THE GATEWAY TO
THE QURAN

Material for Research in Surah Al-Faatihah

By
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PREFACE

Al-Faatihah is the preface to the Holy Quran.
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The Gate-way to the Quran re-opened
Renaissance reconsidered
SHORT NOTES

I first thought of trying to write an article or a brief commentary on Al-Faatihah on July 10, 2000, but couldn't make any progress. It always pinched me that I had not fulfilled my 'covenant' in this regard. Ultimately, with the Blessings and Guidance of Allah, in all humility, I started the humble effort of compiling this book, on January 31, 2003, after I was made O.S.D. (Officer on Special Duty) on January 14, 2003. One of my colleagues, by way of encouragement, interpreted this as an 'opportunity' provided by Allah Subhaanahu wa-ta'Alaa to accomplish some righteous work in His Way. Allah The Ever-All Gracious, The Ever All-Merciful made it all easy. I gave the first draft to Professor Muhammad Yusuf Shaikh, Principal, Cadet College, Larkana, on May 11, 2003. A day after, notification of my promotion to BS-22, and then posting orders were issued with the Blessings of Allah. It seems, now, that this period of 'paid holiday' was arranged by Allah Almighty as a special favour to take up this task exclusively and accomplish with peace of mind! Alhamdulillaaah!

It took another about three months to finalize the draft and yet additional about six months to prepare its glossary, index, bibliography, contents; make corrections and complete many other related finishing touches.

This book is a modest attempt to collect some material for research into Al-Faatihah. Most of the material could have been further condensed and précis presented in own words. But mostly it has been reproduced, because of following considerations: (i) importance of the statements and references, (ii) special position and stature of the author, (iii) degree of authenticity, (iv) variety of opinions, (v) argument, expression and articulation.

The book does not provide close ended answers. It rather encourages inquisitive mind and increases quest for observation, exploration, reflection and reasoning. It does not quench thirst. It increases it.

There may appear to be repetition of some explanations and verses. It is due to the fact that generally one verse contains more than one subject or argument. It is also a fact that there are many verses on the same subject, but covering different points or aspects in the argument. Furthermore, an attempt has been made to explain the subject matter from different approaches and perspectives, e.g. philosophy, logic, science, etc. In spite of this, many issues have not been explained or elaborated in detail, because of limitations of the subject matter of this book.
The Gateway to the Qur’aan

Bibliography, Glossary, General Index and Content-Index are given at the end of the book.

Material on different issues or subjects has been compiled or written in such a manner that each can be made out into separate and short note or article. Many of them have not been fully elaborated because of considerations of subject and volume of the book.

Different statements and views of various authors and scholars have been reproduced and arranged in a manner that they present a sort of interconnected discourse or discussion on the subject.

Translations of holy verses have not been given from one, but different translators.

Shahzado Shaikh
Islamabad.
October 3, 2003
ACKNOWLEDGEMENTS

I can never, adequately and properly, submit my thankful praises to the Ever All-Gracious, the Ever All-Merciful Allah for providing me Guidance, resources and all the help to accomplish this task, for which I could never imagine, plan and organize.

I pray for Allah's unlimited Mercy and Forgiveness for all my sins, follies, lapses and mistakes here and everywhere in my life. He may in His Bounteous and Gracious Mercy accept it as the means of salvation for me, my parents, wife, children, family, friends, well wishers and all those who read and advance the spirit of this humble submission.

This is not a one man's job. By the Grace of Allah, my grandmother, Saroop (may Allah bless her soul in peace), used to guide me to put my conduct on the right track. My loving mother, Hoor Khatoon, keeps on praying for me, as ever. My father, Shafi Muhammad Shaikh, used to advise me, till his death (may Allah bless his soul in peace) to recite the Holy Quran every day, without fail. My wife, Sakina, provided all peace of mind and comfort for easy accomplishment of this task. My dear daughter Saroop Gul, caring sons Sarwan Gul and Mehran Gul, provided all technical assistance, in my working, for the first time in my life, on computer and information technology. They advised, guided and helped enthusiastically.

I am particularly thankful to Professor Muhammad Yusuf Shaikh, Principal, Cadet College Larkana for encouraging me and for providing me all the support for all processes involved in the arrangement, proof reading, printing, publishing, etc, etc., of this book.

I have special thanks and appreciation for Hafiz Abdul Wahid, Lecturer, Islamic Studies, Government College of Commerce, Rawalpindi, who helped in searching different verses on various subjects. Mr Gul Zaman, Senior Auditor, Office of the Auditor General of Pakistan, Islamabad assisted with all devotion in the arrangement of contents, bibliography, index, glossary and overall setup of the book.

Shahzado Shaikh
PART-I

AL-FAATIHAN

1. In the Name of Allah, The Ever All-Gracious, The Ever All-Merciful.
2. Essentially All the Thankful Praises are for Allah Alone - Lord-Master-Sustainer of the worlds – all creation.
3. The Ever All-Gracious-Beneficent – The Ever All-Merciful.
4. The Only All-Sovereign Owner of the Day of Judgment-Recompense.
5. Only You Alone do we worship-obey, and Only You Alone do we pray for help.
6. Conduct Guiding us (Kindly-Mercifully) on the Straight Way (all along)
7. Way of those on whom You have bestowed Your Gracious Bounties, neither of those on whom befell condemnation-displeasure, and nor of those who wandering astray.

For some other translations see Appendix-I.
AL-FAATIHAAH

Background: Before revelation of the Quran, clear concept of the Unity of Only One God Alone had been confused and corrupted. The mankind was divided. Human history shows that in Babylonia, China and Egypt, patriarch could sell his children into slavery. Women were treated as chattels. Arabs used to bury their daughters alive, in shame. In Greece, society was divided into three classes – notables, commoners and slaves. Rome was similarly divided into various classes. These were Patricians (nobles) and Plebeians (commoners). They were divided poles apart. Hindu society was also divided into classes- Brahmans, Kashtriyas, Vaishyas and Sudras (untouchables). Religious teaching was limited to Brahmans, and Untouchables were the out-caste. The caste system continues to prevail. History has given strong verdict against barbaric people, period of ignorance and Dark Ages.

Concepts about religions were not based on reason but they were mere beliefs based on conjecture and custom. People were discouraged to reflect and think about natural phenomena. Study of some facts of nature, mentioned in the Bible, were declared Apocrypha (not meant for common man) as a sort of sinful taboo. The Church and the Roman Empire, both persecuted people on these charges. Galileo's case is one of many such regressive and retrogressive episodes of history of science. He was forced to deny that the sun was the center of the solar system and that earth turned on its axis or revolved round the sun. He was compelled to kneel down before judges of the 'Inquisition'. He had to say: "I, Galileo Galilie, give assurance that I believe and always will believe, what the church recognizes and teaches as true." He was 36 when Bruno was burnt in 1600 C.E. Therefore he was quite cautious in making his 'statement', Although as he stood up he 'defiantly' murmured 'Ee pur si muove (And yet it moves). Good luck for Galileo, these words were inaudible to the dogmatically deaf judges.

Philosophy had become mere conjecture. Hypothesis had no foundation because it was not proved by scientific observation and experimentation, e.g., Aristotelian and Ptolemaic theories about planetary system, etc. Aristotle thought that earth was stationary and that sun, moon, planets, and stars moved in circular orbits about it. In Ptolemy's cosmological model, presented in second century A.C., earth was at the centre. Greek Philosophy, while it touched its zenith in logic, discourse and dialogue, is an admitted example of complete neglect of scientific verification of its own hypotheses. In spite of intellectual leadership, Greek civilization decayed and state disappeared.
Superstition had dominated and subverted all chances of reflection into phenomena of nature. Psyche of man was completely subjugated to celestial and environmental events. There was no wholesome approach to universe because of superstitions and unnatural and irrational beliefs. They attributed different happenings and environmental changes to different gods and their consorts which blocked course of mental exercise to consider cause and effect of each separately and in a system as a whole. Man was serving idols and self-made gods from all sorts of mud and materials. Fear of creatures and created objects had overawed and overwhelmed human faculties and reasoning. All sorts of beliefs, reflecting abject ignorance, in augurs, stars, stones and what not, had blocked progress of human thought, research in the field of science and development of human society.

Ritual had replaced the worship. All groups discredited religion of each other. The earlier revelation was not available in its original word and form. Misconception of terror, not love of God, and harshness of nature and its unfriendly phenomena had terrified human mind. There was no coincidence and concurrence in the word and deed of the priest and the rabi. Cruelty was cold, crude and brute. Persecution and torture are remembered as ugly part of human history.

It was in these circumstances that the Quran gave the guideline to patronize and put on the right path the effort for common good and welfare of society, along with progress and development of individual personality as the basic building block of durable social structure.

The Quran besides prohibiting subservience to superstition, provided psychological protection and spiritual sense of security within its own fold, e.g., in Surahs 113 & 114. It presented a revolutionary concept promoting intellect to take stand on reason. Constantly and consistently, it appealed to reason and invited all mankind, irrespective of any class, colour or creed, to make use of faculty of reflection to study 'creation', their surroundings and their own selves. In fact the first message starts with this invitation, which, in essence, being in the form of imperative and instruction makes introspection, enquiry, reflection and research as religious duty.

"Read in the Name of your Lord-Master-Sustainer-Owner (Allah), Who Himself created. (1)
He created the man from zygote." (2) (96-1 & 2)

The Quran established that everything, though peculiar in many ways to itself, as an element or entity, is linked to everything else in a definable system serving the purpose of the supreme objective of existence, in its movement forward to the final goal. It clearly asserted that everything in the universe had been created, subjected and harmonized to sustain life, of which man was the highest species and that it was open to exploration:

"O you, groups of jinn and mankind! If it be, you can pass beyond the zones of the heavens and the earth, pass you!"
Not without force shall you be able to pass!" 55-33

It condemned all social evils as crimes, not only against individual(s) but also against society, humanity and morality. It gave a blue print for establishment of a just and progressive society, and in fact established a model. When examined against concepts, which are projected as modern in different times, Al-Faatihah stands as most advanced and modern in all times. Sir James Jeans' following statement may appear to be modern today: "In the deeper reality beyond space and time, we may be all members of one body." But when we look fourteen centuries back, we find that the invocation in the plural form in verses 5 & 6 of Al-Faatihah, even when recited by an individual, binds and blends man into the society for the common good. The Quran and the Traditions stress not to detach from the society. In fact, it infuses spirit to raise and sustain edifice of just and progressive society. These Quranic concepts always stand out as most advanced and modern in all times.

Failed Models and Geo-religious Scene at the Time of Revelation of the Quran: Besides local brute force of pagans, following major religious groups existed in respective geo-political settings, when the Quran was revealed:

Chinese: Besides being a major religious group, it was an empire, securing itself within confines of the Great Wall.

Indian: It was a fractured melting pot of religions, dominated by Hinduism; itself in disarray, with Harsha Vardhana Dynasty at Qanauj.

Magian: Iranian Empire was in constant conflict with Roman Empire - They were softening bellies of each other.

Judaic and Christian: The Church was supported by Roman Empire with Jews dispersed in the Peninsula with some fortifications of their own.

These and all the failed models on the high way of history should serve as exemplary admonition to keep away from that route. The Quran mentions many examples of empires (e.g. Roman and Persian), societies, (e.g. Jewish and Christian), civilizations, (e.g. Egyptian, Babylonians, etc), particularly from the ancients (e.g. Aad, Thamud, etc), and even individuals as examples of admonition.

Direction set by Al-Faatihah: In this background, right at the earlier stages of revelation of the Quran, the whole concept seems to be condensed in a capsule of one Surah (Al-Fatihaah) which made it easy to understand and implement. It clarified that the revelation upholds the truth enjoining the belief that The Only One Allah Alone is Himself 'The Rabb' – The Ever-All Owner-Sustainer-Master-Lord. He is Ever All-Beneficent, Ever All-Merciful and Sovereign-Owner of the Day of Recompense. The belief in the Day of Recompense emerges from the belief in Resurrection. The entire
concept is translated in a practicable model (the concept based conduct) called 'Ad-diin' (the religion, if it could be translated briefly). The recompense is determinable on the basis of 'Ad-diin'. Righteous living is possible only in consonance with this belief and in obedience to the Laws based on nature, for the good of humankind. Unity of mankind and progress of society, along with development of individual personality are primary objectives of the Message. Those who had deviated from the Truth (the Law), and had divided themselves into sects, are invited to be back on the Right Path (which could be only one single path in conformity with nature). Like the Unified Law of cosmos, there is a Universal Law regulating human life – being one and the same for every one. Deviation and division do not find favours and do not lead to success.

A Brief Introduction: The Revelation, besides providing knowledge and guidance to mankind has, provided expression and interpretation to spiritual urge of its nature:

"The Ever All-Benevolent (Allah)
He taught the Quran.
He created the human being,
He taught him the expression-articulation eloquence" (55-1 to 4)

Al-Faatihah introduces the Quran which is a prescription for taking out from darkness to light. The scientific Truth of all existence has been artfully expressed as the echo of every mind and the voice of every heart, from within – This is Surat-ul Faatihah. The basic theme of all revelation and the lesson of history have been beautifully summarized in this Surah that devotion to God and righteous deed are determinants and dynamics of rise of individuals and nations; and deviation causes downfall. It is the wonder of the world of expression and statement, condensing unlimited scope of different subjects and mountains of meaning beyond measure. It is marvel and miracle within Miracle of the Quran.

"And We (Allah) have sent down to you, the Book that explains everything, and a Guidance, and a Mercy, and Glad Tidings,

\textit{to those who submit to God (muslimin)}" 16-90

An 'Introduction' given by Abdullah Yusuf Ali is reproduced in Appendix-40.
Allah is not in need of praise

“All Mankind! you are the poor,
in need of God,
whereas God is The Rich beyond need,
The Praiseworthy.” 35-15

Allah’s Praise is not His need, for He is High Exalted Ever All-Great for Whom - all His creation, existence and beauty, of every component and entity, individually and collectively, stand in adoration as His manifestations! He needs no petition, for He knows our needs, wants and wishes better than we ourselves can think about, understand or ask for them. His Bounties are open to all, everything and everyone without even asking - for the righteous and the sinner; everything, everyone and all. Therefore, the prayer is for our own guidance, education, training and consolation. At the same time it is reiteration and confirmation of our faith in the limitless Mercy and Benevolence of Allah, always available.

The prayer in Al-Faatihah begins with the Praise of Allah to Whom it is addressed as the humble and right way of supplication and not as an arrogant or abrupt request in despair or despondency. The collective homage is paid sincerely acknowledging His Ever All Excellence in countless bounties bathed in limitless Mercy. This Surah emphasizes that deeply sincere Praise of Allah, thanks and prayers to Him Alone (both, worship and seeking help) should be comprehensive, extending beyond one’s own person, group or people. Allah’s Power and Providence have no limits.

Al-Faatihah’s ‘Scope’ : The spectrograph of the universe of the Quran has been condensed on the lens of the scope of this seemingly small Surah. The seven verses contain as vast information as the seven heavens and more, covered in the Quran.

Allah has Himself disclosed the fact of nature and taught the prayer. It sums up the concept of ‘Oneness’ and takes faith from psychological plank to practical platform. It blends hope and aspirations into action for benediction of the individual and harmonized progress of the society, in all spheres, including mystic and mundane activities of the mortals.

Al-Faatihah clarifies the concept of Unity of God, that determines moral and spiritual values which the religion assigns to life. While highlighting the Truth, Al-Faatihah presents the concept of Unity of God or ‘Oneness’, through the vision of Uluhiyat, Rubuubiyat, Rahmat, Hidaayat, Adaalat and Recompense, in continuous succession. A study of these, as manifest in existence, life and working of universe, discloses that one attribute gives rise to the other in continuity and continuum, progressively.
This beautiful Surah provides knowledge about Allah, His Attributes and His relationship with His creation as Ever Only One Alone Creator, Sustainer, Lord-Master-Owner of life, existence, death, resurrection, recompense and thereafter, with Absolute Sovereignty manifest in the most flabbergasting scientific system. All this is organized and administered graciously with Benevolence and Mercy which is adored and admired with all sincere thankful praises, by all and everything, for Him Alone.

**Simple and Direct Approach:** Instead of postulating theories and intellectual injunctions, it appeals to natural instinct, aptitude and inherent sense of God in man even though he may have fallen into ignorance, turned indifferent or have become arrogant:

"Nay, man is a telling witness against himself, although he tenders excuses." (75-14).

Al-Faatihah is very simple, precise and concise in teaching prayer; which is heart of religion and faith, both as worship and supplication. It is in fact a prayer of all but specially of those who want to surf, search and seek wisdom and guidance from the Quran. It presents a unique style of approach to God, the Quran, nature, and humankind. 'Explorer' of the Reality and seeker of the Secret, finds the Quran as an answer from Allah to all his questions and his prayer in Al-Faatihah.

Like getting a 'download on the 'personal computer' [in this case on one's own person (mind)] or 'submission' of application 'on line' through 'inter net', in prayer also one has to mentally 'log on' to the 'protocol' of faith. It has to be fulfilled and 'signed in'. Orientation has to be set 'on line'. One can directly 'submit' his 'allegiance' or 'agreement' to the inter net 'provider' or web page 'master'. Then he may move the 'cursor' to the 'window' of 'hope' to 'click' for the 'down load' or for 'help', guidance, support, and success.

Al-Faatihah, in nutshell, covers all the major subjects of the Quran, e.g.: (i) Facts of nature and science. (see chapter on 'Al-Hamdu' Lillaah). (ii) 'Tauheed' of 'Uluuhiyah' and 'Rubuubiyah', Owning with 'Rahmah' commanding worship and obedience in universe(s) and of all creation. (verses 1-1 to 5). (iii) The Social Contract (verse 1-6) (iv) Rise and fall of nations and individuals (1-6 & 7). (v) Logical conclusion of all creation(s), resurrection and Here-after.

For developing deeper insight into the Quran and for deriving maximum benefit: (a) Al-Faatihah provides means and medium of continuous (oft repeated) communication and communion with the Creator by His bondsmen, (b) it is the source of support and succour whenever and wherever beseeched, (c) it keeps one conscious with continuous Guidance in negotiating turning points and turbulence, all along, on the path-way, (d) it
highlights a practical model of those who were supported to succeed and were provided bounties, abounding, (e) it advises to seek refuge from ill effects of style and actions of those who earned displeasure and were doomed, and (f) it also calls to seek refuge from going the way of those who went wandering astray and were lost.

Verse 1-4 in continuity with verse 1-5 amply emphasizes the point that help and guidance are being sought not just as one time pointer or an indicator in a direction but as continuous and protective guidance - to remain guided and conducted all along.

Both descriptions, negative and positive, have been given to define the 'Right Way' from both perspectives, i.e., 'what it is' and 'what it is not like'. It is a charted course marked all along for the convenience of the wayfarer.

**Brilliance of Style and Appeal:** Brilliance of overall style of the Quran, addressing with appeal and invitation to the human mind to consider its 'self' and its surroundings is quite eloquent in this Surah. It is a wake-up call to man's conscience, who is a witness to his own self. The simplicity of this Surah is quite evidently elegant.

In the Quran every point under discussion has been presented as an explanation in itself. Answers are explicit even in questions. The inquisitive mind mines mountains of material at every level of 'drill down' into the mind, while reading by reasoning. It demands application in life through intellect. Every vowel and consonant in the Quran enlarges scientific spectrum of meaning, expression and interpretation. Even its dot matrix contains secrets of science! There is a clear invitation at every level to consider facts and reflect into phenomena of nature.

"Say: Who supplies you sustenance from the heavens, and the earth? Who hath power over hearing and sight? And who brings forth the living from the dead, and brings forth the dead from the living? And who rules over all things? They will Surely say: 'Allah'. Then say: 'What! Will you not therefore be mindful of Him?' Such then is God, your true Lord-Master-Sustainer-Owner. and when truth is gone, what remains but error? How then are you so perverted?" 10-31 & 32.

For some examples of style of appeal and invitation to reflect see, e.g., 27-60 to 64.
One of Earlier Revelations: It is the first Surah of seven beautiful verses, as the Opening Chapter of the Quran. 'Faatihah' means that which opens or commences anything e.g., a subject or a book with a preface. It is one of the earliest revelations of the Quran. This was the first complete Surah revealed to the Prophet (Peace be upon him). However, different verses of different Surah were revealed before Al-Fatihaah. It was revealed in Makkah as Ibn Abbas, Qatadah and Abu Al-Aliyah stated.

“The date of revelation is not certain, but the fact that it has always, from the very earliest times, formed a part of Muslim worship, there being no record or remembrance of its introduction or of public prayer without it, makes it clear that it was revealed before the fourth year of the Prophet’s (Peace be upon him) Mission (the tenth year before the Hijrah); because we know for certain that by that time regular congregational prayers were offered by the little group of Muslims in Mecca. In that year, as the result of insult and attack, by the idolaters, the Prophet (Peace be upon him) arranged for the services, which had till then been held out doors, to take place in a private house.” (M.M. Pickthal, Translation of the Holy Quran, p.3)

Distinctions: It has thus following distinctions and to be the first:
(i) The Holy Quran begins with it.
(ii) The prescribed prayer begins with it.
(iii) It is the first complete Surah revealed to the Prophet (Peace be upon him).
(iv) The Quran is considered to be the elaboration of the basic principles and the theme of this Surah.
(v) It is the approved form of the most comprehensive prayer blending both worship and supplication; one intensifying the other.

The Prophet (Peace be upon him) said that his Lord (Allah) said:

“The prayer (i.e., Al-Faatihah) is divided into two halves between Me (Allah) and My servants. When the servant says, ‘All praise is due to Allah, the Lord of existence,’ Allah says, ‘My servant has praised Me.’”

This shows that it gets instant attention, recognition and response of Allah Himself.

(vi) According to a Hadith it is the best Surah. It has been recorded by Imam Ahmad that Ibn Jaabir reported that the Prophet (Peace be upon him) said:

“O, Abdullah bin Jaabir! Should I inform you of the best Surah in the Quran? I said ‘Yes O Messenger of Allah!’ He said, ‘Read, ‘All Praise be to Allah, the Lord of the existence,’ until you finish it.” (Tafsir- Ibn Kathir, p.46)

(vii) There is no parallel to this Surah in the Scriptures. The Prophet (Peace be upon him) once expressed that it had no parallel in
The Gateway to the Quran

Torah, Injil and Zabur and that it is the best Surah in the Quran. (A.M.Yaqoob, Translation, Tafsir, p.25). When the Prophet (Peace be upon him) says this, it means that there is much deeper sense in it than we may be able to bring out in comparison with some of the formulations in the Scriptures. There are many verses and paragraphs in different Books of the Scripture, which are recited, repeated and revered. Let us have a look at 'Shema', which contains the Biblical passages affirming the Unity of God, the complete love with which He must be served, and the acceptance of His Commandments, which are recited twice daily in the Jewish liturgy. The three paragraphs of the `Shema', the central affirmation of Jewish belief, are: Deuteronomy, 6:4-9 & 11:13-21 and Numbers, 15:37-41. "The last of which contains a reference to God's redeeming acts in history as exemplified in the Exodus from Egypt. The Shema is also recited by the believer before retiring at night, and by the dying man". Verses 6: 4-5 of Deuteronomy are reproduced below:

"Hear O Israel, The Lord is our God, The Lord is One, You shall love The Lord, your God, with all your heart, with all your soul, and with all your might" (Deuteronomy, 6: 4-5)

(John R.Hinnells, Dictionary of Religions)

It would be seen that the very reference to the Israeli's Exodus limits its scope from universality to a nationality! Furthermore it is a group of verses from Deuteronomy and Numbers and not a separate and complete 'Surah'.

The recital of the 'Lord's Prayer' may also be seen. It is called 'Paternoster'. In Latin it means 'Our Father'. It is recited very frequently, by Christians.

(viii) Validity of the Prayer: Narrated Ubadah bin As-Saamit (Allah be pleased with him): "Allah's Messenger (Peace be upon him) said:

"Whoever does not recite Surat Al-Faatihah in his prayer, his prayer is invalid". [(Sahih Al-Bukhari, Vol-I, Hadith No. 723)- Dr M.M Khan & Dr Al-Hilali, The Noble Quran, p.11.)

(ix) It is 'the oft-repeated' Surah because it is recited in every Raka'ah of every prayer (salaah).

(s) All the seven verses are inter-connected.
(xi) It is absolutely self-contained and is couched in the most appropriate phraseology.

(xii) It can not be replaced by any other Surah, in its obligatory recitation at the start of the ‘Raka’ah.

(xiii) It is recited as a whole Surah in the prayer and not recited partly as other Surahs can be.

The Unique Surah: Every word and expression used in this Surah is unique in itself. It is a unique expression, articulation and presentation of the Word, Universality of the Message and Unity of Allah. All terminology and phraseology of Al-Faatihah are unique, in word, letter and content. Following need detailed study:

Al-Hamd: It is a unique term that it is used for sincerely thankful praises for Only One Allah Alone. ‘Hamd’ is not used for anyone or anything created. It is used for The Creator-Sustainer Himself Alone. ‘Hamd’ is offered for something ‘real’ only, not imaginary, e.g., thankful praises for Providence, Benevolence and beauty of all that exists in reality.

Lillaah: It means ‘for Only One Allah Alone’. Allah is The Unique Name of Himself Alone. It is not used for anyone or anything else. Worship-obedience-servitude-submission are only and only for Him, none else. None and nothing is in likeness unto Him.

Rabb: It stands for the of Unity of The Providence (Oneness of Rubuubiyyah). When standing alone (as here, without qualification), it is The Unique Name of Allah Alone.

Al-Aalamiin: It is unique in the sense that it is plural of the plural (Aalam). It stands for unity of existence, unity of all creation, unity of all mankind, unity in diversity and harmony in plurality.

Ar-Rahmaanir-Rahiim: The phrase stands for the most intensive form of ‘Rahmah’. It is the intensive-combination of the Attributes of Ar-Rahmaan and Ar-Rahiim. The combination of both the terms, from the same Attribute of ‘Rahmah’, which covers and comprehends all other Attributes of Allah, present its unique significance and intensity. Furthermore Ar-Rahmaan is the unique Name of Allah Alone. It is not used for any other creature.

Maalik: It has been categorically clarified that on the Day of Judgement, Allah Himself will be the Only One Alone Sovereign-Owner-King. All other titles and commissions granted earlier during the tenure of the commission on the planet (Earth), will completely be annulled and withdrawn. ‘Maalik’ is the unique Name of the Only One Absolute Authority-Power-Judge-Ruler on that Day.

Yaum: It is not like the ordinary day of the earth in the planetary system as at present. It is the unique unit of time of the specific events taking place
The Gateway to the Quraan

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on that Day. As 'the Day', it is unique in itself, in terms of present concepts of
day and time of this world.

Ad-diin: It is the unique Diin, distinct from all other 'religions'.
Particularly on that Day, the Judgement will take place under 'Ad-Diin' only.
The graphic descriptions of 'the Day' make it more unique than any and all
other happenings and episodes during the whole span of time, from the
moment of creation till the Last Day. All other names and descriptions of
the already scheduled programmes of that Day, also make it unique in the entire
'programming' done for the 'Megaverse' [universe(s)] .

Iyyaaka: Multiple emphasis in the term makes it an exclusive
address to The Only One - 'The Unique One'- The Only Alone Allah
Himself, in direct address to Him. It manifests the Gracious Grace of the
Most High Exalted Allah that He has allowed such a direct personal petition
in communion!

Iyyaaka Na'-Budu: Unity and universality of all worship-obedience-
servitude-submission belongs to the Only One Who deserves to be, aught to
be, could be and should be 'Allah', and none-nothing-naught else.

Iyyaka Nastaiin: It is an appeal to the Only One Supreme Source of
strength and support that creates, sustains and consigns all matter, energy,
every force and everything - all extant, extinct and existent.

Ihdinaa: For creation and creatures, their existence and
development, there is unity of command and instruction, in the universe,
from the Only One Guide. He is in constant communication. He sustains
develops and carries forward all, at the same time and all the time, at all
places and planes of existence. He is the Only One guiding and directing
Force above the Mega-verse (all universes-creations). In this phrase the
collective prayer, by individuals, groups and society, as a whole, accepts the
universality of Guidance and Unity of Command and Instruction for all, in
all spheres of life and existence.

Siraat-Al-Mustaqiim: It is the unique and the only way. It is the only
straight way. It is the shortest.

Siraat-Allazziina An-Amta Alayhim: Emphasis is repeated on the
same and the only unique way. It highlights unity in thought and action, of
all, on the only straight and right way - unity of conscious righteous
believers.

An-Amta-Alayhim: It portrays unique kind of special favours done to
the successful people, individually and collectively, here and Here-after. It is
amazing to find in history that every one of them stands out in character and
role of righteousness and success. Collectively also all of those are unique as a
group, community and society. Unique favours were done to every one and
all of them. Just take the example of each Prophet and his companions and
followers. Everyone appears to be uniquely outstanding - yet unity of the
Message continues, all along, unwavering and unchanging.
Ghayr: It makes unique distinction by exclusion and exception from the process of excision. When general and overwhelming punishment or wrath descended, the righteous, although a few, were specially saved as honourable exception (Ghayr-il Maghdzuub Alayhim), while all the wrong doers were swept away or uprooted or stoned to death and destruction. They were clearly identified before and during the wrath befell, e.g. Abraham (Peace be upon him) was informed in advance about those who would be and those who would not be saved. Noah (Peace be upon him) was clarified about the doom of his son. Consider the unique style and precise working of the systems of Allah! The agents of assistance and help who descended, with His Command, from the heavens, for the support of the believers in the battle of Badr were identified, marked and declared as such, in advance, and their would-be specific targets and tasks, were precisely assigned!(3-123 to 126).

Maghdzuub Alayhim: In the general sense of the terminology, its lexicography and wider connotation, unique type of 'wrath', in every case, befell those who were angered upon, as the process of 'excision' in history! Each episode is exhibited quite conspicuously on the highway of history, presenting a unique example of admonishment and excision.

The Quran is the Book for ever. Its statements hold good for the future as much as they have proved true in the past and stand test of the day. In the Tradition, the specific reference of this statement to the Jews in the past, also brings out curious aspects of the history of these people, as they were unique in many respects of having been chosen. They were specially favoured. They represented a conspicuous class in their character and conduct. The consequential response to their behaviour and treatment meted out to them by different forces in history, are not only unique but exemplary. History has recorded many such accounts, e.g.:

“The first scourge that visited them in their own kingdoms set up by them, one each in northern and southern Palestine, was between 722 B.C., when the Assyrians ransacked their northern state expelling them from there and sending them in forced exile in Babylon, and 587 B.C., when Nebuchadnezzar destroyed the southern state in Palestine, pillaging Jerusalem and Solomon’s Temple, in which idols were kept and worshiped by the Jews...This is corroborated by the contemporary Jewish Prophet Isiah (Peace be upon him), whose prayer to God, on the eve of the Assyrian invasion is recorded (Book of Isaiah, 2-6 to 8), in these words:

“O God! You have forsaken your people,
the descendents of Jacob.
The land is full of magic practices,
from the east and from Philistia.
The people follow foreign customs..
Their land is full of idols and
they worship objects
that they have made with their own hands.”
(Book of Isaiah, 2-6 to 8)

“. . . They got respite when Cyrus, the great and just Persian ruler, who conquered Babylon and Palestine in 539 B.C., about 60 years after Nebuchadnezzar’s onslaught, allowed the Israelites to resettle in their lost kingdom and rebuild Solomon’s Temple. They kept on living in peaceful condition for quite some time, compromising with Alexander’s generals and, later, with the Romans, who displaced the Greeks. But their moral depravity, during this peaceful period when they enjoyed internal autonomy under their ruler ‘Herod, the great’ and his successors, had become proverbial.

“Mere reference to Salome, the dancing seductress, at whose bidding the ruling king from Herod’s clan got Prophet John (Peace be upon him), the Baptist’s head severed, would make the readers imagine the kind of degenerate Israelite society that existed before the second scourge of God visited their homes in 70 A.D. . . When the Roman generals thought enough was enough, they occupied Jerusalem, massacring thousands and thousands of them, destroying their Temple and ridding Palestine of Jewish presence till they reappeared, after about two thousand years, when the Turkish caliphate was dismembered at the close of World War I (1914-18).

“Perhaps the final judgement of God about the Israelites is contained in Quran’s Surah 3-11-12:
“Ignominy shall be their lot, wherever they are found, except where they grasp a rope from God, and a rope from men”.3-12

“The Quran closed the chapter of Israelite history in these words:
“God has dispersed them in the world
as separate nations,
some of them are righteous and some far from that” 7-168
(Jafar Wafa, Quranic account of Israelites, The Dawn, 12.1.2001)

“The experience of exile is central to Jewish self-consciousness. The pattern of exile began when the Babylonian empire carried off the inhabitants of the Judaean kingdom in the 6th century BCE . . . After the destruction of the second temple (70 CE) and the crushing of the Bar Cochba revolt against Roman rule (135 CE), Jewish life in Palestine deteriorated. From the 4th century the Christian Church imposed various discriminatory restrictions on Jews, and these have shaped the history of the Jews in Christian Europe up to the modern period. The Jews were expelled from England in 1290 CE, from France in 1394 CE, from different parts of Germany in the 14th and 15th centuries, from Spain in 1492 CE, and from Portugal in 1499 CE . . . The Nazi massacres destroyed the old European communities
No notes (holocaust), and the center of Jewish Cultural life has shifted to Israel and the USA since 1945.

“Antagonism to Jews on religion, economic, or racial grounds (is known as Anti-Semitism). Prejudice against Jews was wide spread in the pre-Christian era, but active persecution of Jews is inextricably bound up with Christian attitudes towards them. They were accused of being **deicides**, collectively responsible for the death of Jesus (Peace be upon him). They were thought to desecrate the consecrated wafer used in the Eucharist, and to perform the ritual murder of Christian children whose blood went into the unleavened bread eaten at Passover. This latter accusation, known as **blood libel**, was often the excuse for Christian 'programs' (organized attacks against Jews), ending in pillage, rape and massacre. **During the Middle Ages Jews were expelled from almost every country of Christian Europe.** They were forbidden to own land or engage in the crafts, but were restricted to lending money at interest or to peddling. **The influence of Christianity on anti-Semitism may be seen by comparing the situation of Jews in Christian lands with that of the Jews in Islamic countries. In the latter they were second-class citizens, having to pay special taxes, but they were rarely forced to convert to another faith, or to live at the mercy of mob rule.**” (John R. Hinnels, Dictionary of Religions, pp. 44-45, 119-120.)

**Exodus,** destruction of the Temple (71 C.E.), persecution of Jews by Romans and Christians and also Jewish revolts provide some of the horrifying accounts of persecution of Jews. The latest examples of World War-II, and the detailed accounts of the holocaust, still vivid in memories and precisely preserved in the concentration camps are unforgettable! Persecution of Christians at the hands of Jews is yet another darker chapter of human history.

**Wal-ladzulaalin:** Those who wandered and went stray present a lesson for learning in the history. Just look at the debate and 'conclusion' in favour of **trinity** at the Niceae Council in 325 A.C.!

Unique terminology and phraseology make this Surah unique in all respects, specially in eloquence and emphasis on the Unity of 'Uluuhiyat' and 'Rubuubiyat'. Beside each of above aspects being unique, the whole Surah is unique in all respects of simplicity and 'scientificity'.

**Names and Titles:** According to Ali Muhammad, 'Anwaarul Bayaan,' (p.2), 'Al-Fathu' means to remove bends and complications. It has two connotations: it may either be visible to eye or something in perception and vision. Al-Faatiyah is called **Umm-ul Quran** (Mother of the Quran) and **Umm-ul Kitaab** (Mother of the Book) because of its content and subject matter covering whole of the Quran. It is termed as the **Essence** of the Quran and its verse No.5 is termed as the essence of this Surah. Abu Hurayrah said that the Messenger of Allah (Peace be upon him) said:
“Al-Hamdu Lillaahi Rabbil-Aalamiin is the Mother of the Quran, the Mother of the Book, and the seven repeated Aayaat of the Glorious Quran”.

**Umm-Ul Quran** also means the Core of The Quran. Abul Kalam Azad has elaborated this term in *Tarjumaanul Quran*: “In Arabic, the term ‘Umm’ applies to concepts and objects which, in one form or another, bear inclusive connotation, or by virtue of which, assume the role of genitives...So to style this chapter as *Umm-ul Quran* is to acknowledge that in its tense comprehensiveness, it concentrates within its ambit the thought-content of the entire Quran, and that, on that account, it rightly deserves the place of honour among its chapters”.

“And indeed,
We have bestowed upon you,
the seven of *Mathaani*  
(seven repeatedly recited verses), and
the Grand Quran” 15-87.

According to *Hadiith* and *Athar* the reference in above verse is to Surah Al-Faatihah; for, it not only consists of seven verses, but is repeatedly recited in five-time daily prayer. It is also called *Sah'a al-Mathaani* i.e., the Oft repeated Seven or the Seven Recitals. There are different names given to this Surah. Each name of Al-Faatihah emphasizes a particular aspect of its importance. Some of them are:

**Al-Kaafia** (the Sufficient): In prayer it can be recited instead of other Surah but it can not be replaced by any other Surah, in its obligatory recitation at the start of the *Raka’a*.

**Al-Kanz**: (the Treasure House).

**Asaasul Quran** (the Basis of the Quran).

**Waafia’**, because it is recited as a whole Surah in the prayer and not partly as other Surah can be i.e., just like some verses of any Surah.

**Al-Hamd**, as it starts with Praise of Allah. The first half of Al-Faatihah mentions The Most Beautiful Best Attributes and Thankful Praises of Allah. The next half is a supplication, a submission in prayer, general as well as specific in nature, to Allah.

**Ash-Shifa** (the Cure)

**Ar-Ruqya** (the Remedy): According to the narration of Abu Saiid, it was reported to the Prophet (Peace be upon him) that one of the companions (may Allah be pleased with him) used it as a remedy (*Ruqya*) for the tribal chief who was poisoned.

**As-Salaah**: It is compulsory to be recited in each *Raka’a* of the prayer. Its recitation is a condition for the validity of the prayer.

**A’azam-as-Surah**

**Quran-Ul Azeem** (Great Quran, Exalted Reading).
Ibn Abbas called it the Foundation of the Quran.

According to Tafsir Usmani, “God revealed this Surah in the direct narration of His servants, meaning thereby that whenever they come in His Presence for worship they should beseech God in this way. This is why one of its names is also Ta’leem-ul Mas-alaa.”

According to Abu Masood Hassan Alvi, in Tadrees Lughatul Quran, Allama Suyuuti has given 25 names of Al-Fatihaah.

**Basic Principles:** Al-Faatihah basically brings to light that all sincere and thankful praise, all the time and everywhere in the heavens and the earth, is only for the Creator-Sustainer-Lord (Allah) of all worlds-creation. This highlights the most important aspect of intelligent existence of life, what science now describes as awareness or consciousness. All the time being in obediently praiseful submission, in word and deed, to the Creator-Cherisher, means being God conscious, all the time. His Awe and Reverence create masterly fear of His Lordship which saves from all other stress, strain and psychopathic or psychic fear of any kind from any object or idea.

(“Reverence of the Lord is the beginning of wisdom.” Psalms 111:10)

God consciousness (Taqwaa), i.e. true awareness or consciousness of the Creator-Sustainer, all around and everywhere, creates a state of connectivity and communion with the Real (One Who is nearer than the jugular vein and nearer than one’s own mind). The devotion to God is direct and pure, without any partner to Him and without any requirement of intermediary by Him. There is no cause for despair. Allah’s Mercy is All-Embracing and available for all who turn to Him.

Al-Faatihah enunciates principles of right conduct on the Right Path for unity and good of mankind, without division or deviation. On the basis of this principle it explains that salvation and success of individuals and nations are results of devotion to God and righteous living. Failure is the consequence of deviation from and disbelief in the Truth (the immutable Law), i.e., salvation and condemnation, here and Hereafter, are determined by the immutable laws.

**The Essential Objectives:** The essential objectives of the presentation of the Quran are indicated in this Surah: (i) The concept of Oneness of God and His Most Beautiful Best Attributes, (ii) The Truth of creation and sustenance for all existence, i.e Oneness of Ulul-hiyyat and Rubuubiyat, (iii) Causal nature of worlds-creation i.e., in nature every cause has an effect, both individual and collective – good deed resulting in good effect and evil action in evil result, (iv) Belief in the life Hereafter; particularly the Requital part of it which provides the moral basis to all action, (v) Laying down the course to the righteous good life
Arrangement of the Surah: Beauty and Wisdom in the arrangement: After thankful praises and having attention drawn to Rubuubiyyah and Rahmah of Allah, the Surah does not abruptly talk of death, resurrection, Here-after, punishment, recompense, awe etc., although all these aspects are covered in the phrase Yaumud-Diin. *It is left to the individual's own perspective to reflect upon and form an idea about what could be his position in the ultimate scenario.*

Speaking about Allah as Himself the Absolute Sovereign-Owner (Maalik) of the Day of Recompense-Judgement, immediately after introducing Him as the Lord-Master-Owner of the universes, Who is Ever All Merciful, Ever All-Beneficent, is reassuring that His Adaalat (Justice) is covered by His Most Beautiful Attribute of Rahmah, so that man may proceed further with hope of His Mercy in Judgement, salvation by Forgiveness and Benevolence in reward. This is quite distinct from the Jewish concept of God as sheer terror and the Christian concept of the Atonement. But here the doctrine of justice is based on Glorious Governance as the aspect of Rubuubiyyah and application of the laws with Mercy for the good of the mankind.

"The sun and the moon run on their fixed courses, calculated with measured out stages for each; And the herbs and the trees, both prostrate themselves, And the heaven: He (Allah) raised it high, And He has set up the Balance. In order that you may not transgress the balance". 55- 5 to 8

Al-Qurtubi said: "Allah has described Himself by 'Ar-Rahmaan, Ar`Rahiim', after saying 'the Lord of the Aalamiin,' so His statement here includes a warning, and then an encouragement".

The term 'Rabb' contains the Sovereignty-Authority-Power of Rubuubiyyah. Therefore immediately after that, 'Ar-Rahman and Ar-Rahiim' have been repeated (Although this phrase was already mentioned in verse No.1 at the beginning, i.e. in 'Bismillaahir-Rahmaanir-Rahiim'). Since man is 'weak' and 'impatient', the repetition seems to be to reassure him of the limitless Mercy of Allah, to rekindle his faith that Allah is Oft-Forgiving and to encourage him to return to His Lord-Master-Sustainer, Who is the Ever All-Merciful Ever All-Benevolent. It is not only that He forgives but *Oft-Forgives with favours.* Muslim has recorded that the Prophet (Peace be upon him) said:

"If the believer knew what punishment Allah has, none would have hope in acquiring His Paradise, and if the disbeliever knew what Mercy Allah has, none will lose hope of earning His earning."
"Declare unto My (Allah’s) servants, that truly, I am the Oft-Forgiving, the Most Merciful, and that My torment is indeed the most painful torment.” 15-49 & 50.

"Surely, your Lord (Allah) is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful” 6-165

It is due to His intensive loving care and consideration that accountability has been mentioned after assurance of Benevolence and Mercy- i.e. reward with Benevolence and justice with Mercy.

Laws Governing Pure and Social Sciences

Equilibrium: Verse 1-4 enunciates the concept of Judgement and Recompense. The Quran clarifies that these are based on the principles of ‘Qist’ and ‘Adl (balance and justice). The whole universe is governed by regular laws. There are Laws for the operation of all forces, which maintain motion and sustain existence in equilibrium: For example the phrase used by the Quran ‘Qaaimam-Bil-Qist’ (maintaining equilibrium, verse 3-18) invites attention to the subject, just in two words, on which volumes exist to explain a number of scientific facts involved in it. The maintenance of equilibrium means application and enforcement of the Laws of Balance with Justice. On any extent of examination and analysis we shall find no imbalance whatsoever. In the social perspective also we have to abide by the rules of proportion (Adl, justice) in all spheres of human activity. The term used by the Quran, ‘Adl’ means ‘to make even’. The institution of justice straightens angularities and reconciles conflicting interactive forces in harmony. ‘Ad” also denotes the meaning of ‘Scales’. It makes one thing agree with the other. Even a little disturbance in the system can result into disorder or disaster of the whole. Some Muslim jurists have defined ‘justice’ as “the placement of a thing in its place”. Similarly ‘injustice’ has been defined as “placement of a thing at a place other than its own.” In other words ‘Adl’ ensures ‘balance’ and ‘proportion’. There is beauty in balance and proportion of purpose in each product, with jealously self-preserving and protective mechanism (for example the immune system operative in a living body). It operates at all levels i.e., within each component and in all entities.

"And We (Allah) adorned the lower heaven with lamps and guards; Such are the measures of One Whose Might and Knowledge are boundless” 41-12

(Translation: Abdul Wadud)
All this has been done with Truth (Laws), the ordinances of which have been highlighted throughout the entire discourse of the Quran.

"The sun, the moon, the stars are subservient to His (command) law" 7-54

"Do you not see that the Law of Allah has made subject to you all that is on the earth; and the ships that sail through the sea by His (Amr) Law. He withholds the heavenly bodies from falling on the earth, except according to His Law" 22-65

(Translation: Abdul Wadud)

**Disequilibrium:** Again with reference to verse No. 4, and as a corollary to the discussion of Equilibrium above, Disequilibrium also needs to be discussed. The Quran has identified and explained the activities (misdeeds) which disrupt or disturb the equilibrium, e.g.:

- **Zuhm:** 'not in proper form', 'not in order'
- **Tughyaan:** 'excess or over and above the proper measure'
- **Israaf:** 'wastage'
- **Tabdhiir:** 'misuse'
- **Ifsaad:** 'disorder, mischief'
- **I'tidaa** and **Udwaan**: both these words mean "going beyond one's bounds".

All these activities are the cause of severe admonition in the Quran, and subject of requital and recompense (1-4 refers). The verdict of history has been explained in verse No.7, based on the immutable and equitable laws of balancing and sustaining of all creation - worlds (1-2 refers).

**The laws have been notified and explained with examples:** Clear orders have been given not to transgress at *any plane of activity*, right from individual or social dealings to most high ecological and environmental issues pertaining to exploration and use of resources of space, moon, planets, sun, stars, etc.:

"And observe the weight with equity and do not make the 'balance' deficient" 55-9

(Translation: M.M.Khan and Al-Hilali)

Ahmed Ali has given following translation of the same verse:
"And observe correct measure, weigh with justice, and not cheat the 'balance'" 55-9
As the Balance was set up and the Ordinance issued, it was only logical that the stake-holders were made aware of it through the institution of Revelation, along with faculties of reasoning, intuition, etc. This has been augmented with practice and tradition of the Prophets (Peace be upon them), examples of the faithful believers and furthermore with rigorous training of the devoted followers. As a well made and well kept system, all affairs are being directed and implementation monitored, all the time:

"He (Allah) rules all affairs from the heavens to the earth.
Then they all go back up to Him in one day
Whose measure is a thousand years by your reckoning
He is The Ever All-Knower
of the unseen-hidden and the visible,
The Ever All-Mighty The Ever-All Compassionate." 32-5 & 6.

"The angels and the Spirit (Ruuh) ascend to Him (Allah) in a day,
the measure of which is fifty thousand years." 70-4

There are physical, real, and scientific arrangements in the universe for management of all affairs and matters. For example, like anti-missile defence systems, which fire automatically, there are certain auto-response mechanisms in the universe for the preservation of the balance:

"We (Allah) have adorned the nearer heaven with lamps
and have made it as missiles
to drive away the destructive forces
and We have prepared for them the obstacle of fire"
(Translation: Abdul Wadud).

**Retribution:** Then comes the law of retribution in the realm of social sciences. Some of consequences appear here in this mundane world, as phenomena of cause and effect. But there are many aspects of accounting that need to be settled at the end of the accounting period; appointed as the fixed term for the process. That final Day of Reckoning is the *Yaumud-Diin*.

If we examine in depth working of system of universe and life, it will be realized that the force of justice maintains the balance and the beauty. For justice to take place, a proper process leading to the point of judgement is essentially required. It requires criterion for segregating right and wrong, and a balance to weigh one against the other. It is in the sphere of human activity that questions of right and wrong emerge because of the degree of freedom of choice and options available. This creates variety of behavioural patterns and their consequences in a social set up. The social contract embodies in itself a code of conduct. Justice provides foundation for sustaining such structures of the society.
In this context of society, the concept of 'state' emerges. A Greek philosopher said: “If the state is unjust, an individual can not remain just.” Therefore 'justice' demands that all structures and institutions of state, including legislature, executive and judiciary have to be just. Socrates said: “Justice is to be discovered in the state.” State or dominion represents extent and nature of sovereignty. Therefore nature of 'justice' exhibits or exposes the ultimate truth of sovereignty.

Justice is not the judgement only. After delivery of judgement, the delivery of justice still remains. Simondes has said: “justice is to render what is due”. It is here that justice shows. It is not enough that judgement is delivered or even justice is done but it has to show itself that it has been done. It has therefore, been made abundantly transparent and visible in the proceedings and scenes of the Day of Judgement portrayed in the Quran at many places. Then comes the important question of enforcement. It has, therefore, been made absolutely clear in the terminology of this Surah and in the detailed clarifications in the Quran, that All The Sovereignty-Authority-Power for enforcement are inviolably available with The Owner-Lord-Master (Allah) of the Day. The intense multi-layered Mercy of Allah encompassing all procedures and proceedings ensures justice for the oppressed and the oppressor, all. All these and all other relevant oceans of aspects have been beautifully encapsuled in 1-4.

Essence of the Quran and the Essence of Al-Faatihah:
M.M.M.Shafi, in Ma’ariful Quran, comments in these words: "It has been reported from certain great scholars and saints of the earliest centuries of Islam that the Surah Al-Faatihah is the secret (i.e. the gist) of the entire Holy Quran, and this verse (1-5) is the secret of the whole Surah, for, the first sentence of the verse is a declaration of one's being free from `Shirk', or from all desire to associate anyone with Allah, and the second sentence is an expression of one's being exempt from all wish to trust in one's own power and will. Such an affirmation would naturally lead to putting oneself in the hands of Allah in all concerns. The Holy Quran again and again commands us to do so.

"Worship Him (Allah) and put your trust in Him" (11-123)

"Say : He (Allah) is The Ever All-Merciful. We believe in Him, and we put all our trust in Him (67-29)

"He (Allah) is the Lord-Master-Sustainer of the East and the West.
There is no god but He;
So take Him as a Guardian" 73-9)
The Supplication and Faith: The style of expression in the supplication of Al-Faatihah highlights:

(i) intensity of devotion to Only One Allah Alone, in respect of worship, obedience, supplication and guidance,
(ii) admission that man is not self sufficient and all independent,
(iii) worship and obedience are his inner urges,
(iv) he is always in need of Allah's help in all matters,
(v) he always needs guidance to find and to remain on the Right Path,
(vi) he seeks guidance for worship, ways of worship, obedience to Allah, success on the way, acceptance of the offerings, Pleasure of Allah,
(vii) faith in the Unity of God,
(viii) Benevolence and Benediction of God for everyone and all,
(ix) Allah's Responsiveness and Acceptance of the supplication,
(x) universalism and common good,
(xi) collective approach to solutions and salvation of man,
(xii) no association (Shirk) with God,
(xiii) no division in humanity,
(xiv) the right way of life has been explained in the simplest manner which has been illuminated in the bright examples of the successful who have left their signs on the road of history,
(xv) ruination of civilizations, and those who astrayed in dark allys and sunk to the base in the annals of history are also pointed out as admonition.
PART - II

BISMILLAAHIR-RAHMAANIR-RAHIIM

Introduction

‘Bismillaahir-Rahmaanir-Rahiim’ is part of the Quran and it is one of the Aayaat of Surah Al-Naml. In ‘Muslim’ a tradition has been quoted from Anas (may Allah be pleased with him) that when the Prophet (Peace be upon him) informed about the revelation of Surah Al-Faatihah, he recited it from ‘Bismillaahir-Rahmaanir-Rahiim’ (In The Name Of Allah Ever All-Gracious- Ever All-Merciful.), till the end of Al-Faatihah. In the copies of the Quran sent by the third caliph to different cities, ‘Bismillaahir-Rahmaanir-Rahiim’ is written with Al-Faatihah. (Abu Masood Hassan Alvi, ‘Tadrees Lughatul Quran’, Vol-I (pp.93-110)

Every Surah begins with ‘Bismillaahir-Rahmaanir-Rahiim’, except Surah-9 (At-Taubaah). Including its occurrence in the text of Surah-27 (Al-Naml), the total number of its occurrences comes to 114:

(The Queen) said "Ye Chiefs!
Here is - delivered to me- a letter worthy of respect. (29)
"It is from Solomon, and is :
'In The Name of Allah ,Ever All Gracious, Ever All Merciful.' (30)
(27-29 & 30)

Those who do not count ‘Bismillaahir-Rahmaanir-Rahiim’ as part of Al-Faatihah, count the verse ending with ‘An-amta alayhim’ as verse number 6, and then the last one as the seventh.

Ahmad Malaah, in his poetic rendering of the whole of the Quran in Sindhi language, has translated the occurrence of this verse at the head of different Surahs, differently. Similarly, different translators have translated it in different ways, in effect, all emphasizing various aspects of ‘Rahmah’ (The Mercy).

The First Revelation: The first verse of the Quran was revealed in The Name of The Lord-Master-Owner (Allah):
“Read! In The Name of your Lord-Master-Sustainer –Owner-Who created”. 96-1

In the first Revelation, the direction of all further Revelation was indicated in the phrase ‘Bi-Ismi Rabbika’. It declared that, all that was to be
conveyed for the mankind was from Allah. The Prophet (Peace be upon him) was the Messenger. After initiating the `Reading' with `Bi-Ism Rabbika', a reminder was sent in the formulation `Bismillaah'. It was also placed at the start of Al-Faatihaah, which itself is one of the earlier revelations and the first complete Surah. At the head of all other Surah also was placed `Bismillaahir-Rahmaanir-Rahiim'. It reminded that all that was being revealed was from Allah. The Messenger simply conveys and reader simply recites it. The purpose of opening the revelation (Al-Quran) as “Read in the Name of your Lord-Master-Sustainer-Cherisher” seems to be to set the direction of the address and place the pointer on the Straight Path, right at the beginning. It fixed the frame of reference for steering the entire movement under Guidance directly from its very Source. It identified the origin of all beginning and its recourse to the end, back to the origin.

"And He is Allah: There is no god but He.
To Him be praise, at the first and at the last,
For Him is the Command,
And to Him shall you be brought back." 28-70

"So Glory to Him (Allah),
in Whose Hands is the dominion of all the things;
And to Him will you be all brought back" 36-83.

Bismillaahi Allaahu Akbar: There is no difference between `Bismillaahi Allaahu Akbar' and `Bismillaahir-Rahmaanir-Rahiim', so far invocation to Allah is concerned. The former appeals to The Greatness of His Name and All The Most Beautiful Best Attributes of Allah which are comprehended by His limitless Mercy. The later invokes His Mercy and Benevolence boundless, in His High Exalted Infinite Greatness. Both are in the Name of Allah ("Bismillaah") with Most Beautiful Best Attributes of Perfection.

“There is no simplistic notion of God, however. This Single Deity is not a being like ourselves whom we can know and understand. The phrase `Allahu Akbar' (God is Greater!), that summons Muslims to `Salaah' (liturgical prayer), distinguishes between God and the rest of the reality, as well as between God as He is in Himself (Az-zaat) and anything that we can say about Him. Yet this incomprehensible and inaccessible God had wanted to make Himself known. An early tradition (Hadiith) has God say to Muhammad (Peace be upon him):

I (Allah) was a hidden treasure, I wanted to be known. Hence, I created the world so that I might be known.’

“By contemplating the `Signs’(Aayaat) of nature and the verses of the Koran, Muslims could glimpse that aspect of divinity which has turned
towards the world, which the Koran calls the Face (Countenance) of God (Wajh Allah). Like the two older religions, Islam makes it clear that we only see God in His activities, which adapt His ineffable being to our limited understanding.

“The Koran urges Muslims to cultivate a perpetual consciousness (Taqwaa) of the Face or the Self of God that surrounds them on all sides.”

(Karen Armstrong, A History of God, p.175).

“Wherever you turn, there is the Face (Countenance) of Allah.”

**Bismillaah and Bi-Ism Rabb:** We will discuss in detail meaning and interpretation of “Bi-Ism” at a later stage. For the present we will take a look at the phrases ‘Bismillaah’ and ‘Bi-Ism Rabb’. In the former formulation it seeks direct communion, support and refuge with The Name of Allah, (Who is Himself the Lord-Master-Owner) and in the later it seeks the same with The Name of Lord-Master-Owner, (Who Himself is Allah). That is in both cases, mortal man seeks support, success and security in the closest permissible communion with The Same Immortal – The Only One Supreme Being of unlimited Kindness, Graciousness, Bounties and Mercy in the Majesty of His Infinite Attributes. But still there are certain subtleties and shades of meanings of both, which need to be studied in more detail of their blessings.

In one case it makes an appeal to the ‘Uluuhiyah’ that provides all support and saves in His protection in all situations and needs. In the other, it makes an appeal to the ‘Rubuubiyah’ that sustains, cherishes, nurtures, provides, directs and controls all affairs as Ever All-Powerful Able to support, save and keep in protection and custody in all circumstances and requirements. Leaving subtleties and semantics aside, linguistics apart, basically in both cases an appeal is made to Oneness of All The Most Beautiful Best Attributes of Allah. It was basically the belief in Rubuubiyah that polytheists of Makkah differed more than in the concept of Uluuhiyah.

Every word used in the Quran has its specific position, place, context, nuance and shades of meaning. This will become clear when we discuss the two terms Allah and Rabb, at the appropriate places in this book. Some important details and discussions are given in the appendices also. Furthermore, the context of each verse has also to be seen at the concerned place of reference, besides the over all perspective of the Quran.

**Bi-Iznillaah:** Starting anything with this invocation, with full attention and concentration, indicates sincerity of submission and depth of dedication of the dutiful-slave to proceed and act with the leave or permission of His Lord-Master. – “Bi-Iznillaah” (with the permission of Allah) or Bi-Izni-Hii” [with His (Allah’s) permission], as the Directing
Authority of all affairs. In worldly affairs also, it is always a matter of
courtesy, mannerism, and recognition to make an initiation with the
permission of the one at the helm of affairs. When work is started with the
permission or leave of Allah (Bi-Iznillaah or Bi-Iznihii) it acquires the
required moral and spiritual force for accomplishment and enforcement
from Him. By seeking leave or permission, the plan is implemented by His
Will. By seeking permission, one seeks the Pleasure of Allah in his
devotion.

Allah had granted special favours to Jesus (Peace be upon him) to
cure people. “He (Jesus, Peace be upon him) said, touching the sick of the
man with his hands ‘In the Name of God. ‘O brother, receive thy health ‘And
when he had said this, the leprosy was cleansed”. (The Gospel of Barnabas, p.10).

The Beginning: The famous commentator Al-Suyuuti says that
besides the Holy Quran, all the other divine books, too, begin with the Name
of Allah (Bismillaah). Certain other scholars are of the opinion that
‘Bismillaahir-Rahmaanir-Rahiim’ is peculiar to the Quran and to the followers
of Muhammad (Peace be upon him). The two views apparently seem to be
in agreement with each other because all the divine books share the common
trait of beginning with the Name of Allah. But the words ‘Bismillaahir-
Rahmaanir-Rahiim’ are peculiar to the Holy Quran, as is evident from certain
Traditions (Ahaadith). It is reported that the Holy Prophet (Peace be upon
him), in order to begin anything, he used to undertake, with The Name of
Allah, he used to say the words ‘Bi-Ismika Allaahumma’. But when the verse
‘Bismillaahir-Rahmaanir-Rahiim’ was revealed, he adopted these words. Since
then, this practice was established through the verbal command or through
the act or tacit approval of the Holy Prophet (Peace be upon him).

Basmallaah: ‘Basmallaah’ (reciting ‘Bismillaah’): It is used by
muslims as the validating formula for their solemn acts. It is used as
invocation of divine blessings. Its invocation is recommended before
initiating anything, any action or deed of daily life.

Therefore, as an urge of faith and also as a part of Islamic culture,
Basmallaah is very generally used by all Muslims as the bearer of blessings for
action initiated in the Name of Allah. It is so frequently used by those who
are devoted that it becomes ingrained in their habit. So much so that some
people greet and welcome with this formulation. The Holy Prophet (Peace
be upon him) is reported to have said that work receives blessings of Allah
when initiated with His Name. ‘Dars-e-Quran’, a translation of the Holy
Quran, (Idara-e-Islah-o-Tableegh) has referred to a Hadith that if any work is
not started with "Bismillaah"; it may lack favours of Allah and mind may not enjoy peace. (Dars-e-Qumran. p.2, Vol-I.,)

'Basmallaah' inculcates faith and confidence in the formulation. Since it is an invocation in The Name of Allah, Ever All-Benevolent, Ever All-Merciful, it is believed that it takes care of all variables that influence or affect the task undertaken, which are otherwise beyond man's control. Thus it provides a means, through the faith, for seeking Allah's Guidance and Help for the work which has been undertaken.

**Faith in `Basmallaah`:** From above it follows that it should be recited consciously and sincerely as a supplication with the faith that:

(i) It helps ward off evil, all the way, in the undertaking, because the very consciousness of Allah will impel to keep away from associating the Most High Exalted Allah with any evil action or intention or even any wrong idea for invocation or intercession:

"Whoever recommends for a good cause, will have the reward thereof, and whoever recommends for an evil cause, will have a share in its burden. And Allah is since Ever All-Powerful, Ever All-Seer over all things." 4:85

(ii) It creates the right attitude of mind, enabling to consider options and choose the right one in the right direction.

(iii) It focuses attention on the aim and the right option with the right course without wasting efforts and energies, unnecessarily in wrong direction.

(iv) Allah turns to man when he turns to Him.

"So turn in repentance to your Maker, Verily, He (Allah) it is, Who is The Ever All-Relenting, The Ever All-Merciful" 2-54

(v) Allah's help and blessings protect from temptations and deviations, right from initiation till accomplishment and also from later consequences of the initiative.

"And strain not your eyes, toward what We (Allah) have given to some party-mates (jointly associated groups), among them, to enjoy the splendour of the life of the world, through which We try them. And the provision of your Lord-Master-Sustainer-Owner
is better and more lasting" (20-131).

(vi) Protection here and Here-after is only from Allah:
"Say: 'who is he who can protect you from Allah,
if He intends harm to you. And they will not find besides Allah, for themselves,
any supporter - protector or any helper." 33-17

(vii) Faith is strengthened that the result is from Allah Alone.
(viii) The course becomes easy and success sure.

Seeking Refuge Before Seeking Support and Succour: The Quran
begins (Surah 1) and ends (Surah 114) on supplications and invocations to Allah. The Quran teaches lot of supplications of general or common nature and for specific individual needs.

Scientists believe that for every action there is a reaction and every
effect has a cause and vice versa. Nothing, howsoever small it may be,
moves without its effect in the universe. Thought process and actions do not
take place in isolation. There are innumerable inter-acting and even
counteracting forces, for every move, in real and physical terms. Look at the
enormous environmental and cosmic activity. Only The One Who sustains
and operates them knows the enormity and the entirety of the system. In this
process there are countless effects and implications for human beings,
collectively and individually. Within man's own fold there are many social
and other inter-active forces. In such a situation, Only The Almighty can
provide refuge and protection and also keep them in harmony for the desired
benefits for man. This statement, in fact, is too general for a very complex
system at higher scale.

However, at a smaller scale, for the purpose of explanation, another
example may be taken that of the body field (electro-magnetic fields) and
brain wave activity all around. It appears to be in this sphere of activity that
the 'satan', ('the scorching micro-wave creature'), the hacker, inflicts man's b-mail
(brain-mail) with its 'virus' and remains hidden, like computer hackers who
watch and bewitch our e-mails, while we can't see or feel them. (In this
connection examine verses and explanation given at the * marks given below,
in italics) The personal computer operator of the brain (man) can not control
this, all by himself, unless 'security' systems from the 'Provider', or
'Operator' or 'Maker' are allowed to work and get regular 'download' and
'update' of 'anti-virus' and 'information', from Him. This, in religious terms
was 'sent down' or 'down-loaded' ('nazzala') through Revelation as Guidance
according to the need, from time to time.

"In the Name of Allah,
"the Only One Alone-He,
with Whose Name,
No harm can touch,
Neither in the earth and
Nor in the heaven
And He is The Ever All-Hearer,
The Ever All-Knower."

(a supplication)

* "And He (Allah) created jinns,
from smokeless fire (scorching -wave)" 55-15

“And the jinns,
We (Allah) had created before,
from the fire of a scorching wind” 15-27

(the scorching micro-wave creature)

“Behold We (Allah) said to the angels:
‘Bow down to Adam’.
They bowed down;
Except Iblis –
he was one of the jinns.
And he broke the Command
of his Lord-Master-Sustainer-Owner,
Will you then take him and his progeny
As protectors rather than Me?
And they are enemies to you!
Evil would be the exchange for the wrong-doers!’” 18-50

Also see 27-39, 27-17, 38-37 & 38, 72-8 to 15, 43-36.

*In computer terminology ‘virus’ is a programme which can attach itself with other computer programmes, and it is capable of spreading by replicating itself.*

It is essential that one dedicates all his thoughts and deeds to the Power Who has the control of everything in the Megaverse to give success and save from any undesirable interfering and counter-acting effects. Before and besides seeking support with ‘Bismillaah’, it is always better to come under the protective custody of Allah (Rabb) so that all affecting, inter-acting and counter-acting forces, as there are many (Surah 113 & 114), do not interfere with the intended or initiated action. Therefore, it has been prescribed to seek refuge through invocation in the Name of Allah, The Lord-Master-Owner (‘Bi-Rabb’).

“So, when you recite the Quran seek refuge in Allah
from satan, the execrable”: 16-98.

In other verses also Allah has ordained to seek refuge with Him, e.g., 7-199 & 200, 23-96 to 98

“Imam Ahmad recorded that...When the Messenger of Allah (Peace be upon him) would stand up in prayer at night ...(after Takbiir and supplication)...he would then say: ‘I seek refuge with Allah, the Hearing, the Knowing, from the cursed satan, from his coercion, lures to arrogance and poem’.

There are many Traditions about the Prophet’s seeking refuge (Isti’aadhah) with Allah from satan the outcast.

“Imam Ahmad recorded in his Musnad, that a person who was riding behind the Prophet (Peace be upon him), said, ‘Cursed Shaytaan’. The Prophet (Peace be upon him) said: ‘Do not say, ‘Cursed Shaytaan’, for if you say these words, satan becomes arrogant and says, ‘With my strength I made him fall’. When you say, ‘Bismillaah’, satan will become as small as a fly”.

(Imam Ahmad’ 5-59, ‘Tafsir Ibn Kathir’, Vol-I, pp. 52 to 54, 63.)

When Pharaoh threatened him, Moses (Peace be upon him) said, with full confidence, that the former (Pharaoh) could not harm him because he (Moses) had sought refuge with Allah:

“And Pharaoh said: ‘Leave me to slay Moses; and let him call on his Lord! What I fear is, lest he should change your religion, or else he should cause mischief to appear in the land!’(26)

“And Moses said: "I have indeed called upon my Lord-Master-Owner and your Lord-Master-Owner, (for protection) from every arrogant one, who believes not in the Day of Account!” (27) (40-26 & 27).

In fact same strength of faith is required in the invocation through 'Bismallaahir-Rahmaanir-Rahiim' and in the invocations of Surahs 113 & 114, for securing and assuring the Divine Support.

**After Beginning:** By beginning everything, faithfully, with the Name of Allah Al-Mighty, whole life gets an orientation towards Allah. The man rekindles his faith and renews his allegiance to the covenant with Allah for conducting his affairs in conformity with the standards of righteousness set by Him. Thus the entire mundane activity becomes a righteous deed as an act of worship. With the result, in the larger context, the society
progresses in peace and harmony. When anything is referred, truly, in the Name of Allah, it implies that all the following are dedicated to Allah: all intent, proposal, purpose, action, course of action, means, and result. With this degree of faith, then, it does not leave any room for wrong thought or deed or any such thing connected with the whole process. Dedication to Allah Alone makes the entire process and all steps involved, simple, innocent, pure, high, elevated, acceptable - i.e. as kindly righteous-good deeds, which are rewardable

“He is Allah, Him Alone,
there is no god save Him.” 2-255

Working under such a direct supervision makes things acceptable unto Him, and fruit-bearing. Allah Himself appreciated the work of Prophet Noah (Peace be upon him) when he built the Ark before His Gracious Presence under His Command and Supervision:

"And construct the ship under Our (Allah's) Eyes,
And with Our Inspiration." 11-37

**Conclusion and After:** This concept requires, right from beginning till accomplishment, achievement of result and there after, submission to the complete code of conduct on the Path of Allah i.e., *Beginning 'With The Name of Allah' (Bismillaah), conducting also 'With The Name of Allah' (Bismillaah), concluding, 'In The Name of Allah' (Bismillaah) and accepting the outcome 'In The Name of Allah' (Bismillaah).*

When one refers or does something on behalf of a ‘power or authority’, he derives the required support and credibility from that “power or authority”. In this way the burden of responsibility and result is lightened for him. Psychologically one feels strengthened as he is not alone - all along Allah is ‘with’ him and supports him. Such a believer starts “with”, carries “through”, accomplishes and leaves even subsequent disposal or dispensation or recompense to Allah. When Noah (Peace be upon him) boarded the Ark in the Deluge, he prayed for its course, everything, all along, on the way, the landing and there after, in the Name of Allah, e.g.:

"And he (Noah) said:
‘Embark therein:
*In The Name of Allah will be its course and its anchorage,*
Surely, my Lord-Master-Sustainer-Owner (Allah)
is Oft-Forgiving Ever All-Merciful." " 11-41
When anything is referred truly in the Name of Allah, then the man is relieved of the burdens for the success of the process and its “produce” – then it is for Allah, The Ever-All Beneficent, The Ever-All Merciful, to reward the ‘suppliant’ in whatever the apparent outcome is designed for him.

"And when My (Allah's) slaves ask you concerning Me, the I am indeed close.
I grant the prayer of the suppliant, When he calls on Me.
So let them bear My call and let them believe in Me, In order that they may be led aright." (2-186).

"And their Lord-Master-Sustainer accepted of them, 'Verily, Never will I (Allah) allow to be lost, the work of any worker, male or female" 3-195

The Great Formulation: It contains The Most High Exalted Comprehensive Name and The Most Beautiful Best Attributes of Allah in one and the same formulation (i.e. Ism, Allah, Ar-Rahmaan and Ar-Rahiim occur in one verse) - ‘ISM’ includes the Name and all the Most Beautiful Best Attributes of Allah. Furthermore ‘Ar-Rahmaan’ is the exclusive Name of Allah Himself Alone and not applied to anyone or anything, as is the position of the term Allah. Again consider Ar-Rahmaan in intensification with Ar-Rahiim! - Blessings, Benevolence, Benediction, Bounties boundless! It may be noted that human expression is limited by philology and phonetics. It can not fully comprehend or encompass the infinity of the intensive compounded by these two terms of the same root word ‘Rahmah’ - even standing solely or singly, ‘Allah's Rahmah' itself is limitless!

The Great Supplication: It is one of the greatest all-embracing supplications for all times and all occasions. It is the Preface of all other supplications, invocations, initiatives, dedications and devotions. It sets right the direction of all other supplications and submissions, which follow. In praying to Allah, the worshiper addresses the Almighty, All-Powerful Able-Master through His limitless Mercy and Benevolence, to those Most Beautiful Best Names and Attributes, which he wishes to appeal to. In this very precise formulation the Attributes of Benevolence and Mercy, which encompass all other Most Beautiful Best Attributes of Allah, have been most intensively included. If such a pure appeal to The Ever All-High Exalted Greatness of Allah Al-mighty, is made with full faith and confidence, then one can expect the grant of sure Blessings and Bounties as are associated with ‘Ismul- A'azam’ (the Great Name, i.e., in the Greatness of the Name of
Allah. In such a sublime state of submission the over all high objective and the supreme aim of man becomes the Pleasure of Allah.

Sincere invocation right from the beginning shows faith in Allah with good intent and purpose on the part of the suppliant. As such it rises higher in rank with the degree of confidence reposed in the invocation. In other words the suppliant, through this invocation, acts with 'Tawakkal allal-Allaah' (trust in Allah) - He takes Allah as the Vakiil (the Guardian, Trustee, Disposer of affairs) and the Accomplisher. With the deepening of the faith of the devotee and increasing dimensions of his devotion, the Ever All-Gracious-Beautiful Attributes Of Allah, also become clear and manifest within his own person and worlds around him.

"For truly did he (Muhammad) see, of the Signs of his Lord-Master-Sustainer, The Ever All-Great" 53-18

When Allah’s Command came, Naoh (Peace be upon him) asked believers-followers to embark the Ark, for its journey and landing “In the Name of Allah” (11-41). This provided the much needed confidence and support to the believers. The story reveals that the supplication did not only work for the course and the landing, but the place of landing and all subsequent matters worked well for their safety, rehabilitation and welfare.

Submission of Will to Allah: One Hadiith Qudsii is reported as follows:

O My slave!
You desire,
but there is only that I Will,
And it can’t be except, what I Will.
But if you submit to Me, in that, what I Will,
Then, I will suffice you in that you desire.
But if you don’t submit to that, what I Will,
Then I will exhaust you in that, you pursue.
And it can’t be except, what I Will

The Quran declares that nothing happens unless Allah Wills:

"But you can not will, unless Allah wills;
Verily, Allah is Ever All-Knower, Ever All-Wise. 76-30

Al-Quran reveals that Solomon (Peace be upon him) addressed ‘the letter’ to the queen of ‘Sabaa’ with the opening “In the Name of Allah, The
Ever All-Beneficent, the Ever All-Merciful”. By referring in the Name of Allah, he basically submitted his will to the Supreme Sovereignty of Allah – the submission to start with and conduct accordingly. He made it clear that all elements of his invitation, diplomatic dialogue and military mission flow from the fountain of his Faith. All further dealings would depend upon the philosophy formulated in this phrase- quite loud and clear.

The opening address of Solomon (Peace be upon him), in the above manner, demonstrated moral courage, strength of faith and power of confidence, which in fact put fire in the arm, to challenge the physical power of the infidel state. It also made it amply clear and easy for the addressee to understand that implementation of the ‘writ’ (that was the ‘Will of Allah’) by Solomon (Peace be upon him), would be irresistible:

“Verily, it is from Solomon, and
verily it is:
In The Name of Allah,
The Ever All-Gracious, The Ever All-Merciful” 27-30.

Muhammad (Peace be upon him) also followed the same practice in his correspondence and invitation to the leaders and the rulers of the world at that time. In the opening address to Muhammad (Peace be upon him), it was indicated right at the beginning, that all the ‘Reading’ (Revelation) would be taking place, as ordained, only by the Will of the Lord-Master-Sustainer (Allah) of all creation and the creation of the humankind. Here also starting with the Name of ‘Rabb’ (The Unique Name of Allah when stands alone in the statement) embraces all the Attributes of the Ever All-Compassionate-Merciful Allah.

Rejection of Superstition and Polytheism: Polytheists used to attribute different powers and functions to their different idols and gods. It was customary in Arabia, before Islam that people used to start everything with the name of their gods or idols.

"It was not Allah Who instituted (superstitions like)
a slit-ear she-camel
or a she-camel let loose for free pasture,
or idol sacrifices for twin births in animals,
or stallion-camels freed from work:
it is the disbelievers who invent a lie against Allah;
but most of them lack wisdom." 5-103
Also see 7-194

When one starts with ‘Bismillaah’, it means that he negates and rejects all superstitions, idols and so-called forces, and recognizes,
accepts and submits to One Ever All-Powerful –Able-Omnipotent – Beneficent-Merciful Allah. By this style and spirit of initiation and submission of all affairs, he shuns 'Shirk' and presents himself as the 'practicing believer' in Allah.

"Have you seen Laat and Uzzaa? (19)
And another, the third, Manaat? (20)

"These are nothing but names which you have devised,-
you and your fathers,-
for which Allah has sent down no authority .
They follow nothing but conjecture and
what the souls desire!-
Even though there has already come to them
Guidance from their Lord-Master-Sustainer" (23)
(53- 19, 20, and 23)

The Best And The Most Beautiful: It is always man's desire to get the best and the most beautiful (‘Al-Khair’ and ‘Al-Ahsan’). He would like to get it with all possible ease and comfort; whether he strives for it or not. This is in his nature. But surely, he knows limitations, his own and also those imposed by the very nature of surroundings, he is living in.

There are innumerable variables involved in every affair of mundane life. Most of them, and in fact in ultimate analysis all of them, are out of the limited capacity of man to handle, all by himself. It is not only spiritual in nature to seek support of the Ever All-Powerful for getting the best of all, but now science is also making it clear that, man is dependent on forces of nature. However, science, at the same time, gives the good news - good for all, that all these forces are at work for man. It reaffirms the Quranic statements that they have been harmonized to the service of man and reiterates its (Quran's) glad tidings for those who harness them. Therefore the best way for him is to make a submission (both in word and deed) to the All-Powerful and Benevolent Wisdom of Allah, Who is All-Able over all things, to ordain the best for him. When one submits with this faith, only for the sake of Allah, in all his affairs, he makes his utmost effort to benefit from everything harmonized in nature for him. He not only expects, but history of human development shows, that he gets the best and the most from the Providence.

Consider any one example from nature. It is not just the right selection of inputs (e.g. seed, water, etc) for sowing, but all agents of ecology and environment at work have to be harmonious, in the same time frame and sequence, right from sowing to harvesting. If the sub-soil microbiology does not work, the sun does not shining `radiate' ['Wahhaajan', source of radiating heat, "And We (Allah) have made (the sun) the source of
Short

Notes

(radiation) heat and light"- 78-13] and oxidation in the root zone does not take place, photo-effect does not work in the leaf, right temperature is not developed, etc., etc., resultantly germination, sprouting, growth, over all yield etc., will all be affected. Then it is only wise to do one's best and seek support and blessings of the Ever All-Controller of all these phenomena.

"Do you see what you sow?
Is it you who grow it , or
are We (Allah) the G rower?
If We so pleased ,
We could reduce it all to broken pieces,
then you keep lamenting:
'we are ruined!,
nay, we are deprived of everything.'
Do you see the water which you drink?
Is it you who send it down from the clouds, or
We are the Sender?
If We so pleased,
We could make it bitter.
Why, then, you are not grateful?
Do you see the fire , which you kindle,
Is it you who produce the tree for it, or
are We the Producer?
We have made it a reminder and a benefit
for the wayfarers.
So glorify The Name of your Lord-Master-Sustainer
The Ever All-Great." 56- 63 to 74

It has been reminded in the Quran that if Allah turns water bitter or lets it disappear in the earth (18-41), nobody can bring it back e.g. (67-30).
Consider following news item:

Washington, Sept 22: Scientists in the United States and Canada said that the 'Ward Hunt Ice Shelf', on the North coast of Ellesmere Island in Canada's Nunavut territory, (the largest ice shelf in the Arctic, a solid feature for 3,000 years), broke up into two main parts, themselves cut through with fissures. A freshwater lake drained into the sea.

("Largest ice shelf breaks up", The Dawn, 23.9.2003)

The freshwater deposit, handiwork of nature, over thousands of years is drained into the bitter sea! Who can bring it back? This store of nature is lost to the mankind! As a result of the catastrophic earth quake in Gujrat, India, water table in the desert (Thar area of Sindh, Pakistan), went hundreds of feet down! How to bring it back?

It is important to clarify one important aspect of man's attitude in this regard, here. Some people don't do their part, although they are also important
components of the physical factory of the universe, which is subject to certain laws at work for all. They would rather like that their part is also played by some divine force and not by the physical force at their command in their own physical world. They would also wish that the physical laws or laws of nature are broken for them whenever it suits them. If this happens for everyone, as almost everyone would like to have this favour done to him, then there will be lawlessness, every thing in disorder, and all chaos. So let the order prevail to the advantage of all. The wisdom of man’s creation with command over all forces of nature lies in his doing the best and at the same time seeking guidance, support and succour from Allah for the best and the most, with His blessings, benediction and benevolence, as envisaged in verse 1-7.

All the heavens and the earth have been created where man can try the best of his mettle with all the resources therein at his command. This shows that even sky is not the limit! An extremely vast but harmonized operating arena has been made available! It is open to competition by individuals, groups, societies and nations:

"O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond! But you will never be able to pass them, except with power-force." 55-33

Those who believe in the working of the system as a reality and a scientific truth and work with the governing laws, are sure to succeed. Deng Xiaoping assumed Chinese leadership, after the death of Mao-Ze Dong. He proclaimed the contours of his policy with the main salient point as: “Seek truth from facts.”

("54 years of Chinese Revolution", Prof. Khwaja Masud, The News 29.9.03)

Those who don’t believe (in Truth, Law), consequently they don’t reflect in the physical fact and factual foundation of all matter and all affairs. So they don’t understand. For them even a simple scientific fact haunts them, harassing as monster or magic.

"And He is (Allah) Who has Himself created the heavens and the earth in Six Days, and His Throne was on the water, that He may try you, who amongst you is the best in deeds. But if you were to say to them: 'you shall indeed be raised up after death,'
those who disbelieve, would be sure to say:
‘This is nothing but obvious magic.’”

Oneness and Unity of Attributes of Allah: When invocation is made with intentions and purposes, as discussed above, this basically would confirm faith in the Oneness of Allah, All His Most Beautiful Best Attributes and His Providence. This is achieved in following manner:

i. It is a kind of worship: This invocation is basically a prayer to Allah.

ii. One purifies his own intent and purpose for the sake of Allah and for submission to Him, which is again worship of Allah.

iii. One confirms and reaffirms that in all matters of supplication and invocation he refers to Allah Alone.

iv. Man’s needs and wants are very diverse, different and countless. Only The Ever All-Powerful, Ever All-Mighty, Omnipotent, Omnipresent, Ever All-Able, Ever All-Hearer can do all these various and varieties of functions. Making an invocation, all the time and for all things to One Allah Alone signifies faith in His Oneness as Allah - He receives this as worship and helps out because He is Allah, and also sustains and supports because He Himself Alone is The Only One Providence-Director-Dispenser-Cherisher-Nurturer of all and everyone in all matters

v. Invocation and initiation with ‘Basmallaah’, in every small as well as big affair, shows complete faith, besides recognition, that in every matter, however, small it may be, he is completely dependent on Allah, Who is his Rabb also.

The Holy Prophet (Peace be upon him) used to supplicate for all small and big matters. Abu Umamah (may Allah be pleased with him), related: "The Holy Prophet (Peace be upon him) made many supplications, which we were not able to remember. So we said (this) to him.. He said:

"Shall I tell you something which shall comprehend all of them? Supplicate: ‘Allah! I beg of You of good all that Your Prophet Muhammad (Peace be upon him) begged of You and seek Your protection against all the evil against which Your Prophet Muhammad (Peace be upon him) sought your protection. You are The One Who is asked for help, and it is for You to convey the Guidance. There is no strength to resist evil, nor power to do good except through Allah”.

It may perhaps be easier to explain with the help of an example of a modern machine which works in ‘auto’ mode and performs given functions automatically. Let us consider the working of an aeroplane. When it is put on ‘auto control’ it can take off, fly, take turns, land, etc, automatically. Inspite of all these technological advantages, the airlines, as a rule, for safer operations, put not one but two pilots; i.e a co-pilot besides the main pilot in passenger planes. Let us consider another example. One can take audio- or video-assisted tours but the best could be the one lead by a guide. Similarly
man's 'machine' works so smoothly, physically and mentally, that he feels as if he is completely independent of all control mechanisms in the universe. It is such a high-tech auto machine! But this 'machine', in reality, is logged on to the 'control panel' where all 'control points' are also being operated and monitored by One, the Maker-Controller Himself. All activities performed by this machine are basically connected to the 'control panel', in other words, to the Controller Himself. In fact all the moves are made from there - every cell and sub-cellular component, particle and sub-particle or wavicle and everything works under the control of The Master-Mind. This has now-a-days become easier to understand, as systems of automation and signaling working in nature are increasingly becoming manifest in everyday science. With this feeling and faith, beginning of all things, however big or small, by surrendering to the Will of Allah in simpler invocation of 'Bismillaahir-Rahmaanir-Rahiim', assumes a much higher rank in supplications to God.

**The Unification Theory:** Scientific enquiry is working towards the 'Unification of all Theories' or the 'Theory of Everything' (i.e. all matter, energy and motion are governed by One Unified Law) which, in fact, in religious terminology is reflected in the doctrine of Monotheism. Basically this formulation (1-1 along with 1-2) combines two fundamental elements of faith in Oneness of Allah (Torheed or Monotheism), i.e. both, 'Uluuhiyat' and 'Rububiyat' of Allah, together. 'Bismillaah' condenses entire thought and philosophy of Monotheism that all Power and Sovereignty belong to Only Allah Alone – Only He is The One Who ought to be and should be prayed, Who grants supplication, arranges all affairs, makes the course easy and gives success and additional bountiful favours too.

"To Him (Allah) is due the true prayer, and others that they call upon besides Him, bear them no more than if they were to stretch forth their hands for water to reach their mouths, but it reaches them not: for the prayer of those without Faith, is nothing but vain prayer" 13-14

Verses 1-1&2 confirm faith in the proven fact of science that there is only one Unified Law governing all universe(s) (which, now, the scientists call "Megaverse") i.e. in theology, it is Only One 'Rabb' (Allah) Alone, Who Governs-Sustains all universes (worlds-creation). This statement is clarified variously, in the terminology of the Quran:

`Rabbii Wa Rabbkum' (My Lord -Master and yours)
'Rabbii Wa Rabbuhum' (My Lord-Master and theirs i.e everybody and everything)
'Rabbus-Samaawaati Wal Ardz' (Lord-Master of the heavens and the earth)
'Rabbul Aalamiin' (Lord-Master of all worlds-creation"
'Rabbul Arshil Aziim' (Lord of the Mighty Throne of Honour)

Only Allah, the Alone One- He Himself is the Lord-Master-Sustainer of all phenomena of universes as manifest in harmoniously coordinated & unified functioning, in unison, of all units and components of cosmos and beyond. All episodes and events including Big Bang (Beginning of the universe), 'Expansion of the Megaverse', the Big Crunch (end of the universe, as referred by scientists), and There-After are controlled by One – and none else.

In the first pillar to the 'testimony' (Shahaadah), it is not simply the affirmation of God’s existence, but confirmation and acknowledgement that only Allah’s is True and Absolute Existence in True Reality, Beauty and Perfection. All things, beings and all existence are manifestations of This Eternal - Essential Being. This assertion of Faith demands integration of lives by making God their focus and sole priority. The assertion of the Unity of God is not merely the denial that there are no other deities or there is none else worthy of worship in the superficial or narrow sense of the word. To say that God is the Only One Alone is not a mere numerical definition. It is a call and confirmation of the confession that Unity is the driving factor of one’s life and society on the way of commitment to His Commandment – all rightly guided religions, culminating in the Diin-al Islam, derive from Him Alone.

The belief in the Sole Supreme Reality has to be culturally conditioned as expressed by different societies in different practices but the focus of all true obedient-worship is essentially inspired by and directed towards the Being Whom the people in the Semetic-Armaic-Arabic region had always called ‘Allah’. In fact all over the globe different religions confirm faith in the Supreme Being Who Commands obedience-worship. For an example, following statement based on Bhagavad-Gita, may be quoted:

“All wondrous phenomena showing power, beauty, grandeur, or sublimity, either in the material world or in the spiritual, are but partial manifestations of Krishan’s divine energies and opulence. As the supreme cause of all causes and the support and essence of everything, Krishna is the supreme object of worship for all beings.”

(Pages 351-388, Bhagavad-Gita As It Is, Bhaktivedanta Swami).

Sincerity in submission: Some people who may, although, initiate their work or anything with this invocation, but may not be able to interpret or appreciate immediate or apparent status of things or their outcome. They
are perhaps not able to touch the depth or achieve the height of relationship, which this very simple submission can establish with God Alone. They might be lacking pure dedication and devotion or sincerity and sanctity of the purpose or objective as the pre-requisite of any submission. If the Pleasure of Allah is the objective then it doesn't matter whatever be the immediate or the apparent outcome:

"We (Allah) said: `Get down all of you from this place, then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve." 2-38

When one makes sincere and pure invocation in this verse, as worship or devotion, he in fact considers himself as Allah's duty-bound slave working only 'with' His Pleasure or Permission (in other words working \textit{within permissible limits} prescribed by Him) to the extent and to the best of his capacity and capability provided to him by Allah.

**Basis and Strength of the Belief:** Social scientists agree that the belief in God is an inward demand of human nature. Complete faith in \textit{`Bismillaahir-Rahmaanir-Rahiim'} depends upon the belief that all affairs, their decision, command, result and return belong only to Allah Almighty Alone, e.g.:

"But you cannot will, unless Allah wills" 76-30

"And with Allah rests the end of matters (affairs)".22-41

All matter, energy, motion and affairs are from Allah and work at His Will and Command unto His goal.

“Say: All things are from Allah". 4-78

Putting one's soul and mind, with full faith in \textit{`Bismillaahir-Rahmaanir-Rahiim'} intensifies and strengthens various aspects of faith, e.g.:

**Putting trust in Allah**

“Verily I put my trust in Allah" 11-56

**Feeling confident and secure**

“And I confide my affair to Allah. Verily, Allah ever Watches all, over (His) slaves.” 40-44

**No Feeling Of Inferiority or Deficiency**

“Allah suffices us." 3-173

**Continuous Source Of Support**
“And I have no capability except from Allah. 
In Him I trust. and unto Him is my recourse” 11-88

*Accomplishment and victory from Allah*

“Help from Allah, and speedy victory”. 61-13

**Hope**

“Say: ’O My servants, you, who have sinned against your souls, 
do not despair of Allah's Mercy, 
for, Allah forgives all sins, 
Verily, He is Ever All-Forgiving Ever All-Merciful.” 39-53

*Faith in the acceptance of the prayer*

“Verily, indeed my Lord-Master-Sustainer (Allah) 
is surely Ever All-Hearer of the Prayer” 14-39

"I have never been un-blest 
in prayer to You (Allah),  
my Lord-Master-Sustainer” 19-4

Above aspects of trust in Allah become possible only when one has 
unshakable faith that surely and positively Allah is his “Vakil” (Trustee) and 
“Kafiil” (Supporter-Provider)- Ever All Full of Mercy and Benevolence.
PART - III

THE PHRASE “BISMILLAH”

The phrase ‘Bismillah’ occurs in verse 11-41 and as part of ‘Bismillaahir-Rahmaanir-Rahiim” in Ayaat 1-1 and 27-30. Generally, the phrase “Bismillaah” is translated with following connotations: 1. With the Name of Allah, 2. With the help of the Name of Allah, 3. With the benediction of the Name of Allah, 4. The above include the sense that appeal is made to all the Most Beautiful Best Attributes in the Name of The Unity and Oneness of Allah.

“Bismillaah” has three important elements: ‘BI’, ‘ISM’ and Allah. Each will be discussed separately and in combination also.

‘BI’: The preposition ‘BI’ is usually translated as ‘with’. But, in fact, it has different connotations e.g.: i) Contiguity or close proximity between one thing and the other, ii) Seeking aid, and iii) Seeking blessings.

“A more accurate, though perhaps a little less elegant, rendering would be ‘by’ or ‘through’ and is to be paraphrased as “I seek the assistance of …” (A.M. Darya Abadi, Tafsir-ul-Quran Maulana, p.2).

John Penrice has given following explanation of ‘BI’: It is an inseparable preposition, prefixed to the word it governs, which when a noun is put in the genetive; it has diverse significations, as In, By, At, With, To, Into, Upon, For, By reason of, From. It is also an expletive as in ‘Allah Is Ever-All Sufficient Witness’: 13-43. F. Steingass has translated ‘BI’ as ‘Towards’. Dr Rohi Baalbaki, in Al-Mawrid has given following meanings: On, By means of, Through.

‘ISM’: The word ‘ISM’ has many lexical and intellectual nuances and shades of meaning. There is a great importance of the word ‘ISM’ used in this phrase. The study of the root word and its derivatives highlights its importance. ‘ISM’ is from the root ‘SAMA-A’ meaning ‘To be lofty’. (John Penrice).

Al-Mawrid has given following meanings of the word, in different combinations:

‘ISM’: Name, Appellation, Designation
‘ISM’(Lughat): Noun, Substantive
"ISM' (Sam'at): Name, Reputation, Repute, Standing, Credit, Prestige (In this background, with reference to God, this would mean 'Hamdu').

'ISM' (Shuhrat): Goodwill, Trade name, First name, Business name.

'ISM' (Jalaalat): God

'ISM' (Jama'): Collective noun

'ISM' (Jins): Generic noun

'ISM' represents, identifies or designates anything, for which it stands, in both word and its meaning, e.g.:

"And He (Allah) taught Adam the names" : 2-31

(Imam Raghib Isfahani, Mufridatul Quran)

The Divine Name

'Isnul-Jalaali': Any of the Attributes of God which express His Power and Greatness.

'Isnul-Jamaali': Any of the Attributes of God which express His Mercy and Condescension.

'Isnuz-Zaat': The Name of the Divine Essence, The Essential Name of God or Huu as distinguished from His Attributes.

'Isnul-Sifah': Name of a Divine Attribute.

"The Title 'Allah' is called the 'Isnuz-Zaat' or The Essential Name of God, all other Titles including 'Rabb' being considered 'Asmaa-us-Sifah', or 'The Attributes' of The Divine Being. The Attributes are called 'Al-Asmaaul-Husnaa', or 'the Excellent Names'. The expression occurs in the Quran (7-180): “But God's are Excellent Names, call on Him thereby”.

(Thomas Patrick Hughes, A Dictionary of Islam, pp. 141-142, 181, 220, 226-227)

Different Aspects of The Most Beautiful Best Attributes of Allah

"Allah has innumerable Attributes and they may be put under three broad categories. Firstly, those which are exclusive to Allah and are in no way related to His creation. Secondly, those which are related to His animate creatures and involve a relationship between Him and them. Thirdly, those which come into operation in response to the actions of such of His creatures as are endowed with free will and discretion, that is man." (Dr Abdul Karim, “Attributes of Allah”, The Dawn, March 15, 2002)

"The Blessed is The Name
of your Lord-Master-Sustainer (Allah),
The Ever Full of Bounteous Majesty and Honour." 55-78

"And He (Allah) is The Ever-All Hearer The Ever All-Seer" 42-11

"Verily, Allah is Ever All-Powerful Able over all things" 4-133
"And He (Allah) is The Ever All-Mighty The Ever All Wise" 30-27

"And Allah is Ever All Seer of what you do" 57-4

“. ..Verily, Allah is Ever All-Knower, Ever All-Wise. (30)
"He (Allah) admits to His Mercy, whom He wills.” (31) 76-30 & 31

"Nay, shall man have anything he hankers after? (24)
"But to Allah belongs the last, and the first" (25) (53 - 24 & 25 ).

Sequel of events "And with Allah rests the end of matters." 22-41

**Significance of the Singular:** Abu Hurairah (may Allah be pleased with him) reported Allah’s Messenger (Peace and Blessings of Allah be with him) as saying:

“There are Ninety Nine Names of Allah. He who commits them to memory would go into paradise”. (*Muslim*)

According to *Sikh Doctrine*, the creation constitutes God's Name (‘Naam’) and he who comprehends the ‘Naam’, grasps the essential means of release from transmigration. Therefore it is believed that God is pre-eminently ‘Satnaam’, The True Name.

It may be noted that the word “ISM” has been used in "Bismillaah" in singular. It signifies Monotheism that He is the Only One Alone Allah. The singular comprehends all the Names and the Most Beautiful Best Attributes of Allah, Ever All-Powerful Able Almighty.

"Blessed is The 'Name'
of your Lord-Master-Sustainer (Allah),
The Owner of Majesty and Honour." 55-78

"Glorify The Name of your Lord-Master-Cherisher,
The Most High" 87-1

"And for Allah are The Most Beautiful Best Names" 7-180

"Blessed is He (Allah) in Whose Hand is the dominion,
and He is Ever All-Powerful Able over all things." 67-1

For the Most Beautiful Best Names and Attributes of Allah see Appendix-41.

**Ismul-A'azam:** In this phrase the word ‘ISM’ is All-Embracing and All-Encompassing for the Ever All-Gracious Beautiful Names and Attributes
of Allah. By this simple and easy invocation, one makes a supplication to all
the ‘Asmaa’ Ul Husnaa’ [The Great Name ‘Ismul Aazam’. In this way the
reference to the ‘ISM’ strengthens the belief in the Existence of the Living God,
manifest in functions and phenomena of nature. Muhammad (Peace be
upon him) is related to have said that ‘Ismul-A’azam’ [as generally believed to
be known only to God and His Prophets (Peace be upon them)]; occurs in
one of three verses in the Quran, namely:

"God (Allah), there is no god but He (Huwa),
The Living One (Al-Hayyu),
The Self-Subsisting One (Al-Qayyuum)" 2-255,
OR in verse 3-2, which contains the same words, OR in 20-111.

"Faces shall be humbled
before The Ever Living (Al-Hayyu),
The Self-Subsistence Eternal (Al-Qayyuum)." 20-111

"Al-Baizawi says the word ‘Huu’ (better Huwa) i.e., ‘He’ (God) may
be the ‘Ismul-A’azam’ or ‘Exalted Name’ of The Almighty, especially as it
occurs in two of the verses of the Quran indicated by Muhammad (Peace be
upon him), namely, Surah 2-255 and 3-2."

Huu (Huwa) means ‘He’ (God) or ‘He is’. Some mystics say: "O ‘He’,
Whom no one knows; what He Himself is but Himself". It is very probable
that the mysterious title of the Divine Being refers to the Great Name of
‘Jehovah’, in Jewish religious literature. Saint of Sindh, Shah Abdul Latif
Bhitai says:

I beg as much Mercy, as Great Your Name.

It is generally held that either Allah, or Huu (Huwa), or Al-Hayyu,
or Al-Qayyuum is the ‘Ismul A’azam’. There is another tradition, from
which it would appear that ‘the Great Name’ may be either Al-Ahad (the
One) or As-Samad (the Eternal). According to some other Traditions and
some scholars, ‘Allah’ is ‘the Greatest Name or the Exalted Name’- (Al-
Ism al-A’azam).

Bi-Ism (Bism)
‘BI-ISM’ is generally translated as ‘In the Name of’.
‘BI-ISM’ is also translated as ‘On behalf of’ and ‘In behalf of’.
‘BI-LLAAH’ is translated as ‘By God’ (Al-Mawrid)

In the Uthmani Manuscript of the Holy Quran compiled by the third
Caliph Uthman (Allah be pleased with him), the letter ‘Alif’ has been
dropped from the word ‘SM’ and ‘BA’ has been directly joined with its letter
‘Siin’, making ‘BA’ look like the part of this word so that beginning is made
The Phrase “Bismillaah”

in effect, in writing and pronunciation, in communion with the Name of Allah. It is important to note that 'Alif' (the first letter of Arabic alphabet) is not dropped in other combinations of word 'ISM'. This shows the depth of desire of the believer for dedication and devotion of all intent, purpose and action, in all humility, to Allah, without lingual or literal distance, even standing of a single letter, in between, i.e of the letter 'Ali'. All that the closeness requires is the humbleness and humility in sincere submission of 'Qalb Saliim' (sincerely pure heart), like Ibrahim (Peace be upon him).

"Behold! His Lord-Master-Sustainer said to him:
'Bow' (submit your will to Me)
He said: 'I bow' (submit my will)
To The Lord-Master-Cherisher of the Worlds." 2-131

"Abraham was indeed a model.
Devotedly obedient to Allah,
True in Faith,
And he joined not gods with Allah." 16-120

"Then We (Allah) have sent the revelation to you:
'Follow the religion of Ibrahim, the true in Faith,
and he was not of the idolaters" 16-123

Closeness and 'Bism': The amalgamation of 'BI' with 'ISM' as 'BISM', takes us into the new realm of 'Tasawwuf' (Mysticism is not the exact translation of 'tasawwuf', although it has usually been translated as such. This will also be clarified in the discussion which follows.) in the eastern tradition, implying closeness and communion with God without any intermediary or intercessor or interconnector and contradicts the idea of any curtain in between. In this sense nearness or communion is not just mystic in the Western concept and in the sense of being wholly ineffable or unclear. Characteristically, Christian mysticism is also centered on prayer to God. It is believed that God is accessible through scripture, sacraments and Jesus Christ. The Quran presents a clear course to bring the slave nearer than the nearest to his Lord-Master-Owner Allah, in communion:

"And when My (Allah's) slaves ask you concerning Me,
then I am indeed close.
I grant the prayer of the suppliant when he calls on Me.
So let them bear My call and
let them trust in Me,
in order that they may be led aright". 2-186
In above verse, comparative or superlative of the word `Qareeb' (Close) has not been used which makes it absolute that it can't be more close!

“For, We (Allah) are nearer to him than (his) jugular vein.” 50-16

“And know that Allah comes in between a man and his heart, and that It is He to Whom you shall be gathered.” 8-24

“BI-ISM” (BISM) is an appeal in the Name of Allah: i.e., an invocation in His Own Ever All Greatness as manifest in The Glory of His Own Name, without involving any intermediary, intercessor (Shafii), advocate or helper (Walii). The appeal is made In His Own Name, to Himself, Who is Ever All-Able Powerful to do all things and grant His Ever-All Gracious Benevolence. The invocation is in fact, the proclamation or declaration of faith in the High Exalted Great Name Itself of Allah i.e., in The Ever Almightyness, Omnipotence, Benevolence and Mercy of Allah Alone and His Most Beautiful Best Attributes.

Communion and Mysticism: Generally the word `mysticism’ is used for belief and teachings which hold that knowledge of God and of the Real Truth can be obtained through practices of meditation or an 'insight', independently of mind and senses, i.e., Realization of Truth beyond man's understanding, by seeking union with God. In this way an effort is made for seeking hidden meaning or spiritual power that causes awe and wonder.

It is an umbrella term for practices, experiences, etc., in which direct awareness of and union with God or Ultimate Reality is focused or claimed. Therefore it is the 'inner' quest for the most direct experience of Presence of God. It implies that there is knowledge of highest level which is not accessible to human understanding or sense-experience. It may be attainable intuitively or through some disciplinary practices in the expanded states of consciousness.

The problem is that there are as many practices in mysticism as the number of cultures and sub-cultures. Many practices, which can not be classified strictly as religious (particularly in the specific sense of the term 'Din') prescribe techniques of contemplation and meditation as means to mystical experience. They try to offer descriptions of such experiences which are nevertheless ineffable or unclear. In other words it means practices of contemplation and self-surrender to obtain unity or identity with or absorption into the Deity or the ultimate Reality, that are beyond understanding.

Plato is the most acceptable Greek Philosopher for Muslim mystics believing in `Wahdat-al-Wujuud’ (See notes on Monism, Pantheism, and Panentheism. It will make clear how they differ with the Quranic concept of
the Monotheism and the Transcendent.) His influence was, however, considered to be baneful, by those who were opposed to the very concept of the personal - not formal- experience of God. Anyway in this context, science has now cleared much of the baseless concepts including those pertaining to monism, pantheism, panentheism, etc, etc, which have been described at appropriate places in this book.

Some scholars, however, hold the view that scripture may include what is described as mystical knowledge. But, then in that sense, 'mystical' may only be one aspect of religion to be contrasted with 'the prophetic' or 'the devotional'. The mystic goes beyond the concepts presented in the Scripture, Theology and Tradition and comes to God to submit himself. Therefore it has remained difficult to generalize it, collectively, for society in particular. Furthermore, rule or law has to take effect in the wider perspective of development of human personality' and 'progress of society', as the purpose of the 'Diin', which is not confined to ineffable sort of individual experiences.

"And no soul knows what joy of the eyes is kept hidden from them, as a reward for their good works." 32-17

The Quran lays much emphasis on the kindly, fearfully dutiful righteous-good deeds. Man, as his own esteemed 'personality' and 'indispensable constituent of the society', has higher standing in the worlds of creations on the basis of reasoning and understanding, rather than, wandering or 'astraying' in the wonder-lands. The belief in The Existence and Omni-Presence of Allah, and that man is accountable to Him, disciplines human thought and conduct with responsibility, in which his own conscience is his keeper-watcher. Righteousness with fear of Allah (Taqwaa) in every human activity is an essential requirement of communion with Him.

“And he who fears Allah, He will make for him a way out, and will provide for him from where he expects not. And he who puts his trust in Allah, He (Allah) is sufficient for him. Verily, Allah will accomplish his purpose. Indeed, for everything has Allah appointed a measure.” 65-2 & 3.

“And whoso fears Allah, He will provide facilities for him in his affairs. That is the Command of Allah, Which He has revealed to you. And whoso fears Allah, He will remove the evil consequences of his deeds, And enlarge his reward.” 65- 4 & 5.

“Behold! The friends of Allah shall have no fear, nor shall they grieve."
Those who believed and kept to righteousness,
for them are glad tidings, in the present life,
and also in the Here-after.
There is no changing the Words of Allah;
That indeed is a great triumph." 10-62 to 64

“We (Allah) have not sent down the Quran to you
to be for your distress. (2)
But only as an admonition
To those who fear (Allah).” (3) 20-2 & 3

Karen Armstrong has given a precisely beautiful explanation which clears many concepts in this regard. “Historical monotheism was not originally mystical. We have noted the difference between the experience of a contemplative, such as the Budha, and the prophets. Judaism, Christianity and Islam are all essentially active faiths, devoted to ensuring that God’s Will is done on earth as it is in heaven. The central motif of these prophetic religions is confrontation or a personal meeting between God and humanity… God is experienced as an imperative to action; He calls us to Himself.

“Come back thou, To thy Lord-Master-Owner-Sustainer (Allah),
Well pleased and well pleasing, Unto Him.” 89-28

Allah gives us the choice of rejecting or accepting His love and concern, (18-29). “But the point of love is that the ego has, in some sense, to be annihilated. “…God relates to human beings by means of a dialogue rather than silent contemplation. (Consider the depth of discourse and dialogue even in supplications, besides style of direct address and dialogue in the Quran.). The prophets had declared war on mythology: their God was active in history and in current political events rather than in the primordial, sacred time of myth. When monotheists turned to mysticism, however, mythology reasserted itself as the chief vehicle of religious experience. (One of the greatest blows which the Quranic concept of monotheism (not mysticism), as the driving force for the development of human personality and society (ummah), suffered!).. There is a linguistic connection between the three words ‘myth’, ‘mysticism’ and ‘mystery’. All are derived from the Greek word ‘Mysticism’: to close the eyes or the mouth. All three words, therefore, are rooted in an experience of darkness and silence. They are not popular words in the West today. The word ‘myth’, for example, is often used as a synonym for a lie: In popular parlance, a myth is something that is not true…a ‘mystery’ has been seen as something that needs to be cleared up. It is frequently associated with muddled thinking…Similarly ‘mysticism’ is frequently associated with cranks, charlatans or indulgent
Different Practices in Mysticism: As already discussed, there are practices, meditations, etc as numerable as there could be ideas about mysticism. They affected Muslim thought and philosophy from all sides. Greek, Hindu, Buddhist, Christian and other practices, in their respective areas and aspects of contact with Muslims, influenced very deeply and miscreated a sort of mist of mystic interpretations even around the Quranic presentations and teachings. There are innumerable orders, forms and practices of contemplation and meditation of various concepts of mysticism in different religions, penetrating even those among Muslims, which are far, very far from the Quranic teachings. Some of them are so subtle that differences and deviations may not be possible to recognize without deeper understanding of the Quranic concept and teaching, first. In order to remain within the subject matter, we are not going into details. It requires volumes of study separately.

We may, however, have at least a very brief understanding of some important or main out of the plethora of practices in order to ultimately sift right from wrong and select the easy and the assured one. In such situations of confusion and conflict, Allah has already guided to refer to the Quran and the Prophet. Let us first discuss them and then refer accordingly.

**Contemplation:** Prayer is used as a form of contemplation. The central idea is the 'loving awareness of God'. It is 'the prayer of quit.' It is not discursive. It is, rather concentrative, involving deep thought, intention and expectation. It is practiced in central Christian traditions also.

**Meditation:** It involves serious and deep thought and consideration specially in a religious matter. It relates more to the process of thinking.

**Hesychasm:** It is a form of contemplative, practice developed by the monastic order of the Orthodox Church. The essence of this practice lies in (i) drawing the consciousness into the heart (mind), and becoming aware of God's Presence there; and (ii) in the practice of pure prayer. Pure prayer is the spontaneous intercourse of the human spirit with God. Evagrius of Pontus (d.399) thought of prayer as the perfect activity of the intellect, and gave no place to the body. This Platonistic approach was changed under the influence of pseudo-Macarius (5th century C.E.), who speaks of the heart rather than the mind as the focus of prayer, affirming that prayer involves the whole person. The hesychast practice uses no mental images, no concepts, no rational considerations, no imaginings. It uses the recitation of the Lord's Mercy on (oneself) sinner, to attain the prayerful awareness of God. The hesychast usually prays sitting, head inclined, gaze lowered. (John R. Hinnels, Dictionary of Religions)
**Dhyanaa-yoga:** “Astaanga-yoga, a mechanical meditative practice, controls the mind and senses and focuses concentration on Paramatmaa (the Supersoul, the form of the Lord situated in the heart). This practice culminates in samaadhi, full consciousness of the Supreme.”  
(Bhaktivedanta Swami, Bhagavad-Gita, pp.199-238).

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Look at this news item!:

“Patna, Aug 11: ‘To improve efficiency of rail staff, yoga training will be given (by Indian Railways) every morning. The aim is.. to `keep the staff physically fit and mentally alert.” (The Dawn, 12.8.2003)

**Mysticism and `Wujuud:** “…In about 1094 (Al-Ghazaali) found that he could not speak or give his lectures…He fell into a clinical depression … (He) resigned his prestigious academic post and went off to join the Suufis.”…Without abandoning his reason – he always distrusted the more extravagant forms of Sufism – Al-Ghazaali discovered that the mystical disciplines yielded a direct but intuitive sense of something that could be called ‘God’.

“The British scholar John Bowker shows that the Arabic word for existence (Wujuud) derives from the root `Wajada ‘, (meaning) ‘he found’. Literally, therefore, ‘Wujuud’ means ‘that which is findable’: it was more concrete than the Greek metaphysical terms… (Therefore) Arabic speaking philosopher who attempted to prove that God existed, did not have to produce God as another object (or idol) among many… he simply had to prove that He could be found. The only absolute proof of God’s ‘Wujuud’ (existence) would appear… when the believer came face to face with the divine reality after death, but the reports of…the prophets and mystics who claimed to have experienced it in this life should be considered carefully. The Suufis (mystics) certainly claim that they had experienced the ’Wujuud’ of God: the word ’Wajd’ was a technical term for their ecstatic apprehension of God which gave them complete certainty (Yaqin) that it was a reality, not just a fantasy.

“…After living for ten years as a Suufii, Al-Ghazaali found that the religious experience was the only way of verifying a reality that lay beyond the reach of the human intellect and cerebral process…Suufis thus found the essential truths of Islam for themselves by reliving its central experience.

“Instead of being an external, objectified Being whose existence can be proved rationally, God is an all-enveloping Reality and the Ultimate existence which can not be perceived as we perceive the beings that depend upon (Him) and partake of (His) necessary existence: we have to cultivate a special mode of seeing.

“Al-Ghazaali eventually returned to his teaching duties in Baghdad…
“The Reality that we call ‘God’ lay outside the realm of sense perception and logical thought, so science and metaphysics could neither prove nor disprove the Wujud of Allah.” (Karen Armstrong, A History of God, pp.219-221).

‘Tasawwuf’ – Eastern (Mystic) Tradition: Some Explanations:

“Tasawwuf, Tariqqat, Suluuk, Ihsaan are different names conveying the same sense. The basic aim of Tasawwuf is not simply Zikr (remembrance or mention of Allah). There are some people who take ‘Tasawwuf’ to embrace certain practices and spiritual healing. We must understand it well that Tasawwuf has nothing to do with these things. We must also know that even Zikr is not the real objective of Tasawwuf though it is a means to the real objective. To seclude .. in meditation, to shut .. up for forty days or to engage in extraordinary efforts .. are not the real objective of Tasawwuf but means and paths to it. “ Then what is the real objective of Tasawwuf? “It is what is pointed out in this verse of the Quran:

“Indeed prosperous is he who purifies it (self)” 91-9

meaning purification of soul. This is what Allah has mentioned while describing the objective of the Prophet’s (Peace be upon him) mission:

“And shall teach them the Book and the Wisdom, and shall purify them ” 2-129

In the process of purification, “its technical meaning, in Shari’ah, is explained thus: There are certain apparent deeds which Allah has prescribed or forbidden... It is ‘Waajib’ (incumbent) to be grateful for the blessings of Allah, to show patience when faced with difficulty, to place reliance on Allah which is Tawakkal, to be humble and observe humility, to be sincere and to seek the pleasure of Allah in all one does, for no deed meets approval if it lacks sincerity. Thus gratitude, patience, Tawakkal, humility, sincerity, etc, are Fazaail – (Manners), developing of which is ‘Waajib’.

“There are also certain evil qualities in one’s inner self which are unlawful and one must shun them. They are ‘Razaail’ - worthless or vile manners, meaning the low and base qualities. If these characteristics are found in the inner self, they are destroyed and eradicated so that they do not lead man to sin.. Arrogance, jealousy, hatred, ostentation and impatience are unlawful qualities, the last named implies displeasure on Divine Decree and to complain against it. Anger is also one of these qualities if used at the wrong time. In short, there are many ‘Fazaail’ (meritorious qualities) in the inner self which, it is necessary to develop. And there are many ‘Razaail’ (worthless
qualities) that must be abandoned." (Muhammad Taqi Usmani, “Reality of Tasawwuf”, Al-Balagh International, July 2003, p.13-14)

The Quran Clarifies the Concept: Instead of 'going astray' and 'being lost' in the ineffable practices, the best and the easiest way is what the Quran has prescribed and the Prophet (Peace be upon him) established in his practice. Ibrahim (Peace be upon him) had directly submitted to Allah, seeking His Guidance to show 'the practices' leading to Him:

“Our Lord-Master-Owner (Allah)!
And make us submissive unto You, and
Of our off-spring a nation submissive unto You,
\textit{And show us our ways of worship, and} relent toward us.
Verily, You, only You are
the Ever-All-Relenting, the Ever All-Merciful.” (2-128)

Allah has clarified that the ‘practices’ are those which were taught by the Prophet (Peace be upon him).

“Allah did confer a great favour on the believers, when He sent among them, a Messenger from among themselves, rehearsing unto them, the Signs (Aayaat) of Allah, sanctifying them, and instructing them, in Scripture and wisdom. While before that, they had been in manifest error.” 3-164

“To every people have We (Allah) appointed rites and ceremonies, which they must follow: Let them not then dispute with you in the matter. But you do invite (them) to your Lord-Master-Sustainer; for, you are assuredly on the Right Way.” 22-67,

“Say: ‘Truly, my prayer, and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher-Sustainer-Lord-Master of the worlds”’. 6-162

The Quran very clearly prescribes the ‘practices’ on the Right Path and the Traditions elaborate the same as established by the Prophet (Peace be upon him) in actual detail. Therefore the safest way is to be guided by the Quran and the established practice of the \textit{Diin}.

"Then Adam received from his Lord-Master-Sustainer (Allah) Words (Guidance),
And He (Allah) relented toward him.
Verily, He (Allah) it is, Who is  
The Ever All-Relenting, The Ever All-Merciful’. 2-37

In above verse the words ‘Fa-ta-laqqaa Aadamu’, present a connotation that Adam presented-surrendered himself submissively in the Presence-Audience-Meeting with his Lord-Master-Owner, and then he received His Pardon. This seems to be one of the best illustrations of communion of a slave with his Lord-Master-Owner. We only know about the ‘Light’ coming ‘out side’ ‘Hira’, but what about the secrets unfolded upon the mind ‘inside’? All that was manifested over the horizon and in the heavens, we really don’t know much!

**Allah Prescribes Easy Steps and Practices for Drawing Closest and Still Closer:** *Deep love and devotion* drives man for drawing still closer! If his quest continues, Allah Himself, draws such a sincere slave closer to Him:

"**Come back** to your Lord-Master-Owner (Allah),  
well pleased- well pleasing”. 89-28

Allah does favour upon favour. He does special favour to call man to come nearer in submission. He graciously desires that not only one should come back, but also that he should not be afraid, but *well-pleased, and well-pleasing*. Can one imagine the Ever High Exalted Greatness, limitless Benevolence and Mercy of Allah, that He wants His mortal creature also to remain ‘pleased’ with Him! That means Allah graciously assures that if he comes back well-pleasing with a goodly righteous conduct, he will get so many favours, blessings, and bounties (much above common greed of mortal man in mundane matters which remain insatiable), that he will definitely be satisfied and pleased. He explains Himself how to achieve that in further course of coming closer!

"**And to thy Lord-Master-Owner, Turn thy (all) attention.**" 94-8

"**Fall Prostrate and Draw Near** (to Allah)". 96-19

“**So worship Him (Alone) and be constant and patient in His worship.**”(19-65)

From above, it becomes clear that for the shortest and the easiest course, basic and necessary steps (practices) are: *Turn (submit) to Allah: willingly, pleasing and pleased, not afraid, with hope and not in despair or despondency, Fall prostrate (in humility and lowliness) unto Him, in adoration, Concentrate effort to come closer. (It is not just touching the ground with*
forehead, but the very spirit and purpose of prostrating has to be achieved with full concentration of all thought and effort to draw closer. It has to be continued with patience and constancy.

It is advisable, easier and safer to follow the ‘way’ prescribed by Allah Himself, for drawing closer to Him, than going into hazy, hallucinating and controversial, so called, ‘other practices’.

"And when My (Allah’s) servants ask you, concerning Me, then I am indeed close. I respond to the invocation of the suppliant, When he calls on Me.” 2-186

The Holy Prophet (Peace be upon him) said: "A servant is closest to his Lord-Master-Owner (Allah), when he is in prostration”.

There is a Hadiith from Aisha (may Allah be pleased with her) that the Prophet (Peace be upon him) used to perform prostrations to Allah, fully absorbed in submission, while weeping, that she used to worry about him due to prolongation and assimilation in prostrations. In order to safeguard against interruptions and gaps that may affect closeness and connectivity, a clear prescription is made:

“Therefore, when you are free, (from your immediate task), still labour hard.” (7)

“And to your Lord-Master-Owner-Sustainer, turn (all) your attention.” (8) 94- 7 & 8.(Translation Abdullah Yusuf Ali).

Dr M.M.Khan and Dr Hilali, have translated same verses as:

“So when you have finished (your occupation), devote your self for Allah’s worship” (7)

“And to your Lord-Master-Owner-Sustainer (Alone), turn (all your) intentions and hopes.”(8) 94- 7 & 8.

The Deeper the Devotion, the Closer the Contact: Prayer is the minimum required of every muslim and what really brings him closer to Allah is the supererogatory prayer (beyond what is obligatory), specially late after-midnight when people enjoy deep sleep but His servant shuns slumber and seeks His pleasure:

"Their sides keep away from their beds, and they call on their Lord-Master-Owner, in fear and hope.” 32-16

"And wake up for it (the Quran),
in the *latter part of the night*,
as a *supererogatory service* for you.
It may be that your Lord-Master-Owner (Allah),
will raise you in an exalted status." 17-79

"O you wrapped up in garments!(1)
*Stand all night, except a little*(2)
*Half of it or a little less than that,* (3)
*Or a little more.*

*And recite the Quran in a measured-pleasant-rhythmic tone.* (4)

Verily, We (Allah) shall send down to you a weighty Word.(5)
*Verily, the rising by night is most potent for governing (the 'self'),*
*and most suitable for the Word.* (6)

Verily, there is for you by day
prolonged occupation with chain of duties.(7)
*And remember the Name of your Lord-Master-Owner and*
*Devote yourself to Him with a complete devotion.* (8) ( 73 - 1 to 8 )

Also see Surah 74, which in conjunction with Surah 73, amply
clarifies that it is not just a prayer but the practical Path of clean conduct.
They both, jointly, hold the Syllabus and the Time Table for preparation and
training of the believer for his right conduct on the Right Path for the high
ideals for which he was granted *commission* on the earth, fully equipped with
superior faculties like awareness, consciousness, knowledge, intuition,
instinct, all the required resources, etc, etc., and further reinforced by
Revelation. For the prescribed *conduct* and the supererogatory effort for
excellence, the Quran ensures.

"*And who does good beyond what is obligatory,*
surely, then, Allah is Ever-Appreciating, Ever All-Knowing." 2-158

The Holy Prophet said: "Allah says:
'Whoever is at enmity with whom I befriend should be aware of
having to do battle with Me. When a servant of Mine seeks to approach Me
through that what I like best out of what I have made obligatory on him, and
continues to advance towards Me by dint of voluntary effort beyond the prescribed,
then I begin to love him. When I love him, I become his ears of which he hears,
and his eyes with which he sees and his hands with which he grasps and his
feet with which he walks. *When he asks Me, I bestow upon him and when he
seeks protection, I protect him.*" (Dr Abdul Karim,“Supplication to Allah”, The Dawn,
January 10, 2002 )

About remembering, praising and approaching Allah with
confidence, thanks and satisfaction of mind, see following verses also: 2-21,
Communion and Connectivity - Science Presents Some Examples:
An experimental brain implant, the size of a peanut, has allowed a monkey to control a computer cursor by thought alone - a link between mind and machine. The new device uses a special mathematical formula to translate signals from a few motor neurons on the surface of the monkey’s brain. The monkey was able to move the cursor ‘instantly’ with almost as much control as if it were using a computer mouse or a joystick, said researcher Dr Serruya. They substituted ‘thought control’ for ‘hand control’. It would work for anything you can imagine doing by pointing and clicking. Or imagine an on-screen keyboard that someone can use to type sentences or issue commands, Dr Donoghue said. The system is so small that any future device developed for human use could easily be made wireless. In 1998, neuroscientists at the University of Teubingen in Germany tested an experimental cursor control device in humans as did researchers at Emory University in Atlanta.

(Shahjahan Akhtar,”Monkey think, computer do”, The Dawn, March 29, 2002).

The ‘voice recognition’ computers work with voice command, ‘iris and finger-print recognition’ are some of the examples of biometrics, and bionics help the blind see with cameras through the implanted ‘stimulator’. If a little stimulation of a small neuron can create cordless communication of mind with machine, then why it may be difficult to have communion and connectivity of mind with its Maker and Operator? The great significance of the Quran, being itself a Miracle, is that it leads a person from a mere belief in the Existence of God to a state where he actually experiences His very Presence.

Neale Donald Walsch in his ‘Conversations with God’, Book-I, says: "One can talk to God, sure, but not with God. I mean, God is not going to talk back, right? At least not in the form of a regular, everyday kind of conversation!"... God "talks to everyone. All the time. He does talk, but who listens?....Let’s exchange the word ‘talk’ with the word ‘communicate’.." He goes on to express his experience. “Then this book happened to me. And I mean that literally. This book was not written by me, it happened to me.”

"And it was not (vouchsafed) to any mortal that (It is not fitting for a man that)
Allah should speak to him
unless by revelation or
from behind a veil, or
He sends a Messenger
to reveal what He will by His leave.
Lo! He is High Exalted, Ever All-Wise." 42-51
"No vision can grasp Him (Allah),
but He grasps all vision." 6-103

Another translation of this verse:

“Eyes can’t reach Him (Allah), but
He reaches the eyes.” 6-103

The ‘Gnostics’ (Aarifiin), accept the existence of The Creator ‘by other than empirical or scientific process’. They perceive the truth by intuition and not by intellect. But the most authentic knowledge in this respect is that provided by the Divine Revelation. Even otherwise not only Existence but Presence of God is all the time perceived and felt by the God conscious person in His constant communication and inner closer contact.

Scientists Can’t Even Raise All Questions: Philosophy basically concerns nature of universe, nature of human beings and relationship between the two. In this process it theorizes and raises more questions than it can solve. Same is the case with science, but with many more limitations, in dealing with issues pertaining to existence, life and their inter and intra actions. It can’t even raise all questions! Science at the most may answer only some of those questions that scientists can ask, and which they are technically able to investigate. But it is impossible to know what questions are worth asking or can be asked for which answers are possible, unless one really is already omniscient. So we can never know everything that might be relevant, or needs to be known. Although so far possibility is concerned, there is no limit.

"Of knowledge it is only a little, that is communicated to you” 17-85

We have been talking about consciousness, connectivity, communication, etc. Philosophers and scientists have completely misconstrued or even confused possibility of understanding of nature of universe, life and consciousness. There are many questions which we don’t even know, because we don’t know the reality. But those we raise are not all answered. All the answered ones are not final. They are either partial or continue to remain progressively under review. In many cases, instead of answers, more questions are thrown up. Is the brain simply a computer? Is ‘consciousness’ merely a feeling? Does one think himself or he is logged on to some central system? Is ‘consciousness’ a ‘primary component of the universe’, which the brain can latch on to, like a radio receiver? Since are ‘conscious’, we assume other people to be like us. But this can only be an inference. An imitation of consciousness does not necessarily denote consciousness. It is perceived simply to be an ‘emergent property’, where matter
and its organization, both count. Yet consciousness is not just a matter of computational complexity. It partakes of physical principles, not yet understood. Computer might imitate the brain, but it can not emulate it.

There are three main views in this regard: "One is the 'dualism' of Rene Descartes, which says the universe has two components - matter and mind. The second is the modern orthodox idea - that only matter 'exists', and that mind (including consciousness) is just an 'epiphenomenon'; something that seems to emerge when matter is suitably organized. The third is reflected most starkly in the idealist philosophy of Bishop Berkeley, that only thought is real, and matter is an illusion. But the emerging modern view says that matter and consciousness are not separate entities, as Descartes supposed, but are complementary aspects of the universe. Both exist but neither is primary. Each is the observer of the other, like two sides of a coin. It also reopens channels between science and theology." ("New view of consciousness turns science upside down", Colin Tudge, Dawn/The Guardian News Service, February 6, 2003).

Science and Signs Within:

“We (Allah) will show them Our Signs in the universe, and in their own-selves, until it becomes manifest to them, that this is the Truth.” 41-53

The physical world is under such a veil that we easily ignore the abstract and the inner realities. The physical mechanism hides it like a screen. Behind it is something much more abstract in the form of knowledge that cannot be seen or touched. It is a powerful force that has not really come under our control. Let us consider some wonders of medical science within a living body.

Dr Deepak Chopra in 'Quantumn Healing' says: "Healing is alive, complex and holistic (approach that includes the mind and body together or mind-body connection). Every doctor realizes that it is nature who cures disease, a statement first written by Hippocrates, two thousand years ago. Dr Chopra himself asks, then why one disease is cured automatically and the other is not, or not cured even with the intervention of a doctor? “What is the difference... between nature's ordinary form of healing and unusual or 'miraculous' healing?” He goes on to answer: “Perhaps the difference is small and exists only in our heads. If you...cut your finger... (it) heals by itself, and obviously you are not wonder-struck, because the process of healing – the clotting of the blood to close the wound, the formation of a scab, and the regeneration of new skin and blood vessels – seems altogether normal.”
The Quran tells us that Ibrahim (Peace be upon him) said:
“And when I am ill,
it is He (Allah) Who cures me”.26-80

It is not only that we ignore the Signs in nature but even where we make an effort, there also either our approach is inadequate and / or the process is not perfect due to limitations of technology and know-how. Not only this, our method is also faulty. The first sign or evidence, that is destroyed in our research, in the laboratory, is the delicate fabric or net work of intelligence that binds the body together. Then how can we capture the glimpse of this wonder at work? In 'Quantumn Healing', these have been discussed in detail.

A blood cell rushes to a wound site and undertakes repair work, e.g. one of the first things it begins to form a clot. It has not traveled there at random. It actually knows where to go and what to do precisely, and more surely than a doctor. It acts completely spontaneously and without any element of randomness. Even if we break down its knowledge into finer and finer bits, looking for the secret in some minute hormone or messenger enzyme, we will not find a protein strand labeled 'intelligence', and yet there is no doubt that intelligence is at work.

The outer membrane of a cell, i.e., the cell wall, is fitted with numerous sites called receptors. The cell wall itself is smooth, but the receptors are 'sticky' – they are made of complex molecular chains whose last links are open-ended, each one waiting for another molecule to come along and bind with it. In other words, the receptors are like keyholes into which only precisely matching keys can fit. For a drug to work, it must precisely fit into the chosen receptor on the cell wall and none else. We can't see the 'intelligence' itself, but we may only be able, partially perhaps, to see its manifestations (works). The critical element of intelligence is present; otherwise, the drug's action is not possible.

Living body is the best pharmacy man can ever create or even imagine. It produces much more and far better than everything manufactured by the drug companies. It dispenses and administers the dosage that is always right and given on time. Side effects are minimal or nonexistent. Directions for using the drug are included in the drug itself, as part of its built-in intelligence. Hormones, enzymes, and other biochemicals produced by our bodies have superb knowledge about which receptors they have to fit into. The molecules themselves actually are able to choose from amongst various sites. They make a beeline to where they are needed. Also, the body can release hundreds of different chemicals at a time and orchestrate each one with every other and all as a whole. All this activity takes place at a furious pace, while all effects everywhere in the body, are coordinated by the brain intelligently. Dr Chopra remarks “(but) we deal with it on our own limited
terms...When something strange happens, as when an advanced cancer suddenly and mysteriously vanishes, medical theory is baffled. I didn’t think (happenings like these healings) were miracles; I thought they were  proof that the mind can go deep enough to change the very patterns that design the body. It can wipe out mistakes off the blueprint, so to speak, and destroy any disease – that has disturbed the design.”

Earlier we raised a question whether consciousness is an independent and primary component of the universe. Similarly from above remarks, a question arises whether ‘mind’ is an independent entity or component? Whether it is individual or collective? In both cases questions of common ground, like connectivity and centrality of the system arise! If this is so, and it is logically and scientifically so, then miracles of the ‘mind’ mentioned above, are manifestations of the Super Intelligent Master Mind controlling all functions of His creations.

Allah forgives and cures:
"Say! O my servants!
who have transgressed to your own hurt,
despair not of God's Mercy;
for all sins doth God forgive.
Ever All-Gracious, Ever All-Merciful is He" 39-53

The Quran reminds:
“And (remember) Job,
when he cried to His Lord-Master-Sustainer (Allah),
‘Truly, distress has seized me; but
You are the Most Merciful of those that are merciful”. (83)
“So We (Allah) listened to him,
We removed the distress,
That was on him,
And We restored his people to him, and
doubled their number,
as a Grace from Ourselves,
and a thing for commemoration,
for all who serve Us.” (84) 21-83 & 84

It follows that we have ourselves placed artificial limits, and we don’t go out of our physical boundaries. With the advancement of scientific knowledge physics is progressively peeping into the realm of meta-physics. All the time, although we don’t make any effort, nature continues working according to its plan and ‘program.’ Things leap into existence or happening the way the Providence has planned and programmed. Everybody at one or the other stage experiences such quantum leaps in consciousness or awareness,
The Phrase “Bismillaah”

as quoted in the above verses. Scientists are increasingly taking interest in quantum questions. Research into cases of spontaneous cures of cancer, conducted in both the United States and Japan, shows that just before cure appears, almost every patient experiences a dramatic shift in awareness or consciousness. He knows (beseeches or believes) that he will be healed. He feels that the force responsible is inside himself, to which he appeals or places his hope in. But it is not limited within him – it exceeds beyond his personal physical dimensions, throughout all of nature. At that moment, such patients apparently jump to a new level of consciousness that heals and prohibits the existence of cancer or any disease. Then the cancer cells or any diseased cells, etc. either disappear, literally overnight in some cases, or at the very least stabilize without damaging the body any further.

As a matter of fact, everyone possesses consciousness. These miracles seem to be extensions of normal abilities. When our body repairs a broken bone, why is that not a miracle? As a healing process, it is certainly, far too complex for medicine to perform. The reason why curing cancer by yourself is a miracle but repairing a broken bone or a wound is not considered as a miracle, comes down to the mind-body connection. You mend the broken bone yourself because consciousness makes it mend. The same holds true for the so called miraculous cancer cure, the long term survival of AIDS patients, the healing by faith, etc. The reason that why not everyone manages to take the healing process as far as it can go, is that we differ drastically in our abilities to mobilize it. Their ability springs from a level so deep that you can not go any deeper. To go there you must get past all the grosser levels of the body – cells, tissues, organs, and systems – and arrive at the junction point between mind and matter, the point where consciousness actually starts to have an effect.

In all such cases the ‘mind’ gets ‘logged on’ or ‘switched on’ to the Super Intelligent Mind, from where it gets the healing process ‘set into action’. As a normal routine the former gets continuous ‘down loads’, ‘beams’ and ‘flashes’ even without ‘surfing’ and searching. It keeps getting these without asking and without actually knowing what it really needs. But the problem is, are we conscious or aware of all this? Planck had a problem with the colour of hot objects. Classical physics predicted that they should emit lots of high frequency radiation. But they didn’t. His problem was solved when he ‘stumbled upon’ (found by chance) an equation that gave the right prediction i.e., the correct spectrum of radiation. In emergencies, the dramatic awareness like this, may spring from the sub-conscious to the conscious level, in a flash, from the already ingrained imprint on mind or humangenome, if we may call it – The Response is always ready, then and there. When Dhul Nuun (Peace be upon him) cried from the ‘depths of darkness’ (21:87), Allah responded:
“So We (Allah) listened to him; And delivered him from distress: And thus do We deliver those, Who have faith.” (88) 21- 87 & 88.

“So We (Allah) listened to him; And delivered him from distress: And thus do We deliver those, Who have faith.” (88) 21- 87 & 88.

“Verily, my Lord-Master-Owner-Sustainer is indeed Ever All-Hearer of the Prayer.” 14-39

Such a leap in consciousness is the quantum jump. It may not always have to come in a flash, or a beam. Such a sudden change is a quantum (jump). The word denotes a discrete jump from one level of functioning to a higher level – the quantum leap. In all of these instances, the faculty of inner awareness seems to have promoted a drastic jump. Consciousness is a force that we usually don’t recognize or we undervalue it. Generally we do not focus our inner awareness or use its real power, even in the most difficult moments of crisis.

“And when an affliction befalls men, they cry unto their Lord-Master-Owner-Sustainer, turning to Him in repentance, then, when He has made them taste of Mercy from Him, lo! a section of them associates partners with their Lord-Master-Owner-Sustainer; so as to be ungrateful for what We have given them, So enjoy yourself awhile, But soon you will come to know.” 30-34 to 35

“Say: ‘Who delivers you from the calamities of the land and the sea, when you call upon Him (Allah) in humility and in secret, saying, ‘If He delivers us from this, we will surely be of those who are grateful?’ Say: Allah delivers you from them and from every distress, Yet you associate partners with Him.” 6-64 to 69

It is not only that we lack consciousness or do not try to ‘log on’ the higher level of awareness but we do not try to understand even its most manifest evidence in our daily life! That may explain why ‘miracle cures’ are greeted with a mixture of awe, disbelief, and reverence.

“(Although) the physical basis of science is very solid ...(But) on the other hand, the healing power of mind ...(is) a science in its own right... (i.e) ‘Satyaa’, the truth, alone triumphs. Dr Deepak Chopra points out: “When you look at the Ayurveda’s anatomical charts, you don’t see the familiar organs...rather you find astonishing diagrams of where the mind is flowing as it creates the body. This flow is what the Ayurveda treats.”
Some Thoughts on ‘Mind’: But what we mean by mind? The mind is a fiction, medically speaking! It has proved impossible to define it even after many centuries of introspection and analysis. It was once believed that there is a smart ‘technician’ inside the body, who moved the machine. This technician was called a soul. Dr Chopra has discussed this mysterious mover at length. “In a more naive age, the driver was thought to be a tiny man, called the homunculus, who sat in the heart and performed all the gear shifts needed to run the body. The homunculus went out in the Renaissance, when anatomists began for the first time to dissect cadavers and verify what was inside them. The homunculus wasn’t found inside the heart (neither was the soul) … Many scientists since have tried to fill the gap with the brain … (but) the brain is just another machine. The driver still needs to be there. I will argue that he is, but he has become something much more abstract than the homunculus or even the brain – he is built into the intelligent power that motivates us to live, move and think… (We have) to work our way deeper into the body’s inner intelligence, to try to find about what (Who) motivates it. Inside us there must be a ‘thinking body’ (Intelligent Being) that responds to the mind’s commands (calls or demands), but where could it be (see verses 2-186, how and what it could be, see 2-255, 59-22 to 24) and what is it made of?” (see Surah 112).

Various kinds of cells (heart, liver, brain etc.) in a human body are estimated at 50 trillion. The cell, enclosed in an outer membrane (cell wall) is filled with mixture of water and swirling chemicals. At the center (its core) is the nucleus, which safeguards the tightly twisted coils of DNA. At anytime the innumerable activities being performed by the body are literally infinite. All these activities are coordinated into functions and interwoven into the fabric of the whole.

Consider again, the example of healing mechanism – it resides somewhere in this over all complexity. There is no one organ or point or place of healing. How does it know what to do when disease attacks? Who does it? Science has no definite clue! It is incredibly complex. If it fails, even the advanced science is at loss to duplicate the impaired function.

The body has a mind, which can not just be defined by the brain or the heart or the neuron. Every one’s body knows its physical functioning, which shows that it is ‘living’. But very few people have bodies (with minds) that can demonstrate their functioning in the metaphysical mode.

Intelligence Pervades the Universe, but Resides Within: Intelligence is basically the immense know-how. It is present everywhere in the body. It is far
superior to any, we can ever try to substitute from the outside. It is essentially important to the material body. Without it, matter would remain unformed, undirected and chaotic. Intelligence makes the difference between a house designed by an architect and a pile of bricks.

Harun Yahya in his book, “Some Secrets of the Quran”, (pp.148-149), asks some pertinent questions: “To whom does the consciousness that sees and hears (and heals) within the brain belong? Who is it that watches an alluring world in its brain, listens to symphonies and the twittering of the birds, and smells the rose? The stimulations... travel to the brain as electro-chemical nervous impulses... Who is it that perceives these electro-chemical nervous impulses as images, sounds, odours and sensory events in the brain? There is a consciousness in the brain that perceives all this... To whom does this consciousness belong? There is no doubt that this consciousness does not belong to the nerves, the fat layer and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot give any answer to these questions.”

“That it is He (Allah), Who grants laughter and tears.”53-43

I think, feel and act because He (Allah) makes me do all that. Was Umar (may Allah be pleased with him) ‘on line’ with ‘Consciousness’, in above terms, or was he using ‘internet’ or ‘telecommunication’ so to say in modern scientific terms, when he, while sitting in Madina, is reported to have sought attention of the commander of the faithful in their encounter with the Persian Empire forces, hundreds of miles away? - more than fourteen hundred years ago!

Science is increasingly assuming the role of the preacher of the Quran! Internet and computer explain a lot in this regard, e.g., the ‘download’ (compare the Arabic term ‘nazzala’) of the Message and its transmission for mankind. Information technology has only recently made wireless computing and communication possible through a group of chips designed specifically for the purpose, called ‘centrino’.
PART - IV

ALLAH

Before we discuss the concept and the term ‘Allah’, as introduced and explained by Allah Himself, it will help understand the Truth, if different other concepts about gods, deities, etc, etc, are mentioned first, in this regard. There are innumerable conflicting conjectures developed during the history of human thought. It is necessary to understand them all and the subtleties involved, otherwise one may slip or err easily into different layers of ‘Shirk’ and/ or ‘Kufr’, with regard to ‘Uluuhiyat’ and ‘Rubuubiyat’ of Allah. Different aspects of Rubuubiyat will be discussed under the Part pertaining to the term ‘Rabb’.

In the first formulation of Faith (the first Kalimaah ‘Tayyab’: ‘Laa Ilaaha Illallaahu’: ‘There is no god save Allah’) and Surah 109, the approach is that the mind is first cleared of all concepts, thoughts, and conjectures about so called gods, deities, spirits, idols, etc, etc. Then clear stand is taken on Truth. It is not just as a matter of Faith but Fact which has been explained in detail in the Quran with logic, reason and science.

Different Concepts about gods and attributes

Egyptian: In pre-historic Egypt, many tribal deities were given animal forms. Towns worshiped a particular animal deity. As such many animals, e.g. cats, crocodiles, etc, were considered as repositories of the deity's divine powers. They were revered, mummified and on death, buried in cemeteries. Geographical factors, however, profoundly affected development of concepts of gods. Kings assumed divinity and some of them even 'became' gods on death. These two factors, geography and concept of divine kingship, basically shaped religion there. The characteristics and cult-centres of deities of conquered territories were absorbed by victors. However sometimes theirs deities or some deities of neighbours were incorporated in the Egyptian pantheon. It consisted of tribal deities, state-gods, local gods, cosmic gods, etc. But majority of people worshiped household gods. By the time of the Old Kingdom (2600 BCE), priests attempted to rationalize this multitude of gods. Some of them were grouped as families, e.g.: i. Great and Little Enneads (nine gods) of Heliopolis, ii. Ogdoad (eight gods) of Hermopolis, iii. Divine Triads.

‘Amun’, originally a local god of Thebes, was elevated as the great state-god of Egyptian empire. This was one of the most important politico-
religious moves to unite tribes and local powers into unity of the empire (18th dynasty, 1550, BCE). In association with ‘RE’ (god) its influence increased. It was worshiped along with its consort ‘Mut’ and son ‘Konshu’. So great was its influence that it threatened sovereignty of the king. Pharaoh Amenophis IV (1367-1350 BCE), repudiated the state-cult of ‘Amen-Re’. Instead, he introduced exclusive ‘monotheism’ of the ‘Aten’ (Atenism). In fact it was not a new name. The ‘Aten’, sun’s disc, is mentioned long before this Pharaoh’s rule. But he raised its status to ‘sole god’ and a universal source of life. He also changed his name to ‘Akhenaten’, and the traditional priesthoods were disbanded. The counter-revolutionary king, Horemheb (1335-1308 BCE), however, obliterated the cult after Akhenaten’s death.

It may be pertinent to clarify about the title Pharaoh. This is an Egyptian word meaning ‘palace’. ‘Pharaoh’ was the title of the king of Egypt; an absolute, divine monarch. There was a myth that he was begotten by the chief state-god. So there was a divine heirship.

Each city-state had its own deity and temple, as indicators of their wealth. The cities eventually recognized a supreme over-lord. Akhadians and Assyrians developed the concept of universal rulership, and national unity was emphasized among the state pantheons. Local gods, however continued to exist along with great gods. Old Babylonians generally believed that men were created solely to serve gods and to supply their basic needs - food, drink, shelter, etc. Sumerians introduced the concept of creative power of the divine ‘Word’. Kingship was regarded as divine and the king as the chief priest of the great state-god.

Chinese beliefs: In ancient China, along with belief in local gods, there prevailed a belief in a Celestial Being, dwelling in the sky. When Romans first came in contact with China, they were told that it was governed by a celestial government. In addition, every family worshiped their ancestors also, who were regarded as intercessors with the Celestial Being.

Japanese: In the native Japanese pantheon, ‘Amaterasu-Omikami’ literally means ‘heavenly-highest-shining’ deity, popularly known as the sun goddess. She is believed to have been created, in mythology, from the left eye of her father or from a mirror held in his left hand, capable of spontaneous reproduction. She became the chief ‘kami’ (deity) after the activities moved to earth, sending her grand son to secure the Eight-Island country. The Japanese also combined ‘Amitabha’ (Infinite Light, a heavenly Budha) and ‘Amitayus’ (Infinite Life) into ‘Amida’, the Budha of Pure Land.

Budhism: ‘Budha’ is not a proper name. It denotes a state of being. It means: the enlightened, the awakened, the state of having direct knowledge of true nature of things or truth. But followers gradually raised him in the position of a god with a system of intensive devotion to his image. He was elevated to the position of super-human – possessing three distinct personalities: The personality of his teaching, worldly existence, and real existence.
Budha-nature or 'body' (Budha-kaya) is also described in three levels: ‘Dharma-kaya’ : Pure essence of Budha-hood or 'self-being body' or 'the absolute aspect', the truth 'remaining within its own nature.' 'Sambhoga-kaya' : The 'bliss-body' indicating 'awakenedness' or truth, as it is perceived in the realm of celestial bliss, that is, the non-mortal realm. 'Nirmana-kaya': The form 'assumed' by Budha-hood or the Budha-nature, when a historical manifestation occurs, in the form of a human life. The essence of above doctrine is that everything in the universe is non-permanent. There is no enduring unchanging 'personality' or 'self' which may form the basis of human person. But it is believed to be only a temporary collocation of changing constitution and constituents.

Siddhartha (personal name), whose clan name was 'Gotama', lived in the 6th century BCE, is projected as the example of the last level, known in the religious history as 'Sakyamuni Budha'. According to Budhist belief there have been many such manifestations in the cosmic history and there will be more. The image worship appears part of Budhism as far back as 250 B.C. Although initially they avoided, but in 2nd century CE, in India, iconic representation of historical 'Budha', known as 'Budha-rupe' was developed.

Hinduism: Inhabitants of the land beyond Indus River were called 'Hindus'. They follow a number of different cults, e.g. of Durga, Kali, Krishna, Rama, Shiva, Vishnu and many others. A distinctive feature of Hindu cults is that many of the deities are female (devi). In line with general concepts about gods and goddesses, Pravati, the mountain goddess and daughter of Himalaya, is recognized as wife of Shiva. Rama of 'Ramayana' (the epic story of Rama) is supposed to be the incarnation of Vishnu.

'Brahma' is the first of the gods in the Hindu 'Trinity': Brahma (the Creator), Vishnu (the sustainer of the worlds) and Shiva (the destroyer). Vishnu and Shiva represent opposite forces, e.g. existence and annihilation, light and darkness, and so on, respectively. Brahma is supposed to keep balance between them. The key distinction between 'Brahman' and 'Brahma', two gods, is that the latter has attributes, whereas the former hasn’t. Brahma began the creation by meditation and thought, thus producing the Golden Egg, the first state in the world process. He is regarded as the all-inclusive deity, behind all other gods in the pantheon. **Brahma, the creator, is not worshiped in India**, surprisingly, although represented iconographically. The only temple to Brahma is located at Bhuwaneshwara, but no worship is conducted there. Brahma is the ultimate. According to Vedanta, god (Brahman) is not in the image of man, nor can it be described by any human words or categories of thought. He is an impersonal principle, and of neuter gender. Brahma is personal and of masculine gender. **Brahman-Aatman** is a doctrine about
the connection between the universe and humanity i.e., the ultimate and the individual, God and man: "Truly, He is the Inner (Aatman) of all".

"Many of the Upanishads assert the 'Vedanta' doctrine of 'Advaita' (non-dualism), so that there is a unity between 'Aatman' and 'Brahman', so that every Aatman, whether in man, beast, fish, insect, or flower, is one with the Infinite. If Brahman-Aatman alone exists, the objective and the subjective may be said to be one".

(p.8, 20-21, Dictionary of Asian Philosophies, St Elmo Nauman Jr).

Along with the concept of Unity of God, there is an endless variety of demi-gods, so much so that almost every stone becomes a god, every tree a godhead, and every shrine and every door an object of worship. In this way polytheism has proliferated, limitless. In India like, Greece, demi-gods were considered as agents of the Supreme Being. Hinduism is an interesting case for study as to how believers in the Oneness of the Supreme Being created polytheism and pantheon! Consider this in the background of following messages:

"Let us meditate on God, His Glorious Attributes,
Who is the basis of everything in this universe as its Creator,
Who is fit to be worshiped, as
Omnipresent, Omnipotent, Omniscient..."
Gayatri Mantra, Yajur Veda.

"He who worships Me Alone, lives in Me."
Bhagavad Gita 6-30

Still they went astray, far astray in polytheism!

Magism: Magians (Majuusii) are mentioned in the Quran only once (22-17). Some scholars believe that they were given revelation from God, which they lost. “The Magians were a sect of ancient philosophers which arose in the East at a very early period, devoting much of their time to the study of the heavenly bodies. They were the learned men of their time, and we find Daniel the Prophet (promoted to the head of this sect in Chaldea. (Dan. V. 11). They are supposed to have worshipped the Deity under the emblem of fire; whilst the Sabians, to whom they were opposed, worshipped the heavenly bodies. They held in the greatest abhorrence the worship of images, and considered fire the purest symbol of the Divine Being. This religious sect was reformed by Zoroaster in the sixth century before Christ, and it was the national religion of Persia until it was supplanted by..(Islam). The Magians are now known in Persia as Gabrs, and in India as Parsis. Their sacred book is the Zend Avesta.”

(Thomas Patrick Hughes, A Dictionary of Islam, p.310).
Supernatural power was divided among two groups of deities: (i) beings, who dispensed love and happiness - later represented as forces of Ahura Mazda. Destructive forces were believed to be out of control of Ahura Mazda, therefore He was not all-powerful. (ii) dark forces, who worked havoc in human life - later represented as forces of Angra Mainyu (Hostile Spirit, the twin or the opposite spirit of Ahura Mazda), an independent devil. Both beings are considered to be existing from eternity. The world is considered as the battle field between the two. When ultimately, good triumphs, Ahura Mazda will become Omnipotent, it is believed. It is, however, now denied, by most, that Angra Mainyu is a ‘being’, declaring rather that the concept represents an evil tendency in man. They have again come to believe that Ahura Mazda is Omnipotent.

The priests were called Mogosh, and the term was also applied to fire worship itself. Iranians were called by others as Mag or Mogosh – which Arabs pronounced as Majius.


Zoroaster did not introduce a new God, but rather exalted the popular Lord to a unique position as the wholly Good, Sole Creator, Who is Alone worthy of absolute worship - Whom he spoke of as his Friend and Teacher, A Judge and Helper of man, Who is characterized by Wisdom and Benevolence, and created the seven creations which together make up the whole of the Good Creation. Good is characterized by order, stability and harmony. It replaced the concept of demi-gods with angels known as Amish Sapind and Yezta who implemented the will of Ahura Mazda. The dark forces of satan, (‘the Lie’, ‘the Evil Spirit’) were represented by Angrame Niyush (Angra Mainyu). It is considered to be the author of death, and made demons to help him, such as ‘Aka Manah’, (‘Bad Thought’), and ‘Druj’, (‘the Lie’).

A. K. Azad in Tarjumaanul Quran, has made an interesting comparison of various terms used not only differently but in opposite meanings. ‘The teaching of Zoroaster seems to furnish a counterpart to the Vedic faith of the Indo-Aryans . One and the same term becomes current in Iran and India with opposite meanings. Ahura of the Avesta is the Asura of the Yajur Veda. The term was at first used in a good sense in the Rigveda but later on it came to denote the evil spirit. The Indra of the Vedas became the Ingra of the Avesta. In the Vedas it signified the god of the sky; in Avesta it meant the devil of the earth. In India and Europe the term Dev, Deus and Theus referred to God but in Iran Dev came to be used for a goblin. The god of one becomes the satan of the other! Similarly the Yama of India, the god of death came to be applied in Iran to the god of love and
humanity. And then this very Yama of Iran became Jem and finally Jemshid, the Emperor of Iran.

Due to later corruption, Zoroastrianism is often described as 'dualism' because of dual concept of Ahura Mazda (the wholly Good God) and Angra Mainyu (the opposing evil). In fact it is not dualism in the sense of matter and spirit, both of which are believed to be created by God. The concept of 'Zurvan' (Time), was the first major cause of heresy within Zoroastrianism. Under Babylonian influence, 'Time' was speculated as the source and controller of all things. Zurvan was thought to be the father of the 'twins', Ahura Mazda and Angra Mainyu. It therefore followed that if 'Time' controls everything then man has no free will and that Ahura Mazda is not the sole creator and alone worthy of absolute worship.

At the time of advent of Islam, in Iran, it was a veritable jumble of Magian, Greek, Babylonian and Zoroastrian beliefs, all coloured in their outward bearing by the Magian concepts, as the national religion.

Judaism: This generally means the religion of the Jewish people in the period following the destruction of the 2nd Temple in 70 CE, to be distinguished from the religion of the Biblical and the 2nd Temple periods. For the present discussion we are not going into details. But it is important to distinguish Judaism from Zionism. The later is the Jewish nationalist movement, the aim of which was the setting up of a Jewish state (Israel) in the holy land as a homeland for Jews.

From the beginning of Israeli history, they believed in Yahweh (the God of hosts or armies of Israel, or hosts of heaven). He was taken as the God of Israel, the Creator and Maker of the universe. Common worship created sense of unity among tribes of Israel. Some of them identified Him with 'El', the head of Canaanite pantheon. It may be clarified that here we are not highlighting the religion preached by Moses (Peace be upon him), but later concept identified as Judaism.

The Judaic concept was wholly racial. The Jehovah of the Genesis was turned into the tribal God of Israel. But gradually this concept again widened as God of all nations, as in 'Joshua'. The elements of jealousy, terror and vengeance were emphasized and shown dominant in Him, e.g., based on the misplaced emphasis in the interpretation of one of the Ten Commandments:

"Thou shalt not make unto thee a graven image or a likeness of anything that is in heaven above or that is in the earth beneath or that is in the water under earth.

"Thou shalt not bow down thyself to them, nor serve them; for, I am the Lord , thy God .
I am a jealous God
visiting the iniquity of the fathers upon the children
unto the third and fourth generation of them
that hate me.” (Exodus 20- 4 & 5 )

The Jews never recited the Great Name of Jehovah. They spoke of it as "the
great and terrible name", "the peculiar name of God". Jehovah is translated as
'The Lord'. The true pronunciation of this name, by which God was known to
the Hebrews, has been entirely lost, the Jews themselves scrupulously avoiding
every mention of it, and substituting in its stead one or other of the words with
whose proper vowel-points it may happen to be written. This custom, which had
its origin in reverence, and has almost degenerated into a superstition, was
founded upon an erroneous rendering of Lev. xxiv-16:

'He that blasphemeth the name of God, shall surely be put to death.'

From this it was inferred that the mere utterance of the name constituted a
capital offence. In the Rabbincical writings it is distinguished by various euphemistic
expressions; as simply: (i) 'the name' or (ii) 'the name of four letters', (the Greek
tetragrammaton), or (iii) 'the great and terrible name', or (iv) 'the peculiar
name' (i.e. appropriated to God alone), or (v) 'the separate name' (i.e either
the name that is separated or removed from human knowledge), or (vi) as
some render 'the name which has been interpreted or revealed.' (Professor
W.A.Wright, M.A., Smith's Dictionary of the Bible, Thomas Patrick
Hughes, A Dictionary of Islam, p.226)

The Jews also adopted the concept of Trinity of God, Moses and
Ezra.

Christianity: Christianity brought with it a renewed message of
love, mercy and forgiveness.. God was portrayed like a father full of love and
affection. This concept of God appeared to be a revolutionary concept to the
Jews. Christianity formally teaches monotheism.

"...for, the Lord our God is Holy". Psalms 99:9

" You should worship the Lord, your God,
and Him only shall you serve." Mathew 4-10

"Now unto the King Eternal, Immortal, Invisible,
the Only Wise God,
be honour and glory for ever and ever. Amen."
Timothy 1:17

"..and there is no God else beside Me;
a Just God and a Saviour;
there is none beside Me."
Look unto Me, and be ye saved,
all the ends of the earth:
for, I am God, and there is none else." Isaiah 45:21, 22

But elements of polytheism have mingled up more commonly at
talk level in different countries.
"Jesus had an intense awareness of communion with God: he
habitually called him 'Abba' (the domestic word for 'father') and taught his
followers to do the same." (Every language and its terminology has its own
nuances and shades of meanings relevant to its space and time. It shows how
the word 'Abba' ('father'), standing for love and affection, which was the
message at that time, came to be misinterpreted and misconceived). In about
320 C.E., a fierce debate gripped the churches of Egypt, Syria and Asia
Minor. The controversy became so intense that it threatened the power base
of the empire. The emperor Constantine himself intervened and summoned
a synod to Nicaea in modern Turkey to settle the conflict, in 325 A.C. Artus
doctrine (Arianism) held that Jesus Christ was not of one substance with God, but
had been created by God. Under the influence of another priest Athanasius,
Arian doctrine was condemned at the Council, the *ancient concept of trinity
(Father, son and holy spirit) was adopted, besides atonement and deification
of Christ, upholding the Alexandrian concept of image-worship.

Christianity was influenced by the ritual and form of worship of the
Romans'. The image of the Roman Madonna was there, and it was made to
hold in its lap the infant, purported son of God. The second Council of
Niceae (787 CE) approved veneration of icons as signs of faith in the
Incarnation. The 'Divine Logos' became fully human as Jesus Christ, and
portrayed as such. St Thomas Aquinas (1225-74 CE) justified reverence to
the images, arguing that worship is directed to the reality, which was
symbolized. Protestantism is generally against images. Icons are, however,
revered and used in religious ceremonies by orthodox Christians and form
integral part of decoration of churches.

Paul Davies, in his book 'The Mind of God' (p.37), has made
following observations: "A systematic world view that tackled seriously the
paradox of time had to await the fifth century A.D., and the work of Saint
Augustine.. He recognized that time was part of the physical universe - part
of creation - and so he placed the Creator firmly outside the stream of time.
(But) The idea of a timeless Deity did not rest easily within Christian
doctrine, however. Special difficulty surrounded the role of Christ: What can
it mean for a timeless God to become incarnate and die on the cross at some
particular epoch in history? The debate was continuing in the thirteenth
century.. A young friar in Paris, Thomas Aquinas, set out to combine the
Christian religion with the Greek methods of rational philosophy. He
conceived a transcendent God inhabiting a Platonic realm beyond space and time. He then attributed a set of well-defined qualities to God...and attempted to argue...after the fashion of geometrical theorems.

"The philosopher John O'Donnel... (in) his book 'Trinity and Temporality' addresses the conflict between Platonic timelessness and Christian-Judaic historicity...I am suggesting that as Christianity came into greater contact with Hellenism...it sought to achieve a synthesis which was bound to break down precisely at this point...The gospel, combined with certain Hellenistic presuppositions about the nature of God, led to impasses from which the church has yet to extricate itself."

**Iconography:** A symbolic image, considered sacred, is known as 'icon'. It is venerated and used in religious ceremonies. Icons are used as material embodiments of spiritual meaning and power. They are believed to 'represent the return of the material creation to God'; as 'the access points to the realities of the Divine Kingdom.'

**Roman di Deaeque:** The gods and goddesses of Rome. They varied widely. There were high gods, e.g. Jupiter, the chief of state-gods, coming down to gods for specific purposes, e.g. just for one stage of growth of crop of corn, etc. Names of deities and formulae were used in prayers. It is thought that Romans originally had no gods, but spirits only. With time under foreign influence, e.g. Greek, they were given personality, relations and adventure. The number of gods and goddesses increased because of various reasons.

**Greek Philosophy:** The 'historical' Greek religion began in the 8th century BCE. Greece had no canonical body or belief or myth. There were no structures, clergy or scriptural texts. The local variants flourished.

**Theoi:** It means gods. Greek deities were considered to be anthropomorphic, possessing immortality, extensive powers, knowledge, happiness and beauty. They were neither transcendental nor omnipresent. They protected morality but sometimes cheated and committed adultery. Each had a mythos (myth connected with him), a cult-corpus, certain functions and concepts. Deities, it was thought, helped, but did not generally have affection for humans, although they occasionally showed compassion. No god was entirely dangerous but each had a dangerous side too.

**School of Alexandria:** According to the oldest 'Ionic' school of Greek Philosophy, planets and stars possessed souls. They visualized soul of a reality behind this universe. In Greece the gods of Olympus were presented with a god of gods.

**Socrates, Plato, and Aristotle:** About 500 years before Christ the belief in the Unity of God re-emerged, e.g., in Greece, Socrates called God “The Good, the All Good and Absolute Beauty.” *He believed in The One Eternal and Intelligent Being.* Plato invented two gods for dominion over the
The Gateway to the Quraan

two worlds. At the pinnacle of the world of forms was the Good, an eternal and immutable being, beyond space and time. The other one, called Demiurge, was supposed to fashion existing matter into an ordered state. Plato recognized a fundamental tension between 'being' and 'becoming', between the time-less and eternal forms and the changing world of experience, but did not reconcile the two. Aristotle rejected the concept of timeless forms and instead developed a picture of the world as a living organism. This animistic view of the universe laid stress on 'process' through progressive goal-oriented change. It was thought that the universe contained objects which were 'ungenerated, imperishable, eternal' and moving forever along fixed and perfect circular orbits.

The Neo-Platonism: It is the version of the Platonic philosophy, developed by Plotinus as the mystical interpretation of Plato's teaching. Plotinus postulated three 'hypostases' or levels of true reality beyond the material world: (i) the Soul (Psyche), (ii) The Intellect (Nous), (iii) The One or The Good. They were viewed as metaphysical entities. The One or The Good was God, the Ultimate Reality; hence indescribable.

In third century A.C, Neo-Platonism, the School of Alexandria, reached the conclusion of denial of attributes. It was considered that the Absolute Being was beyond human perception. Clement of Alexandria summed this up as follows: “We can not specify Him by simply saying what He is. We can only do so by saying what he is not. The negative way is the only way open to us. The positive way blocks itself”

Khudaa: 'Khudaa' (from 'Khud' meaning 'self'), in Persian means The Self-Existing One.

Sikh Doctrine: 'Akal Purakh' is the term used for the 'Eternal'. He is also called 'Vahiguru'. One, in an ultimate sense God, is unknowable. However, it is believed that a sufficient revelation has been communicated by the grace of the Guru - the 'voice' of God mystically uttered within him. They believe in the Unity of God and His creative power. He is 'without form'. His presence is visible to the enlightened believer. They believe that God is immanent in all creation. Nanak laid the foundation but as Sikh Panth evolved, so too, the concept of God underwent changes - eternal Guru merged with the godhead (Vahiguru).

Germans, Celts, Slavs and Balts: Their religions were never centralized. The sky-god fought monsters with club or hammer, controlling weather and protecting law and the community. Perun was god of eloquence, magic and the dead. There were fertility deities and female battle spirits. In the Viking Age (9th-11th century) there were four main deities. Among their gods, Freyr and Freyia were fertility deities.

Concepts and Philosophies of God and god(s): The 'beings' figuring in myths or as objects of religious ritual, worship or belief resemble
creatures, in significant ways. They are considered to be higher in power, intelligence and worth, than humans. It would be misleading to confuse the word 'god' (a super human-being or creature) with the word 'God' (with the capital letter 'G') used philosophically for the Supreme Being in theism and religiously in monotheism. The gods referred in myths and rites are considered to mean 'spirits'. In the ancient, Egyptian, Babylonian, Greek, Roman, Sumerian, etc, religions also, they were not considered to be as perfect, eternal or infinite in the same sense as applied by the philosophers and theologians to The Supreme Being-God. In some religions, different names of different 'gods' are considered to be different aspects or attributes of the single ultimate reality. It is a very complicated matter, which needs, a detailed explanation. But that is not the subject presently under discussion.

Animism: The term has different connotations: (i) A belief that spirit or spirits are active in aspects of environment. The term may cover Animatism - the belief that life, power and feeling are all-pervading, even in the physical environment. Animism, more strictly defined, has reference to belief only in personal powers. (ii) The theory that the origin of religion lies in the 'belief in spirits'. (iii) A loose, misleading, designation for religion in any tribal culture.

Theology: It is the discourse about God or the science that deals with the concepts about divinity. Western thought has traditionally recognized, two kinds of Theology Natural Theology: As accessible to human reason, and Revealed Theology: Based on divine revelation. Theologians, however, argue that all valid theology is 'revealed'.

Theosophy: A system of thought concerned with the relationship between God and His creation, specially that helps man achieve direct experience of the divine, is termed as Theosophy. It is an articulate mystical system.

Theosis: It is the concept of 'deification'. "In the theology of Orthodox Churches, the vocation of man is to become god. Man comes by faith, by virtue, by prayer and mysteries, to participate in the divine Energies, which divinize and transform until the human being, while remaining fully a human being, is totally united with God", e.g. in Hesychasm. (John R. Hinnells, Dictionary of Religions)

False Claims of Relationship with Divinity or Spirit

Ancestor Worship: Devotion to persons who have died - to honour them and hallow their memory, forms the ancestor worship. Some believe that their ancestors live and can affect the life of later generations. Veneration of ancestors is one of the most ancient, persistent and influential themes in Chinese religion. Like Egyptians, they provide all the essentials for their dead. Similarly in most, although not all, African religions, ancestor veneration plays a very important role. Like the Chinese they consult 'them',
seek their help and offer ritual for them. They are approached as intermediaries also. In some religions a wide range of males, females, collective dead, jurial line of authority holders, etc are venerated. Since ritual, petition and sacrifice are directed to ancestral spirits, it is a worship.

**Divine-Kingship:** Some advocate the mistaken and misleading belief that God is basically present in everything. Others confine within man. Those who claimed divinity for themselves basically claimed that God was more present in them than others. Its characteristics are: Belief about relationship of dependence between king and nature, degree of seclusion imposed on him, primacy of ritual, sacerdotal over administrative action, and the conceptual centrality of the kingship within the religious-belief system. Divine king is considered as the reincarnation of some past hero and death as his or that of his successor's choice and not due to any other cause. Alexander the great (336-323 BCE) and his successors created a model for deification, though man 'becoming' god is known in Egyptian and Roman traditions also. In the Eastern provinces, the living emperor was worshiped. In Rome, however, deification (consecratio) ceremony was decreed after death for the emperor, if he was worthy of it.

**Hammurabi's Code:** It was believed that the 'gods', as guardians of cities of Mesopotamia gave laws, and the king enacted them. Hammurabi, the king of first dynasty of Babylon (1792-1750 BCE) compiled the famous Code of Laws, which states that gods instructed him to establish justice in the land. It also recognizes social obligation of the temple.

**Philosophy and Religion**

**Theism:** There are different concepts about 'theism'. (1) The belief in a single divine being ('God' rather than a god), as personal and actively related to but distinct from the divinely created reality including human beings. Thus 'theism' holds to both the 'immanence' (the presence within and interaction with the world) and the 'transcendence' (the 'otherness', independence, and separation from the world) of God. In this it is contrasted with 'pantheism' on the one hand, and on the other, with 'deism' which holds God to be the creator but not active in what he created. (2) The belief in the self-existent perfect Spirit, upon whom the world depends for its existence, continuance, meaning and purpose. (3) The belief in One God Who has created heaven and earth is at the very centre of faith. The Unity of God, and His loving relationship which man needs are some of the main ingredients.

**Atheism:** (i) Belief that there is no God. It is basically a disbelief in the existence of any gods or of God. This may take the form of: (a) Dogmatic rejection of specific beliefs, e.g. of Theism. (b) Skepticism about all religious claims, or (c) Agnosticism, that humans can never be certain in matters of religious knowledge (e.g. whether God exists or not). (ii) An atheist is the
one who may hold a belief in God to be false, or irrational or meaningless. (iii) A sort of form of ‘religion’ which rejects the reality or ultimacy of all superbeings.

**Deism:** Belief in the existence of Divine Being, but without acceptance of revelation or religious dogma. It originally referred to the belief in one God, as opposed to atheism and polytheism.

**Monism:** Belief that reality is of one kind, as against dualism and pluralism. A ‘monist’ may hold that all is ‘spirit’ (one meaning of idealism) or all is matter (materialism). As regards man, monism rejects any dualism of body and mind or of flesh and spirit. Neutral monism holds that the material and the spiritual, the physical and the mental, are aspects of one being or substance. Some ‘pantheism’ is explicitly monist.

**Dualism:** The belief that the ‘real’ is of two kinds, or in two ultimate controlling powers. Metaphysical dualism may oppose matter to spirit, while dualistic religion involves belief in two externally conflicting factors. Modified dualism holds God to be ambivalent, both benevolent and malevolent.

**Pantheism:** Belief that the whole of reality is divine. It may be: (i) Cosmic (World-affirming), i.e. equating God and nature. (ii) Acosmic (World-denying), i.e. sense-experience is illusory and only the divine is real.

**Panentheism:** The Cosmic Pantheism is similar to Panentheism, in which God includes and permeates, but is not exhausted by all that is known in sense-experience.

**Monotheism:** Belief that there is One, but Only One, Divine Being Alone.

**Polytheism (Shirk):** ‘Shirk’ in Arabic means ‘partnership or association.’ Belief in or to practice idolatry (worship) is to associate any other being, any other person or concept with Allah. Worship of any such thing or such practice is polytheism. Idolatry is polytheism (Shirk) and Idolater is a polytheist (Mushrik). Idolatry is the unpardonable sin:

"Allah forgives not that partners should be set up with Him; but He forgives anything else, to whom He pleases; to set up partners with Allah is to devise a sin most heinous indeed." 4-48

"It is not for the prophet or the faithful to pray for the forgiveness of those, even though they be of kin, who associate other beings with God, after it hath been made clear to them that they are to be the inmates of Hell." 9-113
In its broader sense, it includes adherence to principles, values and lifestyle inconsistent or opposed to teachings, moral values and beliefs of the Quran. It does not essentially require denial of or the declaration against the existence of Allah. Such stances taken by polytheists are explained in the Quran, e.g. in 6-22 to 24. It also includes sharing or diversion of ‘love’, ‘as they should love Allah’, for other beings, besides or instead of Him:

“Yet there are men who take, others, besides Allah, as equal: They love them as they should love Allah. But those of the Faith are overflowing in their love for Allah.” 2-165

“And he (Abraham, Peace be upon him) said: You have taken idols besides Allah, Out of mutual love and regard, Between yourselves in this life,...” 29-25

Another reason main reason to commit Shirk is fear. Like love, fear should also be only for Allah:

“Take not two gods: for, He is just One Allah. Then fear Me (and Me Alone). To Him belongs whatever is in the heavens and on earth, And to Him is duty due always: Then will you fear other than Allah?” 16-51 & 52

“ When the order for fighting was issued to them, Behold! a section of them feared men as – or even more than – they should have feared Allah.” 4-77

Furthermore there are other attitudes of preferences involving basic concept of Tauheed of Allah which amount to Shirk or Idolatry. This includes rejection of some commandments of Allah and hence creation of divisions or divergence in the revealed Din.

Polytheists deeds are not accepted:

“But it has already been revealed to you, as it was to those who went before you, ‘If you were to associate other gods with Allah, truly, fruitless would your work in life be.’ And you would surely be in the ranks of those, Who lose all spiritual good.” 39-65

The Quran explains idolatry in detail, e.g.9-28, 22-31,31-13,18-110
The Phrase “Bismillaah”

**Henotheism:** Concentration upon one god whereas many gods are believed to exist in belief or myth.

**Kathenotheism:** It is the same as henotheism, but more precisely it concerns with one god in worship at a time.

**Monolatory:** It is also used for the worship of one god only, while the existence of other gods is accepted and not questioned, nor objected.

**Syncretism:** The fusion of religious cults or movements is known as syncretism. In the ancient world, new cults were formed by merging elements from different traditions, mainly in circumstances of political or cultural domination / subjugation. Romans had absorbed foreign (e.g. Greek) gods also in their system. In addition they adopted their own by the amalgamation of ritual, myth and iconography. Greeks and Romans were aware that different people worshiped the same gods under different names. In the subjugated or conquered areas the gods of the conqueror were introduced.

**Astrolatory (Star-worship or Sabaism):** Sun, moon, planets and stars have been worshiped as gods. Their worship evolves from awe, beauty, regularity, mystery, power etc., and various phenomena and effects connected with them. From Mesopotamia star-worship passed into Greeco-Roman culture. In the 3rd century CE sun-worship and its terrestrial counterpart emperor became an official religion in the Roman empire.

**Mithras (Mithraism):** Mithras was worshiped as the solar god and its mysteries incorporated much arcane astral lore. Mithras was a god popular in the Roman empire from the 2nd to the 5th centuries CE. It is believed, to be originally Indo-Iranian deity. Mithras was taken as a creator, saviour and father of all. It was socially respectable, being popular among military and officials.

The Scene at Makkah and Surroundings: Only two generations earlier (about middle of the sixth century C.E.), the Quraysh had lived a harsh nomadic life in the Arabian steppes, like other Bedouin tribes: each day had required a grim struggle for survival. During last years of the sixth century, however, they became extremely successful in trade and made Mecca the most important settlement in Arabia. They were now rich beyond their wildest dreams. Yet their drastically altered lifestyle meant that the old tribal values had been superseded by a rampant and ruthless capitalism. People felt obviously disoriented and lost. The Quraysh were making a new religion out of money (instead of being the dutiful righteous obedient worshipers to God, as commanded by Him, Who made them rich.)


“For the taming (conditioning) of the Quraysh.

The (Quraysh) caravans
to set forth safe
in winter (to the South), and
in summer (to the North, without any fear),
So let them worship-obey,
The Lord-Master-Owner-Sustainer (Allah)
of this House (Ka’baah in Makkah)
Who (Allah) has fed them against hunger,
And has made them safe from fear." Surah 106

“The Koran was not teaching the Quraysh anything new. Indeed, it constantly claims to be a ‘reminder’ of things known already, which it throws into more lucid relief. Frequently the Koran introduces a topic with a phrase like: ‘Have you not seen…?’ or ‘Have you not considered…?’ The Word of God was not issuing arbitrary commands from on high, but was entering into a dialogue with the Quraysh. It reminds them, for example, that the Ka’baah, the House of Allah, accounted.. for their success, which was really.. owing to God. The Quraysh loved to make the ritual circumambulations around the shrine but when they put themselves and their own material success into the center of their lives, they had forgotten the meaning of these ancient rites of orientation. They should look at the ‘Signs’ (Aayaat) of God’s goodness and power in the natural world. If they failed to reproduce God’s benevolence in their own society, they would be out of touch with the true nature of things.” (Page 166, A History of God, Karen Armstrong).

On the contrary, out of arrogance, and in sheer darkness of ignorance, they became more and more violent and violative of all norms of morality and standards of humanity. They felt “that their new wealth had ‘saved’ them from the perils of the nomadic life, cushioning them from the malnutrition and tribal violence that were endemic to the steppes of Arabia, where each Bedouin tribe daily faced the possibility of extinction. They now had almost enough to eat and were making Mecca an international center of trade and high finance. They felt that they had become the masters of their own fate and some even seem to have believed that their wealth would give them a certain immortality... [This sense of self-sufficiency assumed the form of a ‘cult’ (Istiqaa)].

“In the rest of Arabia the situation was also bleak. For centuries the Bedouin tribes of the region of Hijaz and Najd had lived in fierce competition with one another for the basic necessities of life. To help the people cultivate the communal spirit that was essential for survival, the Arabs had evolved an ideology called ‘Muruwah’, which fulfilled many of the functions of religion... Western scholars often translate 'Muruwah' as 'manliness', but it had a far wider range of significance; it meant courage in battle, patience and endurance in suffering and absolute dedication to the tribe.. In the conventional sense, the Arabs had little time for religion. There
was a pagan pantheon of deities and the Arabs worshiped at their shrines, but they had not developed a mythology that explained the relevance of these gods and holy places to the life of the spirit. They had no notion of an afterlife but believed instead that ‘dahar’ which can be translated as time or fate was supreme – an attitude that was probably essential in a society where the mortality rate was so high.”

(Karen Armstrong, A History of God, PP.156-157)

**Idolatry at Mecca:** Before the Ka’baah was cleared of idols by the Prophet (Peace be upon him), after the conquest of Makkah, there were as many as 360 idols. Following are mentioned in the Quran:

_Jibt & Taaghut:_ Anything worshiped other than the Real God (Allah), i.e. all the false deities. They may be idol, satan, grave, stone, sun, star, angel, humanbeing, messenger or saint (taken in that sense). Sometime Taaghut means a false judge who gives a false judgement. (this may even include an unjust ruler). (Dr M.M.Khan and Dr Al-Hilali, The Noble Quran, Foot Notes, p. 65 & 121, and Tafsir Ibn Kathir, Vol-I, p. 512).

According to Jalaaluddin, the above two idols of the Quraish were also honoured by certain renegade Jews, in order to please the Quraish.

> "Hast thou not seen those
> unto whom a portion of the Scripture hath been given,
> how they believe in idols and false deities ,
> (Jibt and Taaghut),
> and how they say of those (idolaters) who disbelieve:
> 'These are more rightly guided
> than those who believe.' 4-51

_Ba'al:_ In Hebrew it means 'Lord'. It was the chief deity worshipped by Syro-Phoenician nations. This idol was worshiped in the days of Prophet Elisha (Peace be upon him) also. It was a warrior-god. It was one of the most important deities and the god at Ugarit, Canaan. It was considered to be son of either Dagon, the corn-god, or of El, the chief Ugaritic deity. Ishtar, goddess of battle, was the consort of Ba'al. His daughters were Mist and Dew. It destroyed its enemies, including Mot, god of dryness and death, although its brief submission to Mot brought drought to earth. It was, however, revived as rain god. This serves as an example as to how ‘divinity’ is manufactured or fabricated out of falsehood and legend.

_Laat:_ It was the chief idol of Banu-Saqiif at Taaif.

_Uzzaa:_ It has been identified with Venus. It was, however, worshiped under the form of an ‘acacia tree’. It was the deity of Banu-Ghatafaan.
Manaat: It was a large sacrificial stone worshiped by Banu Khuzaa'ah and Banu Huzail.

Wadd: It was worshiped by Banu Kalb in the form of man, representing heaven and manly power.

Suwaa: A female deity of Banu Hamdaan, in the shape of a woman representing qualities of mutability and beauty.

Yaghuus: It was the deity of Banu Mazhij, in the form of a lion (or bull), representing brute strength.

Ya'uuq: It was an idol of Banu Muraad in the form of a horse, representing swiftness.

Nasr: It was worshiped by Himyar in the image of an eagle, or vulture or falcon, representing quality of sharp sight and insight.

The commentators are of the opinion that, above last five idols were originally persons of eminence in very ancient times, who after their deaths were worshiped in the form of idols. “The five names mentioned in 71-23 represent some of the oldest pagan cults, before the Flood as well as after the Flood, though the names themselves are in the form in which they were worshiped by local Arab tribes.”(Abdullah Yusuf Ali, Translation, p.1538,App-X.)

Hubal: It was the chief of minor deities, in the image of a man. As a great image it stood over the well or the hollow within Ka’baah. Offerings and other treasures were preserved in the cavity beneath. It is believed that it was originally brought from Syria. When, under the command of the Prophet (Peace be upon him), the great image of Hubal was hewn down and it fell with a crash to the ground, he exclaimed in the words of the Quran:

"Truth hath come, and falsehood hath vanished."17-81

Isaaf: It was the idol on Mount As-Saffas.

Naailah: It was an image on the Mount Al-Marwah.

Isaaf and Naailah were part of the rites of the pilgrimage.

Habbah: It was a large sacred stone on which camels were sacrificed.

For historical examination of different concepts about divinity, see Appendix-2.

Creation and the Creator: The Quran puts some explicit questions and further clarifies their position:

"Were they created of nothing? or were they the creators of themselves?"(35)

"Created they the heavens and the earth? Nay, they have no faith."(36)
"Or are the treasures of your Lord with them, or are they managers (of affairs)?" (37) 52-35 to 37

These verses raise very fundamental questions which have remained subject of interest of all well known philosophers, scholars, scientists and theologians, alike. Everything that we can perceive with our senses has been created. Nothing created can itself be a creator. The Creator has to be different from and superior to all such things perceived, conceived and compassed within the limited 'scope' of the non perfect imagination, limited sensory applications and understanding. In this regard Harun Yahya observes: “Modern research in many different fields of science points to a very different understanding and creates serious doubt about our senses and the world that we perceive with them.”

**Sense Perception and Its Implications:** God is invisible to the mortal man. There are physical and comprehensibility limitations of man. But His Existence and Attributes are revealed in all existence. Those who disregard or disbelieve in this **factuality** remain in ignorance from the **actuality of ‘creation’** and its Creator. The mistake lies in the concepts about characteristics and nature of matter as to whether it is in its virtual or real existence, i.e whether it exists or not or it is virtual or real? Some scholars attempt to find some explanations in modern science and philosophy also.

Harun Yahya in his book *The Truth of the Life of this World*, (pp. 139-140), has quoted different scholars and discussed some aspects of the subject matter. “We never think that the ‘external’ world could be anything other than that which our senses present to us, as we have been dependent on only these senses since birth... The notion of an ‘external world’, shaped in our brain, is only a response created in our brain by electrical signals.

Frederick Vester explains the point that science has reached on this subject: "Statements of some scientists posing that ‘man is an image, everything experienced is temporary and deceptive, and this universe is a shadow,’ seems to be proven by science in our day'-(Frederick Vester, ‘Denken, Lernen, Vergessen, vga, 1978, p.6).

The famous philosopher, George Berkeley commented on the subject as follows: ‘We believe in the existence of objects just because we see and touch them, and they are reflected to us by our perceptions. However, our perceptions are only ideas in our mind. Thus, objects we captivate by perception are nothing but ideas, and these ideas are essentially in nowhere but our mind…Since all these exist only in the mind, then it means that we are beguiled by deceptions when we imagine the universe and things to have an existence outside the mind. So, none of the surrounding things have an existence out of our mind.’(George Politzer, ‘Principles Fundamentaux de Philosophie’, Editions Sociales, Paris, 1954, pp.38-39). Distinguished philosopher Bertrand Russel wrote: ‘As to the sense of touch, when we press the table with our fingers, that is an electric disturbance on the electrons and protons of..."
our fingertips, produced, according to modern physics, by the proximity of the
electrons and protons in the table. **If the same disturbance in our fingertips arose in
any other way, we should have the sensations, in spite of there being no table**.


Such perceptions were presented purely in logic and philosophy, by
the earlier Greek philosophers also. Science is now opening windows on
such subjects through different fields of observation and experimentation.
Thus there are different approaches to understanding the reality or the truth.
Whether this world is a **virtual reality** or a reflection or an image, the fact is
that *everything that exists or seems to exist in the same frame or plane of existence,
obey the same set of laws as an entity and in relation to each other – i.e. in this
world of 'relative reality'. The objects and concepts in 'relative existence', appear
to 'be' real because they obey observable or conceivable laws in the same frame of
existence. Similarly matter and space-time seem to be 'real' in their relative
existence and not the absolute one. They follow the set course of laws
collectively and in relation to each other. Generally it is in this sense and in
the frame of reference that the material world is perceived or known to be
'real'.

Like all the divine religions, the Quran explains that Only God is
the Absolute, Who Alone has true and independent Existence:

"**All that lives on earth, or in the heavens is bound to pass away**, but
forever will abide thy Sustainer's Self–
Full of Majesty and Glory."28-88

**Mosaic of World Religions:** From above discussion, the mosaic of
religions laid on the map of this planet shows that (i) There were lot many
sorts of religious beliefs and cults with no common ground. (ii) Idol, image,
icon, imagination - all _creation of man's own mind_, were assigned powers of
creation including man's own and further potential for other creations also!
(iii) There were conceived to be separate gods for different functions and
phenomena. (iv) The created things and objects were worshiped as gods,
goddesses, spirits, etc; _out of awe, fear and fantasy_. (v) Those who rejected
concept of God (atheists), even they went to the extreme to carve out their
own ideas and imagination as idols and elevated them to the status of gods
(e.g. state and its organs). (vi) Theologians, theists, theosophists and even
some of the so called monotheists had no common concept of One God,
e.g., even Pharaohs developed the concept of 'monotheism' in the form of
'Akhenaten' for geo-political reasons. (vii) There were as many philosophies
and concepts of god as could be conjectured or conceived. (viii) Even the
universal concept of One God was variously tainted and fractured in the geo-
political fissures of the globe, e.g., in Greek, Roman, Egyptian philosophy,
they developed some universal concept of one super-god but he was not considered as The God of all creation and sustenance, of all existence. (ix) There were pantheons (Greek), Di Deaque (Roman) and plethora of local, regional and national gods and their hierarchies, families, groups and even 'groupings' and gangsterism. (x) Custom, tradition and ritual had in fact shrouded any clear idea about God. (xi) There was no purity and sanctity about gods, their 'relationships', adventure, etc. They were even described as cheats and sinners along with their entire imaginative families, friends, consorts, concubines etc, etc. For example they were accused of cheating, theft, adultery etc, etc. (xii) These gods and idols were the creation of very strange fables and fiction. In many cases fiction appears not only fantastic but funny also! (xiii) Even man himself assumed 'divinity, as an 'office' (e.g. divine kingship) or 'ministry' (e.g. priesthood), with divine claims, during life, after death and in heirship (e.g., Egyptian divine kingship). (xiv) There was always myth or mystery surrounding idols and gods - in fact, myth and mystery made gods. (xv) In broader terms, creation, form, figure, attributes etc., of these idols and gods were determined by two major factors, which constitute the very physical frame of existence of man and matter in the universe: i.e. (a) they are limited by the same material dimensions, conforming to the three dimensions of the created things, in their form and figure, as known to man, and (b) the flight of his imagination has always remained limited by these factors. (xvi) Like any other area of human activity and endeavour (and since they were the creation of man's own imagination), they were always subject to change, reform, advancement and progress: e.g., with changing powers, geographies, intellectual and attitudinal development of man, the concepts and images of gods and idols also changed. (xvii) There is no specific and concrete evidence of the 'truth' of their creation, because of being mere 'myth'. Legends in each case were created at a much later stage referring to the past, usually distant past, which was not verifiable. Such legends were mixed up with popular stories and folklore. In this regard specially following factors played main role: hero worship, natural phenomena, usually catastrophes, subjugation by the absolute monarch, and ignorance.(xviii) Myth surrounded not only the 'godhead' but the whole thought process and the very concepts about creation of man and matter. Here, an example of Judaism, in elaboration of above, may be quoted from Dictionary of Religions (p.177): "Kabbalah is "the 'received tradition' of Jewish mysticism, particularly those forms of mystical teachings which were developed in the Middle Ages in South-West Europe, and later on in the Galilean city of 'Safed' in Palestine. The main text of the Kabbalah is the Zohar, written down in 15th-century Spain [about 2800 years after the teachings of Moses (Peace be upon him)]. Unlike exoteric Judaism the Kabbalah teaches that creation of the world took place through a series of emanations from the Godhead or Ein Sof." (xix) From above it would
be clear that generally speaking these ideas not only reflect psychological urge of man for religion but also social, economic, political and historical conditions seem to be responsible in the environment of his existence to fabricate and fashion a godhead for him. (xx) The 'Divine Word', whenever received, was mixed up and corrupted linguistically (e.g. violation of the instruction `Hittatun') and liturgically (form of prayer e.g. prostration changed or limited in Judaism and Christianity from its original prescription). Corruption crept in mainly through ritual (pilgrimage, before Islam, is one of the glaring examples), superstition: (e.g. with celestial bodies), exaggeration (e.g., epic, poetry, and veneration of prophets and priests, besides bigotry and zealotry), and suppression of real and projection of false as suited the vested interest of the time (e.g., presentation and partial application of provisions of `Taurat' in juridical matters). (xxi) The main doctrine somehow slipped into mysticism, gnosticism and many more `schisms' e.g., in Judaism, Christianity, etc. Such damaging influences on muslim thinkers are also quite visible. (xxii) Systems were evolved and developed for exploitation of masses and perpetuation of oppressor's power and his rule. This blocked all free and scientific reflection into phenomena of nature, development of human society, culture and civilization, constituting the dark ages!

**Projection Theories of Religion (about god):** This term (Projection Theory) refers to various arguments in western thought which maintain that 'God is not a reality, independent of man, rather a product of man's own mind. "David Hume (1711-76) followed Hobbes (1588-1679) in suggesting... that belief in god arose when primitive man personified the unknown forces controlling nature and offered worship. to placate them. L.A.Feuerbach (1804-72) argued that God is an illusory reality which represents to man the qualities which he regards as ideal. His theory had an important influence on the hostile views of religion advanced by Karl Marx (1818-83) and Friedrich Nietzsche (1844-1900). Emily Durkheim (1858-1917), an early sociologist, saw religion providing a mythological representation of social structures, affirming thereby the values and rules of society in a quasi-objective form. Sigmund Freud (1856-1939) treated religion as an illusion and suggested that the idea of God is basically a magnified version of the image of the human father. '"(John R. Hinnells, Dictionary of Religions)

**Superstition and Ignorance:** Out of own imagination in ignorance and misconception, man himself created a plethora of different gods compatible to his own demand and version of philosophy – the Greek Theoi, the Roman De Deaeque, the Egyptian classes of gods, the Indian variety of gods- as many as stones and the Arabian idols of earth, stone and what not. Different hierarchy and functions were assigned in each case. It will not be correct, to say that ignorance ended with the dark ages or the medieval
period or with the advent of movements like renaissance, reformation or developments like industrialization etc, etc. Superstition still rules human mind and imagination. Look at following piece of news appearing in the Daily Dawn, dated June, 12, 2002:

Kolkata, June 11: Green and yellow pre-monsoon rains lashing an eastern Indian town sparked panic among superstitious villagers. They thought they had incurred wrath of Hindu gods and goddesses, said a local administrative official. The oddly coloured rain sent droves of villagers to Hindu temples to pray for divine mercy on Sangrampur, some 50 kms, in the state of West Bengal. Earlier researchers suspected that the rain's colour was caused by pollution, as the village's ponds and rivers were used extensively by brick kiln owners. But scientists said the phenomenon was nothing but bee droppings. A similar phenomenon was once reported in Cambodia also. The panicky population of the village presents an example as to how superstition blocks scientific enquiry and locks up human mind. That is why Islam broke idols of superstition, ideologically and physically. The Quran invites all mankind, at every step, to reflect and enquire into phenomena of nature. Consequently, within a very short period of time, as Holmyard has stated in his scientific Journal, 'Endeavour', that "a thousand years ago the flame of science burned bright in Islam and in Islam alone".

Politicization of cow in India presents a very interesting case. 'Artha Shastra' refers to the killing of royal cattle as a crime punishable with death. However reverence to cow grew steadily from the time of 'Bhagvadgita'. D.N. Jha, Professor of History, wrote on the attitude of the people towards beef-eating and proved on the basis of religious and historical evidence that Indians slaughtered cow on religious occasions and consumed beef. Sacredness of cow evolved with passage of time as a result of its utility in an agricultural society whereupon people started to venerate it and attached a religious sanctity to it. The book created such an uproar against the author that the government provided a guard to protect him.

(The Dawn, January 9, 2003)

Since ancient times, very strange concepts were held and cults followed. For example, it was believed that twin forces of Nile and sun shaped Egyptian beliefs. Annual inundation of Nile, as a cycle reflected in life, death and resurrection of 'Osiris', god of vegetation. The sun died each night and was re-born at dawn. It was in a similar society sunk deep down in ignorance and superstition that Abraham (Peace be upon him) rejected moon, sun, star and all idols and found the 'Truth'.

"Thus did We (Allah) show Abraham the kingdom of the heavens and the earth, that he be one of those who have Faith with certainty."6-75
Abdullah Yusuf Ali has translated above verse as:

“So also did We (Allah) show Abraham
the power and the laws of the heavens and the earth, that
he might (with understanding) have certitude.” 6-75

From above examples and discussion it would be seen that out of ignorance, man regarded manifestations of nature as ‘gods’. Arnold Toynbee described this lapse to ‘superstition’. It is only since last some centuries that man started harnessing natural resources. According to Auguste Comte, man’s intellectual development can be divided into three stages ---theological, meta-physical and (logical) positivism, (based on physical observation and calculation). Modern science is however making unification of the first and the last increasingly possible, as theological positivism.

The first verses revealed to Muhammad (Peace be upon him) show that by that time, God had moved forward the intellectual development of mankind to a point from where the new phase was launched with direct reference to the phenomena which were progressively going to be unfolded to the man (theo-logical positivism) in future. (96 – 1 & 2)

**Different Concepts Discussed in the Quran:** Some of the important points in the light of above discussion may be kept in mind, before we proceed to discuss the Quranic concepts, e.g.: When the Quran was revealed, the concept of ‘terror’ dominated the Judaic concept of God. Magians presented light and darkness as two different forces. Christianity emphasized love, relegating the concept of recompense to the background. Buddhism also laid stress on kindness. Hinduism, Zoroastrianism, Buddhism (three levels of existence) Judaism and Christianity were all corrupted with concepts like ‘trinity’, iconization and other practices of polytheism. Greek Philosophy and Roman culture were already plagued and infested with plethora and all sorts of cocktails of customs, cultures and cults. These ills, earlier also, were suffered by ancient civilizations, like Mesopotamian, Egyptian, Babylonian, etc.

Knowing that idols and images are made by man himself, which are dead and can’t create anything, yet disbelievers worshiped them! We have also seen that even in ancient civilizations people worshiped, out of sheer ignorance and foolishness their dead kings, ancestors, creatures etc. and provided for their food, drink and all other necessities even after they were dead, buried and gone. They themselves did not know when they would be raised up (16-21). But their foolish worshipers ‘raised’, resurrected and re-incarnated them in all sorts of forms, figures, fables, creatures and imaginations. They obeyed and followed their desires as if they were gods!! The pagans of Makkah fought battles against the Holy Prophet (Peace be
upon him) invoking support and succour of their idols and gods styled by
them for different purposes. But nothing availed them, naught. It was
evident in every matter of every day life that none of their idolatrous
practices helped them. After losing battles badly against the Holy Prophet
(Peace be upon him), there are instances reported by history, where they
cursed, abused and destroyed their own idols- gods, who did not help them!

"Then why did those, whom they had taken for gods besides Allah,
as a way of approach, not help them?
Nay, but they vanished completely from them .
And that was their lie, and their invention,
Which they had been inventing" 46-28

Without any scientific basis and sound knowledge, manufacturing
of gods in factories out of all sorts of raw materials (like mud, stones, earth,
wood, even dates), and churning out evil and illicit ideas as gods, are all lies
with no trace of truth. History of religious philosophy discussed earlier,
presents a mockery of man's own imagination when all these ideas, idols and
icons are laid into a mosaic or juxtaposed even among themselves.
The Quran, therefore, had to clear confusion, correct concepts and
separate falsehood from truth.

"And what do they follow, who worship as His `partners',
other than Allah?
They follow nothing but conjecture,
And they do nothing but lie." 10-66

"So be not in doubt, as to what these people worship.
They worship nothing but what their fathers worshiped before.
And verily, We (Allah) shall repay them in full,
their portion without diminution." 11-109

In this process, the Quran also created an appropriate balance even
among the right ingredients of faith which were otherwise distorted,
disproportioned or subjected to imbalance, exaggeration and extremism. At
many places, the Quran itself has therefore not only responded to but also
initiated discussion on those wrong concepts, prevailing before its advent,
which throw light on doctrines, dogmas and beliefs from the contemporary
and the past human history. Without leaving any scope for iota of doubt, the
Quran explains scientifically the fact manifest in all nature, that Allah is The
Only One Who creates. Beside Allah, no body can create. Creation is one of
the fundamental functions which none and nothing else can claim to possess the power of. It is the Basic and one of the Exclusive and Sole Powers of Allah. The Quran
clarifies position even about living or dead 'human beings' who are taken as
gods, that they can't create anything. They are themselves created and die.

Those whom they invoke besides Allah, have not created anything,
but are themselves created." 16-20

(They are) dead, not alive;
and they know not when they will be raised up”.16-21

It is not that universes (Megaverse) were created and then left in the
lurch. Allah's Powers of creation, development and sustenance (acts of
'Rubuubiyah) are all the time at work, right since the first creation-
origination. He is the Living Eternal, as put forth by Socrates. Just to say that
He is the Creator or creates is not enough. There are very widely diversified
wants and needs of all creations, particularly mundane activities of man, for
which there is an every day evidence of being acknowledged, accepted,
responded and granted besides the grand design in which benevolence and
benediction are abounding in limitless Mercy.

The Quran also caters to psychological and all such human needs
for which they approach various, so called, forces of nature or divine
personalities, for provision and relief. The cases of rabbis and priests are
some of the examples which have been explained in the Quran, whom
people took (and even now take them) as intermediaries or intercessors or as
means of approach to God. Although it has been clarified that even they
seek Allah's Pleasure and His closeness. Instead of Monotheism and worship
of Allah Alone, they adopted 'trinity' and polytheism.

"They took their rabbis and their monks
to be their lords besides Allah,
and (also they took) Messiah, son of Maryam,
While they were commanded to worship
none but Only One 'Ilah (God - Allah)
-there is no god but He (Alone).
Praise and Glory to Him from having partners, they associate. 9-31

"Surely, the religion is for Allah only.
And those who take protectors beside Him (say):
'we worship them only that they may bring us near to Allah.'
Verily, Allah will judge between them
concerning that wherein they differ.
Truly, Allah guides not him who is a liar, and a disbeliever." 39-3

The Quran gives an open invitation to come to Allah. He is not
away. His response is assured in submission and sincerity of the caller
himself. Allah has explained His closeness and responsiveness in many ways, yet guilty conscience keeps man away from His Mercy. We have seen in examples from history of Jews, who out of fear, rooted in their own misdeeds, did not utter The Great Name of Jehovah. Instead of submission to Allah, because He is God of all and everyone and everything, some people still prefer to submit to the exploitative and vested interests of different men, their designations and positions even by losing their own self respect and faith.

Allah has described His closeness, e.g., as nearer than the jugular vein, nearer than one's own thought, He is holding the forelock of all creatures Himself. He is closer than the closest. He encourages to ask Him with His Most Beautiful Best Names and Attributes and seek from Him in humility (7-55 & 56, 40-60). He has assured His closeness and response (2-186). The response is with acceptance (14-39, 3-38). He Ever-Knows all (doesn't need an informer or intercessor, 2-115), Allah's Mercy is near (7-56). The Quran clarifies different aspects:

"O mankind! A similitude is given, so listen to it:
Verily, on whom you call besides Allah
*cannot create a fly*, though they combine together for the purpose.
And if the fly snatches away a thing from them,
They can not have the same released from it.
So weak are the seeker and the sought!" 22-73

"And they worship besides Allah, things,
that hurt them not, nor profit them,
and they say: 'These are our intercessors with Allah.'
Say: 'Do you inform Allah of that
which He knows not in the heavens and on the earth?'
Glorified and Exalted is He above all
that which they associate as partners." 10-18

Once the Faith takes firm footing, further favours are unfolded for the faithful believer. The Quran clarifies that 'Muttaqi' is the one who is pious (righteous, kindly good-doer) and fears Allah Alone. He doesn't fear any idea, anyone or anything else. No harm can be caused until Allah wills. Nothing else can either harm or profit. Providence and profit are also only from God. While people know that those whom they take as gods or objects of worship neither can harm nor profit even their own persons, they still commit the folly of following, obeying or worshiping them.

Important issues have not been discussed in isolation but solution has been offered for a well organized progressing society and individual personality, in a scientific system. The Ordinance of the religion is only from Allah. No one has such a wisdom to build a religious system which is based
on nature and takes care of all aspects of human nature and universe in which he lives as an individual, as a member in the society and the important actor impacting terrestrial environment and celestial entities. We have discussed mettle of myths and substance of some major religions in previous pages. Efforts by some of the most autocrat and absolute monarchs are quite obvious in history to prescribe and proclaim their own verdict or version of religion by innovation, adoption, amalgamation, etc. Leaders, demagogues, dictators, priests, rabbis etc all launched their self motivated movements and cults. None of them became a universal religion, in fact could not even survive as their own national or sole tribal cult in the posterity.

"Or have they partners with Allah, who have instituted for them a religion, which Allah has not ordained? 42-21.

Different Factors Behind Falsehood: All these concepts may still keep on merging and re-emerging in philosophies of different times as modern cults, fashions and fades of those times. The Quran analyses human behaviour and highlights the reasons responsible for that (against which panacea has been prescribed in Al-Faatihah, see 1-5), e.g.:

**Honour, Power and Glory:**
"And they have taken gods besides Allah, that they might give them honour, power and glory." 19-81

This shows that some people take, out of fashion and greed, some powers to which they submit, obey or follow, as their gods. For example we have seen in the case of `Mithraism', discussed earlier, that it was popular among officials and military who considered it respectable to follow that cult.

**Help:**
"And they have taken gods besides Allah, hoping that they might be helped" 36-74

Only Allah is the One Who helps. But, like pagans of Makkah, we find innumerable examples of other peoples taking saints, spirits etc, as helpers. So much so that we have seen in the case of German-Celtic cults that an image with a hammer in its hand was taken as a god about which it was considered that it fought for them against vagaries of weather! Against placing any hope for help in the dead, e.g. saints, priests, humanbeings etc, it has been emphatically clarified in 16-21. Even now in the West, cities have their own saints as their 'protectors and guardians'.
Wider Implications of Worship: In most of cases discussed above, religions were based on custom, tradition and ritual continuing from earlier peoples, without using reason or listening to the 'Message' or reflecting into the phenomena of nature. The verses given above, although very few have been mentioned because of brevity, not only explain different religious concepts and philosophies but also highlight causes as to why people fall into error to take gods besides Allah. They also point out to wider implications of the very purpose of worship, e.g., following: (i) Worship is not limited only in the liturgical sense. But it includes reverence, awe, fear, greed, expectation, obedience, servitude and all related things if they extend to the extent or status of worship which should and aught to be or is worthy only for Allah Alone - with All His Most Beautiful Best Names and Attributes. (ii) Partners are associated due to following reasons: fear, vested interest, lie, disbelief in the Reality and Truth, fabrication, invention, lack of understanding of scientific and physical phenomena, no concept of or disbelief in requital, following fathers and ancestor blindly, conjecture, etc. But what are the vested interests and hopes of such 'polytheists'? They were and always remain, e.g.: gaining honour, wealth, power, children, help, profit, protection, friendship, means or source of nearness to Allah, and many other desires, lusts and greed.

The major reason after 'disbelief' is the 'misbelief' in the Oneness and Unity of Creator and Providence. The first division between 'Uluhiyah' and 'Rubuubiyah' leads to all other divisions and sub-divisions within the concept of creation, different attributes, and various qualities and also within the powers of 'Providence' - then there is no cap to the proliferation factory of polytheism. Hence the most fundamental principle of all principles and faith rests on The Unity in the Oneness of 'Uluhiyat' and 'Rubuubiyat' of The Only One Allah Alone. Many religions don't deny this as a philosophy, yet practice polytheism. Consider the example of Hinduism: "Lord Krishna is the Supreme Truth, the supreme cause and sustaining force of everything, both material and spiritual. Advanced souls surrender unto Him in devotion, whereas impious souls divert their minds to other objects of worship." (Pages 239-280, Bhagavad-Gita As It Is, Bhaktivedanta Swami).

In spite of such a clear doctrine of Unity of the Supreme Truth as One Creator and Sustainer, there hardly appears to be any constraint in the practices of polytheism, which have completely distorted and deformed the very image of the religion.

Theories of Evolution and Revelation: Evolutionary theories, also termed as materialism, overtaking all scholarly and innovative thinking, almost in all fields, were applied in theology also. Although these theories did not work here, but, any way, some thinkers attributed the evolution of superstition into the belief, in a Supreme Being, without tracing origin of the belief itself and verifying contemporary record of various groups, tribes and nations who occupied different corners on the globe in different periods of
human history. This has, however, been clearly refuted by the Bible and the Quran, and now disproved by the scientific enquiry also.

Father Wilhelm Schmidt in ‘The Origin of the Idea of God’ suggested that there had been a primitive monotheism before man started worshiping a number of gods. Originally they acknowledged only One Supreme Deity, Who had created the world and governed human affairs. Belief in such a High God is still a feature of the religious life in many indigenous African tribes. They yearn towards God in prayer; believe that He is watching over them and will punish wrong-doing. They believe that He is inexpressible and cannot be contaminated by man. Schmidt’s theory goes, in ancient times - the High God was replaced by the more attractive gods of the pagan pantheons.

In ancient times of ignorance, when offspring of Adam lost contact with the Divine, he was harassed by everything and every odd phenomenon around him. Out of awe and fear he started worshiping objects of nature. He also developed a number of demi-gods, with time, according to his need and aspiration. In those pre-historic times man worshiped powers of nature, as conceived by him, with symbols representing them or idols symbolized as such. False conception and superstition assumed form and status of worship.

Rudolf Otto, the German historian of religion, and author of the book ‘The Idea of the Holy’, however, believed that the sense of the ‘Numinous’ (Numina, spirits) was basic to religion. It preceded any desire to explain the origin of the world or find a basis for ethical behaviour. When people began to devise their myths and worship their gods, they were not seeking to find a literal explanation for natural phenomena. (This is how the process of reflection in the fact of nature was blocked and superstition and conjecture overruled reasoning and logic.) The symbolic stories, cave paintings and carvings were an attempt to express their wonder and to link the pervasive mystery with their own lives; indeed, poets, artists and musicians are often impelled by a similar desire. It seems that in the ancient world, people believed that it was only by participating in this divine life that they would become truly human.

On the other hand our scientific knowledge tells us to focus our attention on physical and material world around us. We have, thus, edited out the sense of the ‘spiritual’ and the ‘holy’ which pervades life in more traditional societies at every level and which was once an essential component of our human experience of the world. In the South Sea Islands, they call this mysterious force ‘Mana’; others experience it as a Presence or spirit; sometimes it has been felt as an impersonal power, like a form of radioactivity or electricity. Naturally people want to get in touch with this ‘Reality’, admire it and also make it work for them. When they personalized the unseen forces and made them gods, associated with wind, sun, sea, stars, etc., possessing human characteristics, they were expressing their sense of
affinity with the unseen and the world around them, within the limits of their mundane experience and expression. One of the reasons why religion seems irrelevant today is that many of us no longer have the sense that we are surrounded by the Unseen.

Karen Armstrong adds that we need to go back to the ancient world of the Middle East where the idea of our (One) God ‘gradually emerged’ about 14,000 years ago. This is again based on the faulty theory of evolution rather than revelation. These issues have been discussed at appropriate places, with reference to the first experience of Adam in the Presence of his Creator-Sustainer. This contact has been continually renewed through the reality of revelation recorded not only by different religions but also by general history of man. It has further been strengthened and supported by knowledge based on scientific query, archeology and art. ‘Dictionary of Religions’, edited by John R. Hinnells, precisely summarizes the historical fact: "Theories of religious evolution, which saw monotheism as emerging from polytheism were countered by arguments that it was original or primordial or that it arose historically by revolution through Prophecy in the context of protests against idolatry."

The human nature, could not ignore the ingrained psychological need and urge for The Supreme Being - the fact that He is The One Who made man's nature like this. Man always felt or perceived the Existence of his Creator and Sustainer. Those who were firm in their faith and sensitive to Signs of nature, even felt or perceived His Presence. Those who participated in this experience and practiced what they ‘believed’, their communication became ‘conversation’ and their contact, ‘communion’.

Man was so desperate about his relationship with his Creator-Sustainer but since he had lost ‘contact’ and direction he fell prostrate before any object which he took for God. Feeling about the existence of Allah was already and always there as a part of human nature. What it needed was the proper guidance. The Quran gives clear indication about such a feeling when it refers to the pattern on which man was created. (30-30). Prophets were sent to every nation and tribe to support and satisfy his natural urge for belief in Allah and his inborn inclination to worship Him as well as to reinforce the divine truth in the daily Signs revealed by Allah. The physical world always posed questions about its own creation and the Creator. Man always pondered about the Providence. Therefore, consciousness of the Highest Being always remained there. Different concepts and terms were, therefore, always there which were used for the Highest Being. It was mainly in respect of different aspects of attributes that the man erred the most and partners were conceived for variety of functions and phenomena.

Due to man's own limited capacity and capability, he could not conceive the Omnipotent-Omnipresent-Omniscient One Supreme Being, Who could create and sustain all vastness and variety in universes.
Furthermore, each function and phenomenon was so much flabbergasting that his imagination, covered by haze and hallucination, once when he lost 'contact' could only fabricate fairy tales of 'spirits' and 'gods' to be someones who could be responsible for different happenings - i.e. gods and demi-gods were carved out of imagination and worshipped out of awe and fear of different phenomena.

The discussion and, particularly, the statement in the 'Dictionary of Religious', quoted above, highlight the fact that 'man' was aware of God being in his very nature and that, from time to time, when idolatry over took him, revelation was repeated which brought revolution in those prevailing polytheist societies. So the concept of One Supreme Being did not emerge through 'evolution' or 'via polytheism', but it was the original ingrained belief and firsthand experience, which was refreshed against emerging idolatrous situations, from time to time.

The Bible and the Quran reiterate and re-emphasize the first direct experience of man, in this regard, of love, care and consideration of the Great Divine Supreme Being. In this regard, detailed accounts of communion and communication have been recorded in the history of revealed religions. 'Communion', may however, be carefully referred to, because it has different connotations and implications in Christianity. For example its synonymity with the Eucharist, communion of saints, etc, etc. But here, in our discussion, it is referred in the sense of communion with the Transcendental. This belief underwent “retrogression” with time and with distance from the spiritual realm due to multiplicity and association of partners or denial of the divine, altogether. But even during times of ignorance there always remained alive, the idea of the Supreme Being.

A.K.Azad, in 'Tarjumaanul Quran,' has discussed this at length: "The history of religious beliefs ...is a product of the 19th century...traced to the close of the 18th century...the idea came to be entertained that Deism had its first origin in nature-myth or in the urge to personify the forces of nature such as light and rain. By the middle of the 19th century...another theory...that the origins of Deism are to be found in fetish worship or the worship of objects to which evil spirits were believed to be attached...(which) developed into the worship of God...About the same time another theory (Manism)...was that the origins of Deism were to be found in the worship of ancestors...A further theory (Animism) advanced...by Taylor (1872) is that even as the physical matter of life has had an evolutionary development, even so, the spiritual consciousness of man has had a similar growth and development leading on and on to the belief in God. Yet another theory revived and strengthened the earlier theory of nature-worship which now was expanded to cover the influence of planets on human life (Astral-worship)...(Another) theory (Totemism) ...traced religious beliefs to the worship of animals. (The respect shown to the cow in India and the bullock in Egypt, the bear in the Arctic region, and the white calf among nomadic tribes). Very soon,
however, Totemism came to be discredited ...The new movement gave rise
to the speculation that there was a period earlier to the times when Animism
prevailed – a period of pre-Animism when Necromancy was the order of the
day and which slowly put on a spiritual visage and expressed itself in Deism.
A group (of scholars) ...emphasized that the basis of Deism was to be sought
in mix of necromancy and religion...This was the time of the First World
War which opened a fresh chapter of revolutionary upheavals in human
thought. Be it noted that these theories had all been inspired by materialistic
evolutionism. The idea was nursed that even as every other thing in life
(Darwinism), the concept of monotheism was the result of an evolutionary
process."

A.K.Azad now comes to explain evidence which disapproves such
theories and highlights the historical fact that in the twentieth century “the
thinkers came forward to admit that the concept of Deism was not the result of any
evolutionary process, but that it was the very first achievement of man. The
researches made in Egyptology have enabled us to know that the earliest
belief among the ancient Egyptians was the belief in one god, and that all the
deities and demi-gods who have left their mark on the archeological remains
of the land had absolutely no existence in the first phase of life in Egypt,
when the only belief entertained was the belief in only one, Osiris. The
excavations made in Iraq also reveal the fact that even as in the valley of the
Nile, so also in the valley of the Tigris and the Euphrates, the belief among
the earliest people there, was not in a multiplicity of deities and demi-gods
but in one unseen all powerful God. The people whom the Chaldians and
the Sumerians succeeded did not worship either the sun or the moon, but
worshiped the God who was eternal and who created the sun and the
moon...The people of Mohenjodaro did not believe in a multiplicity of gods,
but they believed in one Almighty power whom they styled 'Oun' which
resembles the Sanskrit term 'Undwan'. They believed that this Being rules
over everything and that everything submitted to the law of life devised by
Him; and that His attribute is 'Vedukun' or 'eternal awakeness' or as the
Quran puts it 'without rest and without sleep'.

"The latest Semitic studies have disclosed that the Semitic tribes all
believed in an unseen Supreme God whom they called Al-Ilah, Allah. It is
this Ilah which was differently spelt as Al-Uluh and Ilahia. The archeological
finds discovered after the First World War in the valley of Aqaba in Hejaz
and in the terrain of Shammar in Northern Syria go to emphasize this fact of
history. In short the enquiry and research carried out in the 20th century have
all gone to establish that the earliest belief which inspired man was a belief in
the unity of God, shorn of all symbolic representation.

"The ancient traditions of Egypt, Greece, Chaldea, India, China
and Iran reveal that man lived a natural life guided by nature. Plato’s Critias
and the writings of Timasus throw light on the point. According to Old Testament also Adam had heavenly existence."

For detailed notes on Egyptology see Appendices IV and V to “The Holy Quran Translation”, by Abdullah Yusuf Ali.

**Important Note** : Because of fundamental importance of the term “Allah”, its concept, philosophy and faith, Appendices 3, 4 and 5 to this book must be examined carefully.

**The Concept of Allah Was Always There:** Dr Abdul Karim, in his article ‘Existence of the Creator’, observes: “The existence of a superpower is ingrained in human nature to Whom man turns when in trouble, like a child crying to the mother in a difficult situation. Even avowed disbelievers do the same."

“And when an affliction befalls men,
then they cry unto their Lord-Master-Owner-Sustainer (Allah),
turning to Him in repentance, then,
when He has made them taste of Mercy from Him,
so a section of them associates partners
with their Lord-Master-Owner-Sustainer;
so as to be ungrateful for what We have given them,
So enjoy yourself awhile,
but soon you will come to know.” 30-33 to 34

“Say: ‘Who is it that delivers you from the dark recesses
of land and sea, when you call upon Him,
in humility and silent terror:
‘If He only delivers us from these (dangers),
we shall truly show our gratitude.?’"6-63

Beside the Bible and the Quran, now evidence is provided by archaeological sites, anthropological studies and some specific studies of ancient tribes, that the concept of One God always remained in human races on the planet. Not only that but the very concept of Allah has continued all along. Let us take an example of the Semetic region, which is the cradle of Semetic languages since Sumerians, Akhadians, Assyrians, Greek, Macedonians, Sassanians and up to the Arabs. A special word, in sound and style, had remained in vogue in Semetic languages for The Supreme Being, e.g.:

Chaldean and Syriac : ‘Ilaahiaa’
Hebrew : ‘Ilohaa’
Arabic : ‘Ilaah’.

Even before that, history of religions and the Scripture provides evidence, right from Adam, about the continued existence of the concept of
One God, among human races on the Earth. Since old days, in continuity, the term 'Allah' was used in Arabic and in the Semetic family of languages in the region, with different pronunciations or accents or styles or derivatives of the root word, mentioned above, as a proper name for God. This special word, in sound and style – phonetically and philologically, was applied exclusively for The Supreme Being. It is this term (Ilaah) which came to be applied exclusively as Allah to the Highest Being. Karen Armstrong highlights the historic fact briefly that while pagans of Makkah believed in 'Allah', it was in the belief of 'Rubuubiyah' that the pagans of Makkah differed and practiced polytheism. “Muhammad (Peace be upon him) did not have to prove the existence of God to the Quraysh. They all believed implicitly in Al-laah, Who was the creator of heaven and earth, and most believed Him to be the God worshiped by Jews and Christians, His existence was taken for granted. As says to Muhammad (Peace be upon him) in an early surah of the Koran.”

“And thus it is, if you ask them, 'Who is it that has created the heavens and the earth, and made the sun and the moon subservient (to His laws) ?' – They will surely answer, 'Allah’’. (61)

“And thus it is, If you ask them, ‘Who is it that sends down water from the skies, giving life thereby to the earth after it had been lifeless.? ’ They will surely answer, 'Allah’’ (63) 29-61 & 63

Also see 23-84 to 88
Karen goes on to observe: “The trouble was that the Quraysh were not thinking through the implications of this belief ...They depended upon God for their food and sustenance and yet they regarded themselves as the center of the universe in an unrealistic presumption (Yatqaa) and self-sufficiency (Istaqaa), (i.e. they denied the Rubuubiyah of Allah) that took no account of their responsibilities as members of a decent Arab society. Consequently the early verses of the Koran all encourage the Quraysh to become aware of God’s benevolence, which they can see wherever they look (in His Rubuubiyah). They will then realize how many things they.. owe to Him, despite their new success and appreciate their utter dependence upon the Creator of the natural order.”

In Perspective: As the man, with the passage of time, slipped into ignorance, he lost contact with his own inner world. But since the belief in the existence of God is ingrained in the very nature of man, he continuously remained in search', although wandering and wavering in the wonder-struck
world, within and outside his 'self'. *Theosophy*, in general sense, all along has remained very interesting for man. At the same time, it was mainly in the field of Unity in the ‘Attributes’ of Only One God Alone that he could not understand and appreciate the truth even in the very obvious order and harmony in the universe. He was rather distracted by the apparent diversity in nature. But with the development of human intellect or ‘progressive comprehension’, as we may put it, Revelation and Inspiration kept their pace repeating continually. He started reflecting into *Theophany* - Divine manifestations in physical phenomena. However, confusion created by mere conjecture and philosophy during different periods could not be completely cleared by theosophists and theologians. At many places they rather compounded it. Anyhow, now it seems that scientific enquiry and evidence in nature are determined to assist him progressively to unravel mysteries and see the Truth manifest:

"We (Allah) will show them Our Signs, in the universe and in their own selves, until it becomes manifest to them that this is the Truth." 41-53

"Let God arise, Let His enemies (disbelievers) be scattered." (Bible Psalms 68: 1-3)

" It is He (Allah) Who shows you His Signs." 40-13

Man always wondered about his own creation, and the nature around him. This always created curiosity about the Creator and the Providence, although simultaneously, he conceptualized different gods and demi-gods for different Attributes and worshipped them. The Quran has amply clarified, at many places, and it is also clear from the literature of that time, that whenever the question came to the Creation the pagans of Makkah always admitted that Allah is the Creator. Same was the position, more or less, of other people. Dr Abdul Karim, in his article, ‘Existence of the Creator’, states: “There is a very heavy weight of historical evidence in favour of (acceptance of) Allah’s Existence.” Besides historical evidence provided by the prophethood from Adam (Peace be upon him) to Muhammad (Peace be upon him), secular and scientific history of creation, cosmos, earth, all creatures and man himself provide evidence of the Existence of the Creator (Allah).

**Important Terminology and Translations:** When the Quran was presented, the usage of the important words and terms, used therein, was already current in Arabic. But with the passage of time, interaction with other religions, when Islam came in contact with them, different philosophies and their terminology, and also due to difficulties of one word (word to word) translations in different languages, the words of basic
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importance had to be explained and the equivalents had also to be used. But in many cases synonyms and similitudes have not been able to convey the totality of the Message in its entirety of perspective. With the advancement of science and knowledge, this needs further study and explanation in the true Quranic context. For example, look at some of the very important terms, given below, which need proper study and explanation of their meaning, usage, nuance, historical perspective and scientific truth:

- **Ilaah** as synonymous with idols or gods,
- **Rabb** as some one who provides for the worldly needs,
- **Ibaadah** as set of rituals of worship, and
- **Deen** as religion.

Karen Armstrong observes: “Western people find the Koran a difficult book, and this is largely a problem of translation. Arabic is particularly difficult to translate... and this is doubly true of the Quran. Muslims often say that when they read the Quran in a translation, they feel that they are reading a different book because nothing of the beauty of the Arabic has been conveyed.”

Above mentioned terms, in fact, in the Quranic context, have much deeper and far wider meaning and nuance. Consequently it became difficult to convey the real message of the Quran. Therefore, a humble effort has to be made to explain these terms at their relevant places. Here we restrict some explanations to the translation of the term Allah only. God, Deity, and such other terms are in fact not proper substitutes to the Name, Allah. A.M. Daryabadi, in ‘Tafsir-ul-Quran’ says: “The English word ‘God’, which is ‘the common Teutonic word for a personal object of religious worship….applied to all superhuman beings of heathen mythologies who exercise power over nature and man’(Ebr.X.p.460) and which primarily meant only, what is invoked’ and ‘what is worshipped by sacrifice’. (SOED.I.808) can hardly be even an approximate substitute for the word Allah’.

M.M. Pickthall in the Translator’s Note says: “I have retained the word Allah throughout, because there is no corresponding word in English. The word Allah (the stress is on the last syllable) has neither feminine nor plural, and has never been applied to anything other than the unimaginable Supreme Being. I use the word ‘God’ only where the corresponding word ‘Ilaah’ is found in the Arabic”. Ahmed Ali, in his ‘Translation of the Holy Quran’, explains: “Allah is the Name of the Same Supreme Being Who is called in English God and Khudaa in Persian. He is The Same God, the Jews and Christians worship. “Our God and your God is One,” is said in the Quran to the people of the Book in 29-46. “Whatever Name you call Him by, (Allah or Rahmaan), All His Names are Beautiful.” (17-110)
The Term ‘Allah’: After somewhat detailed discussions above, we now come to the stage where we may be able to study the very term ‘Allah’, with a better frame of mind and understanding. It must however, be stated that the explanation given below is, not enough at all.

For detailed lexicography, derivatives, usage and explanations of the term ‘Allah’, it is important to see appendices 3, 4 and 5 also.

Scholars argue that the term ‘Allah’ is itself derived from the root ‘Laah’, an ejaculation expressive of wonder or helplessness. Some lexicographers trace it to the term ‘Walah’ which bears the same significance. Hence the term Allah was applied as the Proper Name for the Creator of all creation-worlds, Whom one can not fully comprehend and express except that he wonders and gets awed with all humility in His Highest Honour and Wonders. Ali (May Allah be pleased with him) said that the more you reflect upon the Most Beautiful Best Attributes of Allah, the more you get perplexed. The Prophet (Peace be upon him) has asked to reflect into the Blessings of Allah and not His Essence. It is aptly observed that the more one knows about Allah, the more one knows about his own ignorance. Scholars and Philosophers admit we know this much that we know nothing. The prayer of a gnostic has, therefore, always been: ‘O God! Increase me in my wonder over what You are’. The prayer of the suppliant, whom the Quran leads on the Right Path unto Allah, is “Rabbi Zidnii Ilmaa”: (My Lord-Master-Sustainer-Owner! increase me in knowledge).

Allah has Himself done a great favour to introduce Himself to man. From different concepts prevailing in the world about God, it has been seen that man himself was not able to find and understand the Truth. As we have seen in earlier notes also, that man failed to know and fully comprehend Allah. He (Allah) also introduced Himself, in a clear and compact Surah 112, to mankind, in response to the queries of the pagans of Makkah about His Being:

“Say: He is Allah The One, Allah The Eternal Absolute, (The Uncaused Cause of all being- the Reality beyond time and history) He begets not, Nor is He begotten; And there is none like unto Him”. Surah 112 (Not only that there is nothing like Him, but nothing could be in the likeness of Him that can be imagined.)

The Introduction to The Truth by Allah Himself, i.e. Surah 112, exclusively, needs separate volumes.

Perplexion and Fear Clarified: Man always got perplexed and awed at the manifestation of High Exalted Glorified Attributes and even became afraid and terrified due to his own guilty conscience, as we have seen in the explanation of the Name ‘Jehovah’ with reference to Judaism,
discussed earlier. However, 'fearing' Allah out of His Awe, Greatness, Benevolence and Favours is different from being afraid and terrified in the sense as did Jews. Even Prophets (Peace be upon them) were wonder-struck and felt 'fear', e.g., when Moses (Peace be upon him) was first addressed by God. Since man has been, psychologically, physically and naturally, created 'weak', Allah has made affairs pertaining to Him and His Diin easy for the mortal.

"Allah does wish to make it easy for you, and man was created weak." 4-28

Allah calls to come back pleasing and pleased, and not afraid. In this connection see verse 89-28, as already discussed.

Usage of the Term 'Allah' in Arabic: Allah is not a common noun meaning a god or deity or any divine being. No dual or plural can be derived from it. The word itself includes All Attributes of Perfection and Beauty in their Infinitude and denotes none but the One and Unique God, The Ever All-Supreme-Perfect-Tender-Mighty-Most High Exalted-Gracious-Compassionate. The English translation 'God', is not the equivalent presentation. Therefore, due to difficulties of common usage, wherever it occurs in English texts, it should be understood in the same meaning and perspective of the term 'Allah in Arabic - not simply Arabic language but in the proper perspective of the usage in the Arabic linguistics of the Quran.

The term “Allah” was used in Arabic as a Proper Name for God. It was never used in the sense of an Attribute. Numerous Attributes were termed separately. Allah is the Name of Essence of The Only One Alone Creator-Owner-Lord-Master-Sustainer-Cherisher-Nurturer-Providence, Who has none else as His partner or associate or in likeness unto Him in any of the exclusive and special sense of His Name and Attributes. Allah is the Greatest Name as described in the Quran by Most Beautiful Best Attributes disclosed by Allah Himself:

"He is Allah, beside Whom there is no god except He, The Ever-All Knower of the unseen-hidden and the seen. He is The Ever All-Gracious, The Ever All-Merciful" (22)

"He is Allah beside Whom, there is no god except He, The King, The Holy, The One free from all defects, The Giver of security, The Watcher over His creatures, The Almighty, The Compeller, The Supreme. Glory is to Allah! (High Exalted is He) above all that they associate as partners to Him" (23)
"He is Allah, The Ever All-Creator,  
The Ever All-Inventor of all things,  
The Ever All-Bestower of forms.  
To Him belong The Most Beautiful Best Names.  
All that is in the heavens and the earth glorify Him.  
And He is the Ever All-Mighty, The Ever All-Wise." (24)  

(59 - 22 to 24).

"And The Most Beautiful Best Names belong to Allah,  
So call on Him by them,  
And leave the company of those, who belie or deny His Names.  
They will be requited for what they used to do." 7-180

"Say: 'Invoke Allah or The Ever All-Gracious (Allah),  
By whatever Name you invoke Him,  
For, to Him belong The Most Beautiful Best Names.'  
17-110

"And say: 'All the thankful praises are to Allah,  
Who has not begotten any son,  
And Who has no partner in Dominion-Sovereignty,  
Nor He is low to have a helper-supporter-protector.  
And magnify Him with All High Most Great Magnificence.' 17-111

"Allah! There is no god, except He,  
The Ever Living, The Ever All- Sustainer-Protector of all that exists,  
Neither slumber nor sleep overtakes Him." 2-255

Considerations Forming Basis for the Belief: If we reflect upon  
different aspects of meaning and nuance of the term ‘Allah’ (also see  
appendices 3, 4, & 5), which form basis of the belief, we can gain necessary  
idea of how the verb came to mean the act of worship and the noun to denote the  
object of worship. There are some basic considerations to bear in mind in this  
connection: (i) The most important of the factors which arouses feelings of  
adoration for someone or something is a person's own state of being in  
distress or need. He may worship someone when he considers 'that being or  
body' to be in a position to remove his distress, to provide for his needs, give  
him shelter, protect him in time of danger, and soothe his troubled heart and  
feelings. (ii) The above belief places that being or body in a position of  
superiority of status, power and strength. (iii) There are physical things in  
existence and phenomena in function and formation, surrounded by mystery  
and myth, that are attributed to that being or body. (iv) This is bound to  
create sense of mystery and perplexity. (v) The aura, awe and adoration over  
whelm all process of thought and action. (vi) It is only natural, then, to turn  
eagerly to that body as a matter of course and conviction. From above it
The connotations of the word "Il'aah" include: (a) ability of that body or being to 'know', (b) capability to be 'responsive' (c) capacities to fulfill the needs of others, (d) consideration and care to give them shelter and protection, (e) love and affection to provide relief in distress, (f) soothe feelings and minds in agitation; with superiority, full authority and power to do all these and other things, in a perplexingly mysterious way, being hidden from eyes. All these create natural feelings of awe and adoration. Worship, then, is the human behavioral response to the inner and outer stimulations and impressions influencing his thinking, feelings and functions. Therefore, turning of creatures eagerly to Him, is but natural.

Knowledge of the Unity in the Attributes: Abu Hurayrah said that the Messenger of Allah (Peace be upon him) said:

“Allah has ninety-nine Names (of Attributes), one hundred minus one, whoever counts (and preserves ) them, will enter Paradise”.

It may, however, be clarified that the objective is not the blind commitment of the Names and the Most Beautiful Best Attributes to memory without understanding and reflection. But it is the understanding, appreciation and faith in them as these reflect different aspects of the Same Unity - Allah. The whole idea is: Allah is the Only One Alone Who Himself possesses all The Most Beautiful Best Attributes without any association or partnership. There was, is, will be or can be naught, nothing, none else like unto Him in Essence and Attribute in any manner, whatsoever.

Abdul Wadud is of the view that Allah can be known through manifestations of His Attributes in scientific phenomena. "The Holy Quran uses the word 'Ulemaa' (learned men) for scientists (35-28). Thus to know the creation (through the Attributes) of Allah is to know Allah. The more we explore nature (reflective of His Attributes), the more we get firm in our belief in the Creator.”

"Lord-Master-Sustainer (Allah) of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is worthy of the same name as He? (19-65)

The Unique Name: The word Allah occurs in the Quran more than 3000 times. The Quran itself clarifies meaning by usage and context at different places and occurrence. “Allah” is the Greatest and Most Comprehensive Divine Name in its vastness of meaning - 'The Name' of The Ultimate Reality, Who comprehends in Himself all The Most Beautiful Best Attributes of Perfection. Allah is the Name of the Only One Alone - Who aught to be and should be worshiped, as Only He can make everything worship Him, - as due to Him. Therefore, this Name can not be
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given to anyone except Allah. Thus, Allah is the Name of The Ever All-Great Almighty as High Exalted, in the Quran, by His Most Beautiful Best Attributes of Greatness, disclosed by Allah Himself, e.g. in verses 59-22 to 24, 7-180, and 17-110 & 111. The perception of Uniqueness of Allah is the basis of the morality of the Quran.

The All-Comprehensive Unity: When we think of Allah, it comprehends the Name of Oneness (Tauheed) possessing all the Most Beautiful Best Attributes as given in the Quran. The Quran rejected the doctrine of division of work and distributive approach of polytheists raising different gods for different functions, regions and hierarchy. The whole concept is that Allah is The Only One Alone Originator, Organizer and Disposer of all affairs and matters, e.g., 18-109, 24-35. It is very important to note that each Attribute of Perfection does not represent any separate department of function. All these Attributes are inseparably overlapping in continuum, as Oneness of each other, in Unity and Unison (Tauheed). All His Qualities are covered by His Greatness, Mercy and Benevolence. In the 'Tarjumanul QURAN', A.K.Azad explains this point in these words: “...in the search for gnosis, the human mind is to take note of, in succession, the three Great Attributes of God which the Surat-ul-Faatihah concentrates upon – Rubuubiyat, Rahmat, and Adaalat. A study of them as manifested in the life or working of the universe will disclose that one attribute gives rise to the other in progressive order of things, affording thus to every seeker of truth ample scope for reflection.”

‘Tauheed’ means believing and declaring Allah as the Only One Allah Alone. The fundamentals of ‘Tauheed’ are discussed below. The whole belief of "Tauheed" versus "Shirk" is based on this central theme. They are all included in the basic formulation of the faith, i.e., 'Laailaaha Illalaah' (none has the right to be worshipped but Only One Allah Alone. Oneness of the Lordship of Allah in all universes and all creations commands convergence of oneness of all worship: none else has the right to be worshipped, none else aught to be worshipped, and none else has the power to compel to worship, in any form; whether liturgical, material, sacrificial, verbal etc. Furthermore, to Him Alone belongs all sincerely pure ‘Ibaadah’ (worship, obedience) according to the ‘Diin’ (Way) ordained by Him. On the negative side, it involves negation of all sorts, suppositions and superstitions of partnership, association, portion, consorting, giving or getting birth, likeness, etc, in any manner, in any space or time frame: all are excluded as prohibited by Allah and as explained in the Quran. On the positive side it is the Oneness in the Name, Essence, Attributes, and Qualities. The belief in God has to be in all these, as disclosed by God Himself, about Himself, as given in the Quran, without any ‘Tashbih’ (resembling), or ‘Ta-wiil’ (describing) or ‘Ta-tiil’ (ignoring or rejecting).
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‘Laa Ilaaha Illal-Laah’ is known as ‘Nafii wal Isbaat’. ‘Laa Ilaah’ (There is no deity) is known as ‘Nafii’, - that which is rejected, and ‘Illal-Laah’ (but Allah) is known as ‘Isbaat’ - that which is established. The faith in "Illal-Laah" includes the belief in the Existence, Unity, Ever All Absolute Power with all The Most Beautiful Best Attributes of The Eternal Being Alone Worthy of worship-obedience.

Dr Iqbal explains the principle of ‘Tauheed’ in ‘Reconstruction of Religious Thought in Islam’: “Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, as conceived by Islam, it is eternal and reveals itself in variety and change. A society based on such a conception of reality must reconcile, in its life, the categories of permanence and change. It must possess principles to regulate its collective life. For, the eternal gives us a foothold in the world of perpetual change.”

Different Concepts about Transcendentalism and Nullification:
In this connection let us have a very brief look at following, in order to clarify certain terms, as a word of caution, because these usually come under discussion and create confusion.

Transcendentalism: Transcendentalism is the philosophy of the Transcendental or Transcendent. Transcendent is the surpassing excellence beyond and outside the range or grasp of human experience, reason, powers of description etc. It can not be discovered or understood by practical experience - a doctrine that knowledge may be obtained by mental processes apart from experience, specially of the Supreme Being, existing apart from and not subject to the limitations of the material universe. Those who believe in a Transcendental Creator- a Being that is Real but beyond sensory perception and human comprehension, also believe in His Revelation. The ‘Atheists’ reject it outright.

Nullification: It is rejecting or denying or invalidating the real existence of the figurative descriptions of the essence or the person of the Reality.

Gnosticism: Gnosis is the knowledge of spiritual mysteries. Therefore, gnosticism is the belief in the esoteric occult or mystical knowledge. It is a doctrine that knowledge (in Greek gnosis) is the way to salvation, specially for human beings. Human spirits are considered as particles of light fallen from upper world which have been trapped into prison-houses of flesh. Those who are worthy receive the knowledge from a redeemer-revealer. They believe that the material world is evil and the spiritual world is good. This created the belief that there were two different creators! There are claimed, almost as many systems of redemption as there
are teachers. Therefore, it is necessary to clarify its position in the context of the Quran.

‘A Dictionary of Islam’, edited by Thomas Patrick Hughes, makes following comments in this regard: “Gnosticism had disappeared from Egypt before the sixth century, and there is no reason for supporting that it had at any time gained footing in Arabia. Besides, there is no affinity between the 'supernaturalism' of the gnostics and the rationalism of the Coran. According to the former the Deity must be removed far from the gross contact of evil matter.” The ‘agnostics’ however consider all non-material and metaphysical phenomena as un-knowable and unbelievable.

Mysticism: It has been discussed in detail in the Part pertaining to 'The Phrase- Bismillaah", under the sub-title 'BISM'.

Knowledge of the Unseen: The Quran refers to 'Ghayb' (unseen-hidden), at many places. 'Almuajammul Mufaharris', by Muhammad Fawad Abdul Baqi, lists these references at pages 633-634. Vastness and wonders of unseen-hidden are perplexingly flabbergasting and beyond total comprehension and imagination! All human observation and explanations catch no more than a ray from a glimpse of the Infinite Goodness! Study some of the verses, e.g.: 3 –179, 6 – 50, 6 – 59, 7 – 187 to 188, 10 – 20, 11 – 31, 11 – 123, 16 – 77, 27 – 65, 34 – 3, 72 – 26 to 27.

Karen Armstrong, in ‘A History God’, (p.177), has given following interpretation of the parable pertaining to the knowledge of the Transcendent: “The particle `ka' ( in the verse 24 of Surah An-Nuur, i.e. No. 24 - 35) is a reminder of the essentially symbolic nature of the Koranic discourse about God. An-Nuur, the Light, is not God Himself, therefore, but refers to the enlightenment which He bestows on a particular revelation (the lamp) which shines in the heart of an individual (the niche). The light itself can not be identified wholly with anyone of its bearers but is common to them all. As Muslim commentators pointed out from the very earliest days, light is a particularly good symbol for the Divine Reality, which transcends time and space. It is neither of the East nor the West.”

Bhaktivedanta Swami, in his notes to 'Bhagavad-Gita As It Is', (pp. 127-172, 305-350) comments in following words: “Transcendental Knowledge – the spiritual knowledge of the soul, of God, and other relationship – is both purifying and liberating... The soul is eternally related to Him through transcendental devotional service (bhakti). By reviving one’s pure devotion one returns to Krishna in the spiritual realm”.

Transcendentalism and Attributes of God: Against any functional division, their dispersal into different deities, and also against any presentation by iconization or image-creation, the Quran presents all the Attributes of God in His Unity as His personal, singly and collectively, as the means of manifestation of His Oneness. There is no attribute of God
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which is not perfectly beautiful and that all of them, singly and collectively, present Excellence in beauty and perfection. There is no need of image formation. It is neither esoteric, nor occult. Human intellect has sufficient capacity to understand the manifestations of the Transcendental in intellectual and scientific terms. The Quran explains each Attribute and Quality manifesting itself, in the naturally occurring phenomena, in such a manner that we not only get better vision and understanding of the Transcendental but can also negate (Ta’tiil) and reject any form of anthropomorphic representation. It projects every and all Attributes of Allah without ‘Tashbih’ or ‘Ta’wil’, sometimes even by using similitudes, e.g.:

“Allah is the light of the heavens and the earth.” 24-35

Intellect of man is bound by his senses in an environment in the physical universe of dimensions. The mind is primarily attracted by attributive aspects rather than the inward reality or ingrained nature. Whenever he visualizes any unseen or unfelt thing, he invariably conjures up dimensions for that, of which he is aware in his own mundane life. It is to save man from this situation that revelation was made from time to time. The belief in the existence of God is ingrained in the very nature of man, but in respect the Attributes “progressive comprehension” and better understanding always remained in process, through revelation and advancement of knowledge.

A Vendantist thinks that communion with Reality is infinitely higher than image worship. But still, at the same time, he draws it into image and sculpture, as the first stage in the quest for God - although it is a total falsification. Furthermore, according to Vedantic concept of Maya, the world, is an illusion. The Hindus assigned different grades of thought to different classes of society, and Judeo-Christianity excised the Apocrypha from the Bible. The Quran makes no such discriminations and excisions. The Quran explains the Truth behind the `Existence, held by `Haqq’ (Laws of Allah). The Quran assists in intellectual development of man progressively. It also corrects misconceptions due to myopic vision and other physical limitations of the mortal man. In explaining the Attributes of God to the people of the time, a method suited, in each case to their intellectual development, was applied. This was the reason that revelations of the Scripture were made from time to time. In the case of the Quran also, the process of the Revelation continued for about 23 years.

The Quran makes figurative expressions which define the concept within possible limits of vision in the physical frame and the make up of mind. At the same time it is full of aesthetics setting new and unmatchable standards of rhyme, melody, beauty, literature, articulation and expression of the Faith, e.g.:

"Nay, both His (Allah's) Hands are widely outstretched."
He spends as He wills."5-64

"All the bounty is in the Hand of Allah." 3-73

"There is nothing like unto Him (Allah),
And He is The Ever All-Hearer, The Ever All-Seer." 42-11

"The Hand of Allah is over their hands." 48-10

"Allah! There is no god except He (Alone),
The Ever Living, The Ever All-Sustainer-Protector (of all that exists).
Neither slumber nor sleep overtakes Him
To Him belongs whatever is in the heavens,
and whatever is in the earth .
Who he is that can intercede with Him,
except with His Permission?
He knows what happens to them in this world,
And what will happen to them in the Here-after.
And they will never compass anything of His Knowledge,
except that which He wills.
His Kursi' extends over the heavens and the earth,
And has no fatigue in guarding and preserving them.
And He is The Most High, The Most Great ."

The above verse 2-255 is called Aayatul Kursii'. Besides above translation, Dr M.M.Khan and Dr Al-Hilali have added following foot note:

"Kursi': Literally a footstool or chair, and sometimes wrongly translated as Throne. the Kursi mentioned in this Verse should be distinguished from the Arsh' (Throne) mentioned in Verses 7-58, 10-3, 85-15 and elsewhere. Prophet Muhammad (Peace be upon him) said: 'The Kursi compared to the Arsh is nothing but like a ring thrown out upon open space of the desert'. If the Kursi extends over the entire universe, then how much greater is the Arsh?. Indeed Allah, the Creator of both the Kursi and the Arsh, is the Most Great.

'Ibn Taimiyah (may Allah be pleased with him) said: (a) to believe in the Kursi, (b) to believe in the Arsh (Throne).

'Narrated Abu Hurairah (may Allah be pleased with him): 'Allah's Messenger (Peace be upon him) said:

'On the Day of Resurrection , Allah will grasp the whole (planet of) earth (by His Hand) , and shall roll up the heaven with His Right Hand, and say, 'I am The King. Where are the kings of the earth?" (Sahihi Al-Bukhari, Vol. 9, Hadith No. 479)
"The Qualities of Allah (Sifaatullaah): All that has been revealed in Allah's Book (the Quran) as regards the Qualities (Sifaat) of Allah Almighty, The Most High, like His Face, Eyes, Hands, Shins..(Legs), His Coming, His 'Istawaa' (Rising over His Throne) and others, or all that Allah's Messenger (Peace be upon him) qualified Him in the true authentic Prophet's 'Ahaadiith' (narrations) as regards His Qualities like (Nuzuul), His Descent or His laughing and others, the religious scholars of the Quran and the 'Sunnah' believe in these Qualities of Allah and they confirm that these are really His Qualities, without 'Ta-wiil' (interpreting their meanings into different things) or 'Tashbih' (giving resemblance or similarity to any of the creatures) or 'Ta-tiil' (i.e. completely ignoring or denying them i.e. there is no Face, or Eyes, or Hands, or Shins, for Allah). These Qualities befit or suit only for Allah Alone, and He does not resemble any of (His) creatures. As Allah's Statement (in the Quran):

"There is nothing like unto Him (Allah),
and He is the All-Hearer, the All-Seeer". 42-11

"There is none comparable unto Him (Allah)". 112-4
(Dr M.M.Khan & Dr Al-Hilali, Translation-The Noble Quran, p.64, 87-88 and 791)

In Verse 42-11 and as at many other places, it has been very categorically explained that there is nothing like unto Him. The Qualities of Seeing, Hearing etc are not comparable as there was none, there isn't any, there will be nothing and there can be naught in likeness or comparison unto Him, even in imagination or in any manner. A.K. Azad in 'Tarjumanul Quran', (p.127, Vol-I) has explained the Quranic presentation in contrast to the human notions incorporated in the Old Testament. "From the standpoint of anthropomorphism versus transcendentism, the Quranic concept of the Transcendent assumes a state of perfection.. not reached before.. Previously no concept could invest God with divine attributes other than the human. Even the Judaic concept was not free from the taint and limitation of the similitudes, e.g.: “the wrestling of God with Jacob, His appearance on Mount Sinai in the form of a flame, Moses seeing the backparts of God, the God of Moses doing a thing in recklessness and repenting thereafter, His treatment of Israel as His favourite wife and His lament over her unfaithfulness, His feeling of pain in His intestines and the production of a hole in his heart, and so forth are the portraits of God presented by the Old Testament. In the Old Testament very fine attributes are mentioned for God along with some qualities and passions which are obviously human.. The exaggeration in expression and tendency of developing similitudes raised Christ to the position of son.”
Different Interpretations of ‘Being’ and ‘Reality’:

Let us examine some of the important terminology and different concepts, defined within man’s own limitations of understanding, in this regard, very briefly and then see the style of presentation of the Quran. Let reason take stand.

‘Being’:
From different stems, it means: stays, remains, lingers, grows, becomes, occurs, be.

‘Reality’:
It is one of the most misty terms which could be defined by different philosophies of the East and the West. Its brief definitions range from ‘knowledge of self’ (Indian) to ‘social relationships’ (Chinese) to ‘phenomenal relationships’ (Japanese) to ‘spiritual-magical-sexual activities’ (Tibetan). More interpretations are also available, e.g.:

Vedantic Theory:
The Ultimate Reality is known and realized within us as the ‘Self’ (Aatman).

Indian: The Vedic tradition also refers to several other theories, listed in the ‘Svetasvatara-Upanishad that Reality was explained in terms of ‘Time’ (Kaala), ‘The Nature’ of things (Sva-bhava), ‘Fate’ (Niyati), ‘Chance’ (Yadrccha), ‘Elements’ (Bhutaani), ‘Womb’ (Yoni), or ‘person’ (Pursua).

Chinese: Buddhism, whose introduction into China presented a strong challenge to Confucianism, denied both ‘being’ and ‘non-being’. To be, something has to be produced. To be produced, something either has to come from something else or from itself. To be means self-nature. But everything is composite, and has no ‘nature’. Thus, being is an illusion. As also is non-being.

Taoism, instead of denying being and non-being, reduced everything to non-being.

Neo-Confucianism did not deny being or non-being, but affirmed them both as essential to change. The system was stated in these terms: In the system of change there is the Great Ultimate (Tai-Chi). It generates the Two Modes (Yin and Yang). The two Modes generate the Four Forms (major and minor Yin and Yang). The Four Forms generate the Eight Trigrams. The Eight Trigrams determine good and evil fortunes. All good and evil fortunes produce the great business (of life).

Japanese: Hajime Nakamura remarks that the Japanese are willing to accept the phenomenal world as Absolute because they emphasize intuitive sensible concrete events, rather than universals. The image is on the fluid character of events, rather than solid masses. The phenomenal is the real.

(In regions of Buddhist influence, there are as many concepts as the versions of Buddhism, as is the case with many other religions.)

Tibetan: Noted for miraculous events, Tibetans do not attribute them to supernatural agents. So called wonders are as natural as common everyday events. (p. 14-16, Dictionary of Asian Philosophies, St Elmo Nauman Jr)
But when we turn to the presentation of the Quran, we find explicit argument rejecting all conjecture. Simultaneously it appeals to reason, and to understand. It provides clarifications and explanations to all what an inquisitive mind wants to explore, e.g.:

"The Creator (Allah) of the heavens and the earth. He made for you mates from yourselves, and the cattle mates. By this means, He creates you. There is nothing like Him. And He is The Ever All-Hearer, The Ever All-Seer " 42-11

"No vision can grasp Him (Allah); but He grasps all vision. He is The Ever All-Subtle-Courteous, Ever All-Acquainted." 6-103

Also see 112-1 to 4.

"It is not to any mortal that Allah should speak to him direct"42-51

The difference becomes strikingly manifest when we compare similar statements in the Scripture, e.g.: compare Exodus-20-23, Numbers 12-5 to 8 with the statements on the subject throughout the Quran.

**Nullification:** At the same time the Quran negates metamorphism and makes it clear that nothing can be compared to God.

"So put not forward similitudes for Allah. Truly, Allah knows and you know not." 16-74

The Supreme Being is not detectable with our senses. Furthermore finite mortal can not grasp the Infinite Maker. Yet He is Manifest in His Making. Descartes said: "I am because I think ". But it may be more appropriate to say that I am, and I think, because He (Allah) made me and makes me think.

“And that surely He (Allah) is the One, Who makes you laugh and cry : 53-43

“My being proclaims the Greatness of the Lord, my spirit finds joy in God, my Savior.” Luke, 1-46 & 47

**Difference between Transcendentalism and Nullification:** Transcendentalism and Nullification, (Ta"til) are obviously different. ‘Nullification’ is the non-attributive approach. It is completely negative in character. Therefore, ‘Nullification’ is negation of every attribute that might
be conceived by the human mind in its application to God, resulting in vacuousness. On the other hand, 'Transcendentalism' divests human mind of all human touch in its approach to divine concept of attributes.

On analysis we find that the process of affirmation of attributes leads to anthropomorphism. The process of negation leads to total nullification. The process of personification or similitude is limited by experience and vision. It completely distorts and denies us the perception of Reality. A.K.Azad, in Tarjumaanul Quran (p.129), explains the point, thus: “If no room is left for the mind to visualize any attributes for God, simply because every attribute suggested will have some resemblance to some human attribute, transcendentalism will lead to a denial of God, for we can dissociate the concept of ‘not-being’ from that of ‘being’, if we have to depend entirely on the negation of attributes in our approach to God.”

Theologians use an expression ‘Zaahirul – Mumkinaat’, for the manifestations in the Proofs and Signs of God’s Existence, Power and Attributes as exhibited in nature. In remarkable distinction to all these concepts, the Quran has chosen the approach based on reason and fact. Fakhruddin Razi says: “The best method and the nearest to reality was the method provided by the Quran. In respect of the affirmation of attributes recite: “Beneficent God is seated on the throne of heaven”, and in the negation of similitudes, recite: “Naught there is like unto Him”. In other words, do not lose touch with either ‘affirmation’ or ‘Negation’.” Also see 6-103.

The beauty of Reality Itself has not put on any veil over it. It is the physical eye which has limitations in its construction that it can not behold it, beyond the mundane, e.g.:

 “Then why do you not (intervene), when (the soul of a dying person)
reaches the throat”. (83)
“And you at the moment are looking on.” (84)
“But We (Allah) are nearer to him than you, 
but you see not.” (85) 56-83 to 85

(It will be said:) “You were heedless of this.
Now We (Allah) have removed your veil, and
sharp is your sight This Day.” 50-22.

The human eye has no capability and capacity to comprehend or grasp the glimpse of the Creator-Spreader of Light – Allah.

“Sights comprehend Him(Allah) not, but
He comprehends all sights.” 6-103

Human eye has a limited range, vision and deciphering capability due to its physical design. It is an ‘apparatus' or 'scope' of vision for physical
things in the three dimensional world. This physical organ has no reach in the meta-physical realm. It is not only in divine, or meta-physical sense, but in the physical world of light and visibility also; there are many types of rays (e.g. infra red, ultra violet, X-rays etc.) which can not be seen by the naked human eye. The objects which can reflect or absorb them may not be visible without the assistance of the requisite analytical and interpretative devices, tools and the appropriate mechanism. Colour blindness and phenomenon of night vision in some animals and disabilities of night blindness are also some of the examples to explain the point that there are in-built limitations of 'scope' of the human eye in the physical sense. And, due to impairments and deficiencies there can be many more.

It is not possible for the created being, in the finite dimensions of his creation, within the limited space-time and matter, to comprehend fully the Infinite, outside the scope of his faculties, physical frame of his reference and reach of his reflection. In terms of any geometrical or mathematical logic, a finite or sub-set cannot contain the universal set. Scope of vision is bound by finite coordinates. The Infinite cannot be projected on the finite canvas of human retina.

“When Moses came to the place appointed by Us (Allah), and his Lord addressed him. He said: ‘O my Lord! Show Yourself to me, that I may look upon You.’ Allah said: ‘By no means can you see Me; but look upon the mount, if it abide in its place, then shall you see Me.’ When His Lord manifested His Glory on the Mount, He made it as dust, and Moses fell down in a swoon. When he recovered his senses, he said: ‘You are Glorified! To You I turn in repentance, and I am the first to believe.” 7-143

Dr Chopra says: "The immune cells have a reason for each receptor; they use them to think, act, perceive, and respond in precise ways. A person uses the same two eyes to view the whole world; a cell, however, has a different eye for each thing it needs to see." Can a cell see the world as much as two human eyes can? Similar are the limitations of the tiny 'body' in the whole cosmos which again is a very tiny reference in the Megaverse!

**Arguments for the Existence of God:** The Philosophy of Religion mainly based on Western thought and research has come to agree that generally following are the arguments for the existence of God which are manifest in the praiseworthy perfect nature of cosmos and management of whole system:
Ontology: The concept of God as ‘Perfect’ entails that He be regarded as existing or existing necessarily - otherwise He would not be Perfect. (Refer Anselm, R. Descartes, Hartshorne and others. This view is also discussed by ‘Process Theology’)

Teleology: The evidence of design and purpose in the universe point to its Intelligent Creator. “There can not be a design without a designer, contrivance without a contriver, order without choice, arrangement without anything capable of arranging.” (Refer William Paley)

Cosmology: The contingent and causal nature of reality requires that it must have a necessary ground, a ‘first cause’, identified as God. (Refer Aquinas. This view is also discussed by ‘Thomism’.)

Morality: Moral obligation is only adequately understood when it refers to God as the source or justification of the moral sense. (Refer Kant and H. Rashdall)

Experiential Argument: God’s Reality is so evident that on reflection it cannot justifiably be doubted. (Refer A.E. Taylor and John Baillie).

The Quran Tells The Truth
"Glorified is The Lord-Master-Sustainer (Allah) of the heavens and the earth, The Lord-Master-Sustainer of The Throne! Exalted is He from all that they ascribe." 43-82

"Is then He (Allah), Who creates as one who creates not? Will you not then remember?" (17)
"And if you would count the favours of Allah, never could you be able to count them, Truly, Allah is Oft-Forgiving, Ever All-Merciful" (18)
"And Allah knows what you conceal and what you reveal" (19)
"Those whom they invoke besides Allah, have not created anything, but are themselves created" (20) 16-17 to 20

"O mankind ! Remember The Grace of Allah upon you! Is there any creator other than Allah, who provides for you from the sky and the earth? There is no god save He, How then are you turning away?" 35-3

"And He is Allah: There is no god but He, All thankful praises are to Him in the first and in the last, and for Him is the Decision, and to Him shall you be returned." (70)
"Say : 'Tell me! If Allah made the night continuous for you till the Day of Resurrection, which god besides Allah could bring you light?"
Will you not then hear?" (71)
"Say : `Tell me! If Allah made the day continuous for you
till the Day of Resurrection,
which god besides Allah could bring you night wherein you rest?
Will you not then see?" (72) 28-70 & 72

"Is not He (Allah) Who created the heavens and the earth,
and sends down for you water from the sky,
whereby We (Allah) cause to grow
wonderful gardens full of beauty and delight?
It is not in your ability to cause the growth of their trees.
Is there any god with Allah?
Nay, but they are a people who ascribe equals!" (60)
Is not He (Allah) Who has made the earth as a fixed abode,
And has placed rivers in its midst,
And has placed firm mountains therein,
And has set a barrier between the two seas?
Is there any god with Allah?
Nay, but most of them know not!" (61)
Is not He (Allah) Who responds to the distressed one,
when he calls on Him, and Who removes the evil,
and makes you inheritors of the earth, generations after generations?
Is there any god with Allah?
Little is that you remember! (62)
"Is not He (Allah),
Who guides you in the darkness of the land and the sea, and
Who sends the winds as heralds of glad tidings,
going before His Mercy?
Is there any god with Allah?
High Exalted is Allah above all that they associate as partners!" (63)
"Is not He (Allah) Who originates creation,
and shall thereafter repeat it,
and Who provides for you, from the heaven and the earth?
Is there any god with Allah?
Say: 'Bring forth your proofs, if you are truthful."(64)
"Say: 'None in the heavens and the earth
knows the unseen-hidden except Allah,
Nor can they perceive when they shall be resurrected."(65)

"He (Allah) to Whom belongs the dominion
of the heavens and the earth,
and Who has begotten no son,
and for Whom there is no partner in the dominion.
He has created everything, and has measured it exactly
according to its due measurement" (2)
"Yet they have taken besides Him other gods,
who created nothing but are themselves created,,
and possess neither hurt nor benefit for themselves,
and possess no power (of ) death, nor (of) life,
nor (of) raising the dead (3) 25- 2 & 3

"He (Allah) is the Originator of the heavens and the earth,
How can He have children when He has no wife? He created all things and
He is The Ever All-Knower of everything." (101)
"Such is Allah, your Lord-Master-Sustainer!
There is no god save He, The Creator of all things,
So worship Him (Alone),
And He is The Trustee-Guardian over all things". (102) 6-101& 102

"Say : I seek refuge with (Allah)
The Lord-Master-Sustainer of mankind, (1)
King of mankind (2)
God of mankind" (3) 114-1 to 3

"You will not find any fault
in the creation of the Ever All-Merciful." 67-3

"Such is the Artistry of Allah
Who arranges all things in perfect order." 27-88

For “The Summary Of The Whole `Truth’”, see Appendix: 5.
PART - V

AR-RAHMAANIR-RAHIIM

Ar-Rahmaan and Ar-Rahiim (The All-Merciful and The Very Merciful) - these two are the Attributes of Allah Almighty. 'Rahmaan' signifies One Whose Mercy is common to all, and extends to the whole universe, and everything that will be created in the future. On the other hand, 'Rahiim' signifies One Whose Mercy is perfect and intense in all ways. 'Rahmaan' is the exclusive Attribute of Allah and the word is employed only for Him. It is not permissible to qualify any created being as 'Rahmaan', for there can not possibly be any one else, beside Allah, whose mercy should be all-embracing and all-inclusive. Just like the word 'Allah', there is no dual or plural for the word 'Rahmaan' too, because these words are in their signification exclusive to the One and Absolute Being which does not permit the existence of a second or a third. (Tafsir al-Qurtubi).

"Al-Qurtubi said, 'It was said that both Ar-Rahmaan and Ar-Rahiim have the same meaning. Further, he said, "The proof that these Names are derived (from Ar-Rahmah), is what At-Tirmidhi recorded - and graded Sahiih from Abdur-Rahmaan bin Awf that he heard the Messenger of Allah say:

"Allah the Exalted said, 'I Am Ar-Rahmaan, I created the 'Raham' and derived a name for it from my Name. Hence, whoever keeps it, I will keep ties to him, and whoever severs it, I will sever ties with him".

"He then said, 'This is a text that indicates the derivation.' The Arabs denied the Name Ar-Rahmaan, because of their ignorance about Allah and His Attributes.

"From the very earliest times, Islamic scholars have endeavoured to define the exact shades of meaning which differentiate the two terms. The best and simplest of these explanations is undoubtedly the one advanced by Ibn al-Qayyim (as quoted in 'Manaar' I,48): the term 'Rahmaan' circumscribes the quality of abounding Grace inherent in, and inseparable from the concept of God's Being, whereas 'Rahiim' expresses the manifestation of that Grace in, and its effect upon, His creation - in other words, an aspect of His 'activity'.

(Note-1, Page 1, The Message of the Quran, Muhammad Asad)
"Abu Ali Al-Farisi said, 'Ar-Rahmaan, which is exclusively for Allah, is a Name that encompasses every type of Mercy that Allah has. Ar-Rahiim is what effects the believers, for Allah said:

"And He (Allah) is Ever Rahiim (Merciful) to the believers" 33-43.

Also Ibn Abbas said - about Ar-Rahmaan and Ar-Rahiim, they are too soft Names, One is softer than the Other (meaning it carries more implications of Mercy). For example in verses 25-59 and 20-5 Allah has mentioned the rising over the Throne along with His Name Ar-Rahmaan, to indicate that His Mercy encompasses all His creation and covers entire management and governance in the universes. And from verse 33-43, quoted above, it is clear that Allah's Mercy encompasses the believers with His Name Ar-Rahiim. With reference to Ibn Jarir and others it is said,

"This testifies to the fact that Ar-Rahmaan carries a broader scope of meaning pertaining to the Mercy of Allah with His creation in both lives. Meanwhile, Ar-Rahiim is exclusively for the believers." (Ibn Kathir, Vol-I p.67)

There are very frequent references to both these Attributes of Allah in the Quran, which highlight various aspects of His "Rahmah" encompassing everything and every affair.

The Intensive Form and its Vastness: John Penrice says: "The two words (Ar-Rahmaan and Ar-Rahiim) are constantly found together, as if to add intensity one to the other, but the former conveys more comprehensive meaning". It is noteworthy that each one of these terms abundantly conveys limitless vastness of "Rahmah". They have further become specific, attract attention and emphasize exclusiveness to God, due to the use of article 'Al' with each of these terms. The language and the lexicographic presentations can not fully expand to explain all the extent of the meaning. While each of these terms has been used as an intensive to the other, Ar-Rahmaan and Ar-Rahiim, also refer to different aspects of the same Attribute of Mercy. The Arabic intensive is more suited to express the uncomparability and limitlessness of the Attribute than the comparative or superlative degree in English or some other language. Comparison with other things involves other dimensions also e.g., time, space etc, whereas there is nothing like unto Allah and He is independent of time, place or any other limitation or restriction. Not only this! The phrases with intensely multi-folded Mercy have been used at the very beginning in verse No.1 and then, have been repeated, immediately in verse No. 3 before opening up or dilating on any subject. Consider the Gracious Manner and Style of the Ever All-Mighty to commence the communication with His message of 'Rahmah', to receive and greet His slaves in audience with the direct invitation to His call from the close - yes in closeness and communion!

The connotation of 'Ar-Rahmaan' is wide enough to cover the qualities of love, compassion, benevolence and generosity. Ar-Rahmaan
means the Being overflowing with the quality of Mercy and always ready to pour it out upon His creation. He gives blessings and prosperity to all beings without any disparity. Mercy includes pity, forgiveness and all that the sufferer or sinner needs and of which Allah bestows in abundance. Beside this, there is another aspect of Mercy also which goes before even the need arises - His Grace is Ever All Watchful for His creatures, protecting, preserving, guiding, and leading them - so much so that: He arranges in advance, gives much more than asked for, even before that, and much more than needed; not only just for possessing, but also for pleasure, enjoyment and entertainment; luxuriously with love.

“. Praise the Lord,
O my soul,
And forget not all His benefits.
He forgives all my sins, and
heals all my diseases,
He redeems my life from the pit, and
crowns me with love and compassion.
He satisfies my desires with good things, so that
my youth is renewed like the eagle’s.
He does not treat us as our sins deserve. Or repay us according to our inequities.
For, as high as the heavens are above the earth, so great is His love for those who fear Him; as far as the east is from the west, so far as He removed our transgressions from us.” Psalms 103

The Exclusive Attribute
"Say: "Invoke Allah or invoke Ar-Rahmaan (Allah), by whatever Name you invoke Him, for, to Him belong the Best Names” 17-110.

Allah mentioned His Name -"Allah"- that is exclusively His and described this Name by Ar-Rahmaan, which no one else is allowed to use.

"And ask those of Our (Allah's) Messengers, whom We sent before you:
'Did We ever appoint 'aaliyah' (gods) to be worshipped besides 'Ar-Rahmaan' 43-45

For Lexicography of the term “Rahmah”, see Appendix-6.

Rahmah (Divine Mercy): M.M.M.Shafi in Ma’ariful Quran, has explained the Divine Mercy as the Grace of Allah. "The second verse (of Al-
Faatihah) speaks (again) of the Divine Quality of Mercy, employing two adjectives Rahmaan and Rahim, both of which respectively connote the superabundance and perfection of Divine Mercy. The reference to this particular Attribute in this situation is perhaps intended to be a reminder of the fact that it is not through any external compulsion or inner need or any kind of necessity, whatsoever that Allah has assumed the responsibility of nurturing the whole of His creation, but in response to the demand of His own Quality of Mercy. If this whole universe did not exist, He would suffer no loss; if it does exist, it is no burden to Him.

"And My (Allah's) Rahmah encompasses everything in the universe" 7-155

Rahmah is the foundation or basis of the entire organization and arrangement of all objects and affairs in the universes which gives them harmony, beauty, perfection and everything of goodness and kindness supporting their existence and operation.

"Blest therefore is God, The Most Excellent of makers" 23-14

The world would be a happy place if Attributes of Allah immersed in His Mercy are adopted by individuals, organs and agencies of society. Some Traditions in this regard specifically emphasize that If you love Allah's creatures, Allah will love you, and that man has been created in the image of Allah. Therefore, the best of the endeavours of man should be that the Best Beautiful Attributes of Allah reflect in His special creation i.e., man. Mercy and kindness should be foundation of man's character reflecting in all his aspects of life and function.

Allah's Mercy is in and for all and everything. Everything in nature serves purpose with common goal i.e., good for all His creation. Everything receives, plays its part and returns its share or contribution in the common pool of existence.

Manifestations of Rahmah: “The Divine Attribute of 'Rahmah' may on analysis be found to have following as its components: (i) Allah's provision (Providence) of everything beforehand that could be needed by man in the world, (ii) His concern for the well being of man, both in life and death, (iii) His tenderness for man's helplessness, and (iv) A disposition on His part to deal kindly and generously with man." (p. 3, Vol-I, Tafsir Maajdi.)

Ar-Rahmaan and Ar-Rahiim, both the terms denote excess and continuity of these Attributes. They cover all forms, aspects and expanse of Allah's Mercy, limitless. The Quranic exposition of the Attributes of Allah is totally different from sinful, vindictive, cruel and ignoble characters assigned to the Greek, Roman and other multitude of gods. According to the Quran
the relationship between God and His creation is based on His Love and Mercy. Our faculties, like understanding, intelligence, intuition, etc., are all favours of His Grace and Mercy.

**Different Aspects of Mercy:** Different aspects of Mercy have been highlighted in the Quran e.g.: 30-36, 17-24, 30-46, 42-28, 11-9 & 10, 18-82, 2-105, 43-32, 6-54. There are aspects of Allah's Mercy far greater than what one has so far been able to explore apparently in cosmogony, cosmology, teleology, ontology, biology, sociology etc, etc.

"See you not, how God has put under you, all that is in the heavens and all that is in the earth, and hath been bounteous to you of His favours, apparent and hidden (both for soul and body). But some are there, who dispute of God without knowledge, and have no guidance and no illuminating Book" 31-20

Also see 30 - 19 to 27

For example consider the beauty and the design (i.e. harmony and proportion in the form), the mind and the melody, the fragrance and the smell!

There is all this because 'Rahmah' pervades nature of everything and existence. Beauty and benediction are composed in the very nature of creation and the process of growth:

"The seven heavens and the earth raise their voice of praise, neither is there aught which does not celebrate His (Allah’s) praise; but their notes of praise, you understand not, Truly, He is Ever Forbearing, Oft-Forgiving" 17-44.

**Psycho-Therapy of Depression by the Radiant Hope:** Death is not the greatest loss. Death of one's will and spirit, while he is still alive, is the greatest loss. As such depressive illness is the biggest killer. According to World Health Organization and World Bank, depression is currently the fourth leading cause of disability world wide, and its incidence is increasing rapidly. “In the Western world, upto one third of the population have had an episode of depression at some point in their lives. Of these 15 to 20 per cent can be diagnosed with chronic depression. It is projected that depression will be second leading cause of death and /or morbidity by the year 2020.” It is a serious illness that can affect anybody, even teenagers. It can affect a person's health, happiness, thoughts, feelings, and all aspects of behaviour.
There are two kinds of depression: The sad kind is called Major Depression. The other kind is Manic-Depression or Bi-polar Illness, when feelings of being down and depressed, alternate with being hyperactive and sometimes acting recklessly.

Besides medical sciences and psychology, researchers are now seriously turning to religion to find solutions to social and psychological problems, such as mentioned above. "Religious faith addresses the facts of life and death", states a recent issue of the British 'Medical Journal.' The study concludes that spiritual belief might provide an existential framework in which grief is resolved more readily. Strong beliefs help in better adjustment and less psychological distress. It was also replicated that the absence of spiritual belief is a risk factor for delayed or complicated grief. Attention to spiritual matters is an important component, as it helps in readjustment in life after the loss.

Now turn to the Quran, and examine verses 39-53 to 55, which provide a prescription which may be studied and examined with reference to modern scientific research and knowledge! Look into verses 39-53 to 55, 2-156 & 157 and 6-12, quoted earlier, again.

The very first verse of Al-Faatihah and 'Basmallaah' hold out assurances of the limitless Mercy of Allah. Take a little more closer look at Al-Faatihah. After starting in The Name of The Ever All-Beneficent, The Ever All-Merciful, and offering thankful Praises to the Ever All Lord-Master-Sustainer, reference to the limitless Benevolence and Mercy is repeated. To ensure the dejected and the disgusted soul that inspite of all his sins and shortcomings the Benevolence and Mercy of Allah are Ever All-Embracing and for all, without limit. This has been repeated at innumerable places in the Quran and the Hadiith. Once the depressed soul gets a glimpse of the ray of hope and his faith is re-activated, then only he responds to any further counseling, curative process or therapy.

Psycho-Therapy of Stress and Anger: Negative Effects of Disbelief

Harun Yahya, in his book 'The Nightmare of Disbelief' (pp. 104-107) dilates upon stress, tension, pain, etc., due to disbelief (disobedience, rebellion against the truth – the law of nature). "Stress, an alarmingly widespread misery, also named the 'universal torment', is traceable to psychological origins. It is a general state of tension in mind and body caused by fear, insecurity, hopelessness, anxiety and feelings like fear...The body responds to stress, by initiating a series of biochemical reactions...Chronic stress does great damage to the body, mainly to the bodily functions...There is an important relation between stress and the tension and the pain stress causes... This is an unusual situation for the human body and its persistence over an extended period of time is detrimental to health and the natural balance of the body..."

In this situation, Al-Faatihah beams the ray of hope, which presents a bouquet in colours with the prescriptions for life, universalism, righteous conduct, God-consciousness and fear through the prism of the
Quran, e.g., look at Allah’s following commandment and analyze it in the perspective of Al-Faatihah: ‘Overcome rage’: \textit{Allah likes those who control their anger and rage.}

\textit{Anger} is one such emotion, which every individual expresses to show his \textit{despair}, \textit{helplessness} and sometime his \textit{authority} over others. Besides psychologists, studying effects on human personality, historians, extending the borders of history, are also now making attempts to analyze the role of \textit{emotions} in the formation of history and its progress. Mubarak Ali, in his article “The Role of Emotions” (The Dawn, August 10, 2003, quoting from Barbara Rosen Wein’s book, “\textit{The anger’s past: The Social Uses of Emotion in the Middle Ages}”), deals with how \textit{anger} related to various classes who showed their \textit{anger} in their particular circumstances; e.g., example, the \textit{anger} of the priestly class was associated with religion, while rulers, nobles and feudal lords possessing power and authority behaved autocratically using \textit{anger as a tool to control their subjects}.

\textit{Anger} had \textit{many features in the medieval period}. One of them was to \textit{abuse} and \textit{curse} in a state of anger. The nature of the curse indicated social and religious status... In the case of a religious man, he sought the help of God to destroy or eliminate the adversary or enemy... Contrary to religious curses, secular ones were different. In this case, the opponents were \textit{abused} in such terms that were regarded socially challenging. In other cases, those who had the authority \textit{accused} their subordinates...” For rulers “it was the tradition that whenever a royal edict was issued it would mention that in case of disobedience, \textit{royal wrath} would not spare anyone... The peasants were regarded as uncultured and savages, therefore, their \textit{anger} was judged in the \textit{light of their social status}... In 1233 C.E, Pope Gregory IX proclaimed a crusade against the rebellion of peasants in Bremen calling them wild beasts. The rebellions of peasants were judged by ruling classes not as a result of exploitation but from disobedience to authority. The change in Europe occurred as a result of the \textit{Renaissance} which initiated, in the words of Norbert Elias, "a process of civilization". In the changed environment, \textit{it became a virtue to control anger and behave like a gentleman}. In the modern age, \textit{the nature of anger has further changed as a result of the democratization of society}. Now, not people but rulers are afraid of people’s anger.”

Have a second look at the statement of the Quran that, \textit{Allah likes those who control their anger and rage}, and also look at the revolutionary doctrine presented by Al-Faatihah in those days (more than 1400 years ago), enveloped in (1-1 to 3). Mercy, Benevolence, and Forgiveness, inculcating tolerance, accommodation, appreciation, mutual respect, help and love, through collective approach and universalism (1-5 & 6); some of which were only recognized by the West through long and painful processes of Reformation, Renaissance, Industrialization, Democratization, etc. There are lessons in other aspects of ‘anger’ and ‘wrath’ in the history of those who...
suffered them (1-7), because of denial of the Truth of which Al-Faatihah is the exposition.

Those who disbelieve and remain rigid in their disbelief in the prescriptions and injunctions of the Quran meant for welfare and benefit of human beings – individuals and society as a whole – continue to suffer from social, moral, and psychological disorders and diseases. Bill Clinton, President of USA had to admit in his annual message to Muslims, on the occasion of Eid, that Islam offers solution to human problems, emerging out of destruction of the institution of family, in the West.

**Consequence of Behavioral Disorder:** Consider an example of nature’s ‘intelligence’ in the order and discipline that is working at all levels, including that at the cellular and molecular levels. Every cell in the body is programmed by its DNA. It divides and multiplies at a certain rate. It is a very ‘intelligent’ and precisely calculated process, except in cancer, yet not purely mechanical or simply mathematical. It takes place according to internal need of the cell, combined with demands emanating from the cells of the body, in constant communication with each other through chemical messages.

Deepak Chopra describes anti-social behaviour and its consequences, in very precise terms (“Quantum Healing”, p.42). “Cancer is a wild, anti-social behaviour, whereby a single cell reproduces itself without check, heeding no signals from anywhere except, apparently, its own demented DNA…When the final crisis comes, the cancer cells perish with the rest of the body, doomed by their ungoverned appetite for self-expansion.” Similarly society also cannot afford to allow wild and anti-social behaviour of any individual or a group which brings its own as well as the doom of the whole society, explained beautifully in verse 7 of Al-Faatihah, and evident in innumerable examples in the history of mankind.

**The Laws of Nature (The Truth)**

“He (Allah) constructed the universe, and established its Laws.
(set up the balance).” 55-7

“God’s Laws are Perfect”. Psalms 19-7

“Thou art the Imperishable,
The Highest End of Knowledge,
The Support of this universe.
Thou, The Ever Lasting Ruler of the Law of Righteousness.”

Bhagavad Gita 11-18
The laws of nature have been so made that they work with certainty, stability and predictability under given conditions. There is no arbitrariness or sudden fluctuations in their working. Both in the outward and inward life, gradual process and steady movement takes place. It allows time for introspection, enquiry, reflection, understanding and action. This also affords opportunity for adjustment and correction - before the decree is implemented in Truth, which is irresistible, when issued.

"Should God hasten (the consequences of evil) on men as they fain would hasten their good, then were their end decreed" 10-11

The Quran emphasizes the scientific law that every action and process takes the prescribed (appointed) time for completion and for producing the result. The man's psyche shows that he is, however, hasty. The Quran highlights this very fact of human nature. He usually hastens and expects immediate results. The time taken by the process to produce results is but in the very nature of things e.g., in their physical, chemical, psychological composition etc. But he does not reflect on the important aspect of the time taken, particularly in the sphere of Law of Retribution, that its general deferment till the appointed (prescribed) time provides an opportunity for rectification. This is in fact the Law of Rahmah in operation.

“If God were to take mankind to task, for what they have earned, He would not leave a single creature, crawling on the surface, but He is deferring them until a specified time. Then, when their time comes, (then, when their term expires) Verily, Allah has in His sight all His servants”. 35-45

“Those who disbelieve, should not imagine, that the respite We (Allah) grant to them is good for them. We only allow them respite, that they increase in evildoing. But they will have a humiliating punishment.” 3-178

“I (Allah) will give them more time, My subtle scheme is sure.” 7-183

"Nor do We (Allah) delay it, but until a time appointed” 11-104

“We (Allah) did not give any human being, before you, immortality.” 21-34

"And they say: 'When will this Promise be made good, if you speak the truth?' Say: 'Haply a part of what you desire to be hastened,
may be close behind you'
And truly your Lord is full of Grace towards man;
But most of them are not thankful." 27-71 to 73

"And they challenge you to hasten the punishment;
but had there not been a term appointed for it,
that punishment had already come upon them.
And it shall overtake them suddenly, while they perceive not!" 29-53

“And were it not for a decree, that has already gone forth,
from your Lord-Master-Owner-Sustainer, and a specified term,
(t heir punishment)
would have inevitably taken place already ."20-129

Fixing of the term for here and here-after with sufficient latitude is
because of Mercy of Allah that one may take an advantage of it:

"And your Lord (Allah) is Ever All-Forgiving, Ever Full of Mercy.
Were He to chastise them for what they do,
He would have hastened their chastisement.
But there is an appointed term,
from which they will find no escape."18-58

"He (Allah), it is Who created you of clay-
then decreed the term of your life;
and with Him is another fixed term." 6-2

Mercy in Introspection to Mend the Ways
"Save those who shall repent and believe and do good deeds-
for them God will change their evil deeds into good deeds,
for God is Ever All-Gracious, Ever All-Merciful." 25-70

Absolute-Power-Ownership-Sovereignty-Judgement-Decree belong
to Allah Alone and there is none to question or argue, yet He has immersed
and enveloped all His Laws and their application for requital in Mercy and
reward in Benevolence. The only requirement is that the erring man reflects,
finds his own fault, confesses quietly and quickly to his Ever All-Forgiving
Lord-Master-Sustainer, repents sincerely believing in the ill consequences of
his conduct and promises faithfully to righteous deeds. Not only hope is
extended but Promise is made, by The One Who Keeps it, not only for
Acceptance and Forgiveness, but also Bestowments and Benevolence,
beyond expectation.
The Bond Between God and Man is that of Love
"Yet there are men who take to them, images as substitutes for God, and love them with the love, that should truly be shown to God. But in the faithful, the love of God is the strongest" 2-165

Natural Phenomena and Mercy: There are many subjects which are referred in the Quran as Signs and Mercy. But because of limitations of space and scope of discussion here, we may not go into such details which would require volumes to elaborate.

"Creator (Allah) of the heavens and the earth!
He has made for you mates from your own selves, and in the cattle mates - by this means to multiply you" (42-11)

"And among His (Allah's) Signs is this, that He has created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and tenderness between you. Verily, in that are Signs for those who reflect". (30-21)

The fabric of human society is knit by conjugal bond between man and woman based on care and consideration of relationship.

"And it is He (Allah) who hath created man of water, and appointed for him kindred by blood and kindred by marriage." 25-54

Also see 14-1 and 16-72.

There are no means to measure, compute or count rhythm and rhyme in universes and delights and pleasures in life. 'Rahmah' is manifest as the compulsive law of life and existence - that is Divine Grace!

"Say: Whose is all that is in the heavens and the earth? Say: God's. He hath imposed Mercy on Himself as a law." 6-12

"My (Allah's) Mercy compasses all things" 7-156

There are innumerable Signs in the Merciful management of celestial and terrestrial harmony, and also in all conveniences created for life and man's sway and sovereignty over the globe. The Quran has continuously referred to many of such seen-visible and unseen-hidden examples that have remained subject of curious query and enquiry by scientists and researchers:

"It is God Who has created the heavens and the earth,
and Who sends down water from the heavens,  
and so brings forth fruits for your food,  
And He hath subjected to you the ships,  
so that by His Command they pass through the sea;  
and He has subjected the rivers to you,  
and He has subjected to you the sun and the moon  
in their constant courses;  
and He has subjected the day and the night to you,  
of everything which you ask of Him, gives He to you;  
and if you would reckon of the favours of God,  
you can not count them!  
Surely man is unjust, not grateful.” 14-32 to 34

Also see e.g., 45-13, 13-3 & 4, 16-5 to 8, 10 to 18 & 66, 30-8.

**Mercy Even in Harshness:** There are always many aspects of Allah's Mercy even in harshness and admonition of transgressors. Firstly, it is for their own benefit to return to the right conduct. As soon as they submit sincerely, Allah’s Forgiveness and Mercy are already close to cover them. Secondly, it is in the interest of all possible affectees of such transgression, i.e., individuals, society and system. Besides examples in social sphere, there are countless aspects of Allah’s Mercy and Benevolence in apparently harsher side of physical phenomena. Consider electro-magnetic storms occurring in the blazing flames of the sun, the galaxies bustling with burning, bursting, and brightening stars, meteoric showers, the comets spraying the universe with their burning gases at their tails, alternating severities of winters and summers (Surah 106), and so on and on! Regular water spray from the heavens, besides rains, meteoric ash which descends on the earth, different radiations, sonic effects, back ground radiation in the universe, etc, etc. are essentially important for life on the earth.

**Smooth and Gentle Process:** The laws of nature create a protective, supportive and conducive environment for sustenance and development of all that exists. Day brightens and night darkens through a smooth and gentle process, otherwise life on this planet would not been sustainable.

"Of His (Allah’s) Mercy, He has made for you the night that  
you may take your rest in it;  
and the day, that you may seek  
what you may need out of His bounteous provisions,  
and that you may give thanks" 28-73

Also see 3-190.
Even phasing of day and night is to sustain different physical and spiritual needs of life.

"So, glorify Allah, when you reach the evening and when you rise at morn. (17) and to Him is all the thankful-praise in the heavens, and on the earth; and in the late afternoon, and when the day begins to decline." 18 (30-17 & 18)

("Ibn Abbas said: ‘These are the five compulsory congregational prayers mentioned in the Quran’. *Tafsir At-Tabari*: Dr M.M.Khan and Dr Al-Hilali).

"It is He (Allah) Who made the sun, the source of light and the moon a reflected light and measured out stages for her that you may know the number of years and the count (of time). This is nothing but a part of His constructive design". 10-5

In Verses 67- 3 & 4, the phrase "The creation (handiwork, Allah's His Own Work)) of the God of Grace" has been used. Allah is not only Creator but He is The Creator-God of Grace and Mercy with which He composes and creates everything.

**Sources of Mercy: The Sole Source and Fount of Limitless Mercy is Allah Subhaanahu wa Ta’aalaa Himself Alone.** Some examples may be quoted from the Quran, which are presented as the sources of Mercy from Allah, e.g.:

*Allah has prescribed Mercy for Himself.*

Say: 'To whom belongs all that is in the heavens and the earth?' Say: 'To Allah; He has prescribed Mercy for Himself.

Indeed, He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe ." 6-12.

Allah’s Mercy embraces everything, and there is also a special ordainment for the 'Muttaqun' (God-fearing righteous):

"He (Allah) said: My punishment, I afflict therewith whom I will, but My Mercy embraces all things . That (Mercy) I shall ordain for those who are the 'Muttaqun' (fearfully dutiful, kindly good-doers) and give 'zakaat' (alms), and those who believe in our 'Aayaat' (proofs, evidences, verses, lessons, signs, revelations); (156)
Those who follow the Messenger, the unlettered Prophet, whom they find written with them in the Tauraat (Torah) and the Injeel (Gospel) - he commands them for Al-Ma’ruuf (lawfully good), and forbids them Al-Munkar (bad, impure); allows them as lawful At-Tayyibaat (all good things, deeds, foods, etc) and prohibits them as unlawful Al-Khabaa-ith (all evil, bad things, deeds, foods, etc), he releases them from their heavy burdens, and from the fetters that were upon them.
So those who believe in him, honour him, help him, and follow the light (the Quran), which has been sent down with him, it is they who will be successful." (157) 7-156 & 157

Mercy in Allah’s Grace and Favour:
"Then after that you turned away.
Had it not been for the Grace and Mercy of Allah upon you, indeed you would have been among the losers."2- 64

"And if Allah had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the ‘Zaalimuun’ (wrong-doers) will have neither a protector nor a helper." 42-8

The Quran repeatedly proclaims and presents The Divine Revelation as Allah’s Mercy:
"O mankind! There has come to you a good advice from your Lord-Master-Sustainer (Allah), And a healing for that which is in your breasts, - a guidance and a Mercy for the believers."10-57

"Then for those who believe in Allah and hold fast to Him, soon will He admit them to Mercy and Grace from Himself, and guide them to Himself by a Straight Path." 4-175

The Quran calls the Prophet (Peace be upon him) as "Rahmah" or mercy for the worlds:
"We (Allah) have not sent you otherwise than as mercy unto all creatures " 21-107.

There is Allah’s Mercy in the Book sent down for the humanity:
"Certainly, We (Allah) have brought to them a Book, which We have explained in detail with knowledge, - a guidance and a Mercy to a people who believe." 7-52

There is Allah’s Mercy for the believers in their righteous good deeds and striving in obedience to Allah:

"Verily, those who have believed, and those who have emigrated and have striven hard in the Way of Allah, all these hope for Allah's Mercy.
And Allah is Oft-Forgiving, Most Merciful." 2-218

"And do no mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allah’s Mercy is near unto the good-doers." 7-56

Mercy for the guided who remain patient and thankful:

"Who, when afflicted with calamity, say: ‘Truly, to Allah we belong and truly, to Him we shall return. (156)
They are those on whom are the ‘Salawaat’ (blessings) from their Lord-Master-Owner, and receive His Mercy, and it is they who are the guided ones." (157) 2-156 & 157

Mercy for those who are killed or die in the Way of Allah:

"And if you are killed or die in the Way of Allah, forgiveness and Mercy from Allah are far better than all that they amass." 3-157

Forgiveness and Mercy for those who return and repent:

"O `Ibaadi' [My (Allah's) slaves]! who have transgressed against themselves! Despair not of the Mercy of Allah; Verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. (53)

“And turn in repentance and in obedience with true faith to your Lord-Master-Owner, and submit to Him before the torment comes upon you, then you will not be helped. (54)

“And follow the best of that which is sent down to you from your Lord-Master-Sustainer, before the torment comes on you suddenly.
while you perceive not."! (55)  39-53 to 55

Also see 7-203, 9-20 to 22, 6-154 & 155, 12-56, 6-54, 6-147,45-20.

In the verses quoted above, Allah has promised His Mercy to those who: (i) believe in Allah, His Messenger, His Revelation, His Signs, Proofs, Evidences, Lessons, (ii) do fearfully-dutifully-kindly righteous good deeds, (iii) strive hard in the Way of Allah, (iv) emigrate in the cause of Allah, (v) get killed or die in the Way of Allah, (vi) have not lost themselves, (vii) follow the best that has been sent to mankind, (viii) do not create mischief on the earth, (ix) do not create divisions in the society, (x) in case of any transgression, repent sincerely and obediently, before the torment comes, (xi) submit sincerely in belief, (xii)ordain Al-Ma’ruuf, forbid Al-Munkar, promote At-Tayyibaat, prohibit Al-Khabaa-ith, (xiii) neither lose hope nor despair, (xiv) honour the Prophet (Peace be upon him) by following him, upholding his teachings for the cause, (xv) follow in the light of the QURAN, (xvi). in calamitous conditions also say that we belong to Allah and we are returning to Him, (xvii) are Muttaquun, (xviii) are not Zaalimuun, (xix) perform the prescribed obligations including Zakaat, (xx) hold fast unto Allah, on the Right Path.

**Mercy (Rahmah):** It is manifest in Balance and Beauty: 15-16, 67-3 to 5, 50-6 & 7, as Evidence of Divine Unity: 2-163 & 164, 16-3 to 18, and in Durability and Stability: 16-15, 67-5.

**Mercy and Forgiveness:** Examine 39-54 again

**Rise and Fall of Nations:** Allah Subhaanahuu wa Ta’A’alaa has explained very clearly and in different ways, how to achieve eminence, honour, higher ranks among peoples and nations, and success here and for Here-after, e.g., through following: Understanding of The Book, Holding fast to what has been Revealed, Constancy and consistency on the Right Path, and Righteous deeds. It has been explained with examples that even with lesser resources, those who are steadfast in their righteous deeds on the Right Path can overcome mightier forces. With strength of the Faith, better planning, better training and better action, examples of success in situations of adverse ratios of men and material, (1 to 2 and even 1 to 10), have been cited.

“How many a small force has triumphed over a much greater one by God’s permission!
God is with the steadfast.” 2-249

“Do not give up, and do not be downhearted.
You shall be supermost if you are believers.” 3-139
Alhamdulillah

Dawuud (Peace be upon him) killed the mountain of mass and energy in the man of Jaaluut, victory at `Badr', and many other examples are ever fresh in history. 'Badr' is considered to be one of the most important events of Islam which changed the course of history of mankind, cultures and civilizations then prevailing on the planet and political geography of the globe. It has been explained that 'manifest success' becomes possible only with the Grace of Allah for whom He wills. Let us again turn to the exact statements of the Quran:

"We (Allah) have sent down to you a Book, wherein lies your eminence (honour), will you not then understand?" 21-10

"So hold you fast to that which has been revealed to you, for you are on the Right Path, and it is indeed the Message for you and for your people, (And, truly, it is a source of eminence for you and for your people) And you will be inquired about it". 43-43 & 44

The rise in rank is based on following:
"And for all, there are ranks according to that which they did, that He (Allah) may recompense them in full for their deeds. And they will not be wronged". 46-19

In his Farewell Sermon, The Prophet (Peace be upon him), declared: “Righteous actions are the only mark of distinction and not wealth, birth or status in life”.

“God has promised those of you who believe, and do right actions, that He will, surely, make them successors in the land, as He made those before them successors, and will firmly establish for them their religion, the one which He has chosen for them. And that He will change for them, after state of fear, security. 'They worship Me alone, not associating anything with Me, Any who reject Faith after that, then they are wicked rebellious."24-55

These laws apply to all, individuals and nations. This aspect has been discussed in further detail under Verse No. 7 of Al-Faatihah. But here we are looking at the laws from the perspective of Allah's Mercy which covers everything. These laws are administered with Mercy so that people
may mend their ways and return to the desired and the correct straight way of life and keep on the same all along.

"And We (Allah) have sundered them in the earth as peoples. Some of them are upright and some are otherwise; and by good things and by evil things have We tested them, in order that they might return to Us." 7-168

But if they don’t return within the time frame, the law takes its course and the system scientifically takes care of itself.

"Every nation hath its set time, and when their time is come, they can not retard it an hour (moment), and nor can they advance it " 7-34.

Nations Rise on the Strength of Justice and Human Rights: In a theft case against an influential woman, when a recommendation came to the Holy Prophet (Peace be upon him), he said:

"A number of nations were destroyed before you, because when an ordinary person committed theft, that person was punished and when any influential person committed a theft, that person was forgiven." (Muslim)

The point is that the nations were destroyed because of injustice that they perpetrated in the society. Besides elaborate commands and instructions on individual and collective behavior in private and public life, in the neighbourhood and society as a whole, the Quran clearly also laid down code of international conduct for preservation of international society more than fourteen hundred years ago. We can find only some of its reflections, today, in the documents of the United Nations Organization or such other bodies or philosophical papers. Carefully examine the Charter of Madina, various pacts concluded by the Prophet (Peace be upon him), and His last Sermon. Then compare most advanced and refined versions of charters of the modern world on the conduct of relations of nations and treatment of mankind, you will surely find the teachings of the Quran and their practical applications, centuries ago, far more modern, humane and universal. It was surely on the strength of moral values, justice and treatment of the peoples of the conquered territories, that Muslims were able to extend the power of City State of Madina to the muslim rule in different continents. The nations which did not respect Human Rights, that are in fact synonymous with Fundamental Rights, could not find a respectable place in history and were ultimately destroyed.

Broadly speaking we find assertion of equal right of every individual to life, liberty, property, free practice, and safeguards against all sorts of discrimination in the Islamic society. These are considered to be
essential for progress of society itself and for international peace and progress. Otherwise societies and nations are doomed. This is exactly what verses 5 to 7 of Al-Faatihah preach. As long as they were practiced, Muslims ruled over the world. The contrary does not provide a place and status even as a slave.

The contrary means decay and degeneration with countless consequences. Even own people turn against and invite armies and invaders. The scourge appears in the image of Halagu, which continues to visit in different names. It means destruction, not defeat only. It demands not surrender but capitulation. It allows no sparing but annihilation. There is no alternate for slave to survive but shameful existence in servitude. Abject poverty, itself criminal and immoral, becomes intergenerational inheritance as fate of masses. Civilization, culture, heritage and history disappear from the text books, then become obscure from the pages of history. Simultaneously demolition of their sign posts and milestones takes place. Finally they get consigned to dust bin of history, far remote from any respectable mention or any place in hearts even of their own people. There is one more consequence, ignominious enough to deserve any decent mention. A class of power pretentious people emerges from those who were either keenly involved in capitulation of their own conscience or were cowardly converted, consequently. Their main characteristic is moral morbidity exhibit in their immoral and spineless servile mass, clinging to the quarters of conquerors as bootlickers and brokers. Since their self-(dis)respect can not fetch ‘enough’, they sell their geography and history in exchange for access to the power corridor.

It is a cruel lesson from history. Plight, agony and ignominy have not yet become part of history. It is a current story of the people who once ruled on the strength of verses 5 to 7 of Al-Faatihah. Whose story is this?

Now let us consider some of the injunctions of the Quran which form basis of the social system.

**Life:**

“And slay not the life, which Allah has forbidden, save with right.” 17-33

“And that you slay not the life, which Allah has made sacred, save in the course of justice”. 6-151

Also see 5-32 and 17-31

**Property:**

"And eat not up your property, among yourselves in vanity, nor seek by it to gain the hearing of the judges, that you may knowingly devour,
a portion of the property of others wrongfully." 2-188

While delivering the last Sermon the Prophet (Peace be upon him) said:
"Your life, honour and property are as sacred as this day."

Very elaborate instructions are given on different aspects and
different relations of human beings, children, women, elderly and all, e.g.:

"And they (women) shall have rights, similar to those
against them, according to what is equitable." 2-228

Justice: "Shamsul Aimmah Shamsuddin Al-Sarakhsi (D 482 AH)
has explained in his famous book Al-Mabsoot, (vol 16, p.59): 'To give
judgement according to truth and justice is the most important and dutiful act
after true faith in Allah and is more meritorious and honoured than all non-
mandatory rituals.' (Justice (Rtd) Dr Tanzilur Rahman, Divine accent on justice.,
The Dawn, 12.12.99)

The central theme of rise and success of nations, has been clearly
laid down in the Quran as justice, without any discrimination.

"If you judge between mankind, you judge justly." 4-58

Naturally authority, power and sovereignty are required to 'judge'.
As long as structures of civilization, culture and governance support
'judgement for justice' they are sustained. Also see 4-135, 5-8, 5-42, 7-29 and
16-90.

Equality: See, for example : 49-13

Human Respect: The Quran declares that each person irrespective of
faith, colour, wealth or race is worthy of respect. The right to honour and
self-respect is inviolable: 24-19, 33-58 and 49-11 & 12.

Privacy: Right to personal and domestic privacy of an individual
and family is vehemently protected by the Quran: 24-27 and 49-12

Freedom of worship: 2-256, 6-107 & 108, 10-99, 18-29, & 109-1 to 6

Access to education and knowledge: 39-9. Because of its importance
we will discuss this in some detail, as a key to revival.

The Undesirable are Weeded Out by the Same Law: It is most
undesirable if the above principles of justice and human rights are not
followed and practiced in true spirit. The nature has its own process to weed
out the undesirable. Verse 7 of Al-Faatihah eloquently announces this
verdict of the history. Also see, e.g., 15-4 & 5 and 6-130 to 134.

A Dictionary of Islam, by Thomas Patrick Hughes, (p.53), provides a
comment, in very plain terms, on the state of Christianity at the time of
advent of Islam. “The Christianity of this period, is described by Mosheim as
‘expiring under a motley and enormous heap of superstitious inventions, with neither
had the courage nor the force to raise her head or display her national charms to the
darkened and deluded world.’ Doubtless, much of the success of Islam in its earlier
stage was due to the state of degradation into which the Christian Church had
fallen. The bitter dissensions of the Greeks, Nestorians, Eutychians and
Monophysites are matters of history, and must have held up the religion of Jesus to the
ridicule of the heathen world. The controversies regarding the nature and person of our
Divine Lord had begotten a sect of Tritheists, led by a Syrian philosopher named
John Philoponus of Alexandria, and are sufficient to account for Muhammad’s
(Peace be upon him), conception of the Blessed Trinity. The worship of the Virgin
Mary had also given rise to a religious controversy between the Antiduo-Marianites
and the Collyridians, the former holding that the Virgin was not immaculate, and the
latter raising her to a position of a goddess.”

Important examples and lessons from history of nations have been
presented in the Quran. Furthermore, invitation has been laid open to travel
in the land and reflect over them. For example, at the time of the revelation
of the Quran, Roman and Persian empires were world powers. Continuing
clashes between them and loss of faith and interest in their own raison d’etre
and doctrine, left them completely exhausted and incompetent when they
crossed their swords with the believers.

“Obey God and His Messenger,
and do not quarrel amongst yourselves,
lest you lose heart and your momentum disappear.
And be steadfast.
God is with the steadfast.” 8-46

For Causes and Consequences of Rise and Fall of Nations, also see
Appendix-7.

The Criterion Distinguishing "Haq" and "Baatil": (Truth and
Falsehood: Right and Wrong): Besides describing certain important aspects
of scientific facts, these Laws also explain governing principles of rise and
fall of nations and development and deterioration of human personality.

"But Allah had decided to execute a plan
that had to be carried out,
so that he who perishes
must have an obvious cause of his death and
he who survives
must have an obvious cause of his survival.
And verily,
Allah is One Who is All-hearing and All-knowing”. 8-42
Working of entire system and all detailed laws is governed by the fundamental Law. In this connection following two terms are very relevant to be examined: The root word "Haqqaq" signifies stability or durability. That which is lasting is Haq. The opposite of it is Baatil i.e., which is not lasting. The Quran has made the distinction clear and assured the success of the Haq.

"As to the foam, it is quickly gone,
and as to what is useful to man,
it remains on the earth.
Thus does God set forth parables!" 13-17

Also examine 8-7 & 8.

Clear explanations have been provided to make distinction between "Right" and "Wrong", easy for man, to understand. So much so that the Revelation itself of the Quran has been termed as Truth and as Criterion.

"With Truth have We (Allah) sent down the Quran and with Truth has it descended, and We have only sent you to announce and to warn" 17-105

Furthermore, ‘Haq’ is always sure and strong to prevail. The term Haq has been used for the Immutable Law also. It is guaranteed by Allah Himself, so that the term Al-Haq has also been used for Allah, the Ever True, the Ever Lasting, the Ever Eternal.

“This is so, because Allah is the Haq (Reality): it is He Who gives life to the dead, and it is He Who has Power over all things.” 22-6

"High Exalted above all is Allah, the King, the Truth." 20-114.

For further clarity see following verses also: 2–42, 3–71, 17–81, 21–18, 22–62, 34–48 to 49. Also see pages 265-269, Al-Muajammul Mufaharis, by Muhammad Fawaad Abdul Baqi.

**The Principle of Excision and Selection Applicable to the Process of Rise and Fall of Nations:** The laws of excision of the unfit, selection and survival of the fittest are also applicable to individuals, groups, peoples and nations as they are applicable to the entire spectrum of species and existence. They explain rise and fall of nations also. Anything which has no use or positive role for life and its encompassing environment is annihilated. The Quran enunciates the law, thus:

"And were it not for the restraint of one by means of others
imposed on men by God,  
verily, the earth had been utterly corrupted.  
But God is Gracious to His creatures." 2-251.

"And if God had not repelled some men by others,  
cloisters and churches and synagogues and mosques,  
wherein the Name of God is ever remembered,  
would surely have been destroyed." 22-40

Scientists believe that this process started right with the creation of  
the universe- the struggle between the initial sub-atomic particles presents the  
first example of this. This is more evident in the sphere of life. Survival of the  
fittest is the survival of the supportive and the positive pattern of existence  
for life and system on the whole. Only they survive or progress who serve or  
advance the purpose of life. This is due to 'Rahmah' protectively enveloping  
agents of existence. Life exists in the conducive arena of cosmos and  
harmonized heavens, right from atoms and DNA to the complex entities  
and all existence.  

This aspect of Rahmah also discloses the Oneness of the Lord-Master.

There can't be any alternate to the Rahmah of the Unity (Mercy of  
Oneness of the Creator-Sustainer) where existence, development and  
sustenance may be conceived in order, harmony, beauty and benevolence.  
Any other idea or notion could only lead to chaos and annihilation resulting  
not only into destruction but disappearance and dissolution of entire edifice  
of existence. Science also confirms this, now. Interestingly all fiction, fables  
and conjecture could not 'create' poly-theos' without gangsterism of gods,  
havoc and holocaust played by them in the heavens and the earth.

"Say: if there had been gods with Him (Allah), as they say, behold,  
they would certainly have sought out a way,  
to the Lord-Master-Owner-Sustainer of the Throne!" 17-42

Also see 23-91 and 21-22

Excision and Process of Selection: It is God's Mercy that what is not  
useful to life and system, is routed out or weeded out through process of  
excision. The fittest and the best is supported to survive. In the phenomenon  
of natural selection, the process of exclusion works to keep the unfit out or  
extinct. Nature itself produces only the best. Whenever Baatil challenges Haq  
or conflicts with it, the decree of Truth i.e., "Qadaa Bil-Haq", is always  
carried.

"Nay, We (Allah) will hurl the Truth at falsehood,  
and it shall smite it,
and lo! It shall vanish" 21-18

"And say: Truth has come, and falsehood perished. 
Verily, falsehood is (by its nature) bound to perish." 17-81

Allah has All-Power over all and everything. As already clarified by the QURAN, when Allah intends anything, He simply says to it 'Be' and it is! He may direct any matter or affair in any manner, as He may wish or will. At the same time He has put operation of the normal course of all action in the universe in the given set of very clear laws. Therefore, in the application of the universal law for the triumph of the Haq, as in any other scientific process, 'time and space' involved are also dimensions like other dimensions of the physical world. Every action, depending upon its conditions and variables may have a different processing time. Type of resources, energy and action that are employed for achieving the end, are chosen depending upon the course of conduct or the process of action prescribed by the Haq (under the Law, Truth) itself. Ultimate success of the right action, prescribed under the law (righteous goodly deeds) has been assured as the end result of the process (struggle), e.g.:

" Say O my people! Act as you may choose to act; 
I indeed will act my part, 
And soon shall you know whose is the final goal? 
Undoubtedly the unjust will not prosper. " 6-135

"Surely, those who transgress shall not prosper." 6-21

"Surely, the (wicked shall not prosper)." 10-17

"Surely, the disbelievers shall not prosper." 23-117

"God prospers not the work of mischief makers." 10-81

"God guides not the people who do not believe." 9-37

"God guides not the people who transgress." 3-86

Abul Kalam Azad, in 'Tarjumanul Quran' (pp.70-71) explains the underlying principle: "The principle underlying here does not suggest that the door of guidance or correction is closed or that those falling under these categories will be willfully misled... The term employed by the Quran for opportunities of improvement is "Tamatt'u" ('Tamaa-atu'), and is applicable to all conditions of life and is afforded to everyone without distinction.
"Yes! We (Allah) have given these men and their fathers, opportunities of profiting even by lengthened lives" 21-44

"The expressions occurring in the Quran, like: ‘We gave them respite for a while, that they may enjoy themselves awhile’. (Refer 10-98, and 37-148.) "Enjoy yourselves then, but in the end, you shall know (the truth)”.16-55,

and so on, go only to emphasize the principle under consideration."

“Respite will I (Allah) grant unto them, for My scheme is strong (unfailing).” 7-183

Following principle of excision and selection is at work, as the fundamentally dynamic force turning the great wheel of history with which nations, peoples and civilizations rise and fall:

"O ye who believe! Should any of you desert this Faith, God will then raise up a people, loved by Him and loving Him.” 5-54

One of the most outstanding characteristics of those who love God, and they are loved by Him, is that they love His creatures. History bears testimony to the fact that the states and governments who did not provide for welfare of their people, degenerated and were consigned to the dustbin of history, sunk in abject poverty and abasement. Only those survived, generation after generation, who cared for their people and looked after them well.

"Who though longing for it themselves, bestow their food on the poor and the orphan and the captive; (and say) ‘we feed you for the sake of God; we seek from you neither recompense nor thanks.” 76-8 & 9

“He whose heart is in the smallest degree set upon Goodness will dislike no one.” Book-IV-3,4 : Analects of Confucius

“The sage has no self to call his own; he makes the self of the people his self. To the good I act with goodness; to the bad I also act with goodness: Thus goodness is attained. To the faithful I act with faith; To the faithless I also act with faith: Thus faith is attained.” The Tao-Te-King”. XLIX, Taoist Scripture.
“Therefore, treat all beings as you would treat yourself,  
for, the Dharma for the human is no to harm, but to help.”  
Dhammapada, Chapter-4, Budhist Scripture.

“You shall love the Lord, your God,  
with all your heart,  
with all your soul,  
with all your strength,  
and with all your mind;  
and your neighbour as yourself.” Luke, 10-27,  

Careful examination of verses 107-1 to 3, shows that welfare of people is the corner stone of the `Diin". All along, the universal message of Allah has been: *If you love Allah's creatures, Allah loves you.*

**The Quranic Theme:** John Wesley places all his emphasis on goodly righteous deeds as follows:

> “Do all the good you can,  
in all the ways you can,  
in all places you can,  
at all times you can,  
to all the people you can,  
as long as ever you can.”

The entire theme of the Quran, the Traditions of the Prophet (Peace be upon him) and all teachings of Islam precipitate to one fundamental principle, as condensed in Al-Faatihah, thus:

> Worship-Obedience of Allah, The One, The Only, The Alone,  
and Goodly Righteous Deeds

Wrapped up in the Mercy of "Ar-Rahmaanir-Rahiim", in verses Nos. 1 and 3 of Al-Faatihah, the whole doctrine condenses into:

> Love of Allah Alone, and  
Love of His creation, for His sake alone

This important doctrine has been revealed in a gift packing immersed in pleasant fragrance and sucrose of Mercy of "Ar-Rahmaanir-Rahiim"- decorated as the third of the seven bunches of the fragrant flowers in the beautiful bouquet of Al-Faatihah. A well-known Hadiith narrates that: *The Mercy of God is for those who show mercy to God's creatures.*  
Christ (Peace be upon him) advised to *show kindness to the habitants of the earth, so that Allah shows kindness to you.*
Alhamdulillah

Muhammad (Peace be upon him) said:
"Graciously Kind is God, The Holy, The High. Show kindness to those who dwell on earth so that the Grace of God may descend upon you from above".

Love for God, love for His creatures and entire concept of kindly righteous good deeds aim at un-stinted good of the individual himself and the mankind at large.

What distinguishes humanity from animality: In sociology, the definition of man as a 'rational animal' misplaces him in the 'animal world' on the same footing and in the same class as 'animals', where human faculties, instincts, conscience and all features of the most superior and intelligent creature become obscure in the vast animal kingdom. Whether domesticated or wild, though he may belong to the highest form of animal in the so called evolutionary hierarchy, under this kind of categorization, animality, obviously, assumes greater significance and prominence.

A.K.Azad, in 'Tarjumanul Quran', (p.76) further elaborates the point: "The fact is that the basis of worship according to the Quran rests on the idea that the aim of human life is to reflect in one's own thought and activity the attributes of God. The Quran regards the emergence of man as the line where animality ceases to exist and a higher life begins to disclose itself. The quality which distinguishes man from the mere animal and which gives him his station in the scale of life, is his humanity, which is nothing but a reflection of the qualities or attributes of God. Perfection is to be reached by expressing in one's life more and more of divine qualities. That is why that wherever the Quran has referred to any special qualities of man, it has always set them in relation to the attributes of God.

"Then (Allah) shaped him and breathed of His spirit into him, and gave you hearing and seeing and hearts" 32-9

"The above verse makes it explicit that man's position in the scale of life is so high that God Himself has breathed His breath into him, or in other words, that man is endowed with the requisite intellect and sensibilities to guide himself aright in life."

"The ear that hears, and the eye that sees – the Lord has made them both.” Proverbs- 20-12

"Is not sight a jewel?
Is not hearing a treasure?
Is not speech a glory?
O my Lord!
Pardon my ingratitude,
And pity my dullness,
who am not sensible of these gifts.
The freedom of Thy bounty hath deceived me.
These things were too near to be considered.
Thou presentestd me with Thy blessings, and
I was not aware.
But now, I give thanks and adore and praise Thee
for Thine inestimable favours.”   Thomas Traherne

The Quran encourages and inculcates divine qualities: The Quran inculcates in us qualities of mercy and love for the creation of Allah. It emphasizes that there is no limit to Allah's Forgiveness and Mercy. If we don't forgive, then how can we expect forgiveness. It encourages to exercise restraint and have courage to forgive others.

"Who master their anger, and forgive others!
God loves the doers of good". 3-134

Also see 13-22, 41-34 & 35, 42-37.
It is noteworthy that God has addressed and referred to the sinners in the Quran in the form which grammatically is personal possessive. It denotes tenderness and consideration.

"O My servants!
who have transgressed to your own hurt!"39-53

"In commenting upon the above verse from the Surat-Al-Zzumar, Imam Jafar Sadiq, the great grandson of the Prophet (Peace be upon him), observed; ‘Whenever we call our children they run to us without entertaining the slightest fear, for, they feel certain that the parent could never be cruel to them.. More than twenty times is the phrase 'O my servants' or ' O my people' used in the Quran . This style of address is employed even in the case of the worst sinners. Could there be a better proof than this of the essential Mercy of God shown in His dealings with the creatures?"
(A.K.Azad, 'Tarjumanul Quran,' p.82.)

'Owning' by The Creator-Sustainer, instead of disowning, discarding or disregarding, is manifest in benevolence, mercy, all existence, beauty, balance, perfection and Providence. Allah assures reward and recompense while owning every one and everything Himself. The Quran does not isolate justice from Mercy. In Al-Faatihah also, just before mention of the Day of Recompense, the intensive of "Ar-Rahmaanir-Rahiim" has been repeated. Although it was already mentioned at the beginning (1-1).
PART - VI

ALHAMDU LILLA AH

All Existence and Creation Pronounce Solemnly:

_Al-hamdu lillaah!_ 17-44

“And the conclusion of their prayer shall be:
All Praise is due to Allah,
The Lord-Master-Owner-Sustainer of the worlds.” 10-10

“The heavens are telling the Glory of God.
They are a marvelous display of His craftsmanship”,

Psalms 19-1

‘Hamd’ is the sincerely thankful praise for the real creations and all the related phenomena, not imaginary or un-real. ‘Al-Hamd’ is the deep Praise for the Creator of a perfectly designed wondrous–beautiful creation in all respects as ‘reality’ in the world of cause and effect, where immutable physical laws work in actual effect. In reflection, howsoever cursory or brief it may be, one can not ignore ‘grand design’, beauty and benevolence in the creation. Deeper analysis of scientific discovery and advancement, howsoever dazzling it may be, brings a sobering realization that it only opens a small screen, for further investigation, into the limitless, seen and unseen wonders of the powerful computer of the Megaverse. Man is not able to encompass its power and dimensions!

In the physical world everything, in whatever form, figure or function, is Allah’s real creation and not just imaginary. Many mystics profess that this world is reflection or manifestation of the Attributes of the Reality. Even as a manifestation, it is of the Reality. Others deny this physical existence as an illusion. This has already been discussed at appropriate places. We have also discussed ‘real’, ‘virtual’ or ‘relative reality’. Physical ‘reality’, however, is not ‘absolute’.

The statement that the world is rational, is based on the fact that there is an "order" among all and in everything. Things don’t happen willy-nilly. They are related. This _inter-relatedness_ gives rise to the concept of _causation_. The sun rises precisely and regularly on cue because the Earth spins similarly in a regular and punctual manner. The events that form such sequences are not isolated or independent. This _invariable conjunction of_
"causally" related events is regular and smooth. The very existence of these 'patterns' is the manifestation of the world's rational order, without which there will be no 'world' or 'cosmos' but only chaos, which can not continue in perpetuity. The universe behaves as a complete rational order. It has developed in a series of rational orders, which proceeded from simple inorganic to complicated organic orders in stages, to intellectual and conscious and self-conscious orders in one direction.

"Scientific study has shown that the rational development of universe is not continuous, unbroken like a thread stretched from point to point as claimed by the evolutionists. (This highlights plan, purpose and design of the Creator for different creations at different stages or in different frames of space and time.) The universe has developed in higher and different rational orders, descending one upon the other. The higher stage rationally dominating the preceding stages living at a lower rational level. A stage of development when it runs its course is sealed, immediately fixing the values attained at the stage. The next stage, starting simultaneously at its lower rung, dominates the earlier stages as it progresses. Were it not so and the process of development continued unchecked at each stage (with varieties still coming) there would have been chaos and the higher forms of life and orders would not have emerged. Repetition of values accomplished at a certain stage is against the developmental processes of the universe. As a matter of fact, no development would be possible if nature had repeated its gains accomplished at a certain creative stage.

There are six stages, which are classified, relative to progressive appearance of consciousness in creation in one direction. These are: (i) the cosmos-phase I (Higher Energy Process), (ii) the cosmos-phase II (Low Energy Process), (iii) the unified physical order of earth, (iv) the vegetables, (v) the animals, and finally, (vi) the present self-conscious stage of Man.

"Some of the fundamental laws, which determine the rational stages relative to progressive appearance of consciousness in creation reject the materialists' and evolutionists' claim that the developmental process of life and the universe has been a continuous evolutionary process. The unbridgeable rational gaps between the lower and higher stages is thus a scientific fact necessitated by the creative process which aims at creation of infinite divergent forms and values which can not otherwise be achieved in a single continuous evolutionary process."

The scientific study of the various stages developed in the progressive rational orders shows that each life stage continues to stick to its own forms and values as a separate and independent unit. Once having completed the animal stage, no animal can jump into the self-conscious stage of man to become a human being or step down to the vegetables. Each stage of the universe is a complete plan which exists as a perfect independent living unit within the over all creative purpose of the Creator." (Muhammad Munir, “Reconstructing scientific though”, and “States of consciousness”, The Dawn, 7.9.2003, and 14.9.2003).

Also see the Part pertaining to the explanation of the term Aalamiin.
These sequences and phenomena are so smooth, regular and familiar that man gets tempted to ascribe causative potency and power to the material objects themselves. This has very wide implications for development of human thought and progress of society. This gave rise to superstition so much so that man surrendered his own superiority, sovereignty and destiny to these objects and events.

Paul Davies in his book ‘The Mind of God’, (p.32) discusses causality and related concepts at length. "Closely related to 'causality' is the notion of 'determinism'...If the world is strictly deterministic, then all events are locked in a matrix of cause and effect... Ilya Prigogine has expressed it more poetically: 'God is reduced to a mere archivist turning the pages of a cosmic history book already written'... Standing in opposition to determinism is indeterminism, or chance... One expression of this indeterminism is known as Heisenberg's Uncertainty Principle... that all measurable quantities are subject to unpredictable fluctuations. This supposes that quantum uncertainty is genuinely intrinsic to nature, and not merely the result of some hidden level of deterministic activity. In recent years... experiments have confirmed that uncertainty is indeed inherent in quantum systems. The universe really is indeterministic at its most basic level... There is a difference between the role of chance in quantum mechanism and the unrestricted chaos of a lawless universe... Although there is generally no certainty about the future states of a quantum system, the relative probabilities of the different possible states are still determined... This statistical lawfulness implies that, on a macroscopic scale where quantum effects are usually not noticeable, nature seems to conform to deterministic laws.

"The answers to 'why' all this order and these patterns in mathematical and physical schemes have been explored in 'Metaphysics', which, in Greek philosophy, originally meant 'that which comes after physics'. Aristotle's metaphysics was not titled and placed after his treatise on physics. The metaphysical ideas were critically questioned in nineteenth century by scholars like David Hume and Immanuel Kant. But recent scientific advancements in physics, cosmology, computing etc., have revived widespread interest in meta-physics. The study of 'artificial intelligence' reopened debate about free will and the mind-body problem. The discovery of the 'Big Bang' triggered speculation about the need for a mechanism to bring the physical universe into being in the first place. Quantum mechanics exposed the subtle way in which observer and observed are interwoven. Chaos theory revealed that the relationship between permanence and change was far from simple... 'I think, therefore I am', said Rene Descartes. Thinking is a process. Being is a state...

When I think my mental state changes with time. But the 'me' to which the mental state refers remains the same... On the one hand, the world continues to exist; on the other hand, it changes... Super-imposed on this constant backdrop of being is continual change... The present (changes) into the past...
the future ‘comes into being’: the phenomenon of ‘be-coming’. Therefore ‘existence’ is the paradoxical conjunction of ‘being’ and ‘becoming’.

Harun Yahya, in ‘The Truth of the Life of this World’, (p.181) deals with the concept of destiny in time and space already determined. “Destiny is the eternal knowledge of Allah and for Allah, Who knows time like a single moment and Who prevails over the whole time and space; everything is determined and finished in destiny.” Past, future and present are all the same to Allah, for Him everything has already taken place, and finished in His ‘programming package’, with Only His Own Ever All Power-Ability to alter, amend and direct in any manner and at any time. He goes on to elaborate the point: “We also understand from what He (Allah) relates in the Quran that time is one for Allah: some incidents that appear to us to happen in the future are related in the Quran in such a way as if they had already taken place long before.. In ‘The Universe and Dr Einstein’, Lincoln Barnett explains how the Theory of General Relativity leads to this conclusion. According to Barnett, the universe can be ‘encompassed in its entire majesty only by a cosmic intellect.’ The will that Barnett calls the ‘cosmic intellect’ is the wisdom and knowledge of Allah, Who prevails over the entire universe…”

Besides metaphysics, physicists have started discussing the idea that all physical laws could be unified into a single mathematical scheme with a focus on the nature and unity of physical laws (monotheism). They discuss actual laws of the universe as ‘classes of laws’, besides the ‘laws about laws’, which act to ‘select’ the laws of our universe from some wider set. Earlier few were prepared to consider the real existence of other universes with other laws. The Quran had already invited attention to the existence of plurality of heavens.

“It is He (Allah) Who created seven (several) heavens, closely fitting one another. No want of proportion will you see, in the creation of One Who created things within a specified pattern.” 67-3

From plurality of the term ‘seven heavens’, several universes are interpreted. They all are created harmonized, existing one over the other or existing in their respective planes of existence and their laws governing them in those planes, one over the other. Reference to these and many other facts and phenomena of nature, at work in harmony and unison, in service for mankind, spontaneously raises sincerely thankful praises for their Creator and Sustainer – Allah Alone.

**Advancement of Science Helps Understand the Quran:** Lately it is assuming greater importance to examine and interpret facts and phenomena of nature scientifically. They are becoming clearer under ever enlarging spotlight of science, gradually enhancing power of lenses of micro- and tele-
scopes and increasing intelect and insight into mysteries of unexplored worlds—which were disclosed and discussed much earlier by the Quran and the Scripture. According to Charles Townes, a noted physicist, who shared the 1964 Nobel Prize in Physics, "Recent discoveries in cosmology reveal a universe that fits the religious views that some Intelligence must have been involved in the Laws of the Universe." According to Martin Lings, "Harmony is the imprint of Oneness upon multiplicity, and the Quran draws attention to that harmony for man's meditation". According to the renowned scientist Einstein, "God reveals Himself in the harmony that exists in the creation." John Polkinghorne, a prominent physicist says: “...the universe did not just happen. But that there must be a purpose behind.”

The Prophet (Peace be upon him) said:

"Contemplation over and study of Allah's creation for a while is better than a year's prayers."

**Providenece:** After 'Hamd' and introduction to the concept of 'Uluuhiyah', a new chapter is opened in the same verse, i.e., 'Rubuubiyah'. The All-Encompassing Providence of God provides all that is needed by all creation; one and all, individually and collectively, materially, morally and spiritually, for their existence, enjoyment and evolution to the ultimate stage. All these aspects of Rubuubiyah will be discussed at appropriate places.

**Universality of the Theme:** Verse No.2 of Al-Faatihah reflects the universality of Divine design, distribution of bounteous resources and unity of mankind through fraternity. No more argument is required to emphasize the importance of the statement of this verse than the fact that it has been placed at the top of the theme of Al-Faatihah!

“O mankind! We (Allah) have created you, from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you, with Allah, is the most righteous of you. Verily, Allah is Ever All-Knowing, Ever All-Aware”. 49-13

**Tradition:** All of you are from Adam and Adam is from earth. For Lexicography of the term “Alhamd”, see Appendix-8.

**Nuance and Interpretation:** Here ‘Hamd’ does not imply thankfulness or praise, each separately. It implies admiration and praise with thankfulness and not merely one. Each aspect in 'Hamd' is integral part of the
Prayer. Praise without thankfulness is not ‘Hamd’ and thankfulness without praise is not possible in ‘Hamd’. Whatever benefits we get, whether they are our seeking or not, they are all bestowed by Allah Alone.

Starting with “Hamd” (All Thankful Praise), Al-Faatihah draws attention pleasantly to the Real Existence of the Ever All-Creator and His creation abounding in the abundance of His Benevolence, immersed in His Mercy. It is included in the meaning of *Hamd* that thankful praises are for the real creation of Allah. Let us see how and why the word ‘Hamd’ with its meaning, nuance and connotations is specifically meant only for the sincerely thankful praises for the Creator-Sustainer - The Truth. Consider some of the facts given below:

i. All the worlds-creations are there by design and not by accident (not like the partial theory of the Big Bang that the ‘Singularity’, somehow, exploded as if accidentally).

ii. There is a purpose in the design.

iii. There is perfect order and balance:

"No want of proportion will you see in the creation of One (Allah), Who created things within a specified pattern”. 67- 3&4,

"And the celestial bodies,
He (Allah) raised high and put them (in space perfectly) balanced.
That you may not transgress the limits" 55-7 & 8.

(Translation, Abdul Wadud)

iv. There is harmony in all creation, existence and working.

v. Harmony envisages that everything is performing its assigned function in an orchestrated concert.

vi. Everything is playing its supportive role in the system, as programmed.

vii. The Creation is not in Chaos. The Cosmos is controlled and operated orderly.

"Had been therein (in the heavens and the earth), gods besides Allah, then verily, both would have been ruined.
High Glorified is Allah,
the Lord-Master-Owner of The Throne of Majesty,
above all that they associate with Him!” (21-22)

"No son did Allah beget, nor is there any god along with Him,
then each god would have taken away, what he had created,
and some would have tried to overcome others!
Glorified is Allah, above all that they attribute to Him!”(23-91).
"Say: If there had been other gods along with Him, as they assert, then they would certainly have sought out a way to the Lord of The Throne of Majesty." 17-42

viii. There is stability and certainty which can be predicted. In scientific terms, Predestination is not just a conjecture. Precisely pre-calculated and orderly ‘Expansion of the Universe’ is the practical demonstration of this concept. Positions of objects in the celestial world can be precisely predicted in the frame of space and time.

"With power and skill, We (Allah) did construct the heaven Verily, We are expanding it" 51-47

ix. Those who support the Big Bang Theory, say that at that point of the process of creation through the Big Explosion, matter and anti-matter annihilated each other. It is just presumed without any basis or argument that somehow order and balance came to be established in which matter survived. It seems to be the extension of the same fictitious belief that Ahura Mazda somehow overcame Angra Mainyu and right or light prevailed over the wrong or darkness. Thus, further development and formations of matter ensued. This is not the theme of the Quran. Leading Astrophysicist Roger Penrose has calculated the odds against the Big Bang producing stars and galaxies as being $10^{30}$ to 1! This means the happening was not by chance but a very precisely, well calculated and controlled process. According to the Testament and the Quran the creation-origination was started in a planned and orderly manner right from the beginning.

"Do not the unbelievers see that the heavenly bodies and the earth were joined together (as one unit of creation), before We (Allah) clove them asunder?" 21-30.

The observed structure of the universe depends on the extremely precise matching of the explosive power of the Big Bang to the gravitating power. Had it been different by 1 in 10 raised to the 60th power, the universe would not have been produced.

“Everything He (Allah) created is precisely measured.” 54-49

Hossein Kowsari, (“Universal Laws of Science”, Universalunity.net) explains the unalterable numerical values (‘Laa tabdiila likalimaatillaah’):
“There are certain fundamental constants that play a fundamental role in physics and have the same numerical values, everywhere in the universe, at all times. It is not just that their alteration would fundamentally alter the universe, but that only these numbers, precisely fine tuned, are the only exact necessary numbers for our universe to exist and for life to have evolved. For example, an alteration in the strength of gravity by as infinitesimal a number as 1 in 10 raised to the 40th power would have caused all the stars to be either blue giants or red dwarfs, with no possibility of sun-like stars, and consequently no possibility of life as it exists today.” The universe will be ‘wound up’ similarly in an orderly manner, not finish in just the so called ‘Big Crunch’:

“And (remember) the Day when We (Allah) shall roll up the heaven Like a scroll rolled up for books.
As We began the first creation, We shall repeat it.
A promise binding upon Us. Truly, We shall do it.” 21-104

Science has not yet answered questions pertaining to boundary conditions, time and space, if any, in which the Big Explosion took place. It however presupposes the existence of something as a “Singularity” that exploded. Who created and brought the ‘Singularity’ into existence and Who made the ‘Big Bang’? That is the ultimate question. Stephen Hawking also raises similar questions in his famous book, ‘A Brief History of Time’. The Quran itself raises questions about creation and existence with explicit answers and also exclusive statements for further reflection into different aspects of the universe(s).

x. There is no sharer, co-sharer, consort, consolation, partner or one or aught in likeness in essence, action, and attribute to contribute to, construct or sustain any component or part of the universes-creations.

xi. All universes- all creations, in existence and in action, were not produced or by-produced by any machine but it is His Own Command, Affair and Matter. If any nearest explanation could be offered then, His Word ‘Kalimaah’ appears to be like the word of a dictionary in action (the functional book of the universe is unfolding and progressing in sequence):

“Verily, His (Allah’s) Command, when He intends a thing, is only that He says to it ‘Be’ – and it is!”36-82

“Say: ‘If the sea were ink for the Words of my Lord-Master-Sustainer, Surely, the sea would be exhausted before the Words of my Lord –Master-Sustainer would be finished,
even if we brought like it for its aid”.18-109

Furthermore in Verse 51-47, the term 'Bi-Aydin' (handiwork with strength) is interpreted to clearly indicate that the creation and the maintenance of the Megaverse is the 'handiwork' of Allah Himself, Ever All-Knower, Ever All-Creator, Ever All-Wise and Ever All-Powerful Able over all and everything.

xii. All these organized wonders in the system are worthy and capable of generating sincere feelings of Praise and Thanks for the Benevolence of the Creator-Sustainer.

xiii. The system is not based just on doubt and guess but it offers necessary data capable of analysis, observation, experimentation etc., for generating information for understanding.

xiv. It is perfectly and purposefully positive.

xv. It is well protected:

"And We (Allah) have made the heaven, as a roof well guarded."21-32

An example of 'guarding': The sun's rays comprise high energy radiation, e.g., X-Rays, Ultra-Violet rays, etc., besides low energy radiation, e.g., heat and light rays. Exposure to high energy radiation is dangerous for life. Even low energy radiation beyond certain limits may become dangerous. But in both the cases, their measured doses, in prescribed manner and method, are essential for sustaining life. The sun’s radiation reaching earth is handled by the environment in different ways, e.g. by (i) Reflection, (ii) Transmission, and (iii) Absorption. Gases are generally the best transmitters, Liquids the best reflectors and solids the best absorbers. Further, take an example of 'maintenance of temperatures' which takes place through transfer of heat by (a) Conduction, (b) Convection, and (c) Radiation.

The earth’s atmosphere consists of different layers, i.e., Troposphere, Stratosphere, Chemosphere, Ionosphere, Exosphere, etc., each of which plays important role in handling Radiation, Electrical Charges and varying Cosmic activities. The layers of gases form a blanket, which extend about 1600 kilometers above. They surround the planet as a protective insulation. From this example, it would be seen that 'Hifzan' (guarding) described by the Quran involves different factors in different canopies built one over the other.

xvi. Entire system presents the highest manifestation of décor.

"And We (Allah) adorned the lower heaven with lamps and (provided therein) guards." 41-12
"We (Allah) have indeed decked the near heaven with beauty in luminary lamps" 37-6

xvii. In `Life' there is `Self-Perpetuation through Steady State (control mechanism), Reproduction and Adaptation.

"Verily, We (Allah) created man in the best stature (mould)" 95-4

xviii. Provision, sustenance, evolution and development are for all creation.

xix. Single Source is revolving, merging and cycling the whole system with compatibility and in unison.

xx. All this presents such an abundance of benevolence, bounties, and benediction that heart felt gratitude, sincere thanks and praise achieve the status of worship.

The list is unending! Inherently human expression has limitations whereas 'Hamd' is limitless! Even the Holy Prophet (Peace be upon him) exclaimed:

"I can not properly praise You (Allah)".

Some one may be praised for his quality or for a favour done. It is important to note that no such limited mention is made in the verse 1-2 of Al-Faatihah. The statement starts with all openness and vastness of the limitless Qualities, Manifestations, and Favours of Allah. The Quran tells us that if we try to count or just give a number to any of the blessings of Allah, we will never be able even to conceive such a number, (Surah 14-34 and 16-18).

Take any example from any aspect of anything and reflect. Think about the creation of one’s own self, any organ, any tissue, a cell or even smaller than that or any one aspect of it. Try!

There is abundance of blessings available all the time to everyone; look at sky, stars, galaxies, constellations, sun, moon, air, water and what not. There are special blessings and favours to humanbeings, as individuals and species. Yet man takes them for granted and little he reflects or realizes how great every thing is! At the same time, by his very nature, he gets perplexed and overwhelmed by beauty and kindness when he gets in touch with or experiences the nature. He is impelled to admire. As a conscious being it is in the human nature itself to praise and thank to the Benefactor for the Benevolence placed in bounties and beauty of the beholden. If one is not un-conscious, inconscientious or ingrate totally, he should continue to praise thankfully, the Benefactor, all the time because there is no single moment that blessings don’t descend and down pour!

**Manifestation of 'Unity' in Singularity:** From the concepts like the Big Bang and the continued expansion of the universe (Megaverse), one can
now conclude that there was only ‘One Source’ that did originate all the universes-creations and the ‘Same’ continues to sustain and develop them. Naturally, then, all the Praise belongs to the Originator of that source. He is Allah The Ever All Originator-Creator of that source and subsequent (the original Singularity and subsequent universes-all creations emerging out of it and expanding continuously.) Therefore He (Allah) is The Only One Alone worthy of adoration and worship by all His creations.

The Urge for Gratitude in Nature: Since man by nature is in need of sustenance from his Sustainer all the time, it is his natural urge and inner tendency to praise his Lord-Sustainer with the hope to continue to receive more, and more of His favours. Reflection into creation, development and sustenance of universe ultimately leads to acceptance of the Omnipotent Almighty Most High Exalted as the Intelligent-Inventor-Scientist. This inspires all thankful praises for Him Alone.

“Those who bear Allah in mind, standing, sitting and reclining, and reflect on the creation of the heavens and of the earth (saying) ‘Our Lord – Master-Sustainer- Cherisher (Allah), You have not created all this in vain’. (3-191)

With praise for the Beauty and the Benevolence in Allah’s creations, thanks come from heart.

Upgraded Faculties and Functional Support to Man: Allah has shown His Creations to man, not only as an on-looker of the spectacle or as a by-stander to episodes and events, but as inter-active character having command over his own and other components comprising cosmos, with a degree of freedom and will. It is not the Zodiac that shapes his destiny but he has faculties and resources at his command to impact the drama within and outside constellations and zones, in heavens. All requisite faculties have been upgraded to such a higher level, that they truly make man supreme among all earlier developed and upgraded versions of biotechnology. All these have been inbuilt into one human genome with all instincts, intuition, intelligence, rationale and all that he befittingly required. Beside, all required convenience and excellence in the hardware, all software, operational instructions, manuals and materials have been inherently placed on the DNA. Enjoyment and ecstasy, subtleties of feelings and fervour have all been programmed as the most refined and upgraded versions above those of all creatures. Can one imagine a world without colours, life without taste and relations without feelings and love? Would existence and life then be sustainable, or even imaginable?
Allah is the Only One Alone Providence, the Ever All Lord-Master-Sustainer, Cherisher for all these varieties and diversity in creations from infinitesimally small to infinitely big, and from wavicle (sub-particle) to whole Megaverse (all universes). He has harmonized all in peace for a purpose. Everything is happening scientifically as already programmed intelligently. Man has been ‘moulded’ in a ‘frame’ fully equipped with internal faculties and external resources to meet all challenges and diverse situations.

The Quran tells us that everything is written in the Book. Scientists now declare that a geneticist can tell us from the DNA, in a strand even of hair, at birth whether a child will contract which disease and when, e.g. Huntington’s disease at his middle age! Careful study of development of man and that of material resources at his command, shows that the two have remained complementary in time frame of nature. It has further been supported by Revelation and intellectual development with progress and need of time. External resources and sustenance have also accordingly kept pace with proliferating population defeating Malthusian and other projections of doom. Simultaneously awareness to manage life and livelihood, develop and progress in time, in a rational manner, requisite resources and know-how have also been made increasingly available.

**Misconcepts about Scientific Fact**

**Cosmogony and Cosmology:** The Pentateuch begins with the account of the creation of the world by God. There are also references in this regard in other Biblical books. Rabbinical works also make such references. The main theme is that God created the world ‘ex nihilo’ (from nothing). Most of the medieval theologians support this idea. The Greek philosophy however advocated *pre-existing matter*. In both the cases there are, however, some problems.

(i) Since the original Word of Revelation was not preserved; when the ‘people of the Book’ dealt with the substance of the subject or went into detail, they erred; also because of the limited range of information and data available at that time.

(ii) Greek philosophy was mainly based on conjecture and hypothesis, which was not supported by observation and experimentation; the theorem was not verified and tested on scientific grounds.

(iii) Since some parts of the Bible were not open to everybody, having been declared ‘apocrypha’, full facts were not available before those who ever made any serious attempt at proper interpretation and study of the Biblical statements.

(iv) A very serious division rather acrimony to the extent of animosity was created between ‘science’ and ‘religion’, to serious disadvantages and consequences for getting any scientific guidance from the revealed facts. This affected very badly all spheres of human development.
Side by side with scientific approach and philosophical interpretation of creation, there were a number of medieval mystical teachings of a mysterious nature, which created confusion rather than clearing way for better understanding. Study of some myths would reveal severity of all sorts of strange ideas, e.g.:

(a) According to Judaic concept in 'Kabalah', they see world as emanation of unlimited Godhead or 'Ein Sof' revealing Himself through 10 stages or 'sefirot', representing continuity between human and divine world.

(b) Amerindian Cosmology conceived man's life as placed within a context of interlocking relationships wherein divine, human, animal and vegetative forms influence one another.

(c) Sumerians speculated that major components of universe were heaven (a vaulted, hollow space) and earth (a flat disc) which existed, immovably, in a boundless sea from which universe had come into being. Invisible, immortal gods guided and controlled this universe, according to prescribed rules. Deities could also be negligent, ill, wounded, and they could even die. They represented elements of nature in human form and had human needs.

(d) Cosmic order was identified with justice (dike). Cosmogenic myths took form of theogonics. However, the original entity was 'Chaos'. Then came 'Gaia' (earth), who had many children from son 'Quranos' (Sky), including 'Titans'. One Titan, 'Kronos', castrated and dethroned his father and became world-ruler but was in turn dethroned by his son; and so murders and wars went on.

(e) A survey of more than 300 major variations of North American Indian mythology, reveals presence of seven primary symbolic types, of which one 'earth diver' may be mentioned. It attributes creation to an animal-like figure who dives to the bottom of a primeval ocean to retrieve mud or sand from which a somewhat fragile cosmos is shaped; its completion is usually left to a culture hero or trickster.

These are only a very few examples - how science suffered at the hands of myth and conjecture in religion! This is one of the most unfortunate aspects of history of human development! In contrast let us see, just as an example, how the Quran invites to think, encourages to reflect and appeals to reason.

"Do they see nothing, in the governance of the heavens and the earth and all that Allah has created? 7-185"
Ignorance and Imagination

Auspicia: "The auspicia (omens) were the special of the Roman augurs, and were (imagined to have been) sent by Jupiter, as the chief state-god. The senior officials (magistrates) in charge, either in Rome or on campaign, had the right to take the auspicia, to consult the gods about the coming action; the augur was the expert adviser or interpreter. The original auspicia were taken from the flight of birds, interpreted in relation to the appointed templo (Roman templas were rectangular areas either in the sky or on the earth, so defined by the augurs, as to provide the basis for interpreting signs either from lightening or from the flight of birds.). There were other techniques too. The signs were held to be valid only if actually observed by the magistrate.

"In early times all action, public or private, was supposed to be accompanied by auspicia but by the late Republic (100-31 BCE) constitutional change had separated command from the old rituals and under the empire, although augurs continued to be appointed until the 4th century CE, their importance was lost". (Dictionary of Religions, John R. Hinnells)

Prodigia: These were the Signs believed to have been received by Romans about disorder between men and gods, contrary to their normal standards of perception e.g., when 'peace of gods' was disturbed. They included various disasters, e.g., abnormal births, strike by lightening, the rain of blood, milk or stones or animals speaking. "Lists survive from the republican period (509-31 BCE) of such prodigies, reported year by year to the authorities so that the priests could identify the god or goddess offended and recommended appropriate measures ('remedia') to restore the balance. The evil threatened was thus to be avoided. The lists provide a valuable index of Roman categories of the 'natural' and the 'supernatural' (disasters). They were no longer kept under the Empire (after 31 BCE), when prodigies ceased to be part of the state's routine, and were attached rather to the lives of individuals or to great catastrophes." [Dictionary of Religions, John R. Hinnells, has further referred to following books: Grant, F.C., Ancient Roman Religion, (pp. 32-34) New York, Liberal Art Press, 1957, Indianapolis, Ind., Bobbs-Merrill, 1957; and Bloch, R., Les Prodiges dans l'antiquité classique, Paris, Presses Universitaires de France, 1963.]

Examine, now, following verse of the holy Quran:

“So We (Allah) sent (plagues) on them:
Wholesale death, Locusts, Lice, Frogs, and Blood:
Signs openly self-explained; But they were steeped in arrogance,
A people given to sin.” 7-133
'Unity' of Laws

**Cosmology:** Science has proved that there are no separate creators or rulers for different winds, hurricanes, avalanches, rains, etc. All environmental phenomena, etc., are governed under the same physical laws of the earth, the planetary system and the universe at large. Providence - provision, sustenance, evolution and development - for all creation is the Same, Who is revolving, merging and cycling the whole system with compatibility and in unison. There is simplicity in multiplicity and unity in diversity because of the ultimate 'unification of the laws' into one unified law of One Law Giver.

Scientists are now developing theories that laws of physics do not break down even at the point of 'Big Bang', 'Big Crunch', or from one plane of reference in the universe to the other. But the laws work according to the "plane" (with much wider implications than the word can explain) of existence in the universe. Different universes exist in different planes of the Megaverse. Physical laws of all universes and different planes are ultimately unified and subject to one Supreme Law – The heavens are built in different "planes" yet with compatibility and harmony. The plural of ‘Aalamiin’ has been elaborated in the Quran variously, referring to heavens as plurality, one higher than or over the other (in terms of 'plane' or sets of laws applicable there) and supportive of or harmonious to each other.

"It is He (Allah) Who created seven (several) heavens, closely fitting one another" 67-3

"We (Allah) have built over you seven (many) strong (heavens, canopies)" 78-12

“And We (Allah) have made above you many tracts.” 23-17

"Lane has mentioned with reference to Bezawi that Arabs use the word seven for plurality.”- (Abdul Wadud, ‘Phenomena of Nature and The Quran’, Pp. 25-26). The word ‘Saba’a’, used e.g., in verse 41-12, gives an idea of plurality. It may not be possible to explain this number exactly in the present limited range of information available to man. The present state of scientific data does not describe boundary conditions or limits of the Megaverse. Our knowledge is still extremely limited.

**Biology:** Over 98% of our genes are identical to that of a chimp and to that of a mouse – yet consider the “world” of difference. It is so easy for Allah, be it genetic engineering or anything! For example reflect into following verses: (transformation into apes and swine) 5-60, 2-65, (changing faces beyond recognition, hindwards) 4-47, (changing forms) 56-61.

Humangenome is identical for all humans, yet there is enormous diversity in hues and habits. All variety of characteristics, thus, goes to make...
the difference in appearances, responses, behaviours, resulting into differences in cultures and civilizations, at large scale. In the minutest detail, the basic blocks of matter (sub-particles, electrons, etc) and those of the life (cells etc., in plants and animals) are the same, yet there are different worlds of creations.

Different Aspects of 'Hamd'
Praying, praising, offering thanks are different ways of remembering God. They do not go without recognition and reward.

“So you remember Me (Allah), I shall remember you” 2-152

“If you are grateful, I will add more (favours) unto you” 14-7

It is not possible for the created being in the finite dimensions of his creation, bound by physical co-ordinates of matter, in the limited space-time to comprehend fully Allah’s Countenance and Grace, outside the scope of his faculties, physical frame of reference and reach of reflection. Therefore Allah has kindly disclosed not only His High Greatness but also His Kindness in the relationship with His creation. He has Himself prescribed the mode of submission by His creation to Him. Naturally, then it is desirable to follow the line dotted and the Path indicated by Him, for which He has graciously encouraged in many ways.

"Fall prostrate and draw near to Allah!” 96-19

A.M. Yaqoob, quoting from Imam Ghazali’s Minhajul Abidin, in his Translation of the Holy Quran (p.27) explains ‘Hamd’, ‘Shukr’ and ‘Sabr’:

“Thanks to Allah may be offered in the form of ‘Hamd’, ‘Shukr’ and ‘Sabr’. These words are quite distinct from each other but they are interconnected. ‘Hamd’ in a way includes ‘Shukr’ and ‘Sabr’. ‘Hamd’ literally means sincerely thankful praise and it may be offered to Allah in a direct manner, in the course of prayers in all forms. ‘Shukr’ may be offered to Allah by completely abstaining from sins and transgressions. ‘Sabr’ may be exercised in misfortunes of all kinds. A highly evolved Muslim may even offer ‘Shukr’ when he is beset by misfortunes, by relying on the verse:

“It is possible that you dislike a particular thing and Allah may have kept some blessing in it for you.” 2-216

“For such a ‘believer’ (Mu'min), there is no misfortune. Everything is a blessing for him. Accordingly, he is always grateful and full of praise to Allah.”
When we look at different shades of meaning of the word ‘Hamd’, and apply method of scientific enquiry into natural phenomena, which are the manifestations of the Most Beautiful Attributes of Allah, it leads to amazing aspects of various works of sciences of the Creator- Omnipotent-Almighty-Most High Exalted-Intelligent-Inventor-Scientist. It impels man, instinctively, to fall in prostration with thankful praises to Him (Allah), Who Alone Himself is the Originator (first time creation), the Creator (creation of different objects and creatures from primeval matter through various processes of development, evolution, upgradation, re-creation etc), the Designer (perfect proportion, geometry, symmetry etc), Fashioner (every creation clad in colour and beauty, seems to be in a high fashion parade), Modeler (creation of everything e.g., cosmos, without any previous model or copy), Sustainer (in harmony), Cherisher (with all tastes, varieties, abundance, etc).

If all seas and even more were ink and all wood and even more were pens, all the wonders in the sciences of Allah can not be reduced to our writing. Therefore, reflection into wondrous creations and phenomena of nature with thankful praises to the Creator-Sustainer, has a very special place in worship and its acceptance. It is recorded in Muslim that Abu Hurayrah reported that the Messenger of Allah (Peace be upon him) said:

“Allah said, ‘I have divided the prayer into two halves between Myself and My servant; one half is for Me and one half for My servant. My servant shall have what he asks for.’

Man has a natural tendency to hope for and seek His succour. When suppliant actually experiences acceptance of his prayer, receives glad tidings and favours from the Ever All-Beneficent, it further inspires thankful praises for Him Alone. See 3-191. Also examine 19-2 to 9 and 14-39.

LILLAHH:

For Only Allah Alone One. In ‘Lillah’, (in the phrase ‘Alhamdu lillaah’) the preposition ‘Li’ means ‘for’ and is used for particularization, showing exclusive possession of a thing or quality. The phrase, therefore, signifies that all thankfully sincere praise is strictly, only and only for Allah Alone, since all benevolence, beauty and perfection are His and proceed from Him. From the term ‘Hamd’, although it is clear, yet it has been re-emphasized by using ‘Lillaah’, that essentially all sincerely thankful praises are for Only Allah Alone One; as such they belong to Him (Alone) as Ever All-Owner-Possessor of these. The deep appreciation and praise with sincere thanks forms foundation of devoted worship-service. ‘Lillaah’ further confirms dedication of the prayer. This raises higher the ranking of the offering. This is not like a mail ‘via’, ‘through’ or ‘care of’ any body. Delivery at the destination, along with its acceptance is assured because the Addressee
Himself has inscribed His Address on the communication. Only Allah Himself is the Addressee. The close communication, which can assume the status of 'communion', with the depth of devotion, precludes all chances of intermediaries and interferences. Allah in All His Greatness has provided closer than the closest address with all time availability.

“Then, I (Allah) am indeed close” 2-186

In the very same verse it is emphatically clarified that

“I (Myself) grant the prayer of the suppliant, when he calls on Me.” 2-186

For praising any created being for excellence in quality, deed or creation of anything by using available resources, material and mental, the word ‘Madah’ is used and not ‘Hamd’, which is exclusively for the wonders of Allah as explained above which no one else can do. Therefore, the very nature of the word ‘Hamd’ is such that it is for Only Allah Alone. It is not only that all praises are for Allah but all the praises are Only for Allah Himself Alone. Furthermore ‘Al-Hamd’ (the thankful praises) has to be with full faith and confidence. It is offered with devotion as duty - this is what constitutes worship. Therefore undue praise of any created being in any of the sense of the word ‘Hamd’ is violative of this Surah Al-Faatihah, amounting to ‘Shirk fil Hamd’ (association in sincerely thankful praises which are for Allah Alone). Self praise by the created being is also not desirable and not permissible, because even his person, qualities, skill and excellence are not his own creation, but those of Allah.

“Do not pretend to be pure; He (Allah) knows best, who is really God-fearing (pious)”. 53-32

Similarly the prostration, which constitutes the zenith of all forms of worship and submission of thankful praises sincerely unto Allah Alone, is strictly prohibited before any created being or body. It is the natural way and the deepest of all liturgical expressions of all sincere thanks, praises and adoration before Allah Himself. Therefore, the prostration is unto Only Allah Alone: 13-15, 16-48 & 49, 22-18, and 41-37.

All that is in the heavens and the earth belong to Allah Alone: 2-255, 3-109, 4-126, 4-132, 6-13, 10-55, 20-6, 22-64, 23-84 to 87, 31-26, 34-1 & 2, 38-66, 42-4, 44-7, 45-36 & 37

All praise, therefore, **naturally**, belongs to Allah Alone. Ayah 1-2, emphasizes the other side of the belief also that none else is worthy of praise, and none else is worthy of worship. It, thus, cuts at the very root of all sorts of polytheism and worship of anything, any object or any one else. All countless creations in physical worlds, with very attractive and impressive qualities of beauty and benefit, which attract attention or admiration, are all created by Him Alone.

**The Best of Supplications:** The Praise of Allah has been accorded a very high rank among all forms of prayer and worship. The Prophet is reported to have said that when on receiving any blessing from Allah, His servant says 'Alhamdulillah' (the praise is for Only Allah Alone), it is like giving something better in return for what he has taken. [Qurtubi, from Ibn Majah, as narrated by Anas (may Allah be pleased with him), M.M.M. Shafi, Ma'ariful Quran]

**Traditions:**

i. Allah very much likes to hear His Own Praise.

ii. The Prophet (Pace be upon him) considered 'Alhamdulillah' as the best form of prayer.

iii. Allah increases His blessings when you recite this prayer. (A.M. Yaqoob, Translation, p.28)

It has been reported in Traditions that “as ‘Laailaaha Illallaah’ is ‘Afzaluz-Zikr’ (best of the remembrance), similarly ‘Alhamdulillah’ is ‘Afzalud-Duaa’ (best of the supplication). (Tafsir Ahsanul Bayan, Salahuddin Yusuf.)

According to one Hadith, if a man, on receiving blessings, says “Alhamdulillah”, his act is superior to all those blessings. Al-Qurtubi says, the ability to repeat ‘Alhamdulillah’ with one’s tongue is in itself a blessing of Allah. According to another Hadith, saying this phrase fills half the scale on the side of good deeds in the balance. When one receives some gift from Allah, he should first of all recognize the Benefactor and His favour, be content with it and never disobey Him till there is life and some strength in the body, which again are gifts from Allah. (M.M.M. Shafi, Qurtubi, Ma’ariful Quran).
PART - VII

RABB

It may be appropriate to first examine various notions and concepts of different people through the history.

**False Notions of Different People About Rubuubiyah**

*People of Nuh (Peace be upon him):* The earliest of such people dealt with in the Quran, did not deny the existence of God, e.g.: 23-24. Nor did they deny that Allah is the Creator of the worlds. Therefore, it was argued and explained to convince them about ‘Rubuubiyat’ of Allah Alone, e.g.: 11-34. They, simultaneously, believed that there were gods besides Allah, e.g., 71-23. They violently violated Allah’s Code, e.g., 26-116.

*The Aad:* Their beliefs, transgressions and points of dispute with Huud (Peace be upon him) were the same as those of the earlier disbelievers, e.g., 7-65 & 70, 41-15, 11-59.

*The Thamuud:* In their case also the position was the same, e.g., 11-61 & 62, 26-141 to 155.

*The people in the times of Ibrahim (Peace be upon him):* Along with other similarities of *Shirk* and *Kufr*, like those of the Aad and the Thamud, they worshiped heavenly bodies as gods. Ibrahim (Peace be upon him)’s search for the Truth portrays the perspective, e.g., 6-74 to 81. In this connection, some of the discourses of Ibrahim (Peace be upon him) have been mentioned in the Quran, e.g., 19-41 to 48, 60-4, 2-258.

*The people of Lot (Peace be upon him):* Like people, mentioned earlier, they neither denied the existence of God nor His being the Creator. However, they did not believe in the Absolute Authority of His Oneness and refused to correct their conduct according to the Laws revealed, e.g., 26-161 to 167, 29-28 & 29.

*The people of Shuaib (Peace be upon him):* The people of Madyan and of Aikaa, to whom Prophet Shuaib (Peace be upon him) was sent, although believed in God but associated others in worship and did not obey the Law prescribed by Him, as mentioned in earlier cases also, e.g., 7-85 to 88, 11-84 to 91.

*The Pharaoh and his people:* The teachings of Prophet Yusuf (Peace be upon him) had not disappeared completely when Musa (Peace be upon him) appeared. There were still some people who believed in the Oneness of
Ululuhiyah and Rubuubiyah, as is evident from the speech of one of the “faithful”: 40-28 to 32, 40-42. The study of the Quran, the Bible, history and archeology show that Pharaoh claimed ‘Rububbiyah’ and he and his people associated different gods with the One God e.g., 28-38, 43-51.

It is important to note that, all along, misconceptions about Oneness of Ululuhiyah and Rubuubiyah were the same, among all these people. And the theme of the Message also remained the same, every time. In fact it was the same Message in continuity. It is, therefore, important to understand the spirit of the Message that remained unaltered, throughout the history of revelation, in correcting the misconceptions about Oneness of ‘Ululuhiyah’ and ‘Rubuubiyah’ of Allah Alone One as Collective good of society and perfection of human personality always remained the main objective in the Message. For example, examine the Message of following Prophets (Peace be upon them): Lot (Peace be upon him): 21-74, Dawuud and Sulaiman (Peace be upon them): 21-78 to 82, Dhun-Nuun (Peace be upon him): 21-87, and Zakariyyaa (Peace be upon him): 21-89 & 90.

Jews and Christians: They ‘of course’ acknowledged Allah as the ‘Rabb’ also, but they fell into error and went astray (1-7) because of Exaggeration (5-77), Kufr and Shirk (9-30, 5-72 & 73, 5-116, 3-79 & 80). The society was disrupted and mischief increased, because of Kufr and Shirk, e.g., of the priests themselves: 9-31.

The Pagans of Mecca: They not only acknowledged the existence of God but also believed that He was the Creator and Master of the universe. But at the same time they conceived for themselves, other gods too. They addressed their prayers to Allah as the last resort, but they worshiped other gods besides Him e.g., 23-84 to 90, 10-22 & 23, 17-67. Although, they knew, in fact, that their gods were not capable of providing guidance in the social domain and other matters of life, (e.g., 10-35), but still they held many misconceptions about their gods, e.g., 39-3,10-18. In practice Kufr and Shirk was ingrained in their life, e.g., 22-11 to 13, 10-17 & 18, 5-76, 39-8, 16-53 to 56, 6-136 to 139.

The polytheists always committed the error of splitting the All-Encompassing Oneness of ”Ululuhiyah” and “Rubuubiyah”. They further went deep into darkness due to abject ignorance by further splitting “Rubuubiyah” into different divisions, hierarchy and functions, assigned separately to different objects, idols or even mere ideas, which continues even today. This was not only because of ignorance about the true religion but also due to lack of knowledge about scientific facts of nature.

Scientific Enquiry and Reasoning: Karen Armstrong in ‘A History of God’, (p.168) identifies reasoning into Signs of God as the enabling strength of Muslims for developing natural sciences. “The Koran constantly stresses the need for intelligence in deciphering the ‘Signs’ or ‘Messages’ of God. Muslims are not to abdicate their reason but to look at the world attentively
and with curiosity. It was this attitude that later enabled Muslims to build a fine tradition of natural science, which has never been seen as such a danger to religion as in Christianity. But the greatest ‘Sign’ of all was the Koran itself; Indeed its individual verses are called ‘Aayaat’ (Signs).’ The Quran does not depend on miracles for convincing, although it makes mention of the miracles which were given to the Prophets (Peace be upon them) and as they appeared in the past. Furthermore, the religious doctrine of Unity of God, once presented by logic, takes stand on Quranic reasoning into facts, now highlighted by scientific enquiry, particularly its progress towards the Unification Theory.

“But none pays heed, except people of intelligence.” 2-269

It is very important to make one clarification at this point. Critical analysis of religious beliefs, particularly about God, shows that neither seeing with one’s own eyes nor deduction through intellectual and scientific approaches and discourses is the basic requirement of faith in the Unseen. In fact the first demand is neither possible in the present physical frame nor desirable, while the other one has never been helpful as the starting point. An explanation as an admonition and a lesson is available in the demand of the ignorant folk of Musa (Peace be upon him) for seeing God with their own eyes. In previous pages, quite in detail, we have seen that argument and reasoning without faith have led many people, scholars and philosophers into mere conjecture and confusion. They never found truth, without Guidance from God. Ibrahim (Peace be upon him) pondered over different facts of nature, but pinned hope in the Guidance from his Lord-Master-Sustainer. The processes of reasoning and enquiry can only strengthen faith in the existence of the Unseen but they can not be the basis of the faith itself. That is why verse 2-3 prescribes the requirement of ‘faith’ in the Unseen and not an argument, first, for the same. This fact is further reflected from another Quranic verse:

“And in the earth are many indications, for those whose faith is firm. And (also) in your selves. Can you then not see?” 51- 20 & 21

The above verse emphasizes that (i) there are many signs in the earth as well as in ourselves providing enough proof about the Existence and Unity of Allah, and (ii) these signs are for those who have firm faith in that. It means that the faith as such, comes first and pondering over various signs as a proof of that comes later. The only way to have faith in ‘Uluhhiyat’ and ‘Rubuubiyyat’ of Allah, even before pondering over the signs, could be to accept the Message conveyed by the Prophets (Peace be upon them). There is no other way. The faith is further strengthened when one ponders over various signs in the universe. When Ibrahim (Peace be upon him) wanted to
be sure about the phenomenon of 'resurrection', it was first clarified in reply to the question from Allah, that it was not the requirement for entering faith, but to put the seeker's inquisitive mind at ease. The 'Unseen' has revealed Himself through the Message and in the manifestations in His creations. Reflection and reasoning in the 'Diin', (the religious doctrine) and phenomena of nature clarify and strengthen the faith.

For further clarity, see Appendix-9.

For lexicography of the term "Rabb" see Appendix-10.

**Important Note**: Because of its greater importance and impact on the basic concept of *Kufr* and *Shirk*, the lexicography (Appendix-10) must be examined carefully.

**Wider Connotations of 'Rubuubiyah'**: There is an inherent difficulty in explaining fully and appreciating properly, the term 'Rubuubiyat' in particular, and the scientific processes demonstrated in manifestations of God in general. In this regard terminology available in human articulation usually is that which is used for defining physical and human qualities. It should be clearly understood that phenomena and signs, can only be explained as manifestations of the Most Beautiful High Exalted Attributes, as disclosed by Allah Himself. Difficulties in human explanations will always remain there because of limitations of language, understanding, expression and experience of man. A.K.Azad in ‘Tarjumanul Quran' (Pp.19-20) explains some processes and connotations of 'Rubuubiyat'. "Anyway, in Arabic, 'Rubuubiyat' means nourishing. But the term is to be conceived here in its widest sense, for in the opinion of some of the leading lexicographers, the term means, 'to develop a thing from stage to stage in accordance with its inherent aptitudes, needs and its different aspects of existence, and also in a manner affording the requisite freedom to it to attain its full stature'. If a person should feed the hungry or give alms to the indigent, it will be an expression of kindness, benevolence or favour on his part. But this will not amount to what is styled 'Rubuubiyat'. Rubuubiyat is a process of tender or careful nourishment providing from moment to moment and from stage to stage, that entire one needs to gain the fullest possible development. And this process is always to be marked with touch of tenderness; for, no activity which is not actuated by this can claim to be regarded as Rubuubiyat."

When Adam was directed to leave the "Janat" (the Garden), Allah informed that economic resources, for the entire term appointed, had been kept in the planet for sustenance. They in fact cater to all requirements of mankind for its existence, sustenance, development, progress, enjoyment, entertainment, etc. They have been adequately arranged in advance, for meeting man's multifarious needs and wants and for fulfilling its wishes, desires and aspirations.
“On earth will be your dwelling-place, and your means of livelihood –for a time” 7-24

“It is We (Allah) Who have placed you with authority on earth, and provided you therein with means for the fulfillment of your life. Small are the thanks that you give”. 7-10

‘Rubuubiyah’ is a continuous process. It is not mere existence, once the creation takes place. It involves innumerable processes that are employed by nature for providing with all that is needed or required in every situation and at every stage, for all and every one that has been created and exists. It includes continuous development, distribution and delivery of all resources for the benefit of each and all of the designated beneficiaries, in the given time, as programmed. The process of creation of necessary ingredients and conditions for formation of water is an expression of divine mercy, whereas, according to the Quran, it is His (Allah’s) Rubuubiyat which sends it down to the earth, in droplets as rain, and spreads it to reach every corner of it, in measured quantities and in particular time frame.

"And We (Allah) send down water from the heavens in its due degree, and We cause it to settle on the earth and We have power for its withdrawal too- and by it, We cause gardens of palm trees and vineyards to spring forth for you, in which you have plenteous fruits, and whereof you eat". (23- 18 & 19).

There is difference between divine creation of provisions for life and function of Rubuubiyat. There are materials and forces which in their different forms and functions have physical, chemical and other values for growth and sustenance of life. However, mere existence of inventories and stores, can not be regarded as ‘Rubuubiyat’. These are acts of Divine Creation, Mercy and Benevolence for the requisite good things for life. ‘Rubuubiyat’, in fact, is the method and manner of distribution, delivery and utilization of them or the system into which they are made to fit. It is under this system that whatever is needed for existence and sustenance of every being, is provided at appropriate time in appropriate quantities, so that entire machinery of existence runs smoothly. Furthermore, it is not just distribution and delivery of items of provisions and sustenance but also functions and processes involved in application of these and scientific working that sustains wonderful worlds in the kaleidoscope of creations. "Kulla yaumin huwa fii sha’nin"(55-29):

“Whosoever is in the heavens and earth, begs of Him (Allah) Every day in Splendour is He (Busy).” 55-29
Some Aspects of ‘Rubuubiyyah’: The very existence of his own ‘self’ and continued development of man, is a clear manifest evidence of the acts of Rubuubiyyah of his Rabb (Allah): 40- 67 & 68.

“ Lo! Allah is my Lord-Master-Sustainer-Cherisher-Owner and your Lord-Master-Sustainer-Cherisher-Owner,..” 3-51

If man looks into himself, he finds that his life, at every moment of its existence, discloses a world of activity propelled by the ‘Rubuubiyyah’ of Allah.

"On earth are signs for men of firm belief; and also in your own selves: Will you not then notice them? (51-20 & 21)

Everything within itself, all things in the immediate environment around and in the over all system at large, in relation to requirements of living beings in the developing frame of space-time, are all measured out, intrinsically and extrinsically, in perfect proportion, co-relation and harmony; as planned and programmed by the Providence.

"And no one thing is there, but with Us (Allah) are its storehouses (inventories); and We send it not but in settled measure". (15-21)

"With Him (Allah) everything is by measure". (13-8)

"All things, We (Allah) have created with a fixed degree." (54-49)

Also see: 30-48

Scientists and economists have been expressing deep concern at the fast pace of consumption of non-renewable sources of energy e.g., petroleum, natural gases, etc. At the same time, history of development of science and technology shows that inspite of wastages and mismanagement by man, discoveries and inventions have always opened new opportunities to satisfy his needs of the times, and mother-nature has played timely role to nurture, nourish and provide for his necessities. For example, depleting source of automobile fuel is one of the biggest worry of politicians, scientists, economists and everybody. But nature has already identified alternate sources – rather it is at work for him to offer more of them. Besides known alternates, depending upon their economics, and bacteria working ceaselessly for renewing such resources, now science is providing increasing evidence of other micro-organisms working for meeting emerging and increasing needs of man in the unfolding frame of time and space. For example, microscopic algae have been found to turn sunlight into large
quantities of hydrogen gas which could be used as a renewable source of automobile fuel.

Consider the Wisdom at work in creation, with Benevolence and Mercy, - then scattering of creatures, their development and dispensation - these are all functions of Rubuubiyah. The factory of life and the supportive service workshops are employed in a continuous and progressive process where latent capacity and forces of nature are displaying the utmost intelligence and talent in every cause and every effect, scientifically. The goods and services for satisfying essential needs of life are provided profusely all over the globe. The Providence has put a system in ceaseless operation, till the appointed moment, to sustain, develop and protect, with care, the life and all that it needs in the composite whole. Simultaneously, for the satisfaction of specific social or economic wants and needs, in specific circumstance or clime, the requisite resources have been provided in due proportion for the population and the place.

"How many are the creatures, that carry not their own sustenance! It is God Who feeds them and you. He is the Ever All-Hearer, the Ever All-Knower". 29-60

“He (Allah) set on the (earth) mountains, standing firm, high above it. And bestowed blessings on the earth, and measured therein all things to give them nourishment in due proportion, in four days, in accordance with (the requirements of) of those who seek (need).” 41-10

Rabb is the Exclusive Attribute of Allah: M.M.M.Shafi has given a brief explanation of the term ‘Rabb’ in ‘Ma’arif al Quran’,(p.85): "The Arabic word ‘Rabb’ (Lord) is applied to a person who not only possesses a certain thing, but is also fully capable of and responsible for nurturing it properly. Obviously no one can act as ‘Rabb’ with regard to the whole universe except Allah. So the word used in an absolute sense, is exclusive to Allah, and it is not permissible to address or describe anyone, in this sense, other than Allah as ‘Rabb’. A Hadiith in the Sahiih of Muslim explicitly forbids a slave or servant to call his master a rabb. The word may, however, be employed in the case of a man too in a relative sense -- that is, in relation to a particular thing, for example, ‘rabb ad-daar’ (master of the house) etc. (Qurtubi)" -

The Science of Rubuubiyah: History shows that each age appeals to its most impressive technology or science as a metaphor of cosmos, or even of God. Similarly, now attempts are being made not only by theologians but by scientists also to explain the ‘revealed statements’ in the light of latest available scientific information. After the first science of Physics came into existence, with the Big Bang, as the scientists like to put it, (some of them would like to
put the so-called idea of ‘Mathematical Singularity’ before the idea of the ‘Physical Singularity’), all other sciences also came into play, in a sequence to satisfy unfolding and emerging needs of the universe; one developing itself and developing into the other - Chemistry, Biology, and so on. The Humanities being the latest, with function of social assignment to Adam and his offspring. When creation of universe and further creations like that of man were explained by the Revelation in the Holy Quran in 7th century C.E., there existed no consistently acceptable theory about creation of universe except references to some facts and phenomena in the Bible and some mythologies like Greek, Egyptian, Indian, etc. There were even those, like Aristotle and other Greek philosophers, who did not like the idea of ‘creation’. They believed that human race and world around it had always existed and would exist for ever. Besides conjecture about creation, there were unfounded ideas about composition of universe, earth and its environment. For example Aristotle believed that everything was made out of four elements: Earth, Air, Fire, and Water. Ptolemy (2nd century C.E.) presented Aristotle’s ideas about the universe in a model, showing five planets known at that time. The Church had adopted the above as the picture of the universe in accordance with the Scripture! Such unfounded ideas, without basis on observation and experimentation, had sway in the West, till Polish Priest Nicholas Copernicus, in 1514 C.E. (at first anonymously!) proposed a modified model in which the sun was shown stationary at the center and Earth and planets moved around it. Nearly a century passed when Kepler and Galileo supported the above theory. But still the core issue of ‘creation’ was far from the reach of human ‘conception’ or perception.

Modern man, by and large, does not believe in mere conjecture. The theoretical statement has to be supported by scientific investigation or empirical verification. By distancing from the belief in the Existence of Allah, Oneness of Creator-Providence and denial of the Hereafter, modern man has come to depend entirely on worldly success and happiness as the be-all and end-all. Obsession with science and empiricism has landed him in such a dilemma that he has failed to understand the very high ideal and the purpose of his creation. C.E.M. Joad says: “No age has been so completely barren of norms and values as has been this modern age.” The dilemma is doubled by the very nature of body of science that it is an ever-progressing probe, always subject to verification and refinement. It mainly embodies many assumptions and theories constantly under examination. All equations are not free from ‘constants’ which make the equations themselves non-constant. Laws of science are not the last word. They can always be challenged. In these circumstances the Quran presents facts, with appeal to reflect, reason, understand and apply the right option against wrong. C.E.M. Joad points to the Law-Giver Who lays down the moral law and order for the universe. He further clarifies that all creation and morality get their existence and
meaning from the Creator Who is the Only Creator. He is Ever All-Powerful and All-Knowing.

"To Him (Allah) is due, the primal origin of the heavens and the earth." 2-117

"And He (Allah) has subjected to you all that there is in the heavens and all that there is in the earth: all is from Him. Verily, herein are signs for those who reflect." (45-13)

The Quran employs specific and appropriate terminology for various scientific processes involved in the phenomena of creation and sustenance. Abdullah Yusuf Ali explains some of the processes and related terms as follows: The verse 2-116 tells “us that everything in heaven and earth celebrates the Glory of Allah. Lest anyone should think that the heavens and the earth were themselves primeval and eternal, we are now told that they themselves are creatures of Allah's Will and Design. Cf.6-102, where 'Bada'a ' is used for the creation of the heavens and the earth, and 'Khalaqa ' is used for the creation of all things . 'Bada'a' goes back to the very primal beginning as far as we can conceive it. The materialists might say that primeval matter was eternal: other things, i.e., the forms and shapes as we see them now, were called into being at some time or other, and will perish. When they perish, they dissolve into primeval matter again, which stands at the base of all existence. We go further back. We say that if we postulate such primeval matter, it owes its origin itself to Allah, Who is the final basis of existence, The Cause of all causes. If this is conceded, we proceed to argue that the process of Creation is not then completed. ‘All things in the heaven and on the earth’ are created by gradual processes. In ‘things’ we include abstract as well as material things. We see the abstract things and ideas actually growing before us. But that also in Allah's creation, to which we can apply the word 'Khalaqa', for in it is involved the idea of *measuring, fitting it into a scheme* of other things. Cf 54-49; also 25-59. Here comes in what we know as the process of evolution. On the other hand, the 'Amr' (=Command, Direction, Design) is a single thing, unrelated to 'Time'- "like the twinkling of an eye" (54-50).

“Another word to note in this connection is Ja'ala' (making), which seems to imply new shapes and forms, new dispositions, as the making of the Signs of the Zodiac in the heavens, or the setting of the sun and moon for light, or the establishment of the succession of day and night (25-61 & 62).

"A further process with regard to the soul is described in the word Sawwa-a (bringing it to perfection, 91-7).

"Fatara" (42-11) implies, like Bada'a, the creating of a thing out of nothing and after no pre-existing similitude, but perhaps 'Fatara' implies the creation of primeval matter to which further processes have to be applied
later, as when one prepares dough but leaves the leavening to be done after. Badaa’ (without the ‘ain’), 30-27, implies beginning the process of creation.

“.Baara’a is creation implying liberation from pre-existing matter or circumstance, e.g. man’s body from clay (59-24) or a calamity from previously existing circumstances (57-22). The act and acts of creation have various aspects. Khalaqa is the general term for creation, and The Author of all Creation is Khaaliq. Baara’a implies a process of evolving from previously created matter or state: The Author of this process is Baarii; the Evolver. Sawwara implies giving definite forms or colours: for this shows the completion of the visible stage in creation.” (Abdullah Yusuf Ali, The Holy Quran Translation, Foot Notes 120 (2-117) and 5406 (59-24), pp. 50 & 1450).

"He (Allah) is the Originator of the heavens and the earth . When He decrees a plan, He says to it Be and it is!” (2-117)

"His (Allah's) law of creation is such that when He intends a thing, His decree is Be and it is!” (36-82).

Abdul Wadud offers following explanation for above verses, in his book ‘The Phenomena of Nature and the Quran’(p.5): "The underlying idea in the above verses is that Divine intentions and decisions are in fact an integral part of Allah's process of creation. The Holy Quran has used two different words for creation. They rather indicate the two different stages of creation. One is 'Amr', the other is 'Khalq'. 'Khalq' means to create a new object from the existing constituents. This is where an object appears in its manifest form. But prior to this is a stage where an object is still in the process of 'becoming'. This planning stage is described by the Holy Quran as 'Aalam-e-Amr'. What is the nature of this planning and how it is carried out is beyond human imagination."

The English word 'evolution' has been used in the context of one of the functions of 'Rubuubiyah'. This does not in fact convey the real idea of the Quran. This represents just one aspect of the Arabic word 'Falaah', which has a wider concept for unfolding the latent faculties of man. The process of 'Falaah' (of which 'evolution' is just one aspect) gradually prepared the scene in the heavens and the earth where man was instituted so that his innate faculties were developed to the fullest.

Sublime Beauty and Wisdom in Benevolence: The inward aspect of Providence is as subtle and amazing as the beauty and the enormity of the outward arrangement. The inward talent provided to a living being makes use of available resources and opportunities. Furthermore, ’Rubuubiyah’ is not only the ingrained inner "software" and the outward manifestation of the tangible world, but it includes the process which can be felt more in the spiritual
realm, like Rahmah, love, feelings, etc. without which life and its physical frame will not be sustainable. Consider mother's love! For her no sacrifice is too big for her child.

In order to maintain variety and diversity of all creation, along with their traits, fashion and behaviour harmony and beauty have been provided in divergence and patterns even at the level of microcosm, micro-wave, sub-particle, etc. The same underlying principle of beauty and string of unity, uniformity and harmony runs through all elements of existence in all universes. The hard rock and the flagrant flower are subject to the same Law.

Elements constituting all matter can be, amazingly, arranged in order according to their Atomic Mass, in a table known as the Periodic Table, starting with the lightest element of the world. The difference in number and content of their electrons, protons, etc determines their weights, physical and chemical properties, charges, etc. precisely specific to each but widely different from each other, along the ladder. Very much like a fingerprint, unique for every humanbeing (no two humanbeings have the same fingerprint), the Atomic Number of an element is also unique for that element. These, consequently, determine their respective functions and behaviours, e.g., in chemical action and physical interaction. The high drama on the screen of the universe is neither a sort of scientific fiction nor figment of imagination but it is a real manifestation of these activities, in the factory of the universe, programmed by the Omniscient, as if on a supreme computer with the control board, and the master key to Creation (Kun Fa-Yakuun) of all programmes.

Supreme Power and Wisdom: In this connection, it is important to understand following terms:

‘Qaadir’: Able, capable, competent, powerful, having sufficient power (skill, resources, etc).

‘Al-Qaadir’: Allah is Al-Qaadir. Allah is Ever All-Powerful Able over Megaverse (all universes)-all creations.

‘Qadeer’: Able, capable, competent qualified, powerful, potent, mighty.

‘Al-Qadeer’: Allah is Al-Qadeer: the Omnipotent, the Almighty, the All-Powerful. Allah is Ever All-Able to continue to exercise His Powers constantly,

‘Muqtadir’: Solvent, able, well-to-do, wealthy, rich. Allah is Ever All Powerful Able over all things and makes that manifest-evident, known and felt too. (Dr Rohi Baalbaki , Al-Mawrid).

Inspite of All-Powerful Able Sovereignty, it is strikingly noteworthy that nothing seems to have been created just because it could be created, without any purpose, design or objective. Nothing has been created in play.

“We (Allah) created not the heavens and the earth,
and all that is between them for a play”.21-16

Everything has a specific character and 'programme' or a mission in the well-knit and artistically articulated fabrication of all that exists, as part of one machine in frame and function.

“It is not permitted to the Sun to catch up the Moon, nor can the Night over strip the Day; each swims along in (its own) orbit. (according to the Law)” 36-40

“He is Allah, The Creator, The Evolver, The Bestower of forms (colours) To Him belong The Most Beautiful-Best Names: Whatever is in the heavens and the earth, Does declare His Praise and Glory; And He is the Ever All-Exalted Almighty, The Ever All-Wise.” 59-24

It has further been explained by the Quran as:

"Allah acts according to His Will" (14-27)
"He (Allah) can not be questioned for His Acts" (21-23)
"Verily, Allah is Ever All-Powerful Able over all things." 2-20

Yet nothing is arbitrary and disproportionate:

"Indeed Allah commands justice and proportion(good).” 16-90

Allah has All Power to direct not only the set operation, but also can set and reset, create and recreate things, make and modify their behaviour and function and alter, upgrade or implement a new set of laws, as willed. Such interventions or manifestations have often been termed by man as miracles.

“It is He (Allah) Who begins the creation and then will repeat it.”10-4

Examples of some divine manifestations (interpreted as miracles or interventions) have been mentioned in the Quran e.g., in the stories of the Prophets (Peace be upon them), some peoples and events, depending upon the intellectual level of the people at that time. They were presented as Signs and Divine manifestations.
“And it was not for a Messenger to bring a Sign except by Allah’s leave (permission).” 13-38

The system, in any way, is not arbitrary. It is not whimsical and oppressive. Everything is harmonized and working according to the Plan and the Law for a benefit.

"The sun, the moon and the stars are subservient to His (Allah's Command) Law." (7-54)

"Do not see that the Law of Allah has made subject to you all that is on the earth; and the ships that sail through the sea by His (Command) Law., He withholds the heavenly bodies from falling on the earth, except according to His (proviso, provision, permission) Law." 22-65

The Laws have been formulated with inbuilt Benevolence and Mercy for operational ease and application. At the same time convenience and comfort have been provided in consumption of provisions for diversified multitude of creatures. Leaving aside all the most sophisticated physical and chemical properties and other aspects of water, e.g. ionic or electronic charge etc, just consider if water does not have different states of its existence, or particularly those properties which are only specific to it or if there is no ‘water cycle’ and water and wind driven systems!

‘Taqdiir’ and ‘Hidaayat’: The Laws are mercifully judicious in their mechanism. But in this context two important facts of life have been mostly misconceived, i.e ‘Taqdiir’ and ‘Hidaayat’. They have been amply clarified in the Quran.

"The Divine laws are bound by certain measures" (33-38)

"Allah has made a specific pattern (due proportion) for everything that exists" (65-3)

"It is He (Allah) Who created all things, and bounded them by measures. (measured out to each, its measure.)" (25-2)

The above verses throw ample light on the concept of ‘Taqdiir’ which has been greatly confused and misconceptualized. ‘Taqdiir’ is ‘to assign’ a particular role to each object or thing, whether quantitatively or qualitatively. Therefore, every thing is bound internally and externally, by description and dimensions commensurate with its very nature and function conducive to its progressive existence and development. All things in the
environment are compatible and where required, the nature takes care through the process of adjustment and adoptability in a scientific manner. These conditions are determined by nature in the very interest of the object or the thing itself. This is applicable to every and all things in the universe.

"The sun rolls on along its prescribed path.
This is the ordinance of
the Ever All-Mighty-the Ever All Knowing." 36-38

So far `Hidaayat' is concerned, all creation with its specific role, is provided, besides its physical features and the requisite physically supportive frame, all the requisite faculties and ingrained, automatically operative, modules or sets of instructions, instincts, aptitudes, intuition, reflexes, sensors and all that is required for the assigned duty. They are further supported by flashing messages, revelations, simulations and similitudes for training and on-the-work opportunities for corrections.
(Musa) "said: 'Our Lord-Master-Sustainer (Allah)
is He Who gave to each thing its form and nature,then guided it aright." 20-50

Everyday Physical Management of the Universe: There are different forces and forms of creation at work in the universe. Translations of some verses and explanations by Abdul Wadud, given in his book 'Phenomena of Nature and the Quran', (pp.16-47), reproduced below, suggest reference to some forces at work in nature. "Two different roots of the word `Malaaikaa', as it occurs in the Holy Quran, are described in Arabic dictionaries. One is “A L K” (the letters: ALIF, LAAM, KAAF) which means to send messages. The other is “M L K” (the letters: MIIM, LAAM, KAAF) which means power or energy. All physical communication between any one point in the universe to another is carried out through the agency of radiation. On the other hand, all energy in the universe becomes manifest through radiation. The radiation waves, therefore, being the source of power and means of communication truly-come under the heading of the term `Malaaikaa', in so far as it relates to the physical universe. Some of the functions of Malaaikaa, as described in the Holy Quran are as follows: (i) The distribution of tasks all over the universe (‘Muqassimaati- Amran’, 51-4), as described below. (ii) The planning and readjustment of the shape of innumerable contents of the universe (‘Mudabbaaraati-Amran’). The Holy Quran also describes means of communication other than the radiation waves:

"Allah chooses His messengers from amongst the 'Malaaikaa'
and also from amongst the mankind."
Lo! Allah has infinite vision and hearing". 22-75

"By the (waves of Radiation)!
that are sent forth constantly for the benefit (of humanity).
Those that turn into powder (all that is incapable of survival):
and still those that diffuse and
make things differentiated one from the other; and make the law of
(construction and destruction) unveiled before the humanity,
so that one may be able to justify his existence by a positive act or
take warning from the destructive effect of a negative act.
Assuredly that which you are promised, must come to pass". 77-1 to 7

"By (the radiation waves)! that scatter (energy);
by the (centrifugal and centripetal forces) that lift heavy weights;
by the ease and gentleness with which (energy waves) flow; and by
the distribution (of tasks) by Command;
verily, that which you are promised is true" 51- 1 to 5.

"By (the radiation waves)!
that undo (the bonds) with violence by penetrating (into materials), and
by those that undo (the bonds) with ease, and
by those that smoothly float, one exceeding the other
(in producing a particular type of effect) and
thus readjust the shape of things (in the universe)
by Command of their Lord:
that one day, everything that is in commotion,
will be in violent commotion." 79-1 to 6

Detailed interpretations and explanations may be seen in his book,
quoted above. In this connection translations of other scholars should also be
seen. Different scholars have translated these verses differently. It is
generally interpreted that there is a reference to the 'Malaaikaa' (angels)
who have been given different assignments and duties in the universe. So far
distant communication is concerned it is becoming clearer that there are
much faster speeds than light, even as fast as 'instant'. ('Wallaahu A'alamu' -
Allah Knows Ever All Best).

"It is believed", says Ibn Majaah, “that the angels are of a simple
substance (created of light), endowed with life, and speech, and reason; and
that the difference between them, the Jinn and Shaitaan is a difference of species.
Know”, he adds, “that the angels are sanctified from carnal desire and the
disturbances of anger: they disobey not God in what He hath commanded
them, but do what they are commanded.. their pleasure; His worship, and
they are created in different forms and with different powers.” [(Arabian

Scholars have given different explanations in this regard. One from Adel M.A.Abbas, from his book, ‘His Throne was on Water’, Amana Publications, Beltsville, Maryland USA, pp.65-71), may be quoted here.

“The supernatural by definition, must elude natural science no matter how perfect that science may be. Just because one cannot see angels does not mean that they do not exist.. A well-programmed computer can work astronomical calculations as well as command robots to manufacture cars or handle radioactive material that cannot be touched. They are indispensable to modern life, for they control such functions as supplying electricity to cities, telephone networks, aircraft controls, spaceships, satellites, and so on..Thus it is not surprising that God would have creatures capable of handling..matters of the universe…Such beings are called angels… they can fly (35-1), and serve as messengers on God’s behalf (22-75). Although they are ‘not suited to walk peacefully among humanbeings’ (17-95), they nevertheless have numerous tasks to perform on Earth.,(13-11, 82-10, 86-4)... Angels also seem to act as observers who note what one does, says, or thinks (43-80, 50-17&18)..Another important task entrusted to angels is to ‘collect our spirits and visit death on us’ (16-28). In the afterlife (they are tasked with jobs like punishment, guarding of the hell, etc. 21-103, 8-50, 15-44). They are obedient…and worship Him (Allah) continuously. When He asked them to kneel to man (15-28 & 29). (they did obediently).

“The Angels of Mons, 1914: During the First World War, the London Evening News (26 August 1914) reported the memorable – some would say miraculous – Battle of Mons. Despite being outnumbered three to one by the Germans and suffering heavy casualties, the British retreat was extremely successful. According to some reports the ‘Angels of Mons’ suddenly stood between the two forces, and German army fell back in confusion. A British officer who survived said that a troop of angels stood between them and the Germans and terrified the latter’s horses, which stampeded in all directions. According to German records, their men refused to charge a point where the British line was broken because of the presence of many troops. According to Allied records, there was not a single British soldier in the area. The event was commemorated by a waltz entitled ‘Angels of Mons’.

Examine the above report in the light of accounts of the Battle of Badr narrated in the Quran and recorded by history.

Self-explanatory Science Vocabulary: Natural phenomena have been presented in very simple and scientific words. They bear very exhaustive scientific explanations which are unfolding with progress of science with time. The Quran is full of such terminology which presents mountains of meaning as if compressed and condensed in a molecule. Only
a few may just be mentioned as examples, e.g.: The gradual process of nature has been called ‘Takwir’: 39-5. The law of producing a thing by ‘twos’, or by ‘pair-mates’ or by ‘pairs’ is called ‘Tazwiij’ and ‘Tathnia’.

"And Allah did create you from dust (inorganic matter),
then from semen droplet, then He made you pair-mates" 35-11

"And it is He (Allah) Who spread out the earth,
and made therein mountains and streams;
and fruits of every kind, He made in pairs, two and two." 13-3

Also see 51-49, 36-36. 'Setting things in right perspective' has been termed as ‘Taswiyaa’, e.g., 87-1 to 3, 82-6 to 8. The term 'Itiqaan' has been used to denote that everything in the universe is properly set and there is no defect or flaw in its setting. 27-88.

Evidence of Unity in the Order of Creation and Providence

Order In Creation: The Quranic descriptions are elaborate and explanatory:

“O mankind! If you are in doubt about the Resurrection, then
Verily We (Allah) have created you from dust,
then from a semen droplet (Nutfah), then from a zygote,
then from a little lump of flesh – some formed and some unformed –
that We may make clear to you.
And We cause whom We will
to remain in the wombs for an appointed term,
then We bring you out as infants,
then, that you may reach your age of full strength.
And among you there is he who dies (young), and
among you there is he who is brought back to the miserable old age,
so that he knows nothing after having known.
And you see the earth barren,
but when We send down water on it, it is stirred (to life),
and it swells and puts forth every lovely kind." 22-5

"O men! Bear in mind the favour of God towards you.
Is there a creator other than God who nourishes you
with the gifts of heaven and earth?
There is no god but He (Allah)!
How then are you turned aside from Him?" 35-3

Also see 2-21 & 22.
Order in Providence: Nutritional evolution for nourishment and nurture:
The description of nutritional evolution illustrates the beautiful chain of
Allah's 'Rubuubiyat', which means provision of sustenance to everything from its
initial stage to the stage of final destination. This covers every thing in all
universes. The Holy Quran begins with the thankful praise to Allah, the
Cherisher and Sustainer of all creations-universes ('Alhamdu Lillaahi Rabbil
Aalamiin', 1-2).

"There had been a tremendous expansion of living mass from the
first cells on earth. It makes an interesting study from Quranic point of view
how with the gradual disappearance of the free molecular food from the
oceans, the nutrition of a vast number of organisms that branched out from
the first cells, could be maintained." Abdul Wadud goes on to explain his
observation in detail in his book 'Phenomena of Nature and the Quran' (pp.71-
73): "This happened in the following ways: (i) 'Parasitism': With the
disappearance of free molecular food from the oceans certain organisms
began to procure food from the bodies of living organisms.(ii) 'Saprotophism':
Here the organisms began to live on dead bodies of other organisms. Many
types of bacteria adopted this method of obtaining food. (iii) 'Holotrophism':
It is the process of eating whole living cell....The above three methods of
food gathering did not add anything to the total food stores on the earth. It
was just one cell eating the other dead or alive. Thus the evolution of some
new methods of manufacturing organic compounds became necessary. Thus
cells could continue to exist only if they evolved methods of utilizing
external resources of energy.

"This happened in two different ways: (a) 'Chemosynthesis':... Certain
types of bacteria, started extracting energy from sulphur, iron and nitrogen
compounds. They absorbed these compounds into their bodies and on
account of certain reaction that took place bonds were broken, and bond
energy became available for the synthesis of carbohydrates from carbon
dioxide and water. But the process had its limits, as it depended on the
availability of certain chemicals. (b) 'Photosynthesis':... A huge source of
energy was present in the light rays of the sun, only an energy-trapping
substance was required within the cell. Such substance came to be evolved in
the form of Chlorophyll. It saved the living organisms from premature
extinction. Only the last two added to the total food supply on the earth."

Allah's Laws are Immutable

"Nobody can change the laws of Allah" 6-34

"You do not find a change in the working of the Divine Laws". 35-43

"We (Allah) will show them Our Signs
in the universe and within themselves,
until it becomes manifest unto them that this is the 'Truth'" (41-53).

It is important to note that the Quran is not a book of physics or chemistry, etc, though it invites attention to reflect on material and moral aspects of human life blended in the organization of the material world as an evidence to the Truth.

"Our Rabb! You have not created all this without purpose. 
Glory to Thee! 
Give us knowledge to discover the laws of nature, 
To save ourselves from destruction." 3-191

First revelation with an introduction to Rabb: In the first revelation to Prophets Muhammad (Peace be upon him), and communication with Moses (Peace be upon him) and Ibrahim (Peace be upon him ) the term Rabb has been used. This refers to the perspective of the society in which polytheism was rampant and they were not willing even to listen to the argument of the fact of the Oneness of Allah as Rabb also (Oneness of Ulauhiyah and Rubuubiyyah) of universes-all creations. The Prophets, in response to their meditation, reflection on the fact of life and creation, and their quest for the Truth, were addressed using this term.

To Moses (Peace be upon him):
"Verily, I (Allah) am your (Rabb) Lord (Allah)! 20-12

To Muhammad (Peace be upon him):
"Read! In the Name of your (Rabb) 
Lord-Master-Sustainer (Allah), Who created." 96-1

Evidences of Rubuubiyyah: All the Most Beautiful-Best Attributes of Allah make, mark and illuminate their manifestations in the universe. In this context Rubuubiyyah has been explained by the Quran very frequently. It is an evidence to the Unity of God - flawless creation, perfect order, astonishing arrangement and organization, precision in predictability and certainty in the execution of orders. They all prove, besides Existence and Providence, Perfection of the Power of the Regulating Mind that directs all affairs. It is in the very nature, that if man reflects on the working of the universe he can not deny the Existence of Allah, and His Oneness as 'Ilaah' and 'Rabb'. This is what, in fact, the Unification Theory in science, amounts to.

Probe into the evidence of Rubuubiyyah does not require microscopic mind or telescopic traversing. What is required, is a common sense, a naked and open eye (vision), an uncovered ear (listening), and an ordinary, simple and
pure mind (reflection). Science, however, takes a deeper look and discovers the details.

"Let man look at his food;
It was We (Allah) who rained down the copious rains,
Then cleft the earth with clefts, and caused the up-growth of the grain,
and grapes and healing herbs, and olives and date-palms,
and gardens dense with many trees, and fruits and herbage,
for the service of yourselves and of your cattle." 80-23 to 32.

Also see, for example: 16- 65 to 70, and 56- 63 to 73.

**Computer Simulations Explain Mathematical and Physical Patterns in the Universe:** Scientific advancement, at any given point of time, has always roused feelings of admiration, perplexity and adoration for the creation of the world of wonders and being sustained and developed all along. The latest in this regard being the computer science. Many scientists regard 'computer' as a central component in any system of thought that attempts to give meaning to mathematics. They proclaim, 'what can't be computed is meaningless'. In particular, any description of the physical universe must use mathematics that can actually be implemented, in principle, by a computer. The astronomer James Jeans proclaimed that God is a mathematician. This expresses the belief that the underlying order of the world can be expressed in mathematical form, i.e., physical world is the manifestation of mathematical order and harmony. This lies at the very heart of science. One school of thought goes to the extent that mathematics is not a human invention but it has an independent existence. One scholar remarked that world is nothing but pieces. May we call 'pieces' as equations, formulations and words ('kalimaat') - 'Kalimaatillaah'?

Physical world reflects computational properties of arithmetic. Computers simulate each other and can simulate the physical world. Charles Babbage, one of the pioneers of the concept of computer, conjectured that physical world is a computer. Tipler went to the extent that computer can simulate consciousness. Paul Davies in his book 'The Mind of God' (pp.111 to 170), has discussed some models and theories which generate lot of interest in understanding certain aspects of computer science working in universe and life, as follows: In this respect, "one can consider the space occupied by the 'dot patterns' as a model universe. Everything that happens in the 'Life universe' is strictly deterministic by the pattern at the preceding step. The initial pattern thus fixes everything to come, 'ad infinitum'. The mechanistic character of such simulations has earned them the name 'cellular automata,' the cells being the squares or pixels.

"Among the infinite variety of Life forms are some that retain their identity as they move about. These include the so-called 'gliders', consisting of
five dots, and various larger 'spaceships'. Collisions between these objects can produce all sorts of structures and 'debris', depending on the details... gliders beget gliders. Other common objects are 'blocks', stationary squares of four dots that tend to destroy objects that collide with them. Then there are the more destructive 'eaters', which break up and annihilate passing objects, and then repair the damage to themselves occasioned by the encounter... Very powerful computers are needed to explore the more advanced repertoire of 'Life activity'.

"Neumann was fascinated to know whether a machine could in principle be built that is capable of reproducing itself, based on the concept of 'universal constructor'. If possible, we would be able to understand the principles that enable biological organisms to reproduce themselves... to produce not only a copy of itself, but also a copy of their programme of how to copy itself, otherwise the 'daughter' machine will be 'sterile'... with of course the requisite control mechanism.

"It appears as if there is a kind of randomness or uncertainty (dare I call it, 'free will') built into the 'Life universe', as indeed there is in the real universe, 'due to the restrictions of logic itself', as soon as systems become complex enough to engage in self-reference which is closely related to self-reproduction...

"Although no such pattern has actually been constructed, some enthusiasts assert that such self-reproducing 'Life patterns' really would be alive... if the essence of life is regarded simply as 'energy organised' above a certain threshold of complexity... It may be noted that it is, after all, only a simulated universe. It isn't real!... Simulations are only imperfect approximations to reality. 'Life' is already programmed into the machine and can be accessed with a few simple commands. The mystics believe that we ourselves are merely a 'simulation' inside a gigantic computer! Tipler is non-committal to say: 'we can't know'!

"In Pythagoras's words: 'number is the measure of all things'. The numerological systems developed by many cultures... penetrated both science and art... and treat the physical world as a manifestation of concordant mathematical relationships.'

"And He (Allah) keeps count of all things" 72-28
(Translation, Dr M.M.Khan and Dr Al-Hilali)

"And He (Allah) has numbered everything in numbers" 72-28
(Translation, Arthur J. Arberry)

If the universe is the 'output' of some computational process, then it must be by definition, computable (finite), i.e., there must exist a programme or an algorithm from which a correct description of the world may be obtained in a
finite number of steps. If we knew the algorithm, we would have a complete theory of the universe, including the numerical values for all measurable physical quantities.

Although the universe is complex, it is clearly not random. We observe regularities, e.g., in the cosmic programme. The regularities are systematized into what we call laws analogous to computer programs. Given the initial state of a system (input), we can use the laws to compute a later state (output). A classic example is provided by the prediction of eclipses. Knowing the position and motion of earth, sun, and moon at one time enables us to predict dates of future and past eclipses. In computer jargon, we may say that the data set of eclipses has been algorithmically compressed into the laws plus initial conditions. Thus the observed regularities of the universe are an example of its algorithmic compressibility.

Underlying the complexity of nature is the simplicity of physics: The essence of the idea of algorithmic compression hinges on a very simple question: what is the shortest message (Kalimaah?) that can describe a system to a certain level of detail? The complexity of something is defined as the length of the shortest possible description of that thing (Kalimaah?). The computer language we choose to work in - LISP, BASIC, FORTRAN - is irrelevant. It is a straightforward matter to write instructions (Kalimaah?) to translate one computer language into another - typically a very small correction to the total programme-length (Revelation was transmitted in different languages, carrying the same message in continuity).

Bennett invites us to think about the state of the world as having coded information folded up in it; information about the way the state was achieved in the first place - then how much information processing went on - this is what he refers to as logical depth. One obvious application of logical depth is to biological systems, as the examples of organized complexity. A living organism has great logical depth, because it could not plausibly have originated except through a very long and complicated chain of evolutionary processes. The essence of Life's complexity lies not with the rules, but with their Repeated Use. The computer has to work very hard applying the (simple) rule again and again before it can generate deeply complex patterns from simple initial states. The world abounds in deep systems, which show evidence of enormous 'work' which has been done in fashioning them.

For centuries scientists have loosely talked about the universe being 'ordered', without having a clear distinction between the various types of order: simple and complex. The world is 'ordered' both in the sense of being algorithmically comprehensible, and in the sense of having depth. The order of the cosmos is more than mere regimented regularity. It is also an organised complexity, from which the universe derives its openness and permits the existence of
humanbeings with free will. The laws of our universe possess the crucial dual property - Simple Patterns and Organised Complexity (form that enables depth) - a fact of literally cosmic significance.

Paul Davies goes on to explain the concept of the creation of the universe being contingent which leads to confirmation of the belief of independent and necessary Creator. "Ultimately, it is the assumption that the universe is both 'contingent' and 'intelligible' that provides the motivation for empirical science. For, without the contingency we would in principle not be able to explain the universe using logical deduction alone, without ever observing it. And without the intelligibility there could be no science. 'It is the combination of contingency and intelligibility,' writes the philosopher Ian Barbour, 'which prompts us to search for New and Unexpected forms of rational order.' Barbour points out that the contingency of the world is fourfold: First, the laws of physics themselves appear to be contingent. Second, the cosmological initial conditions could have been otherwise. Third, we know from quantum mechanics that 'God plays dice'- i.e., there is a fundamental statistical element in nature. Finally, there is the fact that the universe exists.

"After all, however comprehensive our theories of the universe may be, there is no obligation for the world actually to instantiate that theory. This last point has been vividly expressed by Stephen Hawking: 'Why does the universe go to all the bother of existing?', he asks. "What is that breathes fire into the equations and makes a universe for them to describe.?'"

"...There is also a fifth type of contingency, which is to be found in the 'higher-level' laws associated with the organizational properties of complex systems. Mendel's laws of genetics, though perfectly consistent with the underlying laws of physics, could not be derived solely from the laws of physics. Likewise, the various laws and regularities found in chaotic systems, or in self-organizing systems, depend not only on the laws of physics, but also on the specific nature of the systems concerned. In many cases the precise form of the patterns of behaviour adopted by these systems depends upon some 'accidental' microscopic fluctuation, and must therefore be considered as undetermined in advance. These higher-level laws and regularities thus possess important contingent features over and above the usual laws of physics.

"The great mystery about contingency is not so much that the world could have been otherwise, but it is contingently 'ordered'. This is most forcefully apparent in the biological realm, where terrestrial organisms are clearly contingent in their particular forms (they could so easily have been different), where there is a conspicuous and pervasive order in the biosphere. If objects and events in the world were merely haphazard and arranged in no specially significant way, their 'particular' arrangement would still be mysterious. But the fact that the contingent features of the world are also ordered or patterned is surely deeply meaningful."
Another highly relevant feature of the world's ordered contingency concerns the 'nature of that order', which is such as to bestow a rational unity on the cosmos. 'It is this combination of contingence, rationality, freedom and stability of the universe,' writes Torrance, 'which gives it its remarkable character, and which makes scientific exploration of the universe not only possible for us but incumbent upon us... It is through relying on the indissoluble bond between contingence and order in the universe that natural science has come to operate with the distinctive interconnection between experiment and theory which has characterized our greatest advances in knowledge of the physical world.'

The essence of science is to uncover patterns and regularities in nature by finding algorithmic compressions of observations. But the raw data of observation rarely exhibit explicit regularities. Instead, we find that nature's order is hidden from us, it is written in code (Kalimaat?). What is remarkable is that humanbeings are actually able to carry out this code-breaking operation, and that the human mind has the necessary intellectual equipment to 'unlock the secrets of nature'. Human abilities, physical and mental, show wide variations. Scientists are trying to understand how mental abilities are controlled by our genes. It is amazing that physical, biological, and in fact, all sciences work together. All these research efforts ultimately lead to praise and adoration for the Creator and Sustainer of all these systems! “Alhamdu Lillaahi Rabbil Aalamiin.” Till we were able to fathom the working of nature, by using scientific method, information to the necessary extent was provided through revelation.

**Necessary Creator and Contingent Creation - Reason and Beauty Signify Unity:** It is argued that the world is both rational and intelligible - 'the principle of sufficient reason' i.e., everything in the world is, as it is, for some reason. We believe that there must be some reason why it is like that. Entire scientific enterprise is built upon the assumed rationality of nature. Theologians also advocate the same principle. In confronting the deep issues of existence, we have to consider the possibility of two distinct classes of things: In the first class are facts about the physical universe, such as the planets in the solar system. Because an explanation for the features of the solar system depends on something other than itself; these features are said to be 'contingent'. Something is contingent if it could have been otherwise, so that the reason why it is the way it is, depends upon something else; something beyond itself. The second class refers to fact or object or event that is not contingent. Such a things is called 'necessary'. Something is necessary if it is what it is quite independently of anything else. A necessary thing contains the reason for itself within itself. And it would be completely unchanged if everything else were different. Furthermore, if something is necessarily what it is, then it must always be and must always have been what it is: it cannot change. A necessary thing makes no reference to time.

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It is not possible to find 'necessary' things in nature. All the objects and events depend in some or the other way on the rest of the world. Since the state of the world continually changes with time, all physical things that partake of that change must be contingent. If we examine the definition of 'time' and include it in the 'universe as a whole' - none is necessary independently or collectively. What about the laws of physics? Are they necessary or contingent? The individual forces turn out to be contingent on other forces. But is it possible that there exists a super force or even a completely unifying super law, that is necessary? Many physicists think so. They maintain that it is gratuitous to seek for further explanation in metaphysics. These scientists look forward to a time when all the laws of physics will be combined into a single mathematical scheme.

Pope John Paul II has been deeply impressed by the spectacular progress made in linking the various elementary particles of matter and the four fundamental forces of nature, and recently saw it fit to address a scientific conference on the wide implications: “Physicists possess a detailed, though incomplete and provisional knowledge, of elementary particles and of the fundamental forces through which they interact at low and intermediate energies. They now have an acceptable theory unifying the electromagnetic and weak nuclear forces, along with much less adequate but still promising grand unified field theories which attempt to incorporate the strong nuclear interaction as well. Further in the line of this same development, there are already several detailed suggestions for the final stage, super unification, that is, the unification of all four fundamental forces, including gravity. Is it not important for us to note that in a world of such detailed specialization, as contemporary physics, there exists this drive towards convergence?"

Many scientists think that the 'Theory of Everything' is feasible and we may almost have such a one in the Superstring Theory, as a serious attempt to amalgamate all the fundamental forces and particles of physics, as well as the structure of, into a single, all embracing mathematical scheme-space and time. The very concept of existence of One Super force or One Unified Law, and the present research for formulating a Unification Theory is the recognition of monotheism – i.e. One God Who is Creator and Sustainer Himself Alone.

It is not only mathematics, physics or order in the universe, as Paul Davies argues, but "the laws distinguish themselves in other, more subtle ways, such as by their aesthetic value. It is widely believed among scientists that beauty is a reliable guide to Truth, and many advances in theoretical physics have been made by the theorists demanding mathematical elegance of a new theory."

Several Aspects of the 'Too-Good Universe': The general orderliness of the universe: The natural world is not just concoction of
entities and forces, but a marvelously ingenious and unified mathematical scheme. Consider some of the facts, e.g., following:

(i) It does not merely display arbitrary regularities; it is ordered in a very special manner. Even within the mechanistic world view, explaining motion of material bodies perfectly adequately in terms of inertia and forces, one puzzles over the way in which these have been arranged in the universe.

(ii) 'A Place for Everything and Everything in Its Place'.

(iii) The general coherence and unity of nature.

(iv) The processes that occur at larger scale- e.g. in astrophysics- are so fine tuned at the microscopic level also that in the whole range of their occurrences they produce very interesting and varied effects for existence and life.

(v) There is coherent interweaving of the all aspects of nature.

(vi) There is curious uniformity of nature - Laws of physics at work in the laboratory equally apply in the distant galaxy.

(vii) Uniformity in the spatial organization of the universe: On a large scale, matter and energy are distributed extremely evenly, and the universe appears to be expanding at the same rate everywhere and in all directions: 'that means that an alien being in another galaxy would see very much the same sort of large-scale arrangement of things that we do. - we share with other galaxies a common cosmography and a common cosmic history.'

(viii) Nature's 'Lawfulness' is evident in all aspects of all and everything,

(ix) Simplicity of the laws, i.e. the laws can be expressed in simple terms e.g. mathematical functions.

(x) Working of ecological systems, 'Fitness of Environment', arrangements in the planetary system and coordination in the universe, (Only a Unified Law may explain such a match!), Newton believed that the solar system appeared too contrived to have arisen solely from the action of blind forces: The most beautiful system of sun, planets and comets, could only proceed from the Command of an Intelligent and Powerful Being.

(xi) The universe is unfolding according to some 'plan or blueprint.'

"With Power, did We (Allah) construct the heaven. Verily, We are Able to extend the vastness of space thereof."

(51-47)

The essential feature is that something of 'value' emerges as the result of processing according to some ingenious pre-existing set of rules. These rules seem to be the product of intelligent design. The universe is remarkably well adjusted to the existence of all entities.
The universe is consistent with our own existence.

There is great ingenuity and skill in the Design. The enterprise of particle physics is discovering only a part of this design.

Everything with a Purpose: "...We need to take into account the many 'coincidences'... in connection with the Anthropic Principle and the requirements of biological organisms. The apparent 'fine-tuning' of the laws of nature necessarily, if conscious life is to evolve in the universe, then carries the clear implication that God has designed the universe so as to permit such life and consciousness to emerge. It would mean that our own existence in the universe formed a central part of God's plan." (Paul Davies, 'Mind of God', p.213).

Muhammad Munir in his article, "States of consciousness", (The Dawn, 14.9.2003), goes to the extent to say: "The fact that the unified physical laws of the Earth, dominate the fixed laws of the whole cosmos rationally, without overthrowing them, establishes the fact that the Earth exists, acting as something like the brain or index of the whole universe." Is it because the universe has been subjected and harmonized for man who lives on this Earth? Or is it due to this reason that the heavens have been referred in plural in the Holy Quran and the Earth in singular, being the singular central key to the entire complex of creations in the rational order of the universe around? Anyway it is not surprising that Earth always occupied pivotal position in earlier cosmological studies and speculations!

When the particle known as 'muon' was discovered in 1937, the physicist Isidor Rabi was astonished. The 'muon' is a particle more or less identical to the electron in all respects except its mass, which is 206.8 times bigger. This big brother to the electron is unstable, and decays after a microsecond or two, so it is not a permanent feature of matter. Why does nature need another sort of electron, specially one that disappears so promptly. How would the world be different if the muon simply did not exist? The problem has since become more marked. There are now known other elementary particles in their own right and not composite of other particles. But nothing is created in vain or in play (21-16 & 17). Even such, almost instantly decaying, elementary particles play a great role in nature. Most of the rays that reach the surface of the Earth are in fact muons. These rays form part of the background of radiation, and contribute to the genetic mutations that drive evolutionary change- another example of the felicitous dovetailing of the large and the small.

The biological systems have very special and intriguing requirements. These are harmoniously and happily met by nature with lots of choice, comfort, and beauty. In 1913 the distinguished Harvard biochemist Lawrence Henderson wrote: 'The properties of matter and the course of cosmic evolution
are now seen to be intimately related to the structure of the living being and its activities; the biologist may now rightly regard the Universe, in its very essence as biocentric.' (Explanations at (xiv) above also refer. Henderson was led to this surprising view from his work on the regulation of acidity and alkalinity in living organisms, and the way this depends crucially upon special properties of certain chemical substances. He was also greatly impressed by how water, which has a number of anomalous and special properties, is incorporated into life at the basic level.

“Do not the unbelievers see that the heavens and the earth were joined together before We (Allah) clove them asunder, and of water made every thing living. Why they not then believe?” 21-30

“And put forward to them the example of the life of the world: As (how) water, We (Allah) send it (in the same state as water) down from the sky? And the vegetation of the earth mingles with it, And becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is Ever All-Able to do everything.”18-45

A more clear picture is now emerging with the development of biochemistry, genetics, and molecular biology.

Additions in and Upgradations of Human Faculties: "History records the early hominid, who had evolved 5 million years ago, as having had merely 500cc of brain tissue. This then grew to around 700 cc after two million years. The increase can be attributed to evolutionary effects on the hominid over that period. Much later on, the cranial capacity of the Homo erectus leaped to 900-1000 cc. The Homo erectus eventually evolved into Homo Sapiens, with cranial capacity vastly increased from 500 cc to 1450 cc. What could have brought this dramatic evolution? A single mutant gene could be held responsible. This.. gene, having survived through generations, because it was beneficial to humans, resulted in their brains evolving into a complex structure, which could eventually conceive mathematics, spacecraft design, complex theories, music", etc.

(Farah Azam,"Intelligence and the X-factor", 'Sciencedotcom,The Dawn, July 13, 2002.)
What distinguishes the brain from a kilogram of ordinary matter is its complex organised form, in particular the elaborate interconnections between neurons. This wiring pattern cannot be explained by the laws of physics alone. It depends on many other factors, including a host of well calculated, designed and purposeful interventions, that must have occurred during evolutionary and upgradation processes. The mystery in all this is that human intellectual powers are presumably determined by biological evolution. It has been argued that the structure of our brains has been evolved and upgraded to reflect the properties of the physical world, including its mathematical content, so that it is no surprise that we discover mathematics in nature.

From Hominid to Homo Sapien (to Adam); is this the same leap as from 'Insaan' (humanbeing) to 'Adam' (man), the difference from 500 cc to 1450 cc? Is this the same leap that upgradations were made in the brain tissue and 'LAN' (Local Area Networking), within the brain, and its connectivity in the WAN (Wide Area Networking) in the universe were established? Does this refer to process and period when upgradation and addition of modules of recognition, memory, processing, articulation, expression, eloquence etc. took place; the performance of which was presented by Adam (Peace be upon him), before angels also?! (Wallaahu A'alamu).

In this connection, it may be interesting to refer to Saulat Ali Khan’s book, ‘Taareekh-e-Islaam Aur Musalmaan’, 1991, which discusses certain concepts and developments of this nature.

“Chance” Stands No Chance: Some scientists and scholars use vague terms like “first cause uncaused” or the “first mover unmoved”, which is indicative of a confusion in accepting the Existence of God by taking cover under fig leaf of unclear jargon. But modern scientists are increasingly becoming skeptic of the idea that the universe came into being by chance. Such skepticism about accidental creation of the universe was expressed even about four centuries ago by Francis Bacon in his ‘Novum Organum’, that “chance is the name of a thing that does not exist.” As a strong disclaimer of unbelief and atheism, he pronounced, “I would rather believe all the fables in the Legend and the Talmud and Al-Koran than that this universe is without a mind.”

Here it may be pertinent to present two more concepts in this regard. Some scientists follow one of these two trains of thought. The Multiple Universe theories in one form or another propose that there are an infinite number of universes, and ours is the only one that just happens to have all the right characteristics for life and its evolution. The Anthropic Principle proposes that if any of the conditions of our universe had been different, it could not possibly exist. So it is a meaningless question to ask why this? Such thinking is not adequate for anyone whose mind has not been totally turned off to the concept of God.
The Anthropic Principle essentially says, in one way or another, that things are the way they are, because they had to be. Otherwise we would not be here. This does not really explain anything at all. All it does is to state the obvious fact that we are here so it should not really be taken seriously as an explanation. The same also applies to the Multiple Universe theories. These ideas are probably showing a degree of desperation to stick to any idea that supposedly negates God.

The Anthropic Principle is self contradictory when seen in the light of purpose and design, not only in the 'Creation' but also in the 'Providence' with all encompassing beauty, harmony, benevolence and mercy. So far the concept of 'Multiple Universes' is concerned the Quran explains the 'plurality' of heavens obeying a set of laws in harmony as a unified whole. The concepts like 'unification theory' and 'megaverse' elaborate the fact presented by the Quran. Examine carefully verses 17-42, 21-22 and 23-91. At the same time the universe is not 'infinite' as asserted by some. If it were, scientists explain; just one consequence, as an example, that the sky would have appeared as one shining bright plate like sun, because at every point there would have been a star. Furthermore, there are collapsing questions about its sustainability, etc, etc. This does not in any way belittle its immense enormity and plurality of planes of existence. But it may be clarified that it is not like one galaxy. A universe of just one galaxy, say of 100 billion stars, would have expanded for only about 30 days and would have collapsed, with no possibility of life or anything else for that matter. It is God Alone Who has Designed all this for sustainable existence and evolution of life. Of course, God is God. He could have designed any system. The existing one, He has created in harmony for supporting life. For the disbelievers it does not make any difference whether there is one galaxy or 100 trillion galaxies. For them it is always too little, too large, too this and too that!

“Say: 'Note! All that is in heavens and the earth. But neither Signs nor warnings, help people, who have decided not to believe.” 10-101

But for the believers who reflect, praise and thank God, there is no end to His Signs of Power, Glory and Greatness manifest all around in the universe and within man himself.

“They are the ones, whose hearts rejoice in remembering God. Absolutely, upon remembering God, the hearts shall rejoice.” 13-28

There is a new line of explanation on the part of some main line researchers and scientists, who have finally begun to use the word 'Design' with the capital letter ‘D’ – in a serious way. They believe that the conditions
in our universe really do seem to be uniquely suitable because of being *Designed* as such for life forms like ourselves. All evidence suggests that this is not just any old universe, but one which is amazingly adjusted and fine-tuned for existence of human beings. At every step it looks as if universe is just unfolding according to some plan or blue print. These rules look as if they are the product of Intelligent Design. (Hussein Kowsari, “Signs in the heavens and the earth”, 17.7.2002 and “Universal Laws of Science.”, 14.7.2002, Universalunity.net)

Today there are many scientists for whom it is too much to suppose that the subtle and harmonious organization of nature is the result of mere ‘chance’. Robert Boyle (famous for Boyle's Law) articulated: "The excellent contrivance of that great system of the world, and specially the curious fabric of the bodies of the animals and the uses of their sensory and other parts, have been made the great motives that in all ages and nations induced philosophers to acknowledge a Deity as the author of these admirable structures." The most striking examples of 'the contrivances of nature' are to be found in the biological domain. Consider the eye which provides the faculty of sight and wings of a bird for the purpose of flight - bespoke providential arrangement by an intelligent designer!

Fred Hoyle and others have calculated that the chance of a random ordering of amino acids in a DNA, falling into the right places would be $1 \text{ in } 10^{20}$ power. There are about 2000 enzymes, the probability that all would fall in exactly the right places (sequence), is $1 \text{ in } 10^{40,000}$ power, making it impossible even if the entire universe consisted of the organic soup. Conklin puts it like this: “The probability of life originating from an accident is comparable to the probability of the ‘unabridged dictionary’ resulting from an explosion in a printing factory”.

Oparin, in his *Origin of life*, pointing to the absurdity of chance, explains: “There is no logical theory, none, except for the specific design of God that can explain how this magnificent system would originate. A computer will only function if it is programmed, and has a programming intellect providing the information required to operate the system.”

The astronomer Fred Hoyle noted that the element Carbon (abundant in nature), crucial to terrestrial life, is manufactured from Helium inside large stars. It is released there from by supervovae explosions. Carbon nuclei are made by a rather tricky process involving the simultaneous encounter of three high-speed helium nuclei, which then stick together. The reaction can proceed at a significant rate only at certain well-defined energies (termed ‘resonances’). By good fortune, one of these resonances is positioned just above right to correspond to the sort of energies that Helium nuclei have inside large stars. A detailed study also revealed other ‘coincidences’ without which carbon would not be both produced and preserved inside stars, as if ‘the laws of nuclear physics have been deliberately designed with regard to the consequences they produce inside the stars... The universe looks like a 'put-up job,’ as though somebody had been working with the laws of physics!'
The early Greek philosophers recognized that the order and harmony of the cosmos demanded explanation. In the Christian era Aquinas offered the view that natural bodies act as if guided toward a definite goal or end ‘so as to obtain the best result’. The fitting of means to ends implies an ‘intention’. But, seeing as natural bodies lack consciousness, they cannot supply that ‘intention’ themselves. Therefore some intelligent being exists by whom all natural things are directed to their end; and this Being we call God.

Allah created the universe, evolved it in a long process of progression and attended to all aspects of its requirements. Allah assigned the requisite length of time to this process for the creation, evolution, and development of the best of it - mankind, as He had to perfect the conditions on earth for its rehabilitation. Allah is so solicitous and generous that He did not ignore the spiritual requirements too. In brief He is ‘Rabb’ not of one individual or group of individuals and not of one world but of all universes-all creations. His ‘Rubbubiyat’, is not static but a dynamic force progressively sustaining all and everything. It is not confined to any one part or aspect of the complex whole. It not only extends to all but extends them all to unimaginable heights of progress, both physical as well as spiritual. Even those who don’t believe, can’t remain unmoved or untouched by different aspects of Allah’s Creation and Rubuubiyah. Fred Hoyle puts it like this: "I have always thought it curious that, while most scientists claim to eschew religion, it actually dominates their thoughts more than it does the clergy". Einstein was of the opinion that in order to achieve an understanding of nature, one must exercise considerable mathematical skill, physical insight, and mental ingenuity, but nevertheless the goal of understanding is attainable.

The organs in our bodies are placed asymmetrically. This has remained a matter of great puzzle and interest for the researchers. What is found on the left is not also or necessarily found on the right. How this complicated pattern develops and continues since the creation of man? Dr Hiroshi Hamada of Osaka University in Japan and colleagues found that embryos placed in an environment with fluid flowing towards the left developed the correct left-right pattern of organ placement. But when embryos were placed in fluid flowing to the right, they did not develop organs in the proper places in their bodies.

Multiplication of one cell into many is definitely very amazing, but what is far more astonishing is the coordination and the decision making after a number of cells have been multiplied. Who decides as to which cell will go, say, to form kidney and the other one the heart or the liver and so on, in proportion and in overall simultaneous programming of development of all organs and systems of the body?! The Same One Creator Who created initially, continues to evolve, develop and sustain - The Ever All-Lord-Master-Sustainer-Nurturer-Cherisher-Maker-Modeler-Fashioner!

See Appendix-11 for different aspects of Rubuubiyah.
PART VIII

AL-AALAMIIN

Al-Aalamiin is plural for Aalam, which encompasses everything in existence except Allah. The word Aalam is itself a plural word, having no singular form. The term Aalamiin encompasses all sorts and types of creation. All matter, energy, space and everything, and their related forces are all included in Aalamiin, which are manifestations of Existence of God. In other words, Abdullah bin Ahmed Nasfi, in ‘Madarikul tanziiil wa haaqaiqul ta’wiil’, explains that except God Himself everything else is included in the term Aalamiin. According to Thomas Patrick Hughes in ‘A Dictionary of Islam’, scholars have mentioned different Aalamiin, e.g.:

Aalam: The universe, world, condition, state of being.
Aalamul - Arwaah: The world of spirits
Aalamul - Khalq: The world: This life
Aalamul - Baagi: The future state
Aalamul - A’zamah: The highest heaven
Aalamul - Shahaadah: The visible world
Aalamul - Ghaib: The invisible world
Aalamul - Ma’quul: The rational world

Abdullah Yusuf Ali says that there are many worlds- astronomical and physical worlds, worlds of thought, spiritual world, and so on. In everyone of them Allah is All-in-All. The mystical division between (i) Naasuut (the human world knowable by the senses), (ii) Malakuut (the invisible world of angels), and (iii) Laahuut, the Divine world of Reality, require a whole volume to explain them.

The term ‘Aalamiin’ is defined to include different creations that exist in heavens, earth, and sea. Every generation of creation is also called an Aalam. In ‘Vocabulary of the Holy Quran’, Dr Abdullah Abbas Nadvi explains that Al-Aalamiin signifies all categories of existence, both in physical and spiritual sense. It indicates also that the world is not only what man knew upto now but there are numerous worlds to be discovered or to be known in future. In this comprehensive sense Allah is the Lord of all worlds-all creations of past, present and future - Rabbul Aalamiin. Hence this word is related to one of the Attributes of Allah. At some places the Holy Quran has
used this term in its figurative expression to denote surrounding people of the addressed person or community, as in 2:47.

In Al-Faatiha, the term Aalamiin, in plural, has been used at the beginning. Again in verse No. 5 the supplication has been made in first person plural. These occurrences in plural signify the unity of mankind, universality of laws and a pattern in collective behaviour of all creations-all worlds. Besides revealing universality of the message, the statement signifies mysteries of all worlds-creations and refers to the common history of mankind and universe.

Science Presents an Interesting Clue in an Example of ‘Invisibility’: Engineering Professor Susumu Tachi of University of Tokyo has developed a system that can make you ‘invisible.’ He demonstrated the technology through a photo. It appeared as if three men walking in the background can be seen through it. Tachi’s second example shows the image of the skeleton being projected onto a sheet of the retro-reflective material, giving the impression that the body has become transparent. The technology could be useful in medicine, where surgeons might use it during operations to avoid having their fingers or surgical tools block their view. Visible, unseen and un-visible express only the limitations of reach of vision in physical frame of man and the state of available technology. Allah ever knows all and everything in the heavens and the earth.

“He is Allah, beside Whom there is no god (ilaah),
The Ever All-Knower of the unseen-hidden and the seen,
He is the Ever All-Gracious, the Ever All-Merciful.” (59–22).

For Lexicography see Appendix-12.

Many Universes or Megaverse: We have discussed Multiple Universe theory and Anthropic Principle from the point of view or possibility of ‘Chance’. Paul Davies, in his book ‘The Mind of God’ (p.217) has discussed these concepts from the point of view of possibility of ensemble of universes and principle of selection. “The universe we see is but one among a vast ensemble, ..so propitiously suited to biological requirements. It has been anthropically selected”. The philosopher George Gale has compiled a list of several physical theories that in one way or another imply an ensemble of universes. The most frequently discussed theory of multiple universes concerns an interpretation of quantum mechanics (i.e. quantum uncertainty leads to the possibility of more than one world.).. Through out the cosmos, the inherent uncertainties that confront each and every quantum particle are continually being resolved by differentiation of reality into ever more independently existing universes…that everything that can happen, will happen. That is, every set of circumstances that is physically possible.. will
be manifested somewhere among this set of universes. The various universes must be considered to be in some sense "parallel" or co-existing realities. This is by no means the only conjecture for an ensemble of worlds. Another, somewhat easier to visualize, is that what we have been calling 'the universe' might just be a small patch of a much larger system extended in space. If we could look beyond the ten billion or so light-years accessible to our instruments, we would see (so the theory goes) other regions of the universe that are very different from ours." The Quran also refers to the 'plurality' of heavens, but subject to one unified law and harmonized system, now referred by scientists as 'Megaverse.' It has been emphatically clarified with illustrious explanation that there is Only One Law Giver for all the planes of existence. If there were more, there would have definitely been conflict and chaos.

The universe is multi-layered. In its each plane of arrangement, there is an endless variety of wonders! The astronomers have found a distant extra solar planet, orbiting a star 5,000 light years away in a distant spiral arm of the Milky Way and closer than the sun to the galactic centre, a bizarre place of torris heat (atmospheric temperature of about 3,100 F, enough to vaporize most metals), with clouds and raindrops made of iron. [Is the Hell one of such places already existing? The Quran provides very graphic descriptions and details. “(All) objects radiate at a certain wavelength. The only exception, the only truly dead object in God's universe would be one with zero degree absolute temperature (-273C), but this is only a theoretical possibility, with nothing reaching this state. By the way, is it any wonder that God uses the allegory of Hell and Fire to describe the infinite misery since there is no limit to it whereas there is a limit how cold an object can get?] (Hossein Kowsari, “History of the Universe at the earliest times”, 14.7.2002, Universalunity.net). In fact more than 100 extra-solar planets (with extreme varieties of atmosphere and environment) - orbiting stars other than sun - have been found.

The Quran provides detailed and graphic accounts of 'winding up' of stars and other heavenly bodies. Scientists also present almost similar accounts. Sagittarius, the dwarf galaxy, is the nearest and 48,980 light years away from the outmost diffuse limits of the Milky Way, (10,000 times heavier than the Sagittarius). It is for the first time in human history that we have witnessed a galaxy devouring another galaxy. Devouring of smaller galaxies is a natural phenomenon called galactic cannibalism, a process Sagittarius is going through.

Unity and Universality enunciated in the term Aalamiin: The divine consideration for all forms, types, species and states of existence is universal and all-embracing. It is not exclusive to any individual, group or community. The supplication in verse No. 5, is for universal good. There is a sense of belonging in supplicating in first person and creates a sense of ownership that the suppliant has an owner who listens to, cares for and can
and will surely help them. It makes it universal by using plural without restriction. It adds emphasis to the idea and appeal by making it purely personal. It is not just a statement, but a supplication, which highlights emotional commitment, sentimental sensitivities and consideration for the common bond of brotherhood, fellow feelings, friendship and comradeship.

Ben Finger in his 'Concise World History' (pp.10-11) elaborates different aspects of fundamental importance of universal good. "There must be faith in the efficacy of reason if men are to govern themselves successfully, with respect for the public interest. The free society relies upon internal convictions rather than external coercion. The laws of a rational order of human society are not arbitrary. Morality has natural sanctions. Right is enjoined and wrong is penalized, by the natural order of things. Human nature is not merely the self-preservation instinct, but it has regard to others, as Shaftesbury well remarked. Respect for the lives and property of others is dictated by fellow-feelings. Thus reason must regulate the will if the principles of the good society are to prevail on earth." Quoting Arnold J. Toynbee, Ben Finger goes on to explain: "The rise and fall of civilizations is not just an automatic matter of blind fate, but civilization is a 'product of wills'. Toynbee, like other enlightened historians, recognizes an objective moral and spiritual order. It is man's never-ending duty to choose between good and evil. Fools worship transient forms, neglecting the life behind the form. Toynbee reminds us of 'the universal nemesis of idolatry.'

"Those who live on a merely-physical level relate their lives to a materialistic frame of reference. But with inner growth, one discovers the true worth of man's life as a member of the spiritual universe. This consciousness is the supreme end of life, which all instrumental ends should serve. Beyond man's empirical selfhood is his identity as a spiritual being, and this accounts for the intrinsic worth and freedom of human personality. Inwardly, the aware person feels his connection with all other lives, and enjoys access to a treasure of eternal worth.

"For us, the essential fact in human history has come to be the slow awakening of a sense of unity in the life of mankind, the gradual unfolding of a feeling of community between men, nations and races, the dawning possibility of cooperation of undreamed of collective powers, of a coming synthesis of the human species, of the eventual development, out of all the present confusion, of a common general ideal, a common universal purpose for humanity as a whole."

Attributes of consciousness are essentially mental, intellectual and emotional which provide basis and strength for life, individual personality and fabric of the society. Consider importance of unity in the life of mankind, community feelings and sensibilities of society projected in the supplication in this verse (1-5). It is recited by every believer in the prayer and on many other different occasions. Frequent recitation of the doctrine goes much deeper as an exercise for 'doctrination' or inculcation. It is preached
for practice at all levels and to all members of the society. Its philosophy is 
not exclusive to any intellectual class. It is the wonderful way of imparting 
knowledge and teaching of the Quran that higher level doctrines and 
philosophies are taught to everybody, which become available in other 
societies to higher level students or intellectuals only (e.g. learning is for 
Brahmans only in Hinduism and certain information of the Scripture is 
accessible by priests only in Christianity). This elevates mental and 
intellectual stature of the believer in particular and the society in general. 
Frequent repetition and recitation highlight not only the importance but also 
the centrality of the doctrine in the over all creed. Its joint offering 
strengthens sense of belonging and bond of brotherhood of all in the society. 
And in fact it is not limited to a particular people or place; and that makes it 
all the more universal.

The linguistic and grammatical emphasis in the verse and an address 
in second person (in His Presence) to God, Lord-Master-Owner-Sustainer of 
all peoples, creations, universes and all existence, further highlights the 
Oneness of the Lordship of The Only One Universal God Alone.

**Rabbul-Aalamiin:** The Quran explains the phrase *Rabbul Aalamiin:*
Management and Governance: 32-5, 13-2, 3-83, 6-3
The beginning of anything-affair: 36-82
The Heavens and the earth made under physical laws, without a 
previous model: 35-1, 46-3, 15-16
First time creation: 2-117
Creation and Re-creation: 30-11, 29-19 & 20
Creation and development in different phases: 10-3, 21-30, 79-30, 
41-11 & 12, 11-7, 41-9
Physical arrangement and working system: 31-10 & 29, 36-38 to 40, 
9-36, 35-41, 86-11 & 12, 10-5
16-49, 16-12, 14-32 to 33, 31-20.
Plurality of heavens and 'earth' (planets): 65-12,
Beauty: 37-6, 15-16
Different creatures: 42-29
Perfection: 67-3 & 4
Different forces at work in the universes: 35-1, 51-1 to 4, 79-1 to 5, 
40-7, 41-30, 32-11, 13-13, 2-34, 7-11, 26-221 to 223, 15-27, 34-12
Communication: 22-75
Security: 6-61, 37-6 to 10, 15-16 to 18
Record keeping: 10-21
Beginning of life: 24-45
Creation of Man: 32-7 to 9, 2-30, 2-34, 15-26, 6-2, 23-12 & 13, 76-2, 
7-11, 40-64, 95-4, 55-3, 4 & 14, 96-2, 38-71 to 72.
Creation of Jinn: 15-27, 55-15
**Invitation for Reflection:** Inspite of all manifest Signs in sciences and systems, why even some of the, so called, learned people don’t understand? A well known geneticist and outspoken evolutionist, Richard C. Lewontin from Harvard University, confesses: “It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying, to the uninitiated. Moreover, that materialism is absolute, so we can not allow a Divine Foot in the door.”

“It is not for any person to believe, except by the leave of Allah, and He will put the wrath on those who are heedless (lāa ya’qīluun) (do not pay attention, reflect, reason).” (100)

“Say: ‘Behold all that is in the heavens and the earth’, but neither Signs (Aayaat) (proofs, evidences, verses, lessons, revelations, etc) nor warners benefit those who believe not.” (101) [10-100 & 1001]

“And We (Allah) have indeed, made the Quran easy to understand and remember, then is there any that will receive admonition.” 54-40

“Do they not then think deeply in the Quran, or are their hearts locked up (from understanding it)? (47-24).
PART - IX

MAALIK

For Lexicography see Appendix-13.

Al-Maalik is one of the Names of The All-Powerful Sovereign, King and Ruler of all worlds-creations. Literally the word `Malik" means King. In the wider context it means the King of all kings. Allah is the Sole Sovereign of the whole humankind. He is the Maker and Master of all created things. He is The True Ruler of this world and the world Here-after. Allah, the Almighty sways not only over this entire world but also over all the other worlds and creations. He is the One and the only Real King, Who will remain for ever, and Who rules not merely over bodies of all beings but over their hearts and spirits also. Hence He is called Al-Malik And Al-Maalik (King and Owner) also. Allah is the True Owner (Maalik of everything and everyone).


"Whose is the kingdom (Al-Mulk) this Day? Allah's, the One, the Irresistible" 40-16

"In this verse (No.5, Al-Faatihah) Allah has more specifically announced that on the Day of Judgement, when all creatures will be called to account, He Alone would be in complete control and that no person would be competent to utter a single word in self-defence or in favour of another person, unless authorized by Him and that every individual will be justly requited for his deeds, good or bad, in this world. This verse repudiates the Christian doctrine that Hazrat Isa (Peace be upon him), and not Allah, will be the deciding judge on the day of Judgement, and that saints should be worshiped in this world so that their intercession along with that of Hazrat Isa (Peace be upon him) may be successfully invoked on the above occasion. The verses Nos. 23, 27 and 28 of Surah Al-Anbiyaa are relevant and they may be referred to." (A.M.Yaqoob, 'The Holy Quran Translation', Vol-I, p. 29)

King of kings - the Most Despicable Name for any Person: The Sahiil (Hadith) recorded Abu Hurayrah saying that the Prophet (peace be upon him) said:
"The most despicable name before Allah is a person who calls himself the king of kings, while there are no owners except Allah."

In the recent history, there has been a chain of events which is an eye opener and a matter for reflection, in the light of this Hadeeth. Immediately after Reza Shah Pehlavi, the king of Iran, issued a proclamation that he was to be addressed as ‘Shahanshaah’ (king of kings), the situation took an abrupt and unpredictable turn. In fact, at that time, he was at the zenith of his power and in the midst of celebration of millennia of the Iranian Empire, that nobody could imagine his doom along with the demise of the kingdom. He was not only disgraced and dethroned but the planet became too hostile to allow the burial of his dead body!!

The Prophet (Peace be upon him) observed that he who calls himself "King of Kings" bears the worst name before Allah.

**Absolute Ownership of the Day of Recompense:** Allah has mentioned His Absolute Ownership of the Day of Recompense because on that Day, no one else will be able to claim ownership of anything whatsoever. The tenor and the tenure of the lease of life and resources, which were provided to man (for the appointed term), for the discharge of his duties in this world, already would stand expired and finished, before the process of resurrection for the Judgement starts. All accounts will be finally settled on that Day by Allah Himself.

"The Day that ‘Ar-Ruuh’ and the angels will stand forth in rows, they will not speak except him whom, the Most Gracious (Allah) allows, and he will speak what is right." 78-38

"And all voices will be humbled for the Most Gracious (Allah), and nothing shall you hear but the low voice of their footsteps." 20-108

"Ad-Dahhak said that Ibn Abbas commented, "Allah says: 'On that Day, no one owns anything that they used to own in the world.' Allah only mentioned the Day of Recompense here because on that Day, no one except Him will be able to claim ownership of anything whatsoever. On that Day no one will be allowed to speak without His permission.

"On the Day when it comes, no person shall speak, except by His (Allah's) leave. Some among them will be wretched, and (others) blessed". 11-105

‘*Tafsir Ibn Kathir*’ (Vol-I, pp.75-77) provides following explanation: "Allah is the True Owner (*Maalik*) (of everything and everyone)."
"Also the two Sahih recorded that the Messenger of Allah (Peace be upon him) said:

'(On the Day of Judgement) Allah will grasp the earth and fold up the heavens with His Right Hand and proclaim, 'I Am the King! Where are the kings of the earth? Where are the tyrants? Where are the arrogant? '"

The Glorious Quran highlights the Irresistible and Absolute Authority of Allah. As for calling someone other than Allah, a king in this life, then it is done as a figure of speech. For instance.

"Indeed Allah appointed Taluut (Saul)
as a king over you." 2-247

"When He (Allah) made Prophets among you,
and made you kings " 5-20

Master-Owner of the Day: "When His (Allah's) Sovereignty shall be more evident than ever, and manifest to the worst scoffers.. the general Requital will follow the general Resurrection, wherein all men, good and bad, will be judged according to their faith and works. The verse completely repudiates the Christian doctrine that Christ, not God, would be the judge. Cf. The NT –

`For the Father judgeth no man,
but hath committed all judgement unto the son.'Jn. 5: 22"

"The phrase 'Master of the Day of Judgement' is a warning to man reeling in his forgetfulness and self-conceit, and an intimation that all his possessions, all his relationships with things and men are only short-lived, and that there shall come a Day when masters will no more be masters and slaves no more slaves, when no one will own anything even in appearance, and the ownership and mastery, apparent as well as real, of the whole universe will be seen to belong to none but Allah, the Exalted.

"The Day, they will present themselves (before Allah), and nothing of theirs will remain hidden from Allah.
'Whose is the kingdom today?'
Of Allah Alone, The One, The Mighty.
Today everyone will be recompensed for what he has done,
Today no one will be wronged.
Allah's reckoning is surely swift." 40-16 & 17.
(M.M.M. Shafi, Maariful Quran, p.69)

"After saying that Allah is Beneficent and Merciful, it has immediately been added that He is the Master of the Day of Judgement so that the qualities of mercy and kindness might not mislead anyone into
forgetting that on that Day He (Allah) will gather together all human beings from the first to the last and require each and everyone to give an account of all of one's acts to Him... Allah is not only Merciful, but He is also Just. He has, however, full authority to pardon or punish anyone He pleases, for He has complete Power over everything." (S.A.A.. Maududi, The Meaning of the Quran, p.41).

‘Rahmah’ (Mercy) always goes with justice. Absolute-Power-Ownership-Sovereignty-Judgement-Decree all belong to Him Alone and there is none to question or reason yet He has immersed and engulfed all His Laws and their application for requital with Mercy and reward with Benevolence.

'Amr' of Allah on that Day

“The Day when no person shall have power –anything for another, and the Decision, that Day, will be with Allah (Alone).”82-19

Detailed accounts of the Day of Recompense indicate that physical laws, for example, of gravitation and such other laws, may cease to operate as the 'earth' would be 'replaced' and perhaps de-gravitated; and a different set of laws made operative in that 'plane' of existence. Dr Muhammad Humayoun Khan in his booklet, “The Physics of the Day of Judgement”, explains another concept that “Gravity is due to minute differences in time at different heights. If time reverses in 'contracting phase' of the universe, then this time difference will also reverse. This will cause gravity to reverse.."

“When the earth is shaken with its earthquake, And when the earth throws out its burdens
(weights, gravitons, gravitation); And man will say: `what is the matter with it?’ That Day it will declare its information because your Lord-Master-Sustainer (Allah) will inspire it.”99-1 to 5

Similarly all other laws of science and those applicable in that plane of existence would be those relevant to that frame of reference. On that Day the assignment of Adam would have ended. All his authority given to him for the discharge of his duties would have ceased. Out of all the innumerable of his offspring, nobody will have any assignment or authority, administrative or managerial anywhere in that frame of reference, as they had in this world. From the accounts of that 'Day' given in the Quran, it appears that all arrangements will be in a different frame of 'creation' under the laws applicable in that world of existence. Following statement by Paul Davies may provide some idea as to how perceptions and rationale may
differ about existence in different frames of reference, e.g., Resurrection, the Day of Recompense, Hell etc.:

"It is interesting to speculate whether 'alien beings' who evolved under very different circumstances would share our concept of 'common sense' or indeed any of our thought patterns. If as some science-fiction writers have muse, 'life' existed on the surface of a 'neutron star,' one could not begin to guess how such beings would perceive and think about the 'world'. It is possible that an alien's concept of rationality would differ from ours so greatly that this 'being' would not be at all persuaded by what we would regard as a rational argument."

"The Day the Earth will be changed to a different earth,
and so will be the Heavens" 14-48

Taking a clue from the above, consider the angels and the jinn who represent different forms of creation or different 'worlds'. Similarly there is a possibility of other creatures or inhabitants and other universes in the megaverse, (which now science endeavors to explain like different 'membranes' ('branes,' or planes in the Theory of Strings.) These accounts seem to be scientific, not necessarily mere fable or fiction. The point is that there can be different forms of creation in the megaverse.

Resurrection (whether it takes place, for example, from DNA or through any other medium or method, in any manner and form which the life assumes in that new environment or frame of reference in the megaverse) definitely has to be under the relevant set of laws applicable there, in that world. Israrul Haque explains this in these words: "The physical laws of life and death prevailing in this world will not most probably hold good on the day of Judgement which will take place when the earth and the heaven will have been changed."

From the changes taking place in the stars, constellations, planetary systems and the earth, as explained vividly by the Quran, it appears that the laws then applicable, would be different from the laws known to man in this world. Therefore the Law (Amr) in operation on the Day of Recompense would be the specific set of commands of Allah Himself applicable on the occasion and the event, unlike the laws of this world which can be 'discovered by man and applied by him' scientifically in this three dimensional world.

Is the Resurrection a Physical Process? From above discussion a definite question emerges as to whether resurrection is a physical process.

“And Allah it is Who sends the winds,
and they raise a cloud; then We lead it to a dead land,
and revive the earth after its death. Such is the resurrection" 35-9
In the past raising of clouds and the growth of plants following rain were considered miracles, but not any more. By comparing the resurrection to a physical process, the Quranic verses suggest that revival after death is also based on some physical laws. However, it should be kept in mind that Allah is the Creator of all the laws of the universe. The insight provided by the Quran in the physical laws of the universe, is now being explained by science, although not the exact elaboration of all the facts disclosed even in one verse. For example: The theory of Big Bang partially refers to the phenomenon mentioned in verse 21-30. Hubble’s discovery, Einstein’s theory of ‘General Relativity’ and subsequent observations and research elaborate only some of the facts pointed out in verse 51-47 about expansion of the universe. Science also provides some explanations about death of stars, planetary system, receding galaxies, etc. mentioned in the Quran.

If the expansion continues, after billions of years, all the energy of the sun and stars will be exhausted and every living thing will freeze to death. (It is argued that the universe can not expand indefinitely for ever. Therefore theories like Contraction of the Universe and Big Crunch are suggested). Alternatively, if there is enough mass in the universe, gravity will one day stop the expansion and then contraction will begin. A contracting universe would end in a very hot and compressed state called ‘The Big Crunch.’ This would also destroy all life forms and everything. It may be noted that it suggests disorderly destruction due to collapse and compression of the universe under its own mass, whereas the Quran explains winding up of different planes of existence like a scroll.

Although scientists agree that the journey of the world and the universe will end one day, but besides mode and method of ‘concluding’ the journey, the basic question of ‘resurrection’, still remain to be explained in scientific terms. The theories of Contraction of the universe and Reversal of Time present some clues for consideration in elaboration to verse 21-104. 

Time is one of the most elusive mysteries of the universe. Generally it is believed that time has a direction, but physicists like Michael Berry, Thomas Gold and Stephen Hawking have proposed that time may reverse when the universe begins to contract. This may have a reference to the phenomenon mentioned in the above quoted verse 21-104. Reversal of time may lead to raising of men from their graves, becoming alive again!

Logic of Reckoning

The Only One Creator-Sustainer-Regulator-Dispenser: We have already discussed that there are many evidences in nature and creation which lead to believe in the necessity of One Creator and the same One as Sustainer for all creation and entire system of existence. The concept of Sustainer includes the necessity of the Regulator also.
Science has proved that there is a reaction for every action. Similarly human actions are capable of generating physical and non-physical (e.g. behavioral and social) and other reactions, results, consequences and impacts on others, living or existing in the environment. They all need to be regulated on moral, rational and scientific grounds. Both at individual and at larger scale of a society, better performance needs to be encouraged and rewarded. Actions capable of producing adverse results have to be discouraged and punishment awarded with justice. For this, a system of recompense and requital has to be in place. The starting point of justice demands that it has to be properly notified for information in advance so that nobody is caught unaware. Necessary guideline and training in this regard, is also the requirement of a judicious system. This is what Al-Faatihah does! What should be the Recompense for those who cause devastation, destruction and misery of the magnitude immeasurable by human calculation, inspite of all these warnings and training? Judge the following piece of information:

*Elugelab Island (USA):* The Hydrogen Bomb or the Thermonuclear device 'Ivy Mike', fired on November 1, 1952, used liquid deuterium as fusion fuel and created a fireball five kilometers wide. The mushroom cloud rose to 18,000 meters in 90 seconds. It topped out in five minutes at 45,000 meters. The detonation completely obliterated Elugelab island. It created underwater crater 2,000 meters wide and 55 meters deep. (AFP-The Dawn, October, 30, 2002)

Human activity can generate such consequences that they linger from generation to generation or its results and reactions take place in future; in some cases quite far and distant in the future from the actor(s). Therefore, a question arises as to how to pay them for such good or evil consequences? This raises issues of morality and values: Why should one sacrifice present for someone in the future? Why should someone in the future suffer for the illicit action of some one at present or from the past? Proliferation of population and increase in outreach of human activity has multiplied extent of impact and outcome of many actions. This has raised very serious concerns for the environment as a whole [See opening verses of Surah-55 (Ar-Rahmaan)]. Human activity on one continent or even on one planet or satellite is definitely affecting things on distant continents and celestial objects far away. How each one could be compensated or recompensed if there was no single system of judgement? And, very important, the mechanism of enforcement?

For all this the Just and All-Powerful Dispenser and Enforcer could only be the One Who Watches closely all entities in existence, and cause and effect of each action, as The Ever All-Aware and Ever All-Knower of every motion, movement, motive and all points and coordinates involved precisely, *right from the origination as Creator and all along as Sustainer.* In such a vast system and multitude of creations and activities there can't be uniformity of decision if there were different judges for different places and
points in judgement. The uniformity alone in justice requires *The Single Super Mind for the Grand Judgement-Allah.*

**YAUM**

For *Lexicography and Contradistinctions* see Appendices 14 and 15 respectively. For *Explanation* and *Usage* of the translated terms see Appendix-16. It is *recommended* to see the appendices mentioned above, before discussion in the following pages.

**The Cyclic Myth of Time:** There are different myths and concepts about time in different civilizations, religions and peoples. We will discuss some of the important aspects of them. The Bible (Genesis) records span of life of some earlier Prophets (Peace be upon them) and some men, separately for each, as a certain number of years, which shows that the *linear concept of time and its continuous reckoning was not yet conceived by man.*

"Stanley Jaki, a Hungarian-born Benedictine priest who holds doctorates in both Physics and Theology, has made a detailed study of ancient beliefs in cyclic cosmology. He points out that the *Chinese dynastic system* reflected a general indifference toward historical progression. 'Their chronological datings restarted with each new dynasty, a circumstance which suggests that for them the flow of time was not linear, but cyclic. Indeed, all events, political and cultural, represented for the Chinese, a periodic pattern, a small replica of the interplay of two basic forces in the cosmos, the Yin and the Yang….Success was to alternate with failure, as was progress with decay.

"The *Hindu system* consisted of cycles within cycles of immense duration. Four Yugas made up a Mahayuga of 4.32 million years; a thousand Mahayugas formed a Kalpa, two Kalpas constituted a day of Brahma; the life cycle of Brahma was one hundred years of Brahma, or 311 trillion years! Jaki likens the Hindu cycles to an *inescapable treadmill*, the mesmerizing effect of which contributed greatly to what he describes as the despair and despondency of the Hindu culture. Cyclicity and the associated fatalism also permeated the Babylonian, Egyptian and Madyan cosmologies. Greek philosophy too was steeped in the concept of eternal cycles…"

(Pages 40-41, *The Mind of God*, Paul Davies)

"...Krishna descends to this planet once in a day of Brahma, or every 8,600,000,000 years. This purpose is stated in Bhagavad-Gita…"

(Page xxi, Preface, *Bhagavad-Gita As It Is*)

**Zoroastrian View:** The term 'Frashokereti' ('Frashegird' in Pahlavi), means 'making wonderful' or *renovation of creation* at the end of the historical process of the world. Zoroastrianism does not look at 'the end of the world', instead, it *looks forward* to the time when it will be cleansed from the unnatural impurity with which evil has afflicted it. It traditionally awaits the
coming of a saviour, who is expected to raise the dead and introduce the universal judgement. The first or individual judgement immediately after death is for the soul only. There will, however, be a second judgement after resurrection so that man is judged, rewarded or corrected in body as well in soul. The heavenly and demonic forces will pair off in final conflict. The world and men will pass through a river of molten metal as a final test of purity. Then, when evil is finally defeated, heaven and earth will merge in what is literally the best of both worlds and mankind will dwell in perfection in the kingdom of Ahura Mazda eternally.

**Resurrection:** Belief in the resurrection after death and life Hereafter is one of the most important pillars of Faith in Islam. This constitutes one of the basic elements of faith in the Unseen-Hidden. (2-4). Within the scope of this belief, the belief in the Resurrection is the starting point for all other details to follow. Next comes the belief in the Day of Judgement and Requital as explained in the Quran. These are the fundamentals, as they lay the foundation for all the rest that 'Here-after' presents.

When this Surah (Al-Faatihah) was revealed, there were people who, although, believed in Allah so far the creation is concerned they did not believe in Resurrection and Requital. The main reason for this was their arrogance besides ignorance. They had power and could commit any crime or cruelty in the society, without being questioned or being asked to explain. Therefore, for establishment of a society based on justice and equity, the belief in the Day of Requital was required which was presented as one of the fundamentals of Islam. This creates balance in exercise of authority, use of resources and order in the functioning of various components and segments of structures of the society.

**The New Active Phase of Existence:** Against the idea of annihilation, the Quran discloses the emergence of a new active 'phase' (Yaum) of life and its existence, after the fixed 'Moment' (Saa’ah), which concludes the term of this existence and starts the new 'phase'. The term Yaum refers to the phase in the process of time and not a point in time, which is referred to as the Moment (Saa’ah). What the scientists call 'Big Crunch' seems to be nearer to some of the phenomena or happenings or events which have been referred by the Quran to be taking place at that Saa-ah (Moment, the point in time). But 'Big Crunch does not explain the orderly manner of 'winding up or folding up the heavens like the pack of papers' (21-104 & 105) and it also does not explain the phenomena or events happening thereafter, or in any point of time, e.g., resurrection, etc. Anyhow, science now seems to be coming closer to the questions and concept of 'resurrection in a definite form of existence'. There can be various possibilities of 'resurrection
in the new form' through different means and methods, e.g. study of DNA may provide some of interesting clues in this regard.

**The Purpose of the New Phase**

"Certainly it is to Us (Allah), they will return. Then Reckoning is Our concern." 88-25 & 26

“Mankind’s Reckoning has drawn very close to them, yet they heedlessly turn away.” 21-1

Another rendering of this verse, by Abdullah Yusuf Ali:

“Closer and closer to mankind, comes their Reckoning, Yet they heed not, and turn away.” 21-1

With each passing moment we come closer to that point in time, which has been fixed for the end here and for starting the new phase. Each tick of the time is a step towards death, resurrection, process of reckoning and the new phase called ‘Here-after’.

“Say: ‘Death, from which you are fleeing, will certainly catch up with you. Then you will be returned to (Allah) The Ever All Knower of the Unseen and the Visible, And He will inform you about what you did.” 62-8

“..You will be paid your wages in full, on the Day of Resurrection.” 3-185

The term *Diin* refers to the law of recompense that all action has a natural (under the law) sequence, consequence, reaction or result. Any adverse outcome is not due to any revenge or any element of terror. It is based on the laws of requital which are explicable and understandable.

"the purpose of decreeing life and death is to try which one is best in conduct." 67-2

So life has been decreed and designed as the period of trial with death closing this ordeal. It has now been undoubtedly and unambiguously established that all thought, actions and events are being recorded. Furthermore it is being done in a sequence, form and format. That means there is a purpose that is why there is proper ’formatting’ to produce desired statements, e.g., accounting statements and reports reflecting final position and worth. These statements are capable of portraying position ’over the
period' and 'at the end of it'. The closing of accounts takes place at the end of the accounting period. It involves 'settlement' of all accounts. This is, in fact, in practice in this world also as policy and principle of accounting. The Quran has used a terminology in its statements, pertaining to different aspects of sciences, mankind, universe and everything, which in all times seems to be most modern and in vogue in those times. This is also one of the miracles of the Quran.

It appears that the books of accounts remain open for the period the 'Diin' (the law prescribed by Allah) remains operative. It is therefore, advisable to earn credits during the period, the books remain open. In verse 73-20, it is informed that whatever man earns for the hereafter is forwarded and what he leaves behind also generates data for accounting for final settlement, on the Day of closing of accounts, under the 'accountability' principle already declared as the Policy (Sunnat, Way) of the Master-Lord.

"And whatever good, you send forth for your souls,,
you shall find it with Allah, Better and Greater in Reward.” 73-20

Resurrection and Recompense: "Scientists in the US have, for the first time, 'fabricated a working copy' of a dangerous virus from scratch in the lab, using chemicals. and. knowledge of the virus code. Using harmless pieces of DNA, they received through the post, researchers at the State University of New York built a synthetic version of the polio virus so like the real thing that it infected the mice and made them ill...But also prompted concerns that other viruses more suitable for biowarfare, such as smallpox, could be synthesized.

"Viruses are on the border line between living and non-living things. Like living things.. they encode their physical characteristics in DNA... and produce copies of themselves.. Unlike living things they consist practically of nothing else except that chemical code (Kalimaah!). They have to hijack the cells of living organisms in order to reproduce. Written down, the genetic code for polio is only 7,741 letters long ..Smallpox is much longer and more complicated. Written down, it would run to 185,000 letters, about as many as a small book. Humans, too, might be synthesizable from odd bits of DNA, using cloning technology- But we have three billion letters."


Resurrection as discussed above and in preceding pages, may take place in any manner, not yet understood fully, but the question is why recompense should pend till then? “The reason why reward and punishment for man’s good and bad deeds in this world should pend for the Day of Judgement and in the meantime the vicious may prosper and virtuous may suffer, is that the consequences of such deeds persist far beyond this lifetime. How far these deeds were good or bad can be assessed only after their
The Gateway to the Quraan

consequences have run their full course.” (“Belief in life after death”, Israrul Haque, The Dawn, 8.9.2000). Or may be in the meantime, during life, one amends, mends or mitigates the evil or its ill effects. Provision of `respite’, and concession or latitude till the appointed term has also been kept.

Furthermore, sometimes such heinous crimes are committed that one life sentence or even capital punishment may not be an equitable requital or punishment. It may require many "lives for multiple life sentences" or deaths or other punishments. This definitely requires an arrangement or a system of existence and functioning which is possible after resurrection. Science is now coming closer to the discussion of questions which the concept of resurrection poses. Genetics may offer some interesting hints in this regard.

For the Quranic explanations of Death, Resurrection, the Day of Judgement and Paradise, see Appendix-17.

DIIN
For Lexicography of ‘Ad-Diin’ see Appendix-18

The Ancient History of Ignorance: The ancient history of man is a patchwork of history of religions, the mosaic of which presents iconic or material image of faith. The Bible, however, presents ‘the religion’ as iconoclast. Religion has always remained as an effective mover of man both in his material and spiritual quests. Therefore, there is always a close relationship of civilizations with faith. Studies on pre-historic religion(s) show "those practices of 'Homo Sapiens' and earlier 'Homonids' (Homo Erectus), from before recorded history, “as evidence from cultural remains, which suggests that they were 'religious..'"

(John R. Hinnells, Dictionary of Religions.)

After ignorance engulfed man and he lost contact with the Truth, the history tracing into the footprints of re-emergence of religion, observes that the "concept of the spirit emerged over 30,000 years ago, when man lived a solo life as hunter in the caves. This was followed by the concept of god-head , after the appearance of agriculture about 15,000 years ago. Still later in the second millenium B.C., philosophy surfaced with the improvement of man's mental attitude. The 'godhead' was conceived in the form of 'fear' of the unseen in the early societies, propagated by the rulers, as harsh, angry and punishing, who used 'ritual' and 'human sacrifices' to 'terrorize' people. The rulers projected themselves as the link or image or reflection of their gods. Historians think that "'spirituality' appeared in the 'religion', when the concepts of 'spirit' and 'soul' emerged as external and internal powers respectively. The former as an outer power, linked with the godhead in an indescribable way, and the latter as an inner power, associated with the 'self 'in a related way. Philosophy was the last element
that entered the religious fold. Although we find traces in second millennium B.C. also but it emerged firmly around 800 B.C. in India and Greek. It is based on doubts and reasoning (both).

(Prof. Ghayur Ayub, "The essence of religion", The Dawn, March 8, 2002)

In general, history of religions shows that in ancient times religions had national complexions, e.g., Egyptian, Greek, Iranian, etc. It became racial in character, e.g., with the Jews. However, Christianity put more emphasis on individual and private affair. The Quran gave the message that 'Diin' is neither national nor racial, nor individual and private. Its objective is to bring out synergy and create synthesis out of the natural distinctions of mankind and organize them on the basis of Monotheism – the theme presented in Al-Faatihah. It may, however, be noted, as discussed earlier, that the concept of One God always remained on the earth, although, at times very few believed.

The Quran presented and put the 'Diin' into actual operation in a practical model, with Monotheism as the living factor in the real life of mankind. Instead of kings and queens, the loyalty to God means loyalty to one's own very ideal nature. In scientific terms, the life reveals itself in variety and change but the change itself is the manifestation of the Eternal Unity, explained much earlier in Oneness by the 'Diin'.

Explanations to the Translated Term: Religion: No single or simple definition of 'religion' will suffice. There are many dictionary definitions, e.g., it is variously defined as (i) Human recognition of superhuman powers, (ii) Belief in God, and (iii) Any system of faith and worship. These are all too general and sort of circular definitions. They do not cover wider perspective of the term 'Diin'. It is from here that basic difficulty arises in understanding the 'Diin-al-Islam' through the translated terminology.

Confusion is further compounded, in fact, by the number of definitions of religion, presented by many scholars and philosophers, e.g., (a) a set of recognizable systems of belief and practice, (b) it may denote: (i) a class of all religions, (ii) the supposed common essence of all genuinely religious phenomena, (iii) human righteousness expressed not only in systems and traditions (explicit) but also in ways of life where it is hidden (implicit).

J.M.Yinger defined religion as: "A system of beliefs and practices by means of which a group of people struggles with the ultimate problem of human life." (John R. Hinnells, Dictionary of Religions).

Some more descriptions: (1) The 'belief in the spiritual beings' (Taylor,1871) and the institutions and practices associated with these beliefs, (2) A unified system of beliefs and practices relative to sacred things...held in awe, which unites the believers into a moral community, (3) Any set of doctrines...providing overall answers to ultimate and existential questions for which there are no empirical answers.

Religion and Diin Distinguished: Religion is taken from the Latin word 'Religio' meaning binding together. It binds its three elements: Theology, dealing with the world of unseen, Philosophy of the world of seen and Spirituality dealing with both the above.

Let us now discuss the term 'Diin-al-Islam' with its distinctions which distinguish it from the above mentioned descriptions of the term 'religion'. 'Diin-al-Islam' blends the above mentioned three elements in the right proportion and presents a system based on Monotheism in a practicable model, progressing in time with self accounting and assessment, leading to requital or recompense (reward and punishment). It comprehends such elements which are far higher than just the profane prohibitions or mundane matters. The system is based on the Word of Wisdom of God, revealed to man for his own benefit which is the purpose of the Quran and put into practice by the Prophet as the Role Model. This was the theme of governance of the first four caliphs - examples of the 'best practice' based on the practical model presented by the Prophet himself (Peace be upon him). Therefore 'Diin' is not just a religion.

Before the revelation of the Quran, the ideas of different scholars, empires and absolute monarchs had affected human thought so much that even earlier revelations could not be retained in the original form and doctrine. Misconceptions and disbelief (disbelief and unbelief) had engulfed human mind which was further terrified and corrupted by the tyrannical rulers claiming power for divine dispensation which was purely arbitrary, whimsical, terrorizing and torturous, being totally human.

Diin al-Islaam: Islam is not named after a person for example, Christianity named after Jesus Christ, Budhism after Budha, Confucianism after Confucius, etc. Also it is not named after a tribe, for example Judaism named after the tribe Judah, nor after people like Hinduism of Hindus. The name Islam represents the central theme of the religion of Allah, i.e. total submission to the Will of Allah.

Deen al-Islam is based on following five principles: (i) Testify: “There is no god save Allah, Muhammad (Peace be upon him) is the Messenger of Allah”, (ii) Perform (Iqaamat) As-Salaat (Prayer), (iii) Pay Zakaat (Alms), (iv) Perform Hajj (Pilgrimage), (v) Observe Saum (Fast during the month of Ramadhaan).

And to believe in the Six Articles of Faith, i.e to believe in (a) Allah, (b) His Angels, (c) His Messengers, (d) His Revealed Books, (e) the Day of Resurrection, and (f) Al-Qadar (Preordainment i.e., whatever Allah has ordained must come to pass.

(Dr M.M. Khan and Dr Al-Hilali, Translation-The Noble Quran, Appendix-II, pp.830-831)

Also see following verses on Diin Al-Islam: 3-19, 5-3, 2-208 & 209, 3-85, 3-139, 2-130.
The Purpose of Diin

"...There has come to you indeed from Allah, A Light and A Clear Book. Thereby does Allah guide those, who seek His pleasure on the Path of peace, and leads them out of every kind of darkness, into Light by His will. And guides them in the Right Path." 5-15 & 16)

The purpose of Diin is to set mankind on the path of righteous living based on devotion to God. It is not a name for group formation. Whatever the race or community or country, if one believes in God and does righteous deeds, as a follower of the Diin of God; salvation is his reward. The Divine Guidance can not be confined within man-made limits. See 2-106, 2-59, 2-113. The word ‘religion’ in different languages and societies is rather used in too narrow a sense. It is usually limited to a ‘set of dogmas, some rituals for worship, and a number of social customs, whereas the ‘Diin’ is a system of life presented by Islam for conscious consideration and surrender as a compliant to the Sovereignty of the Higher Authority of the given Code of Conduct comprehending all fields of human activity, be it material or moral. Complete compliance of all Divine injunctions is required, sincerely - with wholehearted devotion and love for the Creator-Sustainer.

Diin-al-Islam is a system of life. It is designed on the basis of Divine Revelation. It is necessary for such a system to be supported by an Authority, universal in nature and above all. In a Divine system the superiority is expressed in the Divine Laws which are based on justice and are immutable. The submission to these Laws has to be complete and total so that the society which is a complex whole benefits under the universal system of happiness and progress devised by these Laws. Incomplete or partial ‘surrenders’ or ‘submissions’ by individuals or some groups is bound to create a patch work of contradictions and conflicts, because the numbers of ‘non-compliances’, in that case, could be any. This does not create a homogenous and harmonious system. Only full compliance of all components in an engine can make it work, without trouble. According to Allama Iqbal, the response of Diin to reality is not a partial one. It is not merely cognitive like science and philosophy; nor it is merely emotional as in aesthetics. It is a total response involving all elements in personality of an individual. It is an expression of ‘whole man’. Islam helps man develop his personality in harmony with its permanent values and rise to higher planes of existence. The function of Diin is to regulate society for higher objectives of its development and harmony within the parameters of the divinely
revealed laws which are compatible with human nature and its environment.

“At one end, Islam relates itself to the Immeasurable Greatness of the Divine and at the other end to the immeasurable diversity of the humankind. Pluralism is the dynamic force of Islam.” (Prof. Khwaja Masud, “Islam and mathematics”, The News, 8.9.2003)

'Diin' shows man ways to rise above the animal level and live his life as a 'whole man'. It does not permit to force one's views on others. There is no compulsion in this regard. Its basis is on logic and nature. Therefore, it appeals to reason. Human reasoning has progressed so far that it no more depends on miracles. It encourages to reflect, judge and then act. It wants man to take intelligent decisions himself in all matters mundane or moral. The Quran strives to bring out the best of rational attitude. These are not to be followed blindly, because that does not amount to 'surrender' or 'submission' of one's own will to the well considered and acceptable higher 'Will'. After submission it requires intelligent application of these laws of which the stock has to be taken, at the end of the day. Therefore 'acceptance' is the pre-requisite for 'submission' in the system - the 'submission' is total and based on the conviction developed voluntarily, being convinced. To be a Muslim just because of being born to one similarly born and so on, has not helped create a Muslim society based on 'Reasoning' in the Quran.

By its very definition and understanding, the system to be sustainable, has inherently to be forward looking. Regression and retrogression are not supportive for the very survival. Therefore, Diin does not keep man gazing and groping in the dark. On the contrary, it takes man out of 'darkness' to 'light'. In order to guide man's intellect, equip his faculties of judgement and decision making, provide him with moral principles of personal and public conduct of universal and eternal validity, apprise him of the stature and placement of man in the overall design and purpose of universe and life, and 'raison d'etre' of each, the Divine Revelation (Wahy) was sent. It is the ultimate and infallible source of knowledge and the final arbiter of good and bad, virtue and vice, right and wrong.

The Terms Diin and Islam: The term ‘Diin' is used specially for the Religion of the Prophets of Allah and their inspired Books. In the past in general terms it was also used for idolatrous religions. But after the advent of Islam it has been used as synonymous to the Religion of Islam or the Faith of Islam. Therefore it is also called as 'Diin al-Islam'.

"Islam": Islam is defined as the Submission or Resignation of one's own will to the Will of Allah. Furthermore, it is the Religion of all the Prophets (Peace be upon them) from the time of Prophet Ibrahim (Peace be upon him). The spirit of the teachings has always remained the same.
"Say: ‘we believe in Allah, and what has been sent down to us, and what was sent down to Ibrahim, Ismaa’il, Ishaaq, Yaquub, and Al-Asbaat, and what was given to Muusa, Isaa, and the Prophets, from their Lord-Master-Sustainer. We make no distinctions between one another among them. And to Him (Allah) we have submitted (in Islam)." 3-84

Messengers were sent to every nation: 6 – 130 to 131, 10 – 47, 14 – 4, 16 – 36, 16 – 63, 35 – 24

Diiin, Mazhab and Millah: Some of definitions and explanations are given as follows: Since the term ‘religion’ has very vast meaning and many aspects, scholars have used different words for its different aspects in Islam.

Diiin: As it stands in relation to God, e.g. "Diiinullaah" (Religion of God):

"Truly the Religion with Allah is Islam" : 3-19

"And who can be better in religion than one who submits his face (himself) to Allah, and he is a kindly good-doer." 4-125

"Except those who repent, do righteous good deeds, hold fast to Allah, and purify their religion for Allah (Alone)" 4-146

"And whoever seeks a religion, other than Islam, it will never be accepted of him, and in the Here-after he will be one of the losers" 3-85

‘Millah’: As it stands in relation to a prophet, e.g.: ‘Millat Ibrahim’: The Religion of Abraham (peace be upon him):

"Say : ‘Allah has spoken the Truth, follow the religion of Ibrahim (Hanifaa), and he was not of the pagans." 3-95

Mazhab (Shariah): As it stands in relation to religious teachings: "He (Allah) has ordained for you the same religion, which He ordained for Nuuh, and that which We have revealed to you and that which We ordained for Ibrahim, Musa, and Isa,
that you should establish the religion,
and make no divisions in it" 42-13

The expression ‘Diin’, however, is of general application also, while ‘Millah’ and ‘Mazhab’ are restricted in their use. (Thomas Patrick Hughes, ‘A Dictionary of Islam’, and Abdur-Rahmaan Kailani, ‘Mutaraadifaatul QURAN’). For further clarity following explanations may also be quoted: "Religion, as a whole comprises two aspects of human life: 'Diin' (generally translated as Religion), and 'Mazhab' (Pathway), i.e. the abstract and the concrete. 'Diin' represents the fundamental conception or creed of man about the universe and its Creator. 'Mazhab' denotes the complex of rules, customs, conventions and institutions, hymns, ceremonials and offerings which govern human life in its manifold spheres. While 'Diin' in its nature has always been one and universal, absolute and permanent, 'Mazhab' has largely been divergent, regional, temporary and conditional in its character. Thus every Prophet (Peace be upon him) while proclaiming the same Diin, had to adopt a different 'Mazhab' inorder to meet the particular demands of time, place, the stage of human progress and advancement, and the specific requirements of different peoples, separated from one another by the barriers of geographical, racial, national, cultural, linguistic and political divisions." (Prof. Ziauddin Ahmad, 'Universal aspects of Islam', The Dawn, December, 27, 2002). "Diin" stands for "Millah" with the connotations of obedience and following the religious law.

Shar'a, Minhaaj and Nusk: The Quran clarifies the multi-fold teaching of the religion. – its spirit and outward manifestation. The foundation lies on 'Diin', 'Shar'a' or 'Minhaaj' and 'Nusk'. Shar'a (Way) and Minhaaj (Open Way), mean 'the Path', and Nusk 'the manner or ceremonial of devotion'. In practice however Shar'a has come to mean the 'law' prescribed by the religion and Nusk merely the form of devotion or worship.

“To each among you, We (Allah) have prescribed
A law and a clear way ." (Shar'a and Minhaaj).5-48

“For every nation We (Allah) have ordained religious ceremonies,
which they must follow, so let them not dispute with you in the matter but invite them to your Lord-Master-Sustainer.
Verily, you (O Muhammad),
indeed are on the straight guidance.”22-67
The *Diin* is not just ritual (2-177). Careful study of the statements using the words 'Nusk' (manner, practice), *Shar’a* (way) and *Minhaaj* (open way) is required. It is noteworthy that the term *Diin* has been used in verse No.4 in the Al-Faatihah, which is in fact universally the same for every one - all men, all people. Due to variations in intellectual and social aptitudes as the result of different circumstances and conditions of place and time, there have been differences in giving effect to the outer form whereas spirit of the *'Diin'* has always remained the same, clearly highlighted as the Straight Path and the Straight Guidance (22-67).

**Diin and Human Need:** Modern man, however, asks more mundane questions than simply remain content with the spiritual content of the religion. Does the *Diin* (*Diin-al-Islam* or the Quran and Sunnah) provide tangible and material basis for building a sound structure of socio-economic and scientific systems that can satisfy needs of modern world? In this regard the Quran and Sunnah provide the most elaborate system with the structural strength in its foundation and all the requisite flexibility in its body for taking scientific, technological and social development up and ahead. It is so elaborate that each topic needs separate volumes for discourse in detail. The Quran is very clear that eternal and abiding success can not be achieved just by tireless devotion by man to his personal piety, but by playing his role as an individual and in society, institution or state in association with others, in the collective socio-politico-economic effort to mitigate human suffering and enhance welfare and happiness. Out of innumerable ordinances constituting the whole edifice of sustainable society, let us quote one for the sake of brevity:

"Has man not been assigned two eyes, a tongue and two lips, and shown the gorge where the mountain paths intersect? To ascend the summit, *One has to free a slave,*

**Feed the hungry,** *Look after an orphan, near of kin, and Help the poor wretch* out of his miserable predicament." 90-8 to 16

The Sunnah of the Prophet (Peace be upon him) has remained the *grund norm* of the Muslim society, which has not only preserved its identity but proved practicability and authenticity in all situations and challenges of time, with its firm foundation on the belief of Oneness and foremost principle of humanness.

**Characteristics Defined Distinctly:** *Diin-al-Fitrah: Diin* in Islam is regarded as *Diin-al-Fitrah* based on the belief that:

"Truth stands clear from error" (2-256):
"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever rejects "taaghut" and believes in Allah, then he has grasped the most trustworthy handhold that will never break, and Allah is Ever All-Hearer, Ever All-Knower." 2-256

"All humanbeings are born on this "nature". It is as they grow up that they adopt religious approach based on the environment. " (A Hadith).

'Diinul Qayyimah" : The True-Straight Religion, e.g. 12-40.

"Diin" (Islam) is based on reason and it is the "natural way of life". Therefore some scholars have translated "Yaumul-Diin" as the "Day of Faith".

**Diin as the Law of Requital:** The word 'Diin' postulates a law of requital. It emphasizes that the recompense on the Day of Requital is the natural and the right sequence to one's own actions in this world. The Law has universal and all embracing application without any hindrance. It invites attention to the fact of science that one has to die and nobody has the power over this phenomenon to avert or avoid it. So is the situation of the Day of Recompense where everyone is completely helpless and subject to the perfectly non-discriminative law of requital. It has rightly been highlighted that it is based on the system of 'Reckoning' in which subjective or interpretative excuses are completely excluded:

**No exemption from Reckoning and Recompense:**

"Then why do you not -if you are exempt from the reckoning and Recompense - Bring back the soul, If you are truthful? " (56-86 & 87)

Also see 73- 17, 18 & 19.

In order to clear any doubts, it is reiterated that the occurrence of the Day of Recompense is absolutely sure. Since everything belongs to Allah, it is the function of His Mercy that there should be judicious dispensation so that no one wrongs or harms the other. Further it is assured that the Mercy has been prescribed in the dispensation and disposal of all affairs.

There is no doubt about it:

"Say: `To whom belongs all that is in the heavens and the earth?" Say: `To Allah. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection,
About which there is no doubt.  

_Those who have lost themselves will not believe._ 6-12

**Value Addition and Order Instituted by the Providence in the Processes of Creation and Development:** These also serve as arguments for the faith in the Here-after.

"What! Did you think that We (Allah) had created you in vain and that you would not be brought back to us? Therefore, let God be Exalted, The King, The Truth! There is no god but He! Lord of the Stately Throne! " 23-115 & 116.

Life has undergone a continuous series of changes and upgradations. Why the same process should not continue in future also? If the scientists are not surprised at the process, in the past, of one phase of life emerging out of another in succession, why should we be skeptical about the present form dissolving the physical frame to assume the next higher form? Process of value addition and development of one form and phase into the other higher one, itself argues that end of one ('here') could be the beginning of other ('here-after').

"Thinks man that he is to be left to drift? (uncontrolled, without purpose)? 75-36

**End of the World!** Earth took about 4.5 billion years to evolve a 'thinking life' that could reason, communicate and invent. Scientists believe that the present conditions of the universe are too unstable to support another evolution for such a long period on any other planet. Therefore their hope is that there might already have evolved a form of life on some other planet, which they are trying to discover. _But any form of life or existence on this planet or any other point of reference in this universe is not sustainable indefinitely._ The universe itself is finite in all its dimensions and description. They try to explain the beginning of it (The Big Bang). They also believe in the end of it - they call it 'Big Crunch'.

**Science of the End of the World:** Recent research suggests that greatest shakes came not from the power inside the earth but from the skies - in the collisions of asteroids and comets with our planet's surface. Any such event creating ultimate disequilibrium can trigger the process leading to the 'Big Crunch'. Sir Isaac Newton, the 17th century scientist and theologian, spent 50 years and wrote 4500 pages in his attempt to decode the Bible and pin down the date of the apocalypse, (when the end of the world would come). The handwritten manuscripts were discovered by researchers in a library in Jerusalem. It was not known that he ever wrote down a final figure. But it shows that it is _nigh_.

("End of the world is nigh", Reuters-Dawn, March 1, 2003)
There can be many scientific explanations, but one thing is agreed that the world is destined to end. ‘Flip of the earth’s magnetic field’, is one of the catastrophic events speculating doomsday. “The so called ‘flip’ between the earth’s North and South poles occurs at long but unpredictable intervals, the most recent one occurring about 780,000 years ago. The 180-degree ‘switch’ occurs when there is a change in the circulation patterns in the molten iron which flows around the earth’s outer core, and like a dynamo creates the magnetic field. The intensity of the field drops…before the circulation rhythm is established and the new polarity occurs. (The) records yield an average estimate of about 7,000 years, (University of Washington scientist Ronald Merrill says: “The shortest interval between ‘flips’ is between 20,000 and 30,000 years, and the longest is a mighty 50,000 million years.) for the time it takes for the directional change to occur (eventually the two main poles are established again, but on the opposite sides of the planet), researcher Bradford Clement of Florida International University, writes in ‘Nature’, the British science weekly…No one knows what would happen to life on earth…but the speculation borders on the doomsday…Many aspects of life today would be literally turned upside down…We would also be exposed to deadly bursts of solar radiation, from which we are normally protected by earth’s magnetic field… solar particles (would) smash into the upper atmosphere, warming it and potentially causing wrenching climate change… There was a scare in 2002 after French geologist Gauthier Hulot discovered a weakening of earth’s magnetic field near the poles, which could be interpreted as an early sign that a ‘flip is near.’” (AFP/The Dawn, April 9, 2004). Critics and disbelievers of the Quran are usually horrified by the graphic accounts presented by the Quran about the end of earth, solar system, stars, universe, doomsday, resurrection, etc. What do they say about the increasing accounts of such evidence being presented by scientific enquiry into the phenomena and facts already mentioned in the Quran?

“Men ask you of the Hour, Say the knowledge of it is with Allah only, What can convey to you that it may be the Hour is near.” 33-63

“Superficially it seems that if we knew the rate at which the expansion of the universe is slowing down then we would be able to predict when the Day of Judgement will begin. However, if time is related to the expansion of space, we can not observe the slowing of the expansion… as the expansion of the universe slows down, our time and our motion will also slow down and the rate of expansion will appear the same. The nature of time is such that slowing of time also can not be perceived. This of course means that the Day of Judgement can not be predicted and may come at any time. Only Allah, Who is independent of time, knows of the timing of the Day of Judgement.”

“The threatened Hour is near. None beside Allah can disclose it,
Are you surprised then at this statement?" 53- 57 to 59.

“And it will come upon them suddenly, when they perceive not.” 29-53

(“The physics of the Day of Judgement”, Dr Mohammad Humayoun Khan.)

Yaumud-Din is a truth about which man is forewarned when the judgement is sure to be delivered. As an argument the Quran makes direct and straight reference to the facts of life and Rubuubiyyah working towards that end. Now scientists agree to it (The Big Crunch). Genetics and other advancements can also provide very important clues towards resurrection, and the requital can not be denied on any grounds, including moral; then what remains to be denied? In fact nothing.

What next? Where Do We Go?

Non-scientific views: Let us first examine different views in this regard. According to the study of Alan E. Bernstein, (’The Formation of Hell': ’Death and Resurrection in the Ancient and Early Christian Worlds’), in the Mesopotamian civilization, it was believed that after death there will be no account, therefore no requital. Greek and Romans believed that there was a separate world for the dead. Greek called it 'Hades', where spirits of the dead were put in different categories, according to their deeds. The criminal were condemned forever.

Amerindian: There was no definite and defined concept, but there were vague and conflicting ideas among Indian tribes of North America. Most tribes held that man possessed more than one souls. "Among the Algonquian, Cherokee and Iroquois, for example, the soul might be required to pass a test before entering the land of the dead. In general the dead were feared. Elaborate funeral rites were intended to effect the soul's smooth transition to the other world. Generally however, human life was viewed neither as a testing-ground nor as a preparation for eternal life."

Ancient Egyptian: "A belief in ‘continued existence' after death was common to all levels of ancient Egyptian society and, apart from the Old Kingdom (2600 BCE) when only the 'royal hereafter ' was clearly defined. To this end, tombs were prepared with articles of daily and religious use, where provision was made to ‘feed the deceased’. Only the gods were immortal, although even they might die. Man either had no hope after death... or his spirit would descend to a dark underworld, where life dimly reflects the joys of earthly existence. The concept of individual resurrection seems to be missing, except some stories, e.g., of a vegetation god who dies, thus depriving the earth of his bounty, but who finally returns to life and restores abundance to the land and its inhabitants.
Christian: Traditionally, the Christian view of man sees his soul as surviving death. At death an interim judgement is made. This distinguishes between worthy souls destined for heaven and the unworthy consigned to eternal punishment in hell. Roman Catholicism teaches that most saved souls undergo a period of purification in Purgatory, but Protestantism rejects this. In a general resurrection of the dead, souls are clothed with a transfigured body. The Last Judgement settles the final destiny of the resurrected: eternal bliss in heaven or eternal torment in hell. 'Resurrection of the body' has also been variously interpreted, e.g. not only the resuscitation of the physical body but also the survival of the personality in some form. References of Hell are a few and not elaborate, but they also refer to severe fire as punishment.

Judaism - Olam Ha-Ba: The most general Jewish term for the Hereafter is 'Olam Ha-Ba'. It refers to the post-resurrection era of the Messianic age and signifies the condition of the soul in the world to come after the death of the body. It is believed, according to Talmud, that in Olam Ha-Ba there is 'no eating, no drinking, no procreation, no business dealings, no jealousy, no hate and no competition. The righteous sit with crowns on their heads deriving pleasure from the Radiance of the Divine Presence. This is one of the two conditions of post-resurrection existence.

Although they continue to believe in the resurrection, but there is also a belief that man may undergo a variety of rebirths before then, inorder to fulfill his tasks on earth. This is how the whole belief gets confused. If the tasks have to be completed, then why die at all? And this dilutes the whole concept of resurrection and if any idea of final accountability could be attached to it, although the Jews elaborated the concept of recompense, as given in the Old Testament that 'Gehenna' (Hell) is for the sinners:

"For behold, the day comes, burning like an oven, when all the arrogant and evildoers will be stubble; the day that comes, shall burn them up".

Zoroastrianism: It postulated that the body of man perished after death but his soul survived and received recompense according to the deeds

Greek: In earliest eschatology 'all jades' (souls) went to 'Hades', a subterranean, gloomy, dark land of the dead. A rapidly growing belief soon challenged this: select 'heroes' were thought to habit a paradise 'Mysteria', and later, 'Orphism' promised a blissful afterlife close to gods, who followed certain ritual and ethical precepts. From here the notion of post-mortem rewards and punishments after a general judgement spread into mainstream eschatology. Reincarnation remained a marginal belief. All these beliefs and doubts about the after-life, co-existed.

("The Dawn", and Dictionary of Religions, John R. Hinnells).
Reckoning and Accountability: The Quran presents an altogether different picture, which is supported by reason and now increasingly by the data being made available by scientific approach, over looking physical boundaries or horizons touching metaphysics. The term ‘Ad-Diin’ in its very meaning presents the concept of reckoning alongwith reward or punishment.

"Shall we indeed (be raised up) to receive reward or punishment (according to our deeds)? 37-53

"On that Day Allah will pay them the (Diinahum) recompense ((of their deeds) in full" 24-25

"The wise person is he who reckons himself and works for (his life) after death" (Ibn Maajah, 2-1423) - meaning, he holds himself accountable. Umar (may Allah be pleased with him) said: “Hold yourself accountable before you are held accountable, weigh yourself before you are weighed, and be prepared for the biggest gathering before He (Him) Whose knowledge encompasses your deeds.”

"That Day shall you be brought to Judgement, Not a secret of yours will be hidden" 69-18

Computation of Data: Recording of data and accountability is as scientific as any other law of nature. It is so accurate and precise that nothing is missed nor mis-recorded. In the current computer terminology we may try to explain by an analogy that whole system is computer controlled, all actions are recorded, sorted out and accounts maintained, scientifically and systematically in ‘real time’. (19-94 and 72-28). On the Day of Judgement the accounts will finally be closed, reconciled and final debits and credits passed on to each individual. Same principle applies to nations and peoples.

"Those people have now passed away. They have the reward of their deeds, And for you is the meed of yours." 2-134

There are many places where, and things on which, data about deeds is computed and preserved in such a manner that it can be retrieved also, e.g., from neurons in the brain, from DNA etc. We will discuss this, at the appropriate place.

"And Allah has created the heavens and the earth with Truth (Law). In order that each person may be recompensed, what he has earned. And they will not be wronged." 45-22
Above verse indicates that universe has been built with such laws that they help man in accomplishment of his assignment and endeavor and that system itself provides for accurate accounting for recompense so that he will not be wronged. Science and computer have solved some of important questions of sifting enormous data. Sorters and graders are already working in real life factory. Computer sifts on the basis of characteristics, colours, impressions, signs etc, etc. Data is recorded, sorted, graded and simultaneous settlement takes place on line in real time. Therefore, the argument of the Quran for the entire process of accountability and settlement on the Day of Judgement taking place smoothly and swiftly on the basis of the data already generated during the phase of this world by each individual and duly recorded, is supported logically and scientifically.

**Science of Reckoning:** It has been established that (i) laws of nature can differentiate, and in real practice they do, between the good and the bad (evil) in everything, (ii) All 'events' and 'actions' are recorded: There is an unfailing elaborate system of recording all details of every dot and dash, in the universe, (iii) the books of accounts are to be settled at the end of the period: It is the practice of all accounting processes as a logical conclusion. Otherwise there will be no purpose in recording, (iv) activity in human domain is also subject to the same laws of cause and effect. At the individual level also, information is continuously being stored in the DNA, the brain cell and other storage or memory. Let us look into following neurosurgery report:

**Brain Cells Speak - Evidence from within:** Scientists are working to know how brain functions in cognition; precisely how and which of the 12 billion cells store memory within? Is memory generalized or specific? 'One noted explorer in this field is Dr Wilder Penfield, a neurosurgeon from McGill University in Montreal, who in 1951 began to produce exciting evidence to confirm and modify theoretical concepts which had been formulated in answer to these questions. During the course of brain surgery ..Penfield.. touched the temporal cortex of the brain of the patient with a weak electric current. His observations of the responses. were accumulated over a period of several years. In each case the patient under local anesthesia was fully conscious during the exploration of the cerebral cortex and was able to talk with Penfield. Penfield found that the stimulating electrode could force recollections clearly derived from the patient's memory. The psychical experience, thus produced, stops when the electrode is withdrawn and may repeat itself when the electrode is reapplied. ’

‘One of Penfield’s significant conclusions was that the electrode evoked a 'Single Recollection', 'Not a Mixture of Memories or a Generalization'. Another of his conclusions was that the response to the electrode was 'involuntary.'

'Under the compelling influence of the probe a familiar experience appeared in the patient's consciousness whether he desired to focus his
attention upon it or not, he found himself a part of a specific situation that progressed and evolved just as the original situation did. It was, to him, the act of a familiar play, and he was himself both an actor and the audience. Perhaps the most significant discovery was that not only past events are recorded in detail but also the feelings that were associated with those events. An event and the feeling which was produced by the event are inextricably locked together in the brain so that one cannot be evoked without the other. It is reproduction of what the patient saw and heard and felt and understood. The evoked recollection be more accurately described as a 're-living' than a recalling. In response to a stimulus a person is momentarily displaced into the past- 'I am there'. This 'reality' may last only a fraction of a second, or it may last many days. Following the experience a person may then consciously 'remember' he was there.

"The sequence in involuntary recollections is: (i) Re-living (spontaneous, involuntary feeling), and (ii) Remembering (conscious, voluntary thinking about the past event thus re-lived)."

Another of Penfield's conclusions: "The memory record continues intact even after the subject's ability to recall it disappears: ..When it is thus introduced into the patient's consciousness, the experience seems to be in the present.. Only when it is over can he recognize it as a vivid memory of the past. The brain functions as a high-fidelity recorder, putting on tape, as it were, every experience from the time of birth, possibly, even before birth.. (The process of information storage in the brain is undoubtedly a chemical process, involving data reduction and coding, which is not fully understood. The important point is that, however, the recording is done, and the playback is high fidelity.)"

"Whenever a normal person is paying conscious attention (see verse below) to something, he simultaneously is recording it in the temporal cortex of each hemisphere. The recordings are in sequence and continuous.. When the electrode is applied to the memory cortex it may produce a picture, but the picture is not usually static. It changes, as it did when it was originally seen.. It follows the originally observed events of succeeding seconds or minutes.. Penfield further concludes that the thread of continuity in evoked recollections seems to be 'time'. The original pattern was laid down in temporal succession...It also appears that only those sensory elements to which the individual was paying attention are recorded, not all the sensory impulses which are forever bombarding the central nervous system.. In summary we may conclude:

1. The brain functions as a high-fidelity tape-recorder. 2. The feelings which were associated with past experiences also are recorded and are inextricably locked to those experiences. 3. Persons can exist in two states at the same time. The patient knew he was on the operating table talking with Penfield; he equally knew he was seeing the (past).. 4. These recorded
experiences and feelings associated with them are available for replay today in as vivid a form as when they happened. These experiences not only can be recalled but also re-lived.

"Penfield's experiments demonstrate that the memory function is biological also. The capacity to recall the past to consciousness can certainly be expected to reside in a primary mechanism of general biological validity. A firm link to the genetic mechanism is important, and in this respect specially, the RNA molecule, with its many possibilities, would fulfill many requirements." (Thomas A. Harris, M.D., I'm OK - You're OK, pp.4-12)

A Brain Chip (Silicon Chip) could be used to replace the 'memory centre' (Hippocampus of the brain) where the 'storage' of memories is coordinated. Hippocampus is an area at the base of the brain in humans, close to the junction with the spinal cord - i.e. just at the bottom of the brain and over the neck. It is believed it 'encodes' experiences so they can be stored as long-term memories in another part of the brain. ('American scientists develop 'brain chip', Sciencedotcom, The Dawn, March 22, 2003).

Is it the same memory chip (Taa-irun) 'hung in the neck' ('Unukin') which is promised in the Quran that it will be displayed on the Day of Judgement, before man, to tell him all his past that he lived in the world?!

"And We (Allah) have fastened every man's fate (deeds) to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open." (13)
Read your book,
you yourself are sufficient as a reckoner against you this Day" (14) 17-13 & 14

"Nay! Man is a witness against himself. (14)
Though he may put forth his excuses." (15) 75- 14 & 15

*"Do not follow that of which you have no knowledge,
For, you will be questioned,
for the use of your eyes, ears and hearts " 17-36

Its one of the important implications is that one should acquire that information and knowledge which could benefit him and people or society in general, which includes all aspects of socio-economic and human development. When it is good, one should acquire more knowledge (20-114), from cradle to grave (Hadiith) and excel in that good (2-148).

From this emerge at least following major points for reflection:

i. If anything is not done attentively it has no effect on this part of memory. The implication is that any worship or prayer made without intention (Niyyat) or giving proper attention may similarly not have weightage points in the final accounting and balancing of
deeds as the belief in recompense requires. The Quran has very emphatically reminded against offering prayers or any worship to Allah without proper attention or carelessly.

ii. Since it involves attention, it naturally implies that, the better the attention the better would be the fidelity in its audio or video replay.

iii. Allah is closer than jugular vein. The closest nearness of Allah is that He comes before 'thought '. This is what is included in the definition of 'Muttaqi' (God-conscious). It means consciousness or awareness of God occurring before any thought is what makes man completely 'God-conscious' (Muttaqi).

"And recite the Quran in a slow-pleasant (assimilating) style" 73-4

"And remember the Name of your Lord (Allah), and devote yourself to Him, with a complete devotion." 73-8.

Science, particularly the computer science, has reached such a stage where it is now possible to comprehend different aspects of sifting and settlement of accounts instantaneously. It is possible to monitor and settle accounts simultaneously of all things even while in motion (through mobile connectivity), on-line with wireless fidelity (Wi-Fi), in "Real Time", i.e., the information is processed as it is being generated. The system of data storage and data-warehousing is also understandable.. Now, it is basically not the denial as to how and why the requital could take place, but, in fact, the disbelievers can not argue the point as to why this system should not take its natural course in the sphere of human actions both on scientific and moral grounds.?!
that can not be challenged’ (Haqq - Truth)
but most of them do not know it”. 44-38 & 39.

"...that He (Allah) might try you, which of you is the best in deeds.” 11-7

"And no moving creature is there on earth, but its provision is due from Allah.
And He knows its dwelling place and its deposit.
All is in a Clear Book " 11-6

The law of requital is applicable to all. No one has immunity from its operation, e.g.: 4-123. Man receives what he earns: 2-141. Everything in the universe has a specific goal. It is moving, constantly on the set course towards its goal:

"Have they not considered within themselves, that God hath not created the heavens and the earth and all that is between them, but for a serious end and for a fixed term?
But truly most men believe not that they shall meet their Lord " 30-8

It is not logical to think that in this "Purposeful Creation-Complex" the most advanced piece of human technology would have just been created for the sake of creation, without a purpose. It is in this respect that performance of this piece of proud production in the complex whole and achievement of the purpose become necessary to be judged, in the ultimate analysis.

**Possibility and Similitude in Science:** A team of Japanese and Russian scientists want to resurrect animals using DNA of frozen remains of the ancient beasts. It is technically possible. Goto, former professor of reproductive physiology at Kagoshima University in Southern Japan, said he succeeded in fertilizing an egg from a cow with dead sperm in 1990. (“Scientists dream of resurrecting mammoths”, Miwa Suzuki, Tokyo, AFP-The Dawn August 22, 2002). This statement presents just one aspect of potential in biology dealing with questions pertaining to cloning (recreation?), etc. Let us look at some of the biological facts to which the Quran consistently invites attention for reflection.

“...he (man) puts forth for Us (Allah) a parable, and forgets his own creation.
He says: 'Who will give life to these bones after they are rotten and have become dust?' “(78)
“Say: 'He (Allah) will give life to them

"And (God) will give life to them and raise them up in truth and to a manifest Day” 11-94
Who created them for the first time!
And He is the Ever All-Knower of every creation!” (79) 36-78 & 79

“Nay, We (Allah) are able to put together in perfect order,
the very tips of his fingers.” 75-4

**Accountability of the Trust:** The concept of 'trust' necessarily entails accountability - here and Here-after, depending upon deeds and dealings in that regard, which are all recorded and accounted for. This equally applies in individual sphere as well in the collective context of society. Authority or power to rule is vested as a trust (*Amaanat*). It is not a birth right of any individual or group.

"Those who, if We (Allah) give them power in the land,
establish worship and pay the poor due ,
and enjoin kindness and forbid iniquity" 22-41

**Human Personality and its Responsibility in the World of Cause and Effect:** 'Human personality' comprises his 'thought process and action', in the world of cause and effect. Even an idea that flashes has its impact on human personality with all its effects being recorded. A good thought or act in conformity and consonance with the divine or the natural laws produces good or positive effect on human personality and the bad one creates a negative or disintegrating one. Whether it is manifest evident or unseen-hidden, it makes no difference so far as its effect and recording are concerned. This all is taking place internally and in the environment also. It requires no special gadgets or policing or monitoring.

"He (Allah) knows the traitor of the eye
and that which the bosoms hide". 40-19

"And he who does good a particle's weight, will see it then,
and he who does ill a particle's weight will see it." 99-7 & 8.

"But those who have earned evil, will have a reward of like evil".10-27

"And to all are degrees according to their deeds." 46-19

"No bearer of burden shall bear the burden of another " 6-164

"Who (Allah) has created death and life, that He may test you
which of you is best in deeds" 67-2

"By the 'Nafs' (Self) and Him (Allah)
Who perfected him in proportion, (7)
Then He showed him
what is wrong for him and what is right for him " (8)
Indeed he succeeds who purifies his ownself . (9)
And indeed he fails who corrupts his ownself." (10) 91-7 to 10

Who is Who on the Day of Resurrection: Scientific advancement and technological development are coming closer to offer some explanations of such questions. Consider following news item:

"Paris: Is Napoleon really at rest in a Paris tomb or did British captors spirit his corpse away from his St. Helena exile in a plot to hide from history his death by poisoning? "A DNA test is the best way to resolve this."("French DNA ban renews Napoleon corpse doubts", Reuters- The Dawn, August 17, 2002) . Science now shows that individual identification even after death, at any time, is possible. On the Day of Resurrection, besides very specific and individual marks of identification of each and every ‘person’, the good-doers and sinners will be distinguishable by the marks of their deeds which were recorded or printed on their ‘person’ or personality. Sinners and the guilty will be known by their marks:

"So on that Day no question will be asked
of man or jinn as to his sin." (39)

"The sinners will be known by their marks, and they will be seized
by their forelocks and their feet." (41) 55- 39 & 41

Science further highlights the ‘genetic marker’ as the means of identification of characteristics and traits of personality even after death. Examine following reports, in this regard: A strong association between a Celtic genetic mutation and the blood disorder 'haemochromatosis' has been discovered ..traced back..about 50 generations ago. High levels of altered gene have also been identified in countries with high emigration from Ireland including the UK, US, Australia and parts of France. The presence of ‘genetic marker’ in Denmark and Sweden may have resulted from the abduction of Irish slaves to Scandinavia by raiding Vikings."("Genes haunt after 1,000 years", The Dawn, September 16, 2000). And Reykjavik company plans to cross-reference health care records with genealogical and genetic databases tracing family relationships of not only almost every Icelander alive, but nearly everyone who lived there for centuries past.

" On the Day, when Allah will resurrect them, all together, and inform them of what they did.
Allah has kept account of it, while they have forgotten it.
And Allah is Witness over all things." 58-6

"For the first time in Europe students at a French high school are being assigned... bar codes in an attempt to better control an absentee rate".

(dpa-Dawn, September, 26, 2002)
All these examples show that resurrection, recognition, reckoning and requital are scientific processes in the specific frame of existence and reference.

Changing Physical Frame of Material World and Logic of Life

Here-after: In the material world (whether we call it relative or virtual reality), everything is, all the time, in a state of change. Nothing is permanent, except the change itself. All living things constantly undergo change all the time. Every moment, the living body is in the process of emerging into a new body. After death entire edifice and structure in the material mould decays and disappears. Let us have a look at some of the innumerable changes taking place in a living body.

It has been established that all tissues and all organs of the body undergo process of complete replacement, periodically and regularly. All organs, component parts, limbs and even linings of viscera and coverings of organs are religiously changed completely and regularly. Ninety eight percent of the atoms in our body are not the same that were there a year ago. Present skeleton was not there three months ago. Every particle even of femur, the largest bone in the body, gets replaced every six months or so. The skin is new every month. We have a new stomach lining every four days, with the actual surface cells that contact food being renewed every five minutes. New liver is made every six weeks. Even within the brain, whose cells are not replaced once they die, the content of carbon, nitrogen, oxygen, and so on is totally different today from a year ago. The point is that periodically entire human body is replaced. The physical frame is not permanent which remains constantly under change. Human body through processes of respiration, digestion, elimination, etc., is constantly and ever in exchange with the rest of the world. In terms of carbon, oxygen, hydrogen and nitrogen only, a new body is literally being created every month. Rate of change may differ, but change is always there. Therefore, in the context of resurrection, present physical frame is not relevant. There is no one fixed and permanent frame. Therefore the physical constitution or material body of this world is irrelevant for higher questions of genetic engineering, resurrection and existence in some other world (e.g. Here-after) under different set of laws of that world of existence.

"(Those who lack true knowledge) say:
' when we die and become dust, (shall we come to life again?).
That return is far from comprehension'. (3)

'We (Allah) know what the earth takes away from them '.
So its (human personality's) safe record is kept with Us.'(4)

Israrul Haque, in his article "Belief in life after death", (The Dawn, 8.9.2000), explains material and spiritual aspects of death and life. “It is the
biological life that comes to an end with death. But not the spiritual life, which survives the death.”

“But He (Allah) fashioned him in proportion, and breathed in him, Something of His Spirit”...32-9

Death can not put an end to “The Something of His Spirit”, that Allah breathed into the man and which resides in man’s body but departs from the body as soon as he dies and is not available to be buried with his dead body. What happens to that spirit i.e. the soul? “It is the man’s soul, the repository of his conscience, that the angel takes charge of upon his death...”

“The angel of death put in charge of you, will take charge of your soul; that shall be brought back to your Lord-Master-Owner” 32-11

Processes of integration and disintegration go on simultaneously in the human ‘physical body’ and ‘human personality’. After physical death the human body goes under decay and disintegration. Human personality does not end with physical or cellular death. It is only the physical body of a person ‘at the time of death' that dies. It is now proved that all information of a human being remains stored in his DNA even after his death, and from this whole of a ‘human personality’ can be re-built. In other words the human personality is not finished with the death.

So far the issue has been discussed from the perspective of death and decay of physical frame and its composing components. From the perspective of material creation and development, Muhammad Munir presents following view: “We have witnessed that in the creative processes of life, at each higher rational stage, life continued to liberate itself from matter by shedding its mass. Accordingly, on the sealing of the animal life, we find that life at the top most creative stage of man is completely liberated from the bonds of materiality. For the first time in its history, it has become conscious of itself as a non-material, self-conscious entity that consciously lives outside the physical universe consisting of successive rational stages. Thus, the human-self or soul, as a self-illuminating entity, does not live in its physical body, which exists as the perfect animal species. The human-self remains attached to its body and through its sense perception, man conceives the purpose of his life viz-a-viz the creation of the universe in the non-material form of ideals..The higher creative process would be more and more in the non-material form of spiritual and mental illumination and not in the reverse order of physical or socio-economic orders.” (This may perhaps give an idea about later/higher order of creation or resurrection in a different form of existence.)

“.The animal’s perceptual mind can not rise above its physical state and can not hold sense impressions without stimulus. Hence thoughts, language,
reason and concepts which are non-material can not be developed by the perceptual brain. Thoughts, language, concepts, etc, can only be developed by an entity or a personality which lives outside material objects and can differentiate and hold their properties in itself without stimulus. In other words it must be able to know their true mental representation (we call it memory\(^*\)) without the direct sensory stimulus under spatial time and motion.”


(*Memory was one of the distinctive superiorities, including understanding, articulation, expression, which Adam demonstrated when he was presented before the angels.)

The Quran explains the Resurrection and the processes that follow:

"Say, Travel in the earth,
and see how He (Allah) originated the creation,
so will Allah produce the latter creation.
Surely, Allah is Ever All-Powerful Able over all things." 29-20

(Every Word and Command of the Quran has to be very carefully studied. Consider the first two lines highlighted in italics. Darwin undertook a special journey and traveled across land to study different species, their origination, creation and evolution for which he is famous.)

"Look therefore at the marks of Allah's Mercy,
How He quickens the earth after its death.
Verily, Same (Allah), shall indeed quicken the dead, and
He is Ever All-Powerful Able over all things." 30-50

**Background and Wider Nuances of the Term Diin:** A.K.Azad tracing the history of the term, has explained it in ‘The Tarjumanul QURAN’ (p.89): In the ancient Semitic languages, the term ‘Daan’ and ‘Diin’ were used in the sense of recompense or requital, and were also used in the sense of law. They lent themselves particularly in Armaic and Hebrew, to various derivatives. Probably, it was through Armaic that the term in the form of ‘Deenaa’ or Law found its place in the ancient Iranian language of Pahlavi. The word has been used in Avesta at more than one places, and in the early literature of Iran, a code of literary values was termed ‘Deena-i-Dabiira’. In fact one of the religious books of the Zoroastrians is named ‘Deen Kaart’ which probably was compiled by a Zoroastrian priest in the 9th century of the Christian era.. In any case, the term Ad-Deen in Arabic bears the meaning of requital or recompense., whether of good or evil action. The phrase ‘Maaliki Yaumiddiin’ bears the meaning of ‘He Who is the Dispenser of Justice on the Day of Requital’. The word Diin, however, did not enjoy the status of a formal and comprehensive term, as such, before the Quran was revealed. The Quran placed the entire code of conduct in this term so
much so that it built up the whole edifice of the Faith around it. It came to be applied as synonymous to the term Islam. It was assigned very clear meaning and definite connotations, well elaborated and explained. It made the word one of the most important in the Quranic terminology, for the entire way of life.

S.A.A. Maududi, in his book *Four Basic Terms*, has mentioned four main composite factors, which will be discussed in following paragraphs:

(i) **Sovereignty and supreme authority** - Dominance or sway on the part of some one in authority

(ii) **Obedience and submission** to such authority - Obedience, servitude or worship on the part of the one submitting to the authority

(iii) The system of thought and action established through the exercise of that authority - *Laws, rules or regulations or code* imposed and required to be observed in the context of the above relationship

(iv) **Retribution** meted out by the Authority in consideration of loyalty and obedience to it or rebellion and transgression against it - calling to account (for obedience or non-obedience to the Authority or for compliance or non-compliance with its dictates), passing judgement and pronouncing reward or punishment.

The Quran employs the term, on different occasions, in one or more of the above four senses, but where the intention is to imply the whole way of life, it uses the definite article `Al` before the word, to make it read *Al-Deen (Ad-Diin)*:

*First & Second sense: Sovereignty and Supreme Authority, Obedience and Submission:*

"Say : `Verily, I am commanded to worship Allah (Alone),
by obeying Him and doing righteous deeds sincerely,
for His sake only" (11)

"Say : `Allah Alone, I worship by doing righteous deeds sincerely,
for His sake only" (14)  39-11& 14

"Verily, We (Allah) have sent down the Book to you in truth,
So worship Allah (Alone) by doing righteous deeds sincerely,
for Allah's sake only."(39- 2)

"To Him (Allah) belongs all, that is in the heavens and the earth,
and Ad-Diin Waasibaa is His
(i.e. perpetual sincere obedience to Allah is obligatory).
Will you then *fear* any other than Allah?" 16-52

From above verse read along with verse 2-2, it becomes clear that fearing Allah Alone and none else, in sincere worship-obedience (righteous
deeds) is the ‘Taqwaa’*, as in both these verses reference has been made to this word (Taqwaa).

"Do they seek other than the religion of Allah, while to Him submit all creatures in the heavens and the earth, willingly and unwillingly, *(constrained and unconstrained)* And to Him shall they all be returned."3-83

"And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being true (in Faith): to establish regular Prayer; and to give Zakat; and that is the Religion Right and Straight."98-5

The word here signifies that the Supreme Authority for all obedience, worship and laws, is vested Only in Allah Alone.

*The Third Sense: Laws, Rules or Regulations or Code:*

"Say : `O you men! If you are in doubt as to my religion, (behold!) I worship not what you worship other than Allah! But I worship Allah - Who will take your souls. I am commanded to be of the believers*. (104)

"And further: set your face towards Religion with true piety, and never in any way be of the unbelievers*. (105) 10-104 & 105

"You do not worship besides Him (Allah), but only names, which you have named - you and your fathers, for which Allah has sent down no authority. The command is for none but Allah. He has commanded that you worship none but Him; That is the Straight Religion, but most men know not." 12-40

"So set you, your face truly to the religion being upright, the nature in which Allah has made mankind; There can’t be change in the creation (work wrought) by Allah: but most among mankind know not*. 30-30

"Or have they partners with Allah, who have instituted for them a religion, which Allah has not ordained ? And had it not been for a decisive Word, The matter would have been judged between them. And verily, for the wrong-doers, there is a painful torment." 42-21
Also see 24-2, 9-36, 109-6

The word *Diin* has been used to mean *law, rules or regulations*.

Shari'ah signifies code of conduct or that system of thought and action which a person subscribes to and lives by. With reference to *Diin-al-Islam* as Islamic Law, it is the body of rules of conduct revealed by God whereby man is directed to lead a life accordingly. In *Surah Yusuf* there is a mention of Prophet Yusuf (Peace be upon him) detaining back his younger brother in Egypt:

"By the king's law, he (Yusuf) had no power to take his brother, except that Allah Willed it." 12-72.

Here the word *Diin* of the king of Egypt refers to the *law* in force in that country. *Law* is the necessary requirement of community life besides being the essential requirement of disciplined and proper functioning of all faculties and systems of human personality. It has been variously defined by many philosophers.

**Law defined:** Ihering calls law as a means of 'social control', which is secured by 'external compulsion'. According to Gray it is *applied through the judicial organs*. Salmond says it is *applied in the administration of justice*. It would be seen that by definition of the term *'Diin'* and its legal and juridical content, it meets all the pre-requisites of the well founded and all comprehensive concept of law and its application, in all times.

One of the *basic characteristics* of any law is that it is *the 'order' of the superior to the inferior*. Therefore, it is only logical that only He can be The Supreme Sovereign, Who in His Most High Wisdom is Law-Giver as Ever All-Acquainted with the innermost and the highest subtleties and complexities of man and entire universe, being The Creator and The Sustainer. He is Allah Alone Who Himself knows what conduct and code are most suitable for humanbeings as individuals and as a society. As an example it may be explained that as a manufacturer provides operational manual along with the machine produced by him, The Maker has prescribed the 'operational code' for the optimal and successful functioning of His creation called man.

In order to have better comprehension for formulating and prescribing laws for all mankind, its distribution into different segments and societies and also their duties and responsibilities viz a viz other creations and environments; a complete picture and perspective is required which could not be available to any created being or body, individually or collectively, due to limitations of information, knowledge, comprehension, etc. Furthermore, human judgements are always influenced by subjective factors. The more the number of societies and segments in the mankind and
the more the numbers of legislators and jurists, the more complicated become the judicial systems!

The Quran presented the concept that man is the subject or slave to whom Allah, The Ever All-Sovereign has given a set of rules compatible with his own nature and the nature of the worlds that exist around him. This, therefore, basically differs from Western philosophy about the very concept of law, its formulation and application to man whom they consider to be himself competent and sovereign architect of all of its aspects.

Only a few and very brief definitions of law have been discussed above. There are in fact many and more confusing: Vinogradoff defines law as "a set of rules imposed and enforced by a society, with regard to the distribution and exercise of powers over persons and things." According to Austin "Law is the aggregate of rules, set by the sovereign for his subjects." These in fact are partial definitions and explanations. They basically lack in two respects - the aspects of nature of man and the universal realities in which individuals and societies interact. Furthermore, they, at the most, cover a very limited range of human activity in a narrow sense. The Divine Wisdom of "dos" and "don'ts" is now becoming clearer with the advancement of science and technology. But it could not not be left, through the history of mankind, only to the limited scope of man's own little 'knowledge' about things and their effects, accessible or available to him at a given time. - look at different ages in human history and periods in human society - The course of conduct of Adam, in human history, could not be left to the process, through ages of 'evolution' of 'social contract'. To begin with only one prohibition was prescribed. He was, although, given the simplest code of conduct, but it laid down the foundation for the development of the future 'social contract' as he progressed in time. It came to be developed with experiences (he gained before the angels and Iblis and with his pair-mate), encounters (with Iblis), impact of the environment and processes by which he was provided 'consciousness' and 'knowledge' through various modes e.g. revelation, inspiration, intuition, intelligence, reason, awareness, etc.

Let us consider an example of a prohibitive law. Science has now explained a fact about alcohol that it affects that part of the brain badly which makes judgement and takes decision, besides many other medical, and social injuries it causes. Such an important thing affecting human personality and social behaviour could not be left for millennia to become known to man through slow progress in science only. But it is not only the question of knowledge. Religion provides a framework for regulation of human behaviour in society and system. It employed the method of prescriptions, prohibitions and limits in different realms and spheres of proliferating human activities, progressively. Therefore, while man is free to legislate and frame rules for the conduct of his affairs on the earth, he has to ensure conformity with the parameters of nature prescribed by his Creator-Maker.
and systems sustaining him, Who Himself Alone is The Most Wise Sovereign (Allah).

From above it follows that it is a total approach to a complete system. It can't be partial or part-time, like pagans of Makkah who offered a compromise to the Prophet (Peace be upon him) in the form of following their ways for a year and they follow his Diin in turn the next year (an arrangement which can be called as *henotheism* or *kathenotheism*) or as the hypocrites advised to their comrades to accept in the day or when they were with the Muslims and deny at their back. This amounts to saying that show to be righteous for a while and commit wrong the rest of the times. In traffic one has to drive right to the destination.

History tells that as long as Muslims followed the total approach policy, equally applicable in their own selves and the peoples at large, both in private and public spheres, they ruled much part of the world with pride and dignity. But when they adopted a `selective version of Islam', which suited them to sustain policies of their personal rule, they utterly failed, ultimately. The present position of disintegration and degeneration in the Muslim world portrays the patchwork of `partial approaches' and `selective applications'.

"The selective Islam' cannot bail us out from the ever-mounting problems that we face. Instead, this approach creates more confusion and we would keep searching the lost destiny until we follow the 'Straight Path'."

("Islamic path to progress", Syed Atiqul Hasan, Sydney-based free-lance journalist and a political analyst, The Dawn, April 4, 2002)

Bhaktivedanta Swami, in "Introduction" to Bhagavad-Gita As It Is, says: “…If we want to take a particular medicine, then we have to follow the directions written on the label. We can not take the medicine according to our own whim.. It must be taken according to the directions on the label or the directions given by a physician."(Bhaktivedanta Swami, Bhagavad-Gita As It Is, p. xxv)

**The Logic of Law:** The Law in social context may be defined as a set of rules governing human conduct. Nature of consequences of its application depends upon its degree of compatibility with nature and humanity. The Quran indicates, in as scientific a manner as nature, what the sure consequences would be of each option, *good or evil*, which is bound by certain *laws*. That is why a very comprehensive term *Ad-Diin* has been used. *Ad-Diin* is the appropriate term for *the law operating in human life*. *It denotes both, law and religion*. Its one word translation does not clearly bring out its full meaning and all connotations. The basic belief in religion as *Diin* is that no religious concept can hold ground and work well if each action is not believed to have recompense or reward or requital; otherwise why should one follow the "dos" and "don'ts", in life, religiously and diligently. This is the very moral ground on which foundation of entire edifice of
religion is laid. A very vast term has been used, which covers whole range of
human activity and its consequential effects.
For more explanations of Good and Evil, from verses of the Holy
Quran, see Appendix-19.

The Fourth Sense: Retribution
"Verily, that which you are promised is surely, true." (5)"And
verily, the Recompense is sure to happen" (6) 51-5 & 6

"Have you seen him who denies the Recompense? (1)
That is he who repulses the orphan, (2)
And urges not on the feeding of the poor." (3) 107-1 to 3

"And what will make you know what the Day of Recompense is? (17)
Again what will make you know what the Day of Recompense is?(18)
The Day when no person shall have power - anything for another,
And the Decision , that Day, will be with Allah" (19) 82-17 to 19

The word Diin has been used to imply both the reckoning on the
Day of Judgement after men shall have been raised from the dead as well
as the reward or punishment which will follow. In the Quran the term Ad-
Diin is generally used in the sense of requital. It is based on the doctrine
that requital or recompense is the consequence of one's own action and not
arbitrarily imposed. It is not whimsical or based on emotional pleasure or
displeasure. The Quran again and again clarifies that all recompense or
reward or punishment is directly a reaction to one's own action. God is
pleased with good deed and displeased with evil. That is why Quran has
termed every action of man as 'Kasab' which means what is earned. The
result of his action or what he earns is known as 'Kasab'. It is not
something different from the law of causation. (See discussion on "Science of
Reckoning").

"Every man's fate, We (Allah) have fastened in his own neck:
On the Day of Judgement, We shall bring out, for him a scroll,
Which he will see, spread open." 17-13

"God will not burden any soul beyond its power.
It shall enjoy the good acquired , and
shall bear the evil to acquire which it hath laboured" 2-286.

"Pledged is every man for his actions and their desert" 52-21
Diin as Comprehensive Term – the Whole Way of Life: See 9-29, 40-26, 3-19, 3-85, 9-33, 8-39, 110-1 to 3. For more explanations about Reward and Punishment, from the verses of the Holy Quran, see Appendix-20. For explanations of different aspects of the life in the world, from the verses of the Holy Quran, see Appendix-21.

Ibn Rushd’s Doctrine: According to Ibn Rushd, the creed consists of the belief in (i) the Existence of God as Creator and Sustainer of the worlds, (ii) the Unity of God, (iii) the Most Beautiful Best Attributes of God, e.g., Knowledge, Power, Will, Hearing, Seeing, and Speech as given in the Quran, (iv) the Uniqueness and Incomparability of God, clearly asserted in the Quran, (v) the validity of Prophecy, (vi) the Justice of God, and (vii) the Resurrection on the Last Day.

Mercy as the Principle of Policy for Accountability: According to the Quran accountability and its entire process are based on justice. Mercy is the principle of policy in this system of accountability. Dispensation of justice is with Mercy. Justice is not the negation of Allah's Mercy. It is Mercy itself. Therefore, it is assured frequently that justice is immersed in the enormity of Allah's Mercy.

The ‘Power’ at work, in the nature, is based on law of recompense. It is not arbitrary. It works with simple principles, easily understandable and appealing to innocent nature. The ‘Criterion’, has also been provided, to distinguish right distinct from wrong. So much so that, one can himself carry out a litmus test to know as to what could be the possible outcome of an action. Science now provides lots of information on these principles working in nature. Basic sciences have also come closer in explaining similarities and extension of laws of causation at work in many phenomena in the spheres of social sciences.

Cardinal Principles for Judgement: The Diin lays down cardinal principles for judgement here (in this world) and their application in the process of accountability Here-after, which can be identified as follows:

"Al-Qist": Equity
"Al-Adl": Justice and
"Al-Birr": Kindness

On the Day of Judgement, Allah will reckon the creation for their deeds, evil for evil, good for good, except for those whom He pardons. (Page 75, Ibn Abi Hatim, Tafsir Ibn Kasir). In this connection see 10-27. There won’t be injustice of a particle’s weight (99-7 & 8). It is interesting to note that highly scientific and most precisely appropriate similitude of ‘particle’s weight’ has been given in this verse. When we break matter to its sub- particle level, at each step, in terms of numbers we get more than the ‘number’ broken, e.g.
by breaking one atom, we get a number of constituting components separated, like electrons, protons, etc. i.e., in terms of numbers. In terms of wave length and energy released also we get considerable numbers. But it is only in terms of 'weight' of the particle or ultimately the sub-particle (zarraa) that we reach the smallest number or lowest value (as its weight). Here it has been compared with the smallest weight possible at the sub-particle level that even that can not escape the most sensitive scales which will be set up on that Day. There won't be injustice of that smallest order, even. However, kind consideration for man is always there in the working of nature too, for he is basically created weak. Hope remains alive because unrestrained provision of pardon is always there, above all.

Validity of Religion: Basically there are following criteria to test the validity of a true religion: 1. Historicity of Religion and Scripture, 2. Security, 3. Scientificity, and 4. Sciences Of Religion: Psychology, Sociology and Anthropology. These concepts will be discussed in following pages. Instead of word ‘scientific’ (which gives an impression of being too technological or mechanical), a new term has been introduced as 'scientificity', on the pattern of 'historicity'.

1. Historicity of Religion and Scripture: With the development of histrio-graphy, complete perspective and comparative picture of world religions is emerging on one canvas. This has thrown a big challenge to all religions to stand the validity test. Modern man is not convinced with any concept as a religious belief unless its history as a fact, divinity as the supreme wisdom, compatibility of the proven scientific data with its statements as facts, and also the aesthetic appeal, are proved.

Mythological characters, legendary lores, fiction and fable do not meet man's requirements of daily practical life and do not provide him any guidance on the progressive scale of time and motion. Criticism of religion and systematic study of faiths has, in recent time, created serious doubts about the historical validity of many accepted beliefs and led to reassessment of their sources and their value.

Critics of religion argue that much is not known about life, personality and practices of several taken as founders of religions such as Jesus, Rama, Krishna, Zoroaster, Budha and others. Their personalities are shrouded in mist and their religions, named after them, are not based on proof of historical facts. They are under serious questioning. Dr Fazlur Rahman, in his article, "Islam and the modern man", (The Dawn April 11, 2003) argues that: "The only figure amongst the founders of the great religions, who stands the most severe historical criticism is that of Muhammad (Peace be upon him). Everything related to him or having a bearing on him, is in the limelight of history, fully authenticated and supported by most reliable evidence. The modern man, if he is confronted
with the choice of a historical personality as his religious leader, has no alternative to him."

Dr Fazlur Rahman goes on to argue that: “Historical research, moreover, has revolutionized concepts regarding the compilation, authenticity and genuineness of many a religious scripture. Higher textual criticism and examination of scriptures like Old and New Testaments, Hindu scriptures, Buddhist texts, Zoroastrian literature and as recent a religious text Guru Granth Sahib reveal that they are not free from addition and interpretation. Moreover, it has become highly improbable to establish connecting links between them and those personalities to whom their authorship is ascribed. Furthermore, in most of the cases, these personalities turn out to be either mythological figures or at least their identity is not now possible to establish. If ever authenticity and genuineness of a religious scripture is made the criterion of acceptance of that religion, there is little hope that any religion other than the religion of the Quran could lay claim to success.” The Quran is the sole religious scripture, which claims to have remained intact and whose authenticity has been established by history. No other scripture or sacred writing can claim to contain the exact word of God and be error-free and undoctored. No force of scholarship, not even the most severely adverse criticism has succeeded in proving that it, or anything contained therein, is a later interpolation and was not originally handed down by the Prophet of Islam.

"Your companion has neither gone astray, nor has erred.
nor does he speak of desire.
It is naught but revelation that is revealed."

William Muire, quite critical of Islam, admits in his book, `Life of Muhammad`: "There is otherwise, every security, internal and external, that we possess the text, which Muhammad (Peace be upon him) himself gave forth and used."

**Original Word:** No scripture is available in the actually original word, recorded exactly at the very time of revelation, including all the books of the Old Testament. Let us examine some other example also.

Avesta, (the scriptures of Zoroastrianism), is traditionally believed to have been revealed in entirety to Zoroaster. But some 17 hymns are actually attributed to him, whereas some parts are substantially pre-Zoroastrian., and some date from the time of Christ. The material was originally transmitted in oral form only and not reduced in writing. Writing was not considered suitable for the sacred word. It was memorized by priests. The move to collect was perhaps in Parthian times; that is in Christian Era. The manuscripts were probably destroyed in the Arab (7th century), Turkish (11th) and Mongol (12th) invasions. The only
portions now extant are the liturgical portions, about quarter of the original whole. (John R. Hinnells, Dictionary of Religions.)

**Single Version:** Scriptures are not available in one version. Let us examine some of the views of an independent critic and historiographer, Karen Armstrong, on a number of versions, ascription and style of the Scripture:

“Hinduism is presumably the oldest religion from among the existing world faiths. Many Scriptures are associated with it; Vedas, Puranas, Bhagwad Gita, Ramayana, Mahabharata, to name a few. All of them are available in various mutually contradictory versions with each being claimed as the only authentic one. Taurat, Injil, and Zabur are now represented by the Gospel, Old and New Testaments and other Books regarded as sacred in the Hebrew and Biblical circles. Historically, the New Testament is an at-random selection out of hundreds of widely read gospels which are still extant; Testaments have time and again become easy targets of alterations. The books attributed to Confucius, a Chinese saint, are believed to have been lost for a long time and retrieved in the current century. More or less a thousand-year gap renders the Scripture doubtful.

“Munich University in Germany, at the turn of the current century, embarked on an extensive research project on the reliability of the Quran. A large team was involved in obtaining almost all the editions ever published anywhere in the world, including the oldest copy of the Quran said to have been used by the third Islamic leader 'Uthman B. Affan', which was available in the Tashqand library in Uzbekistan. The researchers vetted and tallied the copies with each other and compared them with the oldest one. Their findings were remarkable. The conclusion reached was that no changes ever occurred in the Quran and the presently available Quran is exactly the same as the oldest extant copy.”

**Question of Ascription:** “Other scriptures name an author. Bhagwad Gita claims that it is the speech of Krishna. Avesta is the collection of Zoroaster's thoughts. The four Gospels bear the names of John, Luke, Mark and Mathew as their authors. However, the Quran over and over again clarifies its source. It repeatedly says that it has descended from Allah, the Lord of the entire universe.”

**The Quranic Language and Style:** “M.M.Pickthul, the first English Muslim translator of the Quran, described the position of the language used in the Quran in these words: ‘The glorious Quran, that inimitable symphony, the very sounds of which move men to tears and ecstasy.’. As its name suggests, it is meant to be recited aloud and the sound of the language is an essential part of its effect. Muslims say that when they hear the Koran chanted...they feel enveloped in a divine dimension of sound, rather as Muhammad (Peace be upon him) was enveloped in the embrace of Gabriel on Mount Hira or when he saw the angel on the horizon, no matter where
he looked. *It is not a book to be read simply to acquire information. It is meant to yield a sense of the divine, and must not be read in haste.*

“By approaching the Koran in the right way, Muslims claim that *they do experience a sense of transcendence of an ultimate reality and power* that lies behind the transient and fleeting phenomena of the mundane world. Reading the Koran is therefore a spiritual discipline which Christians may find difficult to understand because they do not have a sacred language in the way that Hebrew, Sanskrit and Arabic are sacred to Jews, Hindus and Muslims.

“The early biographers of Muhammad (Peace be upon him) constantly describe the wonder and shock felt by the Arabs when they heard the Koran for the first time. Many were converted on the spot, believing that God alone could account for the extraordinary beauty of the language. Frequently a convert would describe the experience as a divine invasion that tapped buried yearnings and released a flood of feelings. Thus the young Quraysh Umar Ibn Khattab had been a virulent opponent of Muhammad (Peace be upon him); he had been devoted to the old paganism and ready to assassinate the Prophet (Peace be upon him). But this Muslim Saul of Tarsus was *converted* not by a vision of Jesus, the Word (Peace be upon him), but by the Koran.

“The experience of Umar and the other Muslims, who were converted by the Koran, can perhaps be compared to the experience of art described by George Steiner in his book *Real Presences*... He speaks of what he calls ‘the indiscretion of serious art, literature and music’ which ‘queries the last privacies of our existence’. It is an invasion or an annunciation, which breaks into ‘the small house of our cautionary being’ and commands us imperatively: ‘change your life!’ After such a summon, the house ‘is no longer habitable in quite the same way as it was before.’ Muslims like Umar seem to have experienced a similar unsettling of sensibility, an awakening and a disturbing sense of significance which enabled them to make the painful break with the traditional past. Even those Quraysh who refused to accept Islam were disturbed by the Koran and found that it lay outside all their familiar categories: it was nothing like the inspiration of the Kaahin or the poet; nor was it like the incantations of a magician.” (Pages169-171, A History of God, Karen Armstrong)

Though it provides solutions to all important problems of life, and provides for every contingency in human affair, yet it is wonderfully laconic. Dr Israr Ahmed Khan, in *Quranic Studies, An Introduction*, (pp.13-19), elaborates the point, further: “Subjects dealt with in the Quran are countless, ranging from physical phenomena, to human behaviour, psychological and ethical classification of humanity to the prophethood, revelation, and other-worldly realities. These issues were touched not at once but over a period spanning over two decades. Yet, all these innumerable ideas cause no discrepancy in the Quranic discourse; rather they all serve to strengthen the
central message of the Quran. Had the Quran been the projection of any human mind, it would certainly have been a jumble of incongruous ideas confusing man and leading him to nowhere. The bases of perfect coherence and complete harmony in a speech are comprehensive knowledge and perfect wisdom, the fount of which is Allah Alone. The Quran attracts man's attention to certain phenomena known today as Geology, Biology, Zoology, Botany, Genetic Engineering, etc. These descriptions made fourteen centuries ago, when man was totally ignorant of them are strikingly similar to the discoveries made in modern times.


“Another Englishman – A.J. Arberry, in the preface of his English Translation of the Holy Quran – says: ‘Whenever I hear the Quran chanted, it is as though I am listening to music, underneath the flowing melody, there is sounding all the time the insistent beat of a drum, it is like the beating of my heart.’

Rev. Bosworth Smith pays tribute in these words: “And a miracle, indeed it is.”

Thomas Cleary says: “The Quran is undeniably a book of great importance even to the non-Muslims, perhaps more today than ever, if that is possible.”

“...The Quran is one of the most important and influential books known to mankind...On that basis alone the Quran is worthy of study, but its outstanding literary merit should also be noted: it is by far the finest work of Arabic prose in existence.” (Foreword by Alan Jones to the translation of ‘The Koran’ by J.M.Rodwell.)

“The Quran which has enshrined the permanent Divine Guidance is not bound by time, place and circumstances. The teachings of the Quran will never go out of date. At no point of time The Book will fail to guide the mankind. It is a comprehensive, complete and final Divine Code of life in every sense of these terms. The Quran claims that its teachings make man perfect, the mankind prosperous and the world a real welfare state.” (The Holy Quran and our daily life, Dr Mir Mustafa Hussain.)

**Collection and Compilation of the QURAN:**

(i) The Message was immediately recited by the Prophet (Peace be upon him) to the Companions, who became witnesses during the formal comprehensive process of copying and publishing from the preserved collection.

(ii) The scribes immediately reduced it to writing.

(iii) The faithful preserved the Revelation in different ways in writing.

(iv) It was immediately committed to memory by the Prophet (Peace be upon him) and the devoted companions. "In order to strengthen the process further, Gabriel would listen to the Prophet (Peace be
upon him) read the revealed portions of the Book every year in the holy month of Ramadhan, (Al-Bukhari, O.P.Cit, Vol-II, Kitab Al Saum, Hadith No. 1902), including the last Ramdhan of his life, when the Quran had already been revealed completely and he recited it twice to the angel-messenger (Al-Bukhari, O.P.Cit, Vol-III, Fazaail Al Quran, Hadith No. 4998.) (Dr Israr Ahmed Khan, Quranic Studies – An Introduction, pp.54-55).

(v) It always remained under discussion by the Prophet (Peace be upon him) himself and the Companions.

(vi) The Revelation was arranged in Suras by the Prophet (Peace be upon him) himself.

(vii) The Quran was recited and repeated in presence of the Prophet (Peace be upon him) during the month of Ramazan.

(viii) For all above, Allah imbued the Prophet (Peace be upon him) with the capability not to forget the Revelation.

“We (Allah) shall teach you, and you shall not forget.” 87-6

(ix) Besides collections of verses with the Companions (may Allah be pleased with them), there was a whole copy available with Hafsa (may Allah be pleased with her), the wife of the Holy Prophet (Peace be upon him), when it was finally checked for comparison and compilation into The Book.

(x) It was collected and compiled by the highly learned committee of the devoted Companions (may Allah be pleased with them) which was constituted keeping into view all factors including those of character, learning, philology, accent, linguistics, etc.

(xi) The Prophet (Peace be upon him) encouraged to preserve and transfer the precisely accurate Message to subsequent generations, e.g.: It is reported on the authority of Uthman B. Affan (may Allah be pleased with him) that the Prophet (Peace be upon him) said:

“The best among you is the one who learns the Quran and then teaches it to others.”

The process of preservation, collection and compilation of the holy Quran, not only strengthens faith in the correctness of the revelation and it being absolutely error-free, but also faith in the validity of the opinion and statements of the Prophet (Peace be upon him), delivered from time to time, on the questions that were raised before him, about the revelations that have been collected in the Traditions.

2. **Security:** It is not only that the validity and continued purity of the Message should be linked and ensured right from its origin and throughout the past, but since man is futuristic also, it is necessary that ‘security’ of the ‘Code’ itself has to be assured. Convincing guarantees have to be there that it
will continue to remain 'secure' for all times to come. The Quran is conscious of this basic condition of 'security' as the strength of survival. Why should one adopt a particular religion for himself which will be affecting the lives of his future generations and the future of his society also? - if there is no concrete guarantee that the Message and the substance of the "Guidance" itself will not change. The Quran (the Diin) stands this test in many ways, for example;

i. the continuity of the Message from the past proves the strength of the message for survival in the future also: 2-136,

ii. the finality of the Message, proven in many ways, guarantees that since there is no wanting aspect of it, there remains no chance for any additions or alterations: 5-3, and

iii. the future is as forcefully asserted and assured as the past in the process of its collection, preservation and propagation. Since the Quran is the eternal Guidance, it is assured permanent divine protection against human interference in any form. This has stood the test of time, always.

"A Messenger of Allah, reciting unto them the pure Scriptures. These are the Lasting Commandments." (98-2 & 3). 

"There is none that can change the Word of Allah"  6-34

"Verily, We (Allah) Ourself have sent down this Exhortation , And absolutely surely, We are its Protection-Guardian." 15-9

The Extensively Memorized and Recited Book: The Quran is the Book, which is:

i. most extensively published with all care and sanctity,

ii. most extensively read and discussed,

iii. the only Book fully committed to memory by great numbers of peoples of all ages, all over the world with religious reverence,

iv. most extensively recited at least five times a day, almost all over the globe,

v. continuously under protective watch due to its own openness, open and loud recitation and repetition,

vi. all canonic and there is no apocrypha, whereas in the Bible, some parts pertaining particularly to the phenomena of nature have been kept secret from common intelligentsia. - those books of the Old Testament that are considered of doubtful authorship by the Jews were excluded from the Bible and also at the time of Reformation by the Christians. ('Apocryphal’ means of doubtful authority or authorship.)
3. **Scientificity:** Technological and scientific advancement has elevated man high from base state of submission before natural phenomena, fate and stars. The enlightened man, now, refuses to bow before them as his gods, shapers of his destiny, or objects claiming his reverence. Polytheism, belief in a number of gods, and prostration before forces of nature, have become outdated, irrelevant, undignified and degrading for man. Man can now submit to only one God. Science has now become a preacher in vetting and presenting the facts mentioned in the Quran. The proof that the Source of the Quran is the Divine Revelation is presented in the references to the Creation of the universe, and Providence.

4. **Sciences of Religion:** This involves whole range of studies pertaining to "Religionswissenschaft" (discipline comprising history of comparative religions) and 'Theology' (science that discusses the divine). It also includes sub-studies of Religious Psychology, Sociology and Anthropology. Particularly verses 6 & 7 of Al-Faatihah cover these subjects and stand the test of current questions as to whether the Quran meets all human needs. This requires volumes to make a presentation from the Quran as to how it meets all the criteria and challenges of all times and all emerging studies in this field. In order to remain within the main frame of Al-Faatihah it may suffice to say that above statement may be seen in the light of different subjects discussed at relevant places in this book, where they have been touched upon, in brief, in the discussion in the perspective of this Surah.

**Impact of 'Scientificity' on Scientific Development:** According to Dr Muhammad Iqbal, The Prophet (Peace be upon him) of Islam seems to stand between the ancient and the modern world. In every period of history and time, the spirit of the revelation belongs to the modern world. In presenting nature and history as the sources of knowledge, the Quran ushers in modern scientific world in which methods of enquiry and discovery are observation, experimentation, reasoning, verification and formulation. The French biographer of the Prophet (Peace be upon him), Henry Comte de Boulainvillier, calls him [Prophet, (Peace be upon him)] as the fore-runner of the age of reason and enlightenment. J.W. Draper in his book \textit{The history of the intellectual development of Europe}, observes that the Quran gave science to two continents, Asia and Europe. The Cambridge History of Islam highlights the contribution of Islam thus: "Muslim civilization acted as a teacher to medieval Europe in virtually all branches of knowledge including philosophy, medicine, mathematics, astronomy and astrology".

Though the Greeks scaled the sublimest height of speculative thought, too much dependence on deduction and their aversion to experimentation almost closed the door on any scientific advancement. The slaves worked, the scholars speculated and the scientific study went into slumber. During the medieval ages 'scholasticism' suffered from: (i) Blind faith, (ii) Argument from authority, (iii) Indifference to facts, (iv) Undue
emphasis on verbal subtleties, and (v) Reasoning on matters which 
observation and experimentation only could decide.

Great many modern commentators and critics have presented their 
analytical opinions about modernity and scientificity of the statements in the 
Quran which revolutionized the whole process of human thought and the 
course of its history. For the sake of brevity we can quote only a few. For 
example, Karen Armstrong in ‘A History of God’, (pp.198-199 & 201) renders 
following critical analysis: “In contrast to Deduction, Induction is a great gift 
of Islam to humanity. Neither Roger Bacon, nor his later namesake has any 
title to be credited with having introduced the experimental method, says 
Briffault in ‘Making of History’, and goes on to affirm, ‘The experimental 
method of the Arabs was by Bacon's time widespread and eagerly cultivated 
throughout Europe.”

“ 'Falsafaah' (Islamic Philosophy, in that context), had been inspired 
by the encounter with Greek science and metaphysics but was not slavishly 
dependent upon Hellenism... During the ninth century, the Arabs came into 
contact with Greek science and philosophy and the result was a cultural 
florescence which, in European terms, can be seen as a cross between the 
Renaissance and the Enlightenment. A team of translators, most of whom 
were Nestorian Christians, made Greek texts available in Arabic and did a 
brilliant job...During the ninth and tenth centuries more scientific discoveries had been achieved in the Abbasid empire than in any previous 
period of history... 'Faylasuufs' (Islamic Philosophers, in that context) 
wanted to live rationally in accordance with the laws that they believed 
governed the cosmos and which could be discerned at every level of reality. 
At first, they concentrated on natural science but then, inevitably, they 
turned to Greek metaphysics and determined to apply its principles to Islam.

“In contrast the Greek Christians had, “eventually... turned their 
backs on their own philosophical tradition in the belief that reason and logic 
had little to contribute to the study of God. The 'Faylasuufs' however, came 
to the opposite conclusion: they believed that rationalism represented the 
most advanced form of religion and had evolved a higher notion of God...

“Today, we usually see science and philosophy as antagonistic to 
religion but the Faylasuufs were usually devout... As good Muslims, they 
were politically aware, despised the luxury of the court and wanted to 
reform their society according to the dictates of reason...They had no doubt 
that God existed – indeed they regarded His existence as Self-Evident - but 
felt that it was important to prove this logically in order to show that Allah 
was compatible with their rationalist ideal. Dr Iqbal says: “Iimaan (faith) is 
not merely a passive belief in one or more propositions of a certain kind. It is 
a living assurance begotten of a rare experience.”

Universal Message for Universalization: Broadly speaking there are 
two types of religions. First, that believes in universalization which includes 
conversion also. Second, that does not believe in conversion and hence
universalization does not take place. Some of the great ancient religions vanished or if some remnants were left, somewhere, they are also in the process of elimination and disappearance. History shows that people disappeared who did not allow universalization of their beliefs.

In this perspective Islam is a universal Diin with strong momentum for universalization of the message without any shyness for preaching, spreading, and conversion by convincing to the conviction, with the missionary zeal due to inherent strength of its message. At the same time there is no compulsion.

“There is no compulsion in religion,
Truth stands out clear from error.”2-256.

Let us have a look at the judgement of history, not only from those who have a dispassionate over view from the distant point in time and place but also from those who profess a distance in the belief also: “When the Christian Waraqa ibn Nawfal had acknowledged Muhammad (Peace be upon him) as a true prophet, neither he nor Muhammad (Peace be upon him) expected him to convert to Islam. Muhammad (Peace be upon him) never asked Jews or Christians to convert to his religion of Allah, unless they particularly wished to do so, because they had received authentic revelation of their own. The Koran did not see revelation as canceling out the messages and insights of previous prophets but instead it stressed the continuity of the religious experience of mankind.( 2- 4 )… It is important to stress this point because tolerance is not a virtue that many Western people today would feel inclined to attribute to Islam. Yet from the start, Muslims saw revelation in less exclusive terms than either Jews or Christians. The intolerance that many people condemn in Islam today does not always spring from a rival vision of God but from quite another source. Muslims are intolerant of injustice, whether this is committed by rulers of their own – like Shah Muhammad Reza Pahlavi of Iran – or by the powerful Western countries. The Quran does not condemn other religious traditions as false or incomplete but shows each new prophet as confirming and continuing the insights of his predecessors.” (Karen Armstrong ‘A History of God’,p.177).

From above discussion of Karen Armstrong, with reference to ‘tolerance’, at this point, it may be necessary to distinguish Jihaad from intolerance and terror and also say a word about ‘Ijtihaad’, in the context of complete and continuous ‘religious experience of mankind’: “The term Jihaad means struggling, exerting one’s latent power and exhausting all potential to achieve a (noble) cause. This word and its various derivatives have been frequently used in the Quran, the Sunnah and the religious literature of Islam. According to some scholars Jihaad forms such an essential part of Muslim religious practice that it constitutes the sixth pillar of Islam.. Islam allows war not for its own sake, but for the noble purpose of
protecting human life and its intrinsic values. In fact, the permission to take up arms and engage in battle under certain circumstances stems from the noble aim of protecting and respecting the life, dignity of man, and the right of human beings to shape their destiny by their own free will and independent endeavour."


'Religious experience of mankind' is not only in the revelation and traditions of the holy Prophets (Peace be upon them) but also reflects and ensures its continuity in the institution of 'Ijtihaad'. It keeps the first two 'forward' in the modernity mode: "Enlightened Muslims bewail the fact that Islam lost virility when, some centuries ago 'Ijtihaad' was given up. They believe and rightly so, that the faith can still become the most potent force in the world if innovation, in keeping with the demands of modern life, is again adopted. This is what Iqbal had said."


YAUMUD-DIIN

"Yaumud-Diin": The Day of Faith: It is one of the names of the Day of Judgement. Because of the immense importance, different aspects of the terms 'Yaum' and 'Diin', have been variously defined and described in the Quran.

"Day Of Judgement": "The King of the Day of Judgement". 1-4

"And what shall make you know,  
What the Day of Judgement is? 82-17

"Again what will make you know,  
What the Day of Recompense is?" 82-18

"The Day when no person shall have power - anything for another, and The Decision that Day, will be with Allah (Alone)" 82-19

"Yaumul - Aakhir": The Last Day.
"Yaumul - Fasl": 'Day of Severing' (Sorting out).
"That will be a Day of Sorting out!  
We (Allah) shall gather you together and those before!" 77-38

(Also see verses 7 to 19 of Surah 77).

"Yaumul-Hashr": 'Day of Assembly'
"Yaumul-Hisaab": 'Day of Reckoning'

"Moses said: Verily, I take refuge in my Lord (Allah) and your Lord,
from every one who is big with pride,
and believes not in the Day of Reckoning" 40-27

"Yaumul-Jam'a": 'Day of Gathering'
"The Day when He (Allah) shall gather you
to the Day of Gathering". 64-9

"Yaumul-Khuluud": 'Day of Eternity' - (Day of Eternal Life),
"Enter into it in peace: This is the Day of Eternity". 50-34

"Yaumul-Khurruq": 'Day of Exodus' - (The Day of coming out from
the graves i.e the day of Resurrection)
"The Day when they shall hear the shout in truth;
that is, the Day of coming forth" 50-42

"Yaumul-Qiyaamah": 'Day of standing up' - The Day of Resurrection.
"Yaumul-Waatid":'The Day of Threatening' - The Day of Warning/50-20
'Yaumun–Ma'luum": 'Known Day', i.e. Known to God (Alone). 56-50
"Yaumut-Taghaabun" : 'Day of mutual loss and gain' (some have
translated as deceit, haggling) 64-9. Al-Baizawi says: "Both the righteous and
the wicked will disappoint each other by reversing their positions, the wicked
being punished, while the righteous are in bliss".

"Yaumut-Talaaq": 'Day of Meeting ' 40-15
'Yaumut-Tanaad": 'Day of Mutual Out Cry'-(Mutual Calling) 40-32
"Yaumul - Ba'as" : Day of awakening'30-56
"Yaumum- Muhiiit": 'Encompassing Day'. 11-84
" Yaumun- Asiirun “: A Day of Distress: 74-9
" Yauman Abuusan “: A Day of Distressful Wrath: 76-10
"Ayyaamallaah" : 45-14:
"Tell (O Muhammad), those who believe,
To forgive those who do not look forward to the Days of Allah;
It is for Him to Recompense each people,
According to what they have earned." 45-14.

There is yet another usage in Arabic: "Yaumul - Inqitaa": 'Day of
Cessation' - The day on which anything terminates. In Law, the last day on
which anyone, who has become possessed of property illegally, may restore
it, or make compensation to the owner."

Different names given, in the Quran, to the Day of Judgement
indicate different aspects of various happenings during this phase of
existence. There are very graphic descriptions of the Last Day, in the Quran.
Some of them belong to earlier period of Revelation in Makkah, e.g., Surah
75, 81- 1 to 14 ,82,83, 84 -1 to 15, and many others from the later period,
Very detailed accounts of the Day of Resurrection, and the Signs preceding it, are given in the Traditions, and works of dogmatic theology. These, however, need to be studied in the light of the Quranic statements and the scientific data. That the Resurrection will be general and extends to all creatures, see Surah 81, particularly verses 5 & 7.

"This Day shall every person be recompensed for what he earned. This Day no injustice. Truly, Allah is Swift in reckoning" 40-17

"On that Day Allah will pay them their just due" .24-25

“That will be a Day, when they shall not be able to speak.” 77-35

"And they will make full submission to Allah (Alone),on that Day" 16-87

“Before your Lord, that Day will be the place of rest.” 75-12

The list is very exhaustive. For detailed study see pages 882 to 888, Al-Muajam-ul Mufaharas, Muhammad Fawad Abdul Baqi.

Waiting for the Day of Justice!

When some one asked, when the Day of Judgement will come, the Prophet (Peace be upon him) said: 

"When people start violating trusts, you should wait for the Day of Judgement." What does that imply, the man further asked. The Prophet (Peace be upon him) said: "It means when responsibilities are entrusted to those who are not worthy of trust". (Bukhari)

Responsibilities referred to in this Tradition imply the responsibilities of the state, which are more appropriately equated with trusts. The Prophet (Peace be upon him) said:

"Public office is a trust, a source of lamentation and remorse on the Day of Judgement except for him who takes it up with full sense of responsibility and duly discharges his obligation." (Muslim)

"Lo ! Allah enjoins you to give trusts into the care of those, who are worthy of trust, and when you judge between men; that judge with justice". 4-58

When governance becomes unbearable and trusts violated vehemently, people themselves wait anxiously and wish for hastening of the Day of Judgement, in order to get justice, i.e., when state responsibilities-trusts are not given in the hands of those who are worthy of these, and the trustees don’t judge between people with justice. All the oppressed, save the oppressor, seem to be wishing and waiting for the Day of Judgement.
PART - X

IYYAAKA NA’BUDU WA IYYAAKA NASTAIIN

Iyyaaka: “Only You (Allah) Alone and none else.”: The emphatic form means that not only do we worship Allah sincerely, obey Him devotedly and ask for His help but we do all this only before Him Alone - we worship Him Alone and seek only His aid, for there is none other than Him, worthy to command obedience and devotion of worship, and only He is All-Powerful Able to help.

The Central Theme: This verse (1-5) is the key note of Al-Faatihah. In its first part complete dissociation with disbelief is announced, and in its second part complete surrender of human powers and resources and full submission to Allah are specially made. The believer unreservedly admits that he is a mere creature, a slave of Allah, that he is extremely helpless in all respects, that all power rests with Allah and that all reverence is due unto Him Alone. He makes this admission on his behalf as well as along with his other fellow beings collectively. The submission is out of love and reverence in all humility, awe and fear. Ibn Kathir (Vol-I, pp. 78-79), has highlighted the merit of stating the object of the action before the doer of the act, and the merit of negations as follows:

“You…” means, we worship You Alone and none else, and rely on You Alone and none else. This is the perfect form of obedience and the entire religion is implied by these two ideas. Some of the ‘Salaf’ said, Al-Faatihah is the secret of the Quran, while these words are the secret of Al-Faatihah. The first part is a declaration of innocence from ‘Shirk’ (polytheism), while the second negates having any power or strength, displaying the recognition that all affairs are controlled by Allah Alone. This meaning is reiterated in various instances in the Quran.

“So worship Him (Allah), and put your trust in Him. Your Lord is not unaware of what you do” 11-123.

“Say: ‘He (Allah) is the Most Gracious, in Him we believe, and in Him we put our trust.” 67-29.

“(Allah Alone is) Lord-Sustainer of the east and the west, ‘Laa Ilaaha Illaa Huwa’ (none has the right to be worshiped but He),
So take Him Alone as ‘Wakiil’ (Disposer of your affairs)” 73-9

“We should mention that in this Ayah, the type of speech here changes from the third person to direct speech by using the ‘KAAF’ in the statement ‘Iyyaaka’ (You). This is because after the servant praised and thanked Allah, he stands before Him addressing Him directly.”

In Tarjumaanul QURAN (pp.136-138), A.K.Azad has emphasized that obedience, devotion and supplication are only to the Oneness of God, in following terms: "The Quran asserts that God Alone is worthy of worship. If you turn to any other in devotion, you cease to be a believer in the Unity of God. It says that He (Allah) it is Who answers the cry of man and fulfills his prayers. So, if you associate any other with Him in your prayers or supplication, you simply associate that other in the divinity also of God. All forms of devotion are meant to be links between man and God. If you associate any one else in your devotion, the spirit of devotion is vitiated. Indeed, your belief in the Unity of God gets tainted. That is why in the Surat-ul-Faatihah, the form or prayer is set: " 'Thee Alone' do we serve " and from " 'Thee Alone' do we seek aid.' The emphasis is on the 'Thee Alone'. Such great stress does the Quran lay on this 'Unity of God in Attributes' that there is hardly a page in the whole of the Quran where the truth is not pointedly brought to view."

For detailed explanation and implications see Lughatul Quran by Muhammad Abdur-Rashid Nomani.

Responsibilities of Prophethood

"It is not for any human being to whom Allah has given the Book and ‘Al-Hukm’ (Wisdom) and Prophethood, to say to the people: "Be my worshipers rather than Allah's ." 3-79

“And it was not for a Messenger to bring a Sign except by Allah's Leave (Permission)” 13-38

A.K.Azad goes on to explain as follows:"In this connection, the aspect which calls for special attention is the status accorded to the founder of a religion or to the propounder of an idea. True, that no teaching can acquire the reputation of greatness so long as the personality of the teacher does not itself display the quality of greatness. But there are limits to greatness of personality. It is here that many have stumbled, because they could not draw the boundary line for it. The result was that the founder of a religion or of a school of philosophy was hailed sometimes as a 'Aratar', sometimes as the 'son of God ', and sometimes as 'partner of God', and where this was not possible, he was at any rate offered the honour and devotion usually offered to God. The Jews, for instance, after their early
period of ignorance, although they did not take to image-worship, they did erect statues over the remains of their prophets and endowed them with a holiness such as was associated with places of worship.

"The most important question with which the Quran concerns itself is that of the exact position which the prophets occupy in the scheme of the Quran. Over and over again does the Quran point out that the Prophet of Islam is but a human being and a servant of God. The very basic belief in Islam runs:

"I affirm that there is no god except Allah and I affirm that Muhammad is His servant and His message-bearer."

"In this formula the affirmation of the Unity of God is as emphatic as the affirmation of the position of the Prophet as but a servant of God and the bearer of His message. Why was this made the basic doctrine of Islam? It was done simply to prevent the Prophet from ever being hailed as an 'Aratar' or raised from the position of a servant of God to that of god himself. No one can enter the fold of Islam who does not subscribe to the belief that the Prophet is but a servant of God, even as he subscribes to the belief in the unity of God."

That was the reason why, notwithstanding numerous dissensions that arose among Muslims after the death of the Prophet, no difference was entertained among them on the question of his personality. Not many hours had passed after he had passed away when Abu Bakr, the Prophet's father-in-law and the first Caliph of Islam ascending the pulpit proclaimed:

'He who worshiped Muhammad (Peace be upon him), let him know that Muhammad (Peace be upon him) is dead, and he who worshiped God, let him know that God ever lives. He has no death'.

(pp.136-138, Tarjumanul Quran, A.K.Azad)

Allah called His Messenger (Peace be upon him) an 'Abd'(servant, slave), while mentioning about most honourable events of the mission, e.g., sending down His Book, the Prophet's invocation, the 'Israa' (overnight journey from Makkah to Jerusalem and to heaven).

"All praises and thanks are to Allah, Who has sent down to His servant the Book" 18-1

"And when the servant of Allah, stood up invoking Him" 72-19

"Glorified-High Exalted is He (Allah), Who took His servant, for a journey by night." 17-1

There are many lessons available in experiences of different religions when they failed to adhere to the spirit of teachings particularly pertaining to the 'limitations of human personality' and 'responsibilities of prophethood'. For example there is absolutely no room for image-worship in the teachings of Budha. In fact his last testament which has reached us was:
'See that you do not worship my ashes. 
If you do, the path of salvation will be closed for you'

But what his followers have actually done, is all before us. They not only erected places of worship over Budha's ashes and relics, but as the means of propagation of his religion, they spread his images throughout the world. The fact is that a larger number of images of Budha exist today in the world than of any other personality or deity. Likewise we know that the real teaching of Christianity concentrated on the Unity of God, but within one hundred years of its advent, Christ himself was raised to the position of god.

For more explanations to Prophethood and Humanhood, see Appendix-22. For different usage see page 143, Al-muajamul Mufahras, Muhammad Fawad Abdul Baqi.

NA'BUĐU

'We worship-obey': Two points are most significant in this term: (i). Obedience (of the level or degree of worship), and (ii). Plurality i.e. collective prayer. The later represents the need of formation and development of a society as the essential requirement for survival of the social being. This necessitates discipline. The vastness and variety of aspects of human society, including those of territory and pursuits, further demand greater strengths of discipline than for any other 'society' of creatures. At the same time freedom and liberty are prerogatives of all creatures, man being at the top of all. It is his basic human right.

Human history of sociology shows that brute force and coercion fail to discipline societies. At the same time, the greater the complexities of the society, the greater would be the demand for an elaborate system of governance based on equally strong discipline. It works best when it comes from within and is based on human nature and reason. The religious history also shows that with the growth of human society, social laws governing life of man, as an individual and as a group, became more defined and refined covering more and more aspects of activity. In such a developed system based on multiple strengths of reasoning and high character, even the most oppressive apparatus of state subjugation and slavery could not succeed against human nature. That is why the concepts of human sociology and psychology presented in the Quran appeal to human reason and his nature. The code of conduct (Ad-Diin), raises levels of all of his activities as righteous deeds, as a religious duty. One who, believing, adopts this 'Diin', his every thought and action conforms to the standards of righteous activity, elevated to the status of worship – representing the highest degree of discipline in the life of a being who, although, possesses most powerful faculties and freedom of choice in the whole animal kingdom.

The plural 'we' signifies that the Mercy of Allah and His succour are for all, who believing, beseech Him Alone. The plural also signifies that we associate and align ourselves with His slaves who also seek from Him.
Thus we strengthen ourselves, themselves and the mutual bond of fraternity between all of us. We create basis for a homogenous society, in which each component is supportive of the other.

Socialization is not an exclusive prerogative of man. As the animal kingdom moves from lower to higher orders, there appears to be a gradual transition to more disciplined, organized and centralized animal society. Sometimes it appears as a trend, where necessity must have taught the animals to live together in their common interest of survival. *We also find social order and discipline ingrained even in such animal species as are not very highly placed on the ladder of ‘evolution’. No gradual evolutionary influences can be traced in their highly disciplined order which seem to have been ingrained as such in their specifically perfected form. All that we can infer from the study of their institutionalized existence is that it is naturally ingrained in them.*

“And thy Lord-Master-Owner-Sustainer taught the bee, to build its cells in hills, on trees and in habitations.”(68)
Then to eat of all the produce, and find with skill the spacious paths of its Lord-Master-Owner-Sustainer. There issues from within their bodies, a drink of varying colours, wherein is healing for men, Verily, in this is a Sign, for those who give thought.”(69) 16- 68 & 69

“*Verily in this (Quran), is a message for people, who obey-worship Allah.*” 21-106

For Lexicography of Na’budu see Appendix-23.

**IBAADAH**

Since it is a very important term, explanations given by different scholars are given here: According to Ibn Kathir (Vol-I, p.p.77-78) linguistically *Ibaadah* means subdued. For instance, a road is described as *Mu'abbadah*, meaning, ‘paved’. In religious terminology, ‘Ibaadah’ implies the utmost love, humility and fear. S.A.A. Maududi (’The Meaning of the Quran, Vol-I, Note 6, p.41) has explained that ”The Arabic word "Ibaadat” is used in three senses: (a) Worship and devotion, (b) Submission and obedience, (c) Subjection and servitude. Here (in this Surah) it implies all the three, that is: ‘We are Thy worshipers, Thy subjects and Thy slaves’. ‘We keep these relations with Thee and Thee Alone’ and ‘we make none else the object of our worship in all the three senses’.

The gist of discussion in Lughaatul Quran by Muhammad Abdur-Rashid Nomani, is as follows: *Ibaadah* includes liturgical (all actions including bowing and prostration), verbal, material and all forms and aspects
of obedience and devotion to God. In this sense they include: (i) Bearing witness that there is but Only One God Alone, (ii) Performing daily prayers, (iii) Giving the prescribed alms, (iv) Observing fasts of the month of Ramadhan, and (v) Performing Pilgrimage.

"Our first obligation as a Muslim is to live a life of total obedience to Almighty God. This duty is described in the Holy Quran as Ibaadah, which is often inaccurately translated as worship or prayer. However, the true meaning of the term Ibaadah can only be understood if we combine two different concepts: one is: surrender, obedience, submission, and other is love, adoration and devotion." ("Role of Deen and Religion", Prof. Muhammad Rafi, The Dawn, March 28, 2003). Dr Fazlur Rahman in his article “Islam and the modern man”, (The Dawn April, 11 2003), explains: "Islam revolutionizes the very concept of the nature of worship. It lays down that any human activity, howsoever materialistic or secular it may seem to be, is convertible into an act of worship provided it is carried out while observing certain limits and conditions with good intentions". For further understanding of liturgical prayer [physical (prostration and bowing) submissions with a high purpose and design by different creatures and objects in the universe], one has to carefully reflect on different forms of worship in the universe.

For Patterns of Worship, Comparison of Contents of Worship, Synonyms and Contradistinctions, see Appendices 24, 25 and 26.

**Continuity of belief and worship:** 'Ibaadatun' is generally considered to finish with death in this world, whereas, the basis of belief in the Oneness of Allah i.e., 'Ubuudatun' ever continues - here and hereafter.

Worship in the sense of obedience implies that it is obedience of the Laws of Allah i.e., it means submission to the Governance ordained by Allah. The Quran clarifies meaning and different connotations, e.g.: the believers were promised governance so that they could establish obedience to the Rule of / Law of Allah, e.g.: in 24-55. It is in the sense of subjugation and enslavement to the rule of Pharaoh that it has been used in 26-22. For further clarification, following may also be carefully compared: 2-136 to 138, 21-105 & 106, 16-36, 3-79, 23-45 to 47, 39-1 to 3, 39-63 & 64, 9-111 & 112, 29-56 to 59, 12-40, 51-55 to 58.

**Benefits of Obedience to the Laws**

i. Peaceful and progressive society based on morals and ethics flourishes.

ii. Processes of decay and degeneration in society are checked by following the commandments.

iii. Family, the basic unit of society is preserved.

iv. Society is bound by bond of love and respect.

v. Vices are eradicated at individual and society’s level.

vi. Corruption is routed out.

vii. There is no living outside the law.
The Prophet (Peace be upon him) said: “Allah likes ethics and virtues”.

The Quran elaborates these instructions in detail for easy understanding of all people so that they appreciate them in totality and abide by them sincerely. These are essential for maintenance of a peaceful and progressive society. This is the basic theme in brief of verse No. 6 of Al-Faatihah.

**Further Explanation of the Meaning:** The basic concept of the root word, ‘Abd” implies acknowledgement of someone other than oneself (ownself) as holding supremacy or enjoying over-lordship. It also implies abdication of one’s freedom and independence in his favour, without any resistance to or disobedience of him. In other words it requires surrendering oneself totally to his authority. This submission is with feelings of gratitude and regard for the kindness and favours of the Lord-Master-Owner-Sustainer. This involves mental attachment too. The term has been used at different places in the Quran in one or more or all of these senses, e.g: 23-45 to 47, 26-18 to 22, 2-172.

*Ibaadah* of Taghoot means submission or bondage to any authority or leadership etc, which is in transgression against God. For example pagan Arabs had imposed various restrictions upon themselves in eating and drinking in deference to the dictates of their priests and out of superstitions: 16-36, 5-60, 39-17.

**Submission to satanic - rebellious forces:** 36-60 to 62

**Opportunism in worship** 22-11

**Nobody can demand submission for himself except for Allah:** 3-79

**Obedience amounting to worship in relation to authority, rule and sovereignty:** There are certain aspects of worship of Allah in relation to His Authority, Rule and Sovereignty, which are erroneously attributed to a ruler or a sovereign or a government. (Page 670, ‘Ta'liimul Quran , Mushtaq Ahmed Khan): In this connection examine following verses:

“They have no ‘Walii (Disposer of affairs) other than Him (Allah), and He (Allah) makes none to share in His Rule-Authority-Sovereignty.”18-26

"The Decision-Command-Rule is for none but Allah Alone " 12-40

"That you have made slaves (of your rule) the Children of Israel."26-22

**Different Shades of Meaning:** Some more examples of different shades of meaning may be seen in following:

*Allah’s servants submit to his rule:*2-136 to 138, 19-48 & 49, 40-66
Those who obey others: 37-22,23,27 to 30, 9-31, 46-5 & 6, 72-6, 25-17 & 18, 34-40 & 41, 10-18, 39-3. In all these verses there is reference to the worship in its one or the other sense. Only Allah Alone is worthy of worship in any of the senses of the word: 7-194, 197, 21-26 to 28, 43-19, 37-158, 4-172, 55-5 & 6, 17-44, 30-26, 11-56, 19-93 to 95, 3-26, 16-36, 39-17, 9-31, 2-172.

Kinds of Ibaadah: Ibaadah is of two kinds:
(i) Ibaadah by compulsion (by nature) in every creation and all existence:
"And unto Allah (Alone) falls in prostration, whosoever is in the heavens and the earth, willingly or unwillingly, (constrained or unconstrained), and so do their shadows, in the mornings and in the afternoons." 13-15

"And the herbs (or stars) and the trees, both prostrate themselves (to Allah)" 55-6

(ii). Ibaadah by choice - by rational beings:
"And many of mankind, (prostrate themselves to Allah)". 22-18

The choice does not mean that it is optional. It may be pertinent to quote above verse (i.e.22-18) in full to highlight importance of worship by all and everything and the mention of punishment for others who are disgraced because they do not obey-worship.

"And see you not that whosoever is in the heavens, and whosoever is in the earth, and the sun, and the moon, and the stars, and the mountains and the trees, and creatures and many of mankind, prostrate themselves to Allah. But there are many on whom the punishment is justified. And whomsoever Allah disgraces, none can honour him. Verily, Allah does what He wills." 22-18

To Allah belongs all sincerely pure Ibaadah according to the Diin ordained by Him. The whole belief of Tauhiid versus Shirk is based on this central theme. Mind of physics, i.e., physical existence, works in unison and unity with the universal law which governs order, harmony and beauty in all diversity and dimension. Ibaadah for the rational being (mankind) is as compulsory as the compulsion but the subtlety in the free will or choice (main difference between the inanimate and animate worlds) holds the key to all rationality, reason (man's elevation in his own world of species), instinct (within man's own world of mind, intelligence and intuition), and
transcendence (appearance or transparency of transcendence on the screen of mind, above body and feeling, and above matter and metaphysics.)

"That don't worship-obey any except Him (Allah): 17:23

"O mankind! Worship-obey your Lord-Master-Sustainer (Allah)" 2:21

From above two types of submission and worship, following become clear: (1) Reflection and action, both, form part of worship by mankind, based on conscious effort and willingness. (2)The assigned ‘function and functionality’, reflective of Wisdom and Trust of the High Exalted Glory of God, demand performance as diligent duty.

These two types of worship have to conform further, to following: (i) These are not non-serious or in jest or play, (ii) Submission in obedience is with humility, lowliness, reverence, awe and fear, as sincere duty, (iii) It is out of love and liking, (iv) Glorification of Ever All High Exalted Allah is the aim of the sincere discharge of duty, and (v) The ultimate aim of all worship is the Pleasure of Allah: To be pleased with the ‘Rabb’ (Allah) in all situations, with Thanks and Patience, To do what pleases Allah – Perseverance in the goodly-righteous deeds ordained by Allah, To refrain from what is disapproved by or displeases Him.

Intensity in Devotion (Ibaadah)

"Now await in patience the Command of thy Lord. For, verily, you are in Our eyes. And celebrate the praises of your Lord, the while you stand forth. (48) "And for part of the night also praise you Him, and at the retreat of the stars."(49) 52:48 & 49

Allah asks His Prophet (peace be upon him) to resort to acts of worship whenever he felt distressed:

"Indeed, We (Allah) know that your breast is strained at what they say. So glorify the Praises of your Lord-Master and be of those who prostrate themselves (to Him). And worship your Lord-Master until there comes unto you the certainty." 15:97 to 99.

"So when you have finished, devote yourself for Allah's worship." (7) And to your Lord-Master-Owner, turn (all your) attention-intention-hope" (8) 94:7 & 8

The Prophet (peace be upon him ) said:
"Nothing keeps away the decree (of Allah) except prayer, and nothing increases life except goodness and man is only denied the provision because of sins upon which he falls." (Ibn Maja)

Another Hadiith Qudsii quotes:
‘O son of Adam! Engage yourself in worshiping Me (Allah) and I will fill your heart with self-sufficiency and remove your want. Otherwise, I will not remove your want, even if you keep your both hands busy.” (Tirmidhi)

For different usage, see pages 560 to 565, Al-Muajamul Mufaharas, Muhammad Fawad Abdul Baqi.

**Polytheism and Disbelief (Shirk and Kufr)**

What is disbelief (Kufr)? It has been defined and explained by scholars from many perspectives in order to clarify its different aspects and angles. In the Tafsir of the Holy Quran, A.M.Yaqoob has quoted following explanations of polytheism and disbelief: "According to bibi Rabia Basri it is infatuation with paradise and houris in preference to Allah. According to Moulana Abul Kalam Azad ‘dispair’ also may amount to ‘disbelief’. According to Moulana Roomi it is often the idol-mindedness rather than the actual idol-worship alone which is disbelief. Saamri’s influence on the contemporary Jews illustrates his point of view. According to Shah Waliullah disbelief is of three kinds as under: (i) Shirk Aqiidaah: Attributing powers of Allah to any person, (ii) Shirk Ibaadah: Performance of worship or obedience to other than Allah, (iii) Shirk Aadaat: (a) cultivation of impious habits and conventions, (b) assignment of improper names to human beings, and (c) worship of tombs or pictures or art.” Karen Armstrong in ‘A History of God’ (p.174), says: “To give allegiance to material goods or to put trust in lesser beings (is) Shirk (idolatry), the greatest sin..” Shirk is the greatest and unpardonable sin which will not be forgiven by Allah.

“Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases; and whoever sets up partners to Allah in worship, he has indeed invented a tremendous sin.” 4-48

Shirk basically is polytheism i.e., worship of others along with Allah. It also implies attributing divine attributes to any other besides Allah, particularly ascribing partners in worship to Allah or to believe that source of power, harm or blessing is or can be from others besides Allah. There are three types of ‘Shirk’, namely: (i) Ash-Shirk-al-Akbar’, i.e. major Shirk, (ii) Ash-Shirk-al-Ashgar’, i.e., minor Shirk and (iii) Ash-Shirk-al-Khafi’, i.e.,
inconspicuous *Shirk*. Each type and manifestations of *Shirk* are elaborated as follows:

1. **Ash-shirk-al-akbar:** It is the major *shirk* and serious polytheistic form. It has four aspects:
   a) **Shirk-al-du’aa**: *(invocation)*: This aspect implies invoking, supplicating or praying to other deities besides Allah.

   "And when they embark on a ship they invoke Allah, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others." 29-65

   According to a Hadiith supplication (invocation) is also an act of worship. Therefore praying someone in time of distress or need is a *Shirk*.

   b) **Shirk-al-niyyah wal-iraadah wal-qasd**: This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allah but directed towards other deities.

   "Whosoever desires the life of the world and its glitter, to them We (Allah) shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; And vain are the deeds they did therein. And of no effect is that which they used to do." 11-15 & 16.

   Votive offerings to someone other than Allah are also acts of *Shirk*.

   c) **Shirk-at-taa’ah**: This aspect implies rendering obedience to any authority against the Order of Allah.

   "They took their rabbis and their monks to be their lords besides Allah, and, while they were commanded to worship none but One ‘Ilah’ (God), there is no god except He. Praise and Glory is to Him from having the partners they associate (with Him)". 9-31

   On a clarification sought by the Companion, Adii Ibn Hatim (Allah be pleased with him), as to why the Christians could be blamed for having taken their religious scholars as their lords as they were never guilty of worshiping them, the Prophet (Peace be upon him) explained to him that they had declared many things as forbidden which Allah had permitted and vice versa. Therefore it was how they 'worshiped' them.
d) *Shirk-al-mahabbah*: This implies showing the love which is due to Allah Alone, to others than Him.

"And of mankind are some who take others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more. If only those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment." 2-165

Adopting such practices as are in general considered to be the signs or symbols of association also constitute the same sin. The Companion Adii Hatiim (Allah be pleased with him) relates that when he embraced Islam and presented himself before the Holy Prophet (Peace be upon him), with a cross hanging round his neck, the Holy Prophet (Peace be upon him) asked him to remove that *idol*. Although at that time the cross did not have the kind of signification for Adii (Allah be pleased with him) which it had for the Christians, yet he was asked to shun a symbol of ‘association’ externally as well. Among the symbols of ‘association’ are included practices like bowing (*Ruku’s*), or prostrating (*Sajdaah*) one self before anyone except Allah, or going round a person or a thing in the prescribed manner of the circumambulation (*Tawaaf*) of the Ka’baah. Avoiding all such symbols of ‘association’ is a necessary part of the pledge of fidelity to Allah made in the phrase:

"You Alone we worship ".

(2) *Ash-shirk-al-asghar*: *’Ar-Riya* (Minor Shirk, i.e acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly purposes, falls under this category.

"Say; ‘I am only a man like you. it has been inspired to me that your ‘Ilaah’ (God) is One ‘Ilaah’. So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." 18-110

(3) *Ash-shirk-al-khafi*: (The inconspicuous Shirk): This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allah; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc. The Noble Prophet (Peace be upon him) said: ‘Ash-Shirk-al-Khafi’ in the Muslim nation is more inconspicuous than the creeping of black ant on black rock in the pitch-darkness of the night."(pp. 832-834,The Noble Quran, Translation, Appendix-II, Dr M.M.Khan and Dr Al-Hilali, and M.M.M.Shafi, *Maariful Quran*, Vol-I, pp.86-87,).
Worshiping other than Allah: 39-1 to 3
Ignorance and Shirk: 39-63 & 64
The ignorant - the losers: 39-64 & 65

Further Classification of Polytheistic Concepts and Practices of Shirk: Shirk includes all aspects of idolatry, paganism, polytheism, ascribing plurality to the Deity, associating anything with God. It is further defined to be of following kinds:

1. **Shirk-ul-Ilm**: To ascribe power to soothsayers, astrologers, and saints is polytheism. All who pretend to have a knowledge of hidden things, such as fortune-tellers, soothsayers are all liars. If anyone takes name of any saint, or invokes his aid in the time of need, instead of calling on God, or use his name in attacking an enemy, or read passages to propitiate him, or make him the object of contemplation, are all beliefs and acts of polytheism.

2. **Shirk-ul-Tasarruf**: It is to suppose that anyone has power with God. He who looks up to anyone as an intercessor with God commits Shirk.

"But they who take others beside Him (Allah) as lords, saying, 'we only serve them that they may bring us near God', - God will Judge between them concerning that wherein they are at variance." 39-3

"Who is he that can intercede with Him (Allah), but by His own permission" 2-255

"It is called ‘Shafaa’at bi-Izn’. i.e. ‘intercession by permission’. Whenever an allusion is made in the Quran or the Traditions to the intercession of certain prophets or apostles, it is this kind of intercession and no other that is meant."

"Say: Intercession is wholly with God!
His are the kingdoms of the heavens and of the earth" 39-44

For further explanation on ‘intercession’ from the verses of the Holy Quran, see Appendix-27.

3. **Shirk-ul-Ibaadah**: It includes prostration before any created being, with the idea of worshipping it; preambulating the shrines of departed saints, bowing down, standing with folded arms, spending money in the name of an individual, fasting out of respect to his memory, proceeding to a shrine in a pilgrim's garb, calling out the name of the saint, etc. etc.

4. **Shirk-ul-aadah**: it means having superstitious customs, such as seeking guidance from beads, trusting omens and so on.
Difference between the first and the fourth kind of ‘Shirk’ seems to be that the first is the belief, say in the knowledge of a soothsayer, and the other the ‘habit’ of consulting him.

5. Israa‘ il-adab: Shirk in association: To swear in the name of anyone is to give it the honour due to God Alone.

(Pages 579-580, A Dictionary of Islam, Thomas Patrick Hughes)

Aayaat 4 and 6 of Surah 107 express woe unto those who do good deeds only to be seen by others. This denies the underlying requirement of purity and devotion in submission to Only One Allah Alone, which is the spirit of worshipping Him Alone and seeking help from Him Only.

According to Muhammad Abduh, ‘show off’ (Ri-ya’aa) includes: (i) showing off to others, (ii) carelessly ignoring the true objective and purpose of the prayer that it becomes just a ritual.

(Abu Masood Hassan Ali, Tadrees Lughatul Quran, P.103)

One becomes guilty of association (shirk), if he seeks help of an angel or a prophet or a saint or any creature or anything considering him to be omnipotent. It is such an obvious heresy that even idolaters and associators in general consider it as such. Even they do not look upon their idols and gods as being omnipotent like Allah.

The other form of Shirk is that "They admit that God Alone is omnipotent, but believe that He has delegated a part of His power to an angel or a prophet or a saint or to a smaller god who exercises a full and independent authority in that area, and to whom one may pray for help in matters within his jurisdiction. This is the supplication which the Holy Quran forbids, and against which it makes us fully attentive, cautious and conscious in the phrase " You (Allah) Alone we pray-obey and we seek Your help only".

Kufr: That which covers the truth. Infidelity, blasphemy, disbelieving in the Quran, or any of the tenets of the Muslim religion.

(Thomas Patrick Hughes, A Dictionary of Islam, p.281)

Kaafir: "The coverer". One who hides or covers up the truth. According to Thomas Patrick Hughes, the word is generally used to define one who is an unbeliever in the ministry of Muhammad (Peace be upon him), and the Quran, and it seems to have been used in this sense.

"Those who misbelieve, and call Our (Allah's) Signs lies, they are fellows of the Fire, they shall dwell within for ever."2-39

"They indeed are infidels, who say 'god is Al-Masihhu ibn Maryam', (Jesus son of Mary), But Christ said: 'O Children of Israel! Worship Allah, My Lord-Master-Owner-Sustainer, and your Lord-Master-Sustainer' Verily, him who associates anything with God, has God forbidden Paradise for him, and his resort is the Fire."
For the wrong-doers, there is none to help.” "5-72

"They are infidels who say: Verily, God is the third of three "5-73

"The Quran uses the term ‘Kufr ’ in the sense of ‘denial ’ and this is of two kinds, ‘simple’ and ‘offensive’. Simple Kuf r or denial may take several forms. A person may not agree, or understand., or appreciate., either because he has no urge to know a new thing , or he is content with his own way of life. This is simple denial…On the other hand.. ‘offensive denial' differs ..in this that one willfully sets face against.. and tries by every possible method to harm and ruin ..and allows no time to speak out the truth”:

"Hearts have they with which they understand not, and eyes have they with which they see not, and ears have they with which they hearken not. They are like brutes ; yea, they go more astray; These are the heedless" 7-179

"Whenever there has been a call going forth in the history of man, some have accepted it, some have refused to accept and some have deliberately and violently opposed it. The Quran had to deal with all the three categories of people. "The first category, it received into its fold and gave them the training they needed. To the second , it conveyed its message and left them to reflect over it. 'There is no compulsion in religion', it announced. With the third , it remonstrated in strong terms". (A.K.Azad ,Tarjumaanul Quran, Vol-I, pp.84-85.)

“The existence of God is not in question.. In the Koran an unbeliever (Kaafir Bi Na'mat Allah) is not an atheist in our sense of the word, somebody who does not believe in God, but one who is ungrateful to Him, who can see quite clearly what is owing to God but refuses to honour Him in a spirit of perverse ingratitude.” (Karen Armstrong ,A History of God, p.166 ).

IYYAAKA NA'BUDU

It is the Ash-shahadah i.e.: (i) Testimony of Faith, (ii) None has the right to be worshiped, and (iii) Only Allah One Alone is to be worshiped. For detailed note on Ash-shahadah, see relevant portion in the Chapter titled "Bismillaahir-Rahmaanir-Rahiim".

The pronoun in Iyyaaka Na'budu is placed before the verb for the sake of emphasis, and a very strong one is intended by prefixing the noun with 'Iyyaaka '. When we look at our shortcomings and sins, the only hope and refuge for us is Allah's Love and Care, His Grace and Benevolence, and His Mercy and Justice. The immediate response, for His favours, from within is that we fall in prostration and worship.
“The Church .never ceased to offer prayer to Christ with the Father. (ERE, I, p.104)”. In contrast see the strictly monotheistic tone of the Islamic prayer (in 1-5). Not only is there to be no creature-worship but even invoking for help of any saint, prophet, angel, son, daughter, or mother is absolutely forbidden. There is no place in Islam for any son-prophet or angel-worship. Consider this with the open and avowed worship of Christ in the Christian Church. From Allah Alone is the Perfection. He Alone must be invoked. Contrast this with the doctrine of the Roman Church..that saints who reign with Christ offer to God their prayers for man; that it is good and useful to invoke them by supplication and to have recourse to their aid and assistance in order to obtain from God His benefits through His son’ (Nauuz billaahi minahaa). (Ebr. XIX, p. 820)."In Hinduism the invocations to Indra, Agni, Soma and many others are too well known to need description." (Tafsir Majidi, p.4).

In the Catholic Church there are three distinct kinds of worship: (i) Latria (due to God), (ii) Hypudulia (Due to the Virgin Mary), and (iii) Dulia (Due to the saints). Islam recognizes no such classes of worship. In Islam there is only one class of worship, that is due to God Alone. In this connection the Quran defines the very purpose of creation of man.

"I (Allah) have not created the jinn and the mankind except to worship-obey Me". 51-56.

It signifies that the species called man (Adam) was not created and given innumerable and upgraded faculties to disobey his Creator-Sustainer. The upgraded versions of faculties were provided for ease of operation and allowing latitude in selection from options (freedom of will) which the nature offers.

Freedom of will and option of selection: A question arises why freedom of will or option of selection has been given to man? At the point of time in the history of the planet, when human being (hominid or homo sapien or so on) and then Adam entered the scene, very important and fundamental developments had already been implemented: (i) Sciences had progressed from the first Physics to the Bio-upgradations. (Genetics, now, explains many such developments), (ii) Adam, was provided the upgraded modules like, (a) speech, articulation, logic, (b) memory, etc, etc., (iii) The stage had been reached where administration of the Planet and self administration of species called man was assigned to his own person (Adam), (iv) Because of endless variety of reactions, for example, in Chemistry and an array of possible situations in Physics, etc, there is a process of selection or choice in nature, which settles for the best. The rationale which triggers this process has been provided in all matter, organic and inorganic, both. This very process of selection or choice led to order in cosmos. Natural sciences,
particularly biology, present beautiful phenomena involved in selection of the best. (v) A stage had been reached where this very principle, further extended and perfected, with capacity for greater freedom of choice and selection, was embedded in the human species, (vi) Free will and choice are not let loose, but in fact they are guided by the very nature with considerations for selection from out of the available or possible options. Therefore free will is not absolutely free. It is, in fact, limited by the rationale and logic, and also availability or possibility of options, etc, etc.

The upgraded versions were provided in the physique and in the genome (self) to humanbeing, for his own benefit and for the benefit of his own-kind. They work well and flourish only when he acts in a manner which is conducive to the natural working of his existence in the scientific reality.

Dependence Demands Discipline and Obedience: M.M.M.Shafi explains this principle in detail in 'Maariful Quran', (pp.70-71): "The first two verses of the Surah 'Alhamdu Lillaah' (All Praise belongs to Allah) and 'Ar-Rahmaanir-Rahiim' (The All-Merciful, The Very-Merciful), remind man that, as far as his past and present are concerned, he owes everything to Allah Alone, for it is Allah Who created him..., endowed him with the best form in the universe, and with reason and intuition, and continues to sustain and nurture him in the present. The third verse; 'Maalik Yaumiddiin' (Master of the Day of Judgement) tells him that in the future too he will have to depend on Allah Alone, for on the Day of Requital one can not possibly have a helper other than Allah. The three verses having made it clear that man is totally and absolutely dependent on Allah in all the three states of his life, it logically and naturally leads to the conclusion that Allah Alone is worthy of being worshiped, for in Arabic the word 'Ibaadah' (worship) connotes showing the utmost humility and submissiveness out of an intense respect and love for someone, and such an attitude of willing self-abasement cannot justly be adopted towards anyone except Allah.. So, the phrase 'Iyyaaka Na'budu' (You Alone we worship) expresses this very natural and logical conclusion. And once it has been understood that there is Only One Being Who can satisfy all our needs, it is equally natural and logical to turn for help in everything to Him Alone. Hence the phrase 'Iyyaaka Nastaiin' (To You Alone we pray for help). Besides these two aspects, the fourth verse has another dimension as well. It teaches man not to worship anyone except Allah, not to consider anyone else as being really capable of satisfying his needs, and not to beg anyone else to satisfy these needs.

"It (the prayer) generalizes the idea of the request to cover everything from acts of worship to all possible worldly or other concerns..The acts of worship (Ibaadah) are not limited merely to prescribed prayers or fasting. Imaam Al-Ghazali in his book 'Arba'iin' has enumerated
ten forms which worship can take: 1. Prayers, 2. Prescribed Alms-giving, 3. Fasting, 4. Hajj or Pilgrimage to Makkah, 5. Reciting the Holy Quran, 6. Remembrance of Allah in all possible situations, 7. Earning one's livelihood in accordance with the regulations of the Shari'ah, 8. Fulfilling one's obligations towards one's companions and neighbours, 9. Pursuing people to act righteously and dissuading them from what is reprehensible and forbidden, 10. To follow the 'Sunnah,' or the practice of the Holy Prophet (Peace be upon him).

"Therefore, not associating anyone with Allah in worship means that one should not love or fear or depend on anyone else as one loves or fears or depends on Allah, nor should one repose one's hope in anyone else, nor should one consider obedience or submission or service to another as obligatory as the worship of Allah, nor make a votive offering or consecrate or dedicate anything to anyone or take a vow in the name of anyone similar to the way one does these things in the case of Allah, nor should one show complete self-abasement and total humility before anyone as one is required to do before Allah, nor should one engage in the particular God-oriented acts of worship for anyone other than Allah, acts which symbolize the farthest limits of self-abasement, such as, Rukuu' and Sajidaah' (the bowing and prostrating in Salaah).

**Principal Forms of Worship in Islam:** 'Rukuu' and 'Sujuud' were performed by ancient Jews also. (Thomas Patrick Hughes, 'A Dictionary of Islam', (pp.10-11). But the unique feature of all forms of worship in Islam is that even in purely spiritual prescriptions and religious ritual, they are conducive to enormous worldly benefits and gains. Let us look into some of the aspects of principal forms of worship in Islam:

**Salaah:** Everything In The Universe Discharges Its Duty Diligently.

"See you not, that Allah, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread? Each one knows verily, its (mode of) prayer and its praise, And Allah is Ever All-Aware what they do." 24-41

**Working In Conformity With The System Prescribed By God:**

"They said: 'O Shuaib! Does your prayer (Salaat) command that we give up what our fathers used to worship, or that we give up doing, what we like with our property? Verily, you are the forbearer, right minded!" 11-87,
“Those who, if We (Allah) give them power in the land, establish worship and pay the poor due, and enjoin the right and forbid the wrong, And Allah’s is the sequel of events.” 22-41,

“Those that repent, and those that serve Allah, and praise Him; those that fast, and those that kneel, and prostrate themselves; those that enjoin the right, and forbid the evil, and observe the commandments of Allah, shall be richly rewarded. And give glad tidings to believers.” 9-112,

“And those who answer the call of their Lord-Master-Owner-Sustainer, and establish worship, and whose (conduct of) affairs is by mutual consultation, and who spend of what We have bestowed on them.” 42-38,

Also see 7-170, 19-59&60.

Regularly in Prayer: 17-78,

Many Aspects of Worship in Salaah: The five times daily prayers, offered in all earnestness and true spirit, particularly in congregation, bring enormous opportunities and unlimited advantages for social progress and peace in the society. See following verses: 9-17 to 19, 4-162, 2-2 & 3, 22-41, 42-38, 7-170, 75-31 & 32, 14-37, 31-17, 2-277, 24-41, 17-78, 2-238 & 239, 22-77, 35-29, 108-1 & 2, 19-58 to 59, 14-31, 29-45, 73-20, 11-114, 4-43, 5-6, 62-9 to 11, 17-110, 4-101 to 103, 4-142, 107-1 to 6, 8-35, 74-40 to 48.


Different Aspects of Worship in Hajj (Pilgrimage): Apparently an important feature of this annual event is the endeavour of the believers to renew and revitalize their spiritual communio and primordial covenant with their Lord-Master-Owner-Sustainer. But worldly benefits of wider platform for mutual understanding and cooperation, exercise in tolerance, preparation for trials and social solidarity are some of the self-evident examples. Examine verses: 22-260 to 30, 22-67, 5-2, 3-97, 2-125, 5-96, 2-203, 2-196 to 199, 2-158.

Fasting: Obviously it is an spiritual exercise in self-discipline. But it has tremendous benefits for society besides those for the fasting individual. It creates consciousness for plight of destitutes and deprived sections in
society, among many other advantages like social restraint, etc. See 2-183 to 185 & 187.

**Zikr:** Remembrance, Glorification, Invocation: 65-10, 21-50, 6-90, 43-2 to 5.

“They remember God, while standing, sitting, and on their sides, and they reflect upon the creation of the heavens and the earth.” 3-191

Other religions also believe in ‘Zikr’. Bhaktivedanta Swami while summarizing the chapter on ‘Attaining the Supreme’ in ‘Bhagavad-Gita As It Is’, writes (pp.281-304): “By remembering (the) Lord... in devotion throughout one's life, and especially at the time of death, one can attain to His supreme abode, beyond the material world.”

**Tasbih:** (Sabah): To praise God, To work hard swiftly: 57-1, 17-44, 36-40, 24-41, 20-130, 62-1, 56-63 to 74, 32-15, 33-41 & 42.

**Fundamentals of Tauheed:** This Ayah (1-5) makes it clear that the fundamentals of ‘Tauheed’ (Oneness of Allah) are: (i). To pray Only Allah Alone One, and (ii). To seek help from Only Him Alone One. This implies that polytheism essentially involves praying anything or anything besides Allah, and to supplicate or seek help from any other than or alongwith Allah.

**Tauheedul Uluhiyyah:** The essentials of Monotheism (Oneness of Allah) are:

* Tauheed-ul-Uluhiyyah: It means that all prayers and supplications can be made Only and Only to Allah Alone The Ever Only One.

* Tauheed Asmaa’ was-Sifaat: It means Oneness of Names and Attributes of Allah i.e. not to name or qualify Allah except with what He or His Messenger (Peace be upon him) has informed. None can be named or qualified with His Names and Attributes. We must believe in all the Attributes of Allah, pray and invoke Him with *His Names and Attributes in Oneness*, as mentioned by Him in the Quran or by His Messenger (Peace be upon him) without changing their meaning, or ignoring them or twisting them or giving resemblances to His creations.

* Unity of Attributes: The Quran has given so perfect a picture of *Unity in Attributes* that it closed the door forever for every aberration. It did not simply lay its supreme emphasis on the Unity of God, but blocked all avenues for polytheism in the Attributes of Allah. This is the principal peculiarity of the Quran. Faith in the formulation of *Shahadah* (i.e. There is no god except Allah Alone) comprehends all these aspects of Oneness.
**Tauheed Rabuubiyah:** It means Oneness of The Providence-Lordship of Only Allah Alone One, i.e., to believe that Allah is the Only One Alone Ever All Planner, Originator, Creator, Organizer, Protector, Sustainer, Cherisher, Nurturer, Developer, Evolver, Lord, Master, Possessor, Owner, Inheritor of and Almighty All Powerful Able over all matters and affairs of all universes-creations. It includes the belief, to beg and beseech Him only, in all matters.

"And verily, if you ask them: Who created the heavens and the earth? Surely, they will say: Allah. Say: ‘Tell me then, the things that you invoke besides Allah - If Allah intended some harm for me, could they remove His harm? Or if He intended some Mercy for me, could they withhold His Mercy? Say: ‘Sufficient for me is Allah; In Him those who trust must put their trust" 39-38,

“Say: ‘To whom belong the earth and all beings therein?, if you know.’(84)
Say: ‘They will say: ‘It is Allah's! Say: ‘Will you not then remember?’ (85)
"Say: ‘Who is Lord of the seven heavens , and Lord of the Great Throne?’ (86)
"They will say: ‘Allah’ Say: ‘Will you not then fear Allah?’ (87)
"Say: ‘Who is He in whose Hand is the Sovereignty of all things-Who Protects (all), but is not protected (of any)? If you know?’ (88)
"They will say: (it belongs) ‘To Allah’ Say : ‘How then are you deluded.?,” (89) 23-84 to 89

The worship with sincere obedience and devotion requires belief in the Oneness of both *Uluuhiyah and Rubuubiyah* with all the aspects as explained by the Quran and the Prophet (Peace be upon him). Ad-Dahaak narrated that Ibn Abbas said, ‘*Iyyaaka Na’budu*’ (You, we worship) means: ‘It is You (Allah) Whom we single out, Whom we fear and Whom we hope in, You Alone, our Lord, and none else.. Further Qatadah said that the Ayah [No.5: You (Allah) we worship, and You, we ask for help from], contains Allah's command to us to perform sincere worship for Him and seek His aid concerning all of our affairs,... because the objective here is the worship, while Allah's help is the tool to implement this objective.

Muhammad bin Abdul-Wahhab in “*Kitab At-Tauhid*”(p.20), explains different aspects of Tauhiid: “Worship is *Tauhid*, as, in this issue there had always been dispute (between the Prophets and the polytheists).... Those who
The Gateway to the Quran

have not fulfilled the requirements of Tauhid are such as they have not worshiped Allah, and in this sense is the meaning of the verse: ‘Nor will you worship that which I worship’- 109-3. The major issue is that the worship of Allah cannot be performed until Taaghut is denounced and rejected. In this meaning is the saying of Allah:

‘Whoever disbelieves in Taaghut, and believes in Allah, then he has grasped the most trustworthy handhold.’ 2-256

“At-Taaghut is inclusive of all that is worshiped other than Allah.”

WA IYYAAKA

Wa Iyyaaka : "And (again) Only You (Allah) Alone and none else.” It may be noted that this phrase has been repeated to re-emphasize the Oneness of Allah in all aspects of prayers and worship unto Allah, His Lordship and the need to seek for succour from Him Alone.

"And surely, Allah is The Best of all providers." 22-58 , 34-39

"Seek sustenance from Allah and worship Him, and be grateful to Him." 29-17

NASTAIIN

For Lexicography, Comparison of Synonyms and Contradistinctions see Appendix-28.

The supplication ‘Iyyaaka Nastain’ does not specify the purpose and does not limit the scope for which help is beseeched. It in fact generalizes supplication to an unlimited scope encompassing all acts, deeds, concerns, interests and desires because of the firm belief in the unlimited All-Powers, limitless Bounties and Mercy of Allah in the acceptance of the supplication in His Gracious Generosity. The supplication being general and in plural, highlights the importance that Allah has guided man through this invocation to work for common and collective good of mankind.

"Help you one another in righteousness and piety, But help you not one another in sin and rancour." 5-2

"O you who believe! Seek help with patient perseverance and prayer. For Allah is with those, who patiently persevere." 2-153

Supplication: Supplication, formally and literally, means a humble appeal, petition or prayer beseeching mercy, favour, help or anything. The prayer has several visible and spiritual aspects of Beneficence of Allah, The
Ever All-Compassionate, The Ever All-Merciful. Supplication is said to be the essence of all prayer. This verse (1-5) is very important and forms one of the fundamental supplications. Generally the word "Duaa" is used for Supplication and distinguished from Salaah (the liturgical form of prayer). But since "Duaa" is the confession and confirmation of the Faith in Allah, it is also known as Prayer, e.g.:

"O my Lord!
Make me and my posterity to be constant in prayer (Salaah).
O our Lord! And accept my supplication (Duaa)" 14-40.

"Prayer is the song of the soul,
the pleading of the heart,
the sobbing of our very depths.
It may stem from ecstasies of joy, or agonies of sorrow.
It is an attempt to verbalise that which no words can encompass,
To express the inexpressible.
It is our means of communication with God." (Lisa Spray)

Close behind belief in the Divine, is the need to communicate with Him – the need to pray. Whether spontaneous cry or long ritual, all prayers express the need of our innermost ‘being’ to communicate with the Creator, Who gave us our being and continues to nurture us. Our prayer expresses ‘What’ God is to us and how we feel about Him. The very act of praying helps us understand ‘Who’ God is for us. Prayer is a road to spiritual knowledge. It transforms faith into feeling that there is One Who listens to us and Who can and does respond. Every one has his very own personal(ized) ‘conversation’ with God, asking His help, thanking Him and renewing and reinforcing the bond of relationship in the expression of love for Him. Fear and love for Him make the relationship warm and prayer live. Consider following two examples of personal prayer (Duaa). It is not mere verbalization of thought but expression of soul and mind as implosion of emotions in communion:

“Oh Eternal Ruler, Lord of all,
set in my heart the fear of Thy Godhead.
Grant me what thou deemest best; for,
thou it is that has created my life.”
[Nebuchadnezezr, King of Babylon (7th-6th century B.C.)]

“O God, seek me out of Thy Mercy that I may come to Thee; and draw me on with Thy Grace that I may turn to Thee.

“O God,
I shall never lose all hope of Thee even though I disobey Thee; and
I shall never cease to fear Thee even though I obey Thee.
“O God, the very worlds have driven me unto Thee, and my knowledge of Thy Bounty has brought me to stand before Thee. "O God, how shall I be disappointed seeing that Thou art my hope; or how shall I be despised seeing that in Thee is my trust? "O Thou, Who art veiled in the shrouds of Thy Glory, so that no eye can perceive Thee! "O Thou, Who shinest forth in the perfection of Thy Splendour, so that our hearts have realized Thy Majesty! "How shalt Thou be hidden, seeing that Thou art ever Manifest; or how shalt Thou be absent, seeing that Thou art ever Present, and Watchest over us? (Suufi Ibn A’ta’Allah – died 1309)

Besides personal, many religions have different forms of prayer (supplication), that give it a specific form as a ritual which is repeated in the same way, each time, regularly. There are indications and studies, as well, that there is deeper meaning in the formulations of prayers prescribed by God Himself. There are personal experiences of ecstasy and response in communion, in these prayers reported by the devotees. This is not uncommon or restricted. People can have their own experiences and acceptance acknowledged.

In the 11th century Rab Judah, the Pious and his followers came to understand these prayers in another light. Joseph Dan writes ('Studies in Jewish Mysticism'; Assn. For Jewish Studies, Cambridge, MA. Joseph Dan & Frank Talmage, editors,1982, pages 91-92) that “(they) evolved a mystical theory, according to which the words and letters of the various prayers are not accidental nor are they only vehicles for their literal meaning. Their order, and especially their numbers, reflect a mystical harmony, a sacred divine rhythm... (As such) no change can be tolerated in the (prescribed) text of the prayers, not even a minute one*, because every change – even of one letter destroys the numerical harmony inherent in the text...(Thus) the liturgy received new importance and new meaning within the framework of religious practice. A completely new dimension was added in this way to the daily prayer service; it stopped being just a reciting of requests and praises of God in ancient formulae, and became a vehicle for becoming a participant in a mystical divine harmony. The prayers suddenly received a new depth of meaning and importance, which was undreamed of.” (Lisa Spray, “Prayer: the purifying song of the soul”, Universalunity.net)

*From Ayah 16-101 it appears that every Ayah has a specific and significant position and place in the arrangement in the Quran, because word 'makaan’.has been used for the place or position of the Ayah. Scientifically, particularly in mathematics and computer, every point and place in the matrix is an address with a specific value or power and significance.
“When We (Allah) substitute one (Ayah) Revelation for another –
and Allah knows best what He reveals.” 16-101
(Translation: Abdullah Yusuf Ali)

”And when We (Allah) put a Revelation (Ayah)
in place (makaan) of (another) Revelation –
and Allah knoweth best what He reveals.” 16-101
(Translation: M.M.Pickthall)

“And when We (Allah) change a Verse (of the Quran)
in place (makaan) of another –
and Allah knows best what He sends down.” 16-101
(Translation Dr M.M.Khan & Dr Al-Hilali)

Dr Rohi Baalbaki has given following meanings of the word
‘makaan’ in Al-Mawrid:'Makaan': place, spot, site, locality, locale, locus,
venue; seat, position, location, area, space, room. In verse 11-121,
M.M.Pickthall has translated this word as ‘power’, and Dr Hilali and Dr
Khan have translated it as ‘ability’. In verse 12-21, Abdullah Yusuf Ali,
M.M.Pickthall and Dr Khan and Hilali have translated it as ‘established’. It
becomes clear that every Ayah is placed in a specific and peculiar position in
the over all arrangement, which attaches more meaning and significance
than just having a place in a sentence or just a rhythmic value in terms of
notes.

“If there were a Quran, with which mountains were moved, or
the earth were cloven asunder, or the dead were made to speak,
(this would be the one!).
But, truly, the Command is with Allah in all things!” 13-31

“And recite the Quran in a measured-pleasant-rhythmic tone.” 73-4

“And We (Allah) made the hills and the birds,
celebrate Our Praises with Dawood (David).
It was We Who did.” 21-79

“And thunder celebrates His (Allah’s) Praises,
and so do the angels with awe.” 13-13

J.A.Micher says: “The Quran is probably the most often read Book
in the world. Surely the most often memorized, written in an exalted style..
Possessing the ability to arouse its hearers to ecstasies of faith. Its rhythms have been
compared to the beat of drums and the echoes of nature.”

Maracci, von Hammer, and some other orientalists selected Surah
91 (Ash-Shams) as a favourable specimen of the best style of the Quran.
Similarly there are many others who have selected many of other Suras and
Verses in terms of their melody and rhythm, e.g., Surah 55. But in fact the whole of the Quran is the only metered prose like poetry, yet it is not poetry. In spite of its outstanding challenge since more than fourteen centuries, nothing comparable, even a single surah could be produced by all enemies of Islam. Surah Al-Faatihah is one of the most beautiful examples of rhythm and style which fully absorbs the suppliant in communion. Guiles Guilbert, a Frenchman, who became Abdullah Guilbert, by taste, nature and profession was a musician. He explained that poems can be scanned and measured with mathematical precision in any language, but not prose, be that a classical or modern language, the only exception is Arabic; and in Arabic, only the Quran, the poetic prose. So the Quran can not be of human origin, surely it is the revealed Word of God Himself. As to different aspects of the Quran, such as script, and its psalmody, it appears that the Arabic script was developed primarily for the exact pronunciations of the Holy Quran. (Dr Muhammad Hamidullah, Al-Yaqeen, Khaleej Times/The News, 3.1.1999).

“Rabi Judah recognized in this numerical harmony a bridge between man and God, a connection which mere words can not achieve. Thus prayer can be far more than just a verbal communication. It can allow actual contact with God.

“Significantly, the name of the ritual Muslim Prayer is Salaat, i.e., denoting contact with your Creator. And even more significantly, it also is interwoven with a numerical harmony, in exactly the same manner reported by Rabbi Judah. In both cases, this numerical harmony or pattern is based on the number 19 [(Wallahu a'alamu! God knows better!)]. It involves the words, the numbers of repetitions of the prayers, the Names of God used in them and many, many other parameters. 'What does all this mean? In an article on the subject, Dr Rashad Khalifa, discoverer of the 19 coding in the Quran, offers this: Now we appreciate the fact that when we recite Surah 1, “The Key” (Al-Faatihah), during our contact prayers, something happens in the universe, and we establish contact with our Creator. The result is perfect happiness, now and forever. By contacting our Almighty Creator, 5 times a day, we nourish and develop our souls in preparation for the Big Day when we meet God. Only those who nourish their souls will be able to (rejoice) the Presence of Almighty God.”

“The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord-Sustainer, and pray for forgiveness for all beings on earth.

Behold! Verily, Allah is He, The Oft-Forgiving, Ever All-Merciful." 42-5

(Lisa Spray, “Prayer; the purifying song of the soul”, Universalunity.net)
Like whole of Al-Faatihah, its verse No.1-5 is also an all-encompassing prayer. Its formulation in plural, as a supplication, makes it both a Call (Duaa) and a Prayer (Salaah).

Allah has decreed:
“Pray unto Me (Allah), and I will answer your prayers,
Verily, those who are too arrogant, to call Me,
will find themselves in Hell, disgraced and humiliated.” 40-60

“Say: What has my Lord-Master-Owner-Sustainer to do with you,
if you do not call on Him? But
you have denied the truth, So punishment is bound to come.”25-77

Anas (May Allah be pleased with him) quoted the Prophet (Peace be upon him) as saying:
“Allah gets annoyed with those who do not ask from Him (the best of this world and the best of the world Here-after.)”

According to another Hadiith:
“Whatever distress and pain or difficulty or worry is suffered by a true believer in this world, even though it may be a thorn prick, then Allah makes it a source of pardoning some of his faults and wrong deeds in the Here-after.”

The Holy Prophet (Peace be upon him) said that the one in whom a desire to pray is kindled, is going to receive the benefits and blessings for his supplication.

“When My (Allah’s) slaves ask you, about Me,
I am indeed close to them.
I answer the prayers of every supplicant, when he calls on Me.
So let them obey Me and believe in Me,
So that they may be rightly led.” 2-186

Allah answers the calls of those who are in need and distress, e.g.:
6-63 & 64, 7-55, 27-62.

According to a Tradition of the Holy Prophet (Peace be upon him), Allah is very modest and He does not like to return empty the hands that are raised to him in supplication five times a day in sincerity and patience. The Prophet (Peace be upon him) said:
“Shall I introduce to you a weapon which will protect you both from the evils of enemies and increase your sustenance? They said: ‘Yes, O, Messenger (Peace be upon him) of God.’ He said: Call your Lord-Master-Owner-Sustainer, day and night, for, ‘Prayer’ is the weapon of a believer.” The Holy Prophet (Peace be upon him) further said that nothing can alter the destiny except the prayer made in earnest.
Our supplications and prayers help bring the mind and the mould of man in a harmonious submission to his Sustainer-Lord-Master. This is necessary even for the psychological make up of human personality. From psychological perspective, we must make offerings in the unreserved innocent, and most pure way through a humble heart, e.g. the way Adam (Peace be upon him) made it, when he was sent down from the ‘Janat’ and in response he was pardoned; and the way Zakariya made it, when he, in acceptance, was granted the glad tidings of Yahya (Peace be upon him). These have been discussed at appropriate places in this book, in brief. But these and others need to be studied and understood in their true content and frame of mind of the suppliant, particularly their depth and curiosity in ‘communion’ with Allah, e.g. of Ibrahim, Moses and Muhammad (Peace be upon them). It is basically Allah’s Mercy and Grace that He cleanses and bestow us. The only thing He asks for is our sincere effort out of love for Him, to guard against evil and its hurt which can happen to our own ‘selves’. That is it! The prayer is a psychological, spiritual and true source of support and benefit in all afflictions, adversities and misfortunes. Man however shows haste and imprudence even in supplication to God:

“The prayer that man should make for good, He makes for evil.
For man is given to be hasty.” 17-11

One should not pray in haste and with impatience. We have imperfect and limited vision. We don’t understand subtleties of design and appropriate timing when we need a particular thing.

“..It may well be that you dislike something
in which God has placed a lot of good.” 4-19

“.. It may be that you hate something, which is good for you, and
it may be that you love something, which is bad for you.
God knows and you do not know.” 2-216

One receives benefit of Prayer in one or other or even better form. A prayer with just objective and in right earnest does not go waste, if one does not lose heart or hope or seek refuge with powerless creatures or things. Believing or ascribing that source of power, favour, fear etc, can come from anyone besides Allah is included in Shirk (Polytheism). Whoever wishes fulfillment of his prayers he must have fear of Allah, firm Faith and Trust in Him, piety and perseverance in righteous conduct. It is essential to keep unshakeable faith in the Mercy of Allah with patience and subjection to His Will as manifest in His Dictates and Decrees, design of things and events. According to an agreed Hadiith, whenever we make a supplication to Allah, it is granted in three ways: It is either granted as requested,
or not granted as requested, but it is granted in some other form (considered
better for us by Allah, The Ever All-Beneficent), or it is postponed to some
future date (considered more appropriate for us by Allah, The Ever All-
Merciful).

May Allah bless us with His Beneficence and Mercy, without stint,
for submission, obedience, patience and trust in Him (Ameen).

Different Aspects of Supplication: Protection Against Human Error and
its Consequences: 2-286, 3-147, 59-10.

Philosophy of Acceptance of Duaa: 3-190 to 195.

Supplication and Response to It: 2-186, 2-152, 3-38, 40-60.

Law Of Acceptance: 13-14, 4-75.

Who Responds (Allah): 27-62

Whose Supplications are Accepted: 42-25 &26

For Balanced and Bright Life: 1-6

Here and Here-after: 2-201

Sincerity in Prayer: 10-22 & 23

Supplication is considered to be the essence of faith and worship in
other religions also. For example, believers in Bhagvad Gita say: "Bhakti-
yoga, pure devotional service to Lord Krishna, is the highest and most
expedient means for attaining pure love for Krishna, which is the highest
end of spiritual existence. Those who follow this supreme path develop
divine qualities." (Bhaktivedanta Swami Prabhupada, Bhagavad-Gita,
pp.425-442)

Human Psyche: Because of importance of the subject in relation to
supplication, seeking aid of Allah, submission and prayer to Him, we may
discuss it a bit in detail. Allah’s unlimited Mercy and Compassion are
always there even without asking. But it is one of major weaknesses of man
that he takes note of his wishes which are not fulfilled immediately in the
form sought and desired by him. Many times they flash spontaneously and
instantaneously, even without due consideration and thought. He does not
realize favours granted, disasters diverted or averted, better substitutes and
appropriate alternates provided, when best and most needed, here and held
for the Here-after.

“The prayer that man should make for good, he makes for evil,
for man is given to haste,” 17-11,

“When We (Allah) bestow favours on man, he turns away,
and gets himself remote on his side (instead of coming to Us);
and when evil seizes him, (he comes) full of prolonged prayer”! 41-51

“Now, when trouble touches man, he cries to Us (Allah),
but when We bestow a favour upon him, as from Ourselves,
He says: 'Only because of knowledge (that I possess), I obtained it.' 
Nay, This is but a trial. But most of them understand not!’ 39-49

In the context of human behaviour, philosophy presents different and varied views by introducing and explaining different terms, like body, mind, soul, self, etc. But in the context of our subject, it may be completely out of scope to go into details or philosophical discussion of such concepts. So far Psychology is concerned, here also, while avoiding detailed discussion, it may suffice just to give an idea about the term 'psyche' used in the title above and then a very brief discussion about the related terms.

**Psyche:** “James Drever, in 'A Dictionary of Psychology', defines 'Psyche' as originally the principle of life, but used generally as equivalent to mentality, or as a substitute for mind or soul. Charles Rycroft’s description of psyche given in his well-known 'A Critical Dictionary of Psychoanalysis', reads: 'The mind: The psychoanalytic literature, following Freud, uses psyche and mind (seele) synonymously. Its two adjectives, psychical and psychic, are also synonymous with 'mental'. However, whereas 'mind' tends to be used in contrast to 'body, psyche is usually contrasted with 'soma'. 'Soma' is the body as distinct from the soul, the body of an organism as distinct from its reproductive cells. Somatology is the science of living bodies physically considered. (Oxford Dictionary).

Absar Ahmed in “The Quranic Concepts of Human Psyche”, (pp.15-24), explains that the Quran employs its own technical terms and has its own typical approach and typology. The Quranic concept of human psyche is not purely a psychological one and has a great deal to do with the philosophical-metaphysical problem of the essential substantival nature of man. Man possesses “not only the spiritual dimension but also the rational dimension of personality. The knowledge of all the names signifies man’s faculty of logical definition, and thus, of conceptual thinking.”

“And He ( Allah ) taught Adam, the names of all things.” 2-31

For some aspects of human psychology, e.g., being ‘weak’, hasty, fretful, grudging, remaining in ‘trouble’, etc; see 21-37, 70-19 to 21, 4-28, 90-4, 18-54; 3-14, 114-4 & 6, 17-64, 50-16 and for some of the positive aspects, also see 33-72, 58-22, 40-15. Adel M.A.Abbas, in his book, “His Throne was on water”, (pp.103-106, Beltsville, Maryland USA.) explains positive and negative aspects of struggling forces within man (also examine verses 17-61 to 65): “We have seen that man’s body is the site of a continuous reaction between his true unconscious (id) and his virtuous side (the ego and the superego). According to Sigmund Freud, the human mind is divided psychologically into ‘id’, ego and superego. The ‘id’ is the instinctual element of the human mind and is concerned with pleasure, which demands
immediate satisfaction. In addition, it is regarded as the unconscious element of the human psyche and is said to be in conflict with the ego and superego. The ego is a general term for those processes concerned with the self and a person’s self-conception and encompasses one’s values and attitudes. In Freudian psychology, the term refers specifically to the element of the human mind that represents the conscious processes concerned with reality. It is also in conflict with the ‘id’ (the instinctual element) and the superego (the ethically aware element). The superego is concerned with the ideal and is responsible for ethics and self-imposed standards of behaviour. It is characterized as a form of conscience and restrains the ego and is responsible for feelings of guilt when the moral code is broken. God created man with an animal-like body and with all its demands and instincts but gave him a spirit in order to identify him as a human being. (Examine above verses, again). God was aware of how great this struggle would be, and this is why He asked the angels to kneel, as a mark of respect, to him."(17-61).

In explaining different states of ‘Nafs’ the Quran employs its own terminology: Al-Nafs Al-Ammaarah bis-su‘ (12-53), Al-Nafs Al-Lawwaamah (75-2) and Al-Nafs Al-Mutma’inah (89-27). In the basic composition of Nafs (human genome?), man is provided with inbuilt capability to distinguish between right and wrong (91-7 to 10) through all these states. The Quran has referred to ‘Rauh’ separately. We will discuss this also. Besides guidance to the right belief and righteous conduct, the Quran provides insight into scientific phenomena and human nature. Let us probe science further in the light of the Quran

**Scientific Explanation of Human Functionality:** Anything or everything, one can think, speak or do is ‘programmed’ into the ‘one original molecule’ (DNA). Each Cell contains all of DNA’s infinite possibilities all the time. Human behaviour is the function of the collection or the set of genes in the human genome. DNA (Dioxyribonucleic acid), consisting of four different sugars called nucleotides, that interact with one another in specific ways, are named as, adenine (A), thymine (B), cytocine (C) and guanine (G). They are also called the alphabet of life. These alphabet (nucleotides) put (written) into in a sequence (repeated many billions of times in a specific sequence e.g., GATCATCCG, etc., etc.) form ‘words’ and ‘sentences’ (kalimaat). The total length of the DNA tape in the human body is greater than the distance between our sun and moon. They determine how a living thing functions. Geometrically, a gene is a double helix, formed by the nucleotide, looking like a long inter-twinning ladder. It is a segment of DNA containing chemical instruction, i.e., a ‘sentence’ necessary to make a specific enzyme or other protein or replicate itself. The genetic code is the ‘word’ or ‘chemical spelling’ that turns a particular gene ‘on’ or ‘off’, leading to a biological or functional effect (Kalimatullaah – The word of
God. The word ‘Kun’ is called ‘Kalimatul Hazrah’– The Fiat of God; When Allah said: ‘Be’, and it was.

“All that they do, is noted in Books. (52)
And everything, small and big, is written down” (53) 54-52 to 53

“And that it is He (Allah), Who makes laugh and makes weep”. 53-43

“Then the angels called him(Zakariya, Peace be upon him), while he was standing in prayer in a praying place:
Allah gives you glad tidings of Yahya (John), confirming the Word from Allah,
noble, keeping away from sexual relations with women,
a Prophet, from among the righteous.” 3-39

“ For such , He (Allah) has written Faith in their hearts,
and strengthened them with Ruuh from Himself.” 58-22

This amply shows that human behaviour is the function of the written ‘Word of Allah! Mountain View Corporation is working to identify even still smaller changes (called Single Nucleotide Polymorphisms–SNPs, pronounced ‘snips’) that make one person different from another. They represent interchanging of basic components of DNA, e.g., a ‘A’ becoming a ‘T’ or a ‘G’ or a ‘C’. New Haven Genaissance Pharmaceuticals is taking the SNP research still further into collect ions of differences in genes known as ‘haplotypes’, possibly to identify precise genetic ‘bar codes’ that influence individual responses.” In the larger context, it is now becoming evident that entire activity of all and everything, in the universe, presents dynamic or functional aspect of the written ‘Word’ or ‘Will’ of Allah:

“No calamity befalls on the earth, or in 'yourselves', but it is inscribed, in the Book of Decrees, before We (Allah) bring it into existence.” 57-22

“ And all things, We (Allah) have recorded in a Book.” 78-29

“...(For) each and every matter (affair),
there is a Decree (from Allah)” (38)
Allah blots out what He (Allah) wills, and confirms (what He wills).
And with Him is the Mother of the Book.” (39). 13-38 & 39.
(Tafsir At-Tabari, The Noble Quran, Translation: Dr and Dr Al-Hilali).
The above has been translated as follows, also:

“...(For) each and every ‘term’ (period),
there is a Decree (from Allah)” 13-38

*Inner Psychic Aspects of Human Functionality:* Bhaktivedanta Swami Prabhupada says (*Bhagavad-Gita As It Is*, pp.443-476): “One who understands the difference between body, the soul and the supersoul beyond them both, attains liberation from this material world.” But this is an example of partial approaches by different religions and philosophy. They do not cover all aspects of human psyche, as we will see in following discussion, which are analysed and presented by the Quran with prescriptions for corrections of each subtlety of human behaviour, both individual and collective. The Quran makes an elaborate presentation of physical as well as metaphysical mysteries, not yet captured under any super microscope. Man has a special position in the universal scheme of things, because he has been created as such, *by design.*

“Behold! Your Lord-Master-Owner-Sustainer said to the angels:
‘I am about to create man, from sounding clay,
from mud, moulded into shape,
when I have fashioned him, and breathed into him of My spirit (*Ruuh*),
fall you down in obedience, unto him.” 15- 28 & 29

Because of special nature of creation of man, he has been endowed with different faculties and functionalities, far more superior and, in fact, quite widely different from other creatures. Therefore, different words like *Ruuh, Nafs,* and *Qalb* have been used for such *inner psychic aspects of man.*

*Ruuh:* “The term *Ruuh* (literally spirit, soul, or breath of life) is used in the Quran to refer to numerous metaphysical verities like angels, revelation or divine inspiration. But quite often it connotes the inner divine human nature or soul of metaphysical parlance. (Here we are concerned with this meaning). Zamukhshari while interpreting ‘*Ruuh*’ as divine inspiration, points out that it gives life to hearts that were, as if, dead in their ignorance. In religion it has the same function as the *soul* has in a body. In Sufi expression, it is a *divine spark in man.* Absar Ahmad, in ‘*Quranic Concept of Human Psyche*’(pp.26-27), highlights immense metaphysical significance of ‘*Ruuh*’ in ‘man’: “God’s *breathing of His Spirit* into man is obviously of immense metaphysical significance. Many modernist interpreters and translators of the Quran do not at all seem to grasp the deep-structured meanings and ontological significance of this.. Abdullah Yusuf Ali writes at this point: ‘Note that here the emphasis is on three points: (i) the breathing of God’s spirit into man, i.e., the faculty of God-like knowledge and will,
which if rightly used, would give man superiority over other creatures, (ii) the origin of evil in arrogance and jealousy on the part of Satan who saw only the lower side of man (his clay i.e. somatic body) and failed to see the higher side, the faculty brought in by the spirit of God, (iii) that this evil only touches those who yield to it, and has no power over God’s sincere servants purified by His Grace.’(17-61 to 65).

...Muhammad Asad in his explanatory note devotes a single sentence to this part of the verse and takes it as a metaphor for God’s endowing man with life and consciousness.. To my mind, ‘breathing of His spirit into man’ is a most explicit and categorical assertion of a divine (i.e., spiritual) element or component in man. Taking it as merely a ‘faculty of God-like knowledge’ or ‘endowing man with life and consciousness’ tantamounts to a total negation of the two-component Quranic conception of man and human personality”.

Therefore for understanding the inner psychic nature of man, Ruuh is the foremost aspect of it :

“They ask you concerning the Ruuh, 
Say: The Ruuh is By the Command of My Lord-Master--Sustainer. 
And of knowledge, it is only a little, 
that is communicated to you.” 17-85

Although direct and detailed knowledge is not available about Ruuh, but from various references in the Quran, we may be able to understand, at least the term itself to the extent it is required. It is the Ruuh that makes the basic difference, and elevates man from baser to the elevated plank of humanity. Let us examine another explanation in this regard by Zafar Afaq Ansari (‘Quranic Concepts of Human Psyche’, pp.2-5): “...Human nature has a base element not in keeping with the exalted place man has been designated to occupy.

“Will You (Allah) place therein one, 
who makes mischief therein and sheds blood?” 2-30

“This, however, changed, and what caused the change was the breathing into Adam ‘of My (Allah’s) Ruuh’. This is the same phenomenon that has been referred to in Surat Al-Baqarah (2- 31), as giving knowledge to Adam. It is significant that it was after this episode that angels were asked to prostrate themselves before Adam. The demonstration of having this knowledge or being the recipient of Divine Ruuh is what elevated man from his humble origins, enabled him to overcome the base part of his nature, and made him a creature worthy of being the vicegerent of Allah. What, then, is Ruuh? One may venture to say that Ruuh is a special capacity for acquiring
knowledge. [It appears quite obvious and noteworthy, that in verse 17-85, immediately after the statement: ‘The Ruuh proceeds from my Lord-Master-Owner-Sustainer’s Command (Amr)’, the mention is made of the ‘Knowledge’ in the same verse:

‘And of knowledge you have been vouchsafed but little’. 17-85].

“It is a capacity which was granted to man after his physical and biological creation was complete...The most significant are the words that are used to describe what was given to Adam. (Although a little of the knowledge has been vouchsafed to Adam). It was not the knowledge of a finite number of things; Adam was given the knowledge of the totality of things (Allama Aadam Al-Asmaa’ Kullahaa)- ‘He (Allah) taught Adam the names of all things.’ This can only mean an immense and unlimited potential of knowledge. This is further supported by what was said by the angels while accepting the limits of their knowledge as compared to Adam. The angels could have the knowledge that was specifically given to them, while Adam was apparently given the capacity to generate knowledge, and thus was not subject to the limitations of other creatures. [Possibilities of generating knowledge, information or data through faculties of Qalb and Fuaad, or through the processes of thinking, understanding and reasoning seem to be unlimited. Apart from this unlimited capacity for knowledge, there is at least one other characteristic that is associated with Ruuh – an intrinsic knowledge of God. This God-consciousness is vividly described in the Quran” (7-172)].

However, different scholars have given different explanations and interpretations of the term Ruuh.

“Some people interpret the word spirit (Ruuh) in the context of the verse 32-9.

“But He (Allah) fashioned him in due proportion, and breathed into him something of His spirit. And He gave you hearing and sight and feeling. Little thanks do you give!” 32-9

as the vital principle or source of life only, but more than that it is reflective of something unique to the human beings. In so far as life is concerned, an animal, too, has got life. But what is unique to human beings are some of the Divine attributes like wisdom, creativity, vision and mercy. It, therefore, appeals to reason that beside the basic source of life, the word spirit in the verse also refers to these attributes, a fraction of which might have come along with the spirit breathed into the human beings. That is what the words “some of His spirit” in the verse 32-9, among other things, imply. Beyond that we can not say anything about the spirit for want of requisite knowledge 17-85.

While studying different aspects of human personality and psyche, it is here that profoundity becomes clear in the statement of the Prophet (Peace be upon him), that:

“He who understands himself, understands God.”

**Knowledge**: In view of above assertions and the fact that self-knowledge leads to self-realisation, it may be appropriate to look into different aspects of knowledge also.

The true knowledge is that concerns Reality. The formulation for the testimony of Faith ‘Laa ilaaha illallaah’ (There is no god, but Allah) is a statement of knowledge of the Real. All sciences, natural, social and all others, point as evidence to the truth of this most basic statement of all and the ultimate knowledge. They add scientific spirit to the true knowledge and consciousness of the Truth. Generally speaking, there are innumerable branches of knowledge and there is no limit to it. In the Quranic context knowledge is not a dead store of data. Man has been endowed with faculties which generate knowledge. The Quran encourages logic and reasoning, throughout its discourse, by extensive and frequent invitation for consideration of and reflection on scientific phenomena, which further lead to necessary processes of observation, experimentation, understanding and application of laws to the advantage of society. Therefore, **consciousness of Tauhid is the source of the scientific spirit in all domains of knowledge.**

(Usman Bakar, Tawhid and Science: “Religious Consciousness and the Scientific Spirit”, pp.1-11, Chapter-1).

Knowledge (Ilm) leads to Hikmah which literally means Wisdom. And wisdom is power. This is how man sustains his superiority over all other creatures and control over all resources placed at his disposal. The knowledge excelled by application and experience, improves his power. The knowledge (guidance) in the Quran is not just for existing or living but leads to the wisdom-power, for governing from self to the super space. The knowledge and correct understanding of the Quran and the Sunnah provide power and ability to speak and act in the correct and right way.

In this context it may be pertinent to clarify here that Hikmah is generally defined as the knowledge of the (i) Essence, (ii) Attributes, (iii) Specialities, and (iv) Results of things as they exist and are seen with the study of their (a) Cause, (b) Effect, and (c) Use. The term knowledge is usually applied by muslim scholars to ‘Ilm’ as given in the Quran and the Sunnah. It is classified as: (i) Elementary knowledge relating to the word and meaning of the Quran and Sunnah, (ii) Perfected knowledge relating to the understanding of Faith and Practice, (iii) Revealed knowledge, i.e. direct revelation of the Truth’. It is also differentiated on the basis of the mode of unfolding of the knowledge, thus: (a) Acquired knowledge, includes all science and learning, (Al-Mawrid), (b) Alqaa, includes delivered
and notified categories (Al-Mawrid), 50-37, (c) Ilhaam, includes divine creative impulse: 91-7 to 10, (d). Wahii, Revealed knowledge: 16-68

Prophet Muhammad (Peace be upon him) has divided knowledge in three kinds: (i) Established Aayaat of Al-Quran. [Other Aayaat, not revealing all details till the given time frame, have to be studied without: (a) Ta’wil, interpreting their meaning into different things, or (b) Tashbih, giving resemblance or similarity to any of the creatures, or (c) Ta’tiil completely ignoring or denying them.], (ii) Correct Ahaadith, (iii) Lawful interpretation of the Quran and Sunnah. (Mishkaat) Knowledge was first imparted by Allah Himself to Adam (Peace be upon him), as already discussed. It involves learning, which further implies understanding. Knowledge without understanding and positive application may be dangerous. All liturgical, verbal or vocal prayers and charities without proper understanding may go waste and fail to create the desired positive impact on individual and society, or may even create negative impact because of misapplication. It follows that there are limitations in the knowledge ‘given’ and also restrictions and restraints in its applications:

“Presumptuous” man, as Alexander Pope calls him, fancies he has acquired all the knowledge about a thing as soon as he makes some kind of a breakthrough in some field, hitherto unknown. He presumes he has mastered all the “information” about his discovery and exults. In fact his own inventions and prescriptions keep on changing rapidly. It means that:

i. Human knowledge is little and never perfect, (17-85)
ii. Some people are endowed with greater knowledge than others.
iii. The story of Musa (Peace be upon him) and Khizr (Allah be pleased with him) proves the point. The former was exalted messenger of Allah, as he was given a Book and Miracles and Allah spoke to him directly. Yet the knowledge of seeing into the future was given to the latter.

“So they found one of Our (Allah’s) servants, on whom We had bestowed Mercy from Ourselves, and whom We had taught Knowledge from Our Own Presence.” 18-65

Ultimately one comes to conclude that knowledge is the sole prerogative of Allah. It is independent, even, of education. The Prophet (Peace be upon him) didn’t have any formal education – he was Ummii. Yet, no one can question the light of his knowledge.

Qalb: Then comes Qalb (Heart), which acts as the operating agency of psyche, putting potentiality into actuality. Zafar Afaq Ansari explains Qalb and its functions in ‘Introduction, Quranic concepts of Human Psyche’, (p.6): “An important characteristic of Qalb is that it represents that faculty or that capacity of human personality which enables the person to know and understand the reality of things, make evaluative judgements, and sift the right from the wrong.
The functions of the *Qalb* are described quite frequently in the Quran along with the sensory capacities of human beings, indicating that what the *Qalb* does is an extension and a superior function of what is being done at the lower level by the sensory organs like eyes and ears... However, if the functions of the *Qalb* are blocked, the sensory organs lose their utility. People in such a condition have:

"eyes with which they do not see,  
ears with which they do not hear." 7-179

"According to the Quran the perceptual processes- seeing and hearing being the ones most often mentioned– can be reduced to mere sensations. They can become stimulations without ‘meaning’, because the *Qalb* is blocked or sealed. The process has been described at several places in the Quran (see for instance 2-6 & 7, 7-100 & 101, 4-155, 63-3, and 16-106 to 108.)"

"Though you hear My words repeatedly, you wont understand them.  
Though you watch and watch, as I perform My miracles,  
still you won’t know what they mean.  
Dull their understanding, close their ears, and shut their eyes.  
I don’t want them to see or to hear or to understand, or  
to turn to Me to heal them.” Isaiah, 6-9 & 10.

From above it would be seen that *Qalb* is not just the heart as is usually translated for the purpose of brevity. It denotes much more and different from heart and brain, both. Let us have a look at some scientific processes and aspects of intelligence and mind.

Computer uses electrical impulses separated from one another by empty gaps, as coded data based on 1 and 0. The human brain also uses coded information, but the gaps in between do not seem to be empty. It is still a hidden vast world of mystery and wonder. Humans do not use their full intelligence. William James thought that we use only 5 percent of our intelligence. The brain does not just send impulses traveling in straight lines down the trunks (*axons*) but it freely transmits intelligence throughout the entire body through intelligent chemicals (Neurotransmitters and Neuropoplites). Amazingly these are not only made by the brain, whose function is to think, but by the ‘immune system’, also whose primary role is to protect from disease. The floating ‘intelligence’ - as against being localized in the brain only – i.e., ‘stream of consciousness’ is possessed by the DNA in every cell. DNA builds *RNA* (Ribonucleic acid), which is its nearly identical twin and active counterpart. *RNA* is like active knowledge, in comparison to *DNA’s silent intelligence*. *DNA* works from ‘memory’.
Every word used in the Quran has its own standing and stands the test of time and scientific advancement. Keeping above statements in mind, when we look at the terminology used in the Quran, how striking it is that “Al-Quran does not localize intelligence in brain as is evident from following words used in this regard: 

Fuad: Enlightened Heart (Mufridaatul Quran), Mind (F. Steingass).
Sadr: Prim, Chest, Breast, Thorax (Al-Mawrid), Foremost or Upper part of anything (F.S).
Qalb: Centre, Core, Kernel, Marrow (F.S.)

Dr. Pert, Director of the Brain Bio-Chemistry Division at the National Institute of Mental Health, pointed out that it is quite arbitrary to say that a biochemical like DNA or a Neurotransmitter belongs to the body rather than the mind. DNA is almost as much knowledge as it is matter. Dr Pert refers to the entire ‘mind-body’ system as a ‘network of information’ and prefers to use one term for both - ‘bodymind’.

Zafar Afaq Ansari explains the process of cognitive blockage, in scientific terms: “According to the Quranic statements, the blocking of the cognitive processes takes place under special circumstances; when a person is faced with a situation of conflict and resorts to a special type of defence mechanism in which he rationalizes actions that are emotionally impelled. Such a person starts with a state of conflict between what his moral judgement demands and what is his need for immediate, unlimited and unjustified gratifications. His belief and his practice become completely at variance. Such people begin with a conflict between their conscience and their overt behaviour. But behaviour is a public commitment, and soon they are taken over by the need to resolve this conflict, and to justify their behaviour. Their conscience is so weak that they can not continue to keep to their belief, and have to resolve this situation by believing in what they are practicing, rather than the other way round. This is a special situation when the belief is so subdued (sealed) that it completely loses all practical meaning or relevance for life.” The proof of this process emphasized with a Hadith (Ibn Maajah):

“When a ‘Mu’min’ (believer) commits a sin, a dark spot (dot) appears on his heart. If he repents and seeks forgiveness (of Allah), his heart becomes spotless again. If he persists in sin, the dark spot increases. This is the spot that has been mentioned in the Quran:

“But on their hearts is the stain of (the ill) which they do.” 83-14

[What a beautiful and scientific explanation given about 1400 years ago! We can perhaps explain this in computer terminology. All that is written, in any computer language, appears on the screen of a monitor, as a graphic presentation of dots or pixels. (Pixel is a picture element. It is a dot of
light that appears on the monitor screen, as a result of any instruction to, or processing of data by, the computer. Whatever appears on the screen is a graphic arrangement or presentation of pixels.)

“It may be noted that here the Hadith does not speak of the sin committed by a non-believer. It describes what happens when a believer commits a sin – knowing fully well that it is a sin. The Quran says:

“ This is because they believed, then they rejected Faith: So a seal was set on their hearts; therefore they understand not.” 63-3

“At another place this issue has been taken up in greater detail:

“Whoever unbelieved (disbelieved) in Allah after his belief, except under compulsion, his heart remaining firm in Faith – but such as open their breast to unbelief (disbelief)– on them is wrath from Allah, and theirs will be, a dreadful penalty. This because they love the life of this world, better than the Hereafter. And Allah will not guide those who reject Faith. Those are they whose Hearts, Ears and Eyes Allah has sealed up, And they take no heed.” 16- 106 to 108

“However the Quran has not confined the process of ‘sealing of the heart’ to the people who are believers in the formal sense. At other places it includes those people who rejected the truth from the very beginning, because of the emotional blocking.”

(Introduction, “Quranic concepts of Human Psyche”, pp.6-10)

For understanding the term or the concept of ‘heart’ in the light of the Quran, following verses may be carefully considered:

Allah comes in between the man and his heart: 8-24
Affection between hearts: 8-63, 3-103
Permeating the hearts: 2-93
Piety of the Hearts: 22-32
Hearts to be Reconciled: 9-60
Satisfaction of the Hearts: 13-28, 5-113, 22-54, 3-126
Hearts becoming firm: 11-120
A void in the Heart: 14-42 & 43
Casting terror into the hearts of the unbelievers: 3-151
Hearts filled with disgust and horror: 39-45
The Heart’s Inclination: 6-113
The cause of sighs and heart-felt regret: 3-156
Saying things that are not in the Heart: 3-167
Keeping secrets in the Heart: 4-63
Hearts being cut into pieces: 9-110
Hearts Deviating: 3-8, 9-117
Hearts being alike: 2-118
Hearts that refuse: 9-8
Faith not entering into the Heart: 49-14
Disease in the Heart: 2-10, 5-52, 22-53
Hearts becoming Hardened: 2-74, 6-43, 39-22
A Seal on the Hearts: 4-155, 47-24, 7-100 & 101, 2-7, 9-93, 6-46.

**Nafs:** “Some scholars have translated ‘Nafs’ as Soul, Body, Mind, Person, etc. The term ‘Nafs’ is used to denote the reflective meaning. (Vocabulary of the Holy Quran, Dr Abdullah Abbas Nadvi) ‘Nafs’ is the main animating force in the human being. It works as the prime mover of all human action. At the lowest level Nafs refers to the principle of life and consciousness. It is also called ‘person’ or ‘self’. The Quran refers to three conditions of Nafs, as mentioned earlier. Here we will discuss in some detail: (i) Al-Nafs Al-Ammaarah bis-su’u (12-53): The Nafs impelling towards evil, (ii) Al-Nafs Al-Lawwaamah (75-2): The changing or blaming Nafs. It has inclination towards realization and repentance, i.e. to realize immediately if one does something wrong, and (iii) Al-Nafs Al-Mutma’innah (89-27): The Nafs at peace. It has inclination towards doing righteous good deeds.

Al-Nafs Al-Ammaarah demonstrates some of common features of Nafs of human beings. Inclinations of Al-Nafs Al-Ammaarah are influenced by frailties or weaknesses which are common to all human beings, e.g., Inability to resist lust: 4-27 & 28, -Leanings towards unfairness and injustice: 14-34, -Hastiness: 17-11, -Ingratitude: 17-67, -Contentiousness: 18-54, -Nigardliness: 17-100, 70-21, -Anxiety: 70-19 & 20, etc., etc. In fact, the list is unending. These either activate Al-Nafs Al-Ammaarah or suppress one or both of the other states of Nafs.

Ability to say no to undesirable impulses, wishes, wills, motivations, etc, is one of the most difficult tasks which expose human weaknesses. This demonstrates human weakness against external temptations and lures. Thus, ‘inability’ to resist ‘desire’ becomes main moving force of Al-Nafs Al-Ammaarah and basic cause of evils which human beings do. ‘Desire’ by itself may not be bad or evil in itself. It is part of human nature and one of signs of life. It also generates very important motivating force. But it is definitely bad when it becomes a weakness of human behaviour and slides man from his own stature of higher ideals of humanity to lower rungs of animality. It has been bracketed with ‘Shirk’ by the Quran when it hardens into ‘lust’ of evil, overpowering human faculties and his conscience (“who takes his own lust as his god.” 45-23), and assuming the status of ‘god’ with him. Also see 28-50, 30-29 and 38-26. The Quran also refers to the ‘vanity’ of ‘desire’, being the satanic influence or intervention. (22-52). Also see references to envy (5-30), craze and greed for more (102-1), and so on.
Inclinations of \textit{Al-Nafs Al-\textit{Ammaarah}} also directly impact human \textit{faculties} like wisdom, creativity, vision, conscience, affection, mercy, etc., e.g. some of them elaborated in the Quran: (16-78, 91-8). At the same time all these inclinations can also directly be impacted by \textit{guidance}: (76-3). The main effect of \textit{Al-Nafs Al-\textit{Ammaarah bis-su\textsuperscript{u}'}} is to paralyze the cognitive processes of where these faculties are blocked:

"They have hearts, wherewith they understand not, eyes wherewith they see not, ears wherewith they hear not. They are like cattle; Nay, more misguided: For, they are heedless". 7-179

"Truly, it is not their eyes that are blind, but their hearts which are in their breasts." 22-46

"Allah has set a seal on their hearts, and on their hearing , and on their eyes is a veil, great is the penalty they (incur)." 2-7

The Quran enjoins \textit{purification} of \textit{Nafs} (91-9), the pre-requisite for success. It necessitates suppression of \textit{Al-Nafs Al-\textit{Ammaarah}} and effort for improvement and activation of the other two conditions, i.e. \textit{Al-Nafs Al-\textit{Lawwaamah}} and \textit{Al-Nafs Al-Mutma'innah}, with the aid of \textit{faculties} and \textit{guidance}, mentioned above. Both these factors work well only when one 'fears' Allah:

"O believers if you \textit{fear} Allah, He will provide you with criterion. (to judge between right and wrong)" 8-29

"On the other hand \textit{Al-Nafs Al-Lawwaamah} is a state of constant awareness. It indicates \textit{Nafs} in a state of change and flux, always conscious and vigilant, constantly examining and scrutinizing actions, fighting against the baser desires, never heedless and sordid.

" By the 'self' (soul) and the proportion and order given to it. (7), And to its enlightenment (awareness), As to its wrong, and its right. (8) Truly he succeeds that purifies it. (9) And he fails that corruptions it! (10) 91- 7 to 10

"This constant contention is the first stage of \textit{Al-Nafs Al-Mutma'innah}. The Quran has used this term only at one place: 89- 27 to 30. The condition of \textit{Al-Nafs Al-Mutma'innah} is reached after... long but successful struggle against evil, in which one emerges triumphant.. It is not clear how the Devil affects man. [The 'Devil' has many names: 'Iblis', 'Shaytaan', 'Satan' and 'Wisiaas' (one who conducts a persistent malicious whispering in people's mind)]. One is aware of a psychological side of the human mind called 'id',

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from the Greek word ‘idios’ (peculiar). Freud used this term to describe man’s self-preservative tendencies and instincts as a totality — the true unconscious. It is the reservoir of instinctive impulses and is dominated by the pleasure principle. The Devil seems to play an important role in influencing such instinctive impulses (114-4 & 5). It is a psychologically accepted phenomenon that remembering the Name of God will cancel the Devil’s influence (41-36). A person who intends to commit an evil act may be dissuaded from doing so (e.g.) by a virtuous idea, music, a picture of a friend, and so on. Remembering God has a spiritual, virtuous, and calming effect on many people. (Adel M.A. Abbas, “His Throne was on Water”, Amana Publications, Beltsville, Maryland USA, pp.69-71).

“O you children of Adam! Let not Satan seduce you, in the same manner, as he got your parents out of the Garden, stripping them of their raiment, to expose their shame. For, he and his tribe watch you from a position where you cannot see them. We made the evil ones friends to those without faith.” 7-27

Let us examine certain related scientific facts, which may help understand the material frame of functionality or the operative material equipment and tools that compose a vehicle or engine (in computer terminology) of ‘Nafs’. It would be seen that the term ‘Self’ may perhaps convey somewhat closer meaning. The knowledge of the Human Genome (set of all genes in a body) may, however, lead closer to understanding Nafs and its functions (91- 7 to 10) under the Decree of Allah (Amr, i.e. Ruuh, 17-85) inspired into it. Scientists are, however, continuing their efforts to unravel mysteries of mind through neurons, net-working and wiring in the brain. Following will give an idea about some of effort going on in this direction:

Los Angeles: “A computerized Atlas of the brain is for the first time giving researchers and medical experts a map for unlocking the puzzles of the mind. The brain is different in every single person. There is a tremendous amount of variance. The atlas .. will allow specialists to compare a patient’s brain with those in the data base. This may enable them to detect crucial differences in the brains of sick people.. diagnose and treat them. Layered over the anatomical maps are animations of memory, emotion, language and speech.” (Reuters, The Dawn, August 13, 2003.)

Manners in Supplication: In Al-Faatihah, "after reciting the Praise of Allah it is only appropriate to make a request to Him on behalf of self and other fellow beings collectively. It may be argued that since a ‘Momin’ (‘Mu’min’, believer) is already expected to have received the guidance from Allah, why is then this request made for it? In elucidation it may be said that a 'Momin' should always request Allah for continuance of His Guidance and for grant of strength and fortitude to keep to the straight path. He is always in need of Allah's patronage. In fact a good ‘Momin’ is he who
supplicates to Allah for His continued Grace. This is actually what is contemplated in this verse. Allah has not created any obstructions, physical or spiritual, for us in this world. In fact He made ideal conditions for our settlement. Nay, He even placed all earthly (and celestial) objects at our service. In addition.. He is always ready to guide us in the right direction, only that we should sincerely seek His guidance as per this verse."


“He (Allah) is the Ever Living One. There is no god save Him.

So call upon Him, making religion (devotion-pure) pure for Him.

Praise be to Allah Alone,

Lord-Master-Owner-Sustainer of the worlds.” 40-65,

“This Then Adam received from his Lord-Master-Sustainer (Allah) Words, and He relented toward him.

Lo! He is The Ever All-Relenting The Ever All-Merciful”. 2-37

“Seek help in patience and prayer,

and truly it is hard, save for the humble minded.” 2-45

“Call upon your Lord-Master-Sustainer (Allah) humbly and in secret.

Lo! He loves not the transgressors.” 7-55

Through special mode and style of expression, Al-Faatihah teaches how to pray and how to make a petition to Allah. The proper way has been shown to begin by fulfilling the obligation sincerely for offering thankful praises to Allah, then renew the pledge of complete allegiance to Allah for pure worship and for seeking support. Finally an all comprehensive request is submitted. It covers all affairs of the individual, his company, society and the world at large with clear vision for success, and with rekindled faith in the Ever All-Mighty and Ever All-Powerful Ability and Benevolence of Allah Who has already been Favouring his servants.

No One Can Intercede Without Allah’s Permission

Shafaa-atun : Intercession, Mediation, Protection, (J.G.Hava)

“Intercede”: Interpose or Intervene on behalf of another, Plead

(The Concise Oxford Dictionary)

Al-Faatihah gives a universal message for collective approach and effort for common good. It encourages praying for self and others also. But it may be clearly understood that no one can ‘intercede’ without Allah’s permission and that the prayer has to be made in submission and in a ‘word (which) is acceptable to Him’. Furthermore it is a matter of responsibility, on moral grounds, to be carefully seen that it is for a good cause. Following verses may be carefully considered: 2-255, 20-109 to 110, 21-28, 34-23, 39-43 to 45, 40-18, 40-20, 43-86 & 87, 53-26.
Iyyaaka na’budu wa iyyaaka nastaiin
PART - XI

DIVINE GUIDANCE – HIDAAYAT

Ihdinaa: It means 'Guide us kindly, gently'. Basically, Hidaayah means to be clear, manifest bright. It also means to move at the head as a guide and himself show the way. Thus it is clear that it is such a guidance which is available before hand, without any ambiguity, leading to the destination. There are different kinds of 'Hidaayah' depending upon human role and scope of activity. In fact, depending upon the role, everything has been provided with the requisite degree or degrees of 'Hidaayah'. The one, built by Allah within everything and every creature, is variously referred to as nature, intuition, etc. These will be discussed in some detail.

For Lexicography see Appendix-29. For Comparison with Synonyms and Contradistinctions, see Appendix-30.

Al-Hudaa and Hidaayah – Different Aspects Explained by the Quran:

Huddan, Al-Hudaa: The Books and Suhuf from Allah are considered to be Guide and the Guidance, both.

Al-Hudaa and Hidaayah are although synonymous, but the Quran has used the word Hudan specifically for the Guidance of Allah, e.g.:

"This is the Book, in it is guidance sure, without doubt, To those who fear Allah." 2-2

"They are on guidance from their Lord-Master-Owner-Sustainer-, and they are the successful". 2-5

Hudan-linnaas: Guidance for mankind (2-185)

"We (Allah) said: ‘Get down all of you from this place, then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.". 2-38

"Say: Verily, the Guidance of Allah - that is the Guidance". 2-120

The word Ihtadaa is used for the guidance in the mundane affairs or worldly matters, e.g.:
"Wahuwallazii ja-ala lakumun-nujuuma li-tahtaduu bihaa ":
"It is He (Allah) Who has set the stars for you,
so that you may guide your course with their help." 6-97.

The word *Ihtadaa* is also used for seeking, getting or following in guidance:
"- And so that I (Allah) may complete My Blessings on you,
and that you may be guided." 2-150

"And say to the people of the Book and to those who are unlearned:
'Do you submit yourselves?'
If they do , they are in the right guidance". 3-20

"And verily, I (Allah) am forgiving to him who repents, believes and
does righteous good deeds, and
then remains constant in receiving guidance." 20-82

Thus *Ihtadaa* is to **remain constant in seeking the guidance without slackness with the strong will not to return to sin.** In conjunction with verse 20-82, also see following:

"Who, when afflicted with calamity, say:
‘Truly , to Allah we belong, and truly, to Him we shall return.’" 2-156
They are those on whom are Blessings from their Lord-Sustainer,
And Mercy, and they are the ones that receive guidance." 2-157

The meaning of ‘leading’ (taking the wrong-doers to the Hell) may be examined in following verses:
"Assemble those who did wrong together with their companions,
and what they used to worship; instead of Allah, and
lead them on to the way of Flaming Fire." 37-22 & 23.

For derivatives and different usage in the Quran, see pages 841 to 846, Al-Muajamul Nufaharas, Muhammad Fawad Abdul Baqi).

**Al-Huda working with Reasoning:** Hidaayat means to show the way,
to give direction along a path, to guide. *Al-Hudaa* means the only real
guidance of Divine Revelation **ingrained (programmed,)** in all humanbeings,
without discrimination of race, color, etc. in which senses, reason, instinct,
etc. all work together and in coordination. Any discord or disconnect among
these faculties give rise to deviations and disruptions in life, damaging whole
human personality and fabric of society. In this context, *Ad-Diin* is the
religion or way of life **appropriate to the nature and function of man. Diin al-Islam**
is in fact the name given to the **universal** Guidance of Divine Revelation.
Qalb and Fuaad are like receptive side of Guidance or in-built softwares. When Hidaayat (Guiding Instruction) comes (is revealed, inspired) they respond and work with it. An explanation may perhaps be given in an example of working of a computer software (Qalb or Fuaad) with the instructions for different tasks to be performed in a programme. If the software is locked up or corrupted, then, either no instruction is accepted or acted upon, or it is misinterpreted and misapplied. If it is hacked or virus-stricken, the instruction or the command, each time received in the processing unit, will produce wrong results, misleading or leading astray.

"Do they not then think deeply in the Quran, or are their hearts locked up (from understanding)."

It is this element or receptive side in man which responds to the directing force of Hidayat (of Revelation). It is also called Al-Hudaa (the Guidance) 6-71, 2-114.

Next in this scheme of direction or guidance are faculties of senses and reasoning. Animals do not possess intellect which helps reasoning and reflection. But they have talent of sense-perception to the extent that they need in their particular spheres of functions of life. By this they regulate and satisfy their needs of life. It is given to each species in proportion to its needs. For example sense of smell is very sharp in ant, sight of eagle and vulture is very keen. It exists in them from the very day of their creation and further develops in them gradually or undergoes adaptations and upgradations in response to environmental impact, where law of growth, adaptation and development is fixed in nature.

Furthermore, instinct as the inward force actuates the living being to be propelled by its own inward urge to its means of sustenance and life. It does not need any external direction or aid. Instinct is inherent in every living being which directs it to its way of life and nourishment.

In scientific terms, there are certain packages or modules in the mechanism of nature specific to each individual and species. There is great wonder in every Word and Work of Allah: Turtle lays eggs in a well designed and dug tube in a ditch, both of which are masterpieces of her intelligent design and architecture, in a carefully selected soft ground. After covering them securely, she goes back to the sea, never to return. After 40 days, hatchlings pierce up through the heap of about three feet of earth, firmly compacted upon them, in the meantime, by weather and waters. On first exposure to the atmosphere, they immediately set their direction, run towards the sea, swim and search for sustenance. Even if their course is interrupted, they re-set their orientation and effort, and rush to join the great food chain or cycle of the sea life.
Thus, there are several forms of Hidaayat. Man has been endowed with each, appropriately assisting him in his assignment in the environment and his special position in nature. Above all is the direction of nature or Hidaayat of Rubuubiyat. It presents a systematized form, which points to appropriate avenues of nourishment, stimulates to struggle for them, helps proceed along the path of life, and maintains the driving force for the satisfaction of his needs, wants, aesthetics, etc. This is the instinctive urge of nature, or the talent inherent in sense perception. ‘At first it takes the form of an instinct, and then functions as sense perception’. Instinct and Perception are but the two of the forms of the Hidaayat of Rubuubiyat. Without Hidaayat of Rubuubiyat, ‘no object of creation would have profited by the means of sustenance and growth provided around it, and indeed life itself would have ceased to display its activities’. This is based on permanent values, which are explained in detail by One (Allah) Who is Ever All-Wise, Ever All-Acquainted: 11-1.

Al-Hudaa determines co-ordinates of boundary lines and parameters of level field for human action, based on permanent values, in a clear and simple frame with the facility of ‘drill down’ (through consideration, reflection, reasoning) to all required details which become available, as man becomes receptive to use it diligently and makes recourse and reference to it sincerely.

Encouragement for Reflection and Action: Following aspects of Hidaayah are visibly spread throughout the Quran: (1) Man is invited to study carefully the history of (i) human beings (nations), and (ii) the earth and cosmos (nature). The study makes it clear that whenever man reflected on phenomena of nature and grasped the law of nature, it opened up new avenues of progress and development for him on the planet and in the space too. Furthermore in case of all revealed religions, whenever nations followed the straight path, i.e., the prescribed code of conduct, they rose to the pinnacle of their glory. Whenever they deviated they fell into disgrace and ignominy. These are, indeed, open pages of history for study and reflection. (2) The Quran further encourages analysis of these studies of phenomena of nature in the light of the Fact and the ‘Truth’ (Laws) governing them, revealed by Allah, and gradually being discovered by science, which show that the Source of these phenomena and their governing laws is the same - One. (3) The Quran emphasizes importance of practicability and pragmatism in the ‘Hidaayah’ (laws) revealed to man. He is encouraged to act and achieve. In the social realm also, success is guaranteed as sure as the result of reaction of acid and alkali under the given conditions of scientific laws. (4) It also follows that the revealed laws (Hidaayah) in any realm or sphere of life given to man, are harmonious with all other immutable laws and the phenomena of nature, within the same frame (plane of existence of the universe) in which they
operate. (5). Entire machinery and mechanism of the universe(s) have been created in a manner that no act remains unaccounted for or unpaid:

"Allah has created the heavens and the earth for constructive purposes and that every one be paid for what he has earned, and they will not be wronged." 45-22

(Wahy) Wahii: Meaning:

Literal: The word Wahy means communication. In the form of its verb, (Awhaa) for instance, it means 'he communicated'.

Technical: The term Wahy refers to the communication of Allah to His Messengers, right from Adam (Peace be upon him), the first, to Muhammad (Peace be upon him), the last. It stands for both method or measure of communication and the message communicated.

Quranic Usage of the Term Wahii: "Undoubtedly, the word Wahii is invariably used as a reference to the Message sent to the Prophet Muhammad (S.A.W.) and the prophets before him by Allah. But the word carries various shades of meaning. The Quran has used the term quite a number of times denoting about eight different meanings: (i) Conspiracy (Counsel): 6-112, 6-121, (ii) Message-Communication to the Prophets: 6-19, 20-13, (iii) Allah’s Conversation with angels: 8-12, (iv) Instinctive Measure: 16-68, (v) Human Communication through Sign Language: 19-11, (vi) Intuitive Guidance: 28-7, (vii) Promulgation of Natural Laws: 41-12, and (viii) Recording / (Response) by the Earth: 99-4 & 5."

(Pages 35-38, Quranic Studies – An Introduction, Dr Israr Ahmed Khan)


Wahii and Rubuubiyyat : A.K.Azad explains function of Rubuubiyyah in ‘Wahii’, as follows: “In Arabic ‘Wahii’ means intuition or inward prompting or revelation. Indeed it is a sort of nature's inward whisper which suggests to every object of creation, its way of life”. The Quran designates this character of nature’s direction, stimulated by the Divine Rubuubiyyat, as ‘Wahii’ or ‘Inspiration’.

"And thy Lord (Allah) Revealed to (Inspired) the bee: ‘Take you habitations in the hills, and in the trees, and in the hives, (and in what they erect).’" (16-68).

Attention to this aspect of Rubuubiyyat was drawn by Moses (Peace be upon him):

"Our Lord-Master-Owner-Sustainer is He (Allah) Who has given to everything its particular form, and
then directed its development" 20-50

This Rubuubiyat is referred as "smoothing of passage of life":

"Of what did God create man? Out of droplet of spermagenitale,  
He created him and fashioned in accordance with his nature  
And smoothened his passage". (80-18 to 20)

The fundamentals are like boundary lines, within which man is free to use his intellect and negotiate with the situations emerging in his practical life in the world. The Quran invites and encourages man, again and again to use his intellect, all faculties and resources placed at his command.

Need of Wahii: Wahii is essentially relevant not only to behavioral and spiritual needs but it is relevant to all human needs, including biological and material. It is, therefore, important not only to understand basic human needs, but also their nature and means of satisfaction. If basic needs are not satisfied, man can turn into an insane ascetic or become an animal. In respect of material and biological needs, man belongs to the animal world also. It is in behavioral and spiritual sense that he is basically different from the non-human creation. Dr Israr Ahmed Khan explains these aspects of human nature and need in “Quranic Studies – An Introduction”, (pp.38-40): “Satisfaction of material needs ensures physical strength, whereas that of behavioral and spiritual ones consolidates the socio-cultural fabric as well as fosters (closeness with God). Man has been endowed with an extraordinarily powerful mind to help and guide him in all of his acts leading to the satisfaction of his needs...But the human mind has some limitations which render it dependent on the availability of the resources required...The human mind could be likened to eyes that can carry out their functions only when light is available. Likewise, unless the package of principles guiding individual and social behaviour is made available, man will grope in the dark. Between Adam (Peace be upon him) and Muhammad (Peace be upon him) quite a large number of prophets were raised from time to time to serve as, links (for sending Wahii)... All of them delivered to their people only what they received from their Lord, Allah... The Quran, the last package consisting of principles of behaviour, was sent to the last prophet through Wahii.

What is Divine Guidance:
"All Scripture is given by Inspiration of God,  
and is profitable, for doctrine, for reproof, for correction,  
for instruction in righteousness." 2 Timothy 3:16

"The Law of the Lord is Perfect, converting the soul,  
the testimony of the Lord is sure,
making wise the simple."Psalm 19:7

If we translate ‘Ihdinna’, a prayer for Divine Guidance, by the English word guide, we shall have to say: ‘Guide us to and in the Straight Way, all along. The first step is to find the Straight Way, and the second to keep in that Way. Otherwise we may either be wandering aimlessly without finding the Right Path, or we may even go astray after finding it.

Our own wisdom may fail in either case. The Straight Way is often the narrow Way (in the sense that it requires navigation and negotiation of the route all along the alignment and there is no latitude for wavering and wandering) or steep Way (requiring conscious and concerted effort to climb it), which many people shun (90-11). By the world’s perversity, Straight Way is sometimes stigmatised and the crooked way praised. How are we to judge? We must ask for Allah’s guidance. With a little spiritual insight we shall see which are the people who walk in the Light of Allah’s Grace, and which are those that walk in the darkness of wrath. This would also help our judgement.”


Dr Maurice Bucaille, an eminent medical scientist of France converted to Islam, has written a very famous book, titled “The Bible, the Quran and Science”. During a talk on this book, organized by Islamic Council of Europe, 1978, in London, he narrated his experience of finding the Truth or receiving Hidaayah (finding the Right Way), in following words: “It was certainly not a faith in Islam that first guided my steps but simple research for the truth. This is how I see it today. It was mainly fact which, by the time I had finished my study, had led me to see in the Quran a text revealed to a Prophet”.

The Quran explains various aspects of Guidance
Allah created everything and provided guidance: 20-50
Allah created everything, developed, proportioned and guided: 87-2&3
Guidance through Revelation: 20- 123 & 124
Allah’s guidance saves from fear and distress: 2-38
Success and good of individual and society: 7-42&43, 10-108
Grant of guidance and its acceptance: 92-12 to 21, 76-3, 39-23, 17-97 & 98
Guidance in the Quran: 24-35, 27-91 & 92, 27-1 & 2
Losing by not taking guidance: 10-40 to 45, 2-16

Guidance Imbued in the Genome: Allah makes the ‘self’ (genome) and gives it order, proportion, and perfection, inorder to stand the test of his functionality in particular circumstances in which it has to live its life. (See 87-2&3, 32-9 and also Foot Note 120 to 2-117 of the translation and explanation by Abdullah Yusuf Ali.) Allah breathes into it an understanding of piety and right conduct, distinctly clear from sin, impiety and wrongdoing
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in circumstances, in which he is placed. This is one of the most precious gifts to man. This faculty of distinguishing between right and wrong is one of the most important bestowments of Allah. In verses 91-1 to 6, after mentioning six external evidences this internal evidence is mentioned along with Who (Allah) perfected it. This mention highlights it as being the greatest of all. By these various explanations man should learn that his prosperity, success, and salvation depend on the right functioning of his own ‘self’, – i.e., on his keeping his own ‘self’ clean pure as Allah made it. It also clarifies that his failure, decline, and perdition depend on his soiling his soul by choosing evil. Allah explained to man the two paths - good and evil: 90-10. Then, Allah provided him with capability to recognize difference between good and evil and their consequences.

"By the ‘self’ and the proportion given to it, (7) And its enlightenment, as to its wrong and its right- (8) Truly, he succeeds, that purifies it, (9) And he fails that corrupts it (10) 91-7 to 10.

The word ‘Nafs’ has generally been translated as ‘Self’. After sequencing of ‘human genome’ (mapping of all human genes, which collectively constitute human personality and determine all clues to human behaviour), the nearest explanation of the concept of ‘Nafs’ seems to be available perhaps, in the term ‘genome’ which, in physical terms, represents composition of the ‘Self’. Although one word translation does not correctly convey entire sense, all shades of meaning and connotations, yet for the sake of brevity, we have to choose the nearest possible term. Genome (‘Nafs’) has been equipped with all necessary stock of genes, that determine trends and tendencies in human personality capable of sensing, sifting, and differentiating between good and evil, and right and wrong and then taking a decision processed through the faculties of reasoning (Qalb, Fuaad). The two ways are shown clearly. Then it depends upon one's own wisdom to take a decision in the right direction.

"He (Allah) grants ‘Hikmah’ (Wisdom) to whom He wills, and he, to whom ‘Hikmah’ is granted, is indeed granted abundant good. But none remember except men of understanding" 2-269

"Whoever goes right, then he goes right, only for the benefit of his own ‘self’. And whoever goes astray, then he goes astray, To his own loss.” 17-15

'O you who believe! Take care of your own 'selves.'
If you follow the Guidance, no hurt can come to you, from those who are in error." 5-105

‘Self’ is not Self-Sufficient: The care of individual personality (self) is very important in Islam along with common good and collective benefit of society. Man cannot live all by himself. He can live and progress only in an environment in which he is dependent not only on other human beings but other creations and sustaining systems, subjected to him in the universe. This has been emphasized in the Quran through the address in singular as well as in plural, at different places. In the realm of social sustainability and prosperity, the principle of enjoining right and forbidding wrong, has been ordained as the foremost duty and special merit of individual and society, both.

"You have been best of peoples, ever raised up for mankind, You enjoin Al-Ma‘ruuf (right) and forbid Al-Munkar (wrong.)." 3-110

Entire collection of genes in human genome, sensors, knowledge, understanding and reasoning; all put together are not enough to encompass and comprehend all forces and facts influencing universe and environment of man. Similarly all mankind collectively has not been able to harness all powers and forces of nature and in fact can not control all factors and variables in action and inter-play in universe. The mortal man moulded in dimensions of space-time and bound by immutable laws, needs Allah, The High Exalted, every moment of his life to keep him on the path of Guidance and make him firm and constant on it. The servant does not have power to benefit or harm even himself, except as Allah wills. Allah has therefore directed the servant to remain in touch and invoke Him constantly, so that He provides him with His succour, firmness and success: 13-16 and 35-15. Indeed happy is he, whom Allah invites to ask of Him, and successful is he, whom Allah guides - in urgent need and always.

"O you who believe! Believe in Allah, and His Messenger, and the Book, which He has sent down to His Messenger, and the Scripture, which He sent down to those before". 4-136

The above verse in fact emphasizes firm and constant belief in and performance of deeds in accordance with the law or the way prescribed by Allah. It is in this respect that help is sought to remain on the path of faith.

Allah has commanded to proclaim:
"Our Lord-Master-Owner-Sustainer (Allah)! Let not our hearts deviate after You have guided us, And grant us Mercy from You."
Truly, You are The Ever All-Bestower” 3-8

Thus, the invocation "Guide us on the Straight Way" means: O God! Make us firm on the Path of Your Guidance and do not let us astray from it.

**Meaning and Degrees of Hidaayah or Guidance:** One of the best explanations of the word, *Hidayah* (Guidance) has been offered by Imaam Raaghib Isfahani in his *Mufridaatul Quran*, which may be summed up as follows: *Hidaayah* signifies *leading someone towards his destination, gently and kindly*. In the real sense, it issues forth from Allah Alone, and it has several degrees, which will be discussed below. MMM Shafi in *Ma’ariful Quran* (pp.72-77, Vol-I) has given an elaborate explanation of different degrees and aspects of guidance, which is reproduced below, along with translator’s note:

**The first degree of Guidance:** "The first degree of guidance is general, and covers everything that exists in the universe .. the Holy Quran makes it quite clear that all forms of existence.. and every particle.. possesses life, sensitivity and even consciousness and understanding in its own degree and according to its own sphere of existence.. Those who have very little of it are considered to be inanimate and devoid of consciousness. The 'Shari'ah' too has recognized this difference, and such creatures have not been made to bear the obligation of observing the injunctions of Allah. *The creatures which show obvious signs of life but not those of consciousness and reason are considered to be living, but not rational*; whereas, *creatures showing the signs of consciousness and reason, along with those of life, are called rational beings*. Because of these differences in the degrees of consciousness, men and jinn alone, of all the existents in the universe, have been made subservient to the injunctions of the *Shari'ah* and accountable for their actions.. The Holy Quran is very explicit on this point:

"Nothing exists that does not celebrate His (Allah's) praise, but you do not understand their (mode of) praising." 17-44

"Have you not seen that everything in the heavens and the earth proclaims Allah's Purity, and the birds too that spread their wings? Each of them knows its prayer and its (mode of) praising. Allah is all aware of what they do." 24-41

"Evidently, one cannot extol and praise Allah without knowing Allah. It is equally evident that knowing Allah is the highest form of knowledge possible , and such a knowledge cannot be gained unless one possesses consciousness and understanding, though it may not always be apparent to the ordinary observer -- a truth which has been endorsed by all the great religions, by certain ancient philosophers, and lately even by
experimental science.. The Holy Quran speaks of primary and general guidance..: (e.g., 20-50 and 87-1&2). That is to say, Allah has given every creature a particular nature and function, **guided it in a way which should correspond to its station in the scheme of things**. Thanks to this general guidance, everything in the universe is **performing its allotted function** with such marvelous efficiency. For example, it is the ears that hear a sound and not the eyes or the nose. Similarly, nose smells but cannot see; eyes see but cannot smell. "In short:

"There is nothing in the heavens and the earth, but comes to the All-Merciful (Allah) as a servant." 19-93 (obeys the laws set for it, by Allah).

"**The Second Degree of Guidance:** "Unlike the first, the second degree of guidance is not general but particular. It is limited to those creatures which are considered to be rational, that is men and jinns.. This kind of guidance comes.. through prophets and revealed books. Some accept this guidance, and become believers (Muslims); some reject it and become disbelievers (Kaafirs).

"**The Third Degree of Guidance:** "The third degree of guidance is still more particular, being special to true believers (Mu'minuun) and the God-fearing (Muttaqun). Like the first degree, the third (degree) of guidance too descends directly to the individual from Allah, and it is called, Taufiq. (That is to say, Allah's Grace provides a man with internal and external means and circumstances which should make it easy, and even pleasant for him to accept and act upon the guidance of the Holy Quran and difficult to ignore or oppose it.). The scope of the third degree of guidance is limitless, and its levels indefinite. Here is the sphere in which man, not only **can**, but is required to make a progress in the veritable sense of the term. The agency of this progress is the performance of virtuous deeds. (As defined, it goes without saying, by the 'Shari'ah' (Faith) and not by individual or collective fancy, or by custom and habits, or by the fads or fashions of the day). All increase in virtuous deeds brings with it an increase in divine guidance.. The Holy Quran itself gives us the promise of such increase:

"As for those who follow the Straight Path, Allah will increase their guidance " 47-17

"And whoever believes in Allah, He Guides his heart" 64-11

"Those who strive for Us (Allah), We will surely Guide them in Our Paths" 29-69
"It is in this field of progress that we see even the greatest prophets and men of Allah striving, and it is an increase in divine guidance and help that they keep seeking to their last breath.

*A Cumulative View of Guidance:* "Keeping in mind the three distinct degrees of guidance, one can easily see that guidance is a thing which everyone does possess in some way, and yet no one, not even the greatest, can do without wishing to attain more of its advanced and higher stages. Hence, of all the prayers man can address to Allah, the most important is the prayer for guidance, which has been taught to us in the very first Surah of the Holy Quran (1-6). (Another) Surah (No.48), *Al-Fat-h* (The Victory), in enumerating the material and spiritual benefits of the conquest of Makka also says:

"...That it may be a Sign for the believers, that
He (Allah) may guide you on a Straight Path" 48-20

"Whenever the Holy Quran speaks of Prophets (Peace be on them) as guides, it is always referring to this second degree, and to it alone. On the other hand, when the Holy Quran, addressing the noble Prophet (peace be upon him), says: 'You cannot guide whom you please' 28-56, it is the third degree of guidance which is intended, that is to say, it is neither the function of a prophet nor is it in his power to provide *Taufiq* to anyone. (Also see translator's note below.)

"To sum up, the Quranic prayer "Guide us in the Straight Path" (1-6), is most comprehensive, and certainly, one of the most important prayers taught to man. No member of the human family can claim not to need it. No success, no prosperity in this or in the other world can really come without being on the straight path. Particularly so, for man lost in the anxieties of mortal life, the prayer for the straight path is an elixir, though people do not realize it."

*(7)-Translator's Note : In this context one should not overlook the popularity enjoyed in the West, since the rise of Protestantism, by the notion of a personal relationship with God on the part of the individual. This notion has in its turn produced a diffused yet very effective conviction that ethics can be made independent of religion, that the external or legislative aspect of religion is of no account, that prescribed rites are irrelevant to the so called 'religious experience', and more monstrously still, that doctrines can be dispensed with altogether-- all of which betrays a total incomprehension of what constitutes a religion.

"In persuading the Muslim countries to look upon themselves as "the eastern-most part of the West", the London Economist argues that Islam 'also implies a one-to-one relationship between the believer and the God he believes in, a direct contact without intermediary and in this relationship, in which a single God speaks directly to the core of a single
man, is the basis of individualism. The Protestant ethic is grounded on precisely the same concept.' (May 17-23, 1975, page 82 of the Special Survey). In the light of the discussion regarding the three degrees of guidance, it should not be difficult to see that the direct contact with God without intermediary pertains only to the first and the third degrees, and not the second degree where the mediation of the prophets is indispensable. To attain the third degree may be necessary for making a spiritual progress, but Islam, or for that matter any authentic religion, is born out of the second degree of guidance. One can not indeed enjoy the benefits of the third degree without having accepted the guidance of the second degree -- or, to use the Islamic terminology, without following the Shari'ah (The Righteous Deeds, the Approved Way)..” (M.M.M.Shafi, Maariful Quran, Vol-I, pp.72-77)

Kinds of Hidaayah explained by different religious scholars:

Hidaayah is such a vast term that many scholars have attempted to explain its various aspects. Only a few, very briefly are here: "Guidance is of two kinds: (a) Guidance of Taufiq and it is totally from Allah i.e. Allah opens one's heart to receive the Truth, and (b) Guidance of Irshaad through Allah's Messengers and the pious preaching the Truth."

Muhammad Junagarhi in Tafsir Ahsanul Bayan (p. 802), has however mentioned following four kinds of Hidaayah: (i) Irshaad, (ii) Taufiq, (iii) Inspiration, and (iv) Reasoning

Tadrees Lughatul Quran by Abu Masood Hassan Alvi has mentioned following four kinds of Hidaayah: (i) Inspiration, (ii) Senses, (iii) Reasoning, and (iv) Religion.

Imam Raghib Isfahani has identified following four kinds of Hidayah: (i) Intuition and Intelligence: It has been provided to all creatures according to their needs: (20-50), (ii) Revelation, and (iii) Taufiq: "Man-yyu'minm billaahi yahdi qalbahuu", 64-11, & "Yahdii man-yyashaau ilaa siraatim-mustaqiim" 2-142 & 2-213:

“And whosoever believes in Allah, He guides his heart.
And Allah is the Ever All-Knower of everything." 64-11

"Verily, those who believe and do deeds of righteousness, their Lord-Sustainer (Allah) will guide them with their Faith". 10-9

"As for those who strive in Our (Allah's) cause -
We will certainly guide them to Our Paths.
For verily, Allah is with those who do right". 29-69

"And Allah increases in guidance, those who walk aright.
And the righteous good deeds that last, are better
with your Lord-Sustainer, for reward and better for resort." 19-76

“He (Allah) guides whom He wills to the Straight Way.” 2:142 and 2:213

(iv) The Guidance that sets the state right and takes to the destination:

"He (Allah) will guide them and set right their state." 47-5

Imam Raghib Isfahani is further of the view that these kinds of Hidaayah are sort of steps of a ladder, one essential in sequence to the other.

Command of Allah and Guidance in Different Processes of Creation, Development and Evolution: Guidance or Guidance by Command of Allah is imbued right from the first stage of planning. It works in different ways at different stages, e.g., (i) Along with planning for certain schemes, laws are initiated that govern execution of these schemes, (ii) Actual execution of these schemes takes place according to the set laws. All phenomena of nature are controlled by these laws and all animate and inanimate objects are governed by them. Animals obey them by instinct, (iii) Laws concerning humanity are given to mankind through revelation. Human beings are also imbued with faculty of freedom of choice and will, and (iv) Phenomena of nature and human personality are all governed from the same source. It is beautifully described in the following verse:

"By the sun and its brightness, and
By the moon as she follows him.
By the day as it shows up the sun's glory and
By the night as it conceals it.
By the heavenly bodies and their structures.
By the earth and its (wide) expanse.
By the human personality and the order and equilibrium given to it and the way in which the possibilities of its disintegration and protection therefrom have been ingrained therein.
All these laws governing the phenomena of nature as well as those that govern the human personality are witness to the fact that truly the one who develops his personality (by his right conduct) does succeed, and the one who disintegrates it by his misdeeds, fails." 91-1 to 10

(Abdul Wadud, The Phenomena of Nature and the Quran, p.8)

Hidaayat and Development: In the context of creation and development arise questions about Evolution, particularly Darwinism which
became the mainstay of theories of Materialism. Contending sides in this debate have mostly stuck to partial positions, covering just one aspect of creation or development. From above discussion and from many verses of the Holy Quran, it could be seen that right from ‘intention’ and ‘planning’ to different processes of ‘creation, progressive development and sustenance’, there are distinct and widely different phenomena, including selection, mutation, upgradation, evolution, enhancement, which are in operation in nature. Allah is Ever All-Powerful Able over all things, to do all things.

“The creation and selection
occur according to the law (Will) of your Sustainer (Allah).
The (the creatures) have got no choice in it.
Glory be to Allah. He is far above partners they ascribe to Him.” 28-68
(Translation: Abdul Wadud)

Another translation of the same verse:
“And your Lord (Allah) creates whatsoever He wills, and chooses,
no choice have they (in any matter).
Glorified is Allah, and Exalted above all that they associate
(as partners with Him).” 28-68
(Translation: Dr M.M. Khan & Dr Al-Hilali).

The Quran speaks of different stages in process of creation and development, e.g. in 87-2 & 3:

\textit{Takhliiq} : bring into being or existence, \\
\textit{Taswiya}: give a proper mould or set an appropriate form, \\
\textit{Taqdir}: assign a specific or appropriate role or function, both internal and external; and \\
\textit{Hidaayat}: invest with appropriate instincts, senses, etc- guidance:

“Praise the Name of your Lord, the Most High (Allah)!
Who has created, and balanced all things, 
Who has fixed their destinies, and grants them guidance” 87-2 & 3

When some thing is created, it is made self dynamic and works in the interacting dynamic environment. At the same time it is not abandoned by the Creator as He constantly and continuously sustains and develops it - the process which has been explained as \textit{Rubuubiyat}. The Creator possesses all sciences of creation, recreation, mutation, selection, evolution, \textit{upgradation}, transformation, transfiguring, all other physical and genetic engineering and all Powers and Ability, unimaginable in the limited stretches of human mind, not only to do these things once but any number of times, in any number, in any manner, with all authority to intervene, any
time. Thus He may create, re-create, evolve, develop or upgrade physically or genetically, as the case may be, or as He may wish.

“All the thankful praises are to Allah, 
the Originator-Creator of the heavens and the earth, 
Who made the angels messengers with wings (dimensions) 
two or three or four. 
He increases in creation what He wills. 
Verily, Allah is Ever All-Able Powerful to do all things.” 35-1

Evolutionists are still perplexed, inspite of all scientific research, that there are missing links in theory and sequence of evolution to the stage of development of man. Besides embryonic development of man, Allah has explained different processes of creation and genetics. He can create ex nihilo, denovo or posthumous. After evolving a creation to a certain point e.g. as a particular species, it may be upgraded genetically or transformed into completely a new species or new creation. Science is also progressively probing and providing clues to these possibilities and promising even more.

There are different modules and packages of genes. Alteration or addition can make the whole difference. In progressive journey from lowest or simplest form to highest or most complex form of any substance, just a change only to the extent of one electron or proton that effects changes in charge, valance or weight, alters the whole range of chemical and physical behaviour (chemical reactions and physical properties), in a very precisely calculated pattern. Therefore, upgradation or a new creation of man, at the given stage, should not surprise materialist minds, once they believe in such physical realities and above all as they already believe in creation of primal matter, formation of various material moulds into inanimate objects and animate creatures, their development to specific stages as species, etc. It is not a case of a limited option or condition of either evolution or creation, for Omniscent God. Science to a great extent predicts, to some extent probes and progressively promises more possibilities of innumerable and all varieties of processes. When Darwin put forward his assumptions, micro-biology, bio-chemistry, genetics etc., did not yet exist. Science in those days had a very limited understanding of structure and functioning of cell. It is now increasingly understood that Bio-mathematics rules out ‘chance’ of formation of a single protein molecule, what to say about the whole complex cell itself, just by mere chance!

Evolutionists believe that water species some how stepped onto land and developed all complex systems of organs of land dwellers, e.g. lungs etc, which is not supported by biological facts pertaining, e.g. to their weight carrying capability on land as against their light-weight floating in water, Retention of heat, use of water, kidneys, respiratory systems etc.
Furthermore biological research has also established that "mutation" does not create new species but creates disorders and disabilities in the living bodies. The ‘evolution’ alone has not been able to explain the origin of species.

Man is the noblest and the latest of, let us call it, creation in the chain of evolutional-upgradation or upgraded-evolution. As discussed above, Allah is Ever All-Powerful Able over everything to create, recreate, upgrade, evolve or develop through any one or more processes e.g. from ‘creation of human being’ (Insaan) and its upgradation and elevation as Adam, on the earth. Besides generally known sexual and asexual reproductive processes, science has now discovered various processes of cloning, tissue typing, and genetic engineering whereby right from the cell to the whole animal, genetic variations have become evident. Very lengthy processes of physical and chemical development and biological evolution (may be more than one i.e., different for different lines of species and creatures) took place, till we reach the point of the ‘missing link’. It may also be true that at such a point, altogether a new process of development or upgradation or creation was applied in nature. Genetics has unfolded more than one processes, and even more possibilities are promised, e.g. in ‘cloning’. Through various phases of development and harmonized diversity, a sustainably supportive stage was prepared not only on the earth but in the cosmos for the creation of the most advanced species called man. The nature took billions of years in this process.

"..He (Allah) adds to creation according to His laws.." 35.1
(Translation: Abdul Wadud).

"Our Rabb! You have not created all this without purpose. Glory to Thee! Give us knowledge to discover the laws of nature, To save ourselves from destruction." 3-191

“Atheism, Darwinism, and virtually all ‘isms’ emanating from the eighteenth and to the twentieth century philosophers are built upon the assumption, the incorrect assumption, that the universe is infinite. The singularity has brought us face to face with the Cause – or Causer – beyond/behind/before the universe and all that it contains, including life itself.”
(Hugh Ross, The Fingerprint of God, p.50), Page 132, Some Secrets of the Quran, Harun Yahya). Also see: 20-50, 43-27, 26-78. The argument of Ibrahim (Peace be upon him) in 26 –78 to 80 is that Allah has created me. He provides me sustenance and remedies my ailments etc, He does not surely leave me unprovided with the talent of self-direction and His Divine
Guidance. Here note, in these verses and in the context, the term 'Rabb' – i.e., His Rubuubiyat certainly provides with what is needed for self-direction under His Guidance. Also see 37–99.

Signs and Manifestations in the sphere of physical existence have been explicitly explained through the principle based institution of revelation, for guidance e.g., 45-1 to 6, and 6-91. The principle is as real and the institution of revelation, right from Adam (Peace be upon him) to Muhammad (Peace be upon him) as organized as the universe itself. It provides all non-physical operating instruction and manual for morality as all other continued services and support are made available from the Providence, see e.g.: 6-95 to 99.

**Kinds of Hidaayah: Scientific and Philosophical approaches:**

1. **Hidaayat of Instincts:** This is innate in animal life. It serves indeed as its inspiration. The moment a child is born, he cries for nourishment and sucks skillfully the breast of his mother. Immanuel Kant said that not all of our thoughts are derived from sensory experience of the world. He believed that some concepts are, *a priori*, without which all thought would not be possible. They are necessary for thought. From this statement it appears that they emerge from the knowledge already imbued in the central processor of thought. We have already discussed that Adam (Peace be upon him) was endowed with the faculties with which he could retain all names in his memory even after the stimulus was not there and regeneration (processing) of knowledge. Kant further believed that we are born with this knowledge. Science has now shown that, in fact, "common sense" and "rationality" are genetically coded and programmed at a very deep level in our brains. The Quran tells us about the event of bestowment of these and other faculties in the process of creation of man and with reference to the creation of Adam (Peace be upon him) particularly.

*Common sense* is based on induction, which is characterized as the "dependability of nature". It is not only at the higher level of organism, organization or entity, but the complex systems of molecules are self-aware. At all levels of all universe(s), all creatures and their operating systems and organs, all macro and micro levels of existence and operation, are guided individually and collectively. At all these levels, how functions like recognition, identification, sifting, sorting, coordination, selection of a particular option out of many and many a number of variables, and finally the decision etc, etc are performed? Who determines and steers processes like the following?:

The world is asymmetrical and full of asymmetrical things. Pasteur said in 1860, and being proved now: "I can even imagine that all living species are primordially in their structure and in their external forms, a function of cosmic asymmetry". Life itself makes use of distinction between left and right. In vertebrates heart and stomach are on the left, liver and appendix on the right. If the heart is on the ‘wrong’ side, all the other organs tend to
be also! Whatever determines the orientation for one organ determines it for them all. Many organic molecules have shapes that differ from their ‘mirror images’. One form of a substance may be digested as food while its ‘mirror form’ is passed through unprocessed or even poisons the host. Our amino acids are known as ‘left handed’. Life as we know it does not make use of the right handed analogues of these molecules.

2. Hidaayat of Senses: It is considered higher than the first one. It includes seeing, tasting, feeling and smelling to provide knowledge of the physical world. In combination with (1) above, thinking is, thus, a dual process comprising: ‘sense data’ and ‘a priori’ knowledge.

3. Hidayat Of Reason: The quality of ‘reasoning’ provided in man places him above and over all other creation in the world. It is the noblest of qualities. **Instinct creates an urge, senses give direction and reason suggests the course. One type of Hidaayat co-relates with and corrects the other.** They produce best results when they work together. Only man has all the three faculties. One provides stimulus for the other which provides directing force to it. The third one sifts and co-ordinates all the data to form views, formulate principles and draw a course.

**Limitations of Instincts, Senses and Reasoning:** It has been observed, tested and proved that all three forms of Hidaayah, discussed above, are limited in their capacity and function. Therefore, man has always looked for help and guidance, through out history of mankind, beyond limited capacity of instincts, senses and reason. Even reasoning, the noblest of all qualities, has not only limitations but probability of failure. Paul Davies explains that “In exploring the frontiers of reason and rationality... in all probability at some stage reasoning will fail us... If the world is rational... what is the origin of that rationality? It can not arise solely in our minds, because our minds merely reflect what is already there. This takes to the belief that there is a route to knowledge through revelation that bypasses or transcends human reason...” – (Guidance of Revelation.)

Paul Davies alludes to instinct, intuition, inspiration, instruction from inside, stimulation (internal or external), and even revelation, in his explicit queries! "In practice, then, human intellectual endeavour does not always proceed through deductive and inductive reasoning. The key to major scientific advances often rests with free-ranging imaginative leaps or inspiration. In such cases an important fact or conjecture springs ready-made into the mind of the inquirer, and only subsequently is justification found in reasoned argument. How inspiration comes about is a mystery that raises many questions. “Paul Davies has also mentioned some specific episodes of, his own and some others’ inspiration from the outside ‘realm’. "Do ideas have a type of independent existence, so that they are 'discovered' from time to time by a receptive mind? Or is inspiration a consequence of normal reasoning which
takes place hidden in the subconscious, with the result being delivered to the conscious only when complete? If so, how did such an ability evolve? What biological advantage can such things as mathematical and artistic inspiration confer on humans?"

"It is often said that the factor which most distinguishes human beings from other animals is our power to reason. Many other animals seem to be aware of the physical world to a greater or lesser extent, and to respond to it, but humans claim more than mere awareness. We also possess some sort of, ‘understanding’ of the world, and of our place within it. We are capable of predicting events and of manipulating natural processes to our own ends, and although we are part of the natural world, we somehow distinguish between our selves and the rest of the physical universe."

**Faith and Hidaayah of Reasoning**

**Fideism:** In Latin *fides* means faith, belief. It is used to describe that kind of theological understanding which fundamentally denies that it is possible to establish truth or reasonableness of religious beliefs by unprejudiced arguments. It lays stress on commitment of faith in providing basis for such understanding. It argues that a religious or theological position is a self-contained system of understanding with its own presuppositions and rules that cannot be validly criticized or justified from outside the system.

A. Sabatier (1839-1901) and E. Menegoz (1838-1921) made Protestant *interpretation* of Christianity as ‘being by faith alone’. In the Western thought, the Natural Theology requires understanding of nature and existence of God and the position of man, to be obtainable through *rational reflection* on the world, taking account of human thought and experience. It is usually contrasted with *revelation*. Aquinas believes that some valid conclusions may be reached by *reason* but that *revelation provides the norms of correct understanding*. Specially since John Locke (1632-1704), other theologians have seen Natural Theology as the only acceptable foundation of theological understanding.

The Quran - the Word of God - the Revelation, itself lays *basis for its approach on logic and reasoning*. *The wisdom of the first revelation (verses 96-1 to 5) is the projection of the faith and stimulation of reason, both. It presented the faith that behind ‘effect’ (creation) there was a ‘cause’ which is the basis of all probe and knowledge. Behind every visible thing there may be a number of forces - visible and invisible, which the Quran has explained as ‘Shahaadah’ and ‘Ghayb’. This revelation was the starter stimulant for man to reason to solve mysteries of universe to his benefit. Here the faith urged man to discover the cause behind the effect and the Unknown in the known manifestation. This is the basis of all philosophy and subsequent teaching of the revelation (the Quran), i.e. faith and its science (knowledge) are comprehensible. Albert Einstein goes to the extent to say:“The only incomprehensible thing about the universe is that it is comprehensible.” He further remarked that, religion without science is lame.
Thus the ‘Faith’ (Read in The Name of your Lord-Master-Sustainer-Cherisher-Nurterer-Evolver-Developer-Fashioner-Designer-Planner-Providence, 96-1), provides the password for reasoning for opening the secrets of science (knowledge) of seen and unseen-hidden: 35-27&28. According to the Quran, the faith is the key to discover the truth of universe and righteousness within oneself and society. Plato is ‘Plato’ because he made reason as the basis of all his formulations. He hated the idea that someone could live without believing in God. He also believed that the concept of God is kindled with reason. Truth, not proved by reason was not acceptable to him. Faith is compatible with knowledge through reason. They are complementary and supportive to each other in attaining to the Truth. This is the nature of relationship between Faith through Revelation, and Knowledge through Reason.

"And those who are firmly grounded in knowledge, say: ‘We believe in it; the whole of it are from our Lord-Master-Owner.’ And none grasps the Message, except men of understanding." 3-7

"Behold; in these things: There are signs for people who believe." 6-99

"But revelation and warnings avail not folk, who believe not." 10-101

The philosophy is simple. If man believes in ‘phenomena’ taking place all around in nature as ‘effect’ of some ‘cause’, then only he may move to reflect upon various aspects, right from their creation, working, development and further evolution. But on the contrary, as it happened, man considered ‘phenomenon’ as the ‘cause’ itself, and more erroneously as the ‘cause’ of all what befell man and his planet i.e., they were instituted as ‘gods’. This blocked whole process of human reasoning and development of knowledge. Consequently man had to strive through a very long period of ignorance and darkness to know the ‘Unknown’. That was actually knowable and to move towards discovering the Cause of all causes - The Truth. The propounders of the doctrine of ‘Unification Theory’ or ‘Theory of Everything’ and of all physical laws are ultimately striving to discover The Cause or The Ultimate Truth. Stephen Hawking, in his book, ‘A Brief History of Time’ (pp.7-8), says: "According to a number of early cosmologies and the Jewish/Christian/Muslim tradition, the universe started at a finite, and not very distant, time in the past. One argument for such a beginning was the feeling that it was necessary to have ‘First Cause’ to explain the existence of the universe. (Within the universe, you always explained one event as being caused by some earlier event, but the existence of the universe itself could be explained in this way only if it had some beginning)."
Without faith in the *formulation* itself, no further initiative would proceed for observation of the facts stated, experimentation on the information given in the *formula*, deduction of results and the governing laws. This is how science works and can make progress, with *belief* as the basis for any further reasoning and working with the ‘*formulation*’. When laboratory tests are not possible or very difficult, aesthetic criteria assume even more importance than experimentation. Einstein, while discussing an experimental test of his general theory of relativity, was once asked what he would do if the experiment didn’t agree with the theory. He was so firm in faith in his formulation (theory) that he was not perturbed at such a prospect. He reaffirmed his faith: "So much the worse for the experiment," the theory is right!"

Like Einstein, people with firm *faith* in the doctrine, succeed in creating a model that presents or validates truth. Without faith in the formulae and the statements made in the Revelation, man stopped all reasoning and research about them. Since man failed to have faith, it was not thought necessary to consider and make enquiry into the nature of phenomena as explained in the Scripture. On the other hand priesthood also did not allow scientific inquiry, interpretation, experimentation and observation. So science (knowledge) suffered - it is in fact not the knowledge by itself, but it is the man, the desired beneficiary, who suffered. The *knowledge*, according to the Quran, is *that part of the whole range of information displayed on the highway of information (Imaam-um-Mubiin) that is understood*. Otherwise all inert statistical abundance all around is just a dead data-base not put on-line or into action. *Furthermore, only that portion of this known-information is beneficial which is put into practice or action as the goodly righteous deed*. All the rest is either dead, or deadly or deadly driven.

Faith is, therefore, both, according to science and the Quran, the primer of knowledge. Faith in formulation or equation enhances knowledge and complementarily knowledge enhances faith. *Faith shapes our way of thinking, but it can not be reduced to thinking, only. It forms our ways of feeling but cannot itself be reduced to feelings, only. It moulds our beliefs but cannot be reduced to them, only. But the most important aspect of all is that the stronger the faith, the more the achievement of the Ideal and the attainment of the Truth*. This is how ‘Faith’ projects itself in the comprehensive system of the *Diin at work* in the society. Only faith brings man from darkness to light, it raises individual and society from base values to higher echelons, transforms inferior into superior, alleviates poverty and elevates poor to prosperous positions, converts ignorant into learned and weak as strong. Faith also specifies the place of man in the universe. It establishes and strengthens his position viz a viz all other creatures and over all other creation. It projects
and elevates his position as 'the being' among beings. Within fold of his community or society also, he excels with faith over others of lesser conviction.

Mathematical Elegance, Beauty and Faith: Scientists believe that entire universe is a representation of a mathematical beauty! It is neither just a jumble of numbers, nor mere mathematical expression of numbers in order. In fact, it requires much deeper consideration and reflection into each odd and even, as stand alone and in relational order in an equation of existence. How beautifully the Quran encourages this, in the simplest terms, right from the first revelation, and then goes on to record:

"And Consider (Reflect)! The Even and the Odd!" 89-3

Western Numerology is derived from Pythagorus (6th century BCE), who thought 'number' as the basic principle of the cosmos and assigned qualities to numbers according to their mathematical properties. Babylonian and Egyptian numerological traditions are astrological in origin. Numerology has existed in Chinese, Hindu and Budhist traditions. But the numbers are so common that we take them for granted. We fail to notice how indispensable they are. Can one just imagine for the sake of it: if there was no odd or there was no even, or there was no one or there was no zero - how can there be numbers? If there are no numbers, how can anything work, including brain, which is considered to be nearest in working to computer, for example. And for that matter how any thing could exist? Leaving, for a while, questions of existence and universe based on numbers and their formulations, again think how different life would be without numbers. How would we measure anything, track time, trade in goods, use telephone, have telecommunication etc, etc. Beneath all of science and technology, business and all activity, lie numbers and mathematics.

As already discussed mathematics is not mere numbers or their order. Paul Dirac, the theoretical physicist whose aesthetic deliberations led him to construct a mathematically more elegant equation for electron, which then led to successful prediction of existence of antimatter, echoed his sentiments saying, "It is more important to have beauty in one's equations than to have them fit experiment." Mathematical elegance is not an easy concept to convey.. but it is keenly appreciated by professional scientists.. Why should the laws of the universe seem beautiful to humans?.. The structure and operation of the brain may also dictate what is pleasing to the eye or ear.. If beauty is entirely biologically programmed, selected for its survival alone, it is all the more surprising to see it re-emerge in the esoteric world of fundamental physics.. it is surely a fact of some major significance that the fundamental laws of the universe seem to reflect." (Paul Davies, The Mind of God, pp.175-176)
Let us look at ‘Liber Abaci’ (The Book of Calculation) - the book that gave numbers to the Western world in 1202 A.C. It was written by Leonardo of Pisa, popularly known as Fibonacci (a contraction of the Latin Filius Bonacci, meaning son of Bonacci). This work includes Number Sequence, today known as Fibonacci Sequence. This sequence which runs 1, 1, 2, 3, 5, 8, 13, 21, 34, and so on, is generated by adding together the final two numbers each time to give the next number in the sequence. In this book "he described a remarkable efficient new way to write numbers and do arithmetic, that he had learned from Arab traders and scholars while traveling through north Africa. They in turn had picked it up from the Indians, who had developed it over many hundreds of years in the early part of the first millennium.. Today we know that the Fibonacci Sequence is found everywhere in nature. In the spiral patterns on the bases of pineapples and pinecones, on many flower heads, such as the sunflower, in the numbers of petals and leaves of flowers and plants, and in the shell of the nautilus.. Some present day market traders even claim to be able to use the Sequence to predict the fluctuations of stock prices.. The one thing we do know with certainty is that 800 years ago ..(this). book.. changed the course of Western Civilization." (The Dawn/The Guardian News Service, November 9, 2002)

We have quoted only one verse (No.3) above from Surah Al-Fajr (No.35). Study at least verses from 1 to 5 and examine them along with the verses following them in the same Surah, in the context of rise of the mightiest people like the Aad, the Thamud and those of the Pharaoh; their wonders still preserved by their history, civilization and archeology; and of course their destruction due to deviation from the set laws of pure and social sciences. “History bears out the fact that scientific brilliance is always accompanied by mathematical efflorescence. In fact mathematical discoveries pave the way for spectacular advances in science. No nation has ever achieved scientific greatness without attaining mastery over mathematics. When the Muslims dominated the world science, they were supreme in mathematics.. Period “from 750 A.D. to 1000 A.D...is completely dominated by the Muslims. It is an unbroken succession of. Jabir, Khwarizmi, Razi, Masudi, Wafa, Biruni and Omar Khayam. But the honours are still shared for another two centuries by the names of Ibn Rushd, Nasir-ud-Din Toosi and Ibn Nafis. After 1350, however, the Muslim world sinks into a long dogmatic slumber with only occasional flashes of scientific brilliance like that at the court of Ulegh Beg at Samarkand in the end of the 15th century.”( Prof. Khwaja Masud, “Islam and Mathematics”, The News, 8.9.2003).
**Mystical Knowledge:** We have already discussed mysticism. Here we will discuss it in relation to knowledge and scientific inquiry. Iqbal says, "The truth is that all search for knowledge is a kind of mystic seeker in an act of prayer." Paul Davies clarifies mistrust inherent in the methodology and approach in mysticism. He says: "Most scientists have a deep mistrust of mysticism. This is not surprising, as mystical thought lies at the opposite extreme to rational thought, which is the basis of scientific method. Also, mysticism tends to be confused with the occult, the paranormal, and other fringe beliefs. In fact, many of the world’s finest thinkers, including some notable scientists such as Einstein, Pauli, Schrödinger, Heisenberg, Eddington, and Jeans, have also espoused mysticism. My own feeling is that the scientific method should be pursued as far as it possibly can. Mysticism is no substitute for scientific inquiry and logical reasoning so long as this approach can be consistently applied. It is only in dealing with ultimate questions that science and logic may fail us. I am not saying that science and logic are likely to provide the wrong answers, but they may be incapable of addressing the sort of why (as opposed to how) questions we want to ask.” Paul Davies clarifies this point further by quoting Writer Ken Wilber who describes the Eastern mystical experience: ‘Mystics universally speak of contacting reality in its suchness, its isness, its thatness, without any intermediaries; beyond words, symbols, names, thoughts, images.’ Paul concludes that “The essence of the mystical experience, then, is a type of shortcut to truth, a direct and unmediated contact with a perceived ultimate reality.”

According to Rudy Rucker: “The central teaching of mysticism is this: Reality is One. The practice of mysticism consists in finding ways to experience this unity directly. The One has variously been called the Good, God, the Cosmos, the Mind, the Void, or (perhaps most neutrally) the Absolute. No door in the labyrinthine castle of science opens directly onto the Absolute. But if one understands the maze well enough, it is possible to jump out of the system and experience the Absolute for oneself...But, ultimately, mystical knowledge is attained at once or not at all. There is no gradual path." (Paul Davies, *The Mind Of God*, p.226).

In this connection, for more clarity for those who seek guidance leading to the Truth, it may be recommended to refer to the chapters in this book on mysticism, transcendence, tasawwuf, and the Quranic concepts about these subjects. Here, however, it may be necessary to point out that the Quran tells us that there are *directing forces* at work in nature, i.e., *Hidayat of Revelation.*— *Ruba’ubiyyat and Rahmat,* as already discussed. Creatures, in fact all creation, have not just been confined in the cage or the web of the universe, being consigned to destiny as determined by *Taqdis.* Besides continual Divine Revelation through the Prophets (Peace be upon them), Allah is continuously, intimately and intensely in internal close contact from within. The contact is inseparably direct. Allah is continuously
communicating, but are we listening? He operates and controls the core processing unit of thought and action, being closer to His creature than even his (creature's) own mind. The terms Qalb and Fuaad do not merely mean the part of the body called heart, but the faculty which sustains our intellect - the contact point where existence quantum jumps to its feeling. Transcendence transpires in intellect or vision, as physical manifestations of the Beautiful appear on retinal screen of eye or in other sense perceptions, or touch feelings. Consequently, in human expression and articulation they find place in best possible terms.

"For Him (Allah) are the Most Beautiful Best Names".

Every thing that universe contains, every scene and pattern which cosmos and all creation present every moment, and displays of all aspects of life, offer invitation for inspection, introspection, research and reflection.

"And many as are the Signs in the heavens and on the earth, yet they will pass them by, and turn aside from them." 12-105

Miracle and Reasoning: The Quran presents with distinction the evidence of Existence of God, His Unity and Attributes from the organization and order of the animate and the inanimate in the universe. It appeals to reason, not miracle, in search for Truth. According to Husayn Haykal, a renowned Egyptian scholar: "History has not reported to us that any of those early companions had entered faith because of miracles witnessed. Rather it was the conclusive Divine argument conveyed through the revelation and the superlative noble life of the Prophet that conducted those men to faith." One of the objections of the unbelievers was that why the Prophet (Peace be upon him) did not display any miracles. The Quran responded:

"And We (Allah) refrain from sending the Signs (miracles), because men of the former generations treated them false." 17-59

Dr M.M.Khan and Dr Al-Hilali have translated this as:

"And nothing stops Us (Allah) from sending the 'Aayaat' (proofs, evidences, signs) but that the people of old denied them." 17-59.

"O, Prophet, invite to the way of your Lord-Master-Owner (Allah), with wisdom and excellent preachings, and argue with people in the best manner." 16-125
In above verse the words *wisdom, excellent preachings* and *'argue with people in the best manner'* , among other things show *strength of the logic and the appeal in the Message*. It relies on *strength of knowledge and reason*, instead of coercion, in the process of preaching and argument with people. With revelation of the Quran, there ceased to remain any need for any miracle. In fact the *Quran itself is a great miracle*, which needs a detailed discussion in itself. For the present it may suffice to quote the Prophet himself (Peace be upon him):

"Every Prophet was given miracles because of which people believed him, but what I have been given is Divine Inspiration and that which Allah revealed to me (the Quran)."

With process of revelation of the Quran, methodology and emphasis shifted from miracle (appeal to sentiment and emotion, in specific time and place), to reason, reflection, deduction and understanding, always responding to progressing space-time.

*Believe To Understand, Understand To Believe*: Faith without reason, is no more than mere superstition. Therefore all religious ideas should be studied and verified by reason. And there can't be reasoning without faith. Faith and reason are not separate. Any attempt to separate them will create contradictions and conflicts. They form a unity. Therefore without reason, a belief may become only bigotry. Without being founded on the basis of fact and finding, no statement can develop support and strength of reasoning.

"On earth are signs for men of firm belief, and also in your own selves: will you not then notice them?" 51-20 & 21

With the advent of the Quran, prophecy reached its climax and completed perfection. From here man is launched on the strength of his own resources and his consciousness. Not only prophethood attained finality (ended here) but with this, priesthood and rabism stood abolished as repositories of divine knowledge and guidance. From here any authority or person claiming any supernatural origin has been completely disproved and rejected.

Modern science has flourished on the basis of what they call *skepticism and doubt*. It puts to test all dogmas. It does not take anything for granted. Beliefs of scientists are tentative, not final. They are not based on authority. Modern science is *iconoclast* in dealing with beliefs based on mere tradition or authority. This is not against the spirit of the Quran. The Quran is also very firmly *iconoclastic*. In providing strength to scholasticism, which *believes inorder to understand*, the Quran encourages and emphasizes to *understand inorder to believe*. The Quran promotes rationalism. Again and again it invites:

*Tadabbur: 'Afa-Laa Tadabbaruun': 'Why Don't you deliberate?'*
The Gateway to the Quran

- Tafakkur: ‘Afa-Laa Tafakkaruun’: ‘Why don't you think?’
- Ta‘Qul: ‘Afa-Laa Ta‘Quluun’: ‘Why don't you reason?’

“One ninth of the Quranic verses stress ‘tadabbur, tafakkur, and ta‘aqqul (deliberation, thinking and reasoning). The Quran stands for the supremacy of reason. (But) having turned our back on reason, we have fallen an easy victim to dogmatism and obscurantism. Our world-view is medieval. Islam has been transformed from algebra of revolution into arithmetic of stagnation.” (Prof. Khwaja Masud, “Islam and Mathematics”, The News, 8.9.2003)

The Quran does not present a closed or close-ended system. It answers all questions, rather encourages to ask. Asks and puts questions itself also. It answers and also raises self explanatory points.

It is inter-communicative. If you interact, it is interactive too. If you feel for it, it soothes your feelings, settles your mind, and blesses your body. It is responsive to reflection and appreciative of effort and quest in its course. It is an all time infallible guide if its teachings are receptively understood and followed rationally.

The Quran does not just reason out for the sake of it. It communicates with conviction, inorder to convince.

The objective is to promote rationality, satisfy heart, strengthen mind, mend ways, raise personality and elevate society in peace with prosperity.

In order to build up a sound heart and strong mind, as required by the Din (26-89), and loved by God, as elaborated by Him, with reference to Ibrahim (Peace be upon him), in a unique style, the Quran itself, first raises all questions and queries emerging, both, in inquisitive and skeptical minds. Detailed objections of deniers and defyers, all are presented very honestly in their own heat of known animosity and acrimony. Then with all force of firmness, with logic and argument, demolishes each and routes them out from foundation. The truth is hurled at the falsehood with full force to smash the kernel from its core.

Prophet Ibrahim (Peace be upon him) prayed to Allah:

"My Lord-Master-Owner (Allah);
show me, how you give life to the dead.
He (Allah) said: ‘Do you not believe?
Ibrahim said: Yes, but inorder that my heart may be at ease." 2-260

Mere submission does not provide strength of faith. Full faith ingrained with conviction provides driving force, the pre-requisite of all dynamics and development:

"The wandering Arabs say: ‘We believe!
Say: ‘You believe not; but you only say: ‘We have surrendered'
For, faith has not yet entered your hearts.’ " 49-14
The faith in God provides mankind riches anew, every morning. As the Quran puts it: Every day, He bestows a new Glory. 55-29

**Education and Training:** The approach discussed above has not been left to chance or luck. Elaborate arrangements for Hidaayah, include education and training to be able to lay foundation for the right approach and inculcate the right conduct. The Quranic concept of education presents all-round development of human personality – intellectually, morally, emotionally, and spiritually. In the Quranic context education is a moral enterprise. The Quran informs that process of education was started by God Himself, as early as the creation of man himself. As a reminder, Adam was told to follow the instruction whenever it comes to him during the course of journey on the earth. The Revelation made to the Prophets was passed on to human beings, in the Quranic terminology, by Tilaawat of the verses (communication of Divine Knowledge). Tilaawat in itself is not the objective. It is a well designed process with a purpose. It is cognitive in nature. The objective of this process is Tazkiaah, which is a multifaceted concept and process. Its root word meaning implies development, growth, purity, righteousness, suitability and the best part of a thing. Tazkiaah aims at deep rooted and radical change in behavioral patterns remodeled on the Quranic precepts which then reflect in individual and collective conduct and practice of believers. It signifies harnessing animalistic instinctual urges in man. It controls, modifies and substitutes them with divinely characteristics and qualities in conduct and constitution of human personality. Now the believer is ready to benefit from assistance and opportunities offered in the next phase or next process defined as Ta’alimal Kitaab - ‘Teaching of the Book’, which is the guide for the righteous (deeds).

Muhammad al-Ghazali explains above Quranic approach and methodology for training and elevation of human personality: “Hazrat Mujaddid Alif Sani and Ibn Qayyim, the renowned disciples of Taimiyah, both while explicating the Quranic verse, ‘None touches it (the Quran) except those who are thoroughly clean’, have made it quite clear that as the external and physical impurity and dirt, ‘Najaasat’, prevent man from touching the Book of Allah, likewise internal impurity and filth and a dirty and polluted mind are the greatest hindrances in the way of correct and proper understanding of the Quran. There are people who tend to confuse the third phase with the first one and try to steal their way into the Quranic treasures, specially belonging to the third phase, without undergoing the process of Tazkiaah. The history of Islam bears testimony to the fact that the people who strayed away from the main stream of Islamic thought and practice, invariably belonged to this category. What they failed to understand is that the phase of ‘Tilaawat-i-Aayaat’ is characterized basically by the descension, nuzuul, of Divine Knowledge towards man, and has therefore been made so easy to understand and act upon simply with the help of basic knowledge of Arabic language and a medium degree of
intellectual comprehension. Contrarily, Tazkiaah is marked by the ascension, uruuj, of man towards Divine Knowledge in the sense that he is elevated as to comprehend those Quranic realities which are in operation. It is in the stage of ‘Ta’aliimal Kitab’ that man acquires the knowledge of intricacies of permanent and temporary as well as universal and eternal inter-relationships of the divine directives, and develops a taste for ‘Ijtihaad’ by cultivating the capabilities of relating these provisions with the realities of life”.


The fourth process, ‘Teaching of Hikmah’, is very significantly bracketed with the Book, as the Quran states that the Prophet (Peace be upon him) “Teaches them the Book and the Hikmah”.

“Allah did confer a great favour on the believers, when He sent among them, a Messenger from among themselves, Rehearsing unto them the Signs of Allah, Sanctifying them, and Teaching them the Book, And Hikmah (Wisdom). While, before that, They had been in manifest error.” 3-164

Here it may be pertinent to clarify that word Wisdom does not convey entire meaning of term Hikmah. The Quran has indicated very vast power and benefit of Hikmah, which is a bestowment from Allah.

“He (Allah) grants Hikmah, to whom He pleases. And he, to whom Hikmah is granted, Receives, indeed, overflowing immense benefit. But none will grasp the Message, but men of understanding.” 2-269

Following verse of the holy Quran may give an indication as to what could be connotations beyond limitations of the translated word wisdom:

“Those who listen to the Word, then follow the best in it, these are the ones whom Allah has guided, and these are the ones who possess intelligence. (these are the ones endued with understanding).” 39-18

Other religions also value wisdom as a blessing, e.g.:

“He whose mind is untroubled by sorrows, and for pleasures he has no longings, beyond passion, and fear and anger, he is the sage of unwavering mind. Who everywhere is free from all ties, who neither rejoices nor sorrows, if fortune is good or is ill, his is a serene wisdom.”

Bhagavad Gita 2- 56 & 57
Furthermore, Hikmah is not just a philosophy, as it is sometimes translated (Dr Rohi Baalbaki in ‘Al-Mawrid’ has also given ‘philosophy as one of the meanings of the term Hikmah). Philosophy theorises, raises questions, with little solution and no action. Benefit and power are not necessarily guaranteed by philosophy.

Signs For Those Who Understand: The Quran explains principles and laws on which entire system of universe and its functioning has been designed. The order is the pre-requisite of balance and the later that of harmony. The Quran teaches and trains to abide by the laws inorder to survive and succeed in the system.

"He (Allah) raised the heavens high, and set the balance. Therefore do not disturb the balance." 55-7&8.

There is a great number of verses and references in the Quran which emphasize observing, listening, knowing, understanding, deliberating, pondering, reflecting, and reasoning in existence and arrangements referred to as ‘Signs’. Haider Zaman explains that “..in the Quran it (Sign) is used for something definite and within the comprehension of every one. That is why with every reference to a Sign, there is due emphasis on reflecting and pondering over the Sign referred to, e.g. 30-22. Some of the Signs referred to frequently in the Quran are the creation and existence of certain objects that one can see with the naked eyes like the sun, moon, and various other celestial bodies, e.g. 50-6. Some are the orderly movements and functioning of such objects like the movement of various celestial bodies in their orbits (e.g. 36-40) capable of being proved by irrefutable evidence. Some of the Signs are the clear-cut and verifiable conclusions one can draw from certain creation and their functioning, like the maintenance of balance and the resultant harmony, one can note while reflecting over the existence of countless celestial bodies (e.g. 55-7 & 8). Some are the provision of things in due measure necessary for sustaining life on earth (e.g. 15-19, 30-40) so evident that they require no proof. And some are the events that have actually happened. In short all the Signs referred to in the Quran are such that their existence or happening cannot be denied. As the Quran says:

"Say you: This is my way; I do invite unto Allah, On evidence clear as the seeing with one's eyes" 12-108

"Reflection over the Signs, referred to in the Quran has a two-fold object: One is to strengthen faith in the existence and Unity of Allah, and the
other is to make use of such Signs and the conclusions drawn there from for the benefit of mankind.’”


The Manifest Evident Sign

Talent Appropriate To Role: Talent has been properly equipped with responsibility to exercise this endowment with reason and insight.

"Surely the hearing and the insight and the heart; each of these shall be questioned” 17-36


Creation in the Right Form and Function under the Laws

"It is He (Allah) who has appointed the sun for brightness, and the moon for light, and has ordained her stations, that you may learn, the numbering of years and the reckoning. God has not created all this but for a serious end. He makes His Signs clear to those who understand.” 10-5

As a part (component) and as an entity or complex whole (everything and all) have a definite objective

“God has created the heavens and the earth for a serious end; Verily in this is a Sign (of Divine Purpose) for those who believe.”29-44

Creation Is Not Lawless : It Is Not Bil-Baatin

"Our Lord (Allah)! All this, You have not created in vain” 3-191

It is not a (computed) game

"We (Allah) have not created the heavens and the earth and whatever is between them, in sport: We have not created them but for a serious end: But the greater part of them understand it not” 44-38 & 39)

Integration and Harmony: one fitting or merging into the other with compatibility and acceptability in harmony and support to each other and for life. All are arranged and organized with appealing beauty and perfection:
"He (Allah) has created the heavens and the earth in right form; and He has fashioned you and given goodly (beautiful) forms. And to Him is the final Goal." 64-3

**Benevolence and Mercy Evidently Touch Heart:** Everything exists with a value to life and internally every creature contains within itself and scope all that it needs.

"In right form has He (Allah) set the heavens and the earth: It is of Him that the night returns upon the day, and that the day returns upon the night: and He controls the sun and the moon, so that each speeds to an appointed goal. Is He not the Ever All-Mighty, the Ever All-Forgiving"? 39-5

**Skepticism, Reasoning and Knowledge:** The Quran presents a reasoned logic for all sorts of people, from skeptical mentality to inquisitive minds and from disbelievers or misbelievers to preachers of the truth. It uses various types of arguments to resolve their doubts, puzzles and queries. To atheists and agnostics, and cynics and skeptics, the point is driven home that they get stunned, e.g. in the dialogue of Moses and Abraham (Peace be upon them) with the disbelieving and tyrant rulers of their times.

Scholars hold different views about comparative values of revelation, reason, logic, knowledge, etc. Some of them put more emphasis on one or the other aspect, whereas mostly they recognize existence of all these at the same time, with varying degrees in different creatures, species and man. There are some who believe in rationality as the only means of discovering truth through dialectics or logic or reasoning. Others believe in the Divine Guidance, that enlightens human mind and provides explanations which science and philosophy fail to do. There are others who think that truth can be reached through inspiration, which is an inner experience. Yet there are others, believers and non-believers both, who consider mysticism as the mode of experiencing the truth. Anyway, the Eternal Truth manifests Himself through many modes and disseminates knowledge in many ways in existence, events, phenomena etc, which provide a range of information about the Truth.

While referring to *reasoning* it is pertinent to say a word about *rationalism*. Rationalists, in the sense of humanists, claim that *religion* has no basis in *reason*. The term *rationalism* is used to characterize an emphasis on *reason* as opposed to *experience* and thus contrasted with *empiricism* (relying on observation and experiment not on theory). It also characterizes an emphasis on *reason* as opposed to *emotions*. They clearly rely on reasoning. The teachings of the Quran also emphasize reasoning. At the same time it encourages observation (67-3 &4) and experimentation. But they don't turn to the Quran. Differences in such concepts, however, appear because, those
who differ with reference to the Quran, they never accepted the invitation and that they never reasoned in the Quran.

"Do they not then think deeply in the Quran, or are their hearts locked up (from understanding)."47-24

Skepticism is a legacy of Greek philosophy. However, a religious sceptic is one who denies that there are any grounds for reasonable belief in religious matters. But this term is generally applied to the one who is unsympathetic to religion. The two strains of ideas may be quoted here to show that there is confusion in their thought. David Hume tries to distinguish between the kind of knowledge that can be achieved (natural sciences) and the knowledge which is not possible (methaphysical and religious.) The confusion was compounded because of the non-preservation of the original Message, division of the available Scripture into canonical (included in the canon of Scripture) and apocryphal (hidden writings of doubtful authenticity, not considered genuine, omitted from the Bible or not available to common man), and antagonism between Christianity and science. Yet there are instances to show that skepticism at one point in its reflection becomes an ally of religion. Michel de Montaigne, for example, held that no real knowledge could be acquired by human reason and that, therefore, it could only be acquired through faith and revelation. This in other words explains the limits of reason and the necessity of Hidaayah of revelation. But they have no idea of the concept of the Deen and the reason-based approach of the Quran, inviting openly for reflection, deliberation and understanding.

Humanbeings and animals acquire knowledge from their environment and manipulate it in efficient manners. In this manner it is the use of information and interaction with the environment that entails intelligence in an organism. When man fails to obtain or apply information appropriately or optimally, higher level Consciousness or higher level Intelligence comes to his help, e.g., through Revelation. This has been explained in many ways in the Quran and the Scripture. One of the names of the Holy Quran is 'An-Nuur', the Light. There is also a Surah by the name An-Nuur (Surah 24). The verse 24-35 highlights that Allah is the Source of all knowledge-consciousness as well as the means whereby man catches a glimpse of Transcendence.

_Hidaayah For Those Who Are Conscious and Fear Allah_

"This is the Book (the Quran), whereof there is no doubt, a Guidance to 'Al-muttaqin'
(the pious, righteous who fear Allah much)" 2-2

"We (Allah) have not sent down the Quran, to be for your distress. (2)
“But only as a reminder to those who (yakhshaa) fear (Allah) (3)
20-2 & 3

Sometimes it is argued that fear is a negative way of motivation which may make a person do or refrain from doing a thing as long as it subsists. In other words, the fear can at the most impel a person to do or refrain from doing a thing as long as its sword hangs over his head. But fear of Allah is altogether a different feeling. It emerges from love, awe, obligation and favour. It has different connotations. At the same time it is constant and continuous state of consciousness, culminating into communion. Furthermore it is ever lasting. Fear in the limited negative sense is not true for Allah. Some people think of Allah as the King of punishment which is highly gratuitous. In fact He is Sovereign-Owner Justice with Mercy.

King of Justice: “They will be judged with Truth.” 39-75
King of Mercy: “The Oft-Forgiving Ever All-Merciful.” 39-53
King of Compassion: “Ever All-Merciful Most Loving.” 11-90

Mercy is the main rule, that Allah has set for Himself: 6-54
The cover of His Mercy extends to every thing: 7-156
Mankind is assured that there is no reason to despair of Mercy: 39-53

Man should remain fearfully dutiful:
"And he who fears Allah, He (Allah) will make for him a way out. And will provide for him where he expects not. And he who puts his trust in Allah. He (Allah) is Sufficient for him. Verily Allah will accomplish His purpose. For everything has Allah appointed a measure." 65-2&3
"O you who believe! Fear Allah as He should be feared; and let not death overtake you except, when you are in a state of submission." 3-102

"And fear Me (Allah) Alone, O men of understanding." 2-197

The Prophet (Peace be upon him) said:"Fear Allah in whatever you know."

Fear is actually for those who do or intend to do wrong. For those who do good, the Mercy of Allah and glad tidings are guaranteed: 10-62 to 64.

"And fear Allah, and know that Allah is with those who restrain themselves (are kindly righteous)." 2-194

Allah does not wrong any one. It is man who wrongs himself:10-44. What apparently seems to be fear, is not fear as defined in English dictionary. The Quran has used different words and in different contexts for
fear of Allah. It is, in fact, Knowledge, Omnipresence, Justice, countless favours and Mercy of Allah that should cause fear in one’s mind and he should really always remember that if he does wrong he will be duly required for it. No excuse, machination, influence or intercession will be of any avail. For any excesses, mechanism for maintenance of balance based on Justice and Mercy of Allah will set in motion and restore balance, and in that process he may get punished. This as a faith refrains man from evils, and also generates propensity for doing good deeds.

The state of God-consciousness can be attained by anyone. In fact in the meaning of fear is the nuance of being God-conscious - that creates a ‘state of mind’ in constant and continuous contact, communication and communion with God. This comes basically out of awe for the Ever All-Great God, out of adoration for Him, being the Most High Exalted-Glorified Lord-Master and out of love for His Benevolence, Compassion and Mercy. With all these subtleties and intensities, feeling of fear, at the top, governs every thought and action, in the state of God-consciousness. So, it is not same in the sense of English translation as ‘fear’.

**God-consciousness Inscribed In Nature**

Man has an intrinsic knowledge of God, i.e. God-consciousness:

“When your Lord-Master-Owner-Sustainer drew forth, from the children of Adam–from their loins–their descendents, and made them testify concerning themselves: ‘Am I (Allah) not your Lord-Master-Owner-Sustainer?’

They said: ‘Yes, we do testify’!

Lest you should say, On the Day of Judgement:

‘Verily, we were unaware of this’. 7-172

Adel M.A. Abbas has explained the point in these words/translation:

“God took from the ‘backs of the children of Adam’ their seed and asked them to testify on themselves that ‘He is their God’.” (Adel M.A.Abbas, “His Throne was on water”, p.95, Amana Publications, Beltsville, Maryland USA).

“Thus the essential covenant of monotheism is inscribed in the genetics, on every human’s ‘self’. According to the Quran, the ability to affirm the existence of the Supreme Power is inborn in the primordial human nature (Fitrah),... that makes every sane humanbeing ‘bear witness about himself’ before God.. The Quran speaks not only of the existence of the spiritual ‘souls’ of all human beings..but also of the possession of consciousness of the Personality of God ..Diametrically opposed to the Freudian view which reduces human mind to a strange storehouse of repressed infantile wishes and desires, the Quran emphatically asserts God-consciousness in the depth of human psyche and soul.”

( Page 24, “Quranic Concepts of Human Psyche “, Absar Ahmad)
The strange phenomenon of heredity is too fascinating. Hippocrates thought that “instructional particles” were developed in the adult body, whereas Aristotle visualized that they were constant and inherent in gametes—(the ‘sex cells’ though not known at that time). DNA itself is the stablest chemical in the body. Nothing is lost in the DNA.

“The Sentence that comes from Me (Allah), can not be changed.
And I am not unjust to the slaves.” 50-29

God-consciousness may not be experienced by man all the time. But it remains there all the time. It surfaces conspicuously in the levels of consciousness particularly during intense crisis, emergency or when spontaneity of action or reaction or reflex or response is triggered from the very inner nature itself, whether one is a conscious believer or not. Verse 6-63 explains this in an example of unlimited Grace and Mercy of Allah, That provide human psyche, external aid, assistance and all that is needed: 17-11, 41-51, 39-49.

Quranic Hidaayah For All Peoples and For All Times

"And the disbelievers say:
‘Why is not a Sign sent down to him from His Lord-Master-Sustainer?’

You are only a warner, and to every people there is a guide" 13-7

It is important to note that in response to the demand by disbelievers and ignorant, for a Sign, it is told that Muhammad (Peace be upon him) is only a warner and every people have a leader. It implies that according to the state of mental and social development of mankind, guidance was sent and their leaders appointed. Signs were sent according to mental make up of the people of the times. Prophets, kings, leaders and guides were instituted as required by the circumstances and the society, e.g. the Biblical history is full of examples in this regard. [Signs given to Musa (Peace be upon him), lead role of Dawuud (Peace be upon him) in killing Jaaluut (Goliath), and appointment of Taaluut (Peace be upon him) as king, are some examples]. The Jews claimed that revelation was exclusive to them and no one possessed the truth. Therefore, none else was favoured by God. Al-Faatihah repudiates such claims and makes it clear that Hidaayat and the path of the right guidance is open to all individuals and peoples without any distinction of colour, race, place etc. The Quran declares universality of its message and Muhammad (Peace be upon him) as the Prophet for all mankind. Universality also reflects in the plural used in this verse (1-6).

According to Toynbee, a well known British historian, there was hardly any race in the world from which people did not embrace Islam and in the process became one Ummaah. He goes to the extent of saying that Christianity with all its preachings of universal brotherhood lagged far
behind Muslims in bringing about intermingling and integration of different races particularly the white and the black. According to Prof. Gibb, no other society has such a record of success in uniting in an equality of status, of opportunity and of endeavour, so many and so various races of humanity.

So far we have referred to achievements in the past. But does the Quran meet modern challenges and stand tests and trends of present times. According to John Naisbitt (1982), current trends are away from a national economy towards a world economy, from representative democracy towards participatory democracy. Examine critically and compare these and other challenges by all means, with the model of universalism (of all races, peoples, and nationalities) and participatory and consultative (Shuuraa) system (without distinction of master and slave) actually put into practice by the believers. The universal concepts presented by the Quran more than 1400 years ago, and actually practiced, seem to be more modern than those of the present century. The Quranic concepts have always remained above all modernity of thought and theory, in all times! Consider the common bond of mankind presented by Al-Faatihah. Its importance becomes more evident in its repetition in every “Raka’a” of each prayer, five times a day.

The Quran sets rules, warns against violation, gives examples of those who were destroyed because they defied. Accounts of rewards for the righteous and punishment for the dissidents are also given in detail. One is free to draw conclusion himself by comparing some of guiding principles enunciated in the Code of the Quran with the most modern UN Charter, declarations of summits and covenants and treaties concluded by various international organizations and associations, of modern world.

**Individual Endeavour and Common Goals of Mankind:** However valuable knowledge be and whatever comforts and conveniences be created by science and technology, they will not be sufficient to satisfy all aspirations, and guarantee happiness of mankind, unless men and women also learn to develop their own personalities on the basis of universally acceptable and applicable ethics for advancement of individual and common good of society. For this individual and collective endeavour is required. This is what Al-Faatihah inculcates continuously in verses 6 & 7.

Dr Nasir Sulman in his article on “The psychology of survival” (The Dawn, March 5, 2002), says that there are some beliefs that provide a basis for a psychology of survival of mankind. Together, they encourage a cautious self-fulfilling realism and optimism towards the world. They create responsibility, self-efficiency and conscious choice in individuals, and empathy and universality with others. Some of these beliefs are hypothesized as: (i) Belief about ourselves: The belief that I personally can make a useful and unique contribution, (ii) Belief about others: It is believed that despite diverse cultural and ideological background, all people share a common humanity with similar existential given fears, defences and aspirations, and (iii) Belief about the world: There are common threats to human survival and ecological
sustainability. He goes on to explain: “This new ethic could perhaps be described as neo-humanism, in the sense of a re-assertion of human dignity, receptiveness to spiritual values, the stepping up of human activities aimed at the full and balanced development of the individual,.. but also to the values of our times such as international solidarity, respect for other communities, democratic relationships and, finally, a feeling of confidence and responsibility in relation to the future of human society.” In the background of progress of human thought, when we examine humanism, universalism, and common good of mankind, Al-Faatihah stands out in presenting a practicable model, always, in modernity mode!

Functionalism: Functionalism defines theories in Sociology and Social Anthropology which explain social institutions primarily in terms of the functions they perform. To talk of the function of something is to account for a social activity or phenomenon by referring to its consequences for the operation of some other social activity, institution, or society as a whole. Modern ‘functionalists’ treat societies as ‘wholes’ or ‘systems’ of interacting, and self-regulating, parts. In the 19th century, social thinkers theorized about society in terms of an ‘organic analogy’. As Herbert Spencer wrote: ‘All kinds of creatures are alike insofar as each exhibits, cooperation among its components for the benefit of the whole; and this trait, common to them, is a trait common also to societies.” (Page 243, Collins Dictionary of Sociology, David Jary and Julia Jary). When we examine these including modern theories of civil society, civil institution, greater good, social contract, etc., in the light of the Quran, we find that much more is ‘zipped’ (in the language of information technology), compressed and packed in verses 5 to 7 of Al-Faatihah alone, than what is now presented by modern thinkers. Timeless ‘modernism’ was introduced more than 1400 years ago. It is based on those permanent and basic human values, which don’t change with time. It is a matter of curious enquiry to examine the system of social institutions presented by the Quran, which clearly lay down objectives and strategies for society as a ‘whole’, for which firm foundation is laid in Al-Faatihah itself. The doctrine in Al-Faatihah was not presented as a dogma only but it was translated into the practical model made functional in the society, which was cast into the most admired architecture, based on reason elaborated in the Quran and the Sunnah. The Prayer itself in which it is oft repeated is basic institution of the ‘Diin’ which stands for good of mankind..

Unity of Mankind and Common Good: The Quran presents elaboration and explanation of verses 1-5 to 7, which tell us that the universal message and the universal law are based on the unity of mankind.

Unity of mankind:

"O men! Behold,
(Allah) We have created you all out of a male and female."
And made you into nations and tribes,
So that you might come to know one another (not despise one another).
Verily, the noblest of you in sight of Allah is the one
who is deeply conscious of Him” 49-13

Also see 23-52.

Universal Law: 42-13

In the beginning mankind was one and lived a natural life. As they multiplied, social and other factors divided them into interest groups, etc., e.g.: 42-14, 10-19, 2-213, 43-65. But the Ordinance of the Message in the Revelation and its application has always remained universal and was sent to all societies, e.g.35-24, 10-47, 43-6, 17-15, 40-78, 3-3 & 4, 43-64. The universal message has always remained the same i.e. to obey the universal law of God for the good of mankind and to eschew evil , e.g.: 16-36, 21-24 & 25.

Further the institution of prayers, particularly congregational prayers, in which Al-Faatihah is repeated in every ‘Raka’ah’, five times a day and every day without cessation, from dawn to dusk, around the globe, has been prescribed to demonstrate and enforce the dictum of fraternity and community in a practical proposition. Besides collective supplication prescribed in the very first Surah (Al-Faatihah), there are many other supplications and prayers at different places in the Quran for collective good of mankind. The Quranic supplications to the Lord-Master-Sustainer (God), are addressed collectively for common good. One such supplication, on the lips and in the heart of at least that believer who offers prayers every day, is:

"Lord-Master-Owner (Allah)! Give us in this world what is good,
And also in the Here-after that which is good.
And guard us from the doom of Hell" 2-201

The Divine Guidance: Various aspects of Divine Guidance have been explained in different verses in the Holy Quran.

Those who believe and accept guidance
"While as for those who accept guidance,
Allah increases their guidance, and bestows on them their piety". 47-17

Who get and who do not get guidance
"And Allah guides not the people who disbelieve”. 9-37
"Truly, Allah guides not him, who is a liar, and a disbeliever”. 39-3
"And Allah guides not people, who are the wrong-doers”. 9-19
"Verily, We (Allah) showed him the way, whether he be grateful or ungrateful". 76-3
"And shown him the two ways". 90-10

"And as for Thamuud, We (Allah) showed and made clear to them the Path of Truth through Our Messenger, but they preferred blindness to guidance." 41-17

Only Allah guides
"Not upon you (Muhammad) is their guidance, but Allah guides whom He wills." 2-272

"And had Allah willed, He could have gathered them together (all) on true guidance" 6-35

"And whom Allah leaves to stray, for him there will be no guide" (6-36)
And whomsoever Allah guides, for him there will be no misleader". (6-37)
"It is true, you will not be able to guide everyone, whom you love; but Allah Guides those whom He will.
And He knows best those who receive guidance." 28-56

"He whom Allah guides, he is the rightly guided, but he whom He lets him go astray ,
for him you will find no guide-friend to lead him." 18-17

"Say: It is Allah Who guides to the truth" 10-35

"And whosoever believes in Allah,
He guides his heart ". 64-11

"And whoever holds firmly to Allah,
then he is indeed guided to the Right Path". 3-101

Prophets as guide: 6-83 to 90,
The Quran as a guide: 17-9
The man has been equipped to follow the right path which has no altering:
"Turn steadfastly to the path of devotion- to the way of Allah (fitratallaahi)- for which He has fitted (fatara) man.
There is no altering in the creation of (work wrought by) Allah.
That is the right religion; But most people know it not." 30-30
(Note that the right religion (diin-ul-qayyimu) has been mentioned along with the way of Allah (fitratallaahi) and His creation (khalqillaahi: work wrought by Him) for which man has been equipped properly (fatara) and that there is no change (laa tabdiila) in that.

Allah's Laws (way): 43-61, 6-125 & 126, 42-52 & 53
Allah's Guidance: 24-46, 5-15 & 16,
Peace of mind in Guidance: 10-25,
Message for worlds (in Guidance): 81-27 & 28
‘Rahmah’ (Mercy) in Guidance: 4-175
Unity Of Mankind and Allah's Grace Of Guidance: 2-213
Supplication for Divine Guidance: 1-5 to 7

Divine Guidance as the Quantum Leap in the Level of Consciousness:

There are many ways and degrees of guidance which have already been discussed. We will not go into those details again. It may suffice to say that it may take place in any way, as Allah wills. It may be like a leap in level of consciousness, i.e. dramatic shift in awareness. It may happen in a flash. A scientist may call this momentary change as ‘quantum’. (In science ‘quantum’ is ‘the indivisible unit in which waves may be emitted or absorbed’. In layman’s terms it is a basic unit or a building block.) It is the discrete jump to a higher level and the irreducible level of force. The faculty of inner awareness seems to take a drastic jump - a quantum leap. In mysticism it may be called a mystic jump or a quantum jump in communion. It is the genius of mind-body connection. It goes deeper from grosser level of body, organ, tissue, cell to the junction point between ‘matter and mind’. But generally we don’t focus our mind (hesychasm) and don’t use its real power.

“And know that Allah comes in between, a man and his heart.” 8-24

Dr Deepak Chopra in his famous book Quantum Healing (p.19) says that one of manifestations of quantum leap is seen in healing episodes, which come about when a radical shift takes place inside, by removing fear and doubt. Dr Chopra has cited some cases in which some hopeless patients of terminal diseases like cancer, aids, etc, when got rid of fear and doubt and got a quantum jump in their level of consciousness or connectivity or communion with the Healer-Lord within (inside), they not only became ‘alright’ but led a happy and enjoyable life. Is this shift in the body or mind or both? What the Quran says?

"This is the Book, whereof there is no doubt,
A Guidance to those, who are
(Muttaqin) God-conscious-fearing Him (Alone)” 2-2.
(and don’t fear anyone, anything else– naught and not at all)
The qualities of a Muttaqi include that he does not fear anyone or anything except Allah Alone, he is a believer without any shadow of doubt, and does kindly righteous good deeds. Once the ‘quantum leap’ takes place then one should always follow the right course, without any fear.

Besides calling the Quran as the Guidance, it has also been called, as ‘Shifa’ and ‘Rahmah’. It means that this very ‘Guidance’ is ‘Shifa’ and ‘Rahmah’, too.
PART - XII

AS-SIRAAT-AL MUSTAQIIM

Siratun: For Lexicography and Comparison with Synonyms and Contradistinctions, see Appendices 31 and 32 respectively.

As-Siraat-Al Mustaqiim

It "means a path which is absolutely clear and straight without any crookedness in it. Ali (May Allah be pleased with him) interpreted it as the Quran. Ibn Abbas, Ibn Masood (May Allah be pleased with them) and several other companions of the Prophet (Peace be upon him) meant Islam by it. Briefly it means obedience to the orders of Allah and of the Prophet (Peace be upon him)"). (Page 30, Vol-I,The Holy Quran, Translation - A.M. Yaqoob). ‘As-Siraat-al Mustaqiim’ is the way straight, balanced and heading forward. (Taleemul Quran , Mushtaque Ahmad Khan).

It means, it is neither static, nor regressive, nor retrogressive. It is in fact the dynamic way forward. It does not only refer to the path on the earth (in this world) of those who were successful in the past, but it has connotations for continuous success for all those who take on this way, any time and get Allah’s favours. The Quran says that Allah Himself is on the Straight Path (11-56). You take to the Right Path and He is there. This Path is basically for taking man to Him. It definitely means the Straight Path leading to God. In this context and particularly in the background of special favours done to servants and seekers of God on this Way, the term ‘Siraatal-Mustaqiim’ has far wider and much deeper meaning. Prophet Muhammad (Peace be upon him), during his journey of ascension, traversed the Path leading to God, on which, beyond a certain point, he had to proceed alone to get special honours and favours. Gabriel (may Allah be pleased with him) had to stay behind. Therefore, ‘Siraatal Mustaqiim’ is not only the path for conduct on this earth, but it may have many physical, spiritual and intellectual connotations.

‘As-Siraat-al Mustaqiim’ is the "Name of the Straight Path". It is the opposite of "Muawwaj" (distorted, bent, crooked). It is variously clarified as Ad-Din , Al-Islam, Al-Huda, Ad-Du’wah, (the call),- the complete code of conduct or the complete code of life for mankind in accordance with nature.

In previous verse of Al-Faatihaah (No.6), the term "Siraat-al Mustaqiim" with ‘Ihidnaa’ implies 'showing the Straight Path visibly,
understandably, kindly, gently and all along, to the destination'. It also means the Way that leads aright in all activities of our lives and keeps absolutely saved from pitfalls. It is not an abstract idea but a prescription put into practice. So far this as a supplication is concerned, it is a sincere and faithful demand based on deep relationship of Love and Benevolence of Allah.

The Illuminated Path: In the realm of social activities, course of social conduct is marked by sign posts of those who leave their names and deeds in imprints of their achievements ['A'maal Saalih” (righteous deeds)] for guidance of those who follow. The conduct on the Straight Path is fully guided with signals, sign posts, milestones, indicators and markers of Hidaayah and the light houses of luminaries who already treaded the Way. It is a perfectly guided highway. The Path itself is illuminated for convenience and benefit of followers, e.g., 7-203. In modern times a similitude can perhaps be seen in landing, take off and operations of an aeroplane on the illuminated strip of the runway of an airport, guided through computer, radar, control tower, etc. On the ‘Sirat-al Mustaqiim’ connectivity, control and all operations and actions take place as guided by Allah.

"I put my trust in Allah,
My Lord-Master-Owner and your Lord-Master-Owner (Allah)!
There is not a moving creature, but He has the grasp of its forelock.
Verily, my Lord-Master-Sustainer is on the Straight Path." 11-56

The term Sirat-Al Mustaqiim has been highlighted at many places in the Quran. Demonstration of the practical model has also been given for ease of understanding and convenience in following, in the life of the Prophet (Peace be upon him).

"Yaa Siin. Consider the Quran, full of Wisdom,
Truly, you (O Muhammad), are one of the Messengers,
On The Straight Path,
Sent down by the All-Mighty, the Most Merciful." 36-1 to 5.

"O ye who believe! Should any of you desert this religion,
God will then raise up a people loved by Him, and loving Him" 5-54

"Say: If ye love God, follow me.
God will love you, and forgive your sins,
For God is Ever All-Forgiving, Ever All-Merciful." 3-31

The Straight Path has always and all along been illuminated by glare and glamour of ‘those’ luminaries who ‘chose’ it as the right way and remained constant on it. With this design, Allah sent a large number of prophets, from time to time, for the guidance of mankind - every community.
"And there never was a people without a warner having lived among them". 35-24

"We (Allah) have sent Messenger to every community" 16-36

Speaking of Abraham,
"God showed him the Straight Path": 16-121

The Quran tells us that Jesus said:
"Verily my God and your God is the God of all;  
so worship Him; that alone is the Straight Path": 43-64

Speaking of the Prophets:
"We (Allah) have chosen them as prophets and  
shown them all, the Straight Path": 6-87

All the prophets conveyed diligently the Message in their time to their respective communities, till the last universal Message was delivered for the ‘worlds’. They did it with relentless effort and long drawn out struggle, sacrificing everything. Prophet Muhammad (Peace be upon him) set the example himself, clarified meaning and different aspects of the Straight Path amply, in his life. He used simplest words and easiest actions for convenience of people to follow.

The Straight Path is just one and going astray has no one way or direction - it could be anywhere and anyway. The aim of the arrow is just
one point only. All other points and places are "Dzalaalat" (going astray). The "Straight Path" has no turns and twists. The term signifies the route of the Faith which avoids the two extremes of excesses and deficiencies.

**Philosophical and Scientific Approaches:** In science a straight line connects the two points in the shortest distance. This basic scientific characteristic is essentially included in the lexical meaning. Thus, in scientific terms, and in the light of definitions discussed above, it has dynamics, direction and a kinetic force, which provide in its very construction the capacity and capability to carry the user on this ‘conveyor course’ in a supportive life style to the destination. In modern terminology, it may be easier to explain with the similitude of a self-propelling or mobile or moving corridor (conveyor), escalator, etc., in contrast to static or stationary street with a dead end or a cul-de-sac. In fact it is like a mobile medium directing and carrying straight ahead, balancing with care and moderation, in a clear environment without any obscurity and obstruction.

Before science could clarify, there were different notions in the world about conduct of life and celestial movement. They believed that everything, whether objects or ideas were in a ‘cyclic movement’, e.g., Greek believed that since celestial bodies were considered to be circular, the movement of the universe was also to be circular. Similarly, Hindus believed (as did Pythagorus) in the cyclic movement of spirit through re-incarnation, and its salvation in ultimately getting rid of body. Egyptian and Chinese calendars instead of moving forward seem to be taking turns at the cul-de-sac with the change of dynasties, that is why it is still difficult for historians to assign exact dates to events in history of such people. In such periods of human history, in these areas, instead of science, myth, mystery, mystic ideas, pantheism etc., flourished. Similar influences affected subsequently Zoroasterians, Christians and Jews. Some of Muslim scholars also were similarly influenced. Even later ideas of ‘Eternal Recurrence’ by Neutsche, ‘Thesis and Anti-thesis’ in ideas by Hegel and ‘Social Orders’ by Marx, have roots in these philosophies which are basically ingrained in their belief in the cyclic movements in the universe.

The Quran rejected unfounded faith and all unscientific beliefs. It emphatically clarifies that life is not caught up in a cyclic churn which implies retrogression instead of progress and development. In contrast, the Quran presents the system with the ‘straight way forward’. Examine 11-56 again.

"Verily, my Lord-Master-Owner (Allah) is on the Straight Path". 11-56

Always increasing and flourishing:
"He (Allah) increases in creation what He wills.
Verily, Allah is Ever All-Powerful Able to do all things." (35-1)

Progress,
"You shall certainly travel from stage to stage" 84-19
With means to **ascend the higher levels of existence**:
"From Allah, the Lord-Master-Owner of the *ways of ascent*. 70-3

These are manifestation of the Providence (Allah) Who is *always Busy in Ever New Glory in Modernity*:

"Whosoever is in the heavens and the earth begs of Him (Allah),
Everyday He is in *New Glory* : 55-29

Everything has been provided scientifically by nature the shortest route to reach the Destiny, for which the suppliant seeks guidance in Al-Faatihah.

"Guide us in the Straight Way" : 1-6

In this verse desire for the righteous course has been expressed in the form of an invocation – the path, shortest, distinguishable from other paths, clear and convenient. "Guide us on the right way" means: make us firm on the path of guidance and do not let us deviate from it. It may be clearly understood, that ‘the only one straight way’ implies that not only all other ways are divergent in the religious sense, that there are no other religious alternates to it, but also there isn't even any secular or any other kind of alternate to the only one defined single straight path. Although ‘secular alternates’ are not themselves religious but share enough in common with religions to present themselves as options which exclude religious adherence. Therefore one has to be very careful in doctrinal and dogmatic distractions which must be diagnosed diligently.

The term ‘Straight Path, is the most appropriate to signify the universal *Din* or the way of God. There can be a number of paths which do not lead to the *destination*. But the very presentation of the ‘clearly laid down’ and ‘well structured’ one being the ‘shortest route’, confirms not only its own reality but also existence of the other point as the aim or ‘destination’ already well defined and determined, and its achievability assured, that one can surely reach there. If there is only one i.e., starting point, without aiming at the other point, i.e., destination, the so called starter would in fact be a non-starter. The very concept entails the idea of the other point (destination already determined) because it is defined as the shortest distance between the **two points**.

So far life on this planet is concerned, scientific theories and physical observation of cosmos confirm its journey towards the destiny or the appointed point and place in the time frame. Different theories, like the 'Arrow of Time, (without going into merits of the theory) seem pointing in
that direction. At any point in time, when a person or people join journey of history on this planet, it would be only advisable and easier for them to take the path already judged by the history, out of all – i.e., the most successful and simple, against failed and fractured, difficult and doomed experiences, etc - as the shortest one. It is extremely necessary, particularly in view of limited span of time and resources of life available for the purpose. Selection of the Right One, for sure success, is absolutely essential because it is the basic decision for living life in a particular style on the planet. It is always advisable and wise to learn lesson from the bills already pasted by the past in open display on the highway of history, instead of becoming another cause of crash and remnant of ruination on the road, as a lesson for others.

When we consider the role of the rational being (mankind) in the perspective of history, it is found that it is not only intellectual discourses, implementability of ideas, capacity or power, which make or mar civilizations. With the intellectual advancement of Greeks and implementation ability and out reach of powerful arm of Romans; they would not have decayed and disappeared. But they were consigned to history and their seats of brute power were converted into archeological mounds, as lesson and admonishment, because they did not maintain the virtue of righteous deed for the good of the mankind, progressing with harmony in the society and keeping sustainable pace with the march of time.

In this Surah it is being taught to seek guidance on the Right Path of the successful, who have already set the role model. Scientifically also another straight line can not be drawn, except the one between given two points (man and his Maker). One can only align and coincide with and trace on the existing one along its sign posts and milestones. It is not just any straight line, geometrically, from a point taking off on the road of history, in any direction, but a straight line ‘traced’ upon and in conformity with the already existing beaten track, for ease and convenience of the user, in the direction and upto the other point of pursuit only.

"This is an admonition; whosoever will,
let him take a Path to His Lord-Master-Sustainer (Allah), (29)
But you will not, except as Allah wills;
For Allah is full of Knowledge and Wisdom". (30)
He will admit to His Mercy, Whom He will;
But the wrong-doers - for them has He prepared
a grievous chastisement."(31) 76-29 to 31

If we explore an analogy in the cosmos, we find that everything is in motion – not just in motion but in the direction towards the destination. Not only that, but also with a purpose. It is perfectly organized and everything is precisely ordered and controlled.
“The sun is running its course in a direction to its destination.” (36-38)

Science has now brought out that our Sun is running in a direction to its pre-determined destination in the Constellation of Alpha Lyrae. All celestial bodies have an interactive impact through their motion, gravitation, emissions of matter, energy; etc. Scientists have also brought forward a concept that it is not the curved orbit, in which celestial bodies are moving but they are all moving in straight courses, and it is the Space which creates curvature – everything is set on the straight course- that is nature.

**Everything Follows the Defined Line in the Set Pattern:** The Creator has created cosmos and designed courses which everything is traversing in it, constantly. All creations are further being maintained and sustained by Him, in harmony. He is always there to favour with Gracious Bounties and Mercy, in addition. The Moon, the Earth, the Sun, the Galaxy and so on are following, in sequence, their own set courses separately (individually), and the one predetermined course to the destination for them collectively, (all together, constrained and unconstrained, i.e. smoothly yet balanced by mutual ‘tension,’ in a variety of ceaseless motions, all at a time. They are moving on the course, which is the only right course, to their ultimate or the end of the journey-their predetermined destiny. They maintain relative positions in the ever changing but pre-set patterns. This presents manifest evidence of All-Powerful Ability of the Creator-Sustainer in the kaleidoscope of cosmos. They present finest examples of ‘guided patterns and functions’ with beauty and benevolence, for mankind, on the right course (way, path).

**Constrained and Unconstrained Patterns**

"Do seek they other than the Way of God?,
while unto Him submits whatsoever is in the heavens and the earth,
**willingly or unwillingly,** and unto Him they will be returned."

Another rendering of the highlighted portion of above verse may clarify the sense:

"Whoever in the heavens and the earth, is submissive to God,
and obedient (to Him) by choice or constraint.."

Everything in the universe is governed by physical laws - No object in nature deviates from its assignment governed by these laws. ‘Choice’ and ‘Constraint’ work together. There seems to be difficulty in translation and interpretation of the letter "Waau" as "Or" instead of "And", in the above verse. No creature, including man is totally free from constraint i.e. free from the constraints of the physical laws. The choice is constrained by the limits of physical laws and mundane system in which it has to be exercised. It is further constrained by limits placed by different levels of modules of consciousness and faculties provided to each creature. Then there are some ‘chosen constraints’ which need to be placed as a part of the ‘social contract’, which is designed for ‘whole’ society.
Technically or lexically speaking, everything is ‘muslim’; that it submits to and obeys all physical laws (constraints). It is in the sphere of ‘chosen constraints’ or the constraints chosen by free will in social and psychological realms, that man has been termed as ‘true muslim’ right from beginning. Man has further been gifted with conscience and moral sense. Clear distinctions have been drawn between right and wrong. He has capability to use the Criterion provided to him- weight in the choice always remains on the ‘right’ side. His own conscience pricks him, if he makes a wrong choice for a wrong deed or a wrong thing. Faculty of reasoning operates through argument, logic and reasoning. All these strengths and natural tendencies have been provided for assisting in the ‘right’ choice. Mechanism of selection or choice works on ‘internal strengths’ and can stand both, internal and external temptations, pressures and compulsions.

"There is no coercion in matters of faith. Distinct is the Way of Guidance now from error" 2-256

The Straight Path of Righteousness: Salvation can not be gained by a mere ritual (e.g. Baptism, etc). It comes only through righteous living in obedience: 2-138. The Revelation has again and again emphasized the universal straight path of righteous living in obedience to Allah's laws: 42-13, 4-161 to 163, 23-51. See again 30-30 also.

If the creation of the universe and its sustenance by the Only One Supreme Being Alone can not be denied, then why deny the right way based on nature devised by Him for sustenance and development of His creation? Examine verses 19-36, 42-52 & 53.

"It is not ‘Al-Birr’ (piety, righteousness) that you turn your faces to the East and the West, but Al-Birr is (the quality of) one who believes in Allah and the Last Day, and the Angels and the Book, and the Prophets; and gives his wealth, in spite of love of it, to the kinsfolk, and to the orphans, and to the poor , and to the wayfarer, and to those who ask, and to set slaves free, performs ‘As-Salaat’ (proper worship), an gives the ‘Zakat’ (alms), and who fulfill their covenant when they make it, and who are patient in the adversity and the stress. Such are the people of the truth, and They are ‘Al-Muttaquun’ (the righteous). " 2-177
Above quoted verse amply clarifies importance of socio-economic aspects of the Din as the system. In the total perspective, the Quran is not merely a collection of dogmas, but a code of practical life for individual and society. It is not just a treatise on theology or theism. It also provides a whole range of explanations like social, economic, commercial, penal, civil, military, judicial, and international aspects of practical life in a complete code of conduct. It provides a framework for regulation of everything that a human being has to do for his welfare from cradle to grave.

The Straight Path (Islam)- The Way of God: Ibn Kathir, (Vol-I, pp.83-84), quoting At-Tabari (1-170), and Ahmad (4-182), gives following explanation of ‘Siraat’: “As for the meaning of As-Siraat Al-Mustaqiim, Imam Abu Jafar At-Tabri said: ‘The Ummah agreed that Siraat Al-Mustaqiim, is the clear path without branches, according to the language of the Arabs. For instance, Jafar bin A’tiyah Al-Khatafi said in a poem: ‘The Leader of the faithful is on a path that will remain straight even though the other paths are crooked…’ The Arabs use the term, Siraat in reference to every deed and statement whether righteous or wicked. Hence the Arabs would describe the honest person as being straight and the wicked person as being crooked. The Straight Path mentioned in the Quran refers to Islam. (Here it has been qualified with ‘Mustaqiim’, and further defined positively and negatively, both, in the examples of the successful and the failure, respectively, 1-6 &7.). Imam Ahmad recorded in his Musnad that An-Nawwas bin Saman said that the Prophet said:

‘Allah has set an example: ‘a Siraat (Straight Path) that is surrounded by two walls on both sides, with several open doors within the walls covered with curtains. There is a caller on the gate of the Siraat who heralds: ‘O people! Stay on the Path and do not deviate from it.’ Meanwhile, a caller from above the Path is also warning any person who wants to open any of these doors: ‘Woe unto you! Do not open it, for if you open it you will pass through.’ The Straight Path is Islam, the two walls are Allah’s set limits, while the doors resemble what Allah has prohibited. The caller on the gate of the Siraat is the Book of Allah, while the caller above the Siraat is Allah’s admonishment in the heart of every Muslim.”

It is the line of conduct agreeable to human nature. And there is no change in the course set by nature. This nature-compatible conduct is basically demonstrated in the ‘surrender’ and ‘conformity’ to the laws of life set by God. (30: 29 & 30)

The Term ‘Path’: The term Path has some clear connotations:

(i) It is a functional and dynamic course, (ii) It is transitory in character, (iii) It has a destination or an end, (iv) It has signs, milestones and indicators, (v) The route is clearly marked, (vi) The journey would be easy if the experience of the
successful is traced, (vii) It is not endless, and (viii) At the end there is going to be accountability of the steps taken on the way.

**Standard of Righteous Deeds:** The standard of righteous deeds must meet following two requirements: (i) Good intentions must be only for the sake of Allah without show off, gaining fame or praise, and (ii) Good deeds have to be in accordance with *Ad-dīn al-Islām* (Quran and Sunnah).

‘*Ad-dīn al-Islām*’ based on the Divine Revelation teaches to get rid of all aberrations and get on the guided path of obedience to God and *righteous living*. The Guidance on this path has continuously been delivered through out the ages. Everything else, as man-made ‘religion’, is mere conjecture and groupism, (3-19). In order to sustain everything in the universe, a law for all action has been prescribed to be obeyed as programmed, (3-83). It is the only acceptable conduct, (3-85). It has been prescribed to follow the Right Path in unison and part not ways, (3-103, 3-105, 6-153).

**Finding and Following the Straight Path:** One needs to have faith in tools and technology, before everything else, to be guided in the prescribed manner and method (right way) of their application. The Quran identifies certain simple but necessary steps in this direction.

*Turning to Allah, listen and follow that is the best:*

“Those who shun false god, and fall not into its worship,
And turn to Allah, for them is good news.
So announce good news to My servants.
Those who listen well to what is said, and follow the best of it.
They are the ones whom Allah has guided, and
they are the people of intelligence.” 39-17 & 18.

*Believe with certainty and submit in humility.*

“And so that those who have been given knowledge will know,
it is the truth from their Lord-Master-Owner-Sustainer, and believe in it,
and their hearts will be humbled to Him.
Verily, Allah is the Guide to those, who believe, to Straight Path.” 22-54

*Institutionalise and Universalise Complete Submission and Make No Divisions.*

“Establish the Religion (*Diin*), and do not make divisions in it.” 42-13

*Follow the Advice*

“.But if they had done, what they were urged to do,
it would have been better for them, and far more strengthening.
In that case, We (Allah) would have given them
an immense reward from Us, and  
We would have guided them on a straight path.” 4-66 to 68.

**Hold Fast unto Allah**

“Whoever holds fast unto Allah, has been guided to a Straight Path.” 3-101

**Ma’ruuf and Munkar**

In this Surah is the supplication for seeking guidance on the ‘right path’. It is the course which prescribes ‘Ma’ruuf’ i.e., to act and universally enjoin what is right and refrain from and prohibit what is wrong. As a response the Quran clearly and categorically enjoins and lays down parameters of ‘Ma’ruuf’ (what is well known) and forbids ‘Munkar’ (that which can not be accepted on all hands). Whatever differences among mankind, but there are certain things which are ‘recognized on all hands’ to be good and there are others which are not accepted as good, e.g., all agree that honesty and truth are virtues whereas falsehood and dishonesty are vices. Abu Bakr (May Allah be pleased with him) in his address on assumption of office of Caliph, said: “O people, now I am elevated as ruler over you, though not the best among you. If I do good, support me; if I err, then set me right. To tell the truth to the person commissioned to rule is faithful allegiance; to conceal truth and to tell a lie is treason. In my sight the powerful and the weak are alike. By Allah, he that is weaker among you, shall be strongest in my sight, until I have redressed his wrong; and he who is strong, shall be weakest in my sight until he conforms to law and I have taken back from him that which he has forcefully usurped.” (Ibn Ishaq)

The dos and don’ts (Ma’ruuf and Munkar) have been clearly identified for which Criterion has been provided for self analysis and understanding for safe and successful journey.

“Say (O Muhammad): Come, I will recite what your Lord-Sustainer has prohibited you from:  
Join not anything in worship with Him;  
Be good and dutiful to your parents;  
Kill not your children because of poverty –  
We (Allah) provide sustenance for you and for them;  
Come not near to shameful sins, whether committed openly or secretly,  
And kill not anyone whom Allah has forbidden, except for a just cause.  
This, He has commanded you, that you may understand.  
And come not near to the orphan’s property, except to improve it,  
until he (or she) attains the age of full strength;  
And give full measure and full weight with justice.  
We burden not any person, but that which he can bear.  
And whenever you give your word  
(i.e. judge between men or give evidence, etc)
say the truth even if a near relative is concerned, and fulfill the Covenant of Allah.
This, He commands you, that you may remember.
And verily, this is My Straight Path, So, follow it,
And follow not (other) paths,
For, they will separate you away from His Path.
This, He has ordained for you, that you may become Al-Muttaquun (the pious).” 6-151 to 153).

Ibn Masud (May Allah be pleased with him) said: ‘Whoever wishes to ascertain the very will of Prophet Muhammad (Peace be upon him), on which the Prophet (Peace be upon him) has put his seal, let him read the Statement of Allah… (in) 6- 151 to 153’. It has further been clarified in examples of different people to remain obedient and steadfast on the Right Path which is the only sure way to follow and succeed, e.g.: 7-59, 2-131 & 132, 10-84, 3-51, 6-161 to 163. The Quran has clearly highlighted as to what are right and wrong acts and behaviours. Requisite faculties and Criterion have also been granted to facilitate recognition and differentiation of these and conduct on the Right Path, with the promise for expiation and forgiveness for those who fear and opt for and act on the right, e.g.: 2-256, 90-10, 8-29.

The Right Choice: Consequences of both, good and bad, are quite obvious to those who understand at least basic things of nature. Incentives in the shape of rewards for making right choice for righteous deeds and disincentives for disintegrative and disruptive actions have been clearly presented in very graphical accounts, in the Quran (the Diin).

Term is fixed for man on earth. It is no more than a period of probation and trial which logically entails ‘accounting’ for that period. If there was no ‘accounting’ of the allotted time and space, then ‘situationing’, ‘positioning’ and ‘placing’ of man and his abode, habitat and resources (i.e. the planet itself) would have been altogether in a different plane of existence scientifically i.e., under different laws, physical and meta-physical arrangements. But in reality, we live in a finite world. In its physical frame, it is the world of cause and effect, each of which has a proportion and measure.

Neither time, nor space, nor matter are unlimited, independent and absolute co-ordinates of physical universe in which we exist. Is it time which constitutes constraints or limitations? But what counts time? Is it the beat of the heart, the pulsating vein, the distance traversed in the space, or matter and resources consumed, converted or utilized? Or is it all these and many other factors, all together? It may perhaps not be just one factor or it may completely be a different ‘control factor or central point’. Whatever the exact answer, but the truth is that neither physical existence nor resources are
unlimited. Same may be explained for time, as the created coordinate or quantity. Science is yet seized with puzzling questions like, *if or any*, ‘time’ at the point of Big Bang. Anyhow, coming back to the ‘allotted time or term fixed’ for man on the planet, intellect and reasoning demand that there should be the most optimal application of all that has been provided for sustaining existence. It therefore demands right choice and right action, otherwise the outcome will not be optimal or the best. In the contrary situation it could be minimal or even total failure.

There are many variables to deal with, innumerable turns to negotiate and interactive forces with disruptive dynamics. The choice is further constrained by limited capacity of human mind and limited maneuverability of his physical frame. The only and the best choice, therefore, is to get on the already chosen and directed path, which can safely and successfully ensure a ‘guided’ journey to the destination. All forces which cause deviations, divisions, breaks or breaches in the path are not safe to play with. They are forces of disintegration and disruption. Only those forces, that can converge and bring together dispersed humankind on to a point, should be directed along the *straight line* - it is obviously and scientifically the only logical and reasonable choice. Allah has ordained the Straight Path: 6-153. In wandering and taking wrong turns one always wastes resources and energy and may not make any progress or even lose the way or the destination altogether. Therefore, for all sure progress and development, it is necessary to make the right choice of the right way, in the right direction to the destination.

**For One’s Own Self and For One’s Own Sake**

The Quran invites to do righteous good deeds and abstain from evil for man's own happiness and salvation.

"He who doth right - it is for himself;
and he who doth evil - it is for himself;
and *thy Lord will not deal unfairly with his servants.* " 41-46

A Tradition of the Prophet (Peace be upon him) states that:

"God says: 'O My servants! 'If all those who are already born or will be born, and if all humanbeings and all jinns should be as good as the most righteous among you, their behaviour will not add a whit to My Sovereignty over the world.

'O My people! 'In like manner, if all those who have gone before, and those who will come after, and all humanbeings and jinns should be as wicked as the most wicked among you, their behaviour will not detract a whit from My Sovereignty.

'O My people! 'If all those who have gone before and all those who may come after you should assemble at a place and each one of them should
ask of Me a gift and I grant the prayer of each, it will not lessen My storehouse of Mercy and Benevolence even to the extent of a single drop taken out of an ocean.

‘O My people! ‘Remember it is your own deeds over which, for your sake, I exercise control that are returned to you. So whoever gets a pleasing requital for his action, let him offer his thanks to God; and whosoever receives an unpleasant requital for his action, let him blame himself for it, and none else.” (Muslim, Abi-zar).

Faith and Effort

Although verse 1-6 is in form of a supplication, but in fact, in the over all context, there is an ordinance in the Quran to follow the Straight Path - as the only right course, e.g.

"Verily, this is My (Allah's) Way, Leading Straight,
Follow it, Follow not (other) paths:
they will scatter you about, from His Path.
Thus doth He command you, that you may be righteous. “ 6-153

It also implies beseeching for capability of understanding the right course to the destination, necessary help to make it easy and support, all along, to remain constant, with Mercy from Allah. It is very important to note that instead of asking straight away for the Paradise or any such thing, a request is made for guidance and convenience in the affair. Usually out of ignorance people pray in such a way that God may do everything for them without their own effort or any endeavour. They should rather, ask for help of Allah and His blessings in the course of their affair and their outcome. This supplication in fact highlights significance of endeavour in the course of life, importance of life itself and its vitality, and above all, faith in and hope with the Creator-Sustainer Himself.

"Say: ‘O my servants who have transgressed against their souls!
Despair not of the Mercy of Allah; for, Allah forgives all sins.
For, He is Oft-Forgiving, Ever All-Merciful.” 39-53

Such and many other verses indicate that the Quran does not only rely on punishment and warnings but instead basically on Allah's Municence and Mercy. When the Quran reminds about retribution and requital of wrongs committed, it is by no means a message of despair undermining importance of hope for Allah's Mercy and Blessings, which form foundation and basis of all existence. Hope and contentment flow from firm faith in Allah.

Before one can take a practical step on the Right Path, supplication in this Surah reflects his thinking and desire for such a step. This is amply clear from this supplication, that one desires and intends to initiate a course for which he needs support and strength from Allah. seriousness and
sincerity with the cause depends upon involvement in the spirit and the very sense of the supplication, itself:

"Lo, Allah does not change the condition of a people, until they change that which is in their 'selves" 13-11

This supplication, particularly verse 1-6, is the first step to change one's condition of mind and be firm about the desire and intent for changing other conditions, e.g., socio-politico-economic, etc at individual and collective levels. The desired change of condition depends upon the first change in thinking (thought process) which further forms perceptions, outlooks, attitudes, and behaviours. Looking at the rich content of Al-Faatihah, it is quite sure to say that it prepares for a complete overhaul and orientation of mind and mental makeup.

**Constancy On The Straight Path Needs Effort and Allah's Help**

The Prophet (Peace be upon him) said:
"Istiqaimu Walan Tuhsuu": "Be constant. And you can't fully guard it".

It means we can't fully guard ourselves against the rebellious forces without guidance and help of Allah. The fact is that it is difficult to keep constant on the straight path, all by oneself, as there are always and all the time temptations, challenges, threats, attacks and fears from within and outside. Therefore, one has to remain all the time on guard while seeking guidance, protection and support of Allah in his course of life. Constancy is the condition to remain steadfast on the Straight Path. It is reported (Hadiith) that Prophet (Peace be upon him) had said that Surah Huud (Surah-11) and the like, demanded (commanded) more steadfast effort, which had hastened the process of his aging. It is understood that this refers to the command in verse 112 of Surah Huud (Surah-11).

"So stand you firm and straight, as you are commanded, and those who turn in repentance with you, and transgress not. Verily, He (Allah) is Ever All-Seer of what you do." 11-112.
(Mufridatul Quran, Imam Raghib Isfahani).

**Seeking Help Obediently:** In the perspective of this verse (1-6), supplication (Du'a) means seeking help of Allah in obedient efforts for success and right results. Thus calling upon Allah implies submission to His Will and Laws for achieving His Pleasure, as the success, (i.e., Allah's Pleasure is the success which the supplicant should seek). For this purpose it is not only in the ritual of the prayer, but in sincere effort, pure devotion, and righteous living that one pleases Allah and wins His favours.
"He (Allah) is the Ever Living, there is no god but He, 
So invoke Him, making your worship pure for Him Alone,
All the Thankful Praises are to Allah,
Lord-Master-Sustainer of all worlds-creations".40-65

"And He (Allah) answers those who believe, 
and do righteous good deeds; 
and gives them increase of His Bounty".42-26

“And when My (Allah’s) slaves ask you, concerning Me, then 
I am indeed close.
I grant the prayer of the suppliant, when he call on Me.
So let them bear my call, (Let them also, with a will, listen to my call)
And let them believe in Me, in order that they may be led aright.” 2-186

**Pessimism and Epicureanism:** Western philosophy has produced different strains of thought and out looks of life, mainly: (i) Pessimistic doctrine ultimately leading to nihilism, and (ii) Epicureanism denying accountability and retribution. The result is quite obvious in social and moral demise of society and its building blocks, particularly its family system, etc. This is quite evident in decay and dissolution of social fabric of the society in the West. Al-Faatihah presents a wonderful panacea against all such ills, specially despair, despondency and those emanating from wrong ideas like pessimism, epicureanism, etc.

**SIRAAT-AL-LAZEENA**

“They are those whom God has guided”. 6-90

Also see 2- 4 & 5, 3-133 to 135. *Siraat-al-laziina:* Way of those (Role Model of those): It implies that in the ‘way’ of those people or in their ‘role model’, following is guaranteed: practicability, achievability, and understandability. Because, it is already set and clear, examples are available, and history presents manifest evidence about the way and those who traversed it successfully. History has already judged them high, success is proven, and eminence is assured.

"We (Allah) have sent down to you a Book,
wherein lies your eminence (honour);
will you not then understand ?" 21-10

"So hold you fast, to that which has been revealed to you;
for you are on the Right Path.
And, truly, it is a source of eminence, for you and for your people;
and you will be inquired about it". 43-43 & 44
In this verse 1-7, the word ‘Siraat’ with ‘Allaziina’ points to implementability and practicability of the desired code of conduct, its immitability proved by and traceable from history, and achievability of the objectives of which practical examples are available.

**ALLAZIINA : WHO, WHICH**

It is note worthy that there is no qualification with terms like ‘Muslimuun’ or ‘Mu’-MInuun’. This has created more depth and vastness in meaning and scope of interpretation. Instead, it is qualified with the words ‘An-amta alayhim’ [on whom You (Allah) showered your blessings]. It may be interpreted that even out of those who believed, the reference is to the most successful ones who kept on the right track and Allah bestowed blessings on them. In this sense the supplication seems to refer to the best of all. Because in supplication to the Ever All-Owner-Cherisher-Sustainer, the suppliant would naturally like to beseech for the best. *Allaziina*, here signifies those successful people of guidance who are sincerely obedient and righteous good doers, as ordained by Allah; and who refrain from what has been prohibited by Him. With reference to *those very people*, this verse further defines the course, which has remained the same through out history of mankind, as in verse 42-13 and reiterated in simple terms in the words of believers, e.g. in 2-136.

This phrase focuses attention on the characters (persons), their conduct (ways) and achievements with reference to and in further clarification of earlier phrase ‘As-siraatal mustaqiim’. In verse 1-6, the word ‘Siraat’ has been highlighted as ‘the way’ by using ‘Al’ (as As-siraat) and again the word ‘Siraat’ has been repeated, but this time without ‘Al’. Here, it refers to the example set by *those*, who are successful (winners). They have been highlighted and put under the spotlight - as the Role Model.

In this context it is also noteworthy that instead of any phrase like, ‘those of the straight path’; the emphasis is on “The Straight Path” and it is identified with ‘those’ who were the successful - ‘who’ took the right course, traversed it safely, reached the destination, achieved the objective and even more than that. In recognition of their efforts and achievements, the Highway is named after them. As in our practice, roads and streets are named after men and not that the men are named after the streets. Some people are however identified with places also, e.g., ‘People of the Paradise’. In this way the Quran encourages to adopt the style or way of life on which success and eminence, both, are guaranteed. In view of above, it may perhaps be appropriate to interpret and call it as the Winners’ High Way – dedicated to them, e.g., the Way of the Prophets, the Martyrs’ Road, the Road of the Truthful, the Way of the Victorious, and so on!!
Explanation to these two verses of Al-Faatihah (6 & 7) and the guided Straight Path named after those winners or the successful, can also be found in verse 4-69, in continuation from earlier verse i.e., 4-68.

"And indeed We (Allah) should have guided them to the Straight Way" 4-68

"And whoso obey Allah and the Messenger...."
The same verse goes on to explain verse 1-7, further, as:
"..Then they will be in the company of those on whom Allah has bestowed His Grace; of the prophets, the ‘siddiqin’ (the sincere lovers of Truth), the ‘shuhadaa’ (martyrs, witnesses who testify), and the ‘righteous’; And how excellent these companions are!". 4-69

It is very important to note that the righteous have been bracketed with the prophets (Peace be upon them) and the martyrs. How much importance does the Quran attach to the righteousness! In fact the purpose of the Message of Allah is all about this The four categories highlighted in above quoted verse (4-69) need more elaboration, because of importance of their role model, so much so that their conduct and life styles are quoted as the ‘right way’. But here, we may very briefly highlight only the main feature of their character: (i) ‘Anbiyaa’: (Prophets): They guide in the divine truth, (ii) ‘Siddikiin’: (The sincere): They are truthful in every sense of the word and don’t entertain anything repugnant to it, (iii) ‘Shuhadaa’ (Martyrs): They are witnesses and bear testimony to the Truth., and (iv) ‘Suaalihiin’: (Righteous): They are steadfast on the path of goodness and always endeavour to keep themselves and others away from evil.

Privileges and favours are extended to all who demonstrate these qualities (1-7). Allah has given honour even to individuals by mentioning some of them, in praise, by their names in the Quran besides the Prophets (Peace be upon them) e.g. Luqmaan. So much so that Allah has Himself highlighted some of their goodly righteous deeds with approval and pleasure. Allah has given their citation in high esteem. For the prophets (Peace be upon them) formulations and method of sending peace and blessings of Allah, on them, have been ordained in the Quran, e.g., for Muhammad (Allah's peace be upon him). Consider the highest honour and blessings for man when Allah Himself mentions, remembers, propagates and promotes him.

"Remember Me (Allah), I (Allah) will remember you"2-152
Remembering by Allah is the greatest honour for man. It includes spreading his name in history and generations in good and respectable terms, associated with countless blessings and benedictions here and Hereafter. They are "those" of verse No.7 of Al-Faatihah, whose examples are highlighted in the Quran.

The straight path, for simplicity and easy explanation, could have been termed as the Path of the Prophet (Peace be upon him) or the Path of the Quran. But, instead, the Quran has defined it as the practical example of those successful who were rewarded, excluding failures. In Al-Faatihah, in order to define the straight path, it has not been just called the path of a Prophet or Prophets, a Book, Books or the Last Book, an individual or group or groups. Instead, the whole of the Quran becomes an explanation to the Straight Path where practical role models in various spheres of life, from different periods of history, based on the Ordinance, have been highlighted. For example if it were limited to Prophets (Peace be upon them) or Martyrs only, then it is obviously clear that every one else can't be either prophet or martyr to be as successful on the Straight Path. In the narrow sense it would have excluded collective endeavour of peoples and societies. Furthermore, the concept of the dynamic straight way forward is not limited within the confines of time, rather it progressively provides a way forward, for a befitting survival here and success for Hereafter.

Phraseology of the verse indicates that, by not restricting the 'straight way' in the above manner, its dynamic and practical aspects have been energized. It has been made wide open, more futuristic and progressive. As march of man continues on the planet, it bustles ever vibrating with life - as a dynamic path rather than a static one. It is independent of coordinates of space and time and can meet requirements of all times to come.

The emphasis on the actors (those righteous workers, kindly good doers) on the basis of the merit of their conduct on the right path, and not because of any worldly status, strengthens the faith that all are equal before God. Rank and reward are only on the basis of righteous deeds. Those with right and approved conduct are rewarded, irrespective of birth, place or any other discrimination or description. Psychologically it creates sense of belonging and participation from within, rather than the course of conduct being imposed externally. Liking and love are inculcated internally which make their manifestations externally evident in word and deed of the righteous good-doers.

There is another important aspect of it. ‘Those’ who stand out, distinct and separate, in the history of mankind, specially ‘those’ who enjoy the favour of being mentioned with honour in the Scripture, present all the richness of their knowledge, experience, and accumulated wisdom left
behind in their imprint on the earth. They all reflect excellence of Divine Guidance during the journey of mankind, from Adam (Peace be upon him) to Muhammad (Peace be upon him), his Companions and faithful followers, onwards. Human society by nature is dynamic and progressive. After the last Prophet and the last Book, preachers and teachers continue this mission in all emerging situations, in the light of the Book and the Practice of the Prophet.

It is not just the Book in itself as a document but along with it the role model which the Teacher and the Trainer has presented, assumes great importance as is evident from the terminology which refers to ‘those’ in this verse. Training has always remained practically one of great important aspects of the Quranic teachings. The whole life of the Prophet (Peace be upon him) is that of the Master - Trainer.

**AN-AMTA**

An-Amta: ‘You (Allah) have Bestowed Gracious Bounties’. It is noteworthy that construction of the verbal phrase and its placement emphasize that Gracious acts of Bestowment and Benediction are by Allah Himself Alone as an active conferment of unlimited, unqualified and graciously generous favours, that are all actively beneficial. They are not just inert matter or mass. They are not only store houses of inventories but all employed in action for the benefit of man. This is due to dynamism and beneficence in the Providence. There is advantage and abundant benefit for the beneficiaries, whether they strive specifically for it or not. The people who established righteousness, they were rewarded, generation after generation, much more and far more than they could ever beseech. History is full of examples of such individuals and dynasties.

For Lexicography, and Comparison and Contradistinctions see Appendices 33 and 34 respectively.

**ALAYHIM**

Alayhim: On them, Upon them. Be it noted that:

- A plural has been used as it refers to society or nation or people or mankind as beneficiaries of the laws of universal benevolence i.e., ‘those who keep their direction and alignment straight.

- The point of delivery of the Gracious Bounties has been specifically defined in this phrase which means ‘on them’, rather than any other word(s) which might have conveyed the meaning of ‘for them’, or ‘towards them’, or ‘to them’ or ‘unto them’.

- They are the distinguished people who were the designated beneficiaries on whom blessings were showered: 4:69. There is no difficulty in identifying them. History provides esteemed evidence of these people.
SIRAATAL-LAZIINA AN-AMTA ALAYHIM

'The way of those on whom You (Allah) have Bestowed Gracious Bounties.' 1-7. 'Favoured people' are not those who go astray and incur the wrath of Allah, though apparently they might be enjoying transitory glamour of life. Truly ‘favoured people’ are those who receive favours on account of their righteous living. These favours are such blessings which are real and permanent rewards for their righteous living and for successfully striving for the pleasure of Allah. These are not those transitory glaring or glamorous things of life which are displayed by tyrants and worshippers of mammon and which are enjoyed even by evil-doers and those who have gone astray from the Straight Path. This verse, therefore, highlights the path of (those) recipients of Gracious Bounties of Allah, e.g., mentioned in verses 4-69 & 70. It further highlights that it is a practical path. Therefore, it is essential that believers should not only have knowledge and belief but they should act in the light of the Truth (The Law). Succour and success are promised on this path.

According to Professor Robert Brifault: "The light from which civilization was once more kindled, did not arise from any embers of Greeco-Roman culture smouldering among the ruins of Europe, nor from the living death on the Bosphorous. It did not come from the northern but from the southern invaders of Europe, from the Saracens(Arabs)- (desert dwellers). Islam led the world in power, order and extent of government, in refinement of manners, in standards of living, in human legislation and religious tolerance, scholarship, science, medicine and philosophy. The ideal of freedom for all human beings, of human brotherhood, of the equality of all men before law, of democratic government by consultation and universal suffrage, the ideals that inspired the French Revolution, and the Declaration of Rights, that guided the framing of the American Constitution and inflamed the struggle for independence in the Latin American states were not the invention of the West. They find their ultimate inspiration and source in the Holy Quran."

This is history testifying the truth of the Quran!

"To those who, if We (Allah) establish them in the land, will establish prayer, pay the poor due, enjoin virtue (Ma’ruuf), and forbid vice (Munkar).
With Allah rests the end of affairs." 22-41

Summary Of Important Aspects Of The Statement

Important points emerging from verse No.7 of Al-Faatihah are: (i) The Straight Path" is real and not just an abstract idea or a mere wishful thinking. It is in fact a real course of action in this world of existence operating under physical and scientific laws, (ii) It is practicable, (iii) It is possible and achievable, (iv) It is manifest clear, (v) It has already been traversed by those who have successfully set it as an example, (vi) Necessary milestones
and sign-posts, as guidance en-route, are displayed on the highway of history, (vii) It presents ‘Allaziina’ (Those very people) as the role model which can be easily traced and copied, (viii) ‘Alayhim’ emphasizes that it can be verified from history that those very people, groups and individuals who followed the straight line of action, they (themselves) were bestowed with the bountiful affluence of all that could be desirable, and it continued even afterwards in their generations, (ix) It does not demand any innovation or a new discovery in the religion, (x) It provides easy assistance through the set examples of the successful people, (xi) Those identified people means those very people, groups and individuals who are already judged and rated as successful by the history of peoples, (xii) By way of encouragement, the plural used in the verse shows that not one, but there are many examples of peoples who successfully adopted the right course, (xiii) In fact right course is the guarantee in itself for the success as evident from the examples of those people, (xiv) It emphasizes universality of the message, laying down the path for the unity of mankind, (xv) The plural includes generations to generations who were showered with benevolence and bounties. The posterity of those successful people, who continued journey in their footprints, were also successful, and (xvi) They were given glad tidings in advance, and history showed that it happened exactly like that, e.g., in 30-1 to 6. They have been given glad tidings for the Here-after also.

**GHAYRUN**: For Lexicography see Appendix-35.

**AL-MAGHDZUUB**: For Lexicography and Comparison and Contradistinctions see Appendices 36 and 37 respectively.

**AL-MAGHDZUUB ALAYHIM:**
They were those who rejected the faith after knowing it and violated the same. They were the people who earned anger and wrath befell them.

*Alayhim*: On them, On those very people. It focuses on those very people to highlight them.

"Do you not see those who changed Allah's favour into ingratitude and landed their people into the abode of ruin." 14-28

"And Allah sets forth for you, the parable of a city, which enjoyed security and peace; its provisions came to it in plenty from every quarter; but it denied the favours of Allah, so Allah made it taste hunger and fear, which clothed it like a garment because of what they used to do." 16-112
As-Siraat-Al Mustaqim

Allah’s Bounty and corruption do not go together. According to the Holy Prophet (Peace be upon him), supplication of the corrupt would not be accepted.

**GHAYRIL MAGHDZUUB ALAYHIM:**

Different scholars have translated this variously, e.g.:

"None of those, on whom is indignation brought down"  
(JIID)

"Not (the path) of those, who earn Thine (Allah's) anger"  
(Pickthal)

"Not those, upon whom wrath is brought down"  
(M.A.)

"Not of those, against whom Thou (Allah) art incensed"  
(Sale)

"Not of those, against whom Thou (Allah ) art wrathful"  
(Arberry)

It may be noted that the words relating to Grace are connected actively with Allah, but those relating to wrath are impersonal. In the first case Allah’s Mercy is highlighted which encompasses us beyond our deserts. In the other case our own misdeeds are responsible for the Wrath as the natural consequence. In the first part of the verse (1-7), Allah has mentioned His favours and the object also on whom those were bestowed (i.e., Allaziin). Furthermore it is very important to note that the subject of doing these favours is identified absolutely clearly as the only one competent and the definite doer of the act, by saying ‘You (Allah) have bestowed’. But in the second part, those whose portion is wrath have been highlighted, without mentioning the subject of the anger which befell them. *Tafseer-e-Usmani* gives following translation of verse 1-7, along with a note:

“The path of those whom Thou (Allah) graced,  
on whom neither befell Thy anger, and nor were they gone astray.” 1-7

For further clarification, *Tafseer-e-Usmani* offers following commentary: “Note: Ghayril Maghdzuub.. is a case in apposition with ‘Allaziin’ or its adjective. The translation is done accordingly. Some of the translations, in which ‘Ghayril Maghdzuub’ seems to modify the verb, are against the analysis and against the real sense. There is no guidance to error.” (Tafsir Usmani, p.2). Maulana Abdul Majid Daryabadi gives following explanation to this part of verse 1-7: “(in consequence of their willful and deliberate choice of the path of perdition). A strictly literal rendering would be, ‘who are angered upon’. The anger of God ‘is His disapproving of the conduct of him who disobeys Him, and whom He will therefore punish.’ (LL) ‘Righteous Indignation’ has been defined in modern psychology as resentment comes to the aid of the moral feelings, - retribution that must overtake wrongdoers and the tyrants and oppressors of mankind;
and surely no indignation can be more righteous than the Divine one. It is a timid philosophy that hesitates to hate and condemn the evil and the evildoer in the strongest terms. For the ' wrath ' of God compare the Old Testament:

“ Let Me alone that My wrath may wax hot against them, and that I may consume them.” Ex. 32-9 & 10

“I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you.” Dt. 9-19

“And (compare) the New Testament:

“ O generation of vipers, who hath warned you to flee from the wrath to come?” Mt. 3-7

“And he treadeth the winepress of the fierceness and wrath of Almighty God.” Re. 19-15 (Tafsir Majidi, Foot Note 23, pp. 4-5)

M.M.M. Shafi has explained this verse in some detail, from positive as well as negative perspective: "This verse, then, determines the straight path in a positive manner, identifying it with the path followed by men of these four categories (Prophets, Truthful, Martyrs and Righteous). The next verse, by a process of elimination, does the same in a negative manner by saying:

“Not of those who have incurred Your (Allah’s) wrath, Nor of those who have gone astray.” 1-7

“Those who have incurred Allah’s wrath are the people, who inspite of being quite familiar with the commandments of Allah willfully go against them out of a calculated perversity or in the service of their desires, or, in other words, who are deficient in obeying divine injunctions. This, for example, was the general condition of the Jews who were ready to sacrifice their religion for the sake of a petty worldly gain, and used to insult and sometimes even to kill their prophets.

“As for ‘Ad-dualiin’ (those who go astray), they are the people who, out of ignorance or lack of thought, go beyond the limits appointed by Allah, and indulge in excess and exaggeration in religious matters. This, for example, has generally, been the error of Christians who exceeded the limits in their reverence for a prophet and turned him into a god. On the one hand, there is the rebelliousness of the Jews, who not only refused to listen to the prophets of Allah but went to kill them; on the other hand, there is the excessive zeal of the Christians who deified a prophet.
“Thus the essential meaning of the verse is that, in praying for the straight path, we do not ask for the path of those who are the slaves of their desires, perverse in thought and action, and deficient in performing their religious obligations, nor the path of those who are ignorant or unmindful or misled, and indulge in excess and exaggeration in religious matters, but wish for a path between these two extremes, which inclines neither towards excess nor towards deficiency, and which is as free of the promptings of desires as of doubts and confusions and of erroneous beliefs.

“In short, the prayer for the straight path is the essence of the Surah Al-Faatihah. Since knowing and following the straight path is the real knowledge and the real achievement in this mortal world, a mistake in picking it up right takes peoples and nations to ruins; otherwise, there are even non-Muslims who claim to be seeking God and undertake stupendous labours to attain this end. The Holy Quran has, therefore, defined the straight path so explicitly from a positive as well as eliminative point of view.”

(MMMSafi, Ma’ariful Quran, pp.78-79).

This phrase ‘Ghayril Maghdzuub Alayhim’ has a great psychological significance. Each word has a great significance. ‘Maghdzuub Alayhim’ refers to the grouping, non-grata and un-desirable. And the very use of the word ‘Ghayr’ makes it the undesirable, by exclusion, being despicable. When grouping takes place, it is not only mankind which is divided but individual personality is also divided or dissolved completely into mob mentality or madness. Al-Faatihah lays strong foundation for the protection provided by the Quran for all such individual and collective human behaviours. Nasir Sulman discusses individual’s group behaviour in a situation of a ‘crowd’ or a ‘mob’, as follows:

"One factor that makes individuals susceptible to aggressive and violent behaviour in a ‘crowd setting’ is ‘de-individuation’ - a psychological state of ‘diminished identity and self-awareness’. In other words it is defined as: ‘a feeling of anonymity and a reduced sense of ourselves as individuals.’ These feelings lead to the loosening of normal constraints on behaviour, resulting in an increase in impulsive atypical and deviant acts. Getting lost in a crowd can lead to an unleashing of behaviours that we would never dream of doing by ourselves. Leaders can sometimes direct group members effectively and motivate them to achieve group goals. There is a darker side to (such) leadership as well, however, considering (e.g.) Adolf Hitler and Josef Stalin. Groups sometimes engage in destructive, irrational activities because of their attachments to their (such) leaders, according to Sigmund Freud (1922). He proposed that the leader is a kind of love object to followers, and that when groups worship and idealize their leaders, they substitute the leader's wishes for their own super-ego (that is for their conscience and moral principles). If you substitute the wishes of a leader for your own conscience, you are in deep trouble indeed. "Freud drew heavily on an earlier work by Gustave Le Bon titled ‘The Crowd’ (1896), that attempted to analyze the processes that
led to mob behaviour. In crowds, Le Bon argued, people were more likely to engage in anti-social behaviours because they are anonymous and feel invulnerable. Le Bon wrote that an individual in a crowd ‘descends several rungs in the ladder of civilization’ and ‘exaggeration of sentiments’, and they suffer from behavioral contagion and suggestibility comparable to that experienced during hypnosis. Both Freud and Le Bon tended to be quite pessimistic about the effects of crowds on an individual’s behaviour. Throughout history, there have been many examples of ‘groups’ of people committing horrendous acts that no individual would do on his or her own’.


If social behaviour is not restrained and it is not trained on collective considerations, mere individuality can not guard against deindividuation which ultimately leads to dehumanization. In this context, it would be seen that Al-Faatihah tames animality and trains man for his social responsibilities and behaviour in collective settings. It guards against emergence of ‘animality’ and inculcates humanity. The use of plurals in this verse creates dominating atmosphere and environment of common feelings of sympathy, harmony and unity. This particularly cuts at the very root of ‘animality’ raising its head in a ‘herd’. It inculcates individual and collective civility and responsibility, through mutual love, respect and higher human values in all situations. Above all, Al-Faatihah strengthens the slave’s bond and his covenant with his Creator-Sustainer in the oft-repeated submissions in personal audience and meetings, even communion, at least five times a day. All the time God conscious believer remains in ‘contact’ and he doesn’t lose connectivity whether alone or in a company, a crowd or a mob. It is the quality of the ‘Muttaqii’ (God conscious, God fearing, dutiful, righteous) that he fears God as a dutiful conscious servant, in all situations, without seeing Him.

This in fact guards against chances of such mischief, crime and other corruption on the earth which destroyed many societies, civilizations and nations, when they behaved like herds and animality was born from twin action of deindividuation and dehumanization e.g., in the last two world wars.

**Fitnaah (The Trial)**

_Fitnaah_: The term refers to the process by which gold is separated from other elements. It implies the tests and trials through which believers are separated and distinguished from unbelievers and hypocrites. Whether an individual gets guided to the true path or goes astray by these trials or tests depends upon his attitude towards the whole concept of the Diin and his strength of belief. Verse 7-177 precisely explains both outcomes. In wider
sense all acts and deeds leading man astray are covered in the meaning of *Fitnaah*. In 2-191 and 2-217 it has been held as ‘worse than slaughter’. Riches, children, luxuries etc. all are included in the meaning of this term, e.g. in 64-15. If one takes positive attitude during test or trial (*fitnaah*), he can feel closer to Allah. The believer seizes upon the occasion to prove perseverance and commitment to the high ideals acceptable to Allah. He attains maturity of his personality during such challenges, both in affluence and adversity. In the same situation the unbeliever may go astray.

Collective approach in Al-Faatihah provides protection from and trains believers for following situations: (i) When there are temptations and the mischievous make effort to put people into *Fitnaah*:17-73, 5-49, 37-161 to 163. (ii) *Causing Fitnaah*: More than the resistance of the unbelievers and violence of the disbelievers, hypocrites (*Munaafiquun*) ‘cause fitnaah’. Al-Faatihah creates consciousness and awareness of such situations and eventualities. It prepares pro-active attitude and conscience for the common good of the society, as is evident from the supplication itself. (iii) *Guarding against disputes*: Oppression has always remained extremely severe against believers. They use discord as the divisive force in the ranks of believers. Therefore, believers have to maintain unity and protect against external onslaughts:

“"The unbelievers are protectors, one of another:
Unless you do this (remain united and protect each other)
There will be tumult and oppression on earth, and great mischief.” 8-73

(iv) Common causes of *Fitnaah*: (a) Holding one’s own desires above the Pleasure of Allah, (b) Heedlessness, (c) Forgetting or denying, temporary nature of life, world and everything, death, resurrection, reckoning, and retribution, (d) Being carried away by lusts, luxuries, abundance, affluence etc, (e) Possessions: 38-31 to 33, (f) Personal pride, qualities, faculties, attitudes, aptitudes, etc. (g) Challenges including injustice, oppression, torture, etc, etc. As in all other cases, but particularly in this category, the list is too long: 10-83,85-10, 24-63, 10-85, 60-5, (h) Distress, Disaster, Disease, catastrophe, etc., e.g., 9-126.

Keeping above in mind, in verses 6 and 7 of Al-Faatihah, in their vastness, a servant seeks Allah’s help during entire course of his journey in the world, in all situations. The world is a place of trials, where one is tested in one or the other way:

“Do men think that they will be left alone on saying: ‘We believe’, and that they will not be tested?
We (Allah) tested those who went before them,
And Allah will certainly know who are true from those who are false.” 29- 2 to 3.
There are different kinds of tests along the ‘way’:
“Every soul shall have a taste of death.
And We (Allah) test you all, by evil and by good, by way of trial.
To Us you must return.” 21-35

AD-DUAALIIN

“Those who went astray”: It implies that one chooses to take the wrong turn or go astray in spite of the fact that the guidance is available. (Dars-e-Quran (p.11), Dars-e-Quran Board, Idaara-e- Islaah wa Tableegh).

The people whom the Book was given, earlier, did not preserve it. They even made incisions and alterations in whatever was available. They turned away, went astray and ‘fell from the truth’. There was a need to explain the Truth again and bring them back. This necessitated revelation, the complete collection of which is the Quran. The ‘falling off’ is in the sphere of doctrinal beliefs, as well as in action and practice. Some of the most serious forms, to which the Quran draws focused attention, are ‘going astray from monotheism’, ‘falling off from the basis of Ad-diin’, in ‘Tashaiyu’ and ‘Tahadhduub’ (i.e. in division and group formation), e.g.:

“..."And who is more astray than one who calls on besides Allah,
such as will not answer him till the Day of Resurrection ,
and who are unaware of their calls to them" (46-5)

“But the people have cut off, their affair between them, into sects,
Each party rejoices in that, Which is with itself.” 23-53

The Jews and Christians devised a code of conduct exclusive and separate to each of them. Although the religion of Jews and Christians was the same and the Old Testament was the common heritage of both. Their division into groups led to mutual hatred and conflict. One condemned the other proclaiming denial of salvation to it: 2-113.

The Straight Path has been defined not merely by what it is but also by what it is not. It is not the path of those whom God has shown disapprobation. Nor of those who have wandering deviated. There are two kinds of such people. Those who earned the displeasure of God, and those who have no portion in the reward. Those who astrayed are those who were shown light formally but preferred darkness. For such people the verdict of history has always been in accordance with the eternal law of life: 33-62, 35-43 to 45, 17-77.

“Already, before your time, have examples been made.
Traverse the earth, then, and see
what was the end of those who rejected (Truth, violated Law)” 3-137
Many statements of the Quran about the rise and fall of nations provide illustration of this verse.

"The Romans have been defeated, in the nearest land (Syria, Iraq, Jordan and Palestine), and they, after defeat, will be victorious; within three to nine years. The decision of the matter, before and after is only with Allah. And on that Day, the believers will rejoice, with the help of Allah. He helps whom He wills. And He is the Ever All-Mighty the Ever All-Merciful. A Promise of Allah, and Allah fails not in His Promise, But most of men know not." (30-2 to 6)

"And with Allah rests the end of (all) matters." 22-41

Prophets (Peace be upon them) were sent to affirm the unity of religion and universal brotherhood, but their people ‘fell off’ the straight path of obedience to God and righteous living, e.g.:

Noah (Peace be upon him): 23-23 to 26
After Noah (Peace be upon him): 23-32 to 38
Moses (Peace be upon him): 23-45 to 48
Jesus (Peace be upon him): 23-50
But men divided by group formation: 23-52 to 53

The urge for division and group formation became so intense that they carved out a separate place of worship, for each of them. Although they worshiped the same God, they would not allow others to worship in their places. They mainly constitute two distinct groups: (i) Those who resisted violently and viciously violated the code of the righteous deeds, and (ii) Those who took the tangent off and astrayed from the Right Path of pure devotion.

Wal-la dzuaaliin: Narrated Adi bin Hatim (may Allah be pleased with him): ‘I asked Allah’s Messenger (Peace be upon him), about the statement of Allah: (i) ‘Ghayr-il Maghdzuubi Alayhim’ (not of those who earned Your anger); he (Peace be upon him) replied: ‘They are the Jews’ and (ii) ‘Walad-duaalliin’ (nor of those who went astray), he (Peace be upon him), replied: ‘The Christians, and they are the ones who went astray.” (At-Tirmidhi, Masnud Abu Dawuud). Maulana Abdul Majid Daryabadi has explained this phrase that they are “those who have deviated from the right course owing to their heedlessness and want of proper serious thinking.”

For Lexicography and Comparison and Contradistinctions of ‘DZALLA’ see Appendices 38 and 39 respectively.
Different Aspects And Connotations Of The Term ‘Dwaaliin’:

Dzualliin: They are those who did not recognizes the Truth, erred and strayed.

Ad-Dzalaalu : To get off the straight path. It is used as an opposite of ‘Hidaaya’h’. It covers all kinds of ‘losing the way’, whether intentional, unintentional, small or big deviation. It includes all kinds of deviations and mistakes. This word is used for all, even in the narrations about the Prophets (Peace be upon them):

"And He (Allah) found you unaware and guided you?“ 93-7

"They said: ‘By Allah! Certainly, you are in your old error”. 12-95

"Really, our father is in a plain error". 12-8

"Verily, we see her in plain error" 12-30

"Musa said: ‘I did it then, when I was ignorant.” 26-20

"So that if one of them (two women) errs, the other can remind her”. 2-282

"And they say: ‘when we are lost in the earth, shall we indeed be created anew’? 32-10

Also see : 4-113, 4-119, 36-62, 4-60, 38-26, 9-115, 47-8. 40-74, 14-27.

Imam Raghib Isfahani explains, in Mufridaatul Quran, that ‘Dzalaalatun’ is of two kinds: (i) of doctrine. e.g.: “Any one who denies Allah, His angels, His Books, His Messengers, and The Day of Judgement, has gone far, far astray.” 4-136, and (ii) of deed, e.g.: "Verily, those who disbelieve, and prevent from the Path of Allah, they have certainly strayed far away.” 4-167. Some scholars are of the view that Ad-dzualliin refers to Christians.”

On over all examination of this verse (1-7) it may be summarized that it points out to following groups of people: (i) Those who were rewarded: Shuhadaa, Siddiqiin, Prophets, and Martyrs. (ii) Those who were angered upon: (a) who tried to corrupt the doctrine, and (b) who violated and resisted violently. (iii) Those who erred and strayed : These are further of different kinds: (a) whom the message did not reach, (b) whom the message reached but did not accept, (c) who received the message, believed but followed their own desires; i.e deviated from the straight course of devotion to God and righteous deeds.(d) who erred and deviated in practice.
‘GHADAB’ – EXPLAINED FURTHER

In The Message of the Quran, Muhammad Asad has recorded: "According to almost all the commentators, God's 'condemnation' (Ghadab' lit. 'wrath') is synonymous with the evil consequences which man brings upon himself by 'willfully' rejecting God's guidance and acting contrary to His injunctions. Some commentators (e.g., Zamakhshari) interpret this passage as follows. "...the way of those upon whom Thou (Allah) hast bestowed Thy blessings - those who have not been condemned [by Thee], and who do not go astray." In other words, they regard the last two expressions as 'defining' "those upon whom Thou hast bestowed Thy blessings". Other commentators (e.g. Baghawi and Ibn Kathir) do not subscribe to this interpretation, which would imply the use of negative definitions, and understand the last verse of the Surah in the manner rendered by me (see his translation). As regards the two categories of people following a wrong course, some of the greatest Islamic thinkers (e.g. Al-Ghazali or, in recent times, Muhammad Abduh) held the view that the people described as having incurred "God's condemnation" - that is, having deprived themselves of His Grace - are those who have become fully cognizant of God's Message and, having understood it, have rejected it; while by "those who go astray" are meant people whom the truth has either not reached at all, or to whom it has come in so garbled and corrupted a form as to make it difficult for them to recognise it as the truth."


GROUPS OF ‘MAGHDZUUB ALAYHIM AND DUAALLIIN’

The Quran has further informed about the groups of people as they will be assembled in order on the Day of Resurrection: 39-71. The Biblical statements, the Quran and even secular history of the great civilizations and nations, tell us about various calamities which arrogant and defiant people suffered on the earth. Scientific, archaeological, historical studies etc. are gradually confirming them. During the Prophet's period, these were (identified as) the groups who were ‘Al-Maghdzuub’ and ‘Ad-Dualiin’, but today most of the sects among muslims seem to have joined them!

(Abdur-Rahman Kailani, Taiseeruul Quran, Vol-I, p.20)

For derivatives and usage of Dzalla, see Al-Muajamul Mufaharas, Muhammad Fawad Abdul Baqi, pp 535-538, particularly p. 537 for Ad-dzualliin.)

Those who have created divisions
"Truly, this, your 'Ummah' is one religion, and I (Allah) Am your Lord-Master-Sustainer, therefore worship Me (Alone)" (92)
"But they have broken up and differed, as regards their religion among themselves. They all shall return to Us" (93) 21 - 92 & 93

**SAYING ‘AMIIN’**

‘Aamiin’ means ‘O Allah! Accept our invocation.’

It is recommended to say ‘Aamiin’ after finishing recitation of Al-Faatihah, on the authority of the Companions (may Allah be pleased with them) and the Ahaadiith, reported as ‘Hasan’. Abu Hurayrah narrated that he (the Prophet, Peace be upon him) would say ‘Aamiin’ until those who were behind him in the first line could hear him. (Abu Dawuud 1-575.). Then the mosque would shake because of those behind the Prophet (Peace be upon him), reciting ‘Aamiin’. (Abu Dawuud 1-575, Ibn Majah 1-279).

“Jaffar As-Saadiq stressed the ‘m’ in ‘Aamiin’.

“Saying Aamiin is recommended for those who are not praying (when reciting Al-Faatihah) and is strongly recommended for those who are praying, whether alone or behind the Imaam.

“The two Sahiih recorded that the Messenger of Allah (Peace be upon him) said:

“When the Imaam (who leads the prayer) says ‘Aamiin’ then say ‘Aamiin’, because whoever says ‘Aamiin’ with the angels, his previous sins will be forgiven.” (Note that the Hadiith talks about both the angels and the Muslims saying Aamiin at the same time.) (Fath Al-Baari 11-203 and Muslim 1-307)

The Prophet (Peace be upon him) said:

“When the Imaam says ‘Walad-Duaaliiin’ say, ‘Aamiin’ and Allah will answer your invocation.” ( Muslim 1-303 ).

“In addition, At-Tirmidhii said that ‘Aamiin’ means, ‘Do not disappoint our hope,’ while the majority of scholars said that it means, ‘Answer our invocation.’

“ .. Aaishah (may Allah be pleased with her) said that when the Jews were mentioned to him, the Messenger of Allah (Peace be upon him) said: ‘They will not envy us for anything more than they envy us for Friday, which we have been guided to, while they were led astray from it, and for the Qiblaah, which we were guided to, while they were led astray from it, and for our saying ‘Aamiin’ behind the Imaam.” (Ahmad 6-134)

“ Also Ibn Majah recorded this Hadiith with the wording, ‘The Jews have never envied you more than for your saying the Salaam (Islamic

“The word ‘Aamiin’ is traditionally recited, and this word is not a part of the Quran. ‘It means: ‘O God! Be it so,’ we should follow the blessed people and get away from the betrayed ones.”

(Tafsir Usmani, Footnote – 7, p. 2.)

“Repetition of *Aamiin* at the conclusion of this Surah is desirable. It means in *Ibraani* (Hebrew): ‘O Allah! May it be so.’ or ‘You accept our request’!

“Repetition of *Aamiin* is a plea for salvation from sins.”

(A.M.Yaqoob, Translation Vol-I, pp.3)
Appendix-1
(Refer page 6)

Some Other Translations of Al-Faatihah
T.B. Irving has given a simple translation of Al-Faatihah as follows:

"In the name of God, the Mercy-giving, the Merciful!
Praise be to God, Lord of the Universe,
the Mercy-giving, the Merciful
Ruler of the Day of Repayment!
You do we worship and You do we call on for help.
Guide us along the Straight Road,
the road of those whom You have favored,
with whom You are not angry, nor who are lost!

Other examples of translation of some verses of Al-Faatihah:

Thomas Cleary has translated verse 4 as:
4. “Ruler of Judgement Day”

J.M. Rodwell has translated verse-5 as :
5. “Thee only do we worship, and to Thee do we cry for help”.

Arthur J. Arberry has translated the same verse as:
5. “Thee only we serve; to Thee alone we pray for succour.”

M.M.M. Shafi has translated “Ar-Rahmaanir-Rahiim” as “the All-Merciful, the Very-Merciful” (Ma’ariful Quran)

A.K.Azad has translated “Rabbil Aalamiin” as “The Lord of All Being” (The Tarjuman-ul Quran)

Abdullah Yusuf Ali has translated verse 7 as:
“The way of those on whom Thou has bestowed Thy Grace, those whose (portion) is not wrath.
And who go not astray.”
Appendix-2
(Refer page 144)

HISTORICAL EXAMINATION OF DIFFERENT CONCEPTS ABOUT DIVINITY

A brief from Abdullah Yusuf Ali’s account in his translation of the Holy Quran for studying ancient comparative mythologies, is given below:

1. Man’s ideas of God tend to be anthropomorphic. He transfers qualities, which he admires, to the godhead.

2. Fear of mysterious things induces him to the formation of pantheon in order to placate them that they may not injure.

3. This also leads to the worship of animals, noxious to man, such as serpent worship, etc. In ancient Egyptian mythology Crocodile (so common in the Nile), Dog, Bull, etc were worshipped. (See Appendix V, The Holy Quran Translation, Abdullah Yusuf Ali).

4. Observation of wonderful heavenly bodies and their motions created feelings of their sublimity, beauty and mystery, which turned man to their worship. The allegory of Abraham (peace be upon him) (6:74-82 and notes, Abdullah Yusuf Ali) points to the cult of the worship of heavenly bodies and the fallacy in the first great astronomers in the ancient world, the Babylonians and Chaldaeans:

   “It is those who believe, and confuse not their beliefs with wrong – that are truly in security,
   For they are on right guidance” (6:82).

5. “The Sabaean worship of heavenly bodies in Arabia had probably its source in Chaldaea (see last paragraph of n.76 to 2:62, A.Y.A.).

6. Paganism includes worship of abstractions, treatment of concrete things as symbols of abstract qualities which they represent. For example, the planet Saturn with its slow motion was treated as phlegmatic and evil. The planet Mars with its fiery red light was treated as betokening war, havoc, evil, and so on. Jupiter, with its magnificent golden light, was treated as lucky and beneficent. Venus became symbol and the goddess of carnal love. The Pagan Arabs erected Time (Dahr) into a deity, existing from eternity to eternity, and dispensing good and ill fortune to man.

7. Then these qualities were attributed to living beings, with feelings, and passions, who quarreled, hated, loved, were jealous, and suffered or enjoyed life like ordinary human beings. These
Appendices

included demi-gods and real human heroes that were worshipped as gods. The Greek poets and artists were past masters in carrying out this process, as they discussed profound human problems with great power. They made religion dramatic. While they gained in humanism, they lost the purer spiritual conceptions which lift the divine world far above the material life. Hierarchical Christianity has suffered from this inheritance of the Greek tradition.

(7) Where there was a commingling of peoples and cultures, several of these ideas, processes, forces of nature, animals, trees, qualities, astronomical bodies, and various other factors got mixed up, and formed a shapeless medley of superstitions.

The objects which stood out vividly with mysterious laws of relative motion, impressed imagination of the ancients, e.g., Sirius the Dog star, the brightest fixed star in the heavens, and Algol the variable star, whose variation can be perceived by the naked eye, became connected with many legends, myths, and superstitions. [(It is probably Sirius that is referred to as the fixed star in the Parable of Abraham (Peace be upon him) (6:76)]. The moving “stars”, or planets, stood out to them personified, each with influence of its own. As they knew and understood them, they were seven in number, viz.: (1) and (2) the moon and the sun, two objects which most closely and indubitably influence tides, temperature, and life on our planet: (3) and (4) the two inner planets, Mercury and Venus, which are morning and evening stars, and (5), (6) and (7) Mars, Jupiter, and Saturn. The number seven became itself a mystic number, as explained in n. 5526 to 65:12, [Seven Firmaments (Cf 2-29, 17-44, 23-86, and 51-12) Ed.]

It will be noticed that the sun and the moon and the five planets got identified each with a living deity, god or goddess, e.g., eagle became identified with the sun. The sun myth mixes itself up with the myth of the Nile. In Babylon the name Shamash (Arabic, Shams) proclaims the glory of the sun-god corresponding to the old Sumerian Utu of Babbar, while the hymns to Surya (the sun) in the Rig-Veda and the cult of Mithras in Persia proclaim the dominance of sun-worship.

Moon-worship was equally popular in various forms. The Egyptian Khonsu, traversing the sky in a boat, referred to the moon, and the moon legends also got mixed up with those about the god of magic. In the Vedic religion of India the moon-god was Soma, the lord of the planets, and the name was also applied to the juice which was the drink of gods. Moon was a male divinity in ancient India and Semitic religion, and the Arabic word for the moon (qamar) is of the masculine gender. On the other hand, the Arabic word for the sun (shams) is of the feminine gender. The Pagan Arabs evidently looked upon the sun as a goddess and the moon as a god.

Venus, in different places, was considered both male and female. In the Bible (Isaiah, xiv. 12), the words, “How art thou fallen, O Lucifer, son of the morning!” are understood to refer to the Morning Star in the first instance,
and by analogy to the King of Babylon. The Fathers of the Christian Church, on the other hand, transferred the name Lucifer to Satan, the power of evil. Mercury is a less conspicuous planet, and was looked upon as a child in the family of the moon and the sun. Jupiter, most conspicuous object in the heavens, was reputed to be beneficent and to bestow good fortune, and was considered the father of the planets. Mars and Saturn were considered malevolent planets, to be feared for the mischief that they might do. The days of the week are named after the seven planets of geocentric astronomy, and if we take them in alternate sequence they indicate the order in which their heavens were arranged with reference to proximity to the earth.

These cross-currents and mixtures of nature-worship, astral-worship, heroworship, worship of abstract qualities, etc., resulted in a medley of debasing superstitions which are summed up in the five names, Wadd, Suwa, Yaghuth, Ya’uq, and Nasr, as noted above. The time of Noah is taken to be the peak of superstition and false worship, and the most ancient cults may thus be symbolically brought under these heads.

The five names of deities mentioned here, to represent very ancient religious cults, are well-chosen. They are not the names of the deities best known in Makkah, but rather those which survived as fragments of very ancient cults among the outlying tribes of Arabia, which were influenced by the cults of Mesopotamia (Noah’s country). The Pagan deities best known in the Ka’bah and round about Makkah were Laat, Uzza, and Manat. (Manaat was also known round Yathrib, which afterwards became Madinah.) See 53:19-20. They were all female goddesses. Laat almost certainly represents another wave of sun-worship. “Laat” may be the original of the Greek “Leto”, the mother of Apollo the sun-god (Encyclopedia of Islam, I, p. 380). If so, the name was brought in prehistoric times from South Arabia by the great Incense Route (n. 3816 to 34:18) to the Mediterranean. “Uzza probably represents the planet Venus. The origin of Manaat is not quite clear, but it would not be surprising if it also turned out to be astral. (Excerpts/Extract from Appendix-X, Pages 1538-1541, The Holy Quran Translation, Abdullah Yusuf Ali).
Appendix-3
(Refer page 110)

The Term ALLAH
Lexicography

Root word and derivatives: It may be helpful to examine different nuances and shades of meaning of the root word Alah:

- **ALAH**: Adore, be very much afraid of, seek help or refuge with,
- **ALH**: Grant shelter or security to
- **T’ALIH**: Deify a being, make one a slave
- **I’LA AH**: Help, rescue
- **ILAH**: god, divinity, with the article ‘AL’
- **ALLAH**: The One True God
- **ILAAHAT**: Adoration, Passionate love

(Arabic-English Dictionary - F.Steingass)

**ALLAH**: The Proper Name applied to the Being Who exists necessarily by Himself, comprising all the (Most Beautiful Best) Attributes of Perfection. The word ALLAH has no corresponding word in English or in any language of the world. (Vocabulary of Holy Quran). In ‘Tafsir-Kabir’ the derivation of the word has been traced as follows:

1. **ALAH**: e.g., ‘Alahtu Ilaa’: which means ‘SAKANTU ILAA’ - i.e Allah’s Name gives peace, tranquility, rest, satisfaction to the mind:

   “Those who believe, and whose hearts find satisfaction in the remembrance of Allah, for, without doubt, In the remembrance of Allah, do hearts find satisfaction.” 13-28

2. **ALAHUN**: from ‘Walahun’: Allah is One for Whom the creation has a natural passionate love, adoration, all intelligent thought gets perplexed at his wonders and perfection.

3. **ILAAH**: from ‘Laah’ which means High Exalted above every thing – time, space, matter, all imagination and intelligence.

4. ‘LA AH**: from ‘Yaluuhu Laa Huyan’ which means hidden – The One Who is hidden Himself from senses (manifest only through His creation)

5. From ‘Alhal Fasiil’ i.e., a child is totally dependent upon mother – The mankind is dependent for everything and all relief in difficulty upon Allah Only.

6. **ALHA**: from ‘Altun’: He is afraid of him.

   “ALHA ALAA FULANUN”: He sought his protection
“ALHA ILAH” i.e Allah is the One Who provides protection in fear and sustains secure everything. (Tafsir Ibn Kathir, and "Sharah Asmaa-Ul Husnaa" by Kazi Muhammad Suleman)

Some scholars are of the view that it is derived from the root ‘Laah’, an ejaculation expressive of wonder or helplessness, whereas others trace it to the term ‘WALAH’ which bears the same significance. However according to some other scholars, it has no root and derivatives.

Allah: The Only God, A word which embraces all the Names by which the Mussalmaans designate the Deity. (John Penrice)

Any way the term Allah was applied as the proper Name for the Creator of all creation-worlds, Whom one can not fully comprehend and express except that he wonders and gets flabbergasted. In humility he surrenders to the Creator, Whose every Creation and Action are wondrously perplexing. It was never used in the sense of an attribute. Numerous attributes were termed separately. Furthermore, it was never used for any imaginary god or created idol.
Appendix-4  
(Refer page 110)

The Term ALLAH
Derivatives and Connotations
In fact looking at overall composition and context, meaning and interpretation go much beyond lexical and lingual explanations. However, connotations of various derivatives of the root word, are summarised as under:

- Become confused or perplexed,
- Achieve peace and mental calm by seeking refuge with someone or establishing relations with him,
- Become frightened of some impending mishap or disaster, and someone gives him the necessary shelter,
- Turn to another eagerly, due to the intensity of his feelings for the one,
- The lost offspring of the she-camel rushes to snuggle up to its mother on finding it,
- Become hidden, or concealed. Also get elevated,
- Adore, offer worship to.

(Four Basic Terms, S.A.A. Maududi)

From above and the lexicography given in previous Appendix, following aspects also emerge which are important to be noted:

- The Existence of the Supreme Being
- Natural urge to Deify
- Make slave: Bondsman by creation (Made by Allah):
  "There is none in the heavens and the earth but comes to the Most Gracious (Allah) as a slave"19-93
- Help, Rescue
- Divinity
- Passionate Love
- Who necessarily Exists by Himself along with all the Attributes in His Oneness
- Gives peace and satisfaction
- Perfection
- On Whom all others are dependant
- Who is feared

We may, therefore, conclude that connotations of the word ‘Ilaah’ include capacities to fulfill needs of others, give them shelter and protection, relieve their minds of distress and agitation, to possess superiority, and requisite authority, ability and power to do all these and everything, to be mysterious and hidden from man’s sight and senses, and turning of men eagerly to Him.
 Appendix-5
(Refer pages 110 and 126)

SUMMARY OF THE 'TRUTH'

Who is Allah?
1 – 1 to 7, 2 – 255, 6 – 95 to 99, 13 – 2 to 3, 14 – 32 to 34, 16 – 10 to 16, 16 – 66 to 69, 16 – 78 to 80, 23 – 78 to 89, 25 – 53 to 54, 28 – 71 to 73, 29 – 61 to 63, 32 – 4 to 9, 35 – 11 to 13, 40 – 67 to 68, 45 – 12 to 13, 53 – 42 to 49, 57 – 1 to 6, 59 – 22 to 24, 78 – 6 to 16, 112 – 1 to 4, 113 – 1 to 5, 114 – 1 to 6.

Evidence of His Existence and His Unity

How is He?
2 – 255, 6 – 103, 24 – 35, 42 – 11, 112 – 1 to 4

Where is He?

God is One. There is no God save Him.

He has no partner.

He has no parents, no children.
6 – 100 to 101, 9 – 30, 10 – 68, 17 – 111, 19 – 35, 19 – 88 to 93, 21 – 26, 25 – 2, 37 – 149 to 152, 112 – 1 to 4

His is the Sovereignty and Command

Heavens and Earth, and Everything belong to Him.

His Signs
2 – 164, 3 – 190, 10 – 6, 13 – 3 to 4, 16 – 11 to 13, 16 – 48 to 49, 24 – 43 to 44, 25 – 45 to 49, 26 – 7 to 8, 30 – 20 to 25, 32 – 26 to 27, 36 – 33 to 42, 41 – 37 to 39, 42 – 29 to 33, 45 – 3 to 6, 88 – 17 to 20,

His Creations
2 – 117, 4 – 1, 7 – 54, 7 – 57, 13 – 2 to 4, 14 – 32, 15 – 26 to 27, 16 – 3 to 12, 21 – 30 to 33, 23 – 17 to 22, 24 – 45, 32 – 7 to 9, 39 – 62, 41 – 9 to 12, 51 – 47 to 49, 56 – 71 to 73, 67 – 2 to 5, 78 – 6 to 16,

His Favours
2 – 22, 2 – 28 to 29, 6 – 46, 6 – 141, 10 – 22, 14 – 32 to 33, 16 – 5 to 8, 16 – 10 to 15, 16 – 66 to 69, 16 – 72, 16 – 78, 16 – 80 to 81, 17 – 70, 22 – 65, 25 – 47 to 49, 31 – 20,
Appendices

35 – 2 to 3, 42 – 49 to 50, 45 – 12 to 13, 55 – 14 to 16, 57 – 25, 80 – 24 to 32

His Knowledge

Worship Him only.

All Praise and Glory to Him

His Names and Attributes

Pray to Him only.

He provides Sustenance.

He is Trustworthy.

Fear of Allah
2 – 203, 3 – 76, 8 – 29, 8 – 69, 9 – 18, 9 – 119, 12 – 57, 23 – 52, 26 – 184, 33 – 70

None can guide except Him.

He sent Prophets and revealed Books.

He gives life and death.

He would revive you after your Death.
16 – 38 to 40, 17 – 49 to 52, 19 – 66 to 67, 22 – 66, 30 – 19, 36 – 77 to 79, 46 – 33

Master of the Day of Judgement

He produces, then reproduces.
10 – 4, 10 – 34, 27 – 64, 29 – 19 to 20,

He says “Be; and it is”!
2 – 117, 6 – 73, 16 – 40, 36 – 82, 40 – 68
None can benefit or harm except Allah.
4 – 79, 6 – 17, 9 – 51, 10 – 107, 16 – 53 to 54, 25 – 3, 26 – 72 to 74, 33 – 17, 39 – 38

Allah's Covenants
2 – 83 to 84, 3 – 81 to 82, 5 – 14, 7 – 172 to 173, 33 – 7 to 8

Whom Allah Loves

Whom Allah does not Love
2 – 190, 3 – 32, 3 – 57, 4 – 36, 4 – 107, 5 – 87, 6 – 141, 8 – 58, 28 – 76, 28 – 77

Can any humanbeing see God?
2 – 55 to 56, 6 – 103, 7 – 143, 42 – 51

Will of God

Remember Allah.

Obey Allah.
3 – 32, 3 – 132, 4 – 13 to 14, 4 – 69, 5 – 92, 8 – 24, 24 – 52, 47 – 33

Honour and Power comes from Allah.
3 – 26, 35 – 10

All glorify and worship Allah.
13 – 13, 16 – 48 to 50, 17 to 44, 22 – 18, 24 – 41, 57 – 1

The Ever Living, Eternal

Helper, Protector
2 – 257, 3 – 150, 3 – 160, 4 – 45, 8 – 62 to 64, 22 – 78, 40 – 51, 42 – 8 to 9

And More!
THE TERM RAHMAH

Lexicography
The term ‘Rahmah’ denotes tenderness and urge to show kindness to others including connotations of love, compassion, benevolence and generosity. Therefore the terms Ar-Rahmaan and Ar-Rahiim denote two aspects of the same root word ‘Rahmah’, which has different connotations and derivatives also, e.g.:

‘Rahimun’: Mother’s womb which bears, nurtures, nourishes, protects the child.
‘Rahimatun’: That gift or bounty which makes up any obvious or hidden deficiencies or meets such requirements. It has to be free of cost, price, wages etc – It is Gracious Bestowment from Allah. (Ta'leemul Quran, M.A.Khan)

‘Rahinun’: Relationship. (John Penrice)
F. Steingass in the Arabic English Dictionary, has given following meanings also:
Rahm: Commiseration
Rahiim: Sincere in friendship.
"There is a statement by Ibn Jarir that indicates that there is a consensus on this meaning”. Since both these terms denote very intense and multi-layered meanings and nuances of the origin from the Mercy, there are a number of explanations of each.

"And My (Allah’s) Mercy embraces all things” 7-156

There are dual and plural for the word Rahiim but not for the word Rahmaan. 'The signification of the word `Rahiim', on the contrary, does not contain anything which it should be impossible to find in a created being. . .So, the word `Rahim' may justifiably be employed in the case of humanbeing." (Page 59, Maariful Quran, M.M.M.Shafi). For details, also see Pages 61-66 of Lughatul Quran, Muhammad Abdur-Rashid Nomi, and for derivatives of the root word Rahm as used in the Quran, see ‘Al-Muajjamul Mufahris’- Muhammad Fawad Abdul Baqi.

The term Rahmaan is used at 53 places in the Quran. (Lughatul Quran, Muhammad Abdur-Rashid Nomi). There are different opinions whether the term Rahmaan is an Arabic or Hebrew word. Those who agree that it is an Arabic word, believe that it is derived from ‘Rahmah’. (The
detailed discussion will follow). The others argue to the contrary that if it was an Arabic term and was derived from an Arabic root the Arabs would not have shown refusal with ignorance about this term when it was revealed to them, particularly when they were not ignorant and opposed to the belief in the Mercy of God, e.g:

"And they were those, who disbelieve at the mention of Ar-Rahmaan" 21-36

"And when it is said to them:
"Prostrate yourselves to The Most Gracious (Rahmaan)!
They say: `And what is the Most Gracious (Ar-Rahmaan)?
Shall we fall down in prostration to that which you command us?'
And it increases in them only aversion." 25-60

Anyway, it is a fact that before the revelation of the Quran the term 'Rahmaan' for Allah was not common in Arabs. Only Christians, Jews and followers of some other religions used this term e.g. in Najad, etc. However they were familiar with the term Allah as is evident from verses: 29-61 and 63. It was because of this, that when Ali (May Allah be pleased with him) wrote "Bismillaahir-Rahmaanir-Rahiim" as the head line of the Treaty of Hudaibia, the Quraish objected to the term 'Rahmaan.'

Ar-Rahmaan has more meanings that pertain to Mercy than Ar-Rahiim. Ar-Rahiim gives perennial expression and effect to 'Rahmah' covering everything in the universes every moment. The mention of the two aspects together in such a way that they magnify each other, emphasizes the all-embracing and ever available umbrella of Rahmah.

From above explanations it would be clear that it is not possible to translate the Attribute (in fact all the Attributes) of Allah in one word or one phrase in any language. In fact this is true for translation of whole of the Quran that one word or word for word translation does not convey the entire sense. Anyhow some of the translations of "Ar-Rahmaanir-Rahiim", in fact highlighting different aspects of the Main Fountain of Mercy, are given below:

"Excessively Compassionate and Extremely Merciful"  
- (Tafsir-e-Usmani, Muhammad Ashfaque Ahmed)
"The All-Merciful, The Very Merciful"
- (Ma'ariful Quran, M.M.M.Shafi.)
"The Most Gracious, The Most Merciful"
- (The Noble Quran, M.M. Khan and Al-Hilali)
"The Most Affectionate, The Merciful"
- (Kanzul Iman, Shah Faridul Haque)
"Most Benevolent, Ever Merciful" - (Ahmed Ali.)
"The Mercy-Giving, The Merciful" - (T.B. Irving)
Some other scholars have translated this as
"The Ever All-Merciful, The Ever All-Beneficent"
In order to understand the true sense conveyed by these two terms, 'Ar-Rahmaan and Ar-Rahiim', and difference from synonyms, it may be useful to study their comparison and contradistinction, e.g:
"Rauufun": One who feels for the pain of others, 24-2, 9-128
"Latifun": One who takes care in small details, 42-19
"Hanaamun": One who is affectionate like mother, 19-13
(Pages 828-830, Mutaradifatul Quran, Abdur-Rahman Kailani).
Appendix-7
(Refer page 147)

RISE AND FALL OF NATIONS

Causes and Consequences
4 – 132 to 133, 6 – 6, 6 – 42 to 45, 7 – 94 to 96, 7 – 97 to 101,
8 – 53 to 55, 10 – 49 to 52, 11 – 102, 11 – 116 to 117, 17 – 58,
18 – 59, 22 – 47 to 48, 28 – 58 to 59, 30 – 9 to 10, 36 – 30 to 31
40 – 21 to 22, 40 – 82 to 85, 50 – 36 to 37

Role of Rich and Wealthy in the downfall
9 – 86 to 87, 17 – 16, 23 – 33 to 34, 28 – 58, 28 – 76 to 81,
34 – 34 to 35, 42 – 27, 43 – 23 to 25

Term fixed for every Nation
7 – 34, 10 – 48 to 49, 15 – 4 to 5, 16 – 61, 18 – 59,
20 – 128 to 129, 23 – 43

Warning before Punishment
7 – 94, 10 – 47, 16 – 36, 26 – 208 to 209, 28 – 59

When the punishment comes, no extension is granted
7 – 97 to 98, 10 – 49, 13 – 11, 16 – 61, 40 – 84 to 85,

Allah repels one people by means of others
2 – 251, 17 – 5 to 7, 22 – 40

Nation of Noah (Peace be upon him)
9 – 70, 26 – 105 to 122, 54 – 9 to 16

People of A’ad
26 – 124 to 139, 29 – 38, 46 – 21 to 26, 69 – 4 to 7

People of Thamud
17 – 59, 26 – 141 to 158, 27 – 45 to 53, 54 – 23 to 31

People of Lot (Peace be upon him)
26 – 160 to 174, 27 – 54 to 58, 54 – 33 to 39

People of Midian
9 – 70, 15 – 78 to 79, 26 – 176 to 190, 29 – 36 to 37

Children of Isreal
2 – 47, 2 – 49 to 53, 2 – 55 to 57, 2 – 60 to 61, 2 – 65 to 66,
2 – 67 to 71, 2 – 83, 2 – 87, 2 – 246 to 247, 4 – 155 to 161,
5 – 20 to 26, 5 – 78 to 79, 7 – 138, 7 – 167 to 168, 17 – 4 to 8

Pharaoh and his Folk
7 – 103 to 124, 7 – 130 to 136, 10 – 90 to 92, 23 – 45 to 48,
28 – 4 to 6, 40 – 34, 40 – 36 to 37, 43 – 45 to 46, 44 – 24 to 31, 66
– 11, 79 – 24 to 26

For further details and explanations see 69-1 to 12.
Appendix-8
(Refer page 159)

AL-HAMD

Lexicography

‘Al’: Arabic definite article, joined in writing to the following word, and in pronunciation (Wasla-t) to the previous one.

(Arabic English Dictionary, F. Steingass).

In Arabic “Al” is used for specific, all, all that, earlier. (Dars-e Quran, Dars-e Quran Board). Also see “Al” in Lughat-ul Quran, Muhammad Abdur-Rashid Nomani.

Hamd: Praise, Kindness, Favour, Grace, Reward, Thank.

(Hamdu): Eulogy, Commendation. (Wortabet)

“Hamd is not only praise but it also implies admiration, and it implies the magnifying or honouring, of the object thereof, and lowliness, humility or submissiveness in the person who offers it”.


Al-Hamd: Ever all the Praises – present, past and future – are due to God Alone, because He is the Creator of all things and He is the Bestower of all Blessings, whether direct or indirect. Similarly the original source of all bounties and blessings is Allah Alone, though these may be delivered through any mode, medium or vehicle. Shabbir Ahmed Usmani says that the translation as “All kinds of praises” is not a correct translation, because there is no limit of God’s praises” (Tafseer-e-Usmani)

For more details of meaning and comparisons with synonyms for the word “Hamd”, also see:

ii. ‘Lughatul Quran’- Muhammad Abdur-Rashid Nomani.
iii. Mutaradifatul Quran’– Abdur-Rahman Kailani (pp. 347)

According to Kitabu’l Tarifaat “Praise” (Hamd) of God is of three kinds:

i. Al-Hamdu’l Qauli: The Praise of God with the tongue, with those attributes with which He has made known Himself.

ii. Al-Hamdu’l Fi’li: The Praise of God with the body (liturgical) according to the Will of God.


(A Dictionary of Islam, Thomas Patrick Hughes)
Appendix-9
(Refer page 178)

SCIENTIFIC ENQUIRY AND REASONING

Miracles

2 – 60, 2 – 259, 2 – 260, 3 – 49, 3 – 183, 5 – 112 to 115,
7 – 106 to 108, 7 – 133, 11 – 64 to 65, 13 – 38, 14 – 11, 17 – 1,
17 – 59, 17 – 101, 21 – 69, 21 – 79, 21 – 81 to 82, 29 – 50 to 51
37 – 142 to 145, 38 – 18 to 19, 40 – 78
Appendix-10
(Refer page 178)

THE TERM RABB

Lexicography

Rabbun: "It signifies not only the Sovereign but (also) the Sustainer, the Nourisher, (the Nurturer, the Developer, the Evolver, the Provider, the Lord, the Master, the Owner and) the Regulator. His relationship to all His creation is that of Righteous, Benign Ruler and not that of father. It means the Universal Patron, the All-in-All Guardian. Not a tribal deity, not the national god of any specially favoured race or people, nor any narrow "lord of the hosts" or the anthropomorphistic "father in heaven". (Vocabulary of the Holy Quran, Abdullah Abbas Nadvi). The word 'rabb' is usually translated into English as lord, master, sovereign, or sustainer. But these are poor translations of the original, simply because there is no equivalent word to convey the depth of its meaning.

“The word 'rabb' is derived from the trilateral Arabic root r-b-b, whose meaning can only be summarized as:

to have a legitimate claim to the possession of anything and consequently to have complete authority over it, as well as to nurture, to sustain, to foster and to develop a thing from its inception to its final completion.”

“fosterer of a thing, who develops it from one state into another until it attains completion according to a pre-plan.”

“He is not just 'Rabb' of the righteous people. He is also 'Rabb' of evil people, idol worshipers, disbelievers. He gives them the opportunity to grow, to prosper even though they do not deserve a single blessing from God, even though they deserve to be destroyed immediately.” (Hossein Kowsari, Universalunity.net, “In Praise of God, Lord of the Universe”.)

Rabb: Be lord and master, exercise dominion over, own, possess, gather, increase, abide, put into good order, arrange, improve, ameliorate, complete, feed, nourish, bring up, educate. (F.Steingass)

The term includes following also: To collect, To possess a thing to Rule, To have authority over, To increase a thing, To complete (a benefit), To perfume (an ointment), To bring up a child.” (J.G.Hava)

Rubuubiyatun: Power, Authority, Sovereignty, Divinity, Lordship.

(Wortabet's).

Since nurturing and nourishing, livens up and brings freshness, the ever-green (fresh) plants are called 'Arribbatu'. (Ta'leemul Quran- Mushtaq Ahmed Khan)

Ar-Rabb is the owner who has full authority over his property. Ar-Rabb linguistically means, the master or the one who has the authority to lead. It also means the supporter.
When it is alone, the word Rabb is used only for Allah. As for other than Allah, it can be used to say 'Rabb ad-daar', the master of such and such object. Further, it was reported that Ar-Rabb is Allah's Greatest Name (Ism-ul-A'azam). (Vol-I Tafsir Ibn Kathir, p.73).

'Lexically, the word, Rabb signifies 'one who nurtures'. And 'nurture' implies developing a thing by gradual stages in a manner which is conducive to its own good till it attains perfection. The word Rabb is exclusive to the Sacred Being of Allah, and can not be employed in the case of any created being without adding some qualification..” (Ma'ariful Quran, M.M.M.Shafi, p.64)

"From its frequent occurrence in the Quran, it would seem to occupy the place of Hebrew Jehovah…the Dominus of the Vulgate and the Lord of the English Bible.. Al-Baizawi, the commentator (p-6 line 10, of Flugel's edition), says 'Rabb' in its literal meaning is 'to bring up', that is, to bring or educate anything upto its perfect standard, by slow degrees, and in as much as the Almighty is He (Allah) Who can bring anything to perfection. Ar-Rabb is specially applied to God. It is the Hebrew Rabb which enters into the composition of many Names of Dignity and Office in the Bible. In the Muslim works of theology the word occurs in the following combinations:

- Rabbul-Izzah: The Lord of Glory
- Rabbul-Aalam: The Lord of the universes
- Rabbul-Arbaab: The Lord of lords
- Rabbul-Ibaad: The Lord of (His) servants

"The word is also used for a master or owner, e.g:
- Rabb-ul-daar: Master of the house
- Rabbul-Maal: A possessor of property
- Rabbus-Salaf: A person who pays in advance for an article."

(A Dictionary of Islam-Thomas Patrick Hughes)

The basic meaning is to bring up. Connotations of wider meaning and derivatives of the root word are:

i. One who brings up, rears, fosters, nourishes or is responsible for doing one or more or all of these;

ii. Guardian, patron, one who supervises or is responsible for carrying out improvements;

iii. One who occupies a central or focal position, who himself gathers people around himself or people gather themselves around him;

iv. Leader, head, chief, lord, one whose word is obeyed and whose supremacy or lordship acknowledged and who has authority to dispose of men, things and affairs;

v. Owner, Master.
In the Quran, at different places, this word has been used in one, more or all these senses, e.g: 12-23, 26-77 to 87, 16-53 & 54, 6-165, 73-9, 11-34, 39-7, 34-26, 6-38, 36-51, 106-3&4, 37-180, 21-22, 23-86, 37-5, 53-49.

In Verses 9-31 and 3-64 the term ‘Arbaab’ (plural of ‘Rabb’), has been used for religious leaders of the People of the Book (Jews and Christians) who exercised authority over these people in social and other matters.

In Verse No. 12-50, the word ‘Rabb’ implies that the Egyptians took the king as the absolute sovereign and the law setter.

The Quran has used the term “Rabb” in different phrases, e.g:
- Rabbul-Aalamiin : 6-45
- Rabbus-Samaawaat Wal Ardz : 37-5
- Rabbul-Mashrigain Wa Rabbul- Maghribain: 55-17
- Rabb Kariim : 82-6 to 8
- Rabbuk-Al Akram: 96-3

"Read! And your Lord-Master-Sustainer is The Ever All-Generous." 96-3

"We (Allah ) have honoured all human beings." 17-70

-Zaalikumullaahu Rabbukum: 10-3
- Rabbul-Mashaariq wal Maghaarib 70-40

In some religions there is a concept of so-called ‘sky god’, which may apparently point towards the concept of ‘Rabbus-Samaawaat’, since He is associated with the heavens, but it is totally different from the concept of the Scripture. ‘Rabbus-Samaawaat’ is the Lord-Master-Owner-Sustainer-Cherisher, Who is also the Creator Himself of all the universes (megaverse) and everything in and between them. Deuteronomy makes categorical and confirmatory statement about ‘Rabbus-Samaawaat wal Ardz’ as follows:

“Know therefore, this day, and consider it in thine heart, that the Lord He is God, in the heavens above and upon the earth.
There is none else.” Deuteronomy 4-39

The word Rabb is usually translated as Lord. But this rendering is inadequate. In fact the term Rabb implies cherishing, guarding from harm, sustaining, granting all means and opportunities of development and progression. Rabb (Allah Alone) is the Lord-Master-Sustainer-Cherisher-Nurturer-Owner of all universes-all creation. In all these senses, Allah kindly cares with consideration for worlds-all creation, He has created. For shortness, perhaps, some translators translate it as Guardian Lord. In view of its expansive connotations, it has not been possible to suggest an exact equivalent to it in English, the original term ‘Rubuubiyat’ in Arabic has been retained.
Kazi Muhammad Suleman Salman, in ‘Sharah Al- Asmaul Husnaa’, says that the word ‘Rabb’, in different forms has been used 806 times in the Quran. For further reference and details see, e.g.: *Al-Munjid and Lughatul Quran*. For comparison with synonyms see *Rabbaa, Abnata, Nasha-A, Rabb, and Kaffala*. (Pages 279-280, *Mutaradifatul Quran*, Maulana Abdur-Rahman Kailani.) and (Pages 362 to 380– *Al-Muajimul Mufaharis* – Muhammad Fawad Abdul Baqi.)

"The term ‘Rabb’ .. is an oft quoted common root for several words in the Semitic languages. In Hebrew, Syriac and Arabic, it means Providence and Nourisher. Since the need for nourishment is one of the basic needs of human life, the meaning given to the term *Rabb* as Providence or Nourisher may be regarded as but a natural first approach to God which the early Semitic mind could conceive of. The term was similarly applied to the teacher and master or lord who in their respective spheres discharge the function of the Nourisher. For instance, the term ‘Rabbi’ and ‘Rabbah’ were used in Hebrew and Armaic for the Nourisher, the teacher and the master. A version of the term ‘Rabu’ conveyed the same sense in the Coptic and Chaldaean languages, demonstrating incidentally the cultural affinity subsisting among the Semitic peoples of early times."

Appendixes

Appendix-11
(Refer page 206)

ONLY ALLAH HIMSELF ALONE IS THE RABB

For correction of all types of misconceptions the Prophets were ordained to call upon man that Allah is The Only One Absolute Sovereign ‘Rabb’ without any associates in His affairs of Creation, Development and Direction of the Universes. The Quran has made this call at many places, e.g:

7-54, 10-31 & 32, 39-5&6, 40-61& 62, 64 & 65, 35-11 & 13, 30-26, 28 to 30, 45-36&37, 19-65 11-123, 73-9, 114-1 to 3

When Allah intends - He just says Be ! And it is!
2-117, 16-40, 36-82, 40-68, 54-49 and 50

Creator of the universes

He Quickens and Also Gives Death
2-28, 4-133, 6-2, 6-95, 9-116, 10-56, 14-19 & 20, 15-23, 28-68, 30-11, 30-19, 30-27, 31-28, 44-8, 53-44 to 47, 57-2.

Gathers at night and raises again to life in the day: 6-60, 39-42
He will gather you back : 23-79
The Healer: 26-80
(Allah) Lord-Master-Owner-Sustainer of East and West
2-115, 37-5, 55-17, 73-9

Allah enlarges and straitens provisions of sustenance as He wills

Allah Knows Secret Thoughts
3-29, 11-5, 17-25, 27-74, 28-69, 35-38, 57-6, 64-4, 67-13

Allah Knows What You Conceal And Proclaim
3-5, 6-3, 13-10, 15-24 & 25, 16-19, 20-7, 21-4, 22-70, 22-76, 33-54

Allah Holds The Key To The Unseen And The Visible
11-123, 13-9, 32-6, 34-48,

Allah May Reveal the Unseen to Whom He Wishes : 72-26 to 28
Allah knows even the traitor of eyes: 40-19
Allah – The Outward and the Inward: 57-3
Nowhere Is A Secret Counsel But Allah Knows It : 47-26
Allah Knows What the Female Bears, Absorbs and Grows in Womb:13-8
Allah May Bestow Male, Female Or Twins Or Make Barren: 3-6, 42-49
Knowledge Is With Allah Only :31-34, 41-47
Allah Is The Best Aware Of All Deeds Of Mankind
6-18, 24-64, 31-16, 53-30, 68-7, 64-2, 64-8, 67-14,
Allah the Living-the Self-Subsisting-the Eternal
2-255, 3-1 & 2, 40-65, 55-26 to 28
Allah the Salvator and Reliever
6-17, 6-63 & 64, 8-26, 10-107, 17-67 & 69, 27-62, 35-2,
36-41 to 44, 42-32 to 35, 106-1 to 4
Allah Makes Us Laugh and Weep : 53-43
The Names ( Attributes ) Of Allah, The Fairest-Best
7-180, 20-8, 59-24
No One Is Better Than Allah at Colouring : 2-138
Allah The Atuner Of Hearts : 3-103, 8-63, 60-7
Allah Neither Errs Nor Forgets :20-52,
Punishment By Allah Is Stern : 44-16,, 85-12
Allah Is Vigilant Watchful : 89-14
Allah is The Best Planner and His scheme is firm
3-54, 8-30, 68-45
Nothing in the Heavens and the Earth Escapes Allah : 42-31
Allah Pardons Most Of Our Faults : 42-30, 35-45,
Allah wrongs not but people wrong themselves : 30-9
Nothing Can Afflict, Save What Allah Has Ordained : 9-51
If there were gods besides Allah, then verily the heavens and the earth had
been disordered : 17-42 & 43, 21-21 & 22
Only Allah has the Sovereignty of the heavens and the earth
2-107, 3-189, 5-120, 24-42, 25-2, 36-83, 57-5, 64-1
Allah exalts whom He pleases and abases whom He wills
3-26, 6-65, 64-11,
Allah chooses messengers whom He wills
3-74, 16-2, 19-64, 22-75, 40-15
All forces of the heavens and the earth belong to Allah only
48-4, 48-7, 67-20
Nothing happens unless Allah wills
53-24 & 25, 76-30 & 31, 81-29
There Is No Change In The ( Laws, Words) Course Of Allah: 50-29
Allah is the Sequel of Events : 22-41
Allah Provides Sustenance to all Creations
3-27, 10-31 to 33, 11-6, 16-73, 29-60, 30-40, 34-24, 35-3, 40-13, 67-15 to 17
Allah provides sustenance from whence one thinks not : 65-3
Allah Has Apportioned Livelihood In The Worldly Life And Has Exalted
Some Above Others In Degrees : 43-32
Appendix-12
(Refer page 208)

AALAMIIN

Lexicography

“Aalam is derived from ‘Aalamah’, that is because it is a sign testifying to the existence of its Creator and to His Oneness”. (Al-Qurtubi 1:139, Page 73, Tafsir Ibn Kathir). *Lughatul Quran* (Muhammad Abdur-Rashid Nomani) has given following explanation: Why is the creation called ‘Aalam’? The word is derived from 'Ilm' because Aalamiin provide knowledge about God. Matter, energy, space etc., are names (nouns) as the means which provide knowledge. Aalamiin (worlds or universes) are guiding towards their Creator-Providence; that is why Allah has frequently invited attention to His creations (Aalamiin) for reflection which leads towards Him.

(Mufridatul Quran- Imam Raghib)

Muhammad Munir says that cosmologists believe that life exists on other planets also, as explained by him in his article “States of consciousness”, (The Dawn, 14.9.2003): “Cosmologists believe that life also exists on other planets of the universe. The universe itself is alive; it is not dead. It exists as a unified rational order consisting of a series of successive life stages. Each life stage exists as an independent world, one upon the other. And life is an inherent urge in creation for seeking and loving its Creator, with the purpose of meeting Him (consciously or unconsciously), making efforts for developing the appropriate discipline, relative to the rational state of its enlightenment.”

"...Imam Razi...(said)... that the inhabitants of the worlds in the outer space need not necessarily have the same physical make-up as that of the inhabitants of our world which should make existence in space impossible for them, and suggests that their organic composition and the requirements for its nourishment and sustenance might just be totally different. Imam Razi postulated these possibilities some eight hundred years ago without the help of the modern facilities for observation and exploration, yet the speculations of the scientists in the age of space travel endorse his view."

(Page 65, MA’Ariful Quran, M.M.M.Shafi).

David Stevenson, Professor of Planetary Science at California Institute of Technology, says that the rogue planets instead of being cold, icy masses meandering among the stars, could be warm bodies with dense, insulating atmospheres that trap enough volcanic heat to sustain water oceans and some types of simple life.

(“Earth-like planets may harbour life”, Warren E.Leary, The Dawn, 15.3.2000). Qatadah said: ‘Every type of creation is an Aalam. Az-Zajjaj also said: "Aalam encompasses everything that Allah created, in this life and in the Hereafter" Al-Qurtubi commented: "This is the correct meaning, that the 'Aalam' encompasses everything that Allah created in both worlds."

"It (Aalamiin) may also mean different zones occupied by human beings and jinns. Besides science helps us to know that there are millions of
universes like ours." (Page 26, Translation by A.M. Yaqoob). There are different zones occupied by different creatures not only on or 'above' earth but 'inside' also: "Strong evidence that microbes could survive deep inside the earth was uncovered in 1995, when scientists found rock-eating organism that get their sustenance from elemental mineral energy sources. The microbes were taken from groundwater sitting in igneous basalt 4,500 feet down. Oxygen is rare below ground, where microbiologists have found organisms that breathe an astounding variety of alternatives: ferric iron, sulphate, nitrate, nitrite uranium and carbon dioxide. Some stones appeared to house between 100,000 and 1 million microbes per gram. Some of the bugs breathe iron; some live on methane. Other might eat hydrogen freed when radiation breaks down water molecules. The scientists even speculate that some of the deep microbes may have deposited the filigree of gold in the East Driefontein mine." ("Finding life in the depths of the earth", Kevin Krajick, Dawn/NYT Science Service, The Dawn, 15.3.2000)

The term Aalamiin may be clarified with reference to heavens and earth, as follows:

Aalamiin: Kingdom (as animal), time, age, epoch, elements, creatures, men, people. (F. Steingass)

Universe comprises:

'Samaa': All those things above or spread above (heavenly), celestial bodies, life and system of the heavens, including all the energies and forces spread in the skies/heavens.

Ardz: All those things below, commonly known Earth (Planet), Sole of the shoe, Part of the leg below the knee, Social, economic and cultural life of man.

Al Ardzu was-Samaawaat: All the universes, their 'Above' and 'Below' including all celestial and terrestrial bodies, energies, forces, systems, etc.

Ardz has been used in singular but the Samaawaat have been used in plural also.

(Pharaoh) "said: 'And what is the Lord of the Aalamiin'?

Musa (Moses) said: 'The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty' 26-23& 24.

From different lexical explanations it appears that the term 'Aalamiin' covers multitude and multiplicity of creations - themselves, and their different generations, spaces, modes and times.

For different usages, nuances, meanings also refer pages 608 to 609 (Al-Muajamul Mufahris, Muhammad Fawwad Abdul Baqi).
Lexicography

In one reading (Qira’at) the word is ‘Malik’, which means king, i.e., He (Allah) is not only Owner-Master but King also, Ever All-Powerful, Ever All-Sovereign. (Taisirul Quran, Hafiz Atiqur-Rahmaan Kailani)

In “Tirmizi”, “Al-Malik” has been included in the ‘Asmaaul Husnaa’ of Allah. In this context see :

"Malikinnaas" : King of the mankind, 114-2
"Allahul Malikul Haqqu" Allah, the True King. 20-114
"Wa tabaarakallazii lahuu mulk-s-samaawaati wal ardz wa maa baina humaa":
And Blessed is He (Allah), to Whom belongs the kingdom of the heavens and the earth and all that is between them”.43-85

"Tabaarakallazii Biyadihil Mulk": (Surah Mulk 67-1)
“Blessed is He (Allah), in Whose hands is the Dominion, and He, over all things, has Ever All-Power” 67-1

Maalik: **Owner, Master with all Authority and Powers to forgive, grant Clemency in His Infinite Wisdom**: _not a mere judge bound to award punishment to the guilty:_

“Say: ‘To whom belongs all that is in the heavens and the earth’? Say: To Allah, He has inscribed for Himself Mercy. That He will gather you together for the Day of Judgement, there is no doubt whatsoever. It is they who have lost their own souls, that they will not believe.” 6-12

Maalik is proprietor (also): (Wortabet)
J.G.Hava and F. Steingass in their respective Arabic-English Dictionaries, have given one of the meanings as follows:

Malk : Knead the dough well, Make the dough to rise.

"The word Maalik has been derived from the root "M I L K" (i.e. letters: MIIM , LAAM , KAAF ), which signifies possessing a thing in such a manner that one has the right and power to dispose of it as one likes.(see Qamus). The word Din signifies requital . So, the phrase "Master of the Day of Requital " implies total mastery on the Day of Requital….the mastery over every thing that exists will belong to Allah Alone.”.

(Page 66, Maariful Quran , M.M.M.Shafi.)
The word *Malikun* (King) is used for the king of human beings (e.g. ‘Malikin-naas’ in 114-1) but it is not used for man as *malikul-ashiyaa*, i.e ‘king of things’ (because he is not the king of creations.)

(Mufridatul Quran, Imam Raghib Isfahani)

Malikun:

(i) One who practically possesses and rules:

"She said: ‘Verily, kings, when they enter a town, they despoil it and make the most honourable among its people the lowest, And thus they do” 27-34

(ii) One who possesses the power and ability to rule:

"ja-al fikum anbiyaa-a wa ja-alakum maluukan” 5-20

“He (Allah) made prophets among you, and made you kings” 5-20

Since the kingdom and the dominion all belong truly to Allah Alone, the Quran explains as under:

"Whatsoever is in the heavens and whatsoever is in the earth glorifies Allah.

*His is the dominion*, and to Him belong all the praises and thanks,
And He is able to do all things” : 64-1

" Say: ‘O Allah, Possessor of the kingdom,
You give the kingdom to whom You will,
And You take the kingdom from whom you will” 3-26

Allah's dominion and administration extends over all universes:

"Thus did We (Allah) show Ibrahim, the kingdom of the heavens and the earth,
that he be one of those who have Faith with certainty.” 6-75

"Do they not look in the dominion of the heavens and the earth,
and all things that Allah has created” 7-185

Allah’s control as the King extends not merely over physical existence of a thing but over its *faculty* and *functionality* also in all respects, so much so that ‘creation’ has no independent control of its own even over its own composition:

"Yet they have taken besides Him (Allah) other gods,
who created nothing but are themselves created,
and possess no control of hurt nor benefit for themselves,
and possess no power (of) death nor (of) life, nor of raising the dead" 25-3

"Say: 'I possess no power over benefit or hurt
to myself, except as Allah wills" 7-188

For more details see Mufridatul Quran, Imam Raghib Isfahani. For different shades of meaning and usage see pages 788-789, Al-Muajimul Mufaharis, Muhammad Fawaad Abdul Baqi. Following comparisons and synonyms may make the meaning of Maalik clearer:

Maalik : The Possessor who has the Power to dispose of.
Rabb : The Owner who trains, sustains and grows.
Ahl : Household and owner of the house.

(Pages 781-782, Mutaraadifatul Quran, Abdur-Rahmaan Kailani)
Appendix-14  
(Refer page 220)

YAUM

Lexicography

Yaum: A day of 24 hours (Plural 'Ayyaam' - In contradiction to 'Lail wWa Nahaar' - 'Night and Day'). (A Dictionary of Islam, Thomas Patrick Hughes)

Some derivatives and shades of meaning of the root word "Yawm, Yaam" have been given in the Arabic-English Dictionary by J.G.Hava, as follows:

'Yawm', 'Yaam': To spend, to last a day, distressing day, distressing long day, the last day of the month.

Yaumun: Day, Time periods (s). Commonly it means time period from sunrise to sunset. In another sense it covers 24 hours time from sunrise till the next sunrise (i.e day and night, both).

It also means a period of time or a particular time - It is a measure of time.

(Lughatul Quran, M.Abdur-Rashid Nomani).

"Allah has preceded the word Ad-Diin by Yaum (day) and not by night, as it is during day that we can differentiate between different objects. This is fixed and is unalterable, though its knowledge is confined to Allah Alone." (Page 29, Vol-I.A.M.Yaqoob).

Yaum (Al-Yaum) and related usage may be seen in pages 882-888, Al-Muajamul Mufahras, Muhammad Fawad Abdul Baqi.
Appendix-15  
(Refer page 220)

YAUM

Contradistinctions

"Yaum": 24 hours - day and night.
"AL-YAUM": Today, Day from sunrise to sunset.
"YAUMAIZIN": This Day, That Day.
"SAA-ATUN": Any moment of time from day or night, Time Period,

The Moment (Day) of Resurrection.

"AANAA'A": Moments in the night
"ZULF": Earlier part of time, its earlier moments
"WAQT or MEEQAAT": The appointed time or place.
"HIINUN": Time not appointed (open)
"AAN or AL-AAN": Now, This time.
"AANIFAA": Just now, Immediately, Before this time
"AJALA": The intervening time between now and the appointed time.
"DAHAR": Time from the creation of the universe till its end process.

"ASR": Time from the creation of man till the Day of Resurrection.
"QARN": Any Epoch or Eon or people of that time
"HUQBAH": Long time, 80 years or more time.
"RAIBUL MANUUN": (Happenings) Accidents of time.

(Mutaraadifatul Quran, Abdur-Rahmaan Kailani).

"DAHAR": Eternal duration (F. Steingass)

In Arabic the word Yaum is used to denote time or epoch which may extend from a day to any length of time whether year, century, millenium or more:

"Say: ‘Do you verily, disbelieve in Him, Who (Allah) created the earth in two Days?” 41-9

"Ibn Abbas said, "Yawm ad-Diin is the Day of Recompense for the creatures, meaning the Day of Judgement. On that Day, Allah will reckon the creation for their deeds, evil for evil, good for good, except for those whom He pardons... In addition, several other Companions, Taabi'in and scholars of the Salaf, said similarly, for this meaning is apparent and clear from the Ayah.” (Page 75, Vol-I, Ibn Kathir).
Appendix-16
(Refer page 220)

EXPLANATION AND USAGE OF THE TRANSLATED TERMS

Day: (Time) - corresponding to a complete revolution of the earth on its axis,
A corresponding period on other planets, (e.g. a Martian day),
Day light (clear as day),
The time in a day during which work is normally done (e.g. an eight hour day),
A period of the past or present (e.g. the modern day, the old days),
The present time (issues/problems of the time),
The lifetime of a person or thing (e.g. in my days things were different),
A point of time,
The date of a specific event,
A particular date,
A date agreed on,
A day's endeavour, or the period of an endeavour, specially as bringing success (e.g. win the day),
At the end of the day: In the final reckoning, when all is said and done.
Call it a day: End of a period of activity that enough has been done.
Day of reckoning: The time when something must be atoned for or avenged.

Reckoning: The act or an instance of counting or calculating,
Consideration or opinion,
An account, the settlement of an account.
(The Concise Oxford Dictionary)
Appendix-17
(Refer page 224)

YAUMUDDIN: THE PURPOSE OF THE NEW PHASE

Death
3 – 154, 3 – 156, 3 – 168, 3 – 185, 4 – 78, 6 – 61, 8 – 50, 10 – 56, 16

Resurrection
2 – 28, 2 – 259, 2 – 260, 16 – 38 to 40, 17 – 49 to 52, 19 – 66 to 67,
22 – 5 to 7, 35 – 9, 36 – 51 to 52, 46 – 33, 64 – 7, 79 – 10 to 14,

Day of Judgement: Doomsday
187, 14 – 44, 14 – 48 to 51, 16 – 77, 18 – 47 to 49, 20 – 105 to 112,
– 17 to 19, 25 – 22 to 30, 36 – 48 to 54, 37 – 19 to 23, 39 – 67 to 70,
40 – 59, 41 – 19 to 24, 56 – 1 to 10, 69 – 13 to 18, 70 – 4, 70 – 8 to
14, 73 – 17, 75 – 6 to 13, 79 – 34 to 41 , 80 – 33 to 42, 81 – 1 to 14,
82 – 1 to 5, 84 – 1 to 6, 89 – 21 to 26,
99 – 1 to 8, 100 – 1 to 11

Paradise
2 – 25, 2 – 82, 3 – 133, 4 – 124, 7 – 40, 7 – 42 to 43, 11 – 108, 13 –
23 to 24, 15 – 45 to 48, 18 – 31, 18 – 107, 35 – 33 to 35, 36 – 55 to
58, 37 – 40 to 49, 43 – 68 to 73, 44 – 51 to 57, 47 – 15, 52 – 19 to
24, 56 – 11 to 26, 56 – 28 to 37, 57 – 21, 76 – 5 to 6, 76 – 12 to 22,
83 – 22 to 28, 2 – 81, 23 – 104 to 108, 25 – 12 to 14, 26 – 91 to 102,
32 – 13 , 35 – 36, 37 – 62 to 68, 39 – 71 to 72, 40 – 47 to 50, 50 –
30, 56 – 41 to 44, 66 – 6, 67 – 6 to 11, 74 – 28 to 30, 78 – 21 to 26,
104 – 4 to 9
Appendix-18  
(Refer page 224)  

DIIN

Lexicography
"Diinun" : Religion, religious worship or doctrine, belief, obedience, submissiveness, piety, custom, habit, Judgement, Sentence, Requital. (Wortabet)
Affair, Religious law, Godliness, Compulsion, Victory, Power, Authority, Management. (J.G.Hava)
Benefit, Judge hard Upon. (F.Steingass)
Other shades of meaning and derivatives of the root word:
"Diinah" : Maturity of a debt, obedience
"Dayyaan" : The Rewarder (God), Judge. (J.G.Hava)
Requiter, Administrator, Manager, Ruler
"Madyunun" : Indebted, Debtor. (Wortabet)
"Dayan" : Debtor, Creditor, Debtee
"Madyin" : Judged, slave. (J.G.Hava)
"Diinun" :
1. Judgement: "Owner of the Day of Judgement" 1-4
2. Religion: "And the Religion is for Allah (Alone). 2-193
3. Law:
   "He (Yusuf) was not to take his brother, by the law of the king: (12-76)
4. Obedience :
   "Worship you, Allah (Alone),
   making, exclusive for Him in the obedience " 39-2
   "Lo, for Allah is the obedience exclusively ". 39-3

"Diinun" is primarily "obedience". (Vocabulary of the Holy Quran, Dr Abdullah Abbas Nadvi)
"The term (Diin) has connotations of indebtedness and obligation, i.e., of the believer's duties towards God. In Islamic theology 'Diin' comprehends both 'faith' (Imaan), and the practice of the prescriptions of the law, the Sharia, and is often contrasted with duniya, the sphere of secular life ." (Dictionary of Religions, John R. Hinnells.)
Appendix-19
(Refer page 253)

THE LOGIC OF LAW: GOOD AND EVIL

Good and Evil
(a) Good

(b) Evil

(c) Respite for Evil
Appendix-20
(Refer page 254)

THE LOGIC OF LAW: REWARD AND PUNISHMENT

Reward and Punishment

(a) Reward
2 – 62, 2 – 82, 3 – 25, 3 – 179, 4 – 31, 4 – 124, 4 – 173, 14 – 51,
16 – 97, 25 – 15 to 16, 28 – 84, 29 – 7, 29 – 58, 34 – 37, 39 – 10,
39 – 33 to 35, 41 – 8, 55 – 60, 65 – 5

(b) Punishment
2 – 81, 3 – 188, 4 – 123, 4 – 173, 10 – 52, 11 – 102, 16 – 88,
28 – 84, 34 – 38, 46 – 20
Appendix-21
(Refer page 254)

THE BASIS OF INTER-RELATIONSHIP IN DHIN AND ITS
APPLICATION HERE-AFTER

LIFE IN THE WORLD

World
to 8, 10 – 24, 11 – 15 to 16, 13 – 26, 14 – 3, 16 – 106 to 107, 17 – 18,
18 – 28, 18 – 45 to 46, 18 – 103 to 104, 20 – 131, 23 – 112 to 114, 28
– 60 to 61, 29 – 64, 40 – 39, 42 – 20, 42 – 36, 43 – 32, 43 – 33 to 35,
44 – 25 to 29, 45 – 24, 47 – 12, 57 – 20, 87 – 16 to 17, 102 – 1 to 8

It is a place of temporary enjoyment.
3 – 14, 13 – 26, 17 – 18 to 21, 23 – 112 to 114, 40 – 39, 87 – 16 to 17

Blessing of Wealth and Children does not depend on one’s good or bad
deeds.
– 55 to 56, 26 – 111, 28 – 76, 34 – 35 to 37, 43 – 33 to 35

Wealth and Children, a trial for man
8 – 28, 9 – 55, 63 – 9, 64 – 15

Worth of worldly wealth and children –
Cannot save the possessor from God’s punishment
3 – 10, 3 – 91, 13 – 18, 18 – 46, 20 – 131, 23 – 55 to 56, 34 – 37 to
38, 58 – 17, 70 – 11 to 14
Appendix-22
(Refer page 272)

RESPONSIBILITIES OF PROPHETHOOD:
PROPHETHOOD AND HUMANHOOD

Prophets

They were Human Beings.
Appendix-23
(Refer page 273)

NA’BUDU

Lexicography
"Na’budu": We Worship
"Abada": To serve, worship, adore, venerate, obey, e.g.: 36-60, 5-60, 43-20, 51-56, 43-45
"Abbada": To enslave, subjugate, to make (a road) possible for traffic, to make serviceable, enthral,
"Abdun": A slave, bondman, e.g.: 2-221, 2-178,
A servant.
When this word is used in the Quran in relation to Allah, it applies on those who 
willingly submit themselves to Allah and obey His Commands. For comparison see 2-178 and 4-172.
(Vocabulary of the Holy Quran, Dr Abdullah Abbas Nadvi).

Abdun is used in following senses:
Slave: 2-178, 16-75
Bondsman by creation (Made by Allah):
"There is none in the heavens and the earth, but comes to the Most Gracious (Allah) as a slave" 19-93

The position of the Abdun (Slave) attained due to worship obedience: It is of two kinds:
(a). Those who are the devoted pure slaves of Allah:
"And remember our slave Ayuub" 38-41
"Verily, he (Noah) was a grateful slave" 17-3
"Blessed is He (Allah) Who sent down the Criterion to His slave (Muhammad), that he may be a warner to the worlds." 25-1

"As for My slaves - you have no authority over them " 17-65
"Eden Paradise- which The Most Gracious (Allah) has promised to His slaves, in the Unseen: Verily His Promise must come to pass" 19-61

"And the slaves of The Most Gracious (Allah) are those, who walk on the earth, in humility and sedateness, and
when the foolish address them, 
they reply back with mild words of gentleness." : 25-63

(b) Those who pray out of the greed of the world:
The Prophet (Peace be upon him ) has condemned such people in the words: "Abdul-Dirham" and "Abdul-Dinaar" (Slave of money or wealth).
Such a person (worshipper) is called Aabidun as against Abdun which is more comprehensive and pure. The plural of Abdul in the sense of the pure slave is Abiidun and that of Abdun in the sense of Aabidun is Ibaadun.
(Mufridatul Quran, Imam Raghib Isfahani).

Ta-Abbada : To apply, To devote oneself . (J.G.Hava)
"Abada" : To believe that Allah is the Only One Alone
To be base, low . (Misbaahlughaat, Abdul Hafeez)
"Abada" : To subject
"Ta-Abbudu" : Self consecration to God and His service . (Wortabet)
"Al-Ibaadiyah" : To show lowliness, humbleness, and humility before somebody.
"Al-Ibaadah" : To show utmost lowliness, humbleness and humility .
Submission as Slave People (Aabidun) : 23-45 to 47
Therefore in worship of Allah, the word "Al-Ibaadah" is more comprehensive.

" Have they not observed things that Allah has created:
how their shadows incline to the right and to the left,
making prostration unto Allah, and they are lowly" 16-48

" And to Allah prostrate all that is in the heavens
and all that is in the earth, of the moving creatures and the angels,
and they are not proud." 16-49
(Mufridatul Quran, Imam Raghib Isfahani)
Appendix-24
(Refer page 274)

PATTERNS OF WORSHIP

All and everything in the universe prostrates unto Allah - submits to the laws of Allah: 13-15
Everything and all creations prostrate-submit unto Allah: 16-49 & 50
Celestial bodies, mountains and trees prostrate-submit unto Allah: 22-18, 55-5 & 6
Ruku’ and Sujud (submission before the laws and responsibilities assigned by Allah): 48-29
Submission while working hard, with thankful praises and glorification for implementation of the system of God: 15-97 to 99, 2-115, 29-56 to 59
Success for those who establish Allah's rule: 24-55
Characteristics of the believers who submit: 9-112, 19-58
People of knowledge submit: 17-107
For your success, work for the good in submission: 22-77, 96-19, 84-16 to 21
Prostration in respect and honour: 12-99 & 100
Appendix-25
(Refer page 274)

NA’BUDU

Comparison of content of worship: Compare following for more understanding of different forms of worship in the universe:

"Tasabbaha": To glorify high positive attributes,
"Tagaddasa": To purify and sanctify, contradicting and denying the negative attribution.
"Haasha": Denying the allegation in the sense of glory. (Pages 344-345)*
"Hamd": Sincerely Thankful Praises for Only Allah One Alone for His High Exalted Beauty of Attributes..
"Shakara": Thank, Praise (Thanksgiving) for the Bounties and Bestowments of Allah (347)*
"Azzama": To consider great (It is common)
"Waqqara": Greatness, Seriousness (It is only for humanbeings) (Pages 347-348)*

*(Mutaradifatul Quran, Abdur-Rahman Kailani).
Appendix-26
(Refer page 274)

NA’BUDU

Synonyms and Contradistinctions

"Taba’a": It is common to follow somebody
"Iqtada’a": To follow somebody and act like him.
"Uswah": To follow some model in sympathy
"Ataa’a": To obey willingly and happily
"Istajaab": To accept and obey an order.
"Aslama": To submit before somebody's will.
"Qanata": To pray with obedience and humility.
"Za-ana": To obey without intelligence or out of one's interest.

*(Pages 132-134)

ABDUN

Synonyms and Contradistinctions of the word Abdun (slave):

"Abdun": Slave (26-22, 2-178)
"Amah": Maid-slave (24-32, 2-221)
"Raqabah": Slave (male or female) becoming available in any manner. (2-177)
"Malik Yamiin": Slave (male or female) becoming available as a bounty. (4-24)

*(Pages 132-134 and 772-773, Mutaraadifaatul Quran, Abdur-Rahman Kailani)
Appendix-27
(Refer page 281)

POLYTEHISTIC CONCEPTS AND PRACTICES

Intercession:
2 – 48, 2 – 255, 9 – 80, 10 – 3, 10 – 18, 11 – 45 to 46, 11 – 74 to 76,
– 26, 63 – 6
Appendix-28
(Refer page 290)

Lexicography

NASTAIIN

*A Wa Na* or *A’aana*: The root word meaning: To aid, assist, help, succour

*I’aana-t*: Deliver, free. (F. Steingass and Abdul Hafeez Baizawi).

**COMPARISON WITH SYNONYMS AND CONTRADISTINCTION:**

*A Wa Na* or *A’aana*: To help in all manners, way. (It is common).

"*Nasara*": To help to remove distress

"*Ayyad*": To help to strengthen

"*Azzara*": To help out of respect

"*Azzaza*": To help so that the weakness is removed

"*Zaahara*": To back

"*Rafada*": Finally continue to support a needy

"*Rawaad*": To put a permanent support, backing

"*Amadda*": To supply (provide supplies)

"*Nasir wa Nasir*": Helper at the time of excess and injustice

"*Havaar*": Special party of helpers

"*Walii wa Maulaa*": Near friend, seconder and helper.

"*Shahiid*": To be a witness in support on the occasion

"*Zahiir*": Helper on whom one can fall back upon

"*Wazir*": Helper in excess or burden of work

"*Udzud*": Helping hand (helper)

(Pages 797-801, Mutaraadifaathul Quran, Abdur-Rahmaan Kailani)

From above it is clear that in this verse a very general and all-encompassing word *Nastaiin* from *A Wa Na* or *A’aana* has been used.

For different shades of meaning, usage and derivatives of the root word, see pages 691, Al-Muajamul Mufaharas, Muhammad Fawad Abdul Baqi.
Appendix-29
(Refer page 313)

HUDAA

Lexicography

*Ihdaan*: Guide us kindly, gently.
*Hudan*: To lead in right path, guide, conduct one, point out, show;

"And though it was hard (test), save for those whom Allah guided"

(2-143)

(Vocabulary of the Holy Quran, Dr Abdullah Abbas Nadvi)

This shows that *Hudan* is basically *taking on the right path with loving care by Allah*. (Lughatul Quran, Abdur-Rashid Nomani)

Guidance includes "directing" also, e.g:

"Did He (Allah) not find thee wandering, so directed (thee)" (93-7).

(Vocabulary of the Holy Quran, Dr Abdullah Abbas Nadvi)

"Even so have We (Allah) appointed unto every Prophet, as opponent from among the guilty; but Allah sufficeth for a Guide and Helper." 25-31

This explains that one finds guidance only when (He) Allah guides, whatever be the situations.

*Haddaa*: also belongs, grammatically, to the form viii *fii-aal*: e.g. in verse 10-35.

*Hadiyyatun*: A gift, A present.

(Vocabulary of the Holy Quran, Dr Abdullah Abbas Nadvi)

*Hadaa*: To bring (the bride) to (the bridegroom)
*Hudaa*: The True Religion, The Quran
*Hadyah*: Course, Manner
*Hadiyun*: Entitled to respect or protection
*Haadin*: Conductor, Leader, Guide, Point of an arrow or spear

(J.G.Hava)

"Ihtadyl Amr Hii": To reach one's goal, attain an aim by following the true course. (J.G.Hava and Wortabet)
Hadyun : Way, Method
Hudan : The way of safety. (Wortabet)
Tahaadii : Balance one's self in working.
Ihtidaa" : Keep in the right way.
Hady : Habit, Natural disposition, Institution, Custom
Hadyy : Anything venerable, precious
Hudya-t : Acting according to circumstances. (F. Steingass)
Appendix-30
(Refer page 313)

HUDAA

Comparison with Synonyms and Contradistinctions

Ihtadaa: Move on the straight path, (The word `move' shows that it is a dynamic concept. It does not support mental or physical `inertia' or static and stagnant condition of mind or body): 20-50, 10-43, 10-108

Rashada: After adopting the right path, inculcating good habits/conduct: 11-78.

Sanna: Manner, conduct [However, Sunnah is used only for the Deeds and Traditions of the Prophet (Peace be upon him )]:35-43

Shara': Code of Conduct set by Allah through the Prophet (Peace be upon him): 42-13, 42-21

Ibtada': Something included in the Shara', which is actually not its part: 57-27.

Araa: Just to show: 46-4, 4-105, 4-142, 4-38

Bassara: To show that one recognizes: 70-11

Tabarruja: Display decoration: 33-33

Nasaha: An advice for one's good: 11-34

Zakkara: Such a mention/advice which reminds of Allah: 51-55, 2-221

Wa-aza: Encouraging and tempting with advice: 10-57

Wassaa: Forewarn advising: 4-12


" `Hidayat' is used in the sense of `issue of an order and grant of adequate strength.'" (Page 30, Vol-I, The Holy Quran, Translation- A.M.Yaqoob)

" `Ihdinaa ' has much wider significance than `showing us the way'. What the supplicant is asking for is not merely that the way be pointed out or verbally indicated to him, but that he may, by the Divine Grace, be actually led on to his goal,- the Guide, as if accompanying the guided, leading him on and on." (Page 4, Vol-I, Tafsir Majidi)
Appendix-31
(Refer page 355)

SIRAATUN

Lexicography: Siraat:
Way, path. (Wortabet)
Path to heaven. (J.G.Hava)
Straight and right path. (Vocabulary of the Holy Quran)
Easy Way.

It is considered to have been taken from "Siraatun with Siin" (letter 'siin') which means swallowing (food), and is used as a similitude as if to swallow the way in the journey. (Lughatul Quran, Muhammad Abdur-Rashid Nomani and Arabic-English Dictionary by J.G.Hava)

A way, and specially an open way. (John Penrice)

Siraat: "A road". The word occurs in the Quran thirty eight times, in nearly all of which it is used for the 'Siraat-al-Mustaqiim' or the 'right way' of religion" (Page 598, A Dictionary of Islam, Thomas Patrick Hughes)

Road, the bridge of hell, long sword. (F.Steingass)

"According to which (Zoroastrian system) the spirits of the departed, both good and bad, proceed along an appointed path to the 'bridge of the gatherer' (chinvat peretu). This was a narrow road conducting to heaven or Paradise, over which the souls of the pious alone could pass, while the wicked fell into the gulf below. (Rawlinson's Seventh Oriental Monarchy, p.636)

"The Jews, also believed in the bridge of hell, which is no broader than a thread, over which idolaters must pass. (Midrash, Yalkut, Reubeni, sect. Gehinnom)" (A Dictionary of Islam, Thomas Patrick Hughes).

For usage and derivatives of the root word, in the Quran, see pages 516-517 (for Siraat) and 699-708 (for Quam), Al-Muajamul Mufaharas, Muhammad Fawad Abdul Baqi.
Appendix-32
(Refer page 355)

SIRAATUN

Comparison with Synonyms and Contradistinctions

Siraatun: The way on which one has to move carefully: 1-4, 7-86
Tariiq: Road (Common word): 20-77, 4-168
Sabiil: A convenient way on which there is traffic: 16-69, 15-76
Fajja: A way through two mountains (Mountain Pass): 22-27,
Imaam: Highway (Highway of information (Clear Book): 36-12
Najad: Elevated road: 90-10
Huda: The right path found by one who lost the way: 20-10
Sabab: Resources (Way, Way out): 18-89, 40-36
(Pages 536-537, Mutaradifaatul Quran, Abdur-Rahmaan Kailani)
Also see "Shara', Sanna', and Ibtada'.

also see shara', sanna', and ibtada'.

Al-Mustaqiim: Right, Straight - righteous, upright, well constituted: 1-5
Beaten - a straight, smooth, much walked path: 67-22
Istaqaam: To straighten to raise, get up, stand up, to be or to become straight.
Yastaqiim: Keeps straight:
"Unto whosoever of you willeth to walk (or keep himself) straight" 81-28
(Vocabulary of the Holy Quran, Dr Abdullah Abbas Nadvi)

Istaqaam: To be straight forward. To return to [God: e.g., sinner return (with 'Ilad')]
Istaqaamah: In good order, be correct, upright (in one's conduct)
Istaqaamah: Rectitude, right or normal state (of a thing).
Mustaqiim ('Qaaimun'): Straight, (remaining straight, continuing to remain straight). (Lughatul Quran, Muhammad Abdur-Rashid Nomani)
Istaqaam: Straight – Balanced. (Al-Munjid, Daarul Ishaa-at , Karachi.)
Sabit: To remain steadfast on something: 2-250
Istaqaam: To pursue a right thing with perseverance without wandering: 46-13
Istabir: To face difficulties with steadfastness, with patience 20-132
Raabit: To remain firm on something which requires security: 3-200
Qasad: Balanced in using anything: 16-9
Sawwaa: Level, straight and correct: 19-17, 19-43
Sawwa': Passing through the middle straight: 44-47, 28-22
Sadiid: Strong, clear and straight: 4-9
Mustaqiim: Moderate, balanced and straight: 17-35, 1-4

(Pages 377-378 and 599-601, Mutaradifaatul Quran, Abdur-Rahmaan Kailani)
Appendix-33
(Refer page 374)

AN-AMA

Lexicography

*An-am Alayh:* To bestow, Confer on one (a favour)
*Ni-iman:* Bravo!, Alright, Go on!
*Nu-um:* Prosperity, Happiness, Camels, Sheep, Cattle
*Na-matun:* Wellbeing, Delicate life, Wealth, Cattle,
*Ni'-matun:* Benefit, grace, favour, privilege

(J.G.Hava)

*Na-ama:* To live in ease, in comfort, lead a pleasant life
*Na-a'-ma:* Made prosperous

(Lughatul Quran, Muhammad Abdur-Rashid Nomani)

*Naiimun:* Delight
*Ni'-ma:* An irregular verb, called verb of praise (*Fi'-lal Madh*)- that means, to be excellent. Thus *Ni'-mal Maulaa* means "He is the excellent Master".

(Na-am: Yee, Yes

(Vocabulary of the Holy Quran, Dr Abdullah Abbas Nadvi)

*An'um:* Luxurious, Enjoyment
*Na'ma:* Well done!, Courage!, How excellent!
*Na'am:* So it is
*Na'im:* Soft, Tender, Delicate
*na'ma-t:* Riches
*Ni'imat:* Bounty, Mercy, Kindness, Helping hand
Appendix-34
(Refer page 374)

AN-AMA

Comparison with Synonyms and Contradistinctions

Ni’mah: Favour done to the other: 3-171
Na’mah: Prosperity and its means: 44-27
Aalaa-i: Means for basic needs of life: 55-13
An-am: Grace with favours (Common): 1-5, 89-15
Khawwala: Wealth and Power: 6-94
Atraf: Affluence which leads astray: 11-116
Aginaa: Benevolence which makes content: 53-48
Aqnaa*: Give treasures to make content and free of want: 53-48
(Nu‘ma: Affluence, pleasant to the eye. (F.Steingass)
Na-uma: Smooth
Na-am: Certainly, assuredly
Nu’mun: Welfare, Blessing
Nu-aamii: A soft South Wind [Prophet Solomon (Peace be upon him) was blessed with favourable winds]
Naiimun: Contented, tranquil
In-aamun: Act of charity, of goodness, of favour
Tana-umun: Joy. (Wortabet)
Na-ima: Green, Fresh woods(s)
An-ama (Fil Amr): Increase (Abundance in affair), Do it better
Na-ama: To strengthen (the rope)
Al-Na-amatun: Clear way, Milestone, A shelter, Protective covering of the brain, party of people, delicate cloth,
Al-Naaim: Straight symmetrical plant, Garden.
(Al-Munjid, Darul Ishaa-at, Karachi.)
Al-Na-Aamatun: Tent on a hill
Al-Naaim: Fine sugar
(Ferozul-Lughat )
An-Ni’matu: Good condition
An-amta Alayhim: “On whom You (Allah) have been (continuously) bestowing Your Grace”
(Mufridatul Quran, Imam Raghib Isfahani)
“For such, the reward is Forgiveness from their Lord-Master-Sustainer (Allah)
and gardens with rivers flowing underneath, wherein they shall abide forever.

How excellent is this reward for the (good) doers.” . 3-136
"Say: 'O Allah! Possessor of the Kingdom!
You give the kingdom to whom You will,
And you take the kingdom from whom You will,
And You endue with honour whom You will,
And You humiliate whom You will.
In your Hand is the good .
Verily, You are Ever All-Powerful Able to do all things". 3-26

For usage and derivatives of the root word see pages 819-821, Al-
Muajamul Mufaharas, Muhammad Fawad Abdul Baqi.
Appendix-35
(Refer page 485)

GHAYRUN

Lexicography

_Ghayrun_: Other, another, different one, except, save, without, not, other than,
Act of altering, changing.

_Ghayr (Ghaar)_ : To be jealous of (someone) for.

_Ghaayara_ : To alter change, substitute, _change for the worse_

_Ghaayara_ : To exchange, _barter_ (with another). Differ mutually.

_Ghayratun_ : Indignation over what is wrong.

_Ghayr_ : Diminution (F. Steingass)

_Ghayr_ : To corrupt, Else, lie, Not at all

_Ghiyar_ : Changes of fortune

_Ghiyaar_ : Mark in dress distinguishing muslims.

(Wortabet)

_Ghayr_ : Negation of (i) a thing and / or (ii) its qualities.

But it is not the synonym of `different'. The word "Ghayr" is more common and comprehensive. (Mi'ridatul Quran, Imam Raghib Isfahani).

It appears that in this verse (1-7) _Ghayr_ (Negation) has been used for a complete exclusion of all those who were angered upon. Abdullah Yusuf Ali is of the opinion that "The negative _Ghayr_ should be construed as applying not to the way, but as describing men protected from two dangers by Allah's Grace."

For different usage, see pages 634 to 636, _Al-Muajamul Mufahras_, Muhammad Fawad Abdul Baqi.
Appendix-36  
(Refer page 376)

AL-MAGHDZUUB

Lexicography

*Al-Maghdzuub*: An object of anger. The condemnation befallen.  
(Vocabulary of the Holy Quran, Dr Abdullah Abbas Nadvi)  
Those who incurred wrath.  
(The Holy Quran, Translation- Muhammad Ayub Khan)  
Those whose portion is wrath. (Translation, Abdullah Yusuf Ali).

*Ghadzbu*: Hard stone, Garment of skin, Patch of small pox,  
*Ghadzuub*: Hot tempered. (J.G.Hava)  
*Ghidzib*: Suffer from small pox  
*Mughadzaba-t*: Speak roughly and angrily to  
*Ighdaaab*: Provoke to anger  
Ghadzba-t: Disgrace, Calamity 
(F. Steingass)

*Ghadbatun*: Protuberance or tumor about the eye. (Wortabet)  
*Taghaddzaba*: To boil fiercely. (Ferozul-Lughaat)
Appendix-37
(Refer page 376)

AL-MAGHDZUUB

Comparisons of Synonyms and Contradistinction
- **Sakhata**: Simply unhappy (first degree; 3-162)
- **Ghayza**: Increase in blood pressure, circulation (3-134)
- **Harda**: State of revenge due to anger, in which one works against the object of anger from a distance (68-25)
- **Aasafa**: Anger emerging from sorrow and sadness (43-55)
- **Ghadzaba**: Fierce in anger to take revenge from the other (20-81).

*Al ghadzuub*: One who gets very much angry.

Scholars are of the view that *al-maghdzuub* refers to the Jews.

"Narrated Adi bin Hatim (Allah be pleased with him), I asked Allah’s Messenger (Peace be upon him) about the Statement of Allah:

(i) ‘*Ghayril Maghdzuubi Alayhim*’ [not (the way) of those who earned Your Anger],

he (Peace be upon him) replied: ‘They are the Jews’. And

(ii) ‘*Walad-Duaaliin*’(nor of those who went astray),

he (Peace be upon him) replied: “The Christians, and they are the ones who went astray.”

(This Hadiith is quoted by At-Tirmidhii and Musnad Abu Dawuud, Page 10, Footnote-2, The Noble Quran, Translation, Dr M.M.Khan, and Dr Al-Hilali)

"So they have drawn on themselves wrath upon wrath.
And for the disbelievers, there is disgracing torment." 2-90

"And they drew on themselves the wrath of Allah" 2-61

"And he on whom My (Allah's) Anger descends, he is indeed perished." 20-81

"And whoever kills a believer intentionally,
his recompense is Hell to abide therein,
and the Wrath and the Curse of Allah are upon him,
and a great punishment is prepared for him." 4-93

For different derivatives and usage see pages 625-626, *Al-Muajamul Mufaharas*, Muhammad Fawad Abdul Baqi.
Appendix-38
(Refer page 383)

DZALLA

Lexicography

Dzalla: To stray from the right path, To deviate, to be misled,
To disappear to die.

Dzallat-Tariiq: To stray from the road
Dzalah: To lose or forget a thing
Dza la Sa’ Yah: He has lost the fruit of his toil

From the above, it appears that the phrase Dzialiin being general in
character, covers all the different shades of meaning.

Dzial: Mistaken
Dzial: Confusion, Doom
Huwa Dzial: He is an unknown man
Dziallah: Uncertainty, Anxiety
Dziallah: Error
Dza Lla: erring
Dzialatun: A lost beast
Dzialul: Wandering
Dzialal: Water never reached by sun

Mudzille: Seducer, Deluder, Looming obstinate in error

(J.G.Hava)

Dzialla:

To lose one's way: 2-108,
Failed: 6-24
Wasted: 18-104
Disappeared: 17-67
Gone astray: 6-56, 34-50, 6-117
Erred: 4-167, 20-52
Gone away: 7-37, 32-10
Forget: 2-282
To leave in error: 4-88
To lead astray, To send astray: 47-1, 36-62
Wandering: 93-7

(Page 355, V.H.Q.)

Ad-Dzialluun (Ad-Dzialliin): The strayed ones: In error: 19-38, In
vain: 13-14
Adzallu: Further astray (elative) : 28-50, 5-60 (V.H.Q.)
Dzall : Die and moulder, Be concealed and contained in
Dzalil : Miss (a road)
Idzial : Bury in ground
Istidzial : Allow one to fall into destruction
Dzillu Bnu Dzill-In: Who persists in error, utterly reprobate, unknown by his own or his father's merits
Dzull'ul-Adzial: Quite abject, worthless
Dzilla-t: Aberration of the mind, Talk of the absent,
Dzilla-t: Illegitimate
Dzuladzila-t: Stony, rugged, (ground which easily makes one lose one's way) (F.Steingass)
Dzallun: Deviation from the right way
Dzilliilun: A man who errs often (Wortabet)
Dzilliilun: Vagabond.
Mudzilliun: Illusion
Mudzilli: One who is not given the capacity for good
(Ferozul-Lughaat)
Adzalla: To lose in such a way that one doesn't find it (its trace)
(Al-Munjid)
Dzallan: Not knowing, confused, clueless
(Lughatul Quran-Muhammad Abdur-Rashid Noman)
Dzalla: To go from the thoughts or be forgotten, as in 17-72
To leave in the lurch (with 'an'), To lie hidden (with 'f'), as in 32-10.
Adzalla: To seduce, as in

"And they have seduced us from the Right Path" : 33-67
To render the deed in vain, as in:
"He (Allah) has made their works to be of no effect" : 47-1
(John Penrice)
Appendix-39
(Refer page 383)

AD-DUAALLIIN

Comparison of Synonyms and Contradistinctions

Dzalla: Get wasted and lose existence to the advantage of the other: (32-10, 7-37, 93-7, 47-1)

Habita: Loss of efforts / deeds ; (6-88, 47-9)

Batala: An action which neutralizes or wastes the earlier one: (7-118, 2-264).

Adza-a: Destruction due to any reason (it is common): (19-59)

Ghava: Get lost or entrapped in a wrong due to lack of knowledge (20-121, 2-256, 53-2)

Taah: Be lost or astray because of confusion . (5-26)

Nasaa: To forget due to any reason (It is common): (36-78, 12-42)

Sahwan: Forget due to negligence, Commission of an act due to division of attention : 51-11.

Zahala: To forget due to fear or terror

(Pages 210-212, 235-237, 241-242, Mutaradifatul Quran, Abdur-Rahman Kailani)
An ‘Introduction’ given by Abdullah Yusuf Ali is reproduced below:

"First comes that beautiful Surah,  
The Opening Chapter of Seven Verses,  
Rightly called the Essence of the Book,  
It teaches us the Perfect Prayer,  
For if we can pray aright, it means  
That we have some knowledge of Allah,  
And His Attributes, of His relations  
To us and His creation, which includes  
Ourselves; that we glimpse the source  
From which we come, and that final goal  
Which is our spiritual destiny.  
Under Allah's true judgement: then  
We offer ourselves to Allah and seek His light.

"Prayer is the heart of Religion and Faith  
But how shall we pray? What words shall convey  
The yearnings of our miserable ignorant hearts  
To the Knower of all? Is it worthy of Him  
Or of our spiritual nature to ask  
For vanities, or even for such physical needs  
As our daily bread? The Inspired One  
Taught us a Prayer that sums up our Faith,  
Our hope, and our aspiration in things that matter  
We think in devotion of Allah's Name and His Nature;  
We praise Him for His creation and His cherishing care;  
We call to mind the Realities, seen and unseen;  
We offer Him worship and ask His guidance;  
And we know the straight from the crooked path  
By the light of His Grace that illumines the righteous."
Appendix-41
(Refer page 51)

The Most Beautiful Best Names and Attributes of Allah
1. Allah
2. Ar-Rahmaan (The Compassionate)
3. Ar-Rahiim (The Merciful)
4. Al-Malik (The Sovereign-King)
5. Al-Qudduus (The Holy)
6. As-Salaam (The Giver of Safety)
7. Al-Mu'min (The Giver of Peace)
8. Al-Muhaimin (The Protector)
9. Al-Aziz (The Strong)
10. Al-Jabbaar(The Compeller)
11. Al-Mutakabbir (The Majestic)
12. Al-Khaaliq (The Creator)
13. Al-Baarii (The Maker)
14. Al-Musawwir (The Fashioner)
15. Al-Ghaffaar (The Great Forgiver)
16. Al-Qahhaar (The Irresistible)
17. Al-Wahhaab (The Bestower)
18. Ar-Razzaaq (The Sustainer)
19. Al-Fattaah (The Opener-Reliever)
20. Al-Aalim (The All-Knower)
21. Al-Qaabid (The Retainer-With-holder)
22. Al-Baasit (The Enlarger)
23. Al-Khaafid (The Pleaser)
24. Ar-Raafi' (The Elevator)
25. Al-Muizz (The Honourer)
26. Al-Mudhill (The Humiliator)
27. As-Samii (The All-Hearer)
28. Al-Basiir (The All-Seer)
29. Al-Hakam (The Judge)
30. Al-Adl (The Just)
31. Al-Latiif (The Subtle)
32. Al-Khabiir (The All-Aware)
33. Al-Haliim (The Clement-Forbearing)
34. Al-Aziim(The All Mighty)
35. Al-Ghafur (The All-Forgiver)
36. Ash-Shakuur (The Appreciative)
37. Al-Aliyy (The High-Sublime)
38. Al-Kabiir (The Great)
39. Al-Hafiiz (The Preserver)
40. Al-Muqiiit (The Protector-Guardian)
41. Al-Hasiib (The Reckoner)
42. Al-Jaliil (The Beneficent)
43. Al-Kariim (The Bountiful-Gracious)
44. Ar-Raqiib (The Watcher-Watchful)
45. Al-Mujujib (The Responsive-Hearkener)
46. Al-Wasi' (The All-Embracing)
47. Al-Haakim Al-Mutlaq (The Judge of Judges)
48. Al-Waduud (The Loving)
49. Al-Majiid (The Glorious)
50. Al-Baaith (The Raiser from death)
51. Ash-Shahid (The Witness)
52. Al-Haqq (The Truth, The True)
53. Al-Wakiil (The Trustee)
54. Al-Qawiiyy (The Strong)
55. Al-Matiin (The Firm)
56. Al-Waliyy (The Protecting Friend)
57. Al-Hamiid (The Praiseworthy)
58. Al-Muhsii (The Counter)
59. Al-Mubdi' (The Originator)
60. Al-Muhiid (The Reproducer)
61. Al-Muhyi (The Restorer-Giver of life)
62. Al-Mumiit (The Destroyer)
63. Al-Hayy (The Alive)
64. Al-Qayyuum (The Self-Subsisting)
65. Al-Waajid (The Perceiver)
66. Al-Waahid (The One)
67. As-Samad (The Independent)
68. Al-Qaadir (The Capable)
69. Al-Muqaddir (The Dominant)
70. Al-Muqaddim (The Promoter)
71. Al-Mu'akhir (The Retarder)
72. Al-Awwal (The First)
73. Al-Aakhir (The Last)
74. Az-Zaahir (The Manifest)
75. Al-Baatin (The Hidden)
76. Al-Walii (The Governor)
77. Al-Muta'aalii (The High Exalted)
78. Al-Barr (The Righteous)
79. At-Tawwaab (The Relenting)
80. Al-Afuww (The Forgiver)
81. Al-Muntaqim (The Avenger)
82. Ar-Rauuf (The Gracious)
83. Maalik al-Mulk (The Owner of Sovereignty)
84. Dhul- Jalaal wal- Ikraam (The Lord of Majesty and Bounty)
85. Al-Muqsit (The Equitable)
86. Al-Jaami‘ (The Gatherer-Collector)
87. Al-Ghanii (The Self Sufficient)
88. Al-Mughnii (The Enricher)
89. Al-Mu‘tii (The Bestower-Giver)
90. Al-Maani‘ (The With-holder)
91. An-Naafi‘ (The Propitious)
92. Ad-Daarr (The Distresser)
93. An-Nuur (The Light)
94. Al-Haadi (The Guide)
95. Al-Azl (The Eternal)
96. Al-Baaqii (The Everlasting)
97. Al-Waarith (The Heir-Inheritor)
98. Ar-Rashiid (The Guide to the Right Path)
99. As-Sabuur (The Patient)
**Glossary**

**Aalam**: world, realm, universe, cosmos, creation

**Aarif**(Aarifiin): knowing, learned, acquainted with, aware of, cognizant of, familiar with, informed about, versed in, conversant with, on top of, connoisseur, expert, authority

**Aayah**: sign, mark, token, indication, miracle, wonder, marvel, prodigy, example, lesson, warning, exemplary, example, pattern, paragon, paradigm, masterpiece, verse, Quranic verse

**Abdul-Dhirham and Abdul-Diinaar**: slave of money or wealth

**Absolute**: complete, utter, perfect, unconditional, unlimited, ruling with unrestricted power, universally valid, not admitting exceptions, not relative or comparative, independent, Ultimate Reality - God

**Adl**(Adaalat): Justice: Its derivatives and connotations include following meanings: act justly, establish justice, be just, be fair, be equitable, give a just judgment, adjust, regulate, settle, straighten (out), fix, put in order, right, rectify, set right, put right

**Aesthetic**: Concerned with beauty or appreciation of beauty, sensitive to beauty, in accordance with the principles of good taste, philosophy of the beautiful specially in art.

**Agnostic**: a person who believes that nothing is known or can be known, of the existence or nature of God or of anything beyond material phenomena

**AIDS**: acquired immune deficiency syndrome, an often fatal syndrome caused by a virus transmitted in the blood, marked by severe loss of resistance to infection.

**Alaq**: Derivatives and connotations of the root word include following meanings: Leech, blood clot, to get caught in, catch in, get stuck in, conceive, become pregnant, hang (down), suspend, dangle, let hang, sling, latch to, fasten to, tie to, affix to, fix to, make conditional on, contingent on, dependent on, set (pin, attach, hang, base, ground) one's hopes on, count on, rely on

**Algorithm**: Mathematics: A process or set of rules used for calculation or problem-solving, specially with a computer. The Arabic or decimal notation of numbers.

**Alqaa**: Derivatives and connotations of the root word include following meanings: to throw, cast, fling, hurl, drop, throw down, jettison, recite, say, make or deliver (a statement, declaration, announcement, communiqué, bulletin, address, lecture or speech), greet, salute, put (lay, bring up, submit pose, ask a question), lend or give an ear, listen, hearken, pay attention, highlight, shed or throw light upon, spotlight, limelight, illuminate, impose or lay something on, burden or saddle or charge with, hold responsible for, impute to, fasten on, bomb, bombard, shell, inform of or about, tell about, let know about, bring to some one's knowledge or notice, notify of, advise of, apprise of, report to, dictate (to), delivery, diction, elocution.

**A'maal Saalih**(Righteous Deeds)

**Amaanat**: Derivatives and connotations of the root word include following meanings: trustworthiness, dependability, fidelity, fealty, loyalty, reliability, honesty, integrity, probity, uprightness, confidence, deposit, charge, consignment, trusteeship, guardianship, custody, care, protection, superintendence, supervision

**Amino-Acids**: Biochemistry: any of a group of organic compounds containing both the carboxyl (COOH) and amino (NH2) group, occurring naturally in plant and animal tissues and forming the basic constituents of proteins.

**Amr**: Derivatives and connotations of the root word include following meanings: order, command, instruction, directive, direction, dictate, imperative, mandate, behest, bidding, injunction, power, authority, warrant, writ, authorization, decree, edict, ordinance, act, matter, affair, concern, business, question, issue, problem, case, condition, state, situation, position, thing, something, imperative, delivery order, search warrant, writ of execution, subpoena, summons, judicial writ, fait accompli, accomplished fact
Animatism - the belief that life, power and feeling are all-pervading, even in the physical environment.

Animism more strictly defined has reference to belief only in personal powers.

Apocrypha: (not meant for the common man), the books included in the Septuagint and Vulgate versions of the Old Testament but not in the Hebrew Bible. Modern Bibles sometimes include them in the Old Testament or as an appendix, and sometimes omit them, reports or writings not considered genuine [apocrypha (scripta) hidden writings], of doubtful authenticity, invented, mythical.

Apomixis: Reproduction which has superficial appearance of ordinary sexual cycle (amphimixis) but actually occurs without fertilization and /or meiosis (two successive cell divisions of special kind).


Ark: Noah’s (Peace be upon him) Ark of the Deluge.

Armaic: Language of Jesus Christ (Peace be upon him)

Auspicia: Forecasts; e.g., observation of bird flight in divination.

Avesta: The sacred writings of Zoroastrianism.


Baatil: null, void, null and void, invalid, of no legal force, not binding, not operative, inoperative, nugatory, ineffective, abolished, cancelled, obsolete, outdated, out of use, in disuse, futile, vain, useless, unavailing, of no avail, unfruitful, fruitless, ineffective, abortive, of no effect, worthless, absurd, groundless, baseless, false, untrue, falsehood, untruth, falsity, falseness, untruth, lie, wrong, injustice, oppression, vanity, triviality, trifle.

Babylon: an ancient city and kingdom in Mesopotamia.

Bada’a: create by initiating, beginning (ex nihilo).

Baptism: the religious rite, symbolizing admission to the Christian Church, of sprinkling the forehead with water, or (usually with adults) by immersion, generally accompanied by name-giving.

B-m, bar codes: a machine-readable code in the form of a pattern of stripes printed on and identifying a commodity, used especially for stock-control.

Basmallaah: reciting “Bismillaah”.

Battle of Badr: Generally this refers to the first battle of Badr fought in 2 A.H. (624 C.E.) between Muhammad (Peace be upon him) and the disbelievers of Mecca at the place called Badr. The victory of the faithful at Badr consolidated their power, and it is regarded as one of the most important events of history. The second battle of Badr 4 A.H. (626 C.E.) was a bloodless victory.

Bayaan: Expression-Articulation-Eloquence

Bhutaani: Elements

Bi-Aydin: handiwork with strength.

Bight Bang: the theory that the universe began with the explosion of dense material, called 'Singularity'. Scientists believe that the universe came into existence through the 'Big Bang' about 15 billion years ago. The ‘moment’ of creation is said to be an astronomical figure of 10 raised to –57th of a second (a decimal point followed by 57 zeros and one part of a second). This followed matter and energy being released into space, creating cosmic gases, solidifying matter and forming stars, gas clouds, cosmic dust and finally the galaxies. The Big Bang was so huge that galaxies continue to form, running away from each other, expanding the universe at an extremely tremendous speed.

Big Crunch: the theory that all matter will again collapse to form the dense material.

Big Explosion: the Big Bang.

Birr: Kindness.

B-mail: Brain-mail

Brahma, A day of: 2 Kalpas

Brahma, Life Cycle of Brahma: 100 years of Brahma or 311 trillion years!

Brahmans: Brahmins: the most elevated of the four Varnas or Hindu social classes. The traditional occupations of the Brahmans are transmission of the Sanskrit sacred traditions (Veda), and the performance of priestly sacrificial rituals.

Brahmanas: Ancient Hindu texts, written in Sanskrit, setting out the rationale and principles of the Brahman’s sacrificial system. They are lesser than the hymns in the Veda and are composed in the form of commentary on them.

Brahma-Sutra: The fundamental text of the systematic Vedanta (one of the six orthodox Darshanas or salvation-philosophies of classical Hinduism), probably dating from about the 1st century C.E.
Brahman: in Hindu thought Brahman (neuter gender) is the abstract, impersonal Absolute. The Absolute is said to be Nirguna (beyond quality), pure, eternal. When characterized with qualities, the ‘qualified brahman’ (Saguna Brahman) becomes the immanent cause of the universe.

Brain Chip: Silicon Chip

Chemosphere: the atmospheric layers between 20 and 200 kms.

Chemosynthesis: the synthesis of organic compounds by energy derived from chemical reactions.

Chinvat Peretu: bridge of the gatherer

Chip: microchip: a small piece of semi-conductor (usually silicon) used to carry electronic circuits.

Dahr: Time

Darwinism: Darwin’s theory of evolution of species by the action of natural selection.

Da’wah: the Call

De-Individuation - a psychological state of ‘diminished identity and self-awareness’.

Deism: belief in the existence of a supreme being arising from reason rather than revelation.

Democratization: make a state institution etc. democratic.

DNA (Dioxyribonucleic acid): consists of four different sugars called nucleotides. The self replicating material in nearly all organisms, specially as a constituent of chromosomes, which is the carrier of genetic information.

DNA builds RNA (Ribonucleic acid), which is its nearly identical twin and active counterpart. RNA is like active knowledge, in comparison to DNA’s silent intelligence. DNA works from ‘memory’

Duaa: Supplication

Dulia: (Worship due to the saints), reverence accorded to saints and angels.

Empiricism: relying solely on experiment.

Emulate: try to equal or excel, imitate zealously.

Energy: force, vigour, capacity for activity, individual powers in use, in physics the capacity of matter or radiation to do work, the means of doing work by utilizing matter or radiation.

Epicureanism: the doctrine of the Greek philosopher Epicurus (d. 270 BC) who taught that the highest good is personal happiness.

Equilibrium: a state of physical balance, a state of mental or emotional equanimity, a state in which the energy in a system is evenly distributed and forces, influences, etc balance each other.

Eschatology: the part of theology concerned with death and final destiny.

Eucharist: the Christian sacrament commemorating the Last Supper, in which bread and wine are consecrated and consumed; the consecrated elements, specially the bread.

Exosphere: the layer of atmosphere farthest from the earth.

Falaah: success, prosperity.

Falsafaah: Islamic Philosophy

Fatara: to create, make, originate, bring into being (without a model)

Faylasuuf: Philosopher

Fideism: (Fide) the doctrine that all or some knowledge depends on faith or revelation.

Fitnah: trial, ordeal, affliction, sedition, riot, disturbance, trouble, unrest, disorder, strife, tumult, commotion, turmoil, seduction, seducement, temptation, enticement, appeal, attraction, charm, glamour, magic, spell, charisma, enchantment, fascination, captivation, bewitchment, infatuation.

Fitrah: nature, (natural) disposition, (innate) character, moral constitution, temperament, instinct, primitiveness, creation, origination, by nature, by birth, innately, congenitally, connately.

Frashokereti: (‘Frashegird’ in Pahlavi language), means ‘making wonderful’ or renovation of creation at the end of the historical process of the world

Fuaad: Enlightened Heart, Mind

Functionalism: belief in or stress on the practical application of a thing.

Gamete: (Germ-Cell): Reproductive cell whose nucleus and often cytoplasm fuses with that of another gamete (constituting fertilization), the resulting cell (zygote) developing into a new individual.

Gehenna: (hell) is for the sinners

Ghayb: the invisible, that which is hidden or unseen, the supernatural, that which is metaphysical or transcendental, (divine) secret. (‘Ghayban’: by heart)

Gnosticism: belief about esoteric mystical knowledge

Hacker: one who uses computer to gain unauthorized access to data
Hades: in Greek mythology the underworld, the abode of the spirits of the dead
Haemochromatosis: a blood disorder
Haqq: truth, reality, correctness, rightness, certainty, certitude, true, real, authentic, genuine, right, correct, just, fair, sound, valid, right, title, claim, property, rightful possession, one’s due, law, (‘Al-Haqq’: One of the Attributes of Allah).
Hellenism: Greek character or culture (specially of ancient Greece), the study or imitation of Greek culture
Hidaayah (Hidaayat): (invest with appropriate instincts, senses, etc - guidance)
Hikmah: wisdom, sapience, sageness, sagacity, judiciousness, prudence, foresight, insight.
Hippocampus of the brain: the ‘memory centre’, where the ‘storage’ of memories is coordinated.
Hittatun: lowness, forgiveness, amnesty
Hominid: (Homo: Man): man-like fossils; any member of the primate family Hominidae, including humans and their fossil ancestors.
Homo erectus: homo erectus means ‘upright man’. All the fossils included in this species belong to particular human races.
Huda: guidance, guiding, direction, directing, leading, showing the way (to), conducting, piloting, ushering, line (of conduct), course, way, method, manner, mode, fashion.
Humanist: an adherent of ‘humanism’ (an outlook or system of thought concerned with human rather than divine or supernatural matters, a belief or outlook emphasizing common needs and seeking solely rational ways of solving human problems, and concerned with mankind as responsible and progressive intellectual beings.
Hypudulia: (Worship considered due to the Virgin Mary)
Ibaadah: worship, adoration, cult, devotion(s).
Ihsaan: charity, beneficence, benefaction, benevolence, philanthropy, dole, almsgiving, performance of good deeds, favour, kindness, good turn, kind act
Ilhaam: (impulse): inspiration, revelation, afflatus
Ilm: science, knowledge, learning, lore, information, scholarship, education, cognizance, awareness, acquaintance, familiarity, cognition, perception
Imaam-Mubiin: original open manifest way
Ionosphere: an ionized (converted into ions) region of the atmosphere above the stratosphere, extending to about 1000 km above the earth’s surface and able to reflect radio waves for long-distance transmission round the earth.
Irshaad: guidance, guiding, direction, directing, leading, showing the way (to), conducting, piloting, ushering, instruction, advice, counsel.
Israa’ (overnight journey from Makkah to Jerusalem and to heaven)
Istaqaa: Self-sufficiency
Istawaa: RISING over The Throne
Itiqaan: mastery, command, skill, skillfulness, proficiency, adeptness, dexterity, deftness, workmanship, craftsmanship, finesse, perfection, excellence, accuracy, precision, exactness, exactitude.
Ja’ala: to make, render, cause to be or become, create, form, fashion; to put, place lay (down); to position, station; to appoint, assign, nominate; to fix, set, determine, specify; to prompt, induce, incite, move, actuate, impel, motivate.
Jades: souls
Jews: a person of Hebrew descent or whose religion is Judaism.
Jibt: idol, magician, magic
Jizyaa: Special taxes levied on the non-muslims in an Islamic state.
Ka’abaah: Baitullaah, Majid-al-Haram: Muslims face towards Ka’baah to offer their prescribed prayers.
Kaala: Time
Kabalah: the Jewish mystical tradition, mystic interpretation.
Kalimah: word, letter, expression, speech, address.
Kalpa: 1000 Mahayugas
Kasab: to gain, win, profit, earn, get, obtain, acquire, attain, reap, harvest,
Khaba-ith : (singular : Khubs : ) malice, maliciousness, malignancy, malignity, malevolence, viciousness, wickedness, evilness, badness, slyness, wiliness, foxiness, noxiousness, harmfulness, injuriousness, perniciousness, offensiveness, foulness, repulsiveness, obnoxiousness, virulence.

Khaliaq : to create, make, originate, mold, fashion, shape, form, work, produce, bring to being, engender, generate, bring about, cause, occasion, give rise to.

Kufur : unbelief, disbelief, infidelity, atheism, irreligion, ingratitude, ungratefulness, unthankfulness, thanklessness.

Laqaa : (Fa-ta-laqqaa Aadamu): meeting , encounter, get-together, gathering, assembly, coming together, reunion, interview, audience, in exchange for, in return for, against, for upon.

Latria : worship due to God

Liber Abaci (The Book of Calculation) : It gave numbers to the Western world in 1202 A.C. It was written by Leonardo of Pisa, popularly known as Fibonacci (a contraction of the Latin Filius Bonacci, meaning son of Bonacci).

Makruh : known, well-known, widely known, famous, renowned, celebrated, eminent, alias, commonly called or known as , so called, favour, service, courtesy, good turn, kind act, kindness, grace, amicably, in a friendly manner, with kindness.

Maalik : owner, proprietor, proprietary, possessor, holder, landowner, landholder, landlord.

Madah : (Mad-h) : praise, commendation, laudation, extolment, panegyric, eulogy, encomium, tribute, compliment.

Mahayuga : 4.32 million years or 4 Yugas;

Malaika : angels

Malik : (Malak : angel); Malik : king, monarch, sovereign; Al-Malik : God, the One and Only.

Mana : A mysterious (spiritual) force, supernatural or magical power.

Maya : in Hinduism marvelous or illusion, specially in the phenomenal universe.

Mazhab : (Shariah : religious community).

Mind-Body : embodiment of mental faculties.

Minhaaj : ‘Manhaaj’ : method, procedure, way, course, manner, approach, system, order, open (plain, clear, easy) road, program.

Mithras (Mithraism) : the cult of the ancient Persian god Mithras associated with the sun.

Muawwaj : distorted, bent, crooked

Muqaddaraati-Amran : Muqaddir : arranger, preparer, maker, author, designer, planner, plotter, schemer, projector, deviser, contriver, framer, hatchet, manager, director, administrator, handler, conductor. Amr : order, command, instruction, directive, direction, dictate, imperative, mandate, behest, bidding, injunction, power, authority, warrant, writ, authorization, decree, edict, ordinance, act; matter, affair, concern, business, question, issue, problem, case, condition, state, situation, thing, something.

Mudghatin : embryo; chew, quid, morsel, bite, bit, something chewed.

Munaafiaq : hypocrite, dissembler, double-dealer, hypocritical, insincere, double-faced, two-faced, double-tongued.

Munkar : denied, disowned, disavowed, disclaimed, contradicted, disaffirmed, repudiated, abominable (objectionable, forbidden, etc., action or act) , detestable, atrocious, outrageous, shocking, flagrant, gross

Mutation : the process or an instance of change or alteration, a genetic change which, when transmitted to offspring gives rise to heritable variations.

Munyaqti : is the one who is pious and fears Allah Alone. He doesn’t fear any idea, anyone or anything else.

Mysteria : Greek cults accessible only after initiation undergone by personal choice, often apparently involving closer contact with the divinity. They began as a community agrarian rites, then acquired the initiatory aspect and stereological functions, promising a blissful afterlife.

Mubah : lawful, permissible, licit, legitimate, admissible, unobjectionable, not forbidden, not a sin, not evil, not wicked, not sinful, not wrong, not injurious, not harmful, not dangerous, not hurtful, not malicious, not malevolent.

Mudabir : arranger, preparer, maker, author, designer, planner, plotter, schemer, projector, deviser, contriver, framer, hatchet, manager, director, administrator, handler, conductor. Amr : order, command, instruction, directive, direction, dictate, imperative, mandate, behest, bidding, injunction, power, authority, warrant, writ, authorization, decree, edict, ordinance, act; matter, affair, concern, business, question, issue, problem, case, condition, state, situation, thing, something.

Munkarah : allusion, allusion, antecedent, precedent, connection, relation, association, correspondence, antecedent, antecedents, antecedent, antecedents, connection, relation, association, correspondence, correspondence, correspondence.

Munafiq : hypocrite, dissembler, double-dealer, hypocritical, insincere, double-faced, two-faced, double-tongued.
Mysticism: contemplation and self-surrender to obtain unity or identity with or absorption into the Deity or the ultimate reality; spiritual apprehension of truths that are beyond the understanding; relating to mysterious, awe-inspiring, spiritually allegorical, symbolic or hidden meaning.

Nafs: soul, spirit, psyche, mind, human being, person, individual, self, being, essence, nature, the same, the very same, the very, the selfsame, the identical itself, oneself, himself.

Nafs Al-Ammaarah bi al-su’u: The Nafs impelling towards evil
Nafs Al-Lawwaamah: The changing or blaming Nafs
Nafs Al-Mutma’innah: The Nafs at peace

Natural Theology: the knowledge of God as gained by the light of natural reason.

Neurotransmitters: intelligent chemicals
Neuropopliters: intelligent chemicals

Nihilism: the rejection of all religious and moral principles, an extreme form of skepticism maintaining that nothing has a real existence.

Niyati: Fate
Nucleotides: adenine (A), thymine (B), cytocine (C) and guanine (G) – (the alphabet of life), interact with one another in specific ways, i.e. the nucleotides put (written) into in a sequence (e.g. GATCATCCG, etc) determine how a living thing functions.

Numinous: Numina: Spirits

Nusk: asceticism, reclusion, piety, devoutness, devotion, sacrifice, offering, immolation, ceremonies.

Nutfa: sperm, semen.
Nuzulu: Descent

Orphism: oracular, mysterious; mysteries, doctrines, etc., associated with Orpheus (a legendary Greek poet and lyre-player).

Parasitism: living by exploitation of others.

Parthenogenesis: Development of ovum without fertilization into a new individual. In many animals it may be induced artificially.

Paternoster: the Lord’s Prayer.

Personal Computer (P.C.): a computer designed for use by a single individual e.g. in office or business environment.

Prodigia: ‘Signs received by the Romans that the normal order between gods and men (pax deorum, ‘peace of the gods’) had been disturbed. The signs took the form of events contrary to the Roman perceptions of the normal, not necessarily supernatural events by later standards. They included natural disasters, buildings struck by lightning, abnormal births, wild animals penetrating cities, the rain of blood, milk or stones, or animals speaking. [GRANT, F.C., Ancient Roman Religion, (pages 32-34) New York, Liberal Art Press, 1957, Indianapolis, Ind., Bobbs-Merrill, 1957]. Lists survive from the republican period (509-31 B.C.E), of such prodigies, reported year by year to the authorities so that the priests could identify the god or goddess offended and recommend appropriate measures (remedia) to restore the balance. (BLOCH, R., Les Prodiges dans l’antiquité classique, Paris, Presses Universitaires de France, 1963). They were no longer kept under the Empire (after 31 BCE), when prodigies ceased to be part of the state’s routine, and were attached rather to the lives of individuals or to great catastrophes.” (Pages 258, 436-437, Dictionary of Religions, John R. Hinnells).

Qadara: to carry out, execute, effectuate, accomplish, achieve, finalize, terminate, finish, conclude, wind up, complete, bring to an end, to do, perform, fulfill, discharge.

Qadiri: able, capable, competent, qualified, powerful, potent, mighty, Al-Qadiri: the Omnipotent, the Almighty, the All-Powerful Allah.

Qalb: turning, turning about, turnabout, turn around, turning over, turnover, overturing, tipping over, upturning, turning up (ward), turning upside down, turning inside out or outside in; heart, core, gist, pith, essence, innermost, center, middle, kernel, marrow.

Qiblah: direction to which Muslims face in prayer i.e. towards Ka’bah.

Qira’at: reading, perusal, recital, recitation.

Qist: justice, fairness, equity, quantity, amount, measure, extent, installment, share, portion, part, lot.
Quantum leap: Quantum jump: a sudden large increase or advance, in physics as abrupt transition in an atom or molecule from one quantum state to another.

Radiation: emission of rays of light, heat or other electromagnetic waves, emission (of light, heat or sound) from a center, diverge or cause to diverge or spread from a center, parts radially arranged, in rays.

Radio Receiver: radio broadcasting receiver.

Rage: fierce or violent anger, a fit of this, a vehement desire or passion, a widespread temporary enthusiasm.

Rahmah: mercy, clemency, lenity, leniency, compassion, pity, sympathy, graciousness, kindness.

Raka'a: bow (down), kneel (down).

Ri-Yaa: show off

RNA (Ribonucleic acid) is built by DNA, which is its nearly identical twin. RNA is like active knowledge, in comparison to DNA's silent intelligence.

Ruh: soul, spirit, pneuma, essence, extract, extraction.

Rage: fierce or violent anger, a fit of this, a vehement desire or passion, a widespread temporary enthusiasm.

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Saa-Ah: MOMENT

Sadr: patience, forbearance, long enmity, long-suffering, endurance, tolerance, toleration, perseverance, self-control.

Sadaqah: testimony, evidence, testimonial, witness, deposition, attestation, statement, certificate, certification, martyrdom.

Shahid: witness, martyr, martyrdom, report, verifiable, corroborative, indubitable.


Shifa: recovery, recuperation, convalescence, healing, cure, remedy, medicine, medicament, medication.

Shirk: polytheism.

Shukr: thanks, thankfulness, gratitude, gratefulness, acknowledgement, appreciation.

Shuurah: consultation, deliberation, counsel, advice, recommendation, suggestion, opinion.

Sign in: an ID (Personal Identity) is used to access e-mail accounts, web accounts, etc. It may consist of alphanumeric characters. It is unique for every user with reference to a single web service.

SNPs: Single Nucleotide Polymorphisms - pronounced 'snips'

Suluuk: behaviour, conduct, manners, demeanor, deportment, comportment, attitude.

Sunnah: rubric, norm, rule, law, custom, practice, usage, convention, tradition, mores, line of conduct, mode of life, nature. Sunnah of the Prophet, Peace be upon him.

Supererogatory Prayer: (supererogation: the performance of more than duty requires.) Prayers offered more than prescribed.


Suufi: mystic.

Sva-bhava: The nature of things

Taabi'in: (singular “Taabi’y”): following, succeeding, subsequent.

Tadabbur: reflection, pondering, meditation, contemplation, weighing, consideration, cogitation, speculation.

Tafakkur: thinking, cerebration, consideration, contemplation, muse, musing, speculation, thought, intellection, reasoning.
Taghuut: idol ['Taaghi': tyrant, oppressor, despot, autocrat, dictator, absolutist, tyrannical, oppressive, despotic, autocratic, dictatorial, absolute, totalitarian, arbitrary, highhanded, prevalent, prevailing, (pre)dominant, preponderant].

Tahadhdhub: group formation.

Takbir: enlargement, magnification, expansion, amplification; exclaiming: God is Great.

Takhliiq: (bringing into being or existence).

Talqwiir: conglobation, conglomeration, agglomeration.

Talent: a special aptitude or faculty, high mental ability.

Tamaa-Atu: greediness, covetousness, cupidity, avidity, avarice (positively and competitively striving with hope).

Taoism: instead of denying being and non-being, reduced everything to non-being.

Taqdilir: (assign a specific or appropriate role or function, both internal and external) and

Ta-'Qoll: prudence, wisdom, judiciousness, discernment, sapience, sagesness, rationalness, rationality, discretion, cautiousness, carefulness.

Taqwaa: God-fearing, fear of God, godliness, devoutness, piety, religiousness.

Tariiqat: way, method, procedure, technique, process, system, manner, mode, fashion, means, approach, order, religious brotherhood or community, creed, faith, belief, doctrine, school.

Tasawwuf: sufism, mysticism.

Tashaiyu: group formation.

Taswiya: give a proper mould or set an appropriate form.

Taufiq: conciliation, reconciliation, peacemaking, restoration to friendship, reestablishment of normal relations; harmonization, bringing into agreement or harmony, attenuation, tuning, matching, making compatible or consistent; adaptation, adjustment, accommodation, conformity, suitability, fitting; success, successfulness, succeeding, prosperity, good fortune, good luck.

Tauheed: unification, union, uniting, integration, junction, joining, combination, consolidation, conjunction, merger, merging, amalgamation, fusion, standardization; monotheism.

Templa: Originally, Roman Templa were rectangular areas either in the sky or on the earth, so defined by the augurs, as to provide the basis for interpreting signs either from lightning or from the flight of birds. The terrestrial ones were said to be loci effati, freed from evil forces and thereby inaugurated. Temples in our sense were usually, but not necessarily, Templa. The worship of gods was initially carried out at open-air altars and these remained outside the temple, as the essential context for sacrifices (rituals). The building was added to house the god's image, to store the paraphernalia of the cult and the dedications made by individuals as the result of private vows to the god. Eventually they became storehouses of art-treasures from conquered Greece. Some functions were proper to Templa in the strict sense, only in them, for instance, could meetings of the Senate take place.

Ten Commandments: the Ten Commandments: the divine rules given by God to Moses on Mount Sinai, according to Exodus 20:1 to 17.

Tetragrammaton: (tetragram: a word of four letters): the Hebrew name of God written in four letters, articulated e.g., as Yahweh.

Theophany: the Divine manifestations in the physical phenomena.

Theory of Everything: unified theory to explain matter and forces – scientists are striving to find the 'one supreme law' governing all laws.

Theory of Strings: subatomic particles (hadrons) are considered as variations of a 'wave' form ('superstring'). The 'superstring theory' holds that billions and billions of unseen 'strings' pervade the universe, and their different frequencies give rise to all the matter and energy. Certain variations also turn into time and space. Nature's fundamental field is constantly vibrating and 'producing'.

Therapy: the Pentateuch (the first five books of the Old Testament); a Scroll containing this (the books of the Pentateuch, i.e. Deuteronomy, Numbers, Genesis, Leviticus, Exodus); the Will of God as revealed in the Mosaic Law.

Troposphere: a layer of atmospheric air extending from about 6-10 km upwards from the earth's surface, in which the temperature falls with increasing height.

Ultra-Violet Rays: rays having a wavelength (just) beyond the violet end of the visible spectrum.

Unification Theory: Theory of Everything: unified theory to explain matter and forces – scientists are striving to find the 'one supreme law' governing all laws.

Viking: any of the Scandinavian seafaring pirates and traders who raided and settled in parts of North West Europe in the 8th-11th centuries.
Voice Recognition: in computer, softwares are used to match voice patterns with the saved versions. This is used for various purposes including, security.

Wajib: duty, obligation, task, assignment, job; necessary, essential, requisite, indispensable, required, obligatory, incumbent, mandatory, imperative; inevitable, unavoidable, inescapable; due, adequate, fitting, proper, appropriate; owing, payable, mature(d)

Wahy (Wahii): Revealed knowledge

Wan: in computer (information technology) Wide Area Networking.

Wavicle: wave-particle duality: light and other electro-magnetic radiations behave like a wave motion when being propagated and like particles when interacting with matter.

Window: in computer an area on a display screen inside which a portion of a stored image or file can be displayed.

Wi-Fi: wireless fidelity

Wujuud: existence, being, entity, presence, attendance, being there, showing up, coming, occurrence, availability, finding, finding out, discovery, detection, [Wajdaa] to find, to meet with, to come across, hit upon, stumble upon, strike upon, light upon, happen upon, spot, to get, obtain, acquire, attain, achieve, consider, deem, think, adore, love passionately; Wajd: passion, love, ecstasy; Wijdaan: feeling, sentiment, affection, emotion, conscience.

Yadrccha: Chance

Yatqaa: Unrealistic Presumption

Yoni: Womb

Yuga: 1.8 million years

Zaalimuun: those who perform, commit or perpetrate ‘zulm’ (a crime, blunder, or anything outrageous). [ ‘Zulm’ : injustice, unfairness, inequity, wrong, tyranny, oppression, despotism, arbitrariness.]

Zabuur: generally the title given to the Psalms of David (Peace be upon him).

Zakat: alms.

Zikr: mention(in), referring (to), reference (to), naming, specification, stating, indication, indicating, pointing out (to) , citation, citing, remembrance, recollection, reminiscence, memory, reputation, repute, renown, fame, name, standing, credit. [ ‘Zikrullaah’ : praise, glorification, eulogy, laudation, exultation (of Allah); ‘Zikr-Ism-Allaah’ : invocation of Allah, mention(in) (utterance, pronunciation) of Allah’s Most Beautiful-Best Name. In Sufi ritual consisting of the repetition of words in praise of Allah; ‘Zikr-ul-Hakiim’ : the Holy Quraan.]

Zionism: (Zion or Sion: the hill of Jerusalem on which the city of David was built; the Jewish people or their religion; the Kingdom of God in Heaven.) : a movement (originally) for the reestablishment and (now) the development of a Jewish nation in what is now Israel. The first Zionist congress was held in Basel in 1897 on the initiative of Theodor Herzl, the father of political Zionism.

Zodiac: a belt of the heavens limited by lines about 8 degrees from the ecliptic on each side, including all apparent positions of the sun, moon, and planets as known to ancient astronomers and divided into twelve equal parts.

Zygote: [zygo-: joining, pairing (zugen: yoke)]: in Biology a cell formed by the union of two gametes.


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CONCLUSION

THE OPENING CHAPTER WILL ALWAYS CONTINUE TO REMAIN OPEN. NOT CONCLUDED.
DUAA

“SUBHAANA RABBIKA RABBIL IZZAT AMMAA YASSIFUUNA WA SALAAMUN ALAL MURSALIINA WALHAMDU LILLAHI RABBIL AALAMIIN.”

“RABBANAA LAA TU-AAKHIZNAA INNA SIINAA AU AKHTAANAA.”

“RABBANAAA TAQABBAL MINNAA INNAKA ANTAS-SAMII-UL ALIIM.”
THE GATE-WAY TO THE QURAN RE-OPENED

RENAISSANCE RECONSIDERED

‘Personal’ and ‘collective responsibility’ is not specific to man only. Other creatures also bear this burden relative to requirements of their existence, form and function, (20-50). They live in a disciplined life in organized communities, (6-38), and strive for the goals which are much higher than their own apparent physical stature and ‘being’, [See some examples in Surahs 16 Al-Nahl (the Bee), 27 Al-Naml (the Ant), 29 Al-Ankabut (the Spider)]. Besides many fine aspects of their creation, they maintain order, and in case of conflict or disorder they have their methods to resolve issues and restore it. Man is similarly ordained, in accordance with universal law, to maintain balance (55-8&9), and keep order (7-56). But the planet is facing perhaps one of the worst strifes, since award of the ‘commission’, for its administration, to man. (2-30), which is under one of the severest tests, at the moment. Examine following clause of the ‘commission’ of office to David (Peace be upon him), by the Sovereign-Lord of the worlds, to understand some extent of responsibility:

“O David! We (Allah) did indeed make you a vicegerent on earth:
So, judge you between men in truth; nor follow you the lusts,
For, they will mislead you from the Path of Allah.
For those who wander astray from the Path of Allah,
is a penalty grievous.
For that, they forget the Day of Account” 38-26

Every form of existence, even a particle, possesses life, sensitivity, even consciousness and understanding specific to its own sphere of existence. They follow laws of their individual existence and those pertaining to the composite whole, of which they are the constituents, (55-5&6, 36-38 to 40). Those who have very little of these, are usually classified as inanimate and generally considered devoid of consciousness. The inanimate have not been made to bear the burden of observing the injunctions of Allah. Although, in their respective spheres they also obey the universal laws.

As for creatures, Allah has given each a particular nature and function. He has guided it in a way that corresponds to its place in the collective scheme of things, and responsibility. Creatures showing signs of consciousness and reason, are called rational beings. With the degree of consciousness and awareness, level of responsibility increases in the world of existence. Different forms of
guidance have accordingly been provided, to them to discharge the responsibilities assigned. Besides senses, instinct, and intuition, man has specially been provided with intellect and faculties of reasoning. The 'Shari'ah' underlines this difference. The Holy Quran speaks of different forms of guidance, including primary and general: (e.g.,20-50 and 87-2&3). Because of higher level of consciousness, faculties and functions, man has been made to bear the injunctions of the Shari'ah and be accountable for them, in individual and collective capacity. The Holy Quran is very clear on this point.

While defining responsibility through the prophets and the revealed books, requisite guidance has been provided for working with the given faculties and resources for the discharge of the assigned function. Some accept this responsibility and guidance, and become believers (muslims) (6-82). Those who believe in the laws of Allah, they act accordingly, i.e., with responsibility. Some reject it and become disbelievers (Kaafirs). Since they don’t believe in the working of the laws ordained by Allah, they don’t pay heed to their manifestations in the facts and phenomena in nature and life. Thus, they don’t abide partially or wholly, by the ordainments or injunctions (laws), in the social realm, as they are not constrained by the social laws like the physical laws. Anybody who acts against the laws, the consequences are clear- he stands to lose. (47-3). Guidance and Responsibility (acting in accordance with the guidance), both, are essentially complementary to each other. Working of ‘guidance’ without responsibility (right action) is purposeless. Responsibility without guidance is inconceivable. It would negate the very purpose of rational upgradation of ‘Adam’. Prophets were given the highest responsibility of delivery of the Message. After giving revelation and guidance, they were not left on their own. Their responsibilities were so intense and strict that Prophet Yunus (Peace be upon him), when he denounced his people and left them in disgust, after they remained unheeded to his warnings, he was still brought back for the accomplishment of ministry and mission assigned to him, 21-87&88, 37-139 to 148).

Higher level of responsibility along with corresponding degree of guidance is more particular to true believers (mu'minun) and the God-fearing (muttaquun). That is to say, Allah's Grace provides man with internal and external means and circumstances which make it easy, and even pleasant for him to accept responsibility and guidance; and difficult to ignore or oppose it. Higher guidance descends with the degree of consciousness of Allah. Here man, not only can, but is required to make progress in his state of ‘consciousness’, and not to lose sense, personality or human superiority in hazy world of mysticism or descend into animality. Any kind of contemplation or practice creating any of such situations, is negation of the very purpose of ‘commission of administration’ given to Adam, on earth. Consciousness and guidance make man work with responsibility. His mandate
allows neither retrogression nor inertia. It is the mandatory requirement to
remain progressive and dynamic on the straight path, defined by virtuous
deeds, which place man, above his person, in much wider scope of
arrangement called ‘society’ or community. It is defined by the ‘Shari’ah’
(Faith) and not by individual or collective fancies, customs, habits, fads or
fashions. Increase in virtuous deeds brings with it an increase in divine
guidance and rewards, and vice versa. The Holy Quran itself gives the
promise of such increase, (19-76, 6-83). God-conscious strive for increase in
divine guidance and help that they keep seeking till their last breath, for the
truthful discharge of their responsibility, (3-8). They don’t stop at the stage of
first ‘contact’. No one, not even the greatest, can do without wishing to attain
more of its advanced and higher stages. No one can claim not to need it.
Neither success, nor prosperity in this or in the other world can really come
without right action (righteous deed) in individual and collective capacity.
Today, mortal man needs it more. Hence, of all prayers one can address and
make endeavours to draw nearer in communication and communion with
Allah, the most important is for the right action, which is fruitful and not
infertile or wasteful, with greater good in individual and collective sense.
This has been taught in the very first Surah of the Holy Quran (1-6).

Direct contact with God is claimed only in specific individual
context, whereas teachings of the Prophets, ‘Shariah’, are both, for individual
and collective good, and thus indispensable. One can not indeed, enjoy
benefits of life without right action under the law (Shari’ah, Righteous Deeds,
the Approved Way).

This brings us to the question: can the Quranic code of humanism
be implemented for common and greater good of mankind, in the present
milieu? Is Renaissance possible? The situation has become too complex and
intricate, to suggest a simple solution! It is not easy. The problems of the
Ummah have much bigger dimensions than isolated approaches, limited by
geographic and nationalistic considerations can define, which have been
battered and beaten up through out twentieth century, and are still panting
into twenty first century. ‘Muslim states’ present a disarray of political
arrangements and economic conditions. More muslims live in many non-
muslim states than in many individual muslim countries. The concept of
‘daar-ul harb’ (state of war) will have to be reconsidered. A new situation of
active strike against muslims (‘daarud-dzarb’, state of infliction?) has
emerged, around the world, where his identity with the basic principle of
‘Islam’ (peace) is distorted; and the biggest loss is that he is being dubbed
entirely opposed to it. Issues overlook Himalayan heights and geographical
boundaries. Under the circumstances, horizons of the ideal concept of
Ummah will have to be traced through the Quran, and right from the Charter
of the first City State of Madina. Generally speaking, for the mankind, the
planet seems to have ‘set’ in the pitch darkness. Only a mission with universal
message, which has the capability to cut through all schism, can meet the global challenge.

Al-Faatihah introduces the Quran as all embracing, universal in approach and a panacea for all ills. Careful study shows that it promises a prescription, for all time, for taking mankind out from darkness to light (14-1), as it did about 1400 years ago! Al-Faatihah provides Preamble of Policy and Objectives. The Quran presents the detailed Code for Worship-Obedience of Allah, the One, the Only, the Alone, and Goodly Righteous Deeds. Worship-Obedience of Allah necessarily mean the obedience of laws of Allah, i.e., the legislative aspect of the Diin. Wrapped up in the Mercy of Ar-Rahmaanir-Rahiim, in verses Nos. 1 and 3 of Al-Faatihah, the above doctrine translates into: Love of Allah Alone, and Love of His creation, for His sake alone. And purpose of all goodly-righteous deeds is the development of human personality, peace and progress of human society. A well-known Hadith highlights that Mercy of God is for those who show mercy to God's creatures. Muhammad (Peace be upon him) said:

"Graciously Kind is God, the Holy, the High. Show kindness to those who dwell on earth so that the Grace of God may descend upon you from above".

In other words, if you love Allah's creatures, Allah loves you. On further examination we conclude that the basic theme of all revelation and the lesson of history, summarized in Al-Faatihah in its verse No. 7, combine into following formulation: Devotion to Allah Alone and kind - righteous deeds are the determinants and dynamics of rise of individuals and nations; and the deviation, the downfall. i.e., Salvation and success of individuals and nations are the results of Devotion-Obedience to the laws of Allah Alone and righteous living accordingly, in harmony with human personality and society. Failure is the consequence of deviation from and disbelief in the Truth (the immutable Law).

Thus, to approach the Quran for guidance, with sure success, is the only hope. But how? There can be many approaches. Short cuts may seem to be convenient and even tempting. In such a situation, the Quran itself presents a model for achieving higher ideals and fulfilling responsibilities of those levels. Let us revisit the model set by it at the time of its advent, particularly its methodology, for adoption in present circumstances. The Quran provides background of rise and fall of nations, causes of strife and the curative course adopted through out history of mankind for reestablishing peace and prosperity on the planet. The trail is quite conspicuously illuminated.

The earlier revealed Surahs 73 and 74, provide syllabus and training module for preparing for 'higher responsibility'. Carefully and deeply reflect into following Surah (73), particularly in the background of verse 73-5 (‘A weighty Responsibility’):
“O you folded in garments! (1)
Stand by night, but not all night. (2)
Half of it, or a little less. (3) Or a little more.
And recite the Quran, in slow, measured, rhythmic tones. (4)
Soon shall We (Allah) send down, to you,
A weighty Message.” (5)

“Truly the rising by night is most potent for governing (the soul),
and most suitable for the Word. (6)
“True, there is for you,
by day prolonged occupation, with daily duties. (7)
But keep in remembrance the Name of your Lord-Master, and devote your self to Him wholeheartedly. (8)

“Lord-Master-Owner-Sustainer of the East and the West:
There is no god but He:
Take Him therefore for (your) Disposer of affairs. (9)
And have patience with what they say, and
leave them with noble (dignity). (10) 73-1 to 10

“O you wrapped up! (1)!
Arise and deliver warning! (2)
And your Lord-Master-Owner-Sustainer, you do magnify! (3)
And your garments, keep free from stain! (4)
And all abomination shun! (5)
Nor expect in giving any increase (for yourself)! (6)
But, for your Lord’s (Cause), be patient and constant! (7) 74-1 to 7

First of all, in order to develop the right attitude and to prepare frame of mind for taking up the challenge, establish and improve your relationship with your Lord-Master. Easy steps, but basic and essential, are identified from the Quran, as given below. In order to come out of the current mess, it is, first, necessary to come out of the present mind-set:

“Verily, Allah, never changes the condition of a people,
until they change that is in their ‘selves’ (13-11)
they change their minds, mind-set)
Also see 8-53.
Take the first step; the trail will unfold and other steps will follow:
“Come back” to Allah, “well-pleasing and well-pleased”: (as righteous, loveable and loving, fearfully-dutiful): 89-28. The Lord in love with His creation, calls lovingly His servant, even though he may have gone far, to come back, with full faith and trust.

“Come back you, to your Lord-Master-Sustainer (Allah),
Well-pleased (yourself) and well-pleasing unto Him (Allah). 89-28
“Turn Full Attention”: 94-8
(Devote and make concerted effort.)

“And to your Lord-Master-Owner-Sustainer (Allah),
turn (all) your attention” 94-8

Again examine 73-8, carefully.

“Prostrate and Draw near”: 96-19
(Submit and concentrate):

“And bow down in adoration,
and bring yourself, the closer (to Allah). “ 96-19

Many people may try to maintain ‘personal relationship’ with God, without moving forward in other areas assigned to man for individual and collective endeavour on earth. Among them some may even get too much obsessed with mystic meddlings. Some of them feel satisfied with personal piety and individual achievement, which are good and desirable; no doubt. But one should not stop there. Otherwise the very purpose that Allah appointed Adam as the ‘administrator’ of earth, gets relegated. Mere personal piety does not perfect ‘personality’ of man, in the composite whole called community or society. Examine carefully 2-177, particularly the socio-economic legislation and prescriptions of the Diin, given precedence over rituals of personal piety.

In the West, since the rise of Protestantism, the notion of a personal relationship with God on the part of an individual, has got popularity. This in turn has produced a confused idea; that ethics can be framed independent of religion, external or legislative aspect of religion is of no account, prescribed norms are irrelevant to the so called ‘religious experience’, and doctrines can be dispensed with completely—this, in fact, even in general terms shows total incomprehension of what constitutes a religion.

Mystics also emphasize a one-to-one relationship between the believer and the God he believes in- a direct contact. In this relationship, in which God may speak directly to a man, forms basis of individualism. The Protestant ethic is grounded precisely in the same concept. (London Economist, May 17-23, 1975, page 82 of the Special Survey). In Monasticism one relegates responsibility and loses reflective and responsive sensitivities of human personality which work only in an interactive human environment or society. The Quran does not encourage mysticism and monasticism, both. The Quran inculcates responsive and responsible attitude in order to develop a dutifully useful person for himself and for the society.
Be “Constant and Patient in fulfilling the duty”: 19-65 (Strive obediently and sincerely with constancy and consistency):

“...So obey-worship Him (Allah) and
be constant and patient
in His obedience-worship (duty).” 19-65

Returning to Allah in submission and with full concentration, as mentioned above, develop 'Qalb Saliim' (2-131, and 16-120, i.e., a whole heart, a dedicated mind, a devoted self). It develops further in processes following this phase particularly in, Tazkiaah, discussed in following paras.

“Behold his Lord-Master-Owner-Sustainer (Allah)
said to him (Abraham): ‘Bow (submit your will to Me):
He said ‘I bow (submit my will)
to Lord-Master-Owner-Sustainer of the universes.” (131)
And this was the legacy that Abraham left to his sons..” (132)
2-131 &132

“Abraham was indeed a model, devoutly obedient to Allah,
true in faith, and he associated not gods with Allah.” 16-120

For the next, more active phase, simple and small steps, but bigger in leap, are prescribed in verse 62-2:

“It is He (Allah) Who has sent, amongst the unlettered,
a Messenger from among themselves, to rehearse to them His Signs,
to sanctify them, and to instruct them in the Book and the Hikmah (Wisdom); although they had been, before, in manifest error.” 62-2

From above verse emerge following important ingredients:

“Tilaawat”: Literally it means to follow. Read: Study the Quran with assimilation, understanding and reflection, (73-4) to be put into practice (73-5). For this one should preferably ‘follow’ the dictum given in 73-8 to 10, 74-2 & 3.

Most people remain intensively attached to and spiritually satisfied with the rhythmic echoes of heart and ecstasies of faith, at the initial step of ‘reading’ without study, assimilation, understanding and reflection. They don’t apply the spiritual advantage available in this exercise to their material world of creation. In this connection, glorious example of Umar (Peace be upon him) needs to be studied. He did not stop just at the initial spiritual experience. He sets a model for emulation. He put into practice the Quranic claim that its teachings make man perfect, mankind prosperous and world a real welfare state. Make a comparative study of his rule with his
contemporary Roman, Iranian, Chinese, and Indian Empires and verify the verdict of world history even upto and after hot and cold World Wars


“Truly he succeeds that purifies it (self)” (9)
and he fails that corrupts it (self)” (10) 91-9 & 10

Again here also many people remain mostly devoted in ‘personal piety' without perfecting in plurality its unlimited scope. This generally leads to dichotomy in individual private and collective public life. No doubt, without firm standing on the strength of one’s own personal character, neither leadership can lead nor disciple can follow. But for the second part of this mission, it is necessary that collective character or culture is developed on ‘purity’ as envisaged in the concept of ‘Tazkiaah’. Consider the most simple ‘oath’, in those circumstances, administered during the first Pledge of Aqaba, which spearheaded movement into Madina and turned the course of history of the globe: (a) We will not worship any but One God, (b) We will not steal, (c) Nor commit adultery, (d) Nor kill our children, (e) Nor will we slander our neighbour, and (f) We will obey the Prophet (Peace be upon him) of God. At the time of second pledge of Aqaba, “when seventy three men and two women came forward.. and took oath.. the Prophet Muhammad (Peace be upon him), named twelve of the chiefs of these men, and said, ‘Moses (Peace be upon him) chose from amongst his people twelve leaders. Ye shall be sureties for the rest, even as were the Apostles of Jesus (Peace be upon him); and I am surety for my people’. And the people answered, ‘Amin’, So be it.” (Muir’s Life of Muhammad, vol.ii, pp. 216, 232, A Dictionary of Islam, Thomas Patrick Hughes). Thus the foundation for the first community based organization (CBO, in the modern terminology) for Madina was laid and a master trainer was arranged for them from Makkaah.

This is basically important because human energies and time are limited. If these are wasted after the pursuits of ‘Taaghuut’, (lusts and lures) there remains little available for right application, for higher ideals. Firstly because, it leave no room for righteous pursuit and secondly it damages the capacity so badly that it leaves man incapacitated to bear the burden of responsibility and guidance. The Quran categorically explains that ‘believers’ who have accepted the responsibility and act under guidance with dedication and who have prepared themselves with proper, planning, and training, can come out victorious even in situations of adverse ratio of 1:10 in terms of
men, material and resources, (8-65)- the Quran links it with ‘understanding’ and ‘steadfastness’ (sabiruun) of those who ‘believe’ (mu’minuun) in the laws and follow the rules, which is the basic requirement of discipline and dedication in battle or warfare. It further explains that ‘one hundred’ can ‘vanquish’ one thousand of those who ‘disbelieve’ (kafaruu; don’t believe, violate laws, rules, discipline). But, if the believers are not well grounded in the faith and have ‘weakness’ (dza’fan), which may include that of discipline, training, effort, etc., in the faith, the ratio may fall to 1 to 2, (see 8-66).

“Teaching of the Book”**: It has to be in sequence, with continuity and constancy, with meaning, in detail, with the objective of understanding and implementation of its Commandments. Some of them are highlighted in *Dos* and *Don’ts* (e.g.22-41, 70-22 to 35, 25-61 to 70 and again in same Surah 25-71 to 76). This legislative prescription is further subject to the proviso of 2-2 to 4. The success is guaranteed in 2-5, and at many other places. ‘Reading’ is far easier than ‘Teaching’. The latter is much more intense, deep and requires thorough understanding and command. This becomes possible when ‘Tilaawat’ lays firm foundation and ‘Tazkiyah’ raises a high stature in strong structure.

“(They are) those who, if We (Allah) establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong..” 22-41

“This is the Book; in it is guidance sure, without doubt, to those who fear Allah: (2) Who believe in the Unseen, are steadfast in prayer, and spend out of what We (Allah) have provided for them (3) And who believe in the Revelation, sent to you, and sent before your time, and have assurance of the Hereafter. (4) They are on (true guidance) from their Lord-Master-Owner-Sustainer (Allah), and it is these who will prosper.”(5) 2-2 to 5

Dedication to ‘learning and teaching’ has been bracketed with the high institution of ‘Jihaad’, (9-122).

“Nor should the believers all go forth together:
If a contingent from every expedition remained behind, they could devote themselves to studies in the Diin and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil).” 9-122
It is also extremely essential to acquire most modern knowledge, technology and information.

**Teaching of Hikmah**: Both in word and deed, it flows from and in conformity with ‘Teaching of the Book’.

For better grounding in ‘Tilaawat’ and ‘Teaching of the Book’, and for acquiring firmness in *Tazkiaah*, the Quran essentially prescribes following:

- *Tafakkur* (Think)
- *Tadabbur* (Deliberate)
- *Ta’aqqu* (Reason)

One of the most important bestowments that come with *Hikmah* is the ‘*Hukm*’, i.e., ‘power-sovereignty’ is granted. All forms of ‘*Hidaayah*’ (Divine Guidance’) available, operate through the ‘software engine or vehicle’ of *Hikmah* (although not exactly but nearly translated as power-wisdom). One who is bestowed *Hikmah* gets ‘all good and abundance’.

Depending upon progress made and strength gained in exercises mentioned above, the Mission may now, take a concrete shape. Now comes the most dynamic phase, where resistance is bound to develop not necessarily only on the Manifesto or the Charter, and not mainly on the second part of the formulation of faith (i.e., first *kalimaah*) but basically due to and on the first part of it i.e. basically on ‘*Laa ilaaha*’ and consequently, on its second part also i.e., ‘*illaallahu*’. There are many people, including some of the People of the Book, who believe in God, and at the same time conjecture or conceive other gods, too. So, it is not the basic problem for them to believe in God, (the second part of the Islamic formulation of Faith). But many people violently reject the Oneness and associate all possible they can conceive as gods, beside the Only One God, Alone. It is here that active and violent resistance has been perpetrated throughout the history of revealed religion based on Monotheism. This concept (Faith) explaining the way of life based on unity and universality of one law (Monotheism) governing all existence, was inconceivable out of ignorance, and was resisted out of arrogance. This still continues under one or the other doctrine or dogma, although science is increasingly clarifying many misconceptions about it. Science has now set its direction in search of the ‘Unified Law’ (Unification Theory, which is leading science to the basic theme of Monotheism).

For preparing to cope up with or to counter the active resistance, or violent rejection, understand very carefully and deeply Surahs 109, 112, 113, and 114.

“Say: ‘O you who reject Faith! (1) I worship not that which you worship-obey, (2) Nor will you worship That which I worship-obey (3),
and I will not worship that
which you have been wont to worship—obey (4),
Nor will you worship That which I worship—obey (5)
To you be your way, and to me mine, Diin." (6) 109-1 to 6

“Say: ‘He is Allah, the One and Only (1),
Allah, the Eternal, Absolute (2),
He begets not, nor is He begotten. (3)
And there is none like unto Him” (4) 112-1 to 4

“Say: ‘I seek refuge with the Lord of the dawn, (1)
from the mischief of created things." (2) 113-1&2

“Say: ‘I seek refuge with the Lord-Sustainer of mankind (1)
The King of mankind (2)
The God of mankind.” (3) 114-1 to 3

Importance of this recommendation may need to be re-emphasized
due to historical experience and amount of clarity and understanding
demanded by verses 5 to 7 of Al-Faatihah. The opportunity of manifest
success can become obscure or even turn into failure, only and mainly
because of own weakness due to little grounding or weakness of faith in
these Surahs, i.e. 109, 112, 113-1 to 2, and 114. Importance of training and
Tazkiiah, has already been emphasized.

‘Teaching of the Book and Teaching of Hikmah’ are taken up with the
objective of discharging the high responsibility entrusted in 3-110, i.e.:

"You have been best of peoples, ever raised up for mankind,
You enjoin Al-Ma’ruuf (right) and forbid Al-Munkar (wrong)." 3-110

This seriously demands discipline and organization. Severity of this
demand may increase with the degree of resistance. But success, ‘manifest and
sure’ (Fath Mubiin) is guaranteed. At this point it may be necessary to
distinguish Jihaad from ordinary struggle and also from intolerance.

“The term Jihaad means struggling, exerting one’s latent power and
exhausting all potential to achieve a (noble) cause. (It does not take myopic
view in the individualistic and self styled sense.) This word and its various
derivatives have been frequently used in the Quran, the Sunnah and the
religious literature of Islam. According to some scholars Jihaad forms such
an essential part of Muslim religious practice that it constitutes the sixth
pillar of Islam. (It is organized, directed and declared as an institution, not
sporadic.)
Islam allows war (as laid down) not for its own sake (or just for the sake of it), but for the noble purpose of protecting human life and its intrinsic values. In fact, the permission to take up arms and engage in battle under certain circumstances stems from the noble aim of protecting and respecting the life, dignity of man, and the right of human beings to shape their destiny by their own free will and independent endeavour (against their violation and terror).”


“O you who believe! If you help (the Cause of) Allah, He will help you and make your foothold firm” 47-7

“Permission to fight is given to those who are fighting them because they have been wronged, and Surely Allah is Ever All-Powerful for their aid.”(39) “To those who have been expelled from their homes in defiance of their right -- (unjustly, for no cause), only because they said ‘our Lord-Master-Owner-Sustainer is Allah.” (40) 22-39 & 40

Surahs Anfaal (8), and Taubaa (9), lay down clear principles for conduct and conclusion of warfare. Jihaad is made obligatory against those who ‘fight’ you, unjustly as explained in above quoted verses also.

“And fight in the way of Allah, those who fight you..” 2-190.

“And fight them on until there is no more tumult or oppression, and there prevails justice and faith in Allah altogether and everywhere; but if they cease, verily, Allah does see all that they do.” 8-39

“March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but know.” 9-41

“Jihaad is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.” 2-216.

‘Jihaad’ is not just laying down one’s life. There are many sacrifices that one has to make during the course of suffering and endurance. There are glorious examples of martyrs who entered Jihaad simultaneously or as soon as they entered the faith, (e.g., 20-70 to 73, 8-72).
“O you who believe! When you meet a force, be firm, and call Allah in remembrance much, that you may prosper.” 8-45

“O you, who believe! Fight the unbelievers who gird you about. And let them find firmness in you. And know that Allah is with those who fear Him.” 9-123

‘Devotion to Allah Alone and kind - righteous deeds’ as the guiding principle of policy can only make the mission successful and fruitful. In this connection Last Sermon of the Prophet Muhammad (Peace be upon him), provides a model Universal Charter, (See Appendix-A). Verses like 3-110 and 22-41 present Socio-Politico-Economic Manifesto for the welfare of people; in conjunction with verses, e.g., 2-177, 70-22 to 34, 25-61 to 70 and 25-71 to 76.

“You are the best of people, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah.” 3-110

“Those who, if We (Allah) establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong. With Allah rests the end of affairs.” 22-41

Be it very carefully noted that neglect of social security and welfare has been termed as the ‘negation’ of the ‘Diin’ itself:

“See you one, who denies the Diin? (1) Then such is (that) who repulses the orphan, (2) And encourages not the feeding of the indigent.” (3) 107-1 to 3.

Irrevokable guarantees of Human Rights, and those pertaining to the good of people; human personality and society as a whole, make the movement participative and mobilizes indigenous strength – i.e., masses own it.

At this point, it is very pertinent to clarify that to ordain right (Ma’ruuf) and forbid wrong (Munkar), is responsibility of every responsible-believer in the divine legislation, individually and collectively, in his area of influence, authority, governance or sovereignty, to whatever extent it extends.

During the course of active action, disputes of policy or practice crop up. In that event, first it has to be refer to the Quran. And then to Sunnah. Then, as may be required, to other sources.

“And obey Allah and His Messenger, and fall not into disputes,
lest you lose heart, and be patient and persevering, for, Allah is with those who patiently persevere.” 8-46

"And We (Allah) have sent down to you, the Book that explains everything, and
A Guidance, and
A Mercy, and
Glad Tidings, to those who submit to God” 16-90

Mercy, Guidance, Succour and Success are assured to the ‘faithful’.
“If Allah helps you, none can overcome you, and if He forsakes you, who is there, after Him that can help you?
And in Allah let believers put their trust.” 3-160

If the trail is not followed, it will just be another trial. No phase or process can be ignored or by passed for the higher goals, discussed in earlier paragraphs. To be born as muslim, to remain a muslim or beget a muslim without ‘belief’ and merely ‘exist’ without discharging duty according to the obligation, is not desirable. Some steps or some phases, however, over lap or take their course simultaneously. But there is no short cut, by elimination of any one of them, if ‘renaissance’, leading to the application of Divine Legislation and Wisdom for the benefit and welfare of mankind, is the objective. They can however be expedited depending upon dedication and commitment to the cause.

It is not a lengthy prescription, anyway. Importance of education and training in latest sciences, technology and information can not be over emphasized. At the same time it is equally essential to re-emphasize the importance of grounding of all these pursuits in the ‘Teaching of the Book’ as explained above.

“(Like external) internal impurity and filth; and a dirty and polluted mind are the greatest hindrances in the way of correct and proper understanding of the Quran for renaissance or revolution, as some may even like to put it.

“There are people who tend to confuse the third phase with the first one and try to steal their way into the Quranic treasures, specially belonging to the third phase, without undergoing the process of ‘Tazkiiah’. The history of Islam bears testimony to the fact that the people who strayed away from the main stream of Islamic thought and practice, invariably belonged to this category. What they failed to understand is that the phase of ‘Tilaawat-i-Aayaat’ is characterized basically by the descention, nuzuul, of Divine Knowledge towards man, and has therefore been made so easy to understand and act upon simply with the help of basic knowledge of Arabic language and a medium degree of intellectual comprehension.
“Contrarily, Tazkiaah is marked by the ascension, uruuj, of man towards Divine Knowledge in the sense that he is elevated as to comprehend those Quranic realities which are in operation. It is in the stage of ‘Ta’aliimal Kitab’ that man acquires the knowledge of intricacies of permanent and temporary as well as universal and eternal inter-relationships of the divine directives, and develops a taste for ‘Ijtihaad’ by cultivating the capabilities of relating these provisions with the realities of life”.


Following verse has been repeated 4 times in Surah-54:

“And We (Allah) have indeed made the Quran easy, to understand-remember, then, is there any that will receive admonition?” 54-17, 22, 32 & 40.

“Do they not then think deeply in the Quraa’n, or are their hearts locked up (from understanding it)? (47-24).

“Verily, He (Allah), Who has given you the Quran for a law, (Verily, He Who ordained the Quran for you) will surely bring you home again. Say: My Lord is best aware of him who brings guidance and him who is in error manifest.” 28-85

(This article is based on the author’s book ‘Al-Faatihah, the Gate-way to the Quran’).
THE LAST SERMON

This Sermon was delivered by Prophet Muhammad (Peace be upon him) on
the ninth day of Dhul Hijjah, 10 A.H in the Uranah Valley of mount Arafat

"O People, lend me an attentive ear, for I don't know whether, after this
year, I shall ever be amongst you again. Therefore, listen to what I am
saying to you carefully and take these words to those who could not be
present here today.

O People, just as you regard this month, this day, this city as sacred, so
regard the life and property of every Muslim as a sacred trust. Return the
goods entrusted to you to their rightful owners. Hurt no one so that no one
may hurt you. Remember that you will indeed meet your Lord, and that He
will indeed reckon your deeds. Allah has forbidden you to take usury
(Interest), therefore all interest obligation shall henceforth be waived...

Beware of Satan, for safety of your religion. He has lost all hope that he will
ever be able to lead you astray in big things, so beware of following
him in small things.

O People, it is true that you have certain rights with regard to your women,
but they also have right over you. If they abide by your right then to them
belongs the right to be fed and clothed in kindness. Do treat your women
well and be kind to them for they are your partners and committed helpers.
And it is your right that they do not make friends with any one of whom you
do not approve, as well as never to commit adultery.

O People, listen to me in earnest, worship Allah, say your five daily prayers
(Salah), fast during the month of Ramadhan, and give your wealth in Zakat.
Perform Hajj if you can afford to. You know that every Muslim is the
brother of another Muslim. You are all equal. Nobody has superiority over
other except by piety and good action.

Remember, one day you will appear before Allah and answer for your deeds.
So beware, do not astray from the path of righteousness after I am gone.
O People, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my example, the Sunnah; and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, oh Allah, that I have conveyed your message to your people."