord: We make no difference between one and another of them and we bow to Him (God)

The essence of Islam

If the essence of the prophets' teachings were required to be stated in one word, then that word is **love**. Islam calls upon all human beings to love and to see to it that their love is as pure, sincere and wholehearted as possible and that it goes on developing towards an ever greater and greater perfection, purity and sincerity without dwindling or suffering frustration for a single moment.

The need of Islam

The question arises: Does the phenomenon of prophethood really fulfil a purpose in nature? Does man really need to be taught the art of a perfect and permanent love such as the prophets have been preaching to him?

The answer to this question is that a perfect and permanent love—which takes the form of an urge for an ideal—is the most powerful and the most dominant desire of all the inborn desires of man, nay, it is virtually the sole desire of his nature and prophethood is the only agency that provides for its proper satisfaction. Prophethood, therefore, has not only a purpose in nature but is also indispensable to the order of things in nature.

فَأَقِمْ وَجْهَكَ لِلّٰٓيٰنِ حَنِيفًا، فِطْرَتَ اللّٰٓهِ الَّتِي فَطَرَ النَّاسَ
عَلَيْهَا، لَا تَبْدِيلَ لِخَلْقِ اللّٰٓهِ طَلِيكَ الدِّينُ الْقِيمُ، وَلَا كُنَّ
أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ط

30 : 30

So set thy face steadily and truly to the Faith. This is God's handiwork, the pattern on which he has made mankind. No change can there be in the work wrought by God : that is the standard religion but most among mankind understand not.

The analysis of human nature. Two levels of the natural human desires.

The lower desires of man

A study of the nature of man reveals that there are two levels of the natural human desires.

Firstly, those desires (known as instincts) which result from man's nature as an animal e.g. feeding, sex, pugnacity, etc. Their characteristics are as follows :

- (a) They are common to man and the animals below him in the scale of evolution.
- (b) They have an internal biological compulsion of their own on account of which the animal is compelled to seek their satisfaction.
- (c) Their satisfaction is accompanied by a special kind of pleasure or relief.
- (d) Their satisfaction enables the animal to maintain the health and growth of its body and to preserve its life and race.

The higher desires of man

Secondly, those desires which result from man's nature as a human being. These are as follows :

- (a) The desire for an ideal.
- (b) The desire for moral action.
- (c) The desire for knowledge.
- (d) The desire for artistic creation or art.

Their characteristics are as follows :

- (1) They are the special privilege of man which is not shared by other animals.

A fundamental difference between an animal and a human being is that, while an animal only knows, feels and thinks, a man not only knows, feels and thinks but, while he does so, he also knows that he knows, feels and thinks. In other words, while an animal is only conscious, man is self-conscious. It is this fact that creates a difference between the natures of the animal and the human being. The desires that are peculiar to man are the desires of his self-consciousness or self.

- (2) There is no biological compulsion attached to them. They are free desires belonging exclusively to the psychological plane, as the course of their satisfaction is not biologically or instinctively fixed.
- (3) The satisfaction of each of them yields a special kind of pleasure which at its best and highest is far superior in quality and intensity to the pleasure derived from the satisfaction of any of the instinctive desires.
- (4) They are pursued and satisfied at their best and highest for their own sake and not for any ulterior motive.
- (5) Their object is the search for beauty. For what is an *ideal* but an idea to which a person ascribes the highest beauty or perfection known to him? And what is *moral action* or goodness but the expression of beauty in one's deeds and what is the *desire for knowledge* if not a desire for truth

which we love and admire and which is, therefore, an aspect of beauty? And what is *art* but the expression of beauty through a medium?

A common variety of Art

Art is generally supposed to be confined to the expression of beauty in brick, stone, voice, sound, colour, word or movement and therefore to be the activity of a few persons specially gifted or trained to indulge in it. But there is a variety of art in which all people indulge and that is the expression of beauty in the manner of living, e.g. in beautifying and decorating one's possessions, and surroundings, in dressing, eating, walking, talking, reading, writing, travelling, playing, acting, and behaving generally.

The desire for an ideal is the ruling desire of man

Man's desire for an ideal dominates all his desires on the purely psychological level. For whenever the pursuit of these desires for their own sake does not serve the ideal—and this happens always when the ideal is wrong—it is twisted, consciously or unconsciously, to make it serve the ideal. The reason is that man attributes to his ideal all the beauty that he desires. This explains why there is a different moral law, a different philosophy, a different view and use of science and a different art for every ideal.

That is not all. Man's desire for an ideal dominates and controls all his desires on the biological level as well. The animal cannot check the biological compulsion of its instincts. But in the human being no instinct can have its satisfaction without the sanction of the ideal and it can have its satisfaction only upto the extent to which this sanction is given and no more. When the ideal of an individual demands the continuation of his life, he exerts himself to the utmost for the proper satisfaction of his instincts; but, when the demands of the ideal are otherwise, he ignores his instincts and even becomes ready to sacrifice his life. This explains the innumerable instances that come to our notice

of men willingly ignoring or suppressing their animal instincts, undergoing extreme hardships and privations, endangering their lives, dying on the scaffold or bleeding to death on the battle-field for the sake of their ideals.

Thus virtually man has only one desire and that is the desire for an ideal. It is the real, the ultimate and the sole motivating force of all his activities: It is that all-powerful urge of the human mind which Freud misinterprets as an urge for sex, Adler misunderstands as an urge for power, McDougall mistakes as a mysterious outcome of the combination of all the animal instincts of man and Karl Marx misrepresents as an unconscious distortion of the economic urge in the human being.

The urge for an ideal and the mental and moral health of humanity

The obstruction or frustration of this desire causes a weak and cramped personality, unhappiness, grief and nervous disorders and its complete and constant satisfaction causes joy and elation. The greater the love of a man for his ideal, the more unified, more highly evolved, more powerful and loftier and nobler is his personality and the greater and fuller is his joy, happiness or satisfaction.

The meaning of History

Hence ever since man has become conscious of himself, he is searching for an ideal which he may be able to love, serve, adore and admire *constantly* and *wholeheartedly* and the love of which may never dwindle, deteriorate or suffer frustration *i.e.*, an ideal of the highest and the most permanent beauty and perfection. Very often the search for such an ideal involves him in serious troubles, brings him face to face with huge calamities and takes from him a toll of heavy sacrifices including the sacrifice of his life itself. Yet he does not give it up because the relentless urge of his nature impels him to continue it at all costs. The entire history of our race in all its aspects and phases, political, moral, legal, intellectual or economic, from the earliest times till the present day, interspersed so often with bloody

scenes and tortures and miseries of large masses of humanity, is nothing but a record of man's difficult and arduous quest for his ideal.

The general qualities of an ideal

The question arises: What are the actual qualities that man expects his ideal to possess? The answer to this question is contained in the very nature of his urge for an ideal which can be satisfied only by an ideal of the highest beauty and perfection, that is, an ideal

(a) which is free from every defect or blemish that we can possibly think of and

(b) which possesses upto the highest perfection all the qualities and attributes that we can by our nature look upon as lovable, admirable and beautiful.

Defect is the enemy of love. Hence the awareness of the *presence* of the slightest defect or of the *absence* of the smallest element of beauty in a man's ideal turns the whole of his love for it into hatred. A man can love a low, ugly or imperfect ideal too but only as long as he can attribute to it all the imaginable qualities of beauty and perfection and can deceive himself that it does possess all these qualities in actual fact.

The particular qualities of an ideal

From these general premises we can deduce the specific qualities of the ideal of a human being very easily.

We can know, for example, that *the beauty of his ideal must be unlimited and eternal*. For, if he knows that its beauty has a limit beyond which it cannot go, he must believe that a part or an aspect of it is ugly. If again he knows that its beauty will come to an end after sometime, he must consider it to be ugly even now.

His ideal must be alive. He cannot take for his ideal, consciously and deliberately, the idea of anything that he believes to be dead or lifeless. He is himself alive and cannot therefore love, admire, adore or serve, with self-sacrifice, the idea of anything that appears to him to be lifeless and therefore inferior to himself. Moreover, *the life*

of his ideal, like its beauty, must be eternal, for, if he is convinced that it must die sometime in future, he must feel that it is potentially dead even today.

That is not all. *His ideal must possess, upto the highest degree, all the attributes of life with which he is familiar in his own case.* This means that it must hear, see, understand, feel, love and respond, must have a purpose to be achieved in the human world and have the power to act for and succeed in the realization of that purpose. In other words, it must have certain likes and dislikes and possess the power to encourage and support what it likes and discourage and destroy what it dislikes, to reward its lovers and helpers and to punish its enemies and opponents. In brief, it must have all the qualities of love and hatred and must exercise them for the achievement of its purpose. If a man's ideal lacks any of these qualities and he becomes aware of it, it becomes impossible for him to love and serve his ideal any more.

Love always demands action in the service of the beloved and the object of such action is to please the beloved and to have the satisfaction of winning the favour or the nearness of the beloved. Having an ideal or loving an ideal has no other meaning except striving after it, serving it and thereby approaching it more and more. But if the ideal that a man loves has no likes and dislikes, no criterion of discrimination between right and wrong, i.e., no purpose to be achieved in the human world, no purpose in which its lover can co-operate with it, how can the lover know what he should do and what he should not do, in order to serve it? Man wants to act and to know how to act, in the service of his ideal. He cannot be satisfied with a love that is incapable of being translated into action. If he thinks that his ideal cannot hear, see, feel, know, understand or respond to what he does in its service, he will derive no satisfaction from his actions and will have no incentive to continue them. What a man regards as virtue is, strictly speaking, never its own reward. It is always rewarded by the pleasing conviction that it is approved by his ideal which he always imagines to be a *person* or a *personality*.

A man's ideal must be powerful. For if he thinks that his ideal is not powerful enough to reward its supporters and punish its enemies, he will feel that loving and serving it is a useless task. The reason is that, while he will do his utmost to change the world in accordance with the demand of his ideal, its opponents will undo his endeavours and unmake with ease and impunity what he has made. In such a case he will feel that his ideal is weak and helpless and unworthy of his love and devotion.

Again, his ideal *must possess all the moral qualities or the qualities of Goodness upto the highest degree of perfection.* For, we look upon these qualities as lovable, admirable and beautiful. Should he think that his ideal lacks any of these qualities or lacks any of them upto the highest degree, he must consider it to be a defect and must cease to love it.

His ideal, moreover, must be *unique and without a peer or a partner in its qualities.* For if he thinks that there is another idea which shares its qualities, he will be called upon to love two ideals at the same time and this is something which his nature makes it impossible for him to do. On the other hand the nature of beauty or perfection is such that it can belong only to one ideal.

Finally, the whole creation of the world must be subservient to the purpose of his ideal. This is not possible unless his ideal is itself *the Creator as well as the Controller of the Universe and possesses all the qualities implied in these two attributes.* If this is not so, the laws operating in the Universe on the physical, biological and psychological planes—laws which will not be the creation of his ideal in such a case—will come into conflict with the common purpose of his ideal and his own and neither he himself nor his ideal will be able to achieve this purpose. Moreover, if he believes that the Universe, including his own person, has come into being of itself and is out of the control of his ideal, he will feel that his ideal is inferior to him or at the most equal to him and will not, therefore, feel the urge to love, admire, adore or serve it.

These outstanding qualities of beauty and perfection

imply innumerable other qualities which can be worked out in the same way.

Since these are the qualities that man likes his ideal to possess, no matter what his ideal may be (it may be a stone, an idol, a nation, a race, a country, an ideology, a religion or an ism), he always attributes all these qualities to it, some consciously and others unconsciously. Whether the ideal is a concrete object, an idea or a creed, its lover behaves towards it always as if it is a person, endowed with all the qualities of life, power, beauty, goodness and truth. This is what makes it possible for him to love, admire, adore and serve it with the whole of his being.

The human urge for an ideal and the Reality of the Universe

Now on the one hand man has a powerful urge to love the idea of an all-powerful, moral personality which may be the Creator of the world and on the other hand there is no explanation of the Universe more convincing and more in accordance with all the known facts than this that the Reality of the Universe is an All-powerful Creative Self-consciousness which possesses all the qualities of beauty and perfection. This means that the ideal which the human race is seeking through the process of History i.e. the Right Ideal of man, is no other than the Reality of the Universe itself. *It is this fact that the prophets emphasise.* Every prophet began and ended his mission by addressing mankind with the following words:

لَا إِلَهَ إِلَّا اللَّهُ

There is no ideal (to be loved, served, adored and worshipped) except God.

The last of the prophets proclaimed:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ

O people, adore and serve your Lord who created you and those who came before you.

Islam and the attributes of Reality

According to the Quran it does not matter whether we use the name God or Allah or any other name for the Creator. All that we have to remember is that it is He who possesses all the qualities and attributes of beauty and excellence and no one else besides Him possesses them.

تُلِّيْ ادْعَوُ اللَّهَ أَوْ ادْعَوْ الرَّحْمَنَ أَيَّاً مَا تَدْعُ عَوْنَانَةُ الْأَسْمَاءُ الْحُسْنَةِ

17 : 110

Call on Allah or call on the Beneficent. By whatever name you call on Him, He has the best attributes.

وَلِلَّهِ لَا أَسْمَاءُ الْحُسْنَةِ إِنَّا دُعُوا بِهَا وَذُرُّوا لِلَّذِينَ يُلْحِدُونَ

فِي أَسْمَائِهِ

7 : 180

And Allah's are the best names so call on Him thereby and leave alone those who violate the sanctity of His attributes. They will be recompensed for what they do.

The Holy Prophet Mohammad (peace be upon him) has enumerated about a hundred outstanding attributes of the Creator which I reproduce below.

**الرَّحْمَنُ الرَّجِيمُ الْمُلِكُ الْقَدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَمَّنُ الْعَزِيزُ الْجَبَارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ
الْمُصْبِرُ الْغَفَارُ الْقَهَّارُ الْوَهَابُ الْرَّزَاقُ الْفَتَّاحُ
الْعَلِيمُ الْقَاضِيُ الْبَاسِطُ الْخَافِضُ الْرَّافِعُ الْمُعِزُّ**

الْمُذَلُّ الْسَّمِينُ الْبَصِيرُ الْحَكَمُ الْعَدْلُ الْلَّطِيفُ
 الْخَيْرُ الْحَلِيمُ الْعَظِيمُ الْغَفُورُ الشَّكُورُ الْعَلِيُّ
 الْكَبِيرُ الْحَقِيقُ الْقَيْمَتُ الْحَسِيبُ الْجَلِيلُ الْكَرِيمُ
 الْرَّقِيبُ الْمَجِيبُ الْوَاسِعُ الْحَكِيمُ الْوَدُودُ الْمَجِيدُ
 الْبَاعِثُ الشَّهِيدُ الْحَقُّ الْوَكِيلُ الْقَوِيُّ الْمَتَيْنُ
 الْرَّبِيُّ الْحَمِيدُ الْمُحِصُّ الْمُبْدِئُ الْمُعِيدُ الْمُحِيطُ
 الْمُمِيتُ الْحَسِيُّ الْقَيْؤُمُ الْواحدُ الْمَلِحدُ الْواحدُ
 الْأَحَدُ الْصَّمَدُ الْقَادِرُ الْمُقْتَدِرُ الْمُقْدَمُ الْمُؤْخَرُ
 الْأَقَلُ الْأَخْرُ الظَّاهِرُ الْبَاطِنُ الْأَنْوَارِيُّ الْمُتَعَالُ
 الْبَرُّ التَّوَابُ الْمُنْتَقِمُ الْعَفْوُ الرَّءُوفُ مَا لِلَّهُ كُلُّ شَكِيرٍ
 ذُرُّ الْجَلَلِ وَالْكَرَامِ الرَّبُّ الْمُقْسِطُ الْجَامِعُ الْغَنِيُّ
 الْمُغْنِيُّ الْمَانِعُ الْضَّارُّ الْمَتَافِعُ الْمُنْتَرُ الْهَادِيُّ
 الْبَدِيعُ الْبَاقِي الْوَارِثُ الرَّشِيدُ الْصَّبُورُ

The Beneficent, the Compassionate, the King, the Holy-one, the Peace, the Peace-giving, the Helper, the Powerful, the All-compelling, the Majestic, the Creator, the Moulder, the Fashioner, the Forgiver, the Dominant, the Bestower, the Provider, the Opener, the All-Knower, the Closer, the Extender, the Exalter, the Honourer, the Disgracer, the Hearer, the Seer, the Judge, the Just, the Favourer, the All-informed, the Clement, the Mighty-one, the Pardoner, the Grateful, the Most High, the Very Great, the Preserver, the Feeder,

the Reckoner, the Benign, the Bountiful, the Watchful One, the Hearer of Prayers, the All Comprehending, the Wise, the Loving, the Glorious, the Resurrector, the Witness, the Truth, the Guardian, the Strong, the Firm, the Friend, the Ever-Praiseworthy, the Accountant, the Great Beginner, the Restorer, the Quickener, the Slayer, the Ever-Living, the Self-subsisting, the Watcher, the Dignified, the One, the Single, the Independent one, the Authoritative, the Almighty, the Forewarner, the Fulfller, the First, the Last, the Manifest, the Hidden, the Gracious, the Exalted, the Good, the Reconciler, the Avenger, the Excuser, the Ever-Indulgent, the King of all Kings, the Lord of Awfulness and Honour, the Nourisher, the Equitable, the Gatherer, the Self-sufficing, the Enricher, the With-holder, the Harmful, the Propitious, the Light, the Guide, the Initiator, the Enduring, the Inheritor, the Unerring, the Patient.

The nature of prophethood

A prophet is a person who is gifted with a knowledge of the True and the Ultimate Ideal of mankind by a direct apprehension of truth through an exceptional Divine revelation and passes on his knowledge to others.

There is no innate desire of man but nature has its own arrangements to provide for its satisfaction and these arrangements are always indispensable to the proper satisfaction of that desire.

Just as nature offers external assistance to man in his effort to satisfy his needs on the biological level, resulting from his *urge to live*, so it offers external assistance to him in his effort to satisfy his needs on the psychological level, resulting from his *urge to love*. As nature puts at the disposal of man some of its own agencies like the sun, the clouds, the air and the soil, so that he may produce food and satisfy his hunger, so it makes available to him the agency of prophethood which supplies him with the knowledge of the Right Ideal so that he may satisfy his desire for beauty.

Man can no more satisfy properly his desire for an ideal than he can satisfy his desire for food, by means of his own unaided efforts and without the external help of nature.

Prophethood, a dire necessity of mankind

The absolute importance of the prophets' teachings to man-

kind arises from the fact that man's urge for an ideal is irrepressible and irresistible. When a man cannot, owing to his folly or indifference, avail himself of the guidance of prophethood and cannot love the Right Ideal, he is bound to love a wrong ideal instead of it and, when he loves a wrong ideal, he has to suffer from all the dire consequences of his wrong love later on, as a man who cannot find healthy and nourishing food is bound to satisfy his hunger by taking unhealthy and injurious food and to suffer from the evil consequences of his wrong food later on.

The change from one wrong ideal to another

Mere information about an ideal's beauty is not sufficient to induce its love. An ideal can be loved only when its beauty is actually *felt* and *realized*. As an obstructed river must divert its course and flow to the next level that can receive its flowing waters, regardless of consequences, so when a man cannot *feel* the beauty of the Right Ideal, the powerful current of his urge for beauty is misdirected towards, and finds an outlet in, an idea the beauty of which he is able to *feel* and which appears to him to be the most attractive of all the ideas known to him (though of course its beauty will be only imaginary and he will be only the victim of an illusion).

Some qualities of beauty appear to him to be clearly visible in this idea. Hence attracted by these qualities and in order to have a full satisfaction of his urge for beauty, he begins to love the idea as a whole imagining wrongly that it has all the qualities of beauty that he desires. Thus he attributes to the idea, *unconsciously*, the remaining qualities of beauty *i.e.*, those qualities of beauty which do not appear to him to be clearly visible in it and which he cannot attribute to it *consciously*. In other words, he mistakes it for the Right Ideal. He, therefore, loves, admires, adores and serves it with the whole of his being *i.e.*, with all the love, admiration, adoration and service which he would give only to the Right Ideal.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنَدَادًا يُحِبُّونَهُمْ كَمَا
اللَّهُ وَالَّذِينَ آمَنُوا شَدِّ حُبًّا إِلَيْهِ

2 : 165

Yet there are some men who take for themselves objects of worship besides Allah whom they love as they should love Allah. And those who believe are stronger in their love for Allah.

In due course of time, however, his intimacy with the ideal as well as the growth of his knowledge of himself (*i.e.*, of the ideal that he really desires) reveal to him the hidden defects of his ideal. These defects come into a contradiction with the qualities of beauty which he had consciously attributed to the ideal. He therefore concludes that his ideal has *no* qualities of beauty *whatsoever*.

The result of his disillusionment is that he abandons that ideal and immediately adopts another one which appears to him to possess those qualities of beauty which, as a result of his bitter experience, were discovered by him to be missing in his previous ideal. But if he has not acquired a realization of the beauty of the Right Ideal in the meantime, his choice of the ideal is bound to be wrong again. The result is that while the new ideal is free from those defects or elements of ugliness of which he had become aware, it contains some other defects of which he is not aware and which lead to his disappointment and disillusionment later on. This process of trial and error, of choosing an ideal, loving it, suffering disappointment over it and rejecting it, continues as long as he does not choose the Right Ideal. The rising of one ideal and the lowering of another in a person's estimate of beauty is simultaneous, like the rising and falling of the two ends of a see-saw, so that when a man has spurned one ideal he is already loving another. Whenever there is a gap in the rejection of one ideal and the adoption of another on the part of an individual, the powerful pressure of his love

is unable to find an outlet and the result is a shock or a nervous disorder.

The characteristics of ideals

Before judging the evil consequences of loving wrong ideals and the blessings of loving the Right Ideal it is necessary to mention a few more characteristics of the urge for an ideal and the effects which the love of an ideal has on the individuals who adopt it.

The basis of Ethics

(1) Since a man knows what he should do and what he should not do in order to realize his ideal, he derives a moral law or a moral code of dos and don'ts from his ideal. He follows this moral code willingly and easily urged by his love for the ideal. To him no moral law except the moral law of his own ideal has any worth or value of its own. This moral law controls all the activities of his life whether they are ethical, economic, social, political, educational, legal, artistic or intellectual.

The basis of an ideology

(2) The system of ideas emerging from an ideal in the course of its practical application to the various aspects of human life along with its theoretical background is known as an *ideology*. An ideology based on an ideal is perfect only to the extent to which it embraces the various essential aspects of natural human activity. But to the extent to which it leaves out such aspects of human life without describing and demonstrating how the ideal will influence each of them in practice, it remains imperfect. Thus there can be many imperfect ideologies based on the Perfect Ideal and there can be many perfect ideologies based on imperfect ideals. Evidently the most satisfactory ideology is only that which is (a) perfect and (b) is based on the Perfect Ideal.

The basis of Philosophy

(3) Every ideal answers for the man who loves it all

possible questions about man and universe. Every ideal is therefore, potentially, a philosophy of existence. It is a different matter that this philosophy may not have been systematised by an expert philosopher or no expert philosopher may have found it possible to systematise it on account of the defects, inner contradictions and inconsistencies of the ideal on which it is based and which it seeks to interpret and apply.

To the extent to which an ideal is wrong the philosophy emerging from it or latent in it, is also wrong, incoherent and inconsistent. Thus the correct, complete and coherent philosophy of existence can be only that which is a rational interpretation of the Perfect Ideology based on the Perfect Ideal. Hence as knowledge advances, a philosophy resulting from a wrong ideal loses its strength more and more till all admit that it is wrong and a philosophy based on the Right Ideal gains in rational support more and more till all believe that it is true. An imperfect ideology even if it is based on the Right Ideal cannot develop into a true philosophy for the same reason. A true philosophy is always a complete philosophy embracing and explaining all the aspects of natural human activity.

The singleness of the ideal

(4) Ultimately a man cannot love more than one ideal at a time. A child is under the influence of several conflicting ideas at the same time. His activity is governed sometimes by one idea and at others by another. But gradually, as he advances in age and experience, these ideas come into comparison with each other and he begins to know better and better what idea is to him the most satisfactory of all. The result is that ultimately he discards all ideas except one and that idea becomes his ideal and unifies his personality.

If there is a person who thinks that he can love two ideals at the same time e.g., the ideals of Christianity and Nationalism, his misunderstanding will be removed the moment he is faced with a situation in which the demands

of the two ideals come into a conflict with each other. He will discover that he has to ignore the demands of one of them for the sake of those of the other and that, although he thought he was loving both the ideals simultaneously and equally, yet the fact was that with him one of them was subservient to the other. When a person is actually loving two or three ideals at the same time, it only means that his knowledge of himself is so poor that the practical requirements of none of these ideals is clear to him. The personality of such a person is divided and undeveloped. Such a person is on the cultural level of a child or a savage.

Thus it is not possible for an individual to be a good Christian or a good Muslim and a good Nationalist or Democrat at the same time. The political ideal of an individual dominates his entire life. When a religion or philosophical creed is not the political ideal of an individual, it is really an idea which is sub-serving his political ideal and not determining any of his activities itself.

The basis of Politics, Economics, Education and Law

(5) An ideal always becomes the ideal of a number of men. Men loving the same ideal are attracted towards each other and form a group. The group becomes organized under a patriarch, a tribal chief, a king, a leader, a dictator or a president. Every organized group of men represents an ideal and every ideal comes to have an organized group of followers sooner or later. Love for the ideal is transmitted to future generations and perpetuated in the group by direct inspiration derived from the environment which includes the influence of parents, elders, teachers and the society at large. It is in this way that an ideal-group, whether the ideal on which it is based is right or wrong, continues to live for centuries. Modern ideal-groups are known as *states*.

All the activities of an ideal-group or a state, like the activities of an individual, whether political, military, economic, social, ethical, legal, intellectual, educational or

artistic, are determined strictly by the moral law of its ideal.

An organised group of individuals is like an organism in which the love of the ideal plays the role of the vital force and the leader and his government function like the brain and its various centres of activity. The greater the love of the members of a group for their ideal, the greater is the internal cohesion, efficiency, strength or solidarity, of the group.

The evolution of ideals in the individual

(6) The urge for an ideal begins to operate in the life of the individual from the very beginning of his life and his ideals keep changing and evolving slowly in the direction of the Right Ideal with the growth of his knowledge and experience.

To the child, the most satisfactory objects are those that satisfy his instinctive desires like eating, possessing, self-asserting, playing, etc. His urge for an ideal, therefore finds expression in the love of such objects. As the child grows in years, his parents impress him as splendid figures, on account of their superiority in all matters as well as on account of their proximity to him. Hence they become his ideal. He seeks their approbation and in order to win it, is prepared to regulate his conduct and control his instinctive desires which once formed his ideal. Later on, he develops a love and an admiration for his teachers, and begins to look upon them as perfect models. Still later, his urge for an ideal begins to find an outlet in his love for national heroes, leaders or men who have succeeded in winning the admiration of others. Soon he begins to feel that his love and admiration for such personalities depends upon their qualities of Beauty, Goodness, Truth and Power (e.g., kindness, generosity, sympathy, knowledge, courage, honesty, justice, etc.) and that what he *really* loves is these qualities and not their owners. His ideal, therefore, shifts from objects and persons to ideas reflecting and embodying these qualities e.g., Christianity, Democracy, Nationalism, Humanism, Socialism, Fascism, Communism, etc.

The sympathies of the individual expand with the evolution of his ideal somewhat in this order: his own person, his family, his relatives, his neighbours and friends, his school, his city, the whole nation or the whole group of men loving his ideal. In the beginning an individual has many conflicting ideals existing side by side in his mind and dividing his practical life into several unintegrated compartments conflicting with each other. Slowly, as these ideals come into comparison with each other, the individual takes one of them to be the best and the worthiest of all. This integrates and unifies his personality and creates a system and an order in his practical life. The development of the individual's ideals takes place from the concrete to the abstract, from the less permanent to the more permanent, from the less perfect to the more perfect, from the diverse to the single, from the sectional to the universal and from the less true, less moral and less beautiful to the more true, more moral and more beautiful. This is indeed what their evolution in the direction of the Right Ideal ought to imply. But generally the evolution of a person's ideals stops at the ideal of the society of which he is a member. It is very rare that a person's ideal rises above the ideal of the society in which he is born. Such a person, unless he is able to convince others, is often suspected to be a crank, a rebel or a revolutionary and is suppressed by the society accordingly.

The evolution of ideals in the race

(7) Man's urge for an ideal has operated in the life of the race too from the very beginning. The ideals of mankind have evolved almost in the same sequence in which they evolve in the life of the individual so that the individual only repeats the history of the race on the psychological level just as he repeats it on the biological level.

To the primitive man, nothing was more lovable and admirable than the satisfaction of his own instinctive desires such as feeding, self-asserting, possessing, sex, etc. The sympathies of every individual were confined to his own person except in so far as his animal instincts forced him to

extend them to others. Later on, he developed a regard for the head of the family and began to modify his instinctive desires to serve the larger interests of the family represented by the wishes of its chief. Subsequently, he learnt to sacrifice some of his family interests for the general good of the tribe which, represented by the tribal chief, became his ideal—common with other members of the tribe. The tribes were many and fought with one another till they discovered the truth that tribal warfare was cruel and suicidal and it was more satisfactory to their urge for Beauty and Goodness to combine under a king, who thereby came to have a piece of land to rule. But soon the tyranny of the king drew attention to the fact that no ideal could really satisfy their urge for Beauty and Goodness which neglected the welfare of the people in the country. This shifted the ideal from the king to the country and to the people in the country. It changed from the idea of the divine right of one person to the idea of the sanctity of the nation or to Nationalism. The good of the nation required that it should rule itself. The idea, therefore, rose higher in the scale of Beauty and came to be expressed by such terms as Democracy, Liberty, Fraternity, Equality and Freedom which were, however still used in a limited sense because they were applied to and meant to benefit the members of a limited group of people, a nation or a race living within definite geographical limits. After the first world war the ideals of human society took an important step forward. They developed into complete philosophies of life, e.g., Fascism and Communism, each of which has claimed to be a complete explanation of existence.

As in the case of the individual, so in the case of the race, the ideals evolve from the concrete to the abstract, from the less permanent to the more permanent, from the less perfect to the more perfect, from the diverse to the single, from the sectional to the universal and from the less true, less moral and less beautiful to the more true, more moral and more beautiful. In other words, they too advance towards the Right Ideal.

The role of leaders

(8) The realization of an ideal's beauty is generally obtained by developing an intimate psychological contact with a leader or a man who is thoroughly inspired with the love of the ideal. Such a contact is developed very easily when a person has the chance to live in a social atmosphere which is strongly charged with the love of the ideal, that is, in a society which is already loving and serving the ideal. This is how the ideal of one generation of men belonging to an ideal-group becomes the ideal of its next generation. Psychological contact with the lover of an ideal is also the method by which the existing energy of love can be reinforced by a fresh influx of its energy.

All ideals whether wrong or right have their leaders and their followers.

The rise and fall of a culture-civilization

(9) As the wrong ideal of an individual must break up sooner or later, so the wrong ideal of an organized group or a state too must break up sooner or later. It may live for centuries but its ultimate obliteration is inevitable. The reason is that an ideal is not merely a mental concept. It translates itself every bit into the outward practical life of the society that loves it. It reflects itself in the actual conditions of the society as accurately as a mirror reflects the objects in front of it. This gives the society a chance of knowing its defects thoroughly. If it is wrong, it creates wrong social, national and international conditions which are disgusting to us in our urge for Beauty, Perfection, Goodness, Truth and Power, and make us aware of the defects of the ideal and force us to give it up.

The society that loves a wrong ideal attributes to it a few qualities of Beauty and Goodness *consciously* and all the others *unconsciously*. The result is that it directs all its efforts to the practical outward expression of those qualities of which it is conscious and ignores all the rest. But the very fact that it ignores most of the qualities

of Beauty and Goodness makes it impossible for it to successfully realize and express in outward practical life the qualities which it does not want to ignore. Its disregard for most of the requirements of Beauty and Goodness interferes with and restricts its efforts to satisfy even the few requirements of Beauty that it cares for. On account of the very nature of a wrong ideal, things must go wrong more and more with the society that adopts it, till they bring about its final ruin, no matter what its lovers may say or do to set them right. The reason is that every wrong ideal demands the realization of some qualities of Beauty without the support of its other qualities and no quality of Beauty can be realized without the support of all its other qualities. Beauty, which includes Goodness and Truth, is a single whole. It can neither be divided into parts nor realized in parts.

But the process by which the disillusionment of a society based on a wrong ideal is reached is generally very long and extends over centuries. In the beginning of love the hopes of lovers are very high. Their love is fresh and ardent. Hence they serve their ideal wholeheartedly and put in every possible effort to actualize and objectify the beauty that they attribute to it. This evolves their love further. The result is that the ideal expands and grows in power and glory continuously till it achieves the highest possible splendour of which it is capable. Nature allows full opportunities of growth to every ideal, wrong or right, and every ideal grows in all directions as much as it can on account of its nature or its qualities.

كُلَّا نِمَدْ هُؤُلَاءِ وَهُؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ
عَطَاءُ رَبِّكَ مَحْظُورًا

17 : 20

And all do we aid—these as well as those—out of the bounty of thy Lord, and the bounty of thy Lord is not limited.

But gradually the hidden defects of the ideal begin to tell upon their love. They still cling to it but their admiration

for it begins to wane and their zeal for it begins to cool. Now the ideal ceases to expand in power and lives only on the power and glory that it had earned and amassed in the past. Day by day it becomes weaker and weaker and hence its lovers also begin to lose its love more and more. At this juncture, a crushing defeat from without or a successful revolution from within, throws it out of existence for ever and a new ideal arises to take its place. This is how ideologies, cultures or civilizations, each of which develops around an ideal, appear, rise, reach the apex of their glory and then decline and disappear, and new ideals, cultures or civilizations take their place, repeating the same process in history and this is how the process of history is carrying man ever forward to the ideal of his nature, the Ultimate Ideal of humanity.

الَّمَّا يَرُوْكُمْ أَهْلَكُنَا مِنْ قَبْلِهِمْ مِنْ قَرْنَيْنِ مَكْنُثُهُمْ فِي الْأَرْضِ
مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا
الْأَنْهَرَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكُنَا هُمْ بِذُنُوبِهِمْ وَأَنْشَانَا
مِنْ بَعْدِهِمْ قَرْنَانِ أَخْرَيْنِ ○

6 : 6

See they not how many a generation We destroyed before them, whom We had established in the earth as We have not established you and We sent the clouds pouring abundant rain over them and We made the rivers flow beneath them? When We destroyed them for their sins and raised up after them another generation.

The war of ideals

(10) Since an ideal is the idea of the highest beauty and splendour known to a group and the group wants to actualize the full beauty and splendour of its ideal, it desires unlimited power and expansion for itself. But it can expand without limit only at the cost of all the other ideals. Hence every state is a *potential enemy* of all the other states

and comes into conflict with all of them from the moment of its emergence. This conflict, which may be open or secret, violent or non-violent, warlike or peaceful, may take the form of a battle-field or a peace-conference, a treaty or a goodwill mission, is a life and death struggle which continues until an ideal has wiped out all the other ideals or is wiped out itself. There may be warm friendships between some states for considerable periods of time for the realization of common ends but such friendships last only as long as their ideological interests do not come into an *actual* clash with each other. A *potential* clash of ideological interests is, however, always there and becomes actual sooner or later in their history.

Thus every wrong ideal breaks up sooner or later not only because it is being disrupted from within by the elements of its own contradiction, its internal defects, but also because it is being smashed from outside by other ideals. The realization of the inner defects of its ideal on the part of an ideal-group is hastened by its external defeats and discomfitures.

The nature of the unconscious mind

(11) The urge for an ideal in man is the urge of his unconscious mind which, as a result of the experiments of the psycho-analysts, is now recognized as the real motivating power of all human activity. Unfortunately, the psycho-analysts have not understood its true nature and have misinterpreted it variously as an urge for sex (Freud) or as an urge for power (Adler) or an urge for both sex and power (Jung). It is really an urge for Beauty or Perfection and can be satisfied only by an ideal of the highest beauty. Since an ideal of this kind is able to utilize and attach to itself permanently the whole store of love in the unconscious mind of an individual, it results in the complete unification of his personality as well as in his perfect happiness or satisfaction. This fact has a great importance not only in the treatment and prevention of mental diseases and moral aberrations but also in our search for a permanent solution of our social and political problems.

The progress and regress of love or self-knowledge

(12) The love of an ideal is never real unless it is expressed in practice. In so far as a person's practical life is not determined by the ideal that he claims to love, it is being determined by another ideal and his pretensions of love are false.

The real love of an ideal is never stationary. It is always either increasing or decreasing. When it is decreasing, it is accompanied by a simultaneous revelation of the beauty (supposed or real) of another ideal and the consequent diversion of activity in the service of that ideal in proportion to that revelation. If there is no such accompaniment, the person is, for reasons already explained, undergoing a painful mental experience amounting to a worry, a nervous break-down or a shock.

Since the frustration or obstruction of a man's urge for an ideal is painful and unbearable, people try to resist this condition at all costs. That is why they generally do not listen to arguments against their own ideals and try to adhere to them even at the cost of appearing to be definitely obstinate and unreasonable.

If, on the other hand, the love of the ideal is increasing, it is following its natural and normal course.

The love of an ideal always adds to itself more and more so long as it is not crushed by another love. For love seeks expression and, as the lover expresses his love, he allows it to achieve a further control of his faculties of thought and action and thereby of the whole of his personality. Every expression of love, be it in *thought*, *word* or *deed*, brings up a new portion of the energy of love in the unconscious mind to be attached to the ideal.

Factors in the development of love

(13) The expression and, therefore, the growth of love takes place in two ways in the case of every ideal whether right or wrong.

Firstly—the contemplation of the ideal's beauty which takes the form of the admiration and adoration of the ideal and the concentration of attention on as many of its attractive qualities and as much of each quality as possible. This activity proceeds from a feeling of the ideal's beauty and results in a further intensification of that feeling.

Every group or nation uses devices of various kinds to enable its members to contemplate the beauty of their ideal. The sum total of these devices constitutes the educational system of the nation, in a sense large enough to include, in addition to their schools and colleges, their temples, churches, mosques and clubs, the radio, the press, the platform and the cinema and indeed all the social and political activities of the nation. In the case of most wrong ideals, which emphasise the worship of persons and objects representing these ideals, these devices include the statues and pictures of national heroes, national flags and all ostentatious social, political and military demonstrations and displays organized or encouraged by the state.

Secondly—external action in the service of an ideal which leads to a fuller contact with the ideal, a fuller realization of its beauty and consequently a further development of its love. External action in the service of the ideal means following the moral law of the ideal.

The progress of love is in proportion to action in its service

(14) It is a condition of the full and continued development of an ideal's love that its demands for action may cover the entire field of the individual's activity and embrace all aspects and departments of his life, social, political, economic, legal and even intellectual and artistic. For, if an individual's ideal does not govern any aspect of his life itself, it must leave that aspect to be governed by other ideas which are inconsistent with it and hence a portion of the love of the unconscious mind must become attached to these ideas and the love of these ideas must flourish at the expense of the ideal. Only that ideal has a chance of attaching the whole of the love of the

unconscious mind to itself which makes *positive* demands on our actions in every sphere of our life.

The immortality of man

(15) Since it is consciousness and not matter that is real and ultimate and since it is consciousness that has created the body and not the body that has created consciousness, the human self does not die with the disintegration of the body at death. The nature and quality of its ideal in this life must, therefore, determine the nature and quality of its life, its happiness or sorrow, in the next life. The man who is rightly-guided, progressive and happy in this life must be rightly guided, progressive and happy in the next life as well and vice versa.

يَا يَتَّهَا النَّفْسُ الْمُطْمَئِنَةُ ارْجِعِي إِلَى رَبِّكَ رَاضِيَةً مَرْضِيَّةً

89 : 27

O soul that art at rest, return to thy Lord well-pleased, well pleasing.

وَمَنْ كَانَ فِي هَذِهِ لَا أَعْنَى فَهُوَ فِي الْآخِرَةِ أَعْنَى وَأَضَلُّ سَبِيلًا

17 : 72

And whoever is blind in this world he will be blind in the Hereafter and further away from the path.

The dangers of loving wrong ideals. A wrong view of life and its values.

When an individual or a nation does not heed the call of prophets and begins to love a wrong ideal, the condition is known as *Kufr* or denial.

The characteristics of ideals enumerated above enable us to see that the love of a wrong ideal or *Kufr* must lead to very grave consequences for the individual and the community that adopts it.

وَمَن يُشْرِكَ بِاللَّهِ فَكَانَ أَخْرَى مِنَ السَّمَاءِ فَتَخْطُفُهُ الظَّيْرُ
أَوْ تَهُوِي بِهِ الرِّيحُ فِي مَكَانٍ سَجِيقٍ

22 : 31

And whoever associates aught with Allah it is as if he had fallen from on high, then the birds had snatched him away or the wind had carried him off to a distant place.

These consequences may be stated briefly as follows :

(1) Since a wrong ideal has none of the qualities of Beauty in it, the individual who loves it has a wrong attitude towards life and its values. His natural urge for Beauty, Goodness and Truth cannot have a full and free expression because his wrong ideal interferes with it. The result is that his idea of moral qualities like justice, honesty, truth, equality, liberty, fraternity and goodness, becomes wrong. He is forced by his wrong love, unconsciously and imperceptibly, to interpret these terms narrowly and wrongly and hence immorally and wickedly. He ignores the true demands of these qualities in practice. In spite of his best efforts and best intentions, his activities are directed towards wrong ends. His faculties of thought and action, which are controlled by his ideal, function wrongly and produce the wrong results. He hates what is really lovable and admirable and loves what is really ugly and detestable. His view of things is distorted and his judgment of men and matters is vitiated. He can neither see, nor hear, nor think, nor act rightly, and is never conscious of these disabilities of his own.

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبَصِّرُونَ بِهَا
وَلَهُمْ أَذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ
أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ○

7 : 178

They have hearts wherewith they understand not and they have eyes wherewith they see not and they have ears wherewith they hear not. They are as cattle, nay they are more astray. These are the heedless ones.

The ideal being the generator of the deed and the creator of its value the deed is good or bad according as the ideal from which it results is good or bad. Hence the character of a man who loves a wrong ideal is never really noble or lofty. For example, if a man's ideal is a nation of a particular country, race, colour or language, his idea of truth, justice, liberty, equality, etc., cannot extend to people outside that nation and beyond that race, colour, language or country. He thinks that no truth, no justice, no liberty and no equality is worthy of effort and achievement which may serve to make other nations great at the expense of his own.

The love of the Creator is the only fountain-head from which our desire for moral excellence can derive the strength to translate itself into action. If a person loves a wrong ideal, his desire for moral action in accordance with absolute and universal principles of morality is over-powered by his wrong love and is, therefore, misunderstood and misinterpreted by him. This is the reason why the lovers of wrong ideals cannot agree with each other as regards the meaning of terms like truth, justice, etc., and believe sincerely and honestly, while they are at each other's throats, that they are serving the cause of moral values expressed by these terms.

The love of a wrong ideal is neither perfect nor permanent

(2) The love of a man who adopts a wrong ideal is neither perfect nor permanent. It cannot grow to the fullest extent because it comes into conflict with his urge for Goodness, which demands action according to absolute and universal principles of morality and thus makes it impossible for him to express the whole of his urge for Beauty. Also the missing qualities of Beauty which he attributes to his ideal unconsciously and wrongly, impose a check

on the growth of his love beyond a certain limit. He cannot love his ideal whole-heartedly. A secret unconscious hatred for it (which becomes open or conscious sooner or later) always lurks in his mind. The result is that he leads a dissatisfied life and falls an easy prey to fear, grief, worry, hysteria, shocks, phobias and other nervous disorders.

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا
بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا

3 : 151

We will cast fear into the hearts of those who disbelieve because they set up with Allah that for which he has sent down no authority.

مَنْ أَغْرَضَ عَنْ ذِكْرِي فَإِنَّ اللَّهَ مَعِيشَةً ضَنْكًا

20 : 124

And whoever turns away from My Reminder for him is surely in a straitened life.

مَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيَضُ لَهُ شَيْطَانًا فَهُوَ
لَهُ قَرِينٌ

34 : 36

And whoever turns himself away from the remembrance of the Beneficent, We appoint for him a devil, so he is his associate.

There is no doubt that the two forms of loving Beauty, (*viz.*, contemplation of the ideal's beauty and action in the service of the ideal) develop the love of a wrong ideal too for some time but soon a stage is reached in the development of its love when these methods, instead of developing the love further, serve only to reveal the defects of the ideal and to induce its hatred.

**A wrong ideal creates wrong and
intolerable conditions of life sooner
or later**

(3) The ugly qualities of a wrong ideal overlooked by its lovers determine their activities and become manifest in the outward conditions of their life. A wrong ideal, therefore, always creates a set of wrong national and international conditions which cause misery to large sections of humanity. A wrong ideal is in fact a total failure, since it cannot realize in the external conditions of existence even those qualities of beauty which its lovers attribute to it consciously. The reason is that the successful realization of these qualities outwardly is thwarted and made impossible by the inherent defects of the ideal which come into a clash with them.

The real cause of wars and bloodshed

(4) The Right Ideal is only one but wrong ideals are many and several of them come to exist side by side with each other. Since each of them has its own moral law and wants unlimited power and expansion for itself as well as a universal recognition of its Ethics, the ideal-groups fight among themselves and cause bloodshed and misery to mankind on an ever larger and larger scale on account of the continuous improvements in the instruments of mass-destruction of humanity.

**A society based on a wrong ideal is
doomed to ultimate extinction**

(5) A community based on a wrong ideal is short-lived. It may live for centuries but its final disintegration is inevitable on account of the working of the inexorable laws of human nature.

وَرِكْلٌ أُمَّةٌ أَجَلٌ ۝ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً

وَلَا يَسْتَقِدُ مُؤْنَةً ○

And every nation has a term; so when its term comes, they cannot remain behind the least while nor can they precede it.

رَمَثْلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ إِنْ اجْتَنَّتْ مِنْ
نَوْقِ الْأَرْضِ مَا لَهَا أَمْنٌ قَرَاءٌ ○

14 : 26

And the parable of an evil word, a wrong ideal, is as an evil tree pulled up from the earth's surface, it has no stability.

مَثَلُ الَّذِينَ اتَّخَذُ دُونَ اللَّهِ أُولَيَاءَ كَمَثَلَ الْعَنَكِبُوتِ
اَتَّخَذَتْ بَيْتًا وَإِنَّ أَرْهَنَ الْبُيُوتِ لَبَيْتِ الْعَنَكِبُوتِ
لَوْكَانُوا لَيَعْلَمُونَ ○

29 : 41

The parable of those who take other ideals besides Allah is as the parable of the spider that makes for itself a house; and surely the frailest of the houses is the spider's house—if they but knew.

Hence all the self-sacrifice that its lovers make for it goes waste. They are obliged to demolish and destroy with their own hands what they build patiently through long centuries of sweat and toil.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ اعْمَالًا طَالِبِ الَّذِينَ ضَلَّ سَعْيُهُمْ
فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ○

18 : 103, 104

Say, shall we inform you who are the greatest losers in respect of deeds? Those whose effort goes astray in this world's life, and they think that they are making good manufactures.

وَلَا تَكُونُوا كَاذِبِيْ نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا

16 : 99

And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly.

They love their ideal faithfully and ardently but only to be deceived and abandoned by it later on and to pay the price of their own death and extinction for loving it.

The Quran frequently makes a mention of the by-gone communities and asserts that they had to quit the world because they loved wrong ideals.

تُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ
مِنْ قَبْلِكُمْ كَانُوا كُثُرٌ مُّشْرِكِينَ ۝

30 : 42

Say, Travel in the land then see what was the end of those before! most of them loved ideals other than the true Ideal.

الَّمَرِيدُوكُمْ أَهْلَكَنَا مِنْ قَبْلِهِمْ مِنْ قَرْنَى مَكَثُهُمْ فِي الْأَرْضِ
مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مُدَرَّا رَأْجَعْلَنَا
إِلَيْنَاهُ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكَنَا هُمْ بِذُنُوبِهِمْ وَأَنْشَانَا
مِنْ بَعْدِهِمْ قَرْنَى أَخْرِيَنَ ۝

6 : 6

See they not how many a generation we destroyed before them, whom we had established in the earth as we have not established you, and we sent the clouds pouring abundant rain on them and We made the rivers flow beneath them? Then We destroyed them for their sins, and raised up after them another generation.

Real freedom is impossible in a state founded on a wrong ideal

(6) A state founded on a wrong ideal can never give real freedom to the individual. In such a state the individual is apparently free but really he is the slave of a wrong

ideal, although there is no doubt that on account of his wrong education, he is completely reconciled to his slavery.

Liberty can have no meaning other than the liberty of a man to satisfy perfectly and permanently the only desire that he has *i.e.*, his desire for Beauty. The external forces that interfere with this liberty include not only the law that compels him *to do* what is contrary to his will but also the social environment that induces him imperceptibly *to will* what is contrary to the requirements of Beauty and the requirements of his nature.

The love of a wrong ideal makes the next life miserable

(7) The actions of a man who loves a wrong ideal are not only of no use to him in this world ultimately but they also become insurmountable, distressing and torturous obstacles to his progress in the hereafter.

A necessary condition of the survival of the human race

Indeed, even when we consider only our earthly life, the dangers of loving wrong ideals or *Kufr* are so great that, if nature had not provided for the proper guidance of mankind in their effort to satisfy their urge for an ideal by creating prophets, there would have been no hope of the human race surviving for long on the earth. But now that prophetic guidance is available to mankind the situation is different. The more the human race will be driven to their own ruin on account of their mutual animosities (and they are being driven to it more and more every day) the more will they be constrained to search for a remedy and the remedy will be found only in the teachings of the prophets.

وَالْعَصِيرِ ○ إِنَّ لِلنَّاسَ لَيْفِي خُسْرٍ ○ إِلَّا الَّذِينَ أَمْتُوا وَعَلَوْ
الصَّلِحَتِ وَتَوَاصُوا بِالْحَقِّ وَتَوَاصُوا بِالصَّابِرِ ○

By the time!—Surely man is in loss, except those who believe and do good and exhort one another to Truth and exhort one another to patience.

That is why the Quran says addressing the Prophet.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ○

21 : 107

And We have not sent thee but as a mercy to the nations

The blessings of loving the Right Ideal

When an individual or a community heeds the call of the prophets and begins to love the Right Ideal, the condition is known as *Iman* (faith or belief) in the terminology of Islam. Such an individual or such a community starts on the safe and smooth road leading towards a state of the highest possible perfection in all respects and ultimately becomes as perfect and faultless as we can imagine an individual or a community to be.

The correct attitude towards life and its values

An individual who loves the Right Ideal acquires a correct attitude towards life and its values. He has the right perspective of things and his thoughts, words and deeds are rightly directed. He loves what is really lovable and admirable and hates what is really ugly and detestable. He alone can understand and realize the true meaning of terms like Goodness, Truth, Justice, Equality, Fraternity, Liberty, Progress etc. He can love his ideal perfectly and permanently since it is not possible for him to discover any defect in it at any time. On the other hand he has an ever-increasing satisfaction that his ideal turns out every moment to be more perfect and more beautiful than he imagined it to be. Since he has a sound, and smooth satisfaction of his urge of self, he is happy and contented. He is safe from worries, obsessions, hysteria and other nervous diseases. His personality is highly evolved, highly unified, powerful, fearless and magnanimous.

The only possible basis for a perfect state is the Right Ideal

When such individuals unite to form an organized group or a state, as they must, their activities as a society are also rightly directed. Such a state is able to express completely, constantly, and harmoniously, in its external practical life, all the qualities of Beauty, Goodness and Truth. As time goes these qualities are reflected more and more in the political, social, economic, ethical, legal, educational, informational, intellectual and military spheres, in fact all spheres, of their life. There are no economic, moral, social or political inequalities in such a state. Its members enjoy the boons of liberty and equality to the fullest extent themselves and are always ready to make them available to others. They are protected from all external forces which interfere with the liberty of the individual. They have, for example, no laws to compel them *to do* what is contrary to their *will* and no social and educational influences to induce them indirectly and imperceptibly *to will* what is contrary to their *nature*. As the members admire, adore and serve their ideal and evolve their love for it and for each other, the state gradually attains to the highest possible level of its internal cohesion and solidarity as well as strength and efficiency. The result is that it becomes a society of perfectly noble and happy individuals, an ideal state free from every imaginable vice or defect and endowed with every known and unknown merit or excellence. The nature of their ideology guarantees their continued happiness and contentment.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَنَزَّلَ عَلَيْهِمْ
 الْمَلَائِكَةُ أَلَا تَخَافُوا وَلَا تَحْزُنُوا وَابْتَشِرُوا بِالْجَنَّةِ الَّتِي
 كُنْتُمْ تُوعَدُونَ ○ نَحْنُ أُولَئِكُمُ فِي الْحَيَاةِ الدُّنْيَا
 وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا شَتَّهِي أَنفُسُكُمْ وَلَكُمْ

فِيهَا مَا تَدَعُونَ ○

14: 24

Those who say our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved and receive good news of the Garden which you were promised. We are your friends in this world's life and in the Hereafter and you have therein what you ask for.

It also guarantees that they will continue to maintain their existence and prosper in the world in spite of the designs of their enemies to the contrary.

ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةً أَصْلُهَا ثَابِتٌ
 وَفَرْعُهَا فِي السَّمَاءِ ○ تُؤْتَى أُكْلَهَا كُلٌّ حِينٌ بِإِذْنِ رَبِّهَا

14: 24

Allah sets forth a parable of a good word as a good tree whose root is firm and whose branches are high, yielding its fruit in every season by the permission of its Lord.

يُثِبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

14: 27

Allah establishes firmly those who believe in the firm ideal, in this world's life and in the Hereafter.

فَمَنْ يَكُفِرُ بِالظَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
 بِالْعُرُوهَةِ الْوُثْقَى لَا إِنْفَصَامَ لَهَا

24: 256

So whoever disbelieves in wrong ideals and believes in Allah he indeed lays hold on the firmest handle which shall never break.

**A state founded on the Right Ideal alone
can survive the war of ideologies**

Such a state must spread gradually but irresistibly to

the ends of the earth and take the whole of humanity into its fold. It must prove to be the final victor in the war of ideologies because

- (a) its full-status membership will not be restricted to men of any particular country, race, language or colour but will be open to all human beings who are prepared to love and serve the Right Ideal,
- (b) its ideal will be free from all defects and therefore immune from the destiny of wrong ideals which must, on account of their internal contradiction, break up and disappear one by one leaving it to dominate the world,
- (c) on account of the highly evolved and unified personalities of its members, the morale of its fighting soldiers will be unique and permanent and
- (d) its ideal will derive an increasing support from the developing scientific and philosophical knowledge of mankind and turn more and more into a truly convincing, systematic and scientific ideology.

Thus it will conquer not only on account of the power of its arms but also on account of the force of its ideas.

Its final victory will be a great blessing for mankind because it will end finally the war of nations, unite the human race as a single family, establish a permanent peace on earth and carry man to the stage of his highest possible evolution in every aspect of his life.

How does the Right Ideal bring about the perfection of the individual and the society?

The question arises how does it happen that the Right Ideal transforms the individual and the society and raises them both to such a high level of perfection?

It happens because the individuals who adopt the Right Ideal are *impelled by their ideal to act* in a way which assures the internal growth and consequently the external practical expression and objectification of their love of the

Creator and His qualities of Beauty and Perfection to the fullest extent.

Faith, love, self-knowledge, self-consciousness or knowledge of the Creator

The moment a person obeys the call of prophets and believes and declares his belief that the Right Ideal is the true ideal of his nature, he has a conscious and direct realization of the total beauty of the Creator and the total absence of Beauty in every other ideal. It is his first direct glimpse of the light of Beauty and the first conscious beginning of his love. It is also his first knowledge of the Creator—what is He like and what is His significance to him?—and his first knowledge, first awareness or consciousness of himself—what is it that he really wants and what is the real significance and object of his life? His *belief* is, therefore, synonymous with his *love*, with his *knowledge of himself* and with his *knowledge of the Creator*. Hence-forward his love, if properly safeguarded and allowed to have its own way, embarks on a course of continuous growth and enrichment which is natural to it and which culminates in the highest possible evolution of his self. This last stage of the individual's evolution is accompanied by the greatest amount of happiness, satisfaction, self-confidence and self-control which he can possibly desire or command. The greater and purer his love the stronger is his belief, the higher is his self-knowledge, and the knowledge of the Creator and the more perfect is his happiness, self-control or self-confidence. Love is not having its own way if it is not allowed to express itself thoroughly and continuously and it is not properly safeguarded if its obstruction in the shape of a powerful *temptation* results in its unnatural diversion. We shall see below what are the requirements of a free and full expression of love, what is the exact nature of a temptation and how it works to the detriment of the lover.

Action in the service of the ideal—(*Ibadah*)

The effort or action that is motivated by the love of the

Right Ideal is internal as well as external. The internal or mental effort takes the shape of the contemplation of the qualities of the Creator with the help of their *symbols* or *representations*. It is always attended by a sense (deep only in proportion to the individual's love or self-knowledge) of admiration, adoration and enjoyment of the beauty of these qualities. The symbols or representations of the Creator's attributes which become the medium for their contemplation are (a) the manifestations of nature in which the Creator has expressed His attributes and (b) words expressing His attributes.

Study of the attributes of Beauty (A) through the medium of Nature—(Fikr)

Nature being the creation of the Divine Being, the qualities of the Divine Being are expressed in Nature. The heavens, the sun, the moon and the stars, the mountains, the land-scape, the vast oceans, the twilight and the dawn, the clouds, the rivers, the streams, the winds, the changes of day and night, the rotation of seasons, the animal and vegetable life in all its variety, complexity and richness, in fact all the multitudinous phenomena of nature at the material, biological and psychological levels of creation embodying its creating, evolving, nourishing, protecting, decorating, designing and planning activities and processes reflect the qualities of the Creator as vividly as the masterpiece of an artist reflects his mental and moral constitution. The study of these phenomena therefore enables a believer to contemplate, admire and adore the beauty of the Creator's attributes.

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُؤْمِنِينَ ○

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
 لَآيَاتٍ لِأُولَئِكَ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا
 وَقَعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ
 وَالْأَرْضِ حَرَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا حَسْبُ حَنْكَ
 فَقِنَاعَدَابِ النَّاسِ ○

3:189

In the creation of the heavens and the earth and the alternation of the night and the day, there are surely signs for men of understanding. Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth. Our Lord thou hast not created this Universe in vain. Glory be to Thee! Save us from the chastisement of the Fire.

The study of nature which is known as *Fikr* in the terminology of Islam is not only a means to express, feed, sustain and evolve the Love of the Right Ideal but also the very first *originator* of that love in the case of all human beings. Since we all, every moment of our life, are surrounded by nature, every one of us is forced to contemplate nature and to admire and enjoy its Beauty. The result is that every one of us is forced to acquire a feeling of the Creativeness, the Greatness, the Goodness, the Beauty and the Power of a Creator, however vague this feeling may be in the case of some of us.

51:20

And in the earth are signs for those who believe.

That is why, whatever our creeds or beliefs may be, we talk of Nature so often as a person who has a character and a consciousness of his own activities which, therefore, are supposed to have an end or a purpose. But unfortunately

many of us do not realize the importance of this feeling of Beauty which like every other feeling demands a proper understanding and expression. Hence they do not care to understand and express it properly.

وَكَائِنٌ مِّنْ أَيِّ تِيْفَنِ السَّمَاوَاتِ وَالْأَرْضِ يَمْرُدُونَ عَلَيْهَا وَهُمْ
عَنْهَا مُعْرِضُونَ ○

12:105

And how many a sign in the heaven and the earth do they pass by! yet they turn away from it.

The result is that in the case of many of us this feeling is crushed on the conscious level of mind. But since its justification resides in our very nature and it accords with, and provides an outlet to, the most powerful urge of our being, it is never totally eliminated but is only suppressed and pushed down into the unconscious mind where it lingers on as a repression for ever. A real atheist is not possible. A person who is generally known as an atheist denies God openly in word and deed but on account of his unavoidable contact with Nature, resulting in a deep, unconscious impression of its Beauty, he believes in Him in the heart of his hearts. That is why he resorts to prayers when he is surrounded by difficulties which appear to him to be insurmountable.

رَإِذَا غَشِيَّهُمْ مَوْجٌ كَالظَّلَلِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينِ هـ
فَلَمَّا نَجَاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ هـ وَمَا يَجْحَدُ بِاِيْتَنَا
إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ○

31 : 32

And when a wave like awnings covers them, they call upon Allah being sincere to Him in obedience. But when He brings them safe to land, some of them follow the middle course. And none denies Our signs but every perfidious, ungrateful one.

فَإِذَا رَكِبُوا فِي الْفُلُكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ
فَلَمَّا نَجَّهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ۝

29 : 65

So when they ride in the ships they call upon Allah, being sincerely obedient to Him, but when he brings them safe to the land lo ! They associate others with Him.

When a prophet comes into the world, he says nothing that is new to mankind but only revives or reawakens that buried or suppressed feeling of Beauty in their hearts with which they are already familiar, initiates them into its real meaning and importance and teaches them the right way of expressing it. He thus begins by inviting men to ponder over the manifestations of Nature which thrust themselves on their attention all around. Do they not abound with a clear evidence of the expression and operation of a Creator's qualities of Love, Beauty, Wisdom and Power and do they not force him to bow before Him in love, admiration and reverence? A Creator with such qualities alone can be the True Ideal of mankind.

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ طَفَانِي يُؤْفَكُونَ ۝

وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ
مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ طَقْلِ الْحَمْدُ لِلَّهِ طَبْلُ الْتَّرْهُمْ
لَا يَعْقِلُونَ ۝

29 : 61, 63

And if thou ask them Who created the heavens and the earth and Who made the Sun and the Moon subservient ? They would say Allah: Whence are they then turned away.

And if thou ask them Who is it that sends down water from the

clouds, then gives life to the earth with it after its death? They will say Allah. Say : Praise be to Allah! Nay, most of them understand not.

تُلْ مَنْ يَرْزُقُهُ مِنَ السَّمَاوَاتِ وَالْأَرْضِ أَمْنَ يَمْلِكُ السَّبِيعَ
وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمِيتِ وَيُخْرِجُ الْمِيتَ
مِنَ الْحَيَّ وَمَنْ يُدْبِرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُمَّ نَفْلُ افْلَامَ شَقْوَنَ
فَذَ الْكُمُّ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ
إِلَّا الضَّلَلُ هُنَّ فَانِي تُضَرِّفُونَ ○

01 : 31 32

Say : Who gives you sustenance from the heaven and the earth or Who has created hearing and sight and Who brings forth the living from the dead, and brings forth the dead from the living and Who rules the world They will say: Allah. Say them : Will you not then guard against error.

Such then is Allah your true lord. And what is there after the truth but error. How then are you turned away !

The Quran draws attention of the human race again and again to the various manifestations of Nature and explains how they speak eloquently of the Creator's attributes of Beauty and Perfection.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ دَاخِلَاتٍ لِلَّيْلِ وَالنَّهَارِ وَ
الْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ
مِنَ السَّمَاوَاتِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَ فِيهَا
مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفُ الرِّيحِ وَالسَّحَابُ الْمُسَخَّرَيْنَ
السَّمَاوَاتِ وَالْأَرْضِ لَا يَلِمُ لِقَوْمٍ يَعْقِلُونَ ○

In the creation of the heavens and the earth and the alternation of night and day and the ship that runs in the sea with that which profits men and the water that Allah sends down from the sky, then gives life therewith to the earth after its death and spreads in it all kinds of animals, and the changing of the winds and the clouds made subservient between heaven and earth there are surely signs for a people who understand.

وَمِنْ آيَتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ
تَنْبَشِرُونَ ○

وَمِنْ آيَتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا تَسْكُنُوا
إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مُؤْدَةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَا يَتِ
لِقَوْمٍ يَتَفَكَّرُونَ ○

And of His signs is this that He shows you the lightning for fear and for hope, and sends down water from the cloud, then gives life therewith to the earth after its death. Surely there are signs in this for a people who understand.

And of His signs is this that the heaven and the earth subsist by His command. Then when He calls you—from the earth—lo! you come forth.

أَنَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثْبِتُرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ
يَشَاءُ وَيَجْعَلُهُ كَسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خَلْلِهِ فَإِذَا
أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبِشُرُونَ ○
وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمْ يُبَلِّسُنَّ ○
فَانْظُرْ إِلَى أَثْرِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ

لَمْ يُحِنِّ الْمُوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○

30 : 48, 49, 50

Allah is He Who sends forth the winds, so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it, so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo! they rejoice—though they were before this, before it was sent down upon them, in sure despair. Look then at the signs of Allah's mercy, how He gives life to the earth after its death. Surely He is the Quickener of the dead; and He is Possessor of power over all things.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَخَلْقِ الْجِنِّينَ
وَالْوَافِنِ كُمْمٌ إِنَّ فِي ذَلِكَ لَا يَتِي لِلْعَلِمِيْنَ ○

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاءُكُمْ مِنْ فَضْلِهِ
إِنَّ فِي ذَلِكَ لَا يَتِي لِقَوْمٍ يَسْمَعُونَ ○

وَمِنْ آيَاتِهِ يُرِينِكُمُ الْبَرْقَ خَرْفًا وَطَمَعًا وَيُنَزَّلُ مِنَ السَّمَاءِ مَاءً
فَيَحْكُمُ بِهِ الْأَرْضَ بَعْدَ مُوتِهِ إِنَّ فِي ذَلِكَ لَا يَتِي لِقَوْمٍ يَعْقِلُونَ ○

وَمِنْ آيَاتِهِ أَنْ تَقُومُ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ
دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ○

And of His signs is this that He created you from dust then lo ! you are human beings spread all over the earth.

And of His signs is this that He created mates for you from yourself that you might find quiet of mind in them and He created between you love and tenderness. Surely there are signs in this for a people who reflect.

And of His signs is the creation of the heavens and the earth and the diversity of your languages and colours. Surely there are signs in this for the learned.

And of His signs is your sleep by night and day and your seeking of His bounty. Surely there are signs in this for a people who would hear.

أَفَلَا يَنْظُرُونَ إِلَى الْأَبْلِيلِ كَيْفَ خُلِقْتُ ○ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ
○ وَإِلَى الْجَبَالِ كَيْفَ نُصِبَتْ ○ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ○

88 : 17

See they not the camel how it is created? And the heaven how it is raised high? And the mountains how they are fixed? And the earth how it is spread out?

The study of Nature as a means of developing one's realization of the Creator's Beauty includes all genuine quest for knowledge

Fikr or the study of natural phenomena is at the root of all sciences. When it is indulged in systematically, it takes the shape of scientific research which, if pursued regularly, enables us to understand the laws of Nature operating at all levels of creation and to utilize them in our service more and more thoroughly.

Study of the attributes of Beauty (B) through the medium of words—(Zikr)

The other variety of symbols used by the lover for contemplating the Beauty of Divine qualities are words expressing these qualities. A list of such words (known as *Al-Asma-ul-Husna* or beautiful attributes) denoting prominent qualities of Beauty has already been given above. Urged by his love, the believer concentrates his attention on the meaning of some of these words which attract him most of all for the time being, with a view to admire and adore and ultimately to become as intimate as possible with, the beauty that they represent. In this inner effort which aims both at discovering and enjoying Beauty more and more, he pronounces them again and again keeping their full import in the focus of attention

to the best of his ability. This process is known as *Zikr*.

A believer is urged by his love to avail himself of every opportunity that he can get, of associating himself with the Beauty that he loves. Therefore, whenever possible, he employs both the varieties of symbols—the phenomena of Nature as well as the words expressing the qualities of the Creator—for his study and contemplation of Beauty.

الَّذِينَ يَذْكُرُونَ اللَّهَ تِيَامًا وَّقُوْدًا وَّعَلَى جُنُوبِهِمْ رَأَى
يَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ

3 : 191

Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth.

The contemplation of Beauty, whatever the symbols that become its instrument, results from love, yet it is a process which itself adds to the intensity of love. It is the result as well as the cause of love in the process of its emergence and growth. The greater a person's love of the Creator the more sustained and concentrated is his contemplation of the Creator's attributes and the deeper is his admiration and adoration of His Beauty. Conversely, the more concentrated and sustained is a person's contemplation of the qualities of the Creator, the deeper is his admiration and adoration of their Beauty and the greater is the progress of his love. Thus the love of Beauty and the contemplation of Beauty on the part of a believer help each other to evolve his self-consciousness.

Praying is a mental activity, not a vocal exercise

Zikr is a mental activity and not a vocal exercise. The essence of *Zikr* is the inner effort of contemplation resulting from a realization of Beauty. It is always accompanied by the emotions of admiration and adoration, humility and submission, fear and hope, joy and exaltation alternating with each other in the mind of the lover according to his idea of the state of his relation with the Beloved from time

to time. Vocal repetition of words is meant to help the lover in this effort since it enables him to concentrate his attention on the Beauty which these words express. If it is not accompanied by inner effort it cannot help the growth of love. If *Zikr* is attended by the emotions mentioned above it is a proof that the inner effort exists and that the lover's self-knowledge is progressing. The Quran stresses this point when it says:

وَيَدْعُونَا رَغْبًا وَرَهْبًا وَكَانُوا لَنَا خَاسِعِينَ ○

21: 90

They called upon us hoping and fearing and they were humble before us.

قَدْ أَفْلَمَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاسِعُونَ

23: 1,2

Successful indeed are the believers who are humble in their prayers.

أَذْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

7: 55

Call on your Lord humbly and in secret.

وَإِذْ عُوا لَهُ خَرْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ○

And call on Him fearing and hoping. Surely the mercy of Allah is nigh to the doers of good.

A sincere lover is always midway between fear (*Khauf*) and hope (*Rija*)—fear lest he should lose the love and incur the displeasure of his Beloved and hope that his devotion is going to win him a still greater approval of the Beloved. That is why the Prophet (may peace be upon him) said:

الْإِيمَانُ بَيْنَ الْخَوْفِ وَالرِّجَاءِ

Faith subsists between fear and hope.

The greatest reward of the worshipper
is the full growth of his love and
consequently of his personality.

When love has attained to a high degree of sincerity and purity, the lover fears the Beloved's displeasure for its own sake and not because it is likely to entail some punishment to him other than itself. To him there is no punishment greater than His displeasure. Similarly he desires the approval of the Beloved for its own sake and not because it is likely to bring him a reward other than itself. To him there is no reward greater than His approval.

The approval of the Creator, according to the Quran, will be the greatest of the boons that will be conferred upon a believer on entering Paradise.

دِرِّضَوْانْ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ○

9: 73
And the greatest of all boons is Allah's goodly pleasure. That is the grand achievement.

It will be a joy the extent or the intensity of which it is not possible to assess in this world.

فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفِيَ لَهُمْ مِنْ قُرْةٍ أَعْيُنٍ حَجَزَاءٌ
بِمَا كَانُوا يَعْمَلُونَ ○

32 : 17
So no one knows what refreshment of the eyes is hidden for them as reward for what they did.

The happy news of this expected favour will be broken to him at the gates of the Paradise.

يَا يَتَهَا النَّفْسُ الْمُطْمَئِنَةُ ○ ارْجِعِي إِلَى رَبِّكَ رَاضِيَةً مَرْضَيَةً
فَادْخُلْنِي فِي عِبَادِي ○ وَادْخُلْ جَنَّتِي ○

O soul that are well-satisfied return to thy Lord with Whom you are pleased and Who is pleased with you. So enter among My servants and enter My garden.

The feelings of humility and submission, self-effacement and self-negation attending the act of worship or the contemplation of Beauty are due to the self's desire to approach as near to the Creator as possible. These feelings do not conflict with the lover's feelings of self-regard and self-affirmation; on the other hand they intensify these feelings since the lover's contact with Reality engenders in him a unique sense of power and superiority. The more he considers himself insignificant before the Beauty and the Power of the Beloved, the greater is his realization of His Beauty and Power and the more is he able to compensate for his own insignificance by this realization which is thus really a process by which he absorbs more and more of the Beauty and Power of the Beloved.

Regular congregational prayers (*Salat*).

A regular and systematic form of *Zikr* performed by the believers five times a day in congregation and with an appropriate discipline under the leadership of a man who is the best of those who are present is known as *Salat*. *Salat* embodies the minimum amount of *Zikr* which is necessary for the expression and evolution of a believer's love. It lays the foundations of his habits of *Zikr* and supplies at regular hours the nourishment that his love needs to maintain these habits for its own future growth. It is meant to serve, among other things, as the *nucleus* as well as the *model* of his entire practical life (in which *Zikr* also has a place) as a member of a society of believers. It does not, of course, provide him with all the *Zikr* that he needs for evolving his love quickly and continuously to the highest possible stage which is the real objective of the human self. The believer is, therefore, enjoined, in the interest of the growth of his love to resort to *Zikr* as frequently as possible after his regular prayers.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ
اللَّهِ مَا رَأَيْتُ وَاللَّهُ كَثِيرًا عَلَيْكُمْ تَفْلِحُونَ ○

62 : 10
But when the prayer is ended disperse abroad in the land and seek of Allah's grace and remember Allah much, that you may be successful.

فَإِذَا قَضَيْتُمْ مَا سَكَمْ فَادْكُرُوا اللَّهَ كَذِيرًا
أَبَاكُمْ مَا دَأَشَدْ ذَكَرًا

2 : 200
And when you have performed your devotions remember Allah as you remember your fathers rather a better remembering.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا أَوْ قَعُودًا أَوْ عَلَى جُنُوبِهِمْ

3 : 191
Those who remember Allah standing and sitting and lying on their sides.

The feeling of Beauty or love is attended by a special kind of pleasure, a joy or a satisfaction which goes on increasing as love evolves by means of contemplation. This strengthens the believer's faith and provides him with a personal experience and an intimate knowledge of the correctness of his ideal, gives him hope and confidence and stabilizes and stimulates his efforts on the path he has chosen for its realization.

الَّذِينَ آمَنُوا وَتَطَمَّئِنُ قُلُوبُهُمْ بِذِكْرِ اللَّهِ إِلَّا بِذِكْرِ
اللَّهِ تَطَمَّئِنُ الْقُلُوبُ ○

13 : 28
Those who believe and whose hearts find rest in the remembrance of Allah. Now surely in Allah's remembrance do hearts find rest.

The extraordinary satisfaction which a man derives from *Zikr* is itself a proof that *Zikr* satisfies an important natural desire of the human self. We know that nature has so ordained that the satisfaction of every natural human desire, whether it belongs to the biological or the psychological level, is accompanied by a joy which itself serves as a guide for the satisfaction of that desire.

Moral behaviour—the expression of Beauty in external action

The external action impelled by the Right Ideal consists in the expression of the qualities of Beauty in one's treatment of one's own self and of others. It is commonly known as Moral Action. The Right Ideal like every other ideal has a moral law of its own which determines strictly the nature and the quality of every action of the individual. Since this law is derived from the qualities of Beauty, the action of an individual who follows it accords with, expresses and incarnates these qualities. *The man who loves an ideal is urged to express and thereby to satisfy his love in all possible ways.* The man who loves the Right Ideal, therefore, expresses it not only by *contemplating* Beauty but also by *acting* Beauty that is by displaying it in all his daily actions.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي بِلِلَّهِ رَبِّ الْعَالَمِينَ ○
لَا شَرِيكَ لَهُ حَوْلَكَ أَمْرُتُ رَأَانَا أَدْلُ الْمُسْلِمِينَ ○

6 : 163,164

Say : My prayer and my sacrifice and my life and my death are surely for Allah, and the Lord of the worlds.
No associate has He. And this aim I commanded, and I am the first of those who submit.

The love of Beauty and moral action are inseparable

If he does not do so, it means he has not yet acquired

any love or any realization of the Beauty of the Creator and His qualities. For it is impossible that a person should feel attracted to the qualities of Beauty like Justice, Truth, Goodness and Love, etc., but should resort to injustice instead of justice, cruelty and enmity instead of love and falsehood instead of truth when it comes to expressing his loves and hates or likes and dislikes in actual deeds. If he is a sincere lover, he does his utmost to act in accordance with these qualities in spite of internal and external obstructions. When he does so he gets a clearer and fuller realization of their beauty and evolves his love to a higher level and rises to a higher stage of self-knowledge. For love gains in power and intensity by expression and becomes weak by neglect.

A man who acts rightly once finds it easier to act rightly again. If a man who has a habit of being cruel makes one successful effort to be kind, the next such effort becomes easier for him and the next still easier, on account of the growth of his love. A wrong action has the contrary effect. A man who deviates from the right path and acts wrongly once on account of his insufficient realization of Beauty finds it still more difficult to come forward to the right path. His realization of Beauty undergoes further deterioration. Thus the evolution of our self-knowledge or love depends upon the moral quality of our actions. A man who has a realization of Beauty and expresses it by means of contemplation in the form of *Zikr* and *Fikr* but does not express it in all his daily actions, can never rise to higher and higher levels of self-knowledge. On the contrary his love is bound to degenerate because he more than unmakes by his deeds what he makes by his meditations. He is like a person who walks for two hours in the morning in the direction of his goal but walks the whole day in just the opposite direction. Such a person can never reach his destination but must continue to recede ever farther and farther from it.

How moral action becomes gradually easier and easier

Perfect, faultless and absolute obedience to the moral law of the Right Ideal is not possible in the beginning of love when love is necessarily weak. It is possible only at the highest stage of the evolution of self. Before this stage is reached the lover falls a victim to slips and errors frequently in spite of his best efforts. But when, owing to his regular habits of prayers and continuous contemplation of Beauty for sometime by means of *Zikr* and *Fikr*, he is able to add to his love a little, his added love gives him a greater control over himself and make sit easier for him to act morally. Thus his action becomes nobler and purer, safer from slips and errors and more in accordance with the qualities of Beauty. Such action, therefore, evolves and strengthens his realization of Beauty all the more and raises him to a still higher level of self-knowledge. When, equipped with this added realization of Beauty, he returns to his habits of *Zikr*, and *Fikr*, he finds that he can indulge in them with a much greater concentration of mind and can derive from them much more pleasure than what was possible for him before. Such contemplation of Beauty, therefore, evolves his love and consequently facilitates his moral action all the more. In this way moral action and contemplation go hand in hand assisting each other to raise him to higher and higher levels of self-consciousness till he attains to the highest possible stage of the evolution of his love. This will indicate that, if love is allowed to have its own way and if its demands of action and endeavour are satisfied continuously after it has once emerged, it goes on adding to itself till it has achieved the maximum of its intensity and power.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَ رُاهِدًا

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَاهُمْ سُبُّلَنَا،

29: 69

And those who strive hard for us, we shall certainly guide them in our ways.

إِنَّهُمْ فِتْيَةٌ أَمْتُوا بِرَبِّهِمْ وَزَرَدْنَهُمْ هُدَىٰ ۝

18: 13

Surely they were youths who believed in their Lord and we increased them in guidance.

The nature of a sin. (a) Its causes.

A slip or an error on the part of a believer occurs when for a while his urge for beauty finds expression in a wrong idea not consistent with the Right Ideal. This happens when a wrong idea attracts him away from his ideal and diverts his love into a wrong channel. The result is a wrong action calculated to serve and strengthen the love of this wrong idea at the expense of that of the Right Ideal. That is why a man who commits one sin is prone to commit another.

The nature of a wrong idea.

A wrong idea consists of a belief that a particular action although not consistent with the Right Ideal will yield a particular relief or pleasure. The believer knows that this action is contrary to the requirements of Beauty and that his love demands that he must hate the idea along with the pleasure attending it. Yet, if his love is not strong enough, if it has not sufficiently developed, he begins to prefer the idea and the pleasure associated with it to the demands of his love and thus for the time being the whole of his love which is really meant for his ideal is diverted entirely towards this idea. In other words for the moment he ceases to be a believer or a lover of the True Ideal. The result is a wrong action.

The nature of a sin. (b) Its effects on the self

When the wrong action caused by a wrong idea has run its course and its pleasure has ended, the believer is free to love his ideal again. But now he finds that his love for the ideal has decreased and the love of the idea that had led him astray and of other connected ideas has increased in the same proportion. A wrong action strengthens the love of the wrong idea that is the cause of it and weakens the love of the Right Ideal to the same extent on account of the operation of an inexorable law of our nature. Similarly a right action strengthens the love of the Right Ideal and weakens the love of wrong ideas. Every action, however insignificant it may appear to be, is, therefore, important and works either to the disadvantage or advantage of the individual.

The way to avoid a sin

A wrong idea grips first of all the imagination of the individual and later on takes control of his faculties of action. From the moment it enters the mind it begins to steal more and more of the love of self meant for the Right Ideal till it becomes strong enough to create the relevant action. This means that a wrong action can be stopped easily when it is at the earlier part of its thought-stage. Evil doing is the result of a prolonged evil-thinking. Before every wicked deed there is a wicked thought which has been loved and liked for a considerable time owing to an error. If the thought is not resisted and expelled from the mind immediately and totally, the deed is bound to follow. Hence a true believer is alerted as soon as his imagination begins to go astray. Fearing lest he should stoop to an action which is contrary to the urge of his nature and lose the love of his Creator he makes an immediate effort to expel the evil idea from his mind and succeeds in his effort.

إِنَّ الَّذِينَ اتَّقُوا إِذَا مَسَهُمْ طِيفٌ قَنَ الشَّيْطَنَ تَذَكَّرُوا
فَإِذَا هُمْ مُبْصَرُونَ ○

7: 201

Those who guard against evil when a thought from the devil visits them, they become mindful of and they begin to see.

As a reward for desisting from an evil desire in this way he evolves his love and consequently enjoys a blissful life here as well as in the hereafter.

As long as a man has the slightest attachment for a wrong idea in a remote corner of his heart, whether he acts according to that idea or not, he is not a true believer or a true lover at all. As a tradition of the Prophet puts it "not a grain of faith remains with him."

Sin is the movement of the self in a direction opposite to that in which the self wants to move by its nature, opposite to that of its progress or evolution. It *alters the condition of the self and becomes its permanent disability which retards its progress as long as it is not got rid of.*

The way to get rid of the evil effects of a sin. The process of self- purification

The way to get rid of the evil effects of a sin is to go back to the mental state or the emotional attitude that preceded and caused the wrong action, to study it, to analyse it and thereby to realize that what he loved and liked was really ugly and detestable and further to make sure that this present realization of his, is clear enough and deep enough to make impossible there petition of that emotional attitude and the resulting action in future. For this purpose he has to return to the contemplation of Beauty and to indulge in it long enough and with a sufficient concentration of mind to recover his realization of Beauty that was lost at the time he made his wrong moral judgment which preceded the wrong action. As soon as he regains this realization of Beauty, his love is free to advance

on the path of evolution again. This process through which the self of the believer has to pass in order to purify itself of its sin is known as *tauba* or returning.

Returning or *tauba* as a mental effort has four constituents:

(1) The admission of the error i.e. the realization that what he loved was really ugly. This is accompanied by an acute sense of loss and an irresistible feeling of repentance.

وَآخَرُونَ أَغْتَرُونَ فَوْ أِبْدُ نُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا

9 : 102

And others have acknowledged their faults, they mixed a good deed with another that was evil.

(2) A sincere and confident resolve not to repeat the error either in his thought or action.

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصْوِحَاء

66 : 8

O you who believe, turn to Allah with sincere repentance.

(3) The effort to regain by contemplation the contact with Reality or the love of Beauty and the consequent moral attitude that was lost.

فَمَنْ أَمَنَ وَأَصْلَمَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَخْزُنُونَ ○

6 : 48

Then whoever believes and acts aright, they shall have no fear, nor shall they grieve.

(4) The revival of a full belief in the Creator's qualities of Beauty implying the realization that the real sustainer and evolver of his self is not he himself but his Creator and the evolutionary movement of his self, if he regains it, will be the result of His approval and pleasure which means, first of all, His forgiveness.

وَمَنْ يَعْمَلْ سُوءًا أُوْيَظِلُهُ نَفْسَهُ شَهَدَ يَسْتَغْفِرِ إِلَهَهُ
يَحْدِدُ اللَّهَ عَفْوًا رَّحِيمًا ○

4 : 110

And whoever does evil or wrongs his soul, then asks forgiveness of Allah will find Allah forgiving, Merciful.

All these psychological requirements are completely satisfied when he says from the core of his heart and repeats till he experiences their full significance, the words:

رَبَّنَا اظْلَمْنَا أَنْفُسَنَا اسْتَرِدَ إِنْ لَمْ تَغْفِرْ لَنَا دَارَ تَرْحِمْنَا الْكُوْنَنَ
مِنَ الْخَيْرِيْنَ ○

7 : 32

Our Lord, we have wronged ourselves; and if Thou forgive us not, and have mercy on us, we shall certainly be of the losers.

or the words:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِيْنَ ○

21 : 87

There is no Lord but Thou, all Beauty belongs to Thee! Surely I am of those who have wronged (themselves).

Complete purification of the self is not possible unless it breaks away completely from all desires which are foreign to its nature and feels the full force of the desire for Beauty which is the real urge of its being.

وَتَبَّلَّ إِلَيْهِ تَبْتِيلًا ○

73 : 8

And break away (from everything) and submit to Him.

Nothing short of a sincere repentance and a sense of utter loss, capable of bringing tears profusely to the eyes accompanied by a persistent effort to re-establish the lost contact with Reality and to re-acquire the abandoned belief by means of contemplation, can enable the self to shed the desires which are not its own. The best time for such an ablution of tears is the last part of night when conditions of quiet and seclusion are particularly favourable for concentration and inner effort.

يَا يَهَا الْمُرْزِقُ لَّا تُمِّلِّنَ الْأَلَّالَ قَلِيلًا لَا نِصْفَةَ
أَدِانَقُصُّ مِنْهُ قَلِيلًا أَوْ زِيَادَةٌ عَلَيْهِ وَرَسْتِلَ
الْقُرْآنَ شَرِيكًا لَّا

73 : 172 : 3 : 4

O thou covering thyself up! Rise to pray by night except a little, Half of it, or lessen it a little, or add to it, and recite the Quran in a leisurely manner.

Midnight prayers

That is why the prophet said:

"The midnight prayers of a man are the best of all his prayers".

The magnitude of a sin

Errors are great or small according as they affect the self's love more or less adversely. A persistent error even if it is insignificant is highly injurious to the self's evolution.

The stage when a sin becomes impossible

As love evolves, errors become less and less in number and magnitude till at last they disappear entirely. At this stage the Right Love dominates the consciousness of the believer completely. His struggle against wrong ideas ceases entirely and he finds that while it is very easy for him to act morally, it is very difficult for him to act otherwise.

Thus the diversion of a believer's love to wrong ideas is always due to an inadequate knowledge or love of Beauty.

The sources of wrong ideas

The wrong ideas conflicting with the Right Ideal have their source either in the power of *habits* or in the power of *instincts*.

(a) Habits

As long as a person loves a wrong ideal his entire practical life is dominated by it. Consequently he develops a set of habits of thought and action which, in due course of time, become firmly established and continue to serve that ideal and support and maintain its love by a force of their own. These habits cling to him in spite of him and continue to influence his thought and action even after he has acquired a realization of the Beauty of the Right Ideal and pledged himself to love and serve it. They can be eradicated not by counteracting them directly but by fostering new habits consistent with the Right Ideal. As these new right habits develop they take the place of the old wrong habits which die out gradually by disuse. This explains why Islam lays stress on regularity and punctuality in prayers and devotions.

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَرْقُوتًا

4 : 103

Prayer indeed has been enjoined on the believers at fixed times.

The Prophet Mohammad (peace be upon him) said :

أَفْضَلُ الْأَعْمَالِ أَدْوَمَهَا مَحِيث

The best of the moral deeds are those which are performed regularly.

When the believer has developed a set of right habits which dot and intersperse the whole of his practical life, he finds that their automatic action not only leads to a forced reservation of a portion of his time for devotion to the

Right Ideal but also serves as a continuous reminder to him to stick to the moral code of his ideal all the time. As wrong habits support and maintain a wrong love, so right habits support and maintain the right love. That actions, when repeated, become automatic, is a favour of nature on account of which a person's conscious choice and deliberately controlled attention become increasingly available for moral judgments and moral actions which he needs for the proper direction of that part of his life which is not yet controlled by his habits. Until a person's consciousness is cleared entirely of wrong habits and dominated completely by right habits, his love cannot be said to have developed upto the highest extent.

(b) Instincts

Wrong ideas which have their source in the instincts (like feeding, sex, pugnacity, self-assertion, etc.) are extraordinarily powerful because the instincts, which, have for their object the preservation of the life of the individual and the race, have a biological compulsion and their satisfaction is attended by a particular kind of pleasure.

In the absence of the love of the Right Ideal we often become so enamoured of the pleasure derived from the satisfaction of our instinctive desires that we ascribe all the beauty and excellence that we seek to this pleasure. The result is that these desires become our sole ideal and the whole of our love meant for the Right Ideal begins to flow towards them. In such a case we give them an exaggerated importance and satisfy them not for the sake of and upto the limits prescribed by, their object and nature i.e. for the maintenance of life and race but for the sake of the pleasure that they give us. In such a case we are living not even on the animal plane of life but very much below that plane, because an animal never seeks to satisfy his instinctive desires beyond the limit prescribed by their

biological necessity. That is why such people are mentioned by the Quran as follows:

أُولَئِكَ كَلَّا نَعَمْ بِلٰ هُمْ أَضَلُّ

7 : 179

They are as cattle; nay they are more astray.

Their ideal consists of their own lower desires.

أَرَعَيْتَ مَنْ اتَّخَذَ إِلَهَةً هَوَاهُ

25 : 43

Hast thou seen him who takes his low desires for his god

A task of major importance for a believer— struggle with himself

A task of major importance which confronts a believer in the earlier stages of the development of his self-consciousness is to fight against the compulsion and the temptation of these desires with a view to keep them within their own limits and not to permit them to encroach upon the love of the Right Ideal so that the latter has an un-obstructed course of evolution. He has not only to keep the instinctive desires within their own bounds but also to acquire the power to curb and crush them upto any extent (even upto the extent of sacrificing his life) for the sake of his love, whenever necessary. This latter exigency arises for a believer when he is faced with a difficulty and feels the temptation to overcome it by resorting to activities which are contrary to the requirements of his ideal or when he has to participate willingly in a righteous war in which he is required to go without food and drink and to suffer several other hardships and even to sacrifice his life.

The importance of fasting (*Saum*)

The task of fighting against the compulsion and temptation of the instinctive desires is difficult but the believer's untiring efforts make it easy for him. He slips very often but recovers each time and rises to march for-

ward towards his goal with added vigour. Islam provides him with an opportunity to train himself for this inner struggle by enjoining upon him to fast continuously for one month—during the particular month of Ramazan—every year. He is required to fast every day during this month so that he may learn to check and control his instinctive desires and even to crush them totally for the sake of his love. The more he opposes these desires for the sake of his ideal by fasting, the greater is his realization of the Beauty of his ideal. The reason is that he can oppose these desires only with the help of the power of his love which, therefore, increases in force and intensity in proportion to the success of his effort to oppose them.

The training that he acquires in this way stands him in good stead when a conflict between himself *i.e.* his love, and the compulsion of his instincts is afoot. It enables him to defeat the instinctive desires and to win a victory for his love which makes its next victory easier and the next still easier till his love, feeding itself constantly on Beauty through his contemplation and moral action, becomes strong enough to make all slips and errors impossible for him. At this stage it is easier for him to obey his ideal even at the risk of his life than to obey his instincts. At this stage his quest for Beauty is safe from the interference of his lower desires and he enjoys a peace of mind which is the good fortune of only those who enter Paradise.

فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفِي لَهُمْ مِنْ قُرْبَةٍ إِغْرِيْقَنْ جَزَاءً
بِمَا كَانُوا يَعْمَلُونَ ○

32 : 17

So no one knows what refreshment of the eyes is hidden for them as reward for what they did.

وَأَمَّا مَنْ خَاتَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوْيِ

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْذِى ۝

79 : 40

And as for him who fears to stand before his Lord and restrains himself from low desires, the Garden is Surely the abode.

Professor James defined moral action as action in the line of the “greatest” resistance. But there is a stage in the evolution of self when moral action becomes action in the line of the “least” resistance.

It is only at the time of action that love is tested and it is by passing the tests of action that it becomes real and actual and can rise to higher and higher levels of strength and purity. The effort to act morally, resisting one’s instinctive inclinations and desires, is really an effort to acquire a still greater realization of the beauty of the Right Ideal.

A believer turns a misfortune into a blessing

Patience in the face of difficulties also affords the believer a precious training to control his instinctive desires for the sake of his ideal.

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى
الْخَشِعِينَ لَمْ

2 : 45

And seek assistance through patience and prayer, and this is hard except for the humble ones.

وَلَنَبْلُوَنَّكُمْ بِشَئٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالثَّمَرَاتِ ۖ وَبَشِّرِ الصَّابِرِينَ ۝

الَّذِينَ إِذَا أَصَابَتْهُمْ مُّصِيبَةٌ قَاتُلُوا إِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

2 : 155, 156

And we shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient.

Who, when a misfortune befalls them say: "Surely we are Allah's and to Him we shall return."

Such a patience coupled with devotions and prayers to the Creator enables the individual not only to pass safely a critical period in the evolution of his self when he is most likely to slip but also to raise himself to a far higher stage of self-consciousnesss. The Quran states this fact in the following words:—

The way to maintain mental health

If wrong ideas are not combated successfully it is a grave danger not only to the evolution of an individual's love but also to his mental health. The root-cause of a nervous disease (worry, hysteria, obsession, phobia, or madness) is the conflict of some ideas or ideals with the patient's ideal. When a believer feels attracted to a wrong idea and acts in accordance with the requirements of this idea rather than with those of his ideal, there is a slip or an error. As already stated the full realization of the error comes to the individual only when the desire has spent its force and when the process of its satisfaction has run its course to the end. When this happens, the love of the Right Ideal returns to him although it is now wounded and violated. This situation is attended by a very distressing mental condition which is known as a conflict or a dissociation of the mind. *Taubu* or returning is the only cure for a mental conflict and its effects. If, however, a person has already succeeded in raising himself to the highest possible stage of his self-consciousness, he cannot suffer from a mental conflict.

The evolution of love or self-knowledge has no end

Men's capacity for love varies. When other things are equal it is always in proportion to their intelligence. Highly intelligent people have a strong urge for Beauty and are capable of loving very deeply and passionately. A believer should develop his love as much as his own natural capacity for love can allow it to develop. So long as he is not able to act perfectly in accordance with the requirements of the Right Ideal, he must be sure that there is some wrong idea lurking in his mind and misappropriating a portion of his natural capacity for love, meant really for the Right Ideal and that there is yet need for him to act and struggle for the purification of his love. But even when his love has reached the highest possible stage of its development in this life, it cannot be said that he has acquired a full realization of the Beauty of the Creator. The Beauty of the Creator that we are forced by our nature to seek and love has no limit and it is not possible for anybody to attain to its complete realization. The prophet Mohammad (peace be upon him) said:

مَا عَرَفْنَاكَ حَتَّى مَعْرِفَتَكَ

We have not known You as we should know You.

The evolution of self continues after the death of the physical body

That is why a believer's love continues to advance even after his death. Since it is the self that, has created the body and not the body that has created the self, the self does not die with the death of the body. As such it carries into the next life the fundamental characteristic of its being which is the sole urge of its nature i.e. its urge for Beauty. This urge impels it even there to seek Beauty and to enrich itself more and more with its light.

The believers will pray in their next life for the perfection of the light of their self-consciousness and for the

removal of those obstacles in the way of their evolution which were created by the slips and errors of their earthly life and the effects of which they were unable to shake off before death.

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاعْفُرْلَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

66 : 8

Our Lord, make perfect for us our light, and grant us forgiveness
Surely Thou art possessor of Power over all things.

The next life of a true believer

But a believer who has had the chance to evolve his love to the highest possible stage in this life and to maintain it at that stage till his death has no obstacles in the way of his love, in the next life. Since he was able to conquer all his obstacles and have a smooth way for his love in this life, he has nothing to combat and no battles to win or lose in the hereafter. The standard of love or the stage of self-consciousness that he was able to achieve in his earthly life enables him to advance towards Beauty automatically and continuously. Guided by the light of his self-consciousness which illuminates the path in front of him, he acquires a new glimpse of Beauty every moment without effort or struggle.

يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ

57 : 12

Their light gleaming before them.

لَهُمْ أَجْرُهُمْ وَنُورُهُمْ

57 : 19

They have their reward and their light.

نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ

66 : 8

Their light will gleam before them.

رَبَّنَا أَتِمْ مَلَانَا نُورَنَا وَاغْفِرْ لَنَا

Our Lord make perfect for us our light and grant us forgiveness.

This means that neither fear nor grief torments him any longer. A person fears when he thinks that he may not get what he wants and he is afflicted with grief when he thinks that he has actually failed to get what he wanted. The human self, we know, has only one desire and that is the desire for Beauty. Therefore, with this desire having a smooth and continuous satisfaction, an individual who has a highly evolved self-consciousness can face neither of these two situations in the next life.

اللَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَخْزُنُونَ ۝

3 : 159

That they have no fear, nor shall they grieve.

It is this fact upon which depends the bliss of Paradise in all its varieties and aspects.

The next life of a sinner

As long as the human self has not reached the goal ordained for it by the urge of its nature, that is, the Divine Self, it must continue to press forward in the direction of that goal, no matter how often it slips and how great are the obstacles it has to encounter. If the self is not able to atone for the errors of its earthly life (which constitute its unfortunate movements in a direction opposite to that of its destination) by means of *Tauba* before death, it has to atone for them in the next life. The reason is that unless it has shed the disabilities which cling to it on account of these errors *i.e.* unless it has returned to the point from where it slipped, it cannot go forward on the path of its evolution. It is thus forced by its nature to relive its wrong actions of the earthly life and to carry on a dreadful struggle against the obstacles created by them in order to conquer them

finally and completely and to resume the path of its own progress. The struggle is painful and difficult in proportion to the gravity of the errors and to the harm they have done to the self's progress in love. It is this fact on which depend the tortures of Hell in all their forms and varieties.

The pleasures, of Heaven and the tortures of Hell are not mere metaphors

Every individual will make his Hell and Heaven of the next world by his mental states (corresponding to and crystallized by his actions of this life) which remain preserved in his unconscious mind in this life and which he carries with himself into the next world. As he will relive these mental states in order to avail of them or to get rid of them according as they are helpful or harmful to his progress, he will represent them by persons and objects which, in view of his experience of this life, will be best fitted to represent them and these persons and objects will be as *real* and *tangible* as any that we see in this physical world.

If his actions are in agreement with the urge of the Universe and the urge of his own nature, that is, if his actions are right, he will represent them by persons and objects which are pleasant and agreeable to him in the same proportion e.g. gardens, sweet and refreshing drinks, loving and beautiful companions, delicious fruits, shades and verdure, etc. The ever-increasing joy and gratitude induced by the ever-increasing pleasantness and beauty of his surroundings will be in proportion to his ever-increasing realization of the Beauty of the Creator. Thus both his Love and his Paradise will be progressing simultaneously towards an ever greater and greater perfection.

If on the other hand his actions are opposed to the urge of the Universe and the urge of his own nature, in other words, if his actions are wrong, he will represent them by persons and objects which are unpleasant and disagreeable to him in the same proportion e.g., fire, hot and filthy drinking water, obnoxious food, cruel and ugly companions, snakes, scorpions, thorny trees, etc., from which he will

repel with the whole of his being. He will try to get rid of them but will be unable to do so and will instead enter into a prolonged and hopeless struggle with them.

Thus neither Heaven nor Hell is a mere mental state of the individual who enters it. It is an internal mental state that takes the shape of an external objective place where he lives a happy or miserable life as dispensed by his actions.

A believer's progress in Hell is facilitated by his good deeds of the earthly life

However the standard of love that a human self is able to achieve and the actions that it is able to perform in the service of the Right Ideal during its earthly life come to its help in this struggle and enable it to overcome its obstacles and start on the road of its endless evolution again. These actions serve it as a light which enables it to see its way in the darkness of its misdeeds.

إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ السَّيِّئَاتِ

II : 114

Surely good deeds take away evil deeds.

The misfortune of a person who loves a wrong ideal

But the self that ignores the teachings of the prophets and is thus forced to satisfy its urge of love by means of wrong ideals finds itself face to face with a huge catastrophe. If it has the misfortune to be loving and serving a wrong ideal at the time of death it has an extremely remote chance of coming back to the road of evolution again.

**إِنَّ الَّذِينَ كَذَّبُوا بِاِيمَانِنَا وَاسْتَكَبَرُوا عَنْهَا لَا تُفَتَّئِهُ لَهُمْ
أَبُوابُ السَّيَّارَةِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلْجُوَ الْجَمَلُ**

فِي سَمَاءِ الْخَيَاطِهِ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ۝

7: 40

Those who reject our messages and turn away from them haughtily, the doors of heaven will not be opened for them, nor will they enter the Garden until the camel pass through the eye of the needle.

وَمَنْ يُشْرِكُ بِاللَّهِ فَكَانَ مَا خَرَّ مِنَ السَّمَاءِ

22: 31

And whosoever associates aught with Allah, it is as if he had fallen from on high.

إِنَّ اللَّهَ لَا يَغْفِرُ مَا دُونَ ذَلِكَ
لِمَنْ يَشَاءُ

4 : 48

Surely Allah forgives not that a partner should be set up with him, and forgives all besides that to whom He pleases.

Its frightful struggle with its obstacles has no redeeming aspect and no end within sight. It is utterly unable to see its way towards its destination and remains groping for it indefinitely, surrounded by the utter darkness of its misdeeds. This is because it was groping in the darkness of utter ignorance and wickedness in this life too.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى وَهُوَ فِي الْآخِرَةِ أَعْمَى فَ
أَضَلُّ سَبِيلًا ۝

17 : 72

And whoever is blind in this (world) he will be blind in the Hereafter, and further away from the path.

All its actions even those which it considered to be good and virtuous, philanthropic and humanistic, inspired by kindness and generosity to others, do not avail it in the least in this struggle. On the other hand they become further impediments to it in the way of its progress, since they had all emerged in the service of a wrong ideal, had strengthened the forces opposed to the Right Ideal and to the cause of evolution and had, therefore, led him in this life farther away from his own true destination.

**حِبَطْتُ أَعْمَالُهُمْ فَلَا نَقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ
وَرُزْنَاً ۝**

18 : 105

Their deeds are vain. Nor shall We set up a balance for them on the day of Resurrection.

**وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٌ بِقِيَعَةٍ
يَحْسَبُهُ الظَّمَانُ مَاءً طَ**

24 : 39

And those who disbelieve, their deeds are as a mirage in a desert, which the thirsty man deems to be water.

**مَثَلُ الَّذِينَ كَفَرُوا إِرْبَدِهِمْ أَعْمَالُهُمْ كَرَمَادِنْ اشْتَدَّتْ
بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا
عَلَى شَيْءٍ طَ**

14 : 18

The parable of those who disbelieve in their Lord: Their deeds are as ashes on which the wind blows hard on a stormy day. They have no power over aught they have earned.

قُلْ هَلْ نُنَبِّهُكُمْ بِإِلَخْسِرِينَ أَعْمَالًا ؟ الَّذِينَ ضَلَّ سَعْيُهُمْ
فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

18 : 103

Say: Shall We inform you who are the greatest losers in respect of deeds? Those whose effort goes astray in this world's life and they think that they are making good manufactures.

Heaven and Hell begin in this life

This explanation of the fundamental cause of the joys of Paradise and the tortures of Hell implies that the Paradise of the believer and the Hell of the non-believer or the sinner begin in this world. As the believer acquires a foretaste of the joys of Paradise in this life, so a non-believer feels a shadow of the tortures of Hell in this world. But as the celestial joys of a believer never become perfect in this world on account of his constant fear of doing something which may be contrary to the urge of his nature and on account of his constant struggle with the forces of evil in himself and in others, so the excruciating fears and anxieties of a non-believer never appear in their real form in this life on account of his easy morals in which he constantly seeks an escape from them. That is why the Prophet Mohammad said :

الدُّنْيَا سَجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

This world is a prison for the true believer and a Heaven for the non-believer.

The evidence of the psycho-analysts to show that every human action is recorded faithfully and permanently in the unconscious mind

In modern times the investigations of the psycho-analysts have established beyond all doubt that every action

of an individual leaves a mark on the self and the mental state or attitude corresponding to it remains preserved in his unconscious mind faithfully and permanently without being altered with the passage of time in the least. In fact they tell us that the unconscious mind of man lives and acts independently of the laws of space and time and there is nothing in it which can be compared to negation, because contradictory mental states exist side by side in it safely and securely "without neutralizing each other or drawing apart." This view is verified by the fact that some of the most insignificant, long forgotten events of our life even those about which we did not bother in the least in our waking life are recalled by us automatically in our dreams and form the woof and warp of dream symbolism. It is also supported by the fact that the hypnotist can revive the memory of any event in the life of his subject while he or she is in a state of hypnotic trance by means of suitable questions.

Writes Freud :—

"In the id (unconscious) there is nothing corresponding to the idea of time, no recognition of the passage of time and (a thing which awaits adequate attention in philosophic thought) no alteration of mental processes by the passage of time".

"It is constantly being borne in upon me that we have made far too little use of our theory of the indubitable fact that the repressed remains unaltered by the passage of time. This seems to offer us the possibility of an approach to some really profound truths. But I myself have made no further progress here".

The unconscious mind of a human individual is, therefore, a trust-worthy record of all his actions which he carries with himself all the time and which is being written with perfect accuracy every moment of his life whether he may like it or not. The Quran alludes to this constantly evolving record of the human actions in the following words :—

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَيْرَةً فِيْ عُنْقِهِ

17 : 13

And We have made every man's actions to cling to his neck.

وَإِنَّ عَلَيْكُمْ لَحَفِظِينَ لَا كِرَامًا كَاتِبِينَ
يَعْلَمُونَ مَا تَفْعَلُونَ ○

82 : 10

And surely there are keepers over you, Honourable recorders, they know what you do.

Some really profound truths guessed by Freud

The unconscious human mind is the human self in its entirety since what we understand as the conscious mind is only a part of the unconscious mind. The fact that the unconscious human mind functions independently of the laws of space and time and that the record of human actions maintained by it remains unaltered by the passage of time although the atoms that constitute the brain and the entire physical form of the human being are constantly changing, could not be without a significance in nature, as Freud has rightly guessed.

The Quran explains the significance of this fact by telling us that—

- (a) The human self can live independently of the physical body which alone is subject to the laws of space and time. It is immortal.
- (b) The actions of the self have a bearing on the nature and the joys and sorrows of its life hereafter.
- (c) The self will relive them with their good or bad consequences for it in the process of its evolution in the next life.

The Quran says :—

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا الْأَخْسَاءُ
اللَّهُ وَنَسْوَاهُ وَإِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ○

58:6

On the day when Allah will raise them all together then inform them of what they did. Allah records it, while they forget it. And Allah is Witness over all things.

أَنْ حِسِّبْتُمْ أَنَّا خَلَقْنَاكُمْ عَبْشَا وَأَنْ كُمْ إِلَيْنَا لَاتَّرْجِعُونَ ○

23:115

Do you think that We have created you in vain, and that you will not be returned to us?

وَدَجَدْنَا مَا عَمِلُوا حَاضِرًا وَلَا يُظْلِمُ رَبُّكَ أَحَدًا

18:49

And they find what they did confronting them. And thy Lord wrongs not any one.

"In the next life the record of an individual's actions maintained by him unconsciously in this life will be unrolled before him so that he may see them and take their consequences whatever they may be.

**وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَيْرَةً فِي عُنْقِهِ وَنُخْرِجُ لَهُ يَوْمًا
الْقِيمَةَ كِتَابًا يَلْقَهُ مَنْشُورًا ○**

17:13

And We have made every man's actions to cling to his neck and We shall bring forth to him on the day of Resurrection a book which he will find wide open.

He will be enough to reckon his own deeds on that day.

إِنَّمَا كِتَابَكَ مَا كُفِيَ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ○

17:14

Read thy book. Thy own soul is sufficient as a reckoner against thee this day.

As he will read through this record he will be astonished to find that not a single deed of his life good or bad,

great or small, is omitted by it and he will exclaim :”

مَالِ هُذَا الْكِتَبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا حَصَنَهَا

18:49

O Woe to us! what a book is this! It leaves out neither a small thing nor a great one, but numbers them (all).

He will be required for every deed good or bad however insignificant it may be.

فَمَنْ يَعْمَلُ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ○ وَمَنْ يَعْمَلُ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ○

99:7

So he who does an atom's weight of good will see it. And he who does an atom's weight of evil will see it.

Our next life has a crude resemblance to the world of dreams

Our next life has a crude and imperfect resemblance to the world *we create* in our dreams. Although the self of an individual who is asleep has nothing to do with his physical body which rests calmly on a bed for the time being, yet it has at its disposal a body which lives, acts, knows, feels, thinks and experiences all sorts of pain and pleasure in an outside world full of all varieties of persons and objects.

The self lives without the use of its physical body in dreams as well as after death. That is why the Quran compares sleep to death.

أَدَلَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي
مَنَامِهَا ح

39:42

Allah takes their souls at the time of their death, and those that die not, during their sleep.

While our dreams depict our future, our life hereafter depicts our past.

The events of our life which remain enfolded in our conscious are unfolded in our next life as the events recorded and preserved in a film are unrolled over a screen later on.

The highest stage of the evolution of self during earthly life

As the love of a believer grows by action and contemplation, the joy attending his love grows in the same proportion. Finally, there comes a stage when at a certain moment during his hours of contemplation he feels as if he has no control over himself and is being pulled irresistibly to the Beauty that he was seeking as a needle draws automatically to a magnet when it is sufficiently close to it, in spite of the contrary pull of gravitation. This experience is accompanied by the deepest, the most ecstatic and the most exhilarating joy known to man. At this stage his self is so deeply absorbed in the realization of the Creator's Beauty that he feels as if he is having a direct vision of Him. So great is his attraction for the Divine Being at this stage that he finds it difficult to return to the ordinary level of consciousness but his passionate desire to serve and please the Creator by his actions with a view to improve the human world, which was the cardinal factor in his love all along, brings him back to it, and he comes back to it a different man. Although this experience is temporary, it has the tendency to recur frequently during periods of contemplation. It has the following results for him for the future:—

(i) He is perfectly happy, perfectly calm and contented. He feels as if he has found out and acquired a personal realisation of the meaning of his own life and the meaning of the Universe.

الَّذِينَ آمَنُوا وَتَطْمَئِنُ قُلُوبُهُمْ بِذِكْرِ إِلَهٍ أَلَا إِذْ كَرِيرٌ
إِنَّمَا تَطْمَئِنُ الْقُلُوبُ

13:28

Those who believe and whose hearts find rest in the remembrance of Allah. Now surely in Allah's remembrance do hearts find rest.

إِنَّ الَّذِينَ قَاتَلُوا رَبَّنَا إِلَهُنَا شُمَّا سَتَقَامُوا تَنَزَّلُ عَلَيْهِمْ
الْمَلَائِكَةُ الَّذِي خَافُوا رَبَّا لَمْ يَحْزُنُوا

61:40

Those who say, our Lord is Allah, they continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved.

(2) He is perfectly self-controlled and self-disciplined. It is no longer possible for him to fall a victim to slips and errors. His self-knowledge is at the highest possible stage of its development.

(3) Having no fears and no doubts to fetter his activity, he becomes a dynamic personality infused with a burning desire to change the world in accordance with his own wishes and the wishes of his Creator. And he brings to this task a strong and noble character, a highly evolved and unified personality and a very superior knowledge of the distinction between right and wrong—gifts brought to him by his spiritual experience at the highest stage of his self-consciousness.

(4) He is all the more careful to abide by the vigorous discipline that has raised him to such a high level of self-knowledge and made available to him all the blessings that go with it in order to maintain and preserve this level till the end of his earthly life.

(5) As the purpose of the Creator is merged in his purpose, so the will of the Creator too is merged in his

will. The result is that whatever he wills consistently with the common purpose of the Creator and his own, comes to pass.

The direct vision of the Creator—(*Ihsan*)

Is it possible to have a direct vision of the Creator?

This question will be better answered if we study the process by which it becomes possible for us to see the material objects around us. The rays of light coming from an external object fall upon the retina and converge behind it to form an image of the object. The sensation of the image is conveyed by the optical nerve to the brain from which our consciousness derives an idea of the object. The final agency that completes the act of vision is, therefore, our self and the real nature of the act of vision is no more than the formation of an idea by the self. The idea consists of a set of qualities of shade and shape, the sum total of which, supplemented by a few more qualities not actually conveyed by the rays of light but *attributed to the object by our imagination*, is taken for the object. What we see is not the material object but its idea consisting of a congeries of these qualities. The brain, the optical nerve and light are simply the instruments which provide our consciousness with the knowledge of the qualities of this idea. When consciousness has once acquired this knowledge, it can form the idea again without the help of these instruments and the greater and clearer the knowledge of self regarding the qualities of the object the clearer will be our unaided vision of it.

When continued moral action and contemplation have raised the love of a believer to a very high stage of evolution and his knowledge of the qualities of the Creator has become very clear, it so happens that in moments of contemplation he becomes deeply absorbed in the love of these qualities till they dominate his consciousness completely. In this state the believer sees his Creator exactly as he would see any object of this world. The experience is ineffable and cannot be described fully to those who have not had it.

The believers' stage of evolution in which he has a vision of Reality is known as *Ihsan* and is alluded to by the Quran in the following words:

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۝

2 : 195

Surely Allah loves the doers of good.

The prophet Mohammad (peace be upon him) defined *Ihsan* as follows :—

الْإِحْسَانُ أَنْ تَعْبُدُ اللَّهَ كَأَنَّكَ تَرَاهُ

Doing good means worshipping Allah as if you see Him.

The greater and deeper is the love of a believer the clearer is his vision of Reality and the deeper is his joy resulting from it.

The Israelities demanded of Moses that they may be allowed to have a direct vision of the Creator so that they may enter his faith. This was no more than an excuse to disbelieve and disobey because belief and obedience are the first requisites for a direct vision of the Creator. Hence they were chastised for this unreasonable demand.

The principal or the central attribute of the Creator

The Creator is absolute Goodness and absolute Beauty. The principal and the central attribute of the Creator is love and all His other attributes, (even those which express repulsion or hatred e.g. anger, revenge, opposition, destruction and chastisement) are facets or aspects of love which are expressed in the service of love at appropriate occasions. Hence even these attributes are attributes of Goodness and Beauty. The Central attribute of the Creator is denoted by the word *Rahmah* in the Holy Quran.

كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ

He has ordained mercy on Himself.

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

7 : 156

My mercy compasses all things.

The Creator loves the perfect man *i.e.*, the perfect human society of the future. Such a society is the ideal of the Creator which He is realizing in the process of creation and evolution that is going on in the Universe. The human society is advancing towards the stage of their highest perfection gradually by a process of evolution and the process is creative and evolutionary because the Creator is expressing His love in this process.

The Creator's attributes of hatred subserve His love

The main activity of the Divine Self which we understand as the activity of nature is creative, constructive and evolutionary but, when there is an obstacle interfering with this activity at the material, the animal or the human stage of evolution, it is removed with a view to assure its smooth progress. This removal of obstacles from the path of evolution takes place through the expression of the Divine qualities of anger, chastisement revenge, harmfulness, opposition, destruction, etc., all of which are related to hatred or repulsion.

Hatred is an aspect of love

Hatred is only an aspect of Love. Wherever there is love hatred also must be there because love always hates its antithesis. Every quality of Beauty must have its antithesis, because otherwise it cannot be known or realized. Nobody ever loves virtue, justice or truth who does not hate wickedness, cruelty or falsehood. By attributing to the Creator the love of certain qualities we attribute to Him automatically and immediately the hatred of qualities

opposed to them. A love without the efficient hatred of its opposite is not an efficient love and hence no love at all. But although hatred is sub-servient to love, it is the negative expression of love. It remains dormant and potential as long as love is not obstructed and comes into play only in order to remove the impediments of love. As love achieves greater and greater expression and realization, the expression of hatred becomes less and less frequent and less and less necessary till a stage comes when its expression is not needed at all.

The occasion for the expression of Divine hatred

The Divine qualities of repulsion express themselves in the human world for the good of humanity at a time when the ideals (*i.e.* the beliefs and activities) of some individuals become the obstacles of evolution, in order to bring such individuals *back* to the path of evolution by removing their opposition to themselves and to the rest of humanity. Accordingly the Quran says:

وَلَنْدِينُقَنْهُمْ مِنَ الْعَذَابِ الْأَدْنِي دُونَ الْعَذَابِ الْأَكْبَرِ
نَعَلَّهُمْ بِيَرْجُونَ ○

32: 21

And certainly We will make them taste the nearer punishment before the greater chastisement, that haply they may turn.

مَا يَفْعَلُ اللَّهُ بِعَذَابِ كُمْ إِنْ شَكَرْتُمْ وَأَمْنَسْتُمْ
وَكَانَ اللَّهُ شَاكِرًا عَلَيْمًا ○

4: 147

Why should Allah chastise you if you are grateful and believe? And Allah is ever Multiplier of rewards, Knowing.

فَلَوْلَا إِذْ جَاءَهُمْ بِا سُنَّاتِنَصَرَّ عَوْنَ

6: 43

Yet why did they not, when our punishment came to them, humble themselves?

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ
شُمَّ لَا يَتُوبُونَ

9: 126

See they not that they are tried once or twice in every year, yet they repent not, nor do they mind.

The divine punishment exists potentially in the nature of our beliefs and actions, in case, they are wrong and harmful to evolution. When individuals think and act wrongly, they have to face the activity of those forces of nature which oppose and remove the obstacles of evolution. They are, in other words, overtaken by Divine punishment. If they take a hint and abandon their wrong beliefs and actions, they come in for the operation of those forces of nature which assist evolution directly. In other words, they earn the evolving care and love of the Creator for their good deeds.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ ○

3: 88

Except those who repent after that and amend, for surely Allah is Forgiving, Merciful.

It is only when individuals and societies prove to be totally unable to return to the path of evolution i.e. to the Right Ideal and its practical requirements, that they are totally annihilated.

The cause of the disappearance of bygone culture-civilizations

Many a culture or civilization that was once so glorious has been swept away from the face of the earth never to return because its creators and builders had given themselves up to some wrong ideal.

أَوَلَمْ يَرَوْكُمَا أَهْلَكَنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ
إِلَيْهِمْ لَا يَرْجِعُونَ ○

36: 31

See they not how many generations We destroyed before them, that they return not to them?

وَحَرَامٌ عَلَى قَرِيَّةٍ أَهْلَكَنَا هَا أَنَّهُمْ لَا يَرْجِعُونَ ○

21: 95

And it is forbidden to a town which We destroy: they shall not return.

The traces of the history of some of these cultures and civilizations are still visible on the face of the earth, inviting those who are capable of deep thinking to discover the causes of their disappearance. The Quran declares emphatically that the cause of their disappearance is that they were based on wrong ideals.

تُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ
مِنْ قَبْلِهِمْ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ○

30: 42

Say : travel in the land, then see what was the end of those before! Most of them loved ideals other than the True Ideal.

As a wise gardener must uproot the rank growth in the flower beds and under the trees in a garden so that space,

water and manure meant for the flower plants and trees are not mis-appropriated and misused by unwanted plants, so the Divine Creator and Evolver removes misguided societies and cultures from the world to make room for the final and permanent society or culture based on the Right Ideal.

وَمَثَلٌ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ بِالْجُنُونِ مِنْ
نَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَابَةٍ ○

14 : 26

And the parable of an evil word (wrong ideal) is as an evil tree pulled up from the earth's surface; it has no stability.

Every culture-civilization is given the opportunity to evolve and to prove its ability to survive

Nevertheless the Divine Self gives every culture, whether based on a right or a wrong ideal, full opportunities to grow and to actualize all its mental, moral and material potentialities. It is only when the fully actualized potentialities of a culture have proved its inability to continue the process of evolution at the human stage that it is condemned to death. When it has exhausted its potentialities of growth and can no longer evolve, it begins to decline and then continues to decay and deteriorate till it disappears entirely from the face of the earth and a new culture arises to take its place.

كُلَّا نِيمَدٌ هُؤُلَاءِ وَهُؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ
عَطَاءُ رَبِّكَ مَحْظُورًا

12 : 206

All do We aid—these as well as those—out of the bounty of thy Lord, and the bounty of thy Lord is not limited.

سَنَسْتَدِرُ جُهْمَ مِنْ حَيْثُ لَا يَعْلَمُونَ

7: 182

We lead them (to destruction) step by step from whence they know not.

The existent greatness of a culture or civilization, even if it continues for centuries, is, therefore, not an indication that its foundations are either true or secure.

قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

14: 30

Say: enjoy yourselves, for surely your return is to the Fire.

لَا تَمْدَدِنَ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ

15: 88

Strain not thine eyes at what We have given certain classes of them.

If it is based on a wrong ideal, it must decline and disappear sooner or later.

The only culture-civilization that has inexhaustible potentialities of growth and expansion is the one based on the Right Ideal

It is only a culture based on the Right Ideal—an ideal of in-exhaustible Beauty and Excellence—which has in-exhaustible potentialities and is capable of continuing the process of their actualization indefinitely and of enduring, growing and expanding for ever. All cultures that arise must disappear from the world one by one to make room for this perfect and permanent culture of the future. It is like a tree which is deeply rooted in the earth, which has branches growing out to the loftiest heights imaginable and which yields its fruit all the year round. :—

مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةً أَصْلُهَا ثَابِتٌ وَفَرْعُونَهَا

فِي السَّمَاءِ لَنْ تُؤْقَى أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

١٤: ٤٢

A parable of a good word (the True Ideal) is a good tree, whose root is firm and whose branches are high, yielding its fruit in every season by the permission of its Lord.

The qualities of the human self constitute a reflection of the qualities of the Creator and are meant to function towards the same end.

The principal or the central attribute of the human self like that of the Divine Self is Love and in man too all the subservient qualities or facets or aspects of Love are the same as they are in the Creator. Since the human self reflects all the attributes of the Creator with Love at their centre, it is a miniature image of the Divine Being. That is why the Prophet (peace be upon him) said

إِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ

Allah created Adam after His own image.

That is also why man is, according to the Holy Quran the representative of the Creator on earth and his role is to cooperate with Him in evolving himself and the rest of humanity to the stage of their highest perfection.

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

٢: ٣٠

And when thy Lord said to the angels, I am going to place a representative in the earth.

The individual human being is required to play this role fundamentally in his own interest i.e., for the sake of his own self-expression and self-realization. As he plays this role, he deserves and gets all the favours of the Creator—material, mental, moral and spiritual—that he needs to play it more and more successfully.

إِنَّ شَرُورًا وَاللَّهُ يَنْصُرُكُمْ

47: 7

If you help Allah he will help you.

These favours are in fact already in the nature of the evolutionary process and whatever community or nation favours this process or becomes identified with its objectives gets them automatically. The greatest of these favours, which implies all the rest, is, that it proves to be the only nation or community that survives in the struggle of ideologies and dominates the earth completely and permanently.

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

63: 8

And might belongs to Allah and to his Messenger and the believers,

وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ○

3:138

And you will have the upper hand if you are believers.

Hatred is right only when it subserves the Right Love and when its expression is unavoidable for the sake of that love

The love of man is for the Creator. Therefore when man is at his best and highest i.e., when his love is rightly directed he loves what his Creator loves and hates what He

hates and thereby plays the role of an earthly collaborator with the Divine Being. His hatred like the hatred of the Creator comes into play when the process of evolution is obstructed by human beings who are incurably and implacably aggressive against the forces of Beauty, Goodness and Truth, operating in the world for the highest evolution of humanity. The Prophet ordered:

مَنْ رَأَىٰ مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ إِنْ لَمْ يَسْتَطِعْ
فَلْيَسْأَلْهُ وَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَصْعَفُ الْإِيمَانِ
وَلَمْ يَبْقَ بَعْدَ ذَلِكَ حَبَّ خَرْدَلٍ مِنَ الْإِيمَانِ

Whoever among you observes a sin being committed, he must oppose it with his hands and if he may not be able to do so with his tongue and if he may not be able to do so with his heart and this is the mark of the weakest of faiths and after this not a grain of faith remains.

Indeed in such circumstances it is the hatred of the Creator which expresses itself through a highly self-conscious person and impels him to remove the obstacles of evolution by all the means at his disposal.

يَعَذِّبُهُمُ اللَّهُ بِأَيْدِيهِمْ

9:14

Allah will chastise them with your hands.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أُنْفَرُ دُنْيَاٌ سَبِيلٌ
إِنَّمَا قَاتَلْتُمُ الْأَرْضَ

9: 38

O you who believe, what (excuse) have you that when it is said to you, go forth for a war in Allah's Way, you should incline heavily to earth?

The righteous war (*Jihad*)

The activity that flows from him under such circumstances is known as *Jihad* in the terminology of Islam. It may take a non-violent or a violent form according to the requirements of the occasion.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشَدُّ أَعْلَمَ عَلَى الْكُفَّارِ
رَحْمَاءٌ بَيْنَهُمْ

98 : 29

Mohammad is the messenger of Allah, and those with him are firm of heart against the disbelievers compassionate among themselves.

وَلِيَجِدُوا فِيهِنَّ كُمْ غِلْظَةً

9 : 123

And let them find firmness in you.

وَأَغْلُظُ عَلَيْهِمْ

9 : 73

And be firm against them

وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ

9 : 411

And strive hard in Allah's way with your wealth and your lives.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ يَانَ
لَهُمُ الْجَنَّةَ

9 : 111

Surely Allah has bought from the believers their persons and their property—theirs (in return) is the Garden.

Hate as an aspect of love is a permanent quality of self, divine as well as human. It remains dormant and expresses itself only in the service of love *as a last resort i.e.*, at a time when love meets with an obstruction which cannot be otherwise removed. But evidently as long as the world does not reach the stage of its highest perfection there will be always some ideal or another obstructing the path of evolution obstinately and hence awaiting to be opposed by the practical lovers of Beauty. The expression of hatred will, however, become less and less necessary on the whole as the world will reach nearer and nearer the stage of its perfection.

**Action, a condition of the growth of love.
The need of widening the scope of action
to the fullest extent.**

Since the growth of love depends upon action, it follows that restricting the self's scope of action is harmful to its evolution. In order that a believer's self may bloom into full beauty and its potential splendour may be completely actualized, it has to be given as wide a field for action in the service of its ideal as possible. This means that the ideal must be permitted to control and dominate all aspects of the life of an individual and to determine all his actions, significant or insignificant. Any portion of the life of an individual which is not determined by the Right Ideal is being determined by a wrong ideal, the love of which is, therefore, flourishing in his heart at the expense of that of the Right Ideal.

**The proper satisfaction of the instincts
is an aid to evolution.**

An important sphere of a believer's activity is created by the need that he feels to satisfy his instincts in the service of his Ideal. These instincts are meant not only to assure the continuation of life but also to serve the growth of love in the individual and the race. But since their satisfaction is accompanied by a pleasure and they have a tendency to conflict with the requirements of the Right Ideal, the

believer has to curb and check them as, for example, in the month of fasting, with a view to acquire a training to control them and to keep them within their proper limits. But, in itself, none of the human instincts is wrong or useless and none of them can, therefore, be ignored or neglected completely or permanently. Each of them represents a natural human activity necessary for evolution at the human stage and must be satisfied within its own justified limits which of course only the Right Ideal can prescribe. This explains why leading the life of a recluse, vows of celibacy, continuous fasting and other ascetic practices of this kind are prohibited by Islam.

لَا رَهْبَانِيَّةَ فِي الْإِسْلَامِ

There is no monkery in Islam.

The Quran tells us that the asceticism of the Christian monks aiming at the suppression and elimination of instincts, as a principle, is their own innovation and that it was never taught by their prophet.

وَرَهْبَانِيَّةَ إِبْتَدَأُوا هَمَّا كَتَبْنَا لَعَلَيْهِمْ

57 : 27

And (as for) monkery, they innovated it— We did not prescribe it to them.

The instincts are an expression of the Creator's love and care for His creation, the purpose of which is to aid and continue their evolution. To assist the instincts, therefore, is to partake of the Creator's love and evolutionary activity and to reject or oppose them is to non-co-operate with Him in his task of creating and evolving the world. The object of the Prophets' teachings is not to train man to suppress his instinctive desires but it is to enable him to satisfy them to the fullest extent without their mutual conflicts and without harm to the growth of the Right

Love in the individual and the society. When they are satisfied in this way, they not only cease to be a hinderance to the growth of the Right Love in the individual and the society but also become a powerful instrument of its growth.

The importance of the family. The believer's responsibilities towards his relatives.

The rightful satisfaction of the sex impulse which takes the form of marriage gives various capacities to a person. A man is for example a son, a brother, a son-in-law, a husband, a father, an uncle, a father-in-law, etc. Similarly a woman is a daughter, a sister, a daughter-in-law, a wife, a mother, an aunt, a mother-in-law, etc. As he or she assumes and makes an effort to satisfy the requirements of each of these capacities, he or she acquires new opportunities to serve the Right Ideal and to act in accordance with the qualities of Beauty and as such to make further additions to his or her love.

A believer's action in accordance with the qualities of Beauty in the treatment of his relatives demands that his efforts to help the evolution of humanity as a whole (which of course involves providing for their physical, moral and spiritual nourishment as much as it lies in his power to do so) may begin with his relatives and may be directed to them in particular provided it does not involve any injustice to any other individual within or without his own community. In this way these efforts receive a strong support from his natural and instinctive love for his blood relations. As they begin by flowing into a channel which is already prepared for them by nature, they are immediately successful and their success brings to the individual a training in self-sacrifice and a moral strength which enables him to extend their scope and the sphere of their benefit to the whole of humanity.

That is why Islam lays special stress on the individual's obligations of love and good treatment towards his relatives. The prophet said :

إِبْدَأْ بِهَا تَعْوُلٌ

Begin your charity with your relatives.

However when truth and justice are jeopardized, a believer is enjoined to rise not only against his near and dear ones but also against himself to carry out the dictates of truth and justice even if his own enemies and the enemies of his ideal and his community are benefited in the process.

The state-Politics, a very important sphere of natural human activity

Another important sphere of human activity is created by the fact that the human individual is forced by his instincts as well as by his urge for an ideal to live in the form of a society. As an animal, he is swayed by the gregarious instinct which impels him to seek the company of other human beings. But as a human being he is urged by the love of his ideal to seek more particularly the company of men loving his own ideal and to obtain the satisfaction of his gregarious instinct in their association. Individuals who love the same ideal, therefore, live together in the form of a society which develops an organization and becomes a state.

The strength and the solidarity of a state depend on the love of its members for their ideal

The more the members of a state love their ideal the more they love each other and the deeper are their feelings of sympathy, equality and fraternity with regard to each other. And the more they love each other and have such feelings for each other, the greater is the internal solidarity, the cohesion, the efficiency and the strength of the state. All the individuals in a society of Muslims are equally dignified and respectable provided all are equally pious and God-fearing. There can be no aristocracy, no privileged class, no priesthood, no caste-system and no superior-

ity on the basis of colour, birth, race, country, province or language in Islam.

A state founded on the Right Ideal alone is capable of functioning like a single individual. It is a Dictatorship as well as a Democracy at one and the same time

The members of every ideal-group love each other no doubt but in the case of a group which loves the Right Ideal the members' love for each other is capable of evolving upto the highest possible extent. The reason is that the nature of the Right Ideal is such that an individual can devote to it all the love of which he is capable without any reservations or sub-conscious dissatisfactions and his love can control all his animal impulses so completely that they are rendered incapable of interfering with its growth. As a consequence the unity of a group of such individuals becomes so perfect that the distress of one member becomes the distress of all the rest as if the group is a single individual whose limbs and organs are the members of the group. The Prophet Mohammad (peace be upon him) remarked about the group of true believers as follows :—

ترى المؤمنون في تراحمهم وتوادّهم وتعاطفهم
كمثل الجسد اذا اشتكى عضواته داعي له سائر الجسد
بالسهر وال حتى

You will see the believers in the matter of their mutual sympathy, love and kindness like a single organism. When one of its limbs has a complaint the whole body protests against it by keeping awake and suffering from fever.

المؤمنون كرجل واحد اذا اشتكى عينه اشتكى كلها
وان اشتكى رأسه اشتكى كلها

The community of believers is like a single individual. When his eye is afflicted the whole of him is afflicted. When his head is afflicted, the whole of him is afflicted.

These sayings of the Prophet provide a clue to the nature and form of a state founded on the Right Ideal as being (like an organism) a perfect Democracy as well as a perfect Dictatorship at one and the same time.

An individual functions as a perfectly unified ideal-group of innumerable individuals

The biologists tell us that an individual organism is really a colony or a confederation of innumerable individuals functioning in perfect co-ordination with each other in order to maintain the life and the growth of the organism as a whole. These individuals are the cells which constitute the body of the organism. Every cell is in itself an independent organism which feeds itself, lives, acts and grows or, in case it is not able to have the nourishment that it needs, decays and dies. The cells, each of which performs the duties which fall to it in view of the overall requirements of the whole organism, are controlled by the life-force centered in the brain or the central nervous system.

A perfectly unified ideal-group of innumerable individuals functions as an individual

Similarly a perfectly unified ideal-group is a single individual of which the cells are the members of the group disseminated and dissociated more visibly and to a greater extent than in an organism, performing different duties and yet bound together by the same passionate love for the ideal. An example of such an individual is a bee-hive where all the bees idolize the queen but perform their own separate duties as nurses, house-maids, masons, chemists, sweepers, wax makers, guards, honey collectors, princesses, professional males, etc.

The Islamic Democracy-Dictatorship compared to a bee-hive

It is not possible to say whether the government in a bee-hive is a Dictatorship or a Democracy. Since no member of the group can do anything contrary to the will of the leader and has to obey the leader implicitly and unreservedly, it is a Dictatorship and, since each of its acts is in complete accord with the will of all in the community, it is a perfect government of the people by the people for the people, that is to say, a perfect Democracy. This becomes possible because what the leader wills is exactly the will of each member of the hive. But this perfect discipline and perfect accord of wills in the case of the bees is unconscious, being forced by the compulsion of their irresistible and inflexible instincts. A similar discipline and a similar accord of wills is achieved by the members of an Islamic State freely, consciously and deliberately on account of the force of their highly intelligent and highly passionate love for the Right Ideal at a very advanced stage of their self-consciousness.

A true lover of the Right Ideal is endowed with a superior intelligence and a superior knowledge to serve him in the realiza- tion of his love

The love of an ideal is not a blind passion or sentiment. It is a combination of all the known moral qualities which are morally high or low according as the ideal to which they belong is high or low. These qualities are helped by intelligence and knowledge in the process of their expression.

As the love that goes with an ideal has a particular quality or standard, so the intelligence and the knowledge that go with it have a particular quality or standard, created by the individual's, outlook on life derived from his ideal. As the standard of his ideal grows, the intelligence and the knowledge inherent in the ideal also grow. The knowledge and the intelligence that attend the love of the Right Ideal

alone are true knowledge and true intelligence and, as the love of the ideal grows, their quality improves in the same proportion.

The sole purpose of an Islamic State

An Islamic State has *only one aim* and that is to assure the continued evolution of the love or the self-consciousness of the individual and the society. The evolution of love or self-knowledge is, of course, not merely an internal mental affair. We have already known that the inner growth of love depends upon, and is always accompanied by, its practical expression and external, material as well as social objectification.

The two functions of an Islamic State that emerge from the sole purpose of its existence

In order to realize this great aim, which is indeed the aim of creation itself, it has to attend to two duties.

(a) Firstly, to *create conditions* in which the individual may be able to provide himself with the means of his *biological existence i.e.* food, shelter and clothing (including protection from disease) *as a means to the evolution of his self-consciousness.*

Unless his ideal calls upon him to lay down his life, an individual must live in order to be able to evolve his self. The prophet Mohammad (peace be upon him) said:

كَادَ الْفَقْرَانُ يَكُونَ كُفَّارًا

Poverty comes very near disbelief.

(b) Secondly, to *create conditions* in which the individual may be able to provide himself with the means of his *ideological existence i.e.* educational facilities (including protection from the harmful effects of wrong ideas and opinions) to make possible for him an increasing contemplation and realization of Beauty and continued action in accordance with the requirements of

the Right Ideal, leading to the greatest possible evolution of his self-consciousness *as the end of all its activities.*

An Islamic State achieves the first auxiliary objective, among other things, by helping trade, industry, and, agriculture to flourish properly, by instituting a peoples fund (*Baitu Mal-il-Muslimin*) for the grant of allowances, pensions and subsidies to those who need and deserve and by arranging for the proper collection and distribution of the surplus means of subsistence in the possession of individuals, known technically as *Zakat*.

It achieves its second objective (its real and ultimate objective) by taking *full control* of all the instruments of education like the university, the school, the mosque, the press, the platform, the radio and the cinema and by utilizing them with a view to educate the individual to know, love, adore and serve the Right Ideal.

**External education, no less than internal
education, is essential for the protection
of an Islamic State**

Education, as the most important activity of an Islamic State has (in addition to the internal) an external aspect, the object of which is to justify and defend the ideology of the State from the rational and scientific as well as the moral and ethical points of view. This aspect of education which constitutes an important activity of all modern states and is designated by them by the various names of Publicity, Public Relations and Informational Services is described by the word *Tabligh* (propagation) in Islam. As in the case of other modern states, its most important instruments will be Publications, Films, Press and Radio which will be fed constantly by highly organized and efficient departments of ideological research and planning. Although it will be a purely defensive activity aiming at clearing all misunderstandings about the state and its ideology, its result will be that the ideology of the state will, on account of its inner justification and truth, become more and more popular and win a larger and larger number of adherents in all countries of the world. It will thus take the shape of an

ideological offensive that will set the stage for a peaceful expansion of the state leading ultimately to the unification of the human race on the basis of a single scientific ideology acceptable to all.

How the Islamic State will expand and unify the human race in future.

We fear that the use of the atom and the hydrogen bombs in a future war may cause a wide spread destruction of the human race. But in entertaining this fear we do not take into account a new force of defence and conquest which is thrusting itself more and more powerfully on our attention in this age. It is a force more powerful than all the weapons of battle invented so far. It travels faster than armaments and transcends the restrictions of political boundaries and geographical barriers. It is the force of ideas. Every state is bound to realize sooner or later, in this ideological age, that in case it lacks access to this force or commands it in a lesser degree than its opponents, its armaments will not avail it against them and that if the case is the reverse of it, it may not have to use its armaments at all. Hence, in due course of time, armaments must lose their importance and the appeal and the acceptability of the ideas of a state must come to be recognized as the deciding factor of its strength in its conflict with other states.

The ideology of a state which is the fountain-head of its ideas is in essence a view of human nature. Hence an ideology that is based on an accurate and scientific view of human nature will monopolize the force of ideas in future. A modern Islamic State will gradually expand and unify the human race not with the help of armaments, although it will have to use its armaments too sometimes, but because with the growth of knowledge—particularly in the domain of Psychology—it will become more and more apparent that the great and wonderful force of ideas is entirely on the side of Islam. The process of human evolution which is the process of History has a definite course and leads to an inevitable destination prescribed by the laws

of human nature. The next important stage in this process is the acceptance of a single ideology by the whole of mankind. Such an ideology can be only that which happens to be founded on a true and scientific view of human nature. That ideology is Islam.

Only an Islamic State can assure the perfect freedom of the individual

Since an Islamic State assures the growth of the Right Love in the individual to the highest possible extent, it assures the growth of his freedom also to the same extent. The reason is that the growth of the Right Love which is the real and the natural urge of the human being can never be forced or fettered. Everything that an Islamic State will do to assist its growth will remove the internal and external chains of the individual or it will not result in the growth of his love at all. The more the Right Love grows in the individual, the greater is the freedom enjoyed by him. On the other hand, the love of every wrong ideal is created, maintained and grown by imposing some internal and external limitations on the freedom of the individual.

The relationship of the cell and the organism

If we examine the Prophet's (peace be upon him) analogy of a community of true believers with a single individual we can have no difficulty in understanding the true and natural relationship of the individual and the state. The life-force which creates and maintains an organism flows to every part of its body through the brain or the nervous system and nourishes and sustains every cell in the body. The health and the strength of the body depend upon this life force. When a cell has become sufficiently strong, it passes on its surplus energy to the other cells of the body through the central nervous system. This is, so to say, the *zakat* of the cell. It adds to the strength of the rest of the cells in the body and consequently to the strength of the body as a whole, which fact in its turn makes each cell of the body all the stronger. Thus every cell not only gives

energy to the body but also takes energy from it and the body not only takes energy from each of its cells but also gives energy to each of them.

The relationship of the individual and the state.

Such is the case with the individual and the society too.

As the life-force creates and maintains an individual organism at the biological level, so it creates and maintains a social organism or an organized society or a state at the psychological level. In the latter case it takes the form of the love of an ideal. The state that has succeeded in evolving the love of its ideal to the highest possible extent is perfectly strong and healthy. The government of a state is like the nervous system or the brain of an organism. As the brain is the *centre of life* in an organism so the government (which consists of the leaders or the greatest lovers of the ideal in a community) is the *centre of love* in a state. As the life force centred in the train of an organism flows to all parts of the organism through its blood-distributing mechanism to keep it alive and growing, so the love of the ideal centred in the leadership of a state flows to all the individuals in the state through its educational machinery to keep the state alive and progressive.

When through the educational facilities provided by the government the love of the individual grows and becomes strong, the whole community benefits by it, because as the individual is impelled by his love to distribute to the community (through the government) whatever material benefits he can spare (which constitutes his *zakat* on the biological level), so he is impelled by his love to benefit (through the government) the other members of the community by his superior love or self-knowledge. This distribution of self-knowledge or love is the *zakat* of the individual on the psychological level. The government of an Islamic State provides facilities for this distribution because it helps the very purpose of its existence. Thus in an Islamic State individuals with a

superior love and self-knowledge are appointed to positions where they can lead others *i.e.*, distribute their love or self-knowledge to others. They are chosen for the highest offices of the state where they can control and direct its internal and external education with all that it implies, most efficiently. The community having thus gained in love and power through the individual is able to help the individual all the more efficiently in the growth of his love.

The individual and the state depend upon each other.

The state and the individual exist for each other. The state owes its existence to the nature of the individual and the individual cannot come to his own and cannot achieve his perfection as an individual so long as he does not lose himself in the society. To live in society is necessary for the individual in order that he may actualize all his potentialities. To the extent to which he protects his own individuality at the expense of the community and prefers his own individual needs to the needs of the community, to that extent the growth of his love suffers and his individuality remains deficient. That is why the Prophet (peace be upon him) ordered that a believer should co-operate with his community in spite of difficulties.

عَلَيْكُمْ بِالْجَمَاعَةِ مَنْ شَدَّ شُدُّ فِي النَّارِ

Be with the Community. Whoever separates himself is cast in the fire.

The stress of Islam on group life as a condition of evolution.

A believer is enjoined to offer his prayers in a disciplined and organized congregation, following a leader—the best of them in love—very strictly in all his movements and utterances. The object is to make him realize that he is not an isolated individual but an integral part of a community of individuals who have a single uniform aim of life and that he must think and act uniformly in company with them for the achievement

of that aim. The congregational prayer of a believer is, in fact, a small scale picture of the whole of his life. The aim of his prayer, which he tries to achieve in each of its postures, is the same as the aim of his entire life in all its aspects and that aim is the search for Beauty and the perfection of Love. And conversely, his entire life with all its phases is one long congregational prayer offered under the leadership of a man who is the best of the community. Thus in Islam the man who leads the social and political life of the believers leads their prayers as well. It is in view of the importance of social life to the evolution of the individual and the society that the Quran insists on congregational prayers:

وَارْكِعُوا مَعَ الرَّاكِعِينَ

2 : 4

And bow down with those who bow down.

The believer is enjoined to pray not for himself alone but for the whole community. He uses in his prayers mostly the plural number :

رَبَّنَا أَتَيْنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقَنَاعَذَابَ النَّارِ

— 2 : 013 —

O Lord, grant us good in this world and good in the Hereafter, and save us from the chastisement of the Fire.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

Lord, punish us not if we forget or make a mistake.

Important Islamic institutions help to stabilize the social life of the believer.

The believer is required to meet the other members of his community in ever larger and larger congregations.

The weekly Friday prayers offered in the Grand Mosques of the city attract a larger gathering than the five daily prayers offered in the local mosque of the *mohallah*. The congregations for Id Day prayers in an open space outside the city twice a year are larger than Friday congregations. And the yearly congregation at the time of the pilgrimage (*Haj*) attracts the believers from all parts of the world. Apart from their direct spiritual value, all the fundamental practices of the believer, namely, the *Salat* (congregational prayer) the *Saum* (fasting) which is a training in self-denial, the *Zakat* (a kind of social security tax) and the *Haj* (pilgrimage to the first mosque built on earth at Mecca) are means for stabilizing his social life and nourishing his fraternal feelings towards other believers. As the individual exerts himself to co-operate with the community, he evolves his own love for the ideal and thereby adds to the unity and solidarity of the community.

The emphasis on obedience to the leader

The Prophet (peace be upon him) went so far as to say that a believer should obey his leader even though the latter conducts his prayers wrongly, leaving it to him to bear the burden of his own error. Thus if he maintains the unity of his group at the cost of the proper performance of a fundamental duty like the *Salat*, he is right and commendable. But if he shatters the unity of the group in order to correct the method of performing such a duty for himself and others, he is wrong and deserves the punishment of Hell.

عَلَيْكُم بِالْجَمَاعَةِ مَنْ شَدَّ شُدُّّ فِي النَّارِ

Be with the Community. Whoever separates himself is cast in the Fire.

The reason is that in the latter case he endangers the very life of his community and thereby injures the cause of human evolution. A believer has to maintain the solidarity of his group in his own interest, for, if the group disap-

pears, he also disappears along with it.

"Listen to him and obey him" says the Prophet in a tradition "even if a negro slave is appointed to rule over you". Another important tradition of the Prophet says: "When you have agreed to follow one man, then, if another man comes forward intending to break your stick (weaken your strength), or to make you disperse in disunion, kill him".

The analogy of the Community and the organism.

The Prophet's analogy of the community and the organism helps us again to understand this point.

When an individual commits a mistake, his limbs and organs co-operate with him to commit it. In this way the individual goes wrong but since he is able to maintain his unity he is able to make amends for his error later on. But supposing his limbs and organs were to withdraw their co-operation from him in committing this mistake the result will be that he will cease to exist as an individual and will be rendered incapable of making any effort for the realization of his ends in future. Our true nature is to remain in the group and with the group and to obey the leader as long as there is nothing to show that the group or the leader have actually abandoned their ideal. As the individual is sometimes right and sometimes wrong but on the whole continues to progress towards the ideal of his life, so an organized community is sometimes wrong and sometimes right but continues to progress towards its ideal as long as it is able to maintain its life, i.e., as long as its unity is not shattered.

It is evident, however, that peaceful efforts to evolve a better leadership by educating and organizing public opinion by methods already approved by the community (commonly known as constitutional methods) are not prohibited by the traditions of the Prophet quoted above since they do not shatter the unity of the group and are yet in keeping with the purpose of an Islamic State.

**The ultimate emergence of a world-state
based on the Right Ideal is inevitable.**

The facts mentioned above about the nature of the individual and the society and the role of political activity in the process of evolution, leave no doubt that the evolutionary process at the human stage tends to the ultimate creation of a state based on the Right Ideal which will struggle and expand to the ends of the earth. All the wrong ideologies that will come into a clash with it will disintegrate and disappear sooner or later leaving it to dominate the world.

On account of the very nature of the ideal that will be the basis of this state the love of its members will evolve and its unity will increase to such an extent that it will soon begin to function as a single individual. The fact that man can love only the Right Ideal, perfectly and permanently, guarantees the ultimate world-wide unity of the human race on the basis of this ideal.

The Holy Quran proclaims this fact in the following words :—

يُرِيدُونَ أَنْ يَطْفُؤُنُورُ اللَّهِ بِأَفْوَاهِهِمْ وَيَا بَنِي إِلَهٍ إِلَّا
أَنْ يُتَمَّ نُورُهُ وَلَوْكَرَةُ الْكُفَّارِونَ

9 : 32

They desire to put out the light of Allah with their mouths, and Allah will allow nothing save the perfection of His light, though the followers of wrong ideologies are averse.

هُوَ اللَّهُ مَنْ يَأْرِسُلُ رَسُولَهُ بِالْهُدَىٰ وَدِينُ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَلَوْكَرَةُ الْمُشْرِكُونَ

9 : 33

He it is who sent His Messenger with guidance and the Ideology of Truth, that He may cause it to prevail over all other ideologies though the followers of wrong ideologies are averse.

**The ultimate victory of the Right Ideal
will be hastened by the advancements of
knowledge**

The final victory of the Right Ideal will be brought nearer and nearer by the progress of knowledge in the domains of Physics, Biology and Psychology since it will enable mankind to understand more and more of the laws of nature working externally in the Universe and internally in their own minds. The knowledge of these laws will at last establish definitely the truth of the teachings of the Last Prophet.

سَنُرِيهِمْ أَيْتَنَا فِي الْأَفَاقِ وَ فِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ
 أَنَّهُ الْحَقُّ

41 : 53

We will soon show them Our signs (i.e. the laws of nature working) in the external world and in their own minds, until it is quite clear to them that the Quran is Truth.

**The Islamic State of the future will be
peace-loving and peaceful**

The Islamic State of the future will endeavour to have the most peaceful and cordial relations with other contemporary states in spite of the fact that they will be all serving and loving ideals which will be in conflict with its own ideal. The reason is that a believer is urged by his love of the Right Ideal, to love other human beings sincerely and selflessly, irrespective of their ideals. He knows :

(1) That all human beings are fundamentally good. They have a uniform nature which yearns passionately for the Right Ideal. Wherever they love wrong ideals and act wrongly even if they are unreasonable, obstinate, hostile or cruel, they are honestly mistaken and it is more the fault of their social circumstances and their educational conditions than that of their real urges on intentions.

(2) That all human beings are the creation of his Lord Who loves and protects them and is keen to guide them

and evolve them to the highest level of their evolution. That is why He has provided them with all that they need to satisfy their urge to live as well as with all that they need to satisfy their urge to love, in the form of His guidance sent through the prophets.

(3) That it is a duty imposed upon him by his ideal to co-operate with his Creator in loving all human beings and helping their evolution. The Prophet (peace be upon him) said :

اللَّهُمَّ إِنِّي أَشْهُدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّ
الْعِبَادَ كُلَّهُمْ إِخْرَجَةٌ

My Lord! I bear witness that You are Allah Who alone deserves to be worshipped and that all human beings are brothers.

(4) That the very first requisite of a determination to help the evolution of all human beings is to love them and to treat them kindly and well and that such a determination is not at all compatible with the hatred of other human beings.

قُلْ لِعِبَادِيْ يَقُولُوا إِنَّمَا مَا هُنَّ يَحْسَنُونَ

17 : 53

And say to My servants that they speak what is best.

إِذْ فَعَلْ بِإِنَّمَا هُنَّ يَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ
كَانَهُ وَلِيٌ حَمِيمٌ

41 : 34

Repel (evil) with what is best, when lo! he between whom and thee is enmity would be as if he were a warm friend.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمُرْعِظَةِ الْحَسَنَةِ
وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

16 : 125

Call to the way of thy Lord with wisdom and goodly exhortation, and argue with them in the best manner.

(5) That no one can be forced to accept a particular belief or the love of a particular ideal. Love is always spontaneous and can emerge and grow only in an atmosphere of perfect freedom; otherwise it is no love at all.

لَا إِكْرَامَ فِي الدِّينِ قَدْ ثَبَيَّنَ الرُّشُدُ مِنَ الْغَيْرِ

2 : 256

There is no compulsion in religion—the right way is indeed clearly distinct from error.

(6) That ideas are more powerful than armaments and that his ideology is going to win definitely everywhere by the force of its rational and scientific ideas. Hence there is no need for him to enter into a war with any ideology for the propagation of his belief.

It will give a perfect freedom and protection to its minorities.

These very reasons will prompt an Islamic State to love the non-muslims living within its territories and to give them a perfect freedom in the matter of their beliefs and religious practices.

Circumstances under which war becomes necessary.

However, a believer does not fail to answer the challenge of an aggressive wrong ideology which forces other men to give up their beliefs at the point of the sword. The reason is that, although he does not hate human beings, he hates the aggression of wrong ideals

wherever it may be and must therefore stop it and restore the freedom of conscience with all the power he can command. It is in such circumstances that he resorts to *Jihad* and becomes the retribution of the Creator for those who destroy the freedom of others and block the way of human evolution. Islam forbids aggression but makes resistance to aggression obligatory.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشَدَّ أَعْمَالَ الْكُفَّارِ
رُحْمَاءُ بَيْنَهُمْ

48 : 29

Muhammad is the Messenger of Allah and those with him are firm of heart against the disbelievers and compassionate among themselves

إِذْلِقَةً عَلَى الْمُؤْمِنِينَ أَعْزَزَةً عَلَى الْكُفَّارِ إِنَّهُمْ يُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَا إِيمَانَ

5 : 54

Humble towards believers, mighty against the disbelievers, striving hard in Allah's way and not fearing the censure of any censorer.

In these verses of the Holy Quran there is a reference only to those non-believers in whom wrong ideals of an aggressive nature become incarnated and who actually become an instrument of the aggression, compulsion or violence of such ideals. A believer is forbidden to befriend or help any non-believer of this category because it amounts to helping the aggression of falsehood against truth.

لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكُفَّارِ إِنَّمَا مِنْ دُونِ الْمُؤْمِنِينَ هُنَّ

3 : 27

- Let not the believers take the disbelievers for friends rather than believers.

وَتَعَاوَنُوا عَلَى الْإِيمَانِ وَلَا تَنْعَلَّوْنَ إِلَيْهِمْ وَالْعُدُوُّ يَعْدُونَ

5 : 2

And help one another in righteousness and piety, and help not one another in sin and aggression.

Similarly the non-believers living in an Islamic State will be given all the protection, and freedom that they require but only so long so they do not rebel or become aggressive or violent for the sake of their ideology.

Unfortunately most of the wrong ideals are aggressive against other ideals and this accounts for the perpetual war of ideologies that is going on in the world interspersed by intervals of peaceful preparations.

In this war in which the Right Ideology will be forced to enter on account of the aggression or violence of wrong ideologies, the only ideology that can be successful, is that which is in the nature of man, that is, the Right Ideology itself.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ شَرٌّ أَهِنٌ

21 : 18

Nay We hurl the Truth against falsehood, so it knocks out its brains and lo! it vanishes.

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

17 : 81

And say: The Truth has come and falsehood vanished. Surely falsehood is ever bound to vanish.

If ever there is a situation in which a wrong ideology begins to dominate the world, it will not endure and soon its own followers will rebel against it and bring about its ruin.

Islam and Evolution

Since I have mentioned the word evolution so frequently above it is necessary to point out that the idea of evolution is not new to Islam. The very first verse in the Holy Quran announces that Allah is "the evolver of the worlds", *Rabb-ul-alamin*. Again the Quran declares that Allah is "the Evolver of the Heavens and the Earth", *Rabb-us-samawat-i wal-arz*. It is clear, however, that according to the Quran the fundamental cause of evolution is neither the struggle for existence nor the agency of natural selection as Darwin has imagined but it is the *desire* or the *will* of the Creator, one of Whose prominent attributes is *Rabb* or *One Who evolves gradually*. The theory of creative evolution which is strongly advocated and supported by highly ingenious arguments by Bergson and some other biologists and which, of course, favours the Quranic view of evolution is more convincing than Darwinism or any other theory of mechanical evolution. A number of authoritative ancient and modern Muslim thinkers and commentators of the Quran like Jahiz (d. 155 A.H.), Ibni Maskawaih (d. 421 A.H. in *Fauz-ul-Asghar*), Rumi, Iqbal, Tantawi, etc., are evolutionists. Having discussed the Quranic legend of Adam at some length in his *Six lectures* Iqbal comes to the conclusion:—

"Thus we see that the Quranic legend of the Fall has nothing to do with the first appearance of man on this planet. Its purpose is rather to indicate man's rise from a primitive state of instinctive appetite to the conscious possession of a free self, capable of doubt and disobedience."

(*Six Lectures : Iqbal*)

Again, while discussing the re-emergence of man Iqbal quotes the following verses of the Holy Quran:—

"It is We Who have decreed that death should be among you. Yet are We not thereby hindered from replacing you

with others your likes or from producing you in a form which ye know not. Ye have known the first creation: will you not reflect?"

56: 60-2

He then goes on to say:-

"How did man first emerge? This suggestive argument embodied in the last verses of the two passages quoted above (56: 60-2) did in fact open a new vista to Muslim philosophers. It was Jahiz (d. 255 A.H.) who first hinted at the changes in animal life caused by migrations and environment generally. The association known as the 'Brethren of Purity' further amplified the views of Jahiz. Ibn-i-Maskawaih (d. 421 A. H.) however, was the first Muslim thinker to give a clear and in many respects thoroughly modern theory of the origin of man. "It was only natural and perfectly consistent with the spirit of the Quran that Rumi regarded the question of immortality as one of biological evolution and not a problem to be decided by arguments of a purely metaphysical nature, as some philosophers of Islam had thought. The theory of evolution however has brought despair and anxiety, instead of hope and enthusiasm for life to the modern world. The reason is to be found in the unwarranted modern assumption that man's present structure, mental as well as physiological, is the last word in biological evolution and that death regarded as a biological event, has no constructive meaning. The world of to-day needs a Rumi to create an attitude of hope and to kindle the fire of enthusiasm for life. His inimitable lines may be quoted here :

First man appeared in the class of inorganic things
 Next he passed therefrom into that of plants
 For years he lived as one of the plants
 Remembering naught of his inorganic state so different;
 And when he passed from the vegetive to the animal state,
 He had no remembrance of his state as a plant
 Except the inclination he felt to the world of plants,
 Especially at the time of spring and sweet flowers;
 Like the inclination of infants towards their mothers;
 Who know not the cause of their inclination to the least.
 Again the great Creator as you know
 Drew man out of the animal into the human state.
 Thus man passed from one order of nature to another;
 Till he became wise and knowing and strong as he is now,
 Of his first souls he has now no remembrance,
 And he will be again changed from his present soul."

(Six Lectures: Iqbal, p. 114)

Rumi says elsewhere in his great *masnavi*:

I died as a mineral and became a plant
 I died as a plant and rose to animal
 I died as animal and I was man
 Why should I fear? When was I less by dying?
 Yet once more I shall die as man to soar
 With angels blest; but even from angelhood
 I must pass on: all except God doth perish
 When I have sacrificed my angel soul
 I shall become what no mind ever conceived
 Oh, let me not exist. For non-existence
 Proclaims in organ tones: "To him we shall return"

(Rumi—R.A. Nicholson p. 103.)

Some questions and their answers

I shall now endeavour to answer a few questions which have probably arisen in the mind of the reader already.

Question : 1

What is the cause of prophethood? Why is it that nature favours some men to become prophets and not the others.

Answer :

Since the phenomenon of prophethood is a part of the evolutionary process going on in the world its cause is to be found in the cause of evolution itself.

The cause of evolution

The cause of evolution, as already stated, is the *desire* or the *will* of the Creator flowing in the Universe as a stream or current of consciousness changing and evolving the world with a view to bringing it to the stage of its highest perfection. This current of consciousness, this *force* of the will of the Creator, manifests itself at the animal stage of evolution as the *life*, the *consciousness* or the *elan vital* of Bergson and at the human stage of evolution as the *libido* of Freud, which, of course, is not an urge for sex but an urge for Beauty and Perfection expressing itself in the love of an ideal.

The urge for perfection

Since consciousness in the Universe has an urge for

perfection, evolution has proceeded at the animal stage, in the direction of a perfect species *i.e.*, a species which is biologically perfect and that is man. For the same reason it has proceeded at the human stage in the direction of a perfect society *i.e.*, a society which is based on a perfect ideology and is, therefore, psychologically and morally perfect.

Mutations at the psychological stage of evolution

The psychological phenomenon of prophethood is a continuation in a different shape appropriate to the human stage of evolution of the well-known biological phenomenon of mutations or sudden variations of species which nature manifested earlier at the animal stage of evolution. It is a characteristic of consciousness (that is to say of *the force* of the will of the Creator operating in the Universe) that resistance stimulates its activity. Whenever it feels that its movement is meeting with too much resistance, it makes an extraordinary push forward to overcome the resistance and takes a sudden leap. Such efforts of consciousness resulted in the animal world in the sudden variations of species *i.e.* the sudden appearance, as if by miracle, of a distinct type of species registering a considerable improvement upon the previous type. In the human world the extraordinary leaps of consciousness on such occasions of retarded evolution have resulted in the sudden appearance of highly self-conscious men whom we call prophets. Whenever the beliefs and morals of a society deteriorate considerably or violate flagrantly the requirements of the Right Ideal, the situation constitutes a resistance to consciousness at the human stage of evolution. Consciousness, therefore, makes an extraordinary effort to overcome this resistance and the result is the sudden emergence in that society of a man who is inspired by the love of the Right Ideal and acquires a very high stage of self-consciousness as a special gift of nature. He guides them to the Right Ideal and calls them to obey its law and thus brings them back to the path of evolution.

Such a man is a prophet. The sudden automatic appearance of a prophet in a deteriorating society is like the sudden automatic appearance of a storm in an area where the pressure of atmosphere has lowered or like the sudden automatic reaction of an organism to disease which results in the restoration of its health.

Question 2.

Are all prophets equally self-conscious? If so, what is the cause of difference in their teachings, especially when the basis of the teachings of all of them is the same?

Answer :

Every prophet is highly self-conscious.

Every prophet enjoys a very high stage of self-consciousness and, in this respect, there is nothing to choose between one prophet and another. It is also true that every prophet teaches the practical needs and requirements of the same ideal—the Right Ideal—to mankind. But a prophet's self-knowledge becomes manifest and actual only in the course of his reaction to the mental, moral and material conditions, the cultural stage and the merits and demerits of the society in which he appears and which he endeavours to reform. This reaction of the prophet is of course embodied not only in his precept but also, and more essentially, in the example of his own practical life.

Difference in the teachings of the prophets is due to the difference in the application of the Right Ideal to human life.

As these conditions and circumstances are different with different societies, every prophet is neither in a position to nor required to demonstrate the application of the Right Ideal to all the essential aspects of human activity e.g. Politics, Law, Education, Economics, War, Social and Personal Life, etc. His application of the Right Ideal to human life is limited by the evolutionary stage of his community. Every prophet does not therefore, give a full

picture of the life of the individual and the community as it must take its shape when it is really on the way to a complete realization of the Right Ideal. The picture varies in perfection according to the opportunities that he gets to complete it. This is what creates a difference in the teachings of the prophets in spite of the fact that their basis is the same. This difference is really a difference in the fullness or the perfection of their ideologies.

Question 3.

What is the cause of the finality of prophethood? If prophethood is nature's help to evolution why should it end at all and not continue as long as the evolution of man has not reached its highest stage.

Answer :

A natural ideological community at the psychological level of creation corresponds to a natural species at the biological stage of creation. As the offspring of the first individual of a new biological type of life creates a distinct natural species, so the followers of the first individual of a new psychological type of life i.e. a prophet, create a distinct natural ideological community.

The end of mutations at the biological stage.

In the animal world the phenomenon of the sudden variation of species came to an end with the emergence of the biological specimen that was just complete enough to continue the process of evolution for the future, that is, a specimen whose brain was sufficiently evolved to enable him to give a full expression to all the emotions and desires latent in the nature of consciousness. Such a biological specimen was the human form of life. After the emergence of this form, consciousness never felt that constriction or constraint in its evolutionary movement at the animal stage, which could have necessitated another extraordinary push forward, resulting in a new species. Hence the creation of new species came to an end automatically.

The end of mutations at the ideological stage.

Similarly, in the human world the corresponding phenomenon of prophethood must come to an end with the appearance of the first psychological or ideological specimen (or prophet) who is psychologically or ideologically just complete enough to continue the process of evolution for the future *i.e.* a prophet the conditions and circumstances of whose life offer him full opportunities to demonstrate the practical application of the Right Ideal to all the essential aspects (*e.g.* the social, economic, political, military, legal and ethical aspects) of natural human activity. It is evident that the life-example of such a prophet will incarnate all the essentials of that process by which life at the human stage will be able to realize its latent aspirations, to actualize its potentialities and to evolve itself to the fullest extent. A society guided by the life-example of such a prophet can have no psychological handicaps which may interfere with its all-round progress at any stage of its evolution.

After the emergence of this prophet and the community of his followers, consciousness can never experience that restriction of its evolutionary movement which may necessitate another exceptional drive or sudden effort on its part resulting in a new prophet. Hence the emergence of new prophets after him comes automatically to an end and his community is left to expand and to dominate the human world completely in the long run.

World-domination destined for the last natural ideology.

As the last of the species, *i.e.* man, was able to dominate the animal world ultimately on account of his biological or cerebral superiority over the rest of the species, so the followers of the Last Prophet will be able to dominate the human world ultimately on account of their ideological superiority over all the other communities.

Finality a general law of nature.

The attempt of life to bring prophethood to a finality or a completeness is not an extraordinary phenomenon peculiar to prophethood. It is the result of a general tendency of life to bring every creative process of its own to a finality or completeness. When one finality or completeness is reached the creative process changes in character and starts on a fresh career of which this completeness becomes the foundation. Then the process advances by a series of steps for the achievement of the next higher finality or completeness and thus evolution goes on.

Finalities in the process of the growth of the human individual

To take an example, the human embryo in the womb of the mother develops from state to state till it achieves a completeness or a finality when it becomes fit to be born as a baby. The baby cannot live or grow after birth, if it does not achieve this finality before birth. In other words, nature makes this finality the foundation or the "first step" of the next process of growth, which starts as soon as the child is born and which takes an entirely new shape. The embryo is supplied with blood directly out of the blood of the mother through the placental cord. It is a total parasite on the mother and depends for its life entirely on the healthy functioning of her bodily system. The baby on the other hand can live independently of the mother by virtue of that completeness of its growth and development which it was able to achieve during its embryonic stage in the womb of the mother. Its respiratory and digestive organs come into action and their activity imparts a new character to the process of its future growth. This process develops again step by step till, when the child attains to the prime of his youth, his teeth his stature, his brain and other vital organs reach their perfection. The biological growth comes to a stop or continues only in minor details. This is a second finality or completeness which is built on the foundations of the first. This second completeness with

all the powers (physical or mental) that it brings to the individual is utilised again as the basis of future evolution and becomes an essential and foundational material for that psychological growth which we understand as conscious and responsible action and effort for the achievement of the ideal. The process of evolution that was biological, now changes in character and becomes psychological. It now aims at a third finality or completeness of a different nature which consists of the highest evolution of the self. But here again it cannot proceed on its way unless it makes use of the second biological completeness as a foundation.

Finalities in the process of the evolution of the Universe.

When we turn from the growth of the human individual to the growth of the universe itself we find the same principle at work.

The evolution of matter reached a finality or a completeness when matter became ripe for the production of, and therefore actually produced, the first living cell. The evolutionary process which was of a physico-chemical nature so far changed in character and became vital or biological. It made the initial physical completeness as its foundation and kept on till it achieved another finality or completeness when the first man with a fully developed brain and the capacity to love ideals made his appearance. The first completeness achieved in the form of the living cell figures as an indispensable part of this second completeness, since the human body is nothing but a huge conglomeration of living cells. On the appearance of man the process of evolution again changed in character and shifted from the biological to the ideological or psychological plane and its result was the emergence of prophets or leaders of natural ideological communities. Making the second finality its foundation it must continue its course till the next finality or completeness, in the form of a perfect ideological leader or the creator of a perfect ideological community, is reached. This last finality or completeness must as usual form an indispensable founda-

tion for the next finality, which will be, of course, a perfect humanity.

The ideology of the Last Prophet an indispensable foundation of all subsequent evolution.

Thus we see that in the creative processes of nature there are series of finalities or completenesses. Every completeness is the culminating point of all the previous achievements of life and a foundation of all subsequent evolution. It is not merely their aggregate but an indivisible whole, a configuration or structure in which alone all these achievements can exist in their perfection although some of them may be no longer recognizable in this whole. We, therefore, come to the conclusion not only that prophethood must come to an ultimate completeness with some one prophet but also that the practical ideology and life-example of that prophet must be an indispensable foundation of all the subsequent evolution of the human race.

Finality of prophethood essential for the unity of the human race and the continuity of their evolution.

Continuity of prophethood is incompatible with the unity of the human race and therefore with the continuity of evolution.

Permanent unity of the human race which is bound to come at some stage of evolution in future and is indispensable to their continued evolution, can be established and maintained only on the basis of the Right Ideal and under the leadership of a single prophet who cannot but be the Last of the Prophets.

No man-made eclectic religion can unify the human race.

Some thinkers have proposed the creation of a new religion by combining all the religions as a device for the unification of mankind. But apart from the fact

that it is impossible to put such a scheme into practice, humanity can never be convinced and therefore inspired and evolved to the highest stages of love by any eclectic, artificial or man-made religion. It is only a natural religion infused with life and vigour by the personal example of a prophet-founder and claimed and believed to be the direct revelation of the Creator which can create a genuine faith or a sincere love in their hearts.

An eclectic religion can not continue its existence.

Even if a consciously planned eclectic religion ever comes into existence and succeeds in creating a community of its followers, the community must lack the capacity to continue its existence. After some time it must begin to shrink in numbers till it is wiped out entirely. It is like a cross-bred animal which, as we know, is unable to continue its race. Every unnatural non-prophetic ideology, whether religious, political or intellectual, created by a spiritual man, a political leader or a thinker, in disregard of the prophetic ideology in force at the time, belongs to the same category. It is an unconscious eclectical fusion of the founder's own ideas with some of the ideas of the prophets.

Continuity of prophethood is subversive of the unity of mankind.

Every prophet who comes into the world leaves behind him a community of his followers who in spite of their pretensions to an all-embracing love and cosmopolitanism, *quite naturally*, believe in him and nobody else. This process highly subversive of human unity cannot continue for ever. Consciousness cannot go on dividing humanity into an increasing number of highly prejudiced, narrow-minded and dissenting communities always. Its real and ultimate intention in creating one prophet after another is not to divide mankind more and more as this will be contrary to its very nature, but it is rather to provide for its ultimate

unity on the basis of a single complete ideology taught by a single prophet.

The aim of prophethood is to create an ideological community capable of uniting mankind and evolving indefinitely.

The phenomenon of prophethood is intended to stimulate the evolution of mankind to the stage of their highest perfection. Every extraordinary drive of consciousness, therefore, which results in the appearance of a new prophet aims at creating through him a community which is able to exemplify, how the future actual conscious evolution of humanity upto the stage of their highest perfection, *i.e.*, their future practical and conscious achievement of the Right Ideal to the fullest extent, can and will proceed. In other words, very far from aiming at sub-dividing humanity consciousness aims at creating through one of its sudden drives, a community which enjoys, by virtue of its comprehensive ideology, a standard of life and a stage of evolution which enables it not only to rise to higher and higher levels of self-consciousness itself, but also to absorb gradually all the other communities and thereby to unite the whole of humanity within its body. Since the ideology of this community embraces all the essential aspects of human nature it provides for the unlimited evolution of humanity and endures for ever. The creative activity of Consciousness at the human stage remains in search of such a community and repeats its drive only when the ideology of the last community created by it has failed to hold its own on account of its inherent shortcomings.

New prophets come only as long as such a community does not emerge.

When consciousness repeats its sudden effort, a new prophet and a new community comes into existence. But whether or not this new sudden effort results in the Last Prophet and the Last Community depends

upon the fact whether or not the circumstances in which the prophet comes to live his life are, this time, such as to favour the basic intention of consciousness involved in the effort. If they prove favourable he and his immediate followers are able to exemplify completely the process of future evolution; and a prophetic ideology embracing all the essential departments of natural human activity comes into existence, consciousness succeeds in its purpose and does not require and ceases to create new prophets and new communities for the future. On the other hand it waits for this *Final Community* (since this community must continue to live for ever) not only to rise to higher and higher levels of evolution itself but also to absorb all the other communities into itself and thereby to fulfil its purpose of uniting the whole of the human race on the basis of the Right Ideal. In this way all the prophetic ideologies of the past disappear visibly but as a matter of fact they do not disappear but continue to live, having reached their perfection and their ultimate goal in the Final Ideology.

An imperfect natural ideology, like an imperfect natural species, is allowed to drag on its existence and to perish gradually under the impact of the forces of evolution

Like every incomplete natural species every incomplete prophetic ideology, that is, the ideology of every prophet preceding the Last Prophet has only to drag on its existence without evolving. It succumbs to the forces of evolution and is effaced by them completely in the long run because nature does not care for the parts of a whole however good and beautiful they may be in themselves unless they are in the whole in which they are meant to exist. Nature wants to create wholes and, when it succeeds in creating them it preserves them and uses them as the basis of future evolution or rather they preserve themselves and persist and evolve because as wholes they acquire powers, properties or

potentialities which enable them to persist and evolve. When a product of creation which was intended by nature to be a whole, fails to be one, it is allowed to perish with everything good and beautiful that may be there in it, not because nature wants to destroy what is good and beautiful but because it wants to preserve it where alone it can be best preserved, that is, in its complete setting within a complete whole. In other words, after discarding the incomplete product nature makes a fresh attempt to create the intended complete whole, where the discarded product comes to live again and permanently. In this sense therefore, none of the ideologies of the old prophets will be swept away completely. Each will live in its perfectly developed condition in the form of the complete ideology of the Last Prophet.

The ideology of the Last Prophet must include every prophetic ideology of the past

The ideology of the Last Prophet as reflected in his actual practical life will, of course, cover all aspects of human nature and thus, being a complete whole, will be in favour with the forces of evolution and will have the powers and the potentialities to endure for ever.

This whole may be apparently different from its constituents as they displayed themselves in the teachings of the previous prophets but it will be their creative continuation and not their denial. Thus the teachings of the Last Prophet, the final whole of prophethood, will include the teachings of all the previous prophets whether it may be possible for us to recognize them in his teachings or not.

The inconsistency of the continuity of prophethood with the unification of mankind

Supposing the ideology of one of the prophets is so complete that it has the potentialities of uniting the whole of the human race and actually succeeds in uniting them into a single family. Then, if the coming of prophets as

the propagators of new ideologies and the founders of new communities with new names and designations, should never come to a stop, as a principle, consciousness will create another prophet who will again slice off a portion of humanity to be his followers and then another one and another one, upto any number, with similar consequences in each case. The result will be that humanity will be soon divided into a large number of water-tight compartments again. *It follows that the Finality of prophethood is an indispensable condition for the permanent unity and the continued evolution of the human race.*

Question 4 : -

Why should we follow a particular prophet (the Last Prophet) sticking to the particular forms of worship and religious institutions founded by him. Why should we not follow the essence, the spirit or the general principles of the teachings of all the prophets not caring for the particular forms of worship and religious institutions prescribed by any one of them and choosing or creating such forms and institutions by ourselves according to our convenience from time to time.

Answer :

Total dependence on the prophet is indispensable to the birth and growth of love

Unless we submit totally to the guidance of a particular prophet, who should be the prophet of the age, we cannot evolve our self-consciousness as individuals and as a society. As heat flows from one body to another that may be in contact with it or as a candle lights another candle held close to its flame, so the light of love or self-consciousness is kindled in a person who establishes, by virtue of his beliefs and actions, a psychological contact with another person who is already at a high stage of self-consciousness. Like water, the wave of love travels from a high level, which it attains in some one individual, down to lower levels of the human world in other individuals.

The light of love concentrates itself first of all at one point and from there its rays spread far and wide over the earth. That point is always the personality of a prophet.

It is a biological necessity

Life multiplies its types at the biological level by a process of biological procreation in which the attraction of opposite sexes for each other plays its part. Thus all the individuals of a species are the progeny of a single grandfather. That is why they resemble each other in bodily form and features. Similarly on the psychological or the ideological level, life multiplies its types by a process of psychological procreation in which the natural attraction of the leader and the follower for each other (which is really a provision of nature for the automatic propagation of an ideology) play their part. As a consequence all the individuals who believe in the same ideology derive their love for the ideology from the teachings of a single leader who is their spiritual or ideological grandfather. That is why they resemble each other in their beliefs and actions and form an ideological community. The urge of life for propagation operates on the biological as well as on the psychological plane. As one cell grows another or one organism procreates another so the ideology of one man becomes the ideology of another.

The person who gives himself up completely to the unqualified and uncritical obedience of the Prophet and depends upon him totally for his ideological existence, as an embryo depends for its biological existence upon the mother in her womb, takes as if a new birth, the birth of his self-consciousness or his psychological or ideological birth, after which his self-consciousness has a career of continuous growth. As a baby, which is fed on the milk of the mother, grows constantly in health and strength, so he gains constantly in self-consciousness, in love and in moral excellence by feeding himself on the life-giving knowledge of the Prophet. Ultimately he attains to a stage of self-consciousness at which he has a *personal realization* of the truth of the Prophets' teachings

and of the distinction between right and wrong which he was, so far, accepting only on the Prophet's authority. At this stage of his evolution he resembles the Prophet in belief and action as closely as a son resembles his father in form and features and has, therefore, the privilege of being the ideological offspring of the prophet.

The forms of worship and religious institutions which characterise a natural ideology are unalterable. Their persistence in their own original form is necessary for evolution

As every natural species has a set of inherited physical features which characterise it and distinguish it from other species so every natural ideological community (*i.e.* a community following a natural or prophetic ideology) has a set of inherited ideological features which characterise it and distinguish it from other such communities. These ideological features consist of the particular forms of worship and permanent religious institutions practised by the prophet and his immediate followers. A species cannot alter its physical features radically without changing into a new species. In the same way an ideological community cannot change its ideological features without becoming a new ideological community. A species outgrows its physical features only when, by a sudden drive of consciousness, there occurs a mutation and a new species comes into existence. This process we know has ended with the emergence of man. Hence man will continue to have his present physical form and features till the end of the world and there will be no higher species to replace him. Similarly an ideological community outgrows its ideological form and features only when a sudden drive of consciousness gives rise to a new prophet and a new community. This process comes to an end with the emergence of the Last Prophet and the Last Community. Hence the ideology of the Last Prophet must continue to have its original forms of worship and religious institutions till the end of the world. These forms and institutions will not

hinder but will rather safeguard and guarantee the continued evolution of mankind in view of their conformity with the creative urge of the Universe and their being in special favour with the forces of evolution.

Evolution to the highest stages of self-knowledge is possible only for the community of the Last Prophet

Since the community of the Last Prophet can be the only community to unite the human race and carry them forward continuously towards higher and higher stages of self-consciousness, it is evident that *evolution to the highest stages of self-consciousness by means of worship and moral action will not be possible except for the followers of the Last Prophet*. At the animal stage evolution took place along one line alone and it was that which was leading to the emergence and earth domination of the human form of life. Similarly at the human stage evolution can take place only along a single course, that which has been leading to the emergence and world-domination of the Ideological Community of the Last Prophet.

Since it alone can favour the objectives and aspirations of consciousness

Evolution depends not only on the efforts of the creatures to evolve themselves but also on the response of Reality to these efforts, in view of the general scheme of things inherent in the Universe, that is to say, on the latent possibilities or potentialities of life. This is what happened at the animal stage of evolution. That is why all the species, in spite of their best efforts to exist and therefore to evolve themselves into higher and more complicated forms by their struggle for existence, could not continue their evolution and could not turn into the human form of life. This is what must happen at the human stage of evolution. People belonging to an ideological community other than that of the Last Prophet may also resort to worship and moral action. Yet Reality will never bless their efforts with good results and will not evolve them

towards higher stages of evolution as long so they do not enter the ideological community of the Last Prophet and do not offer strict obedience to him. Nature helps and favours only those species and those ideological communities which help and favour its own objectives and aspirations. It is the ideology of the past Prophet alone which, in view of its wholeness or completeness is able to achieve the objectives and fulfil the aspirations of consciousness.

**A natural ideology is meant to persist in
the form in which it was left by its
founder**

These facts again point to the conclusion that no alterations of any of the institutions of a natural ideology, even with the intention of improving it, is possible, simply because the altered or improved ideology, however wisely it may have been improved or altered, will be worthless for the purposes of evolution. *It is neither accidental nor meaningless that a natural ideology, (i.e. a religion taught by a prophet), has an unconquerable tendency to persist in the form in which it was left by its founder. It is due to a tendency which is in the very nature of life. Whatever form life takes in its nascent condition—whatever the apparent causes and conditions that may have enabled it to take that form—becomes fixed for ever.* This is as much true of the form and institutions of a newly emerging natural ideology as it is of the form and features of a newly born organism or a newly emerging natural species. As long as a religion lives, its followers resist heresy and innovation with all the power that they command. It may be totally abandoned by its followers, in case it is unable to satisfy the requirements of evolution at any stage of the life of the community, but it is never allowed by them to get mixed up or associated with any beliefs and actions which did not form a part of it in the beginning. Such a demand is in the very nature of man. It is a part of his urge for Beauty. It is the individual's response to Reality within him. That is why Reality responds to and evolves only the individual who follows a religion which is created and enforced, at the

time, by Reality Itself. It is this aspect of human nature which guarantees the continued preservation of the last of the natural ideologies and thereby the creation and maintenance of a permanent unity of the human race on its basis.

**The effort to follow the general principles
of the teachings of all the prophets can-
not be successful either in the case of the
individual or in the case of the society**

In case we decide to follow the general principles of the teachings of all the prophets, we shall not be able to follow the teachings of any of them. We shall leave religious principles to the judgment of the individual who may put upon them any interpretation he likes and may choose any combination of them making freely his own additions and subtractions. As these judgments of individuals, who have necessarily to remain at the earliest stages of self-consciousness under such conditions, are bound to be extremely faulty, they give rise to an infinite variety of wrong and conflicting views of the needs and requirements of the Right Ideal which means a large number of conflicting religions. Such individuals can never constitute a homogeneous society and can never organize themselves into a state founded on the Right Ideal. In other words, in their case, the Right Ideal is not able to acquire a political realization and thus ceases to be the Right Ideal. A society of such individuals can never expand to unify the whole of mankind as a world-state based on the Right Ideal. Even if we have an eclectic religion planned to be the political ideal of a society by a council of wise men—supposing such a difficult planning is carried to a successful conclusion—it will be unable to convince and will be highly suspected and inwardly despised. It will not be able to play the role for which religion is really intended.

A deep love of the Creator is essential for moral behaviour and such a love is impossible without a strict obedience to the prophet of the age

Obedience to general ethical principles taught by the prophets is not possible for any human individual without his direct and personal contact with Reality which should be deep and intimate enough to inspire, control and determine all his activities and this contact can become deep or intimate only by offering strict obedience to the prophet of the age. This is the greatest and the most fundamental of all the laws of human nature and moral principles which constitute the common factor of the teachings of the prophets. In the absence of it all the other principles taught by them are, in practice, reduced to nothing.

Unfortunately, the Moral Rearmament Movement, which is being supported by some of the most well-meaning men and women of all nationalities of the world to-day, ignores this most fundamental of the moral principles. It cannot be expected, therefore, either to become the social or political ideal of humanity or to create a real World-Renaissance in morals.

Question 5 :

Assuming that prophethood must end sooner or later, why should we believe in the finality of Mohammad (peace be upon him) rather than in the finality of Christ or any other prophet ?

Answer :

The complete or the perfect ideology is only Islam

Mohammad (peace be upon him) is the Last of the Prophets because he is the first Prophet to give to the world a perfect ideology based on the Right Ideal i.e., an ideology which extends to all the important aspects of human activity e.g. to the economic, political, ethical, legal, military, social, national and international activities of the human individual and society. The teachings of all the

prophets are based on the Right Ideal but none of them except Mohammad (peace be upon him) got the opportunities to exemplify completely, by his own practical life, the needs and requirements of the Right Ideal in its application to all the important phases of human life. The conditions of the society in which every other prophet appeared and the circumstances which he had to face were such that only a small portion of his knowledge of self was able to have expression in his precept as well as in the personal example of his life, in which indeed his teachings were ultimately embodied. Every one of them stressed in his teachings and exemplified in his practical life the relation of those particular aspects of human life to the Right Ideal which needed his attention in view of the cultural and moral conditions of his people and ignored those aspects of human life about which his teachings would have been unnecessary and unprofitable for them. Thus every one of them could apply the Right Ideal to only a portion of human life.

All other ideologies were meant for a particular age and a particular section of humanity

That is why the ideologies of these prophets benefited mostly their own people and their own age and did not survive for long after them. Even the revealed books on which they were based became, in due course of time, mixed up with extraneous matter which was neither the word of the Creator nor the direct utterance of the prophet. The sectional importance and timely character of these ideologies were not only indicated in their nature and constitution but were also proclaimed by their founders. The reason is that an imperfect natural ideology is not meant to be either a permanent or a universal ideology from the very beginning. It is intended to serve the needs of a particular community and for a particular stage of human evolution. Its very imperfection makes it impossible for it to continue its existence beyond a certain limit. Such was, however, not the case with Prophet

Mohammad (peace be upon him) who, as a divinely authorized teacher of the Right Ideal, had to face a set of moral, cultural, political, social, economic and geographical conditions which enabled him to show by his precept as well as by the example of his life how the Right Ideal was to be applied to the various aspects of the practical life of the human individual and society. Particularly, the teachings of none of the prophets except those of Mohammad (peace be upon him) gives us any adequate guidance about the social, political, economic and military aspects—which are indeed some of the most important aspects—of human activity.

Life-example of Mohammad (peace be upon him) as a practical teacher of the Right Ideology is complete

Prophet Mohammad (peace be upon him) lived a married life, prepared his followers to resist the opposition of his own people who were bent upon destroying his mission, created a state, ruled and administered it, defended it from its enemies by military action, solved its internal and external problems and gave it a socio-political system, an economo-legal order and a foreign policy. Every ideal has to struggle for its growth and expansion in the process of its realization by its followers and the Right Ideal is no exception to this rule. No prophet before Mohammad (peace be upon him) had exemplified the natural struggle for existence and expansion which the future human society organised as a state based on the Right Ideal will have necessarily to face as a part of the actual process of human evolution.

A complete ideology alone has the capacity to continue its existence

In the matter of its ability to continue its existence in the face of odds, as in many other things, an ideology resembles a living organism. If any of the vital organs of a living organism is injured or impaired by disease the organism cannot live but if, while its vital organs are intact

and healthy, it has the chance to get any portion of the flesh of its body torn off, the organism does not die. On the other hand the healthy functioning of its vital organs sustains its life and helps it to recover its lost flesh to the extent to which it is essential for its life and activity.

Similarly, there are some aspects of the life and activity of an ideology which are, as if, its vital organs. Whenever there is an ideology based on the Perfect Ideal, which ignores any of these vital departments of human activity, it cannot live for long. As the community which believes in such an ideology outgrows its original conditions and is pushed forward on the road of evolution, it is confronted more and more with the necessity to live a full life, expressing all the aspects of its nature as a group of human beings. But soon it discovers that it cannot do so in the case of some very important aspects of its natural activity without deviating from its ideology. The reason is that while its ideology cannot permit the expansion of its activities beyond itself, it cannot itself expand to include important activities which were ignored by its founder. An imperfect ideology never becomes perfect by growing and evolving itself from within but on the other hand continues to compensate for its deficiency in essential right ideas by absorbing substitute wrong ideas, borrowed from wrong ideologies, till it becomes a mixture of Truth and Untruth and thus ceases to be a true ideology. The Untruth that gets mixed up with it, colours also its Truth and thus it becomes totally wrong.

The example of Christianity to show why an imperfect ideology cannot endure

This is what has happened in the case of Christianity. The Christian religion is silent about politics. It provides no basic guidance derived from either the precept or the life-example of its founder to direct the political life of a Christian community. The result was that when the modern Christian states came into existence, they were unable to accomplish a successful integration of the political and the religious aspects of a truly Christian life.

After prolonged and bitter conflicts of the state and the church, the Christian world was forced to come to the conclusion that Politics had nothing to do with Religion and therefore the two were separated from each other. This was a wrong idea borrowed from wrong ideals out of a necessity arising from the limitations of the Christian Ideology and was not at all consistent with the Right Ideal some aspects of which Christianity wanted to stress. By thus restricting itself and rejecting a part of natural human activity openly, Christianity made itself impracticable or rather demonstrated its inherent impracticability. Once the Christian Religion was openly separated from Politics, it was gradually separated from all aspects of the life of the state and the individual e.g. from Law, Economics, Education, Defence, Foreign Relations, etc. The result is that in the West Christianity is no longer a force dominating the practical life of the individual and the society. The real ideal of a Christian community of the West, the ideal which actually determines their actions, is not the God of Christianity but some ideal of Territorial or Racial Nationalism. Christianity, moreover, is not reacting towards this anti-religious trend, which is a danger to its existence, with a view to check it. This means that Christianity has virtually died as a force controlling, or expecting to control, the practical life of its followers.

Christ, who was undoubtedly a true prophet, came to emphasise only certain aspects of the Right Ideology for the benefit of a small section of the human race, the Israelites, at a certain stage of their history. He was not to demonstrate the application of the Right Ideal to the political aspect of human life. This task was to be accomplished later, at its proper time, by Prophet Mohammad (peace be upon him). The Rev. Martin D'Arcy is right when he says in his book "*Communism and Christianity*" :—

"But it cannot be too often repeated that Christianity was not founded to lead any nation or super-nation to prosperity. This was the mistake of the Jews, and when the people sought to make Christ king, he fled away from them into the mountain".

The example of Bahaiism as an incomplete ideology.

Another example of an imperfect religion is Bahaiism. Since the Bahai Faith eschews both politics and war, it cannot create a state of its own, cannot become socially and politically independent of other ideologies and cannot, therefore, hope to preserve its existence for long. Bahaiism stands for peace and unification of mankind but unfortunately does not realize that very often war is indispensable to the restoration of peace, that the unified humanity of the future will be often required to defend their unity against an internal disruption by an all out effort which may not succeed without violence, that they will be forced by their very nature to live as an organised society or state and that they have to be trained for such a life from the very beginning. Merely dreaming of the emergence of a Bahai State in future after tabooing the struggle for political independence and acquiescing in political slavery as a virtue, cannot befit or train the Bahai community to create and maintain such a state. No religion which deliberately ignores any important aspect of natural human activity—and who can doubt that Politics is such an aspect of this activity—in the beginning and on account of the very teachings of its founder, as embodied in the *example* of his life, can hope to make amends for its errors later on. No such religion can, therefore, endure. Again the Bahai belief of the continuity of prophethood and the emergence of a new spiritual leader and a new community every thousand years is incompatible with the permanent unification of mankind which Bahaiism claims to emphasise.

The adaptability of Islam—(*Ijtihad*)

When an ideology developing around the Perfect Ideal is able to extend itself to all the essential aspects of human activity, like Politics, Ethics, Economics, Law, War, etc.,—as is the case with Islam—its life is never in danger. For although it may be felt occasionally that it lacks some details of its guidance concerning any of these aspects of

human activity, it continues to live and like a healthy organism which recreates the lost portion of its flesh, it recreates the required details of guidance from within itself. This recreation of required ideas is known in the terminology of Islam as *Ijtihad*.

Since Islam is the application of the Right Ideal to all the essential departments of human life, it is still alive and will keep alive till the end of the world. Even if circumstances throw it out of a part of the life of the Muslims, it wants irresistibly to re-enter and regain the control of that part of their life. As an organism brimming with life and vitality reacts against illness and recovers its health, so Islam reacts strongly and successfully, against all anti-Islamic movements that take birth within it or without it and try to overpower it. No anti-religious movement is able to flourish within Islam. This explains why the Muslims are the only people in this world of secular states who still desire to create an Islamic State and have given evidence of their willingness to stake their all to create it.

Important features of the Islamic Ideology

The forms of worship and ethical institutions, which have come down to the Muslims from the days of the Prophet, constitute the *ideological features* of their community and these features, as already explained, must continue to be with them till the end of the world.

The most important of them are :

- (1) "Kalimah" or the declaration that there is no Lord but Allah and that Mohammad (peace be upon him) is His messenger.
- (2) *Salat* or praying five times a day in congregation.
- (3) *Zakat* or paying to the society the whole or at least a part (according to a prescribed minimum) of one's surplus wealth for the benefit of the poor.
- (4) *Saum* or fasting during the month of Ramazan every year.
- (5) *Haj* or joining the annual world congregation of

Muslims who come for a pilgrimage to the house of the Lord at Mecca.

These institutions do not constitute the whole of the evolving Islamic life of the individual or the society but they are a few of its important pillars which are erected in advance as a support for the growing moral and spiritual edifice of their life which, supported by them, grows and increases in internal and external Beauty and Grandeur every day. Since these institutions are based on a full view of the eternal laws of human nature, they can never become old or obsolete. They guarantee the continuous unfoldment of the human self and the evolution of the human individual and society to the stage of their highest mental, moral and material perfection.

Refutation of the view that the external form of Islam is not an eternal or essential part of it

The facts mentioned in my answer to question No. 4 above, will repudiate the view that because the outward form of natural ideologies has been changing from time to time, the eternal or important part of any of them is its moral essence or the universal Ethics that underlie its teachings and that, for this reason, the external form of the last of them *viz.* Islam, which consists of the institutions founded, practised and emphasised by the Last Prophet, can be safely ignored or subjected to endless alterations at the discretion of individuals who come after him.

This view is the outcome of several misunderstandings one of which is that the form of natural ideologies has been only *changing* and not *evolving* towards a stage of perfection. The other is that a definite external form is not essential to the existence of a natural ideology and that in any case a natural ideology remains the same no matter how its form may be changed.

These misunderstandings are, in their turn, due to an erroneous view of the qualities and characteristics of life as they manifest themselves at the biological and psychological planes of evolution.

As a matter of fact a definite external form is as essential to the existence of an ideology as a definite physical form is essential to the existence of an organism. As a human being consists of the spirit plus the physical body so an ideology consists of its moral or spiritual essence plus its external form. A type of life whether biological or psychological can exist, act and function in this external, objective world only as a whole consisting of the form and the essence or it cannot exist, act or function at all.

All evolution whether it takes place at the biological or the psychological level is essentially the evolution of forms and the forms are as unalterable at the psychological level as they are at the biological level. The essence of all organisms at the biological stage of evolution is the same, viz., consciousness as an *urge to live* a life of the highest efficiency, yet the urge to live achieved its most perfect expression in a particular biological form which is man. Similarly, the essence of all ideologies at the psychological stage of evolution is the same, viz., consciousness as an *urge to love* an ideal of the highest beauty. Yet, as already explained, the urge to love has achieved its most perfect expression in a particular ideological form which is Islam. An ideology without a *definite and permanent* external form is as dead and lifeless as an organism without its physical body.

All the characteristics of the Last Ideology are to be found in Islam

Other distinctive features of Islam which go with its nature as the Last of the Prophetic Faiths and a full-fledged natural, prophetic ideology are as follows :—

(1) Islam emphasises the absolute oneness or uniqueness of the Creator in His person as well in His qualities and attributes and points out how Judaism, Christianity and other religions have spoiled the real concept of the Creator, taught originally by all true prophets. Even Mohammad (peace be upon him), the greatest of all human beings of all times, according to Muslims, is but one of the created human beings and a servant of his Lord. Purity of the idea of the Creator, we should remember, is the very first

condition of the evolution of true love (by means of worship and moral action) which constitutes the one great purpose of human existence.

(2) The characteristics of the Last Ideology already mentioned above are claimed not only by the Muslims for Islam but also by Islam for itself. Islam, for example, claims openly and emphatically:—

(a) That Mohammad (peace be upon him) is the Last of the Prophets and that there will be no prophet after him.

لَا يَبْيَّ بَعْدِي

There will be no prophet after me.

(b) That the teachings of the past prophets have reached their culmination and perfection in his teachings.

أَيُّوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَتُ عَلَيْكُمْ نِعْمَتِي

وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

5 : 3

This day have I perfected for you your religion and completed my favour to you and chosen for you Islam as a religion.

(c) That the teachings of Mohammad (peace be upon him) will remain faithfully preserved for the guidance of mankind till the end of the world.

إِنَّا هُنَّ نَرَّلُنَا الذِّكْرَ إِنَّا لَهُ لَحَفَظُونَ

15 : 9

Surely We have revealed the Reminder, and surely, We are its Guardian.

Mohammad (peace be upon him) lived in the full view of history. His immediate followers, moreover, had a unique love of historical truth and have displayed a matchless talent for scrutinizing historical material and preserving historical facts. As a consequence not only every word of the Holy Quran but also every important utterance of

the Prophet and every important event of his life are preserved faithfully to this day. The fact that a large number of traditions attributed to him wrongly by alien or interested people were discovered and rejected by a consensus of Muslim opinion within a short period of the emergence of Islam and that there is still a difference of opinion about the authenticity of a few traditions does not lessen but rather enhances the force of the above statement. The followers of Mohammad (peace be upon him) have evolved a science and a methodology for judging the veracity of his traditions which has no parallel in the history of other peoples.

(d) That he has been sent for the guidance of the whole mankind till the end of the world.

وَمَا أَرْسَلْنَاكَ إِلَّا كَآفَةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا

34 : 28

And We have not sent thee but as a bearer of good news and as a warner to all mankind.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ

21 : 107

And We have not sent thee but as a mercy to the nations.

(e) That his ideology will dominate the world completely ousting all other ideologies.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ

عَلَى الدِّينِ كُلِّهِ

9 : 33

He it is Who sent His Messenger with guidance and the Ideology of Truth, that he may cause it to prevail over all other ideologies.

(f) That his followers are the best of the natural ideological communities and have been created to be the leaders of mankind.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتُ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

3 : 109

You are the best nation raised up for the guidance of mankind
You enjoin good and forbid evil and you believe in Allah.

(g) That his followers will be the victors in the war of ideologies.

أَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُّؤْمِنِينَ

3 : 138

And you will have the upper hand if you are believers.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَيْلُوا الصَّلِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَيُئْمِنَّ لَهُمْ دِيَنَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّ
لَتَهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

24:55

Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers, and that He will surely establish for them their religion which He has chosen for them and that He will surely give them security in exchange after their fear.

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

63 : 8

And might belongs to Allah and His Messenger and the believers.

(h) That the teachings of the Quran will become more and more convincing with the discovery of new scientific facts pertaining to the human mind and the external Universe till a time will come when the non-believers will accept it as a true revelation.

سَنُرِيهِمْ أَيْتَنَا فِي الْأَفَاقِ وَ فِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ
أَنَّهُ الْحَقُّ

41 : 53

We will soon show them Our signs (*i.e.* the laws of nature working) in the external world and in their own minds until it is quite clear to them that the Quran is Truth.

Question 6:

Does Islam sanction slavery? Does it sanction polygamy?

Answer :

Slavery

The teachings of a great prophet do not come into existence, so to say, in a vacuum. They do not consist of a set of abstract rules and regulations. Their object is no doubt to create a perfect society but that society has to be created by moulding the community—whatever its defects or shortcomings—in which the prophet appears. They have, therefore, a reference to the moral standards and social conditions (laws, customs, habits and mores) of the prophet's community and take shape as he applies the law of the Right Ideal to these standards and conditions with a view to improve them and to put the community on the road to perfection.

Islam, the ideology of the Last Prophet, being an ideology that is based on the laws of human nature, takes an evolutionary view of the human individual and society, since it takes an evolutionary view of the Universe itself. As such it does not ignore the important fact that the in-

dividual and the society can advance towards the stage of their highest evolution only by a gradual process and that the most essential part of this process is an inner development of Love, a progressive realization of Beauty, seeking a spontaneous outward expression and not merely an external legislation.

Every genuine moral action corresponds to a particular stage of the internal development of love or self-knowledge. Till that stage has reached the moral action that really corresponds to it, even if it appears under the external force of legislation, is not a genuine moral action at all.

Islam's recognition of the principles of gradualness and spontaneity in the moral evolution of the individual and the society is in evidence in the way in which it has dealt with slavery and some other deep-rooted evil practices of the community of the prophet which was the very first recipient of its blessings.

Islam, for example, does not like drinking about which it has expressly stated :

رِبْحُسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُا ○

5: 90

Intoxicants are only an uncleanness, the devils work, so shun it that you may succeed.

Yet, there was a time when drinking was tolerated on condition that the believers who drink should avoid praying in a state of intoxication.

يَا يَهَا الَّذِينَ أَمْنَوْا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سَكَارَى
حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ ○

4: 43

O you who believe go not near prayer when you are intoxicated till you know what you say.

The object was to prepare the believers to give up drinking *totally* by giving them to understand that it was incompatible with the Right Ideal and with *Zikr* the most important activity of a believer.

Similarly, Islam does not like that some men should be the slaves of some others, since it expressly states that all human beings belong to a single family, being the descendants of a single forefather and that no man is superior to another before his Creator save by reason of his piety. Language, race and colour are only marks of the identity of men and signs of their Creator.

يَا يَهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَّأُنْثَى وَجَعَلْنَاكُمْ شُعُورًا وَّقَبَائِلَ لِتَعَارِفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ هُوَ الْأَقْرَبُ

49 : 13

O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَآخْتِلَافُ الْسِنَّتِ كُمْ وَآلَوَانِكُمْ

30 : 22

And of His signs is the creation of the heavens and the earth and the diversity of your tongues.

All muslims are described as brothers to each other.

إِنَّمَا الْمُؤْمِنُونَ إِخْرَوَةٌ

49 : 10

The believers are brothers.

A brother cannot be legally the slave of another brother.

Again, setting free of slaves already in bondage is laid down as one of the conditions of true belief and action and as a sign of those who will enter Paradise.

فَلَا اقْتَحِمُ الْعَقَبَةَ ○ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ○ فَكُلْ
 رَقَبَةً ○ أَوْ اطْعُمْ فِي يَوْمٍ ذُئْبَنَةً ○ مَسْبَغَةً ○ يَتِيمًا
 ذَامَقْرَبَةً ○ أَوْ مُسْكِنَةً ذَاهِرَةً ○ شُهْمَكَانَ مِنَ
 الَّذِينَ أَمْنَوْا وَتَوَاصَوْا بِالصَّابِرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ○ أُولَئِكَ
 أَصْحَابُ الْمَيْمَنَةِ ○

90 : 11, 18

But he attempts not the uphill road; And what will make thee comprehend what the uphill road is ? (It is) to free a slave or to feed in a day of hunger an orphan nearly related, or the poor man lying in the dust. Then he is of those who believe and exhort one another to patience and exhort one another to love. These are the people of the right hand. 90 : 11—18.

On the other hand those who disbelieve these injunctions (including the injunction regarding the setting free of slaves) will enter Hell. Thus the next two verses run as follows :—

وَالَّذِينَ كَفَرُوا بِاِيْتِنَا هُمْ أَصْحَابُ الشُّعْمَةِ وَعَلَيْهِمْ
 نَارٌ مُؤْصَدَةٌ ○

90 : 19, 20

And those who disbelieve Our message they are the people of the left hand. On them is fire closed. 90 : 19-20.

In spite of Islam's clear antagonism to slavery embodied in these injunctions it does not expect that it will be

possible for all those believers who are already in possession of slaves, to reach that high stage of love or self-knowledge suddenly, where alone it is possible to carry out these injunctions as a result of a free moral judgement rather than as the outcome of an external pressure, especially in view of the economic difficulties of carrying them out. Hence, till it becomes possible for a believer to set free his slaves in this way, it expects him to treat them according to certain rules prescribed by it which put them on the same level with their masters. The object of these rules is, firstly, to minimize the harms of the sin and to disarm its evil effects on the progress of a believer's love before it becomes possible for him to reach the stage of self-consciousness mentioned above. Thus they enable the believer, who has slaves and finds it difficult to set them free, to advance quickly towards a stage in the evolution of his self-consciousness, where it is no longer possible for him to keep slaves. Secondly, their object is to enable the slaves to breathe in an atmosphere of greater freedom, before they are formally set free.

The most important point to be remembered in Islam's attitude towards slavery is that there is neither any verse of Quran nor any tradition of the prophet permitting the sale and purchase of new slaves, a practice which was discontinued under the prophet and the Four Caliphs. On the other hand the need of freeing the existing slaves is stressed throughout. In the meantime they were to be clothed and fed and given all facilities exactly as their masters. Cohabitation with slave-girls was not permitted without marrying them with their consent. For, according to Islam any sexual relationship with a woman without marriage is a sin.

وَإِنَّكُمْ حُوا لِلَّيَامِي مِنْكُمْ وَالصَّلِحِينَ مِنْ عِبَادِكُمْ

وَإِمَاءَكُمْ ۝

And marry those among you who are single and those who are of age among your male slaves and female slaves.

The order regarding the marrying of slave-girls is repeated at least thrice in the Holy Quran (see verses 4:3 and 4: 25). However since the slave-girls, when taken as wives, did not acquire the full status of free wives they are mentioned by the Quran distinctly from free married women. (v. 23: 5,6)

There is enough evidence to show that Islam's teachings about slavery have had the desired effect of eradicating it. For even if there may be an exception or two, it can be stated as a general principle that wherever Islam went slave-trade disappeared on its arrival. Sir Joseph Thompson wrote in a letter to "Times" London (14th Nov. 1887) as follows :—

"I unhesitatingly affirm and I speak from a wider experience of Eastern Central Africa than any of your correspondents possesses that if the slave-trade thrives it is because Islam has not been introduced in these regions and for the strongest of all reasons, that the spread of Mohammedanism would have meant the concomitant suppression of the slave-trade."

Polygamy

Islam permits a man to marry more than one wife, upto four wives in all at a time, provided he takes permission of his previous wife or wives every time that he contracts a new marriage, is economically fit to support all his wives according to reasonable standards and feels certain before taking another wife that he will be able to treat all his wives equally. This permission of Islam is quite consistent with its character as a religion of human nature. The anthropologists tell us that man is by his nature a polygamous animal. This means that while the natural urge of the human male is to have more than one wife at a time, that of the human female is to live with a man who has more than one wife and that facts which apparently belie this statement are really due to acquired habits of thinking or an artificial conditioning of the true nature of men and women.

Polygamy in Islam is however only a *permission* and not an obligation or a duty as some critics of Islam have wrongly imagined. On account of this permission, the believer feels satisfied that, should his natural polygamous instincts press hard on him, it would be possible for him to satisfy them honourably, without having recourse to immoral or unsocial means and consequently without detriment to the progress of his self-consciousness. As already stated the object of Islam is not to curb or suppress the natural instincts of man, but it is rather to direct their satisfaction in such a way that it does not conflict with the moral law of the Right Ideal. This law demands that the man who wants to enter into a sexual relationship with a woman other than his wife should first take her for another wife if he can. The reason is that it is only in this way that he can publicly own and take full responsibility for the protection and maintenance of the woman and his offspring by her. Instead of strict open monogamy with its divorces and unlimited secret polygamy with its bastards, which together constitute the sexual life of the modernized man (who thinks that he must play off his repressions for the sake of his mental health) Islam permits open polygamy for its followers whenever the necessity may arise.

In actual fact, however, economic and other considerations have always restricted the use of this permission to a very negligible percentage of Muslims.

A characteristic of the teachings of a great prophet.

While considering the attitude of Islam towards slavery and polygamy we have to remember, that since a great prophet has a very superior knowledge of human nature—superior because he owes it to a direct revelation from the Creator Himself—his solution of human problems is *psychological* and not *logical* or mathematical. The logical solution, though apparently easy, simple and intelligible, is yet superficial, short-sighted and self-contradictory and hence in the long run, incomplete and

defective.. The psychological solution looks at the problem from a higher point of view, is deep, comprehensive and permanent. It is capable unfolding itself from within to keep pace with the rising moral level of the growing individual and society. Hence it is eternally complete and satisfactory.

Summary

The main points in my explanation of the underlying principles of the Islamic Ideology given above can be summarised as follows :

- (1) The strongest and the most pressing desire of man—the desire which dominates and controls all his other desires—is the desire for an ideal.
- (2) This desire is the direct result of that urge of the unconscious mind of man which the psychoanalysts have described as the *libido*. Freud, Adler, Marx and McDougall have misunderstood this desire as a desire for sex, a desire for power, a desire for food and shelter and a combination of the desires for self-regard and self-assertion, respectively.
- (3) This desire is really a desire for Beauty and Perfection and can be perfectly and permanently satisfied only by the idea of a Self-consciousness or a Personality which may be actually the Reality of the Universe and the Creator and Evolver of the world, possessing all the qualities of Beauty, Goodness, Truth, Power and Perfection.
- (4) There is a preponderating evidence of facts discernible at the physical, biological and psychological levels of creation, including the evidence we gather from the phenomenon of prophethood, to show that the Reality of the Universe is actually a Self-consciousness or a Personality which is the Creator and Evolver of the world and possesses all the qualities of Beauty, Goodness, Truth, Power and Perfection.

The Right Ideal of man is, therefore, this Reality

- of the Universe itself.
- (5) The urge for an ideal is irrepressible and irresistible. Hence when a person is unable to satisfy it in the proper way, that is, when he is unable to feel or realize the beauty of the Right Ideal he is forced to seek its satisfaction by taking for his ideal an idea which has none of the qualities of Beauty in it but to which he attributes these qualities wrongly out of a necessity.
 - (6) An ideal whether wrong or right controls and determines very strictly all the activities—the political, military, legal, ethical, educational, social, economic, intellectual and artistic activities—of the life of the individual and the community.
 - (7) The Right Ideal leads to right actions which bring the self nearer to the full satisfaction of its urge for Beauty. Since it really possesses all the qualities of Beauty, it leads to a perfect and permanent satisfaction of the self.
 - (8) A wrong ideal leads to wrong actions which do not satisfy the self's urge for Beauty and take it instead, on a totally wrong path leading away from its destination—the Reality of the Universe.
 - (9) The community, the nation or the state that loves a wrong ideal is short-lived. It may live for centuries but its ultimate obliteration is inevitable. Since a wrong ideal really lacks the qualities of Beauty and reveals its own defects sooner or later, the community of its lovers ultimately reaches a stage when they are disillusioned about its beauty and cease to love it and therefore cease to exist as a community of its lovers.
 - (10) Since wrong ideals can be many, individuals who are unable to love the Right Ideal are divided into a number of organised communities or states, which fight among themselves causing bloodshed on an ever larger and larger scale.
 - (11) The fundamental cause of evolution is neither the struggle for existence nor the agency of natural

selection as Darwin has wrongly imagined. It is rather the *desire* or the *will* of the Creator which is flowing in the Universe as a stream or current of consciousness carrying the world forward towards the stage of its highest perfection.

- (12) Evolution at the human stage which constitutes the process of History is leading towards a universal acceptance of the Right Ideal as well as to a greater and greater internal realization and external objectification of the Beauty of this Ideal and its qualities. In other words, it is leading towards a greater and greater inner development and corresponding outer expression of the love of the Creator and His qualities.
- (13) The love of the Right Ideal develops by internal and external action undertaken in its service and for the realization of its Beauty.
- (14) The internal action of the individual consists in contemplating the Beauty of the Ideal by concentrating his attention on the manifestations of nature and on the meaning of words expressing the attributes of Beauty.
- (15) The external action of the individual consists in expressing the attributes of Beauty in his external practical life.
- (16) Such action, known as moral action, demands that the individual should treat himself, his relatives, the other members of his community and the rest of humanity in accordance with the attributes of Beauty, Goodness, Truth and the remaining qualities of the Creator.
- (17) The effort to achieve and having once achieved, to maintain, his own political and social freedom in order to ensure the freedom of his thought and action in the service of his ideology, peaceful propagation of the ideology in order to extend its blessings to the whole of the human race and participation in war when it becomes necessary in order to stop the violence of an aggressive ideology,

are the main aspects of the moral activity of a true believer.

- (18) Moral action of the highest order i.e. action which is purely and genuinely moral and really in accordance with the attributes of Beauty, can result only from accurate judgements of the distinction between right and wrong. Such accurate moral judgements are not possible without an intense love of the Creator, a love which is intense and passionate enough to dominate completely, and to exclude all wrong ideas from, the consciousness of the individual. In such a case alone is the love of Beauty able to determine all the actions of the individual.
- (19) The psycho-analysts are right when they say that all human actions, right or wrong, significant or insignificant, are recorded and preserved in the unconscious mind in the form of a series of mental states, even if we have forgotten them completely, and that the passage of time does not alter them in the least.
- (20) The human self is immortal since it is consciousness that has created the body and not the body that has created consciousness. The self, therefore, carries with itself into the next life the record of all its actions, right or wrong, significant or insignificant.
- (21) The self begins, after death, a new life in which the evolution of its self-knowledge or love continues and it endeavours to satisfy, in this next life, that part of its urge for Beauty which it was unable to satisfy in this earthly life. Its right actions help it and its wrong actions hinder it in the satisfaction of this part of its urge for Beauty.
- (22) The self that loves the Right Ideal and acts rightly in this life has no fear and no grief in the next life because it has no hinderance in the satisfaction of its urge for Beauty and is able to satisfy that urge without struggle or effort. The happy state of its

mind takes the external, objective shape of a Paradise containing all the good things that it desires.

- (23) The self that loves the Right Ideal but has had the misfortune to be led away by wrong ideas and to act wrongly under their influence during its earthly life has to make a very painful and torturous effort in the next life to regain the positions from which it had slipped. It has to retrace its steps along its wrong path in order to get rid of its wrong loves and wrong actions completely and thereafter to begin its right love and to secure its complete satisfaction. Its mental torture takes the external objective shape of a Hell of Fire containing all the disagreeable objects suitable to represent its wrong attachments and actions. Its dreadful struggle in Hell finally purifies it of these attachments and actions and makes it fit to resume the path of its evolution.
- (24) The self that ignores the teachings of the prophets and has the misfortune to be loving and serving a wrong ideal at the time of death has an extremely remote chance of coming back to the road of evolution again. Being devoid of the light of faith absolutely, its frightful struggle with its obstacles has no redeeming aspect and no end within sight. All its actions even those which were generally considered to be good and generous turn out to be impediments in the way of its progress since they had emerged in the service of a wrong ideal and in opposition to the Right Ideal.
- (25) Since the misdirection of a man's desire for an ideal is extremely dangerous for him in this life as well as in the next, nature (which assists man in the proper satisfaction of all his natural desires) assists him in the proper satisfaction of this desire too and it does so by creating men who are gifted with the knowledge of the Right Ideal by a special favour of its own. These men, known as prophets, teach

mankind what is the ideal that they should love and how they should love it.

- (26) The phenomenon of prophethood at the human or psychological stage of evolution is similar to the phenomenon of mutations or sudden variations of species at the animal or biological stage of evolution. A prophet is the progenitor of a natural psychological type of life as the first individual of every species is the progenitor of a natural biological type of life. As an organism owes its biological existence to a father on account of the fact of its birth, so a lover of the Right Ideal owes his ideological existence (his beliefs and actions) to a prophet on account of his absolute obedience to the latter. In other words the follower of a prophet owes to him his psychological or ideological birth.
- (27) As a natural species is characterized by a particular set of permanent physical features (inherited by all the members of the species from their first grandfather), so a natural ideological community is characterized by a particular set of permanent ideological features. These are the forms of worship and religious institutions practised by the prophet and taught by him to his immediate followers.
- (28) An intense love of the Creator, essential for moral action of the highest order (mentioned under item No. 18 above) is not possible for an individual unless he follows and obeys the Prophet of the Age perfectly and absolutely in all his beliefs and actions and adheres strictly to the forms of worship and religious institutions prescribed by him. This is the only way in which he can be born of the prophet psychologically, can belong to the chosen ideological community of his followers and deserve the privileges of nature that belong to them.
- (29) The emergence of new species comes to an end with the appearance of man, the first animal that is biologically just complete enough to continue

the process of evolution. Similarly the emergence of new prophets comes to an end with the appearance of the first prophet who is psychologically just complete enough to continue the process of evolution *i.e.*, a prophet whose life-example embodies the first application of the Right Ideal to *all the essential aspects* of the natural activity of the human individual and society and who, therefore, gives to the world for the first time a *complete* ideology based on the Right Ideal.

- (30) Such a prophet is Mohammad (peace be upon him) since he is the first prophet whose life exemplifies the application of the Right Ideal to all the important aspects *e.g.* the political, military, social, economic, legal, educational and ethical aspects of natural human activity. His ideology is therefore the last of the natural ideologies and his community the last of the natural ideological communities.
- (31) The most important of the ideological features or forms of worship and religious institutions practised and taught by the Prophet (peace be upon him) are as follows :—
 - (a) *Kalimah*.—The declaration that there is no Lord but Allah and that Mohammad (peace be upon him) is His Messenger.
 - (b) *Salat*.—Praying Five times a day, preferably in congregation and under the guidance of a leader.
 - (c) *Saum*.—Fasting the month of Ramazan every year.
 - (d) *Zakat*.—Making over to the society the whole or at least a part (according to a prescribed minimum) of one's surplus wealth for the benefit of the needy.
 - (e) *Haj*.—Joining at least once in life the annual world congregation of Muslims who come for a pilgrimage to the House of the Lord (the first mosque built on earth) at Mecca.
- (32) The last of the natural species, *i.e.*, man, became the

gateway of all future evolution and was consequently allowed to survive and prosper and to spread its race to the ends of the earth. Similarly the last of the natural ideologies, i.e. Islam, is the gateway of all future evolution and is consequently allowed to survive and prosper and to spread its followers to the ends of the earth.

- (33) It follows that evolution to the highest stages of self-consciousness or love, by means of worship and moral action, is possible only for the community of the Last Prophet and for no other community. Life favours and evolves only that part of its creation which favours and supports its own aspirations and objectives both at the biological and the psychological stages of evolution.

The desire for an ideal compared to the desire for food.

The central idea in *the Manifesto of Islam* is that the strongest and the most important urge of the human being is not the desire for food as the Marxists believe but the desire for an ideal. The following table which compares the two desires will enable the reader to get an idea of the relative importance of the two desires in the nature of man.

The desire for food

1. It represents an instinctive biological necessity of man. It is less powerful than the human desire for an ideal.
2. It is the fundamental need of the human body.

The desire for an ideal

1. It represents a psychological necessity of man. It is more powerful than the desire for food and other instinctive biological necessities of man.
2. It is the fundamental need of the human self-consciousness.

- 3. It is permanent and unalterable but the quality of food generally increases in richness with the growing wealth of the individual.
- 4. Like other human desires on the instinctive or animal level, it *sub-serves* the desire for an ideal, in as much as its satisfaction enables the individual to continue his life as long as it is needed by him for the realization of his ideal. Man becomes ready to ignore his desire for food and even his desire for life, whenever he thinks that his ideal demands it.
- 5. It exists independently of the physical laws and is not their product. Physical laws however help its satisfaction by assisting man in the production of food.
- 6. When a man cannot obtain good, healthy and nourishing food, he is forced to satisfy
- 3. It is permanent and unalterable but the standard of the ideal generally increases in Beauty with the growing knowledge of the individual.
- 4. It *rules* and controls the desire for food and all the other animal or instinctive desires of man and determines the limits upto which they must be satisfied. In order to satisfy this desire man becomes ready to sacrifice his desire for food and even his desire for life.
- 5. It exists independently of the biological laws and instincts and is not their product. The biological laws and instincts however help its satisfaction by assisting man in the maintenance of life.
- 6. When a man cannot love the or realize the beauty of Right Ideal, he is forced to satisfy

his hunger by taking food which is inferior, unhealthy and injurious.

7. Its proper satisfaction leads to the health and growth of the human body as well as to the power for bodily action or physical power.
8. It is possible to resist it temporarily for the sake of the urge for an ideal, without danger to life since the urge for an ideal is the higher urge.
9. Man has sometimes to oppose the physical laws in order to satisfy it, for example, by toiling and working hard in opposition to the force of gravitation and the conditions of weather.
10. Man has to take help from natural agencies like the sun, rain, air, and soil in the process his desire for an ideal by wrong and worthless ideals.
7. Its proper satisfaction leads to the health and growth (*i.e.* happiness and spiritual evolution) of the human self as well as to the power for moral action or will-power.
8. It is not possible to resist it even temporarily without danger to mental health, since there is no urge higher than it.
9. Man has sometimes to oppose the biological laws and the instincts in order to satisfy it, for example, by suffering and sacrificing his life in the service of the ideal in opposition to his biological urges and the instincts of self-preservation.
10. Man has to take help from the natural agency of prophethood in the process of its

of its proper satisfaction.

11. Its obstruction leads to physical weakness and upsets the biological functions of the human system causing disease and ultimately death.
12. It arose in history with the appearance of the first living cell and its satisfaction has led to the evolution of species culminating in man, the perfect animal and the last of the species.

real satisfaction.

11. Its obstruction leads to moral weakness and upsets the psychological functions of the human self causing nervous troubles, hysteria, obsessions and ultimately madness.
12. It arose with the appearance of the first human individual in history and the need of its satisfaction has led to the evolution of ideological communities culminating in the community of the Perfect Ideology or the Community of the Last Prophet.

BY THE SAME AUTHOR

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