

Islamic Knowledge for 'A' le vel
Volume 1

**THE STUDY OF
QUR'AN AND HADITH**



Islamic Knowledge for 'A' le vel Vol 1 The Study of the Qur'an and Hadith
Islamic Education Panel

Islamic Education Panel

ISLAMIC STUDIES FOR 'A' LEVEL

QUR'AN AND HADITH

VOLUME ONE

Islamic Education Panel(2007)

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Islamic Studies for 'A' Level

Volume One: Qur'an and Hadith

First Publication July,2007
1000 Copies

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Tanzania.

TABLE OF CONTENTS

CHAPTER ONE

Islamic Concept of Education	1
Islamic Conception of Education	2
Why Islam enjoys people to search for knowledge.	4
The aims and objectives of education in Islam	5
Misconceptions in the outlook of Education	7
The effect of duality.	9
Review Questions:	10

CHAPTER TWO

Qur'anic concept of religion.	11
Why man cannot do without religion?	30
Which Religion is the real Need of Man?.	37
Tests for a true Religion	38
Comprehensive principles	39
Proper conduct	40
Satisfy Human nature	40
Perfect way of life	41
It must be a Universal Religion	42
It must have been taught by all Prophets	42
Uphold equality of all human beings	42
Can man formulate a way of life that is in the Interest of men?	43
Concluding Remarks	50
Effects of materialism to humankind	53
Why Islam argument against polytheism	57
Evolution of polytheism	76
Evolution of Christianity	79
The first basic doctrine of modern Christianity	87
The words of Jesus concerning his Godhead	95
Did Jesus die on the cross?	125

Polytheism is a grave injustice at many levels.	138
Review Questions	148

CHAPTER THREE

Authenticity of the Qur'an	149
Towards understanding the Qur'an	149
Arguments to prove that the Qur'an is the word of Allah (sw).	151
Islamic point of view on the source of knowledge . . .	152
The claim to Revelation	156
Process of Revelation	159
How the Qur'an was revealed to Prophet Muhammad (s.a.w)?	162
The process of compilation and preservation of the Qur'an	166
Internal Evidence	166
External Evidence	167
The process of preservation and propagation	174
The Qur'an points out the mistakes of the prophet . . .	179
Authenticity of the Prophecies of the Qur'an	184
The Qur'an challenge mankind to produce its similtudes	188
The revelation of the Qur'an was in peace meal	190
The altitudes of Prophet toward revelation of the Qur'an	192
The literary value of the Qur'an.	192
As regards diction	192
External evidence.	194
A critical review on authorship theories	195
Who is the author of the Qur'an?	195
Muhammad as the author	196
Conscious fabrication	202
Desire for power and glory:	205

Per suit of power	208
Unity and Liberation of Arabs:	212
Moral Reformation:	214
Unconscious Fabrication:	215
The epileptic theory:	219
The religious illusion theory:	221
Parallism Theory	230
The Problem of Parallels	238
The theory of divine revelation:	246
Scientific data:	249
Other Amazing aspects of the Qur'an	271
Review Questions	275

CHAPTER FOUR

Reasons for believing in Allah (s.w)	276
Materialism;an Islamic view	276
God is not perceivable	276
Has man created gods and God?	279
Is the universe a chance creation?	285
Does Science disapprove the existence of Allah?	288
God does not exist because ideas emanate from material reality	292
Through Dialectics they can explain the phenomena of universe	298
Is belief in Allah (s.w) a Dogma?	298
Signs for believing in Allah in the Qur'an	307
Signs from the history of man	342
Signs from the lives of prophets.	371
Signs from the teachings of the prophets	395
The implication of belief in one God	395
Review Questions.	397

CHAPTER FIVE

The purpose of creation and belief in life
after death398
Purpose of creation: Islamic reasoning399
Weakness of contemporary theories on
the purpose of creation405
Belief in the hereafter410
Why the atheists disbelieve in the hereafter?420
Reasons for believing in the hereafter as
stipulated in the Qur’an428
Evidence in our practical life of the hereafter433
Historical events given in the Qur’an
on the hereafter434
Importance of this belief in our practical life438
Why and how the atheistic philosophy promotes
exploitation and other evils?439
Review Questions450

CHAPTER SIX

Some of the nations mentioned in the
Qur’an and the lessons we learn from them451
The ‘Ad people as described in the Qur’an452
Lessons from the story of the AD456
The Israelites (Jews)465
Lessons from the Israelites479
Sectarianism:485
Interpolations in divine scriptures:486
Suppression of truth:487
Fondness of the worldly gains and abhorrence
of death489
Selfish rabbies and doctors of law:489
Indifference towards the law:490
Mutual enmity491

Ignorance of the law and persistence in ignorance . . .	492
The comment of the Qur'an on christians	494
The people of Thamud:	494
The people of Prophet Nuh (A.S)	504
Prophet Ibrahim and his people	513
Ibrahim with his people	516
Prophet Ibrahim with King Namrud,the King of Ur in Chaldea(Babylonian)	519
Lessons from the story of Yusuf	523
When and Why Revealed?	523
Objects of Revelation	524
Topic of Discussion	526
A summary of the lessons form the story of Yusuf	529
Lessons from the life stories of prophet Dawud and Sulaiman	536
The message of the prophets aimed at establishing justice.	549
Rise and fall of nations	553
Justice and Injustice:	553
Unity and Disunity:	554
Moral Corruption and Degeneration:	555
Review Questions:	556

CHAPTER SEVEN

The Sunnah and Hadith	557
The meaning of Sunnah and Hadith	557
Importance of Sunnah	558
Collection, compilation and preservation of Ahadith . .	559
Compilation of Ahadith during the time of Companions of the prophet (SAW) and (Khulafau Rashiduun) 11 A. H–100 A.H	562
The Compilation of Ahadith during the period of Tabiin(101 – 200 A.H)	563

The compilation of Ahadith during the period of Tabii Tabiin (201 – 300	565
Sahihul – Bukhar	566
Sahihul – Muslim	567
Sunan Abu Dawood	567
Jami’u Al-Tirmidhiy	568
Sunan Ibn Majah	568
Sunan An-Nasai.	568
Introduction of the science of Hadith	569
Isnaad and Matin	570
Analysis of matin	573
Classification of ahadith	574
Hadith Sahih	574
Hadith Dhaif	576
Hadith Maudhuu (fabricated)	576
The Difference between Qur’an and Hadith Qudusiyyi	578
Review Questions.	579
SELLECTED SURAS	580
Al-Baqara (2:1-286)	580
Section one ;verses (1-20)	580
Section two; verses (21-24)	581
Topics and their interconnection.	586
Review Questions:	591
References	592

PREFACE

The Book Islamic Studies for 'A' level Volume 1 which includes the study of The Qur'an and Hadith intended for Advanced level students in Tanzania.

This book covers the following topics: Islamic concept of Education, Qur'anic concept of Religion, Authenticity of the Qur'an, Belief in Allah and its implications, The purpose of creation and belief in life after death, some nations mentioned in the Qur'an and lessons we learn from them, Sunnah and Hadith and selected Suras

This book contains eight chapters. At the end of each chapter, there are review questions covering important aspects of the text material. Students are strongly advised to answer all the questions in order to assess the mastery of the subject matter.

Islamic Education Panel,
July 2007

CHAPTER ONE

ISLAMIC CONCEPT OF EDUCATION

The term Education refers to systematic training and instruction, knowledge and abilities, development of character and mental powers, resulting from such training.

Education as a process involves the individual, the society and the whole content of reality both material and spiritual, which play a dominant role in determining the nature and destiny of man and his society.

All Educationists agree that Education is a continuous purposeful process necessary for the full and balanced development of persons, but the interpretations and outlook of the materialists (secularists) and Muslim thinkers vary.

The Islamic concept of Education cannot be fully appreciated without first of all understand the Islamic interpretation of full development of individuals.

According to Islam. If man follows this code with sincerity and honesty, will grow into a balanced person and, God willing, he may be able to reach his goal and become vice gerent of God on earth.

Accordingly, education should aim at the balanced growth of the total personality of man – through the training of man's spirit, intellect, his rational self, feelings and bodily senses. It should cater for the growth of man in all its aspects: Spiritual, intellectual, imaginative, physical, scientific, linguistics, both

individually and collectively and motivate all aspects towards goodness and the attainment of perfection.

Therefore, the ultimate Goal of education in Islam lies in the realization of complete submission to Allah on the level of individual and the community at large, as knowledge is the source of progress and development,

According to the Qur'an, the source of Education is Divine revelation where Allah teaches man the divine truth. The human intellects are tools, which are in constant interaction with the physical universe.

Islamic conception of Education

Islamic education derives its meaning and essence from Islamic Teachings. It is therefore a type of education that enables Muslims (recipients) to submit completely to the will of Allah (s.w). It trains the sensibility of pupils in a such manner that their attributes to life, their actions, their decisions and approach to all kinds of knowledge governed by the spiritual and depth felt ethical values of Islam.

They are trained mentally so disciplined that they want to acquire knowledge not merely to satisfy an intellectual curiosity or just for material worldly benefit but to develop as rational righteous beings and bring about the spiritual morals and physical welfare of their families, their people and mankind. Islamic education with its references: individual, the society to which one belong and the whole content of reality (both material and spiritual) plays the dominant role in determining the nature and destiny of man and society.

Islamic regards man as vicegerent of God on earth and the entire creation as subservient to man. The Qur'an is eloquent thus:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً
 قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ
 بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٣٠﴾ وَعَلَّمَۤ اٰدَمَ
 الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ اَنْۢبِئُوْنِىْ بِاَسْمَآءِ
 هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣١﴾

Behold, Thy Lord said to the angels, I will create A vice gerent on Earth”. They said, “Will you place therein one who will make mischief therein and shed blood? Whilst we do celebrate thy praises and glorify thy hold (name)? He said: “I know what Ye know not. And He taught Adam the names of all things, then He placed them before the angels, and said: Tell the names of these if ye are right”. [2:30-31]

Teaching Adam, the names of things means making him aware of the essence of creation, the attributes of God and the relationship between God and His creation.

It is not merely an intellectual awareness divorced from spiritual realization but a spiritual realization controlling, guiding and sharpening the intellect.

Allah Created Adam, gave him a sense of reverence and awe for God and making him able to use this knowledge for

the benefit of humanity. This knowledge was then granted to mankind through Prophets so as to provide man with a complete code of life. We read in the Qur'an:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② أَقْرَأْ ③ وَرَبُّكَ
 الْأَكْرَمُ ④ الَّذِي عَلَّمَ بِالْقَلَمِ ⑤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑥ كَلَّا
 إِنَّ الْإِنْسَانَ لَيْطَغَى ⑦

Pro claim (or read) in the name of thy Lord and cherisher, who created. Created man, out of A leech like dot. Proclaim! And Thy Lord is most Bountiful He who taught (the use of) the pen taught man that which he know not. [96:1-5]

Why Islam enjoins people to search for knowledge?

Education is not only a Muslims' right but it is also the obligation of all Muslims for the following reasons:

- (i) The first revelation to Prophet (s.a.w.) which is found in Suratul Alaq (96:1-5) was insisting on seeking knowledge. Knowledge was and still is a necessary pre requisite for the success of the execution of the mission of prophet Muhammad (s.a.w).
- (ii) Angels were commanded to prostrate before Adam as when it was proven that he was more knowledgeable than they were.
- (iii) To every nation Allah sent a messenger.
- (iv) In every field man is required to ask those of understanding so as to learn from them (16:43)

- (v) The Holy Qur'an praises those who have knowledge so much (58:11) (39:9)
- (vi) Many of the human races shall be condemned to hell as they have wisdom and they use it not. (2:158)
- (vii) Islam consider seeking knowledge obligatory, in the Prophetic saying: "Seeking knowledge is the obligation of every Muslim, (Muslim).
- (viii) Knowledge leads to emancipation from fear and ignorance and it expands the horizons of thinking. It enables us to introduce to mankind what makes them developed and civilized; With knowledge scientists go upward to the highest level, God willing so as to perceive the great facts in the universe.

The aims and objectives of education in Islam

The following are the aims and objectives of education in Islamic

- (i) Islamic education must have its prime objective to enable the recipients to be in a position to fulfill their basic mission on earth i.e. to worship Allah (s.w) while it is primarily individual requirements it is also communal requirements
- (ii) An Islamic education must teach the learners the basic features of the value system embodied in the Qur'an and Sunnah. What is a good association, friendship, dress and so on. This is because our view of what is good determine our actions and contradictions arises where there are various definitions of what is good. Islam laid down foundation of what is good across time and space.
- (iii) An Islamic education system must build in the mind of the learners resilience, adaptability and mechanisms

for adjustment in world matters other than fundamental beliefs. In other words Islam is not static way of life,when circumstance change Islam has provision for positive change;dogmatic acceptance of world matters that characterize many education systems must be substituted for adoptability,experimemntation,tolerance and intellectual discipline.This assertion opens the door for ijtihaad(the use of reasoning) which arise to logical conclusion which does not contradict with Islamic injunctions.

- (iv) Islamic education system must promote a concept of economic justice, political equality, the redistribution of of National income and self restrained in consumption. It must help the society to be able to address these human concerns.
- (v) In Islamic education system the soul must be given supreme position in the whole scheme of human life. In other words, the concept of life after death must be understood to be as real as life before death. Islam says there is life after death, therefore life before death is preparatory stage for life after death, The education system should be able to make recipients to synchronize the life before and after death. This will make pupils to refine their life in many situations.
- (vi) Curriculum in Islamic education system must emphasize the point that absolute reality lies with Allah (s.w).It must enable the recipient to fullfil the objective for which man was created. Goodness (axiological) is sought in what had been declared to be halal (lawful). In persuit of this curriculum the use of prophet Muhammad (s.a.w) as a model or frame of

reference must be strongly emphasized. Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.....

“You have indeed apostle of God beautiful pattern (example).....” (33:21)

Misconceptions in the outlook of Education and their effect

Misconceptions in the outlook of Education are as follows:

- (i) Denying the revelation as a source of knowledge and considering the material world as the source of knowledge. Those who accept this view conceive education as a continuous process mental, emotional and moral development towards good life of men. They cultivate a kind of attitude which rejects dogma, questioning, absolute and instead of faith, reliance is on reasons alone.
- (ii) Duality in Education-in nearly all Muslim countries there, are two systems of education – Religious and secular education or traditional and secular.

The religious system has the reading of the Qur’an Tajweed, Fiqh, Tafsir, Hadith and Arabic language as core subjects. Comparative religion, western, legal systems, social and natural sciences are absent. Piety is the goal. The method of teaching does not include free inquiry or even free thinking.

The challenge of modern civilization are not answered or even realized in their magnitude.

On the other side modern or secular education exclude the so-called religious education. However, in the early days of Islam there was only one system, which taught purely theological subjects and mundane subjects like engeneering and medicine.

Duality in education therefore refers to the operation of two systems of education, one traditional and the other new, which are in many aspects opposed to each other.

The graduates of religious institutes had no prospect of employment except as teachers of Madrassa, Mosque Imams and preachers of course getting low salaries.

When secular education produced graduates, who hold top positions in the armed forces, police, civil service and public Administration. Those from religious institutes one remain jobless or imams and preachers. Consequently a class struggle broke out between these two groups, each group accused the other of being less educated.

People were made to believe that only Sheikhs who should be concerned with the study of religion and adhere to it, and that secular schools produced another type of educated people who should not, and were expected not to understand religion or adhere to it.

The effect of duality

Muslims have remained apathetic to the cultural, economic, political and social laws envisaged in the Qur-an. Graduates of secular schools enact laws, theories and policies which were not derived from Islamic teachings. So the life in all its aspects is secularized.

Secondly, the knowledge gathered from religious education system does not make the Muslim to be qualified nor critical hence their task of establishing the kingdom of Allah is at stake.

Thirdly, Duality in Education had led to the rise of two camps of religious life and worldly life. In the worldly life man cares not about his creator while in the religious life man spares a very small part of his life to perform religious rites.

Fourthly, the Rise of Kinship and fall of the Islamic state had the root in the division of education into worldly and religious camps.

Fifthly, Muslims value the so called religious education (knowledge of how to perform rituals) as a result they lack insight of their environment.

In short the Islamic conception of Education can be summarized by the following:

- (i) No line of demarcation between secular and religious education.
- (ii) The source of all knowledge is Allah.
- (iii) Education should bring qualitative changes to learners.

- (iv) The learned is expected to be a God conscious person.
- (v) Islam enjoins people to search for knowledge

Review Questions:

1. Explain the Significance of Education in Islam.
2. Discuss the impact of misconception of Education

CHAPTER TWO

QUR'ANIC CONCEPT OF RELIGION

It is imperative right from the outset of our study of the Qur'anic concept of religion, to look into the misconceptions in the conceptualization of the religion since religion has been misconstrued.

The first misconception is rooted on the concept of religion, which is reflected in the meaning attributed to religion. If you pick any dictionary, under the word religion, you will no doubt get a meaning similar to this:

“Belief in existence of Super Natural ruling power, the creator and controller of the universe, who had given man a spiritual nature which continued to exist after death of the body”.

Such conceptualization of religion is not limited to English speakers only; in the standard Swahili Dictionary we have the following:-

“Dini ni Imani inayohusiana na mambo ya kiroho baina ya binadamu na Mwenyezi Mungu: njia ya kuhusiana na Mwenyezi Mungu”.

“Religion is belief pertaining to spiritual affairs between man and God: a way through which man is in touch with god”.

So, it can be gathered from these definitions that, Religion as a concept is considered as something to do with belief in the existence of God the Creator.

Yurkovets having made a survey of the concept from Christian theologians, came to conclude that, “religion is a bond between men and God”.

So, it is evident that to many people, religion as a concept is something to do with belief in the existence of God, the creator:

The second misconception is based on the origin of the ideas of god and RELIGION:-

The disbelievers assert that, the ideas of god and religion arose as result of “primitive thinking of man”.

In the book of Dialectical Materialism; Comfort has the following to say:-

“.... Conceptions of supernatural spiritual being generally seem to have their justification not of course in any evidence of the senses.... But what is their origin, how did such conception arise in the first place? We can certainly not regard such conceptions as being the products, as religion itself tell us of divine revelation or arising from any other supernatural cause... And such an origin can be traced, conceptions of the supernatural or religion ideas in general own their origin first of all to the hopelessness and ignorance of man in face of the forces of nature”.

In Ant-During Angles had the following to record on the origin of ideas of God and Religion:

“The religion (notions of God) arises from primitive conceptions of man. Having acknowledged the survival of man after death first and the spiritual principle, primitive man Created Gods. At first believing in being who were stronger than man, but still existing in material form they generally came to believe in gods who existed in the form of souls superior to ours. And this how, after having created a multitude of gods, each with defined functions as in Greek antiquity, they arrived at the Conception of a single God ”.

So according to the materialists, the ideas of God and Religion in man came as a result of this failure to understand the forces of nature, which worked against him. Again Angeles advances the idea by saying:-

“All religions however, are nothing but fantastic reflection in man’s mind of those external forces which control their daily life, a reflection in which the terrestrial forces assume the form of supernatural forces”.

The third misconception is based on the role of religion. To the materialists the role of Religion is nothing more than being an exploitative tool in the hands of bourgeoisie. Maurice comfort expressed this thinking in the following words:-

“Religion is one of the spiritual oppression which every where weighs down heavily upon the masses of the people over burdened by their perpetual work for other by want and isolation”.

For this reason, religion as a concept is being declared as opium for the people, a sort of spiritual booze in which the slaves of capital drown their human image, their man for the life more or less worthy of man”.

These notions are held as infallible truths in the eyes of the atheists and their princes who keep on propagating such ideas. To be noted is that such notions have limitations as explained hereunder.

To hold religion as essentially something to do with belief in God the Creator, and that religion arose as result of primitiveness of man, are both misconceptions for a number of reasons.

Religion as a concept in Islam is understood as any way of life or system of life in the sense that it functions in the society as a philosophical stance that determines the fibre of life in that society. If this system derived from a Divine ideological idea, then the society is adhering to Divine Religion. If it is instituted by the ruler or the tribe or the people (that is, if it is derived from a human doctrine, concept, or philosophy) then this society would be practicing” ruler’s religion or a clan’s or a people’s religion.

Now let us make a survey of the verses of the Qur'an in which Religion implies a way of life which a community adheres in its day to day life.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا
 الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ
 لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٢﴾

“And thus have we by our command sent inspiration to thee: Though knewst not (before) what was Revelation, and what was faith: but we have made the (Qur’an) a light where with we guide such of our servants as well we will: and verily Thou do it guide (men) to the straight way. (42:52)

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ
 الْأُمُورُ ﴿٥٣﴾

“The way of God whom belongs whatever is the heavens. And whatever is on earth. Behold (how) all affairs tend towards Allah!” (42:-53).

قُلْ يَتَّيِّبُهَا الْكٰفِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عٰبِدُونَ مَا
 أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عٰبِدُ مَا عٰبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عٰبِدُونَ مَا أَعْبُدُ ﴿٥﴾
 لَكُمْ دِينَكُمْ وَلِي دِينِ ﴿٦﴾

“Say O you that reject faith, I worship not that which you worship nor will you worship that I worship. And I will not worship that which you have been wont to worship. Nor will you worship that which I worship. To you be your way and to me mine: (109:1-6).

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِزٌ وَلَوْ شَاءَ لَهَدَيْنَاكُمْ أَجْمَعِينَ ﴿١٦﴾

“And unto god leads straight way, But there are ways that turn aside...” (16:9)

Also in the first Sura (al-fatha) verses 6-7 in every stand of our prayers we Read:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

“Show us the straight way. The way of those on whom you have bestowed your Grace. Not the way of those who have incurred your wrath, nor gone astray” (1:6-7).

Also a number of Prophet’s Hadith refer to religion as a way of life for example:

One day the Prophet (S.A.W) drew a straight line on the ground and other meandering lines then he said:- “There is only one straight way but the rest are ways of satan”.

So the argument that Religion arose as a result of primitive conceptions of man does not hold water because religion does not necessarily have to be attributed to the existence of God. We can only say that Religion may come from God, the Creator or it may come from gods, creatures.

Secondly, is again a misconception of the notion of

God. Both the secularists and materialists conceive God in the form of super natural being or god the creator and anything outside that is not entitled to god-head. This is wrong conceptualization of God – for in the light of the Qur’an, God is not necessarily the Creator. God stands for any being or thing you serve in your practical life. This is what is implied in the first tenent of Islam, when we profess that:

“There is no God worth serving but Allah” In this Shahadah what we are actually saying is that under the sun there are numerous gods but they are false gods except the Creator (Allah). Shahada means to give your total freedom to the almighty Allah (s.w) to make Him be your Planer in every aspect of your life; As He is describing to us that :

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
 لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١١٣﴾

Say: “Truly, my prayer and my service of sacrifice My life and my death, are (all) for Allah, The cherisher of the worlds: No partner hath He; This commanded and I am the first of those who submit to His will” (6:162- 163)

This is further verified in the Qur’an thus:-

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ
 وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

“They take their priests and their authorities to be their God in derogation of God, and (they take as their Lord) Christ the son of Mary yet they were

commanded to worship but one God: There is no God but He. Praise and glory to Him (Far is He) from having the partners they associate (with Him) (9:31).

أَرَعَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ۗ هُوَ أَفْأَنُتْ تَكُونُ عَلَيْهِ وَكَيْلًا ﴿٤٣﴾

“Seest thou such a one as taketh for his god His own passion (or impulse)? Clouds thou be a disposer of affairs for him?” (25:43).

From these verses we can conclude that everyone is a believer in God. The difference is that other obey God the Creator while some obey Gods creatures hence the notion of God is inevitable in man, it is not the result of failure of human mind to tackle different problems encountered in his day to day life.

Thirdly, from the Qur’anic conception the Religion to man is inevitable. That is every human being is believer and a follower of a religion consciously or unconsciously. This argument can be supported by a number of reasons such as:-

- *Religion is innate in man (man as defined in the (Qur’an).*
 - *Human nature*
 - *Higher degree of consciousness in man compared with the rest of Creation.*
 - *The real needs of man*
 - *The process of production, and production relations is preceded by an ideology (religion).*
 - *Usage of the word in the Qur’anic context.*
- A part from these arguments there is irrefutable evidence,

which shows that man did not start life here on earth in utter darkness. As the Qur'an is eloquent thus:-

..... وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

“And He taught Adam the nature of all things” (2:31)

فَلَمَّا أَهْبَطُوا مِنْهَا جَمِيعًا فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا

خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٨﴾

“We (Allah) said: “Get you down all from here; and if there comes to you Guidance from me, whosoever, follows my Guidance on them shall be no fear nor shall they grieve (2:38).

Initially Adam was made knowledgeable of the nature of all things even before his advent on earth. Hence life on earth never began in utter darkness. The guidance from Allah (S.W) goes together with the coming of Prophet which is another point illustrating that life did not start in utter darkness. More important is that Prophets were not only sent with guidance but their Guidance was to triumph over all other ideologies as Allah (S.W) declares it in the Qur'an thus:-

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾

“It is He who has sent His Apostle with Guidance and the Religion of Truth to proclaim it over all religions and enough is God of witness”. (48:28)

So we can conclude that the ideas of God and Religion have not arisen as a result of primitive notions of man as the atheist want us to believe. Alternatively the ideas of God are inborn and that the ideas of religion and God originate from God Himself.

In reality the human personality is spiritual in nature. This is gathered from the Qur'an whereby we are told that humanity emerged in creation primarily in the transcendental dimension of existence.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

“We (God) said: Adam: Dwell you and thy wife in the Garden and eat the beautiful there in as you wish, but approach not this tree, or else you ran into harm and transgression” (2:35).

Man possesses not only the spiritual but also the rational and the aesthetical dimensions of personality. The existence of rational dimension is affirmed thus:-

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٣﴾

When thy lord drew forth from the children of Adam: From their loins their descendants, and made them testify concerning themselves (saying):

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

I am not your Lord (who cherishes and sustain you)”? They said, “Yea We does testify! (this) lest Ye should say on the Day of) Judgment “Of this we were never mindful” (7:172).

This verse speaks not only about the existence of all human beings from first to the last – at the dawn of creation, but also of the personality of God – and Hence it is personality which is built up on consciousness, appreciative and non mechanical response to other personality or personalities. And so before commencing earthly life Man was conscious of himself and the environment around him. This is the origin of ideas of God in Man.

This covenant was then followed by coming of Prophets of course who had with them Allah’s Guidance. Hence man did not start life in utter darkness as the disbelievers expound.

Turning to the point that Religion is an exploitative tool in the hands of the bourgeoisie, the atheists have the following to say:-

“Like other religions, Islam for the Marxists is the opium of people, a reactionary and antiscientific ideology giving a fanciful and fallacious notion of

society. It indicated in man the of resignation and humility and distracts him from revolutionary action. Like other religions, Islam has been an instrument in the hand of the exploiting class. Islam is represented as a primitive and fantastic religion. A chaotic mixture of Christian.... Jewish and Pagan doctrines found by a member of feudal trading classes of Mecca with the object of providing religion prefect for the plundering expedition organized by Arab aristocracy”

So according to the atheists, Islam in particular is exploitative. The limitations of this notion is at three levels. Firstly is that it divorces materialism (atheism) from being a religion. Secondly it considers that all religions are exploitative and Thirdly is the narrow meaning of exploitations held by the Atheists which is reduced to economic exploitation based on the accessibility to the major means of production. To them moral, political, intellectual and opinion exploitations are unknown. However, in Islamic context all man made religions are exploitative as the Qur’an explains:-

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾

“When it is said to them; “Make not mischief on the earth” They say: Why we only want to make peace of surety they are the ones who make mischief but realize (it)not. (2:11-12).

If we make a survey on what was taking place in the past societies and what is happening in contemporary societies the above referred verse will become more explicit.

The society in which Sayyidna Ibrahim (AS) was born was predominantly idolatry. In the whole society there were about 59999 gods, each city had its own god and also there was special deity who was regarded as the chief of god or the city god; this was entitled to greater reverence than the others. As a result of this, the society was divided into classes as follows:-

- (i) The Amelu: The Highest class, which consisted of Priests, state and military officers, etc.
- (ii) The Mushkenu: This included merchants, craftsmen and armies.
- (iii) The Ardu:- The slaves.

The Amelu enjoyed special distinction and privileges. They had greater rights both in the criminal and the civil law than those of other people. Their lives and properties were held precious”.

Now when Sayyidna Ibrahim (a.s) called upon them to stop this shirk which had divided people in classes and hence exploitation of some classes by others, the privileged state class and spiritual leaders had the following reply:-

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾

“They said: Burn him and protect your gods if you do (anything at all)” (21:68).

The despotic leaders wanted to burn Ibrahim (a.s) simply because he differed with them in opinion. While they were exploiting the masses Ibrahim needed them to stop such oppression. Therefore it is very clear that any man made religion cannot lead to justice it must be oppressive and hence its condemnation in Islam.

The society of Sayyidna Musa (A.S) was Polytheistic in nature. It was also a class society where injustices and exploitation were rampant. Pharaoh who is mentioned in number of verses in the Qur'an did not rule his subject with an even hand. He had adopted the policy of dividing them into classes. He bestowed privileges on the ruling class and reduces others to serfs who were oppressed and exploited. Actually Pharaoh adopted an attitude of rebellion in the land and divided its dwellers into groups one of which he degraded by putting their sons to death and letting their daughters alive. Indeed he was one of the mischief makers.” (It was at this juncture that Prophet Mussa (A.S) was raised).

More reflection on pages of history of mankind reveals that humanity has suffered oppression through as we see it today. In China, India, Europe, America, Russia and Africa, humanity has generally been divided into nobility and serfs. The Nobel classes in all societies lived on rents extracted from the peasants.

Mankind has not only suffered serfdom but also slavery. Today man is suffering from all sorts of oppression and exploitation in the hands of their Governments and ruling parties, which have taken the place of the nobility classes. Actually there is no difference between the nobility – of the middle ages and the government or ruling parties – today. In those days the Nobles were fed, sheltered and clothed by the serfs. Today all governments and party leaders do not produce anything. It is their subjects who produce, feed, shelter and cloth them. They cry of freedom, peace, equality and justice have become a worldwide song. But can we trace any of these anywhere? Like Pharaoh and Nimrod, the

government leaders of today have empowered themselves and own the lives of their citizens whom they call their people. Injustices Imprisonment, subjecting people to death, persecutions and tortures are the order of the day. But what is the real cause of all these injustices? Tell me if it is not man made ideologies, which in the language of the Qur'an are mere conjectures.

Man as he is has nothing of his own making that will help humanity in terms of a way of life. Our Creator who knows our limitation assures us that man follows nothing but conjectures, misleading others and are liars as stipulated in the Qur'an thus:-

وَإِنْ تَطَّعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

“And if you follow many of those on earth they will mislead you for they follow but conjectures, they are but liars “ (6:116).

For this reason Allah (S.W) has taken the responsibility to show man the right way, as stipulated in Sura 16 verse 9, thus:

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِزٌ وَلَوْ شَاءَ لَهَدَيْنَاكُمْ أَجْمَعِينَ ﴿٩﴾

“Allah alone can show the right path But there are ways that turn aside; if Allah Had Willed, He could have Guided all of you”(16:9).

Along with this argument is the mission entrusted to Muslim Umma (the followers of Prophet) The Muslim

community has been entrusted with a mission of eradicating evil and establish virtue as it reads in Surat Imran verse 110:

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

You are the best ummah, (community), which has been raised up for the guidance of mankind you enjoin what is right and forbid what is wrong and believe in Allah (S.W) (3:110).

The actual mission is to remove evil and establish justice. It should be clear that such an ideology could never be oppressive and exploitative.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ
لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ
وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

“We sent afore time our apostles with clear signs and sent down with a them the Book and the Balance (of right and wrong) that man may stand forth in justice” (57:25).

The Prophets who were sent by Allah (S.W) were essentially raised with this objective of establishing justices. It is needless to say that such an ideology or religion or a way of life is exploitative as the materialists or Marxists propound.

A closely related argument to this is the reason why

humanity will be condemned to Hell in the hereafter. The reasons is to commit injustices to human kind as the following verse puts it that:

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
 أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

The blame is only against these who oppress own with wrongdoing. And insolently transgress beyond bounds through the land, defying right and justice. For such there will be a penalty grievous (42:42).

The whole philosophy of earthly life is reduced either to punishment or reward in the hereafter. The verse recited above categorically stresses that people will be condemned to Hell, because of defying right and committing justice.

The verse also implies that those who will do well to humankind shall be rewarded. This being the case therefore Islam can never be an oppressive or exploitative religion as the Marxists allege.

Adding to the proceeding argument is that is envisaged in this verse:

..... أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
 وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

“.....This day have I perfected your religion for you and completed my favour upon you and have chosen for you Islam as your religion.....” (5:3).

In this verse Allah mentions two qualities of His religion,

which exempt it from being exploitative. One is perfection of this religion He chose for mankind. A religion which is perfected is devoid any limitations. Islam therefore does not suffer any limitation and hence is NOT exploitative Religion.

The second quality mentioned in this verse is that it is a Blessing, favour upon us. In this context Islam stands as any other favour on us from Allah. It is like our eyes, ears, hands, legs, air, sun, light, rain, the materials around us, and the like. These are favours on us, which Allah likens them with Islam for this reason, favour cannot be exploitative and oppressive as the Materialists advocate.

In the context of the Qur'an man came on earth with nothing. His Lord who has made available all that man needs in this earthly life. This is the message we get from verses below:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ
 فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

“He it is who created for you all that is on the earth...” (2:29).

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ
 إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

And he has subjected to you, as from Him, All that is in the Heavens And on earth: behold, In that are signs indeed for those who reflect “(45:13)”

Given to the fact the material needs of man are from

Allah (S.W) and are meant for him hence it goes without saying that the way of life which Allah (S.W) has prescribed for man can't be exploitative.

Associated to this is the fact that Allah (S.W) is All Knowing. He knows with certainty what is in the interest of man, what is virtue and what is vice. For this reason His way of life is not defective.

Another quality of Allah pertaining His way of life is that He goes not to loose or gain anything from rules he has enacted for mankind. His way of life is to harmonize the lives of mankind. This is one of themes of the Qur'an as stipulated in a number of verses, few of which are as follows:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (16)

Allah commands justice, the doing of good and giving the kith and kin, and He forbids All indecent deeds, And evil and rebellion: He instructs you, That ye, may receive admonition (16:90). Also refer (2:177),(4:4127)

The challenge Islam posses to other ideologies is another point to exempt it from being exploitative, otherwise it could not have the guts to do so, it declares.

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ
وَكَفَىٰ بِاللَّهِ شَهِيدًا﴾ (28)

It is He who has sent His Messenger with guidance And the Religion or truth, To make it prevail over All Religions enough Is Allah for a Witness". (48:28)

Why man cannot do without religion?

Having shown the inherent misconceptions in the conceptualization of Religion. Let us now examine the arguments as to why Islam contends that man can't do without religion. Although there are people who advocate that the basic needs of man are shelter, clothing and the fact is that man can stay without food, cloth and shelter for some time but can not stay without religion for even a fraction of a second for the following reasons:

In the first place, in Islamic context Religion is any way of life, be it from Allah (S.W) or from humankind. Following this perception of religion that man cannot do without religion because no human being can live without a way of life.

In the second place, man cannot do without religion because religion is innate in man. This is so because the real human personality is spiritual in nature. Thus we learn from the Qur'an, humanity emerged in creation primarily in the transcendental dimension of existence:-

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ

شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

“And We said:”O Adam! Dwell thou And thy wife in the Garden; And eat of the beautiful things therein As where and when, ye will approach not this tree or ye run into harm and transgression.” (2:35).

At that form of existence, man possessed not only the spiritual but also the rational and the aesthetic dimension of personality.

The spiritual dimension was there because of the very fact of the transcendental nature of their existence; the existence of the rational dimension has been affirmed thus:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَقْبِلُوا بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

“And He (God) taught Adam the nature of all things” then He placed them Before angels, and said: “Tell me the names of these if ye are right”(2:31).

Also in the following verse we are told:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ ﴿١٧٢﴾ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾

“When thy Lord drew forth from the Children of Adam – from their loins – their descendants, and made them testify concerning themselves, (saying). (Am I not your lord (who cherishes and sustains you)? They said: Yes! We do testify”(This). Lest you should say on the day or judgment. “Of this we were never mindful”. Or lest ye should say: “Our fathers before us may have taken false gods. But we are (their)

*descendants after them; wilt though then destroy us because of the deeds of man who were futile?
(7:172-173)*

We learn from several traditions that this thing happened on the occasion of the creation of Adam. At that time the angels were gathered together and commanded to bow down before him. Man's appointed as Allah's Vicegerent was proclaimed likewise. The whole of mankind that was to be born up to the Day of Resurrection was brought into existence at the same time. They were imbued with common sense and brought forth in His presence and asked to testify that Allah is their Lord.

A tradition of Hadrat Ubbay-bin –ka'aba which is most probably based on the knowledge he received from the Holy Prophet; is the best commentary on this verse. He said:

“Allah gathered the whole of mankind and arranged it into separated groups according to their kinds or period and gave them human's hope and power of speech. Then took a covenant from them a witness concerning themselves and asked; ‘Am I not your Lord? They answered most certainly’ You alone is our Lord’. Then Allah said’ ‘I ask the earth and the heaven and your father Adam to bear witness to this effect lest you should say on the Day of Resurrection that you had no knowledge of this. Os none it well that none other than I worthy of worship and that there is no other lord than I. You should not set up any partner with Me. I will send to you My Messengers – who will remind you of this covenant

that you are making with me I will also send My Book to you'. At this, the whole of mankind replied, 'We have no other Lord or deity than you'"

So these verses speak not only the existence of all human beings – from the first to the last dawn of creation but also of the possession of consciousness.

So man is created in such a way that he will have to submit to certain authority. This is the essence of this covenant. Therefore Man is submissive. But in order to be subservient; there is need to have a system of thought or an ideology in which submissiveness may be observed. In this way man can't do without religion.

The third argument is human nature. For purposes of our discussion human nature is reduced to two areas only. One, Man is not conditioned by nature to follow a set course similar to a course to which animal instinctively adhere although there is no denying fact that his body is essentially subjected to the laws of nature. The second aspect ingrained in human nature is that man has to interact with his environment. In doing so man should have a system to determine his behavior. For example, each human being has to decide what food for his stomach, how he should use his hands, legs, eyes, ears, and the like. In which conversation should the tongue participate which thoughts be entertained and retained and which should be discarded and so forth. It is for this reason why the Qur'an warns that:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ

كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

“And pursue not that of which thou have no knowledge; for every act and hearing or of seeing or of (feeling in) the heart will be enquired into on the Day of Reckoning). (17:36).

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ

يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

“And spend of your substance in the cause of God, and make not your own hands contribute to (your) destruction. For God loveth those who do good” (2:195).

Then, there is the family level. There is father, mother, sister, brother, husband, wife, children and other relatives one has to cooperate with until his death. Here one has to decide his way of existence in relations to these people. His responsibilities to them, their rights and so forth. Then there is interaction with numerous other people in the world. Some of them are neighbors, some are friends and others are enemies. Then one has to interact with creatures, which are not human beings, living and non-living.

In general, all these are here in order to enable man to survive but man had to decide on how to use them. Therefore, Man is required to use his faculties to determine a system of thought, which will mould his behaviour. This system of thought is his religion.

So we can conclusively say that since man has to behave he can not live without religion.

The other argument is based on real needs of man. Although man is spiritual in nature, life in physical world needed physical body so as to enable man to perform his primary duty on earth or to serve the purpose of his creation.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٧٦﴾

“Verily we created man from a drop of mingled sperm, in order to try him, So we gave him (the gifts), of Hearing and sight”. (76:2).

يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ

مِن نُّطْفَةٍ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ

“O mankind – if ye have doubt the Resurrection. (Consider that we created you our of dust, then our of morsel of flesh, partly formed and partly unformed, in order that we may manifest (our power) to you.... (22:5).

In such a situation man has both Spiritual needs and bodily needs (material needs). On the question of material needs the Qur’an is eloquent thus:-

﴿اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ
 بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٣﴾ وَسَخَّرَ
 لَكُمْ مِمَّا فِي السَّمَوَاتِ وَمِمَّا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي
 ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

“It is God who has subjected the sea to you, that ships may sail through it by His command, that ye may seek of His Bounty, and that ye may be grateful. And He has heavens and on earth behold, in that are signs indeed for those who reflected.”(45:12-13).

To be noted here is that man has to produce the material needs a fact, which the Qur’an is eloquent, But the process of production and production relations are preceded by an ideology. So since man cannot live without producing his material needs which are dependant on one’s way of life, no human being can live without religion.

Along with material needs man has spiritual needs which are indispensable. For example, we need equality, peace, justice, humanity, respect, brotherhood and the like. in our day-to-day life and we cannot live without these values. He certainly cannot do without religion.

Then there is the question of high degree of intelligence compared with the rest of animal kingdom. The primary function of man’s intelligence is to help him to pass judgment as to which way of life he is to follow.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا
وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ
بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

“Many are the Jinn and men we have made for hell; they have hearts wherewith they hear not, they are like cattle, any more misguided; for they are headless (for warning)” (7:179).

The fact that man has been given intelligence to pass judgment as to which way of life he is to follow. So, either one believes in God or not, he has a religion he adheres to in this day to day life consciously or inconveniently.

However what is to be noted here is that, religions can be classified into God revealed and man made. God revealed is the religion of all Prophets, of all times which advocates Submissiveness to the Creator and refered as Islam. Man-made religions are numerous, but can be classified into materialism; Polytheism and Asceticism.

Which Religion is the real Need of Man?

In our previous discussion we have made the following observations:

- (i) Religion is a way of life, a point of view, a philosophy or ideology concerning this universe and man’s positio in it.
- (ii) Man cannot live without religion.
- (iii) There are two Broad Categories of religion, God

Revealed and man made. God Revealed Religion is Islam which means submission to the will of Allah (S.W) and man made religions are Atheism, Materialism or Marxism, polytheism and Asceticism.

The question before us is out of all these religions which one is the real need of man! One level of answering this question is to provide Tests for a true Religion or a religion that is the real need of man. second level is why Islam argument against man made Religions.

**Tests for a true Religion;
Truth about the reality**

A true Religion must be in accord with the truth concerning this creation and man's position in it.

For this purpose the prime necessity is that man should have knowledge not mere idle conjectures or whims, but authentic knowledge as to what is the reality of himself and the Universe around him and that what is his own position with regard to the creation and the phenomenon of existence.

Then, it should explain with certainty (not just presume) whether life constitutes only earthly span of existence or this is only the initial stage or just a phase in a long journey or a long existence.

Further, it should define objects of life which should in reality (and not merely because of our wishes) serve as the objective and goal of human life an ideal for the attainment of which human beings have been created and with which the objects of all may be as individual, or some society, or the

humanity as a whole, would be in complete harmony in all times, in all climates.

Comprehensive principles;

That way of life must possess basic comprehensive eternal principles that could provide guidance and light in all sorts of conditions and situations and circumstances of life and determine the right course and ideas, his efforts and endeavors, his initiative, and his urge to rise and progress, and protect him from wasting his energies and labour in useless pursuits and experiments.

Then it should have consummate and universal principles of morality which should be applicable both theoretically and practically over all the circumstances and conditions of life. The bedrock of those principles may build man's character and shape his personality. Hence be able to solve every problem confronting him. In the light of such abiding principles there will be no possibility that with the shifting of circumstance and changing of conditions of life ethical modes and moral values shall not vacillate.

It is also has to have such broad and comprehensive principles to serve as foundation of his culture that are formulated with due regard to the basic requirements and purposes of human society and its natural demands. These principles should be fully balanced and moderate and tend to this extreme or that, and in framing them the interests of human society as a whole are kept progress and development in all phases of human life.

Proper conduct;

Then it requires for the proper evolution and conduct of personal characteristics, society behaviour individual, collective effort and enterprise such compact and well defined limits which may safeguard him against digression and keep him steady in his course; which may serve as landmarks on the highway of life and inform him at every cross – road and dangerous turn which is in his way.

Lastly it stands imperative need of such practical measures and rules of conduct which, by their inherent nature, may be worthy of being followed in all times, at all places and may always keep human life, the moral and cultural principles and those limits of behaviour, which have been defined in that way of life-al-Deen!

Satisfy Human nature;

A true religion must satisfy all the claims of human nature. It must satisfy his intellectual, practical and emotion needs. It must give answers to man's enquires concerning this creation, his own position in it, the purpose of its creation and that of his own as well, his accountability, and the like. Religion is not simply man's intellectual need. It is man's practical need as well. He needs religion to frame for himself a code of life in accordance with it. Such a religion, as is not only a mere belief without a law or code to live, it is not the opium of man. Its purpose is not just to exploit man by promising him a cheap salvation through senseless beliefs. It is a matter of common observation that a believer in such a religion is given to pragmatic view of life. What serves his purpose is right no matter how vicious it might be.

Religion is also man's emotion. Man live through different states of feelings and emotions. Sometimes he is defeated, sad, disappointed, lost, in pains, miseries, difficulties, hardships, troubles worries, to mention but few, he must look foward, or fall back upon, some hope, some consolation, some future for him. It must be all this for his future benefit, a life yet to come. Sometimes he is very happy, extremely joyed, winning, victories, power and influence. He comes at this good fortune, to him he must turn again to some supreme power who is helping him and making his fortune and future.

Perfect way of life;

From what has been remarked above, it should not be difficult at all to deduce that a true religion is not confined to Metaphysical grounds. It is Open to reasons, supported and confirmed through ample signs from possible and existing sources, from Universe, from man himself, from the lives and teaching of heroic virtuous men (Prophets) and from human history.

It is a way of life in which the basic or the fundamental beliefs concerning the Creation of man and his position in it are worked out consistently and systematically in every aspect of life, the political, the economic, the moral, the individual, the social, the national, and the international.

Man needs a perfect way of life based on right conception of this creation and man. Belief in blind dogmas and meaningless rituals cannot be a true religion for man.

It must be a Universal Religion;

Rather the religion of the Universe: If a religion is a right way of living based on true beliefs about this creation and man, then the first man needed it as much as any man today does or in future will do. And since true religion is revealed to man by the Creator Himself, because there is for him no other way at all to know it, there seems no reason therefore, why the first man should not have been informed about it. A true religion is therefore beyond space and time. It is for all men, for all times and ages, and for all places. A true religion will not be given to man somewhere in the middle of his history, after thousands of years of his stay on earth.

A true religion must in fact be the religion of the entire Universe and of every particle of it. The Lord and the Sovereign of the Universe is the Lord and the Sovereign of the man as well.

It must have been taught by all Prophets;

Moreover, since the true religion is the One given by God, or revealed by Him to His Prophet, it is logical therefore to contend that God would not give different religions to His different prophets. The basic tenets of the revealed religion will always be the same. It won't be wrong therefore to contend that a religion in the name of some Prophet, but with belief contrary to, or absolutely from those of the basic beliefs of the revealed religion throughout ages, cannot be taken for a revealed religion will never admit contradiction.

Uphold equality of all human beings;

In order to be Universal, a religion must stand for, and uphold, the equality of all human beings. Neither should it

favour distinctive classes. Like that of the ruling class within its own fold, nor should it admit tribalism, communalism anywhere in human beings, or should it permit distinctions of caste, colours and creeds, so far as basic human rights are concerned. It must treat all human beings, believers, or non believers, white or black, rich or poor, as being equal in their basic human rights. A true religion must propagate and fight for the sake of human equality and thus liberate man from service and dominance of some gods besides God, be religious gods, political gods or gods of Mammon. The practice of such a Society of men as are devoted to the propagation of human values in all spheres of life – equality, justice, fair distribution of wealth, prosperity, peace, happiness, perfection and the like.

This is in short the way of life which mankind stands in need of. The question before us can man left on his own formulate such a way of life. This is our next question to evaluate

Can man formulate a way of life that is in the Interest of men?

The Qur'anic answer is eloquent that man left on his own without the guidance of Allah (S.W) cannot formulate a way of life that is in the interest of humanity for a number of reasons. In the first place all faculties or tools which man uses in acquiring knowledge or making decisions have limitations.

Man in his decision is influenced by wish and desire. True it is motivation, the main source of human activity but it has

inherent weakness of not deciding fairly. This may be one of the reasons why Allah (S.W) forbid us not to follow our own whims and desires contrary to His injunctions.

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ۗ هُوَ أَفْأَن تَكُونَ عَلَيْهِ وَكِيلًا ﴿٤٣﴾

“Serst thou such a one taketh of god his own passion? Couldst thou be a disposer of affairs for him? (25:43)”

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

or thinkest though that most of them listen or understand? They are like cattle. Nay, they are farther astray from the way. (25:44).

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهُمْ لَا يُسْمِعُونَ وَأَهُمْ أَرْعَفُ ۗ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

But if they harkens not to thee. Know that they only follow their own Lusts. And who is more astray than one who follows his own Lusts devoid of guidance from Allah? For Allah guides not people given to wrong doing. (28:50).

When the mind is darkened by animal passions, one loses the talent to distinguish good from evil. The Qur’an declares in this connection that:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
 وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ
 فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ
 تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ
 حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

"Thou shall not find a people who believe in Allah and the last day, befriending those who act in opposition to Allah and His apostle even though they were their own fathers or their sons or their brothers or their kinsfolk.....". (58:22)

Hence wish and desires cannot be a guide in framing al Deen (a way of life) be it of individual group or general will.

As regards reasons no doubt is a treasurer, it has excellent capabilities and its importance in human affairs is very great. But as far as the question of framing a Deen is concerned reason does not take us much for the various reasons; whose intellect is the first question, mine, your, his, hers or which particular group of men? present generation, past or future? Inherent limitations of human reasoning, is another reason, the judgment of reason rest upon the material that senses perceive. If the information is defective the judgment will also be defective the third reason. Reason is influenced by prejudice and is inextricable associated with desire.

This could be the reason why Allah explains the fairness of reason in the following ways;

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

Or thickest then that most of them Listen or understand? They are like cattle. Nay the are father astray from the way (25:44).

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

“Many are Jinns and Men We has made for Hell. They have hearts where with they understand not; eyes where with they see not; and ears where with they hear not. They are like cattle, nay more misguided for they are headless” (7:179).

صُمٌّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

“Deaf, dumb and blind they will not return”: (2:18).

Human history experience is considered to be another tool but it is also incapable of providing a way of life for the history is dependent on searching record.

It needs record handled over to be complete and accurate.

Whose brain to be assigned the task of formulating the Al deen? Which part of human history to be taken? These questions can never be answered amicably.

It is to this background we are warned of following forefathers.

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ
ءَابَاءَنَا أَوْ لَوْ كَانَ ءَابَاؤُهُمْ لَا يَعْمَلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

“When it is said to them follow what has been revealed, they say Nay he shall follow the ways of our fathers. What even though their father were void of wisdom and guidance. (2:170) also refer verses (5:104-105) (21:53).

SCIENCE. No doubt science is important but in formulating a way of life it is not capable because the necessary requirements for accomplishing the task in systematic way have not been fulfilled and cannot be fulfilled. Science is nothing more than an attempt to know those natural laws under which man is living in the planet. Science has limitation in that taste of perfection of all these sciences related to human life itself.

Synthesis of both these forms of knowledge, natural sciences and humanities need a mind that should be perfect, impartial and all knowing. Human mind is full of prejudice and imperfect.

Science is a product of observation and experimentation it deals with physical phenomena, it is thus beyond the ultimate problems of life.

More weaknesses of man as explained in the Holy Qur'an reveal that he can't formulate a way of life which is in the interest of humanity for:

He is contention:

..... وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾

.....*But man is in most things contentions. (18:54)*

He is ungrateful

..... وَكَانَ الْإِنْسَانُ كَفُورًا ﴿١٧﴾

.....*Truly man is mot ungrateful (17:67).*

He is arrogant boaster.

..... وَكَانَ الْإِنْسَانُ كَفُورًا ﴿١٧﴾

..... *Man is ever niggardly (17:100).*

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾

.....*He loves riches with his heart (100:8).*

Man is greedy;

..... وَأُحْضِرَتِ الْأَنفُسَ الشُّحَّ

“.....*Man is prone to avarice.....*” (4:128).

Man is Haste;

..... وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

.....*Truly he is over week (17:11).*

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ

Man is creature of haste (21:37).

Man is enemy to man

فَأَنزَلْنَاهُمْ مِّنْهُمُ الْإِنْسَانَ فَآخَرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا

We said Get ye down all, with enormity between yourselves (2:36)

From above weakness we are warned that man follows nothing except guess work and conjunctures.

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ

عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

But most of them follow Nothing but conjecture: truly conjecture can be of no avail Against Truth. Verily Allah Is well aware of all that they do.(10:36)

As man is prone to evil, his ideology will produce nothing but evils

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ

قَرَارٍ ﴿٢٦﴾

And an evil work may be likened to an evil tree, which is torn out of the earth and has no stability (14:26).

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

When it is said to them, make not mischief on earth; they say we only want' to make peace (2:11).

Few people if there are who can observe the phenomena of the universe and arrive at a correct conclusions.

وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا

وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

And how many signs in the heaven and earth do they pass by, Yet they turn (their away from them: (12:105).

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا

مِّنَ النَّاسِ عَنِ آيَاتِنَا لَعَابِلُونَ ﴿١٠٦﴾

...But verily many among mankind are headless of our signs (10:92)

Man also can't make proper use of his faculties as explained earlier in verse (7:179)

Man in his decisions is influenced by his early education and environment: Refer (2:170) (5:104 – 105) (10:78) (21:53).

Concluding Remarks

From the foregoing man stands in need of Divine Guidance and that is why we are taught to pray:-

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
 غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Guide us in the straight path, in the path of those whom you have blessed not of those who have incurred your wrath not of these have gone astray. (1:6-7).

The straight way and the way of the blessed is the way of the Prophets, the martyrs and Assadiq as stipulated in 4:69”

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
 وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

“And who so-ever obeys Allah and the Messenger shall be with those who Allah (S.W) has blessed – the Prophets, the truthful, and martyrs and the righteous”..... (4:69).

This is Islam because it is the Religion of the prophets:

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
 وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ
 مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

“... We believe in Allah in what has been revealed to us and to Abraham, Ismail, Ishaq, Yaqub and what has been revealed to Mussa, Issa and the prophets from their Lord we make no distinction between any of them and we submit to Allah (in Islam) (3:84).

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ

مِنَ الْمُشْرِكِينَ ﴿١٧﴾

“Abraham as neither a Jew nor a Christian but he was an upright Muslim” (3:67)

Given to this background Allah declare.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Religion before Allah is Islam (3:19).

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ

الْخَاسِرِينَ ﴿٨٥﴾

“And who seeks a religion other than Islam it will not be accepted from him, and he will be a loser in the hereafter”. (3:85).

أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ

وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

“Seek a religion other than that of Allah while unto Him submitted whatsoever is in the heaven and earth, nilly willy and unto Him they will return” (3:83).

Also refer (16:9) (13 (61:33) (48:28) (5:3)

Why Islam argument against materialists

The second level of showing that it is Islam, which is in the interest of Humanity, is to make an evaluation of the cardinal beliefs of Islam and materialism.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

The fundamental teaching of Islam is to believe in Allah (S.W) who is the Creator of the universe, man, and all that is in it while the fundamental teaching of materialism is to deny the existence of Allah (S.W). The Qur'an declares that: "Religion before Allah is Islam (3:19).

It therefore calls an evaluation of the reasons raised by disbelievers in denying the existence of Allah (S.W). This part will be dealt with in chapter four which discuss reasons for believing in Allah (S.W). What will be highlighted here are the ill effects of materialism which also stands as argument why materialism is not a way of life that is in the interest of humanity.

Effects of materialism to humankind

One of the reasons as to why materialism is not a religion, which is in the interest of humanity, is the evil of this ideology to humankind. As Allah (sw) exemplified in Suratul Abraham that:

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ

قَرَارٍ ﴿٢١﴾

"And an evil work may be likened to an evil tree which is torn out from the earth and has no stability" (14:26). Also in verse (2:11) Allah says:

When it is said to them” ‘Make not mischief on the earth they say: Why only want to make peace!’”

So materialism (disbelief in God) is a bad word, which is likened to an evil tree, which give bad fruits to the society. The evil which man is facing today as a result of Kufr, Atheism and Polytheism are numerous. Man is ready to tear into pieces his fellow beings and killings are today rampant. Poisonous gases are being manufactured. One nation is bent upon destroying another Nation. The Powerful subjugates the weak simply to snatch away his bread. The weak is cowed down by the forces of army and police and the treat of jail and economic sanction. He is compelled to bear the oppression of the strong. Wars are order of the day. A great deal of economy is used for peace meetings, but is there peace in the world? People speak of equality and justice, but are they traceable in any piece of land?

Today the Nations have Materialistic morals. Human beings are committing acts which even animals will not like to do. Mothers slaughter their children, Husbands themselves give over their wives to others so that the letters’ wives may come to them. Nudist clubs are set up where men and women mix freely unclothed like animals. Sex and intoxicant taking is order of the day and the Nations encourage these practices. People who indulge in these practices are considered to be progressive and learned. Despotism and Dictatorship is another element of materialistic leadership. Filled with the notions of a accountability to no one. They base all their policies on the Machiavellian principle of politics. For them the might is right. Leaders are not servants of their people but they are Masters. Hence the masses in all

nations are economically and politically exploited in a number of names. Words like democracy, people's party, Our Nation, war against terror are used to advance such exploitation. When these people demand their rights they are termed as rebels, mercenaries, insurgents and the like and are flocked in jails under detention order in the name of UN, "Security of the State", While in actual fact it is for the security of the click in power. They argue people to adhere to their ideologies and establish themselves as gods other than God-Creator. These are the fruits of Atheism we are today enjoying and we shall suffer more should Atheism persist.

Suppression of other ideologies is also another feature. In Atheistic Society everything is done in the name of Party or the State. In the Party is the best everything and so other religion and gods are to be suppressed. Russia is the best example. They had this to say:

"Like other religion, Islam for the Marxists is the opium of people, a reactionary and antiscientific ideology giving fanciful and fallacious nation of society. It inculcates in man the spirit of resignation an humility an distracts him from revolutionary action. Like other religions Islam has been an instrument in the hands of the exploiting classes. Islam is represented as a primitive and fantastic religion, a chaotic mixture of Christian, Jewish and Pagan doctrines founded by a Member of Feudal trading classes of Mecca which the object of providing a religious pretext for the plundering expeditions organized by Arab aristocracy.

Only July 14, 1950 Bagionoy told of the Intellectuals at Buku that Islam founded by a representative of the Feudal merchant mobility was widely employed by them for their wars of conquest and for subjugation and enslavement of many peoples. The Russia movement to suppress Islam did not end by such propaganda but state apparatus was also employed. Sharus was abolished; Mosques and Madrassas closed, and Muslim Scholars were killed.

In ANNUR newspaper of May 5/2006 under the Heading “Hatari ya Crusade” Reports:

After the event of bombing the World trade centre in USA in September 11,2001 President Bush of USA pointed Usamah Bin Laden as a terrorist and that with his Alqaida group he was behind the mission.However in September 16, 2001 British Broadcasting Cooperation (BBC) and other International media quoted Usamah bin Laden to have said:“The United States is pointing the finger at me but I categorilally state that I have not done this”. From the same media Bush quoted to have said: “This crusade, this war on terrorism is going to take a long time”.

Despite the loss of lives, property and torture in Muslim countries due to war against terror the Muslims are now grouped into “Moderates and ‘radicals’ others call Islamists.

The propaganda made some Muslims to think that to be safe they should denounce Islam, they do all what they can do to remain moderate (good Muslims)

Islamic Institutions are either banned or given strict instructions all over the Muslim World. Recent example in Tanzania is the Director of Alharamain foundation who was caught and it is until 2006 when his whereabouts was known leaving the organization banned two years back.

The aim of all these is to hamper the spread of Islam mean while Christian Organization pour billions of dollars to spread Gospel and convert Muslims who are weak in faith and economically. The question is, if this ideology is for the real interest of man, why is it imposed on people? The Qur'an asks as to whether the Marxists or Polytheists can establish justice and answers is on the negative.

From the foregoing Atheism is not the religion that man needs, having concluded on the atheism and its weakness, let us now turn to Polytheism and Asceticism.

Why Islam argument against polytheism?

The word POLYTHEISM which generally implies associating gods with God-Creator. In the context of the Qur'an Polytheism seems to have been used differently at different historical setting, with the same meaning. To understand the concept behind this doctrine let us look the pages of the Qur'an and see the usage of the word and hence its implications.

In the first place Polytheism (Shirk) is used to connote disbelief in God but not in the sense of Materialism. To substantiate this point let us refer to an early Meccan Surah-Suratil Kaferoon – which runs as follows:

قُلْ يَتَّيِّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا
 أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾
 لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

“Say: Disbelievers I do not worship what you worship. I shall never worship what you worship neither will you worship what I worship. You have your own religion and I have mine”. (109:1-6)

The historical background of this Sura will give a better understanding of the point we want to elaborate.

One is that the Qureish Society was not materialistic in nature but Polytheistic. This is verified in the following verses which mention of their gods is made:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾ أَلَكُمُ الذَّكَرُ
 وَلَهُ الْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا
 أَنْتُمْ وَعَبَاؤُكُمْ مَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
 وَمَا تَهْوَى الْأَنْفُسُ ۗ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ ﴿٢٣﴾

“Have you seen Lat and Uzza and another the third (Godless) Manat? What! For you the male sex for Him, the female? Behold such would be indeed a division most unfair – These are nothing but names which you have devised and your fathers for which god has sent Down no authority (whatever). They follow nothing but conjecture there has already come to them Guidance from their Lord!...(53:19 – 23)

The Qureish Society was Polytheistic before the advent of Prophet Muhammad. This is also verified by the fact that they filled Ka'aba with 360 statues and pilgrimages, which were made to sanctuaries and circumambulation of them which seems to have been a common practice.

So it is evident that the Arabs before the advent of prophet Muhammad were not disavowing Allah, their only problem was that they did not know Him by the true identity He accorded Himself as the One and the eternal. They did not only depreciate Him and inaptly worship Him but they also ascribed to Him, as partners, Idols that were supposed to mispresent their great and pious ancestors, or, in some cases the angels whom they claimed to be the daughters of Allah. Moreover, they alleged a kingship between Him and the Jinn. They often ignored all these qualifications, however, and worshipped those idols themselves. But in all cases, as the Qur'an quoted them as saying they only:

قُلْ يَنْقُومِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَدِيمٌ ۖ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾

"...worshipped them (the various gods) so that they may bring us near to Allah". (39:3).

The Qur'an also states:

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَسَخَّرَ الشَّمْسِ وَالْقَمَرَ لِيَقُولَنَّ اللَّهُ فَاَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾

"If you asks them who it is that has created the heavens and the earth and subjected the sun and the moon to fixed laws they will say; Allah. (29:61).

And again:

وَلْيَن سَأَلْتَهُمْ مِّنْ نَّذْرٍ مِّنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ
الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لِيَقُولُنَّ اللَّهُ فُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ

“If you ask them who it is that sends down water from the sky, and thereby reviews earth after it has died, they will say; Allah. (29:63).

Moreover, Allah superseded their gods in their oaths and supplications.

But in spite of their belief in Allah, they entertained their conceptions as well as their traditions and rites to the extent that they assigned to their alleged gods a portion of their earnings and possessions and even their off-spring; in fact, they had often been obliged to sacrifice their children.

And likewise those whom the Mushriks believe to have a share in Allah’s Godhead have made the killing of their own children seem fair to lead them to ruin and confuse them in their religion. Had Allah willed, they would not have done so; therefore leave them busy in their false accusations.

The Arab Society was essentially polytheistic and not materialistic. Despite of this fact, Allah addressed them as Disbelievers. We can deduce the following reasons why this Society has been addressed as Disbelievers.

One is that despite their belief in gods or at least we can say at the back of their conscious they had the notion of the existence of God. But in their practical life, they lived contrary

to that Allah has revealed. This is verified by referring the teachings of the Prophet (S.A.W).

Secondly, these people were guilty of disbelief because they associated others with God in worship and devotion.

Thirdly, they accepted others besides Allah as law givers and made others besides Him as judges for deciding the lawful and the unlawful.

Through and through the Qur'an uses the term shirk in the sense of disbelief to all societies which practiced shirk. For example in the era of Prophet Noah the Qur'an says:

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَّمْ يَزِدْهُ مَالَهُ
وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكْرُوهًا مَكْرًا كُبَّارًا ﴿٢٢﴾ وَقَالُوا لَا تَذَرُنَّ
عَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

“Noah said: ‘O my Lord – they have disobey me but they follow (men) whose wealth and children given them no increase but only loss. And they have devised a tremendous plot. And they have said (to each other) Abandon not Yaug nor Nasr”. (71:21-23).

In the era of Sayyidna Abraham the Qur'an tells us this:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ
أَنْ نَعْبُدَ إِلَّا لِلصَّامِ ﴿٣٥﴾ رَبِّ إِنَّهُمْ أَضَلَّنَّ كَثِيرًا مِّنَ النَّاسِ فَمَنْ
تَبِعَنِ فَإِنَّهُمْ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَمُورٌ رَّحِيمٌ ﴿٣٦﴾

“Remember Abraham said: ‘O my Lord this City one of peace and security and preserve me and my sons from worshipping idols”.

‘O my Lord! They have indeed led astray many among mankind, He then who follows my (ways) is of me and he that disobeys me – but you are indeed off-forgiving, Most Merciful”. (14:35-36).

In the life time of Sayyidna Suleiman a neighbouring country was Polytheistic society as we are told in the Qur’an:

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطَّتْ بِمَا لَمْ تُحِطْ بِهِ ۗ وَجِئْتُكَ مِنْ سَبَإٍ بِنْتٍ

يَقِينٍ ﴿٢٢﴾

“But the Hoopoe tarried not far: he (came up and) said: ‘I have compassed (territory) which thou has not compassed, and I have come to thee from Saba with tidings true. (27:22)

I found her and her people worshipping the sun besides God. Satan has made their deeds seem pleasing in their eyes, and has kept them away from the path, - so they receive no guidance.” (27:23)

Shirk is also used in the sense of disbelief when addressing the people of the Book thus:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ
يَنْبِيُّ إِسْرَائِيلَ ۗ اَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ
حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٣﴾ لَقَدْ
كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۗ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۗ وَإِن
لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

Certainly they disbelieve who say: "Allah is Christ the son Of Mary." But said Christ: "O Children of Israel! Worship Allah, my Lord And your Lord." Whoever Joins other gods with Allah, Allah will forbid him The Garden, and the Fire Will be his abode. There will For the wrong-doers Be no one to help. They disbelieve who say: Allah is one of three (In a Trinity:) for there is No god except One God. If they desist no From their word (of blasphemy), Verily a grievous chastisement Will befall the disbelievers Among them.(5:72-73)

Polytheism is thus disbelief in God. This meaning is further emphasized by the fact that those Societies which were punished by Allah (S.W) were Polytheist and not materialists. Polytheists Societies which were punished includes that of Noah, Pharaoh (Moses); Adi and Thamud, as Qur'an stipulates:

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا
 ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾
 وَاللَّهُ أَدْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ
 إِخْرَاجًا ﴿١٨﴾ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾ لِيَتَسَلَّكُوا
 مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾ قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا
 مَنْ لَمْ يَرِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٢٢﴾
 وَقَالُوا لَا تَنْزِرْنا الْهَتِكُمْ وَلَا تَنْزِرْنا وِدًّا وَلَا سُواعًا وَلَا يَعُوثَ وَيَعُوقَ
 وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾
 مِمَّا خَطَبْتَهُمْ أُعْرِقُوا فَأَدْخَلُوا نارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ
 أَنْصارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكافِرِينَ دَيَّارًا
 ﴿٢٦﴾ إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فِاجِرًا كَفَّارًا ﴿٢٧﴾

'See ye not how God has created the seven heavens one above another, "And made the moon a light in their midst, and made the sun as a (Glorious) Lamp? 'And God has produced you from the earth, growing (gradually), "and in the End He will return you into the (earth), and raise you forth (again at the Resurrection)? 'and God has made the earth for you as carpet (spread out), 'That ye may go about therein, in spacious roads. "Nuhu said: 'O my Lord! They have disobeyed me, but they have disobeyed

me, but they follow (men) whose wealth and children given them no increase but only loss. And they have devised a tremendous Plot. 'And they have said (To each other), 'Abandon not your gods: Abandon neither Wadd Nor Suwa, neither Yaguth nor Ya'ug, nor Nasr', - They have already misled many; and grant Though no increase to the wrong-doers but in straying (from their mark)". Because of their sins they word drowned in the flood), and were make to enter the Fire of (Punishment). And they found – in lieu of God none to help them. And Nuhu said: 'O my Lord! Leave not of the Unbelievers, a single one on earth – 'For, if Thou dost leave (any of) them they will but mislead Thy devotes, and they will bread none but wicked ungrateful ones". (71:15-27).

We find here that it is the Mushriks who were Drawned. Pharaoh declared himself as god as the following verses clarify. (Pharaoh) said (telling to Moses).

قَالَ لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾

If you do put forward any god other than me I will certainly put you in prison". (26:29)

In discussion with his chiefs:

وَقَالَ فِرْعَوْنُ يَتَأَيُّهَا الْمَلَآءُ مَا عَلِمْتُ لَكُمْ مِّنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَهْدِمُنِّي عَلَى الطِّينِ فَاجْعَل لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾

“Pharaoh said: ‘O chiefs: I do not know of any other god of yours than myself. Bringing for me bricks of clay O Haman and build me a lofty Place, that I may mount up to the God of Moses: But as far as I am concerned I think (Moses) is a liar’”. (28:38).

By this Pharaoh did not, and could not mean that he was the creator of his people and the heaven, for such a thing could be uttered by a madman. Likewise, he also did not mean that they had no other deity besides him, for the Egyptians worshipped many gods, and the Pharaoh himself had been made the incarnation of the sungod. The Qur’an testifies that Pharaoh himself worshiped many gods:

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي
 الْأَرْضِ وَيَذُرَكَ وَالْهَتَكَ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا
 فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

Said the chiefs of Pharaoh’s People: Wilt thou leave Moses and his people, to spread mischief in the land. and to abandon thee and thy gods?” He said “The male children will we slay; (only) their females will we save alive; and we have over them (power) irresistible.”(7:127).

Therefore, inevitably the Pharaoh had not used the word god here for himself as a creator and deity, but as an absolute and supreme Sovereign. What he meant was this: ‘I am the owner of this land of Egypt. I alone will rule here. My law will be the law of the land; is alone shall be accepted as the fountainhead of all commands and prohibitions here. None

else is entitled to give his subordinate. That is why he addressed his courtiers thus:

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ
الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾

“O people; is not the Kingdom of Egypt mine? And are not the canals (following beneath me?” (43:51).

And that is why he said to Moses again and again:

قَالُوا أَجِئْتَنَا لِنَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمَا
الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾

“Have you come to turn us away from the soil of our fore fathers so that you two may dominate our land But not we shall believe in you!”. (10:78).

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى ﴿٥٧﴾

“O Moses have you come to drive us out of our land by the power of your sorcery (20:57).

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ
أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٦١﴾

“Said Pharaoh: “Leave me to slay Moses; and let him call on his lord! what I fear is lest He should change your religion, or lest he should cause Mischief to appear in the land! (40:26).

The end of these is that they were drowned.

﴿وَجَلَّوْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا
وَعَدُوًّا حَتَّى إِذَا أَذْرَكَهُ الْغَرَقُ قَالَ ءَأَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَأَمَنْتُ
بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩١﴾ ءَأَلْقَنَ وَقَدْ عَصَيْتَ
قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩٢﴾ فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ
لِمَنْ خَلَقَ ءَايَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنِ ءَايَاتِنَا لَغَافِلُونَ ﴿٩٣﴾

“And we led the children of Israel across the sea. Then Pharaoh and his hosts pursued them with the intention of cruelty and oppression to them until when he as drowning he cried. ‘I have believed there is no god but the God in whom the children of Israel believed and I am of those who surrender. (In answer it was said): Now you believe! Where as hitherto you had been rebellious and of the mischief makers. Now we will preserve your dead body only to be a sign for the succeeding generations, though there are many people who give no heed to Our Sings”. (10:90-92).

Turning to the Society of the Ad in which Prophet Hud was sent, he admonished them, thus;

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَنْقُومَ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهِ
 غَيْرُهُ ۗ إِنِ أَنُتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يَنْقُومَ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۗ إِنِ
 أَجْرِي إِلَّا عَلَىٰ الَّذِي فَطَرَنِي ۗ أَفَلَا تَعْقِلُونَ ﴿٥١﴾ وَيَنْقُومَ أَسْتَغْفِرُوا
 رَبَّكُمْ ثُمَّ تَوَبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ
 قُوَّةً ۗ إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

“And to Ad We sent their brother Hud he said: ‘O my people! Serve Allah; You have no god other than He: It is nothing but falsehood that you have forged. A brethren! I do not ask you any recompense for this service: My recompense is with Him who has created me. Do you not then use your common sense? And O my people beg forgiveness of your Lord; then turn to Him in repentance, and He will open the gates of the heavens for you and add more strength to your present strength. Do not turn away as guilty people”. (11:50-52).

They answered:

قَالُوا يَنْهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا
نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ
قَالَ إِنِّي أَشْهَدُ بِاللَّهِ وَأَشْهَدُوا أَيُّ بَرِيءٍ مِمَّا تُشْرِكُونَ ﴿٥٤﴾ مِنْ
دُونِهِ ۗ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى
اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ
إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنَّ رَبِّي عَلَى
كُلِّ شَيْءٍ حَفِيظٌ ﴿٥٧﴾ وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ
بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾ وَتِلْكَ آيَاتُ الَّذِينَ
بَعَاثَتِ رَبُّهُمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾
وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ أَلَا إِنَّ عَادًا كَفَرُوا
رَبَّهُمْ ۗ أَلَا بَعْدًا لِعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾

“O Hud! You have not brought us any clear evidence, and we are not going to give up our gods, at your word, not are we are going to believe in you. We rather believer that some of our gods have smitten, you with some evil... These are Ad They rejected the Revelation of their Lord and disobeyed His messengers and followed every tyrannous enemy of the Truth; so they became in this world and in the Next World as well. Listen! Ad disbelieved

in their Lord! Listen". Cast away were Ad the people of Hud." (11:53-60).

We observe the same tendency to Thamud as the following put it:

﴿وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَ كُمْ فِيهَا فَاسْتَغْفِرُوا لَهُ ۖ ثُمَّ تَوَبُّوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿١١﴾﴾ قَالَوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا ۖ أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿١٢﴾﴾

“And to Thamud We sent to their brother Salih He said: ‘O my people! Worship Allah”: You have no other Deity than He. It is He who has created and turns to Him earth and made it a living place for you. So ask His forgiveness and turn to Him in repentance. Most surely my Lord is near at hand and answers prayers. They replied: ‘O Salih, till now you were such a person among us of whom we had great expectations. What do you forbid us to worship gods whom our forefathers worshipped. In deed we have a strong doubt about the way to which you are calling us, and this has caused a feeling of distraction in us”. (11:61-62).

And to the people of Median We also read: -

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ
قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا
النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَٰلِكُمْ خَيْرٌ
لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ ثُوغِدُونَ
وَتَضُدُونَ عَنِ سَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ وَتَبْغُونَهَا عِوَجًا وَأذْكُرُوا
إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمُ ۗ وَأَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾
وَإِنْ كَانَ طَآئِفَةٌ مِنْكُمْ ءَامَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَآئِفَةٌ لَمْ يُؤْمِنُوا
فَأَصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾ * قَالَ أَلْمَلَأُ
الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِي لِنُحْرِجَنَّكَ يَدُشَعِيبُ وَالَّذِينَ ءَامَنُوا مَعَكَ
مِنْ قَرِينِنَا أَوْ لِنَعُودَنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَرِهِينَ ﴿٨٨﴾ قَدِ افْتَرَبْنَا
عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّنا اللَّهُ مِنْهَا وَمَا يَكُونُ
لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا
عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ
خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾ وَقَالَ أَلْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِي لِيَنِ اتَّبَعْتُمْ
شُعَيْبًا إِنَّكُمْ إِذًا لَحَسِيرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا
فِي دَارِهِمْ جَنِينًا ﴿٩١﴾ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا لَمْ يَعْزُوا فِيهَا الَّذِينَ
كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْحَسِيرِينَ ﴿٩٢﴾

*“And to Madyan We sent their brother Shuaib: He said
‘O my people worship Allah. You have no other deity*

than He... The chief of his tribe, who were putted up with pride said to him "O Shuaib We will banish you and those who have believed with you from our City if you shall have to return to our fold...." The chief of his tribe, who had rejected his Message, said to one other: "If you follow Shuaib you will be utterly ruined. It however, so happened that a shocking catastrophe overtook them and they remained laying prostrate in their dwellings..." (7:85-93).

These examples should be sufficient to serve the purpose of elaborating the point that Shirk is disbelief since the Societies which were ruined or perished as quoted above were condemned of shirk.

So we can conclude that Shirk and disbelief are synonymous.

In summary Shirk is disbelief for the following reasons:

These people associated Allah with other deities in worship and devotion (Shirk Fiy Dhat);
They rebuked and refused to follow the teachings of the Prophets;

They accepted others besides Allah as law givers, made other besides Him as judges for deciding the lawful;(Shirkfiy-ikhtiyar and Ahkam).

Thus Shirk used in this sense becomes a religion and that is why the last verse of Sura 109 reads:

You have your own religion and I have mine"

So Polytheism in this sense should be understood as a religion (a way of life). From the above it is evident that the Universe is neither accidental nor Godless but has many masters and not one.

أَمْ اتَّخَذُوا آلَ الْهَيْئَةِ مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ ﴿٢١﴾ لَوْ كَانَ فِيهِمَا آلَ الْهَيْئَةِ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

Or have they taken (for worship) gods from the earth who can raise (the dead). If there were, in the heavens And the earth, other gods Besides Allah; there would have been confusion in booth! But Glory to Allah, The Lord of the Throne: (High is He) above what they attribute to Him. He can not be questioned for his acts, but they will be questioned (for theirs)” (21:21-23).

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ
وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾

No Son did Allah beget, Nor is there any god along with Him (If there were many gods), behold, each God would have taken away what he had Created, And some would have Lorded it over others! Glory to Allah! (He is true) form the (sort of) things they attribute to Him” (23:91).

So if the world was a result of many gods, “That is they would themselves tried to their best to become Masters of the Throne”. This is because if there had been more than one

partner in Godhead, it would produce one of the two results (1) If they were all independent gods it was not Conceivable that they would agree and Cooperate with one another in the Management of the boundless Universe and there could never be Uniformity, balance, proportion in its functioning. There would be conflict at every step and every one would have tried to dominate the other in order to become its Sole Master.

Or (2) If one of them had been the supreme god and the others his obedient servants Whom he had delegated some of his powers, then, according to the maxim "Power Corrupts" they would never have been contented with remaining obedient Servants of the Supreme god.

Whereas the fact that in this Universe not even a grain of wheat or a blade grass can grow unless and until everything in the earth and the heavens Cooperate with one another for its production. Therefore only an utterly ignorant, a black headed person can conceive that there are more than one independent or semi-independent rulers, who carry on the management of this Universe.

Any one who has tried to understand the nature and functioning of the universe will most Surely arrive at the conclusion that there is one and only one Sovereign ruling over this Universe, and there is absolutely no livelihood of any one else to be a Co-partner in this at any stage.

Secondly, the doctrine of polytheism has led to many dogmas. The Qur'an says:

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعُوا فَإِنَّ

مَصِيرَكُمْ إِلَى النَّارِ ﴿٣٠﴾

And they set up (deities) as equal to Allah to mislead (men) from His path (14:30).

Polytheists have no guidance from their gods so they use their own Whims. People are made to believe dogmatically that is they are not allowed to question their doctrines.

Thirdly, Belief in many gods' leads to exploitation of humanity. Polytheists create priesthood and hierarchy, the sanctified class that is the one that have connection with the gods. Priests are the only people who can conduct religious affairs. In history and even at the contemporary world these priests collude with political leaders to exploit the masses. It is for this reason, why, all polytheists have class societies and exploitative.

Evolution of polytheism

We can discern stages for development in Polytheism. At the dawn of mankind, mankind had one religion of Monotheism as per verse 213 of Suratil Baqara, remarks:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ
 وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ
 فِي مَا اختلفُوا فِيهِ وَمَا اختلف فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا
 جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اختلفُوا فِيهِ
 مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

“Mankind was one single nation and Allah sent messengers with glad tidings and warnings; and with them He sent the book in truth, to judge between people in matters wherein they differed”.....” (2:213).

Mankind shifted from the religion taught by Allah through his Prophet and shifted to the prompting of their own desires, have given way to the cravings of their own hearts; they have gone to the worship of their passions, symbolized in the Idols of their infancy. These people have made deities of whatever falls in their hands of thus the total number of these deities has been falling or rising in different ages. Angels, ghosts, spirits, stars, living or dead men, mountains, animals, rivers, earth, fire, etc. have all been made Gods at one time or the other. Even abstract ideas like love, beauty, lust, procreative power, disease, war, wealth, peace, and the like were believed to be gods. Not only that: certain imaginary combination such as nymphs, lionman, birdman, a fourheaded-man, as thousand-handed-man, trunk nosed-man, were also worshiped by the idolators.

This mythology, then gathered around it many whims and superstitions, as each polytheistic community added to the stock according to the extent of its imaginations. Communities holding the conception of a Supreme God or Allah conceive Him to be the King, and the lesser gods and goddesses as His minister counties, companions, agents, and officials. They believe that man cannot have access to the King, as His affairs are sholly in the hands of lesser gods.

Man entered the second stage of polytheism when he took Prophets themselves and the Saints, martyred, different categories of pious men and women, scholars and spiritual leaders a “Reflection of God on the earth” as agents of Godhead in one form or the other. These people rejected the gods of the idolators only to replace them with the pious devotees of God who had spent their lives in establishing the godhead of Allah against the self-assumed godhead of men.

Now on the one hand, they had invented a new code of alms for the dead, visiting graves, offering sacrifices and celebrating festivals at the graves, carrying flags of saints and such other rituals as substitutes for the idolatrous worship. Others worked out a whole mythology round saints about the wonders of their births and deaths, their miraculous disappearance and reappearance, their supernatural powers and authority and their influence with God, without any authentic proof. This mythology, it may be remarked, was in every way like the idolatrous mythology. Not only this these people were also invested with powers of meditation.

Therefore prayers for spiritual help and appeals for bounty were made to them though Allah alone can grant these.

Evolution of Christianity.

It will be seen that such identical with those held by the idolaters who thought that the true master of the universe was far beyond the reach of man and all the affairs of human life directly in the hands of the lower officials. The difference, if any, was only this that the idolators openly called these officials deities, gods or sons of god; whereas the so-called followers like permits, saints, friends of Allah and in this way Christianity evolved with Idolatry, ideas of the son of God and God incarnation, which needs a special mention here: We read in the Qr'an:

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ أَنْظُرْ كَيْفَ نُبَيِّنُ
لَهُمُ الْآيَاتِ ثُمَّ أَنْظُرْ أَنَّى يُؤْفَكُونَ ﴿٧٥﴾

“The Messiah, son of Mary, was no more than a Messenger: many Messengers and already passed away before him. His mother was a of truth woman and they both eat food (like other human beings). Behold! Now We make clear to them the signs leading to the reality, and again behold, how they are perverted. (5:75).

“This verse repudiates very clearly the Christian Godhead of Jesus. If one sincerely wishes to know what he really was, one can judge very easily with the help of the signs given herein that he was no more than a man. The Gospel itself bears witness to the fact that he was a human being, and subject to the usual wants and necessities of ordinary persons; he was born of a woman (Mary): he

had a genealogical tree like other human beings; he had a human body which had all the characteristics and limitations of other human bodies; he slept, he ate food and he felt heat and cold; he was even tempted by the devil. These things clearly show that he could not be God nor could he have been partner with God in His Godhead.

It is a strange feat of mental perversion that the Christians insist on ascribing Godhead to Jesus in spite of the fact that their own Gospels depict him purely as human being. This is a clear proof of the fact that do not belief in the Gospels but in an imaginary Christ whom they themselves have invented and raised to godhead.

This refers to the mis-guided nations from whom the Christians picked up wrong creeds and false ways. The reference is especially to the Greek philosophers mislead the Right Way which had been shown to them at the start. The belief of the first followers of the Messiah conformed to a great extent to the reality they themselves had witnessed and to what had been taught to them by their Prophet. But later on the Christians went so much beyond the limits in showing reverence and veneration to the Messiah and were so influenced by the fancies and philosophical interpretations of their beliefs. What had they formulated is a new religion that had nothing in common with the real teachings of the Messiah. In this connection, the following extracts from JESUS CHRIST, pages 677-678, by the Rev. Charles Anderson Scott (Encyclopedia Britannica, Fourteenth Edition) are worth reading:

“Apart from the Birth stories at the opening of Matthew, Mark and Luke (the exact significance of which in this respect is ambiguous) there is nothing in these three Gospels to suggest that their writers thought to Jesus as other than human being specially endued with the spirit of God and standing in an unbroken relation to God which justified His being spoken of as the “Son of God”. Even Matthew refers to Him as a carpenters’ son and records that after Peter had acknowledge Him as Messiah he “took him and began to rebuke Him” (Matt. And Luke) the two disciples on the way to Emmaus can still speak of Him as a “Prophet mighty in deed and word before and word god and all the people”. (Luke, XXIV, 19). It is very singular that in spite of the fact that before Mark was composed, “the Lord” had become the description of Jesus common among Christians; he is never so described in second Gospel (Nor yet in the first, though the world is freely used to refer to God). All three relative the passion of Jesus with a fullness and emphasis of its great significance, but except the “ransom” passage, (Mark, X 45) and certain words at the last Supper, there is no indication of the meaning which was afterwards attached to it. It is not even suggested that the death of Jesus had any relation to sin or forgiveness. Had the “ransom” saying been suggested by Paul, it would not stand as it does in its isolated vagueness”.

‘The same author says; “That he ranked Himself as a Prophet appears from a few passages such as ‘I have to go on my way today, tomorrow, because it

cannot be that a Prophet perish out of Jerusalem! (Luke, 13-33). He frequently referred to Himself as "the son of Man" Further or he says that it was St. Paul who declared that after his ascension, Jesus was made the 'son of God! By the very act of ascension and was invested with full powers. He says, "Jesus never refer to Himself a the "Son of God", and the title when bestowed upon Him by other probably involves no more than the acknowledgement that He was the Messiah. But he does describe himself "as the Son" absolutely. Moreover, he uses the word "Father" in the same absolute way to define His relationship to god: It is conceivable that He did not always realize the uniqueness of this relationship, that in early life He thought of the privilege as on which he shared with other men, but that experience of life and deeper knowledge of human nature forced upon him the discovery that in this He stood alone".

"Certain words of Peter spoken at the time Pentecost, 'A approved of God', describe Jesus as He was known and regarded by Him contemporaries. The Gospels leave no room for doubt as to the completeness with which these statements are to be accepted. From then we learn that Jesus passed through the natural stages of development, physical and mental, that He hungered, thirsted, was weary and slept, that He should be surprised and require information, that he suffered pain and died. He not only made to claim to omniscience, he distinctly waived it. Indeed any

claim to omniscience would be put only inconsistent with the whole impression created by the Gospels, it could not be reconciled with the cardinal experiences of the Temptation, of Gethsemane and of Calvary. Unless such experiences were to be utterly unreal, Jesus must have entered into them and passed through them under the ordinary limitations of human knowledge, subject only to such modifications of human knowledge as might be due to prophetic insight or the sure vision of God. There is no indication that He ever acted independently of God, or as an independent God. Rather does He acknowledge dependence upon God, by His habit of prayer and in such words as "this in the absolute sense in which it belongs to God alone. It is a remarkable testimony to the truly historical character of these Gospels that through they were not finally set down until the Christian Church had one had preserve all the evidence of His true humanity and they are nowhere suggested that He though of Himself as God...."

"It may not be possible to decide whether it was the primitive community or Paul himself who first put fully religious content into the title "Lord" as used of Christ. Probably it was the former. But the Apostle undoubtedly adopted the title in its full meaning and did much to make that meaning clear by transferring to "the Lord Jesus Christ" many of ideas and phrases which in the Old Testament had been specially assigned to the Lord Jehovah. He gave unto him that name that is above every name – the

name of "Lord". At the same time by equating Christ with the Wisdom of God and with Glory of God, as well as a scribing to Him Sonship in an 4th and the following centuries.

What is the relation of the divine and human natures in Christ? At the council of Chalcedony in 451 it was declared that in the person of "Christ are united two complete natures, divine and human, which retained after the union all properties unchanged. This was supplemented at the third council of Constantinople in 680 by the possesses of two wills. The Western Church accepted the decision of Nicaea, Chacedom and Constantinople and so the doctrines, the Trinity and of the two natures in Christ were handled down as an orthodox dogmas in west as well as East.."

"Meanwhile in the Western Church the subject of sin and grace and the relation of divine and human activity in salvation, received special attention and finally, at the 2nd council or organ in 529 after both Pelagianims and semi Pelagianism and been repudiated, a moderate from of Augustianiasm was adopted, involving the theory that every man as result of the Fall is in such a condition that he can take no steps in the direction of salvation he has been renewed by the divine grain given in baptism, and that he cannot in the good thus began excepted by the constant assistance of that grace which is mediated only by the Catholic Church".

It has become very clear from the above quotations from Christian Scholars that the first thing, which misled the Christians, was their exaggerated credulity. Accordingly, they went beyond the limits in their reverences and love of Christ that is why they began to apply epithets like “Lord” and “son of God” to Jesus Christ (Allah’s peace be upon him) and to describe Divine Attributes to him and to invent the Doctrine of Atonement, when in fact, there was absolutely no room for such things in his teachings. Afterwards when they came under the influence of philosophy, they began to put forward interpretations to justify the errors of their former religious leaders and went on inventing new creeds, one after the other, in utter disregard the real teachings of Jesus Christ,. Merely on the strength of Philosophy and Logic, whereas the right thing for them would have been to turn to the real teaching of Christ.

It is against such wrong that the Qur’an warns:

تَدْكُرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ
 يَبَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ
 عَرَّسَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿٧٥﴾

“Certainly they disbelieve who say” Allah is Christ the son of Mary, But said Christ ‘O children of Israel, worship Allah my Lord and your Lord. Whatever joins other gods with Allah, Allah will forbid him, and the Garden and the fire will be his abode. There will for the wrong – doer is to help.” (5:75).

They disbelief who say Allah is one of the three (in a Trinity) for there is no god except One God. If they desist not from their word (of blasphemy) verily a grievous chastisement will befall the disbelievers among them.

From the history of the evolution of Christianity and the Qur'anic assertions, Jesus is not god nor is he the son of god. For a non Muslim and who is ignorant of the evolution of the creed may find it difficult to accept the Qur'an and the textual history of the creed, it is thus imperative to use their own literature to prove to them that Jesus was not god or son of god. For illustration of the basic doctrines of modern Christian the work of A.D. AJIJOLA shall be used in his Myth of the Cross published by Presidency of Islam Research Riyadh Saudi Arabia 1984 (pp-78).

Christian as understood and believed by the Christian of both the Roman Catholic and the protestant persuasions consists of Three Creeds namely the Apostles, the Nicene and the Athanasian, the fundamental and basic doctrines of Modern Christianity may be summarized as follows:

Jesus is the Son of God or God. This is the basis of the Doctrine of the Trinity, the Divinity of Jesus and the Divine Son-ship of Jesus.

Jesus died on the Cross for the forgiveness of our sin and resurrected on the third day. This is the basis of the Doctrine of Original sin and the Doctrine of Atonement.

*Jesus has risen to the skies, and
Jesus himself will come back again.*

We shall deal extensively with these doctrines quoting several passages from the Bible to dismiss these Christian doctrines which are not based on the authority of the teaching of Jesus or on the authority of the Bible.

The first basic doctrine of modern Christianity.

The first Basic Doctrine of Modern Christianity is that Jesus was the Son of God or God Himself: this is the basis of the Doctrine of the Trinity, the Divinity of Jesus and the Divine Son-ship of Jesus.

The first question to be asked after reading the Bible is: Was Jesus the Son of God or was God Himself?

There is one Person of the father another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal... The Father is God, the Son of God and Holy Ghost is God. And yet there are not three Gods, but one God... Father like as we are complained by the Christians verity to acknowledge other person by Himself to be God and Lord, we are forbidden by the Catholic religion. Was that true to be three Gods or three Lords.

The Christians contend that there is abundant evidence for this in the Bible.

‘I and the father are one’ the Jews took up stone again to stone him:

Jesus answered, "I have shown you many good works from the father; for which of these do you stone me?" The Jews answered, "We stone you for no good work but for blasphemy; because you; being a man make yourself god". Jesus answered them, "is it not written in your law, 'Said you are gods'"? If he called them gods to whom the Father consecrated and sent into the world, 'you are blaspheming because I said, 'I am the Son of god's (John 10:30-36)

The above verses and other similar verse in the Bible should not be accepted in their literal sense; rather, they have to be seen figurative statements capable of more than one interpretation. The title Son of God is conferred on a host of believers and Prophets in the Bible. The following passages from the Bible illustrate this very well.

"And you still say to Pharaoh, thus says the Lord, Israel is my first born son." Exodus 4:22).

*You are the son of the lord your god.....
(Deuteronomy 14:1)*

*Father of the fatherless..... Is god.....
(Psalms 68:5)*

He shall build a house for my name, and I will his father, establish the throne of his kingdom for ever I will be and he shall be my son...

(11 Samuel 7:14-14)

He said to me, 'it is Solomon your son who shall build my house and my courts, for I have chosen him to be my son, and I will be his Father'.

(1 Chron 22:10)

Blessed are the peacemakers, for they shall be called sons of God (Matthew 5:9).

... So that you may be sons of your father who is in heaven. (Matthew 5:45).

And call no man your father on earth, for you have one Father who is in heaven. (Matthew 23:9).

Every one who belief that Jesus is the Christ is a child of God and every one who loves the parents loves the child. (John 5:1).

...the son of Enos, the son of Seth, the son of Adam, the son of God. (Luke 3:38).

For “In him we live and move and have our being”, as even some of your poets have said, ‘For we are indeed His offspring’. (Act 17:28).

For all who are led by the spirit of God are sons of God. (Romans 8:14).

...it is the Spirit bearing witness with our spirit that we are children of God. (Romans 8:16).

...and not for the nation only, but to gather into one the children of God who are scattered abroad. (John 11:52).

For those whom he foreknows He also predestined to be confirmed to the image of His Son, in order

that He might be the first horn among many brethren. (Romans 8:29).

Do you not know that are God's temple and that God's spirit dwells in you? (Corinthians I, 3:16). And I will be a Father to you, shall be My sons and daughters, says the Lord Almighty. (Corinthians 11, 6:18).

...and in the place where it was said to them, 'You are not my people, 'it shall be said to them, "son of the living God". (Hosea 1:10).

...for I am a Father of Israel and Ephraim is My first born (Jeremiah 31:9).

It is as clear as day from these passages, that in the Bible 'Son of God' signifies love and affection. Jesus (peace of God upon him) was undoubtedly one of God's beloved prophets.

Furthermore, we learn from the Psalms that this title was given to David long before it was given to Jesus. Psalms 2, verse 7 declares: "I will declare the decree: the Lord hath said unto me, thou art my Son; this day have I begotten thee". Similarly, Israel has been called the 'Son of God in Exodus 4:22 and Solomon in I Chronicles 22:10.

Indeed, this phrase 'Son of God' meant nothing more than nearest to God. Jesus Christ himself said that every righteous and merciful man was a 'son of God' He says as follows:

Love your enemies... that ye may be the children of your Father which is in Heaven (Matthew 5:9).

Blessed are the Peacemakers: for they shall be called the sons of God (Matthew 5:9).

These sayings should leave no doubt in our minds as to what this phrase meant for Jesus. In view of these passages from the Bible, there is no reason why Jesus should be regarded as the 'Son of God' in a literal or unique sense.

We read in the Bible that Adam's conception lacked the agency of both father and mother. Does he then stand out gear then God and His Son?

Similarly, we read about Melchizedek, King of Salem:

He is without father or Mother or genealogy, and has neither beginning of days or end of life, but re-assembling the son of God he continues a priest for ever. (Hebrew 7:3).

All these are enough to invalidate the argument that Jesus was the Son of God because he has been conceived and born without the agency of the father.

Leaving the Bible and other holy books alone, we can consider the customs and beliefs of our people to show that the word, son of god is used merely as a metaphor. For example, in Ikare, Western State Nigeria, Princes are called 'OMOEKUN' meaning son of Lion'. This does not mean that Princes so addressed was born by a lion. The curious aspect of this doctrine is that attributes are assigned to him. This claim is, to a reasonable person beyond any body's understanding. For instance when a Princes is called the 'Son of Lion'. No one tries to find on where the tail of the

Princes is since the expression is simply metaphorical.

The Christians normally argue that Jesus was God or the Son of God because of having been conceived and born without the agency of the father. This Doctrine is perfectly put by the Athanasian Creed.

Some Christian attribute the virtues of Son-ship to Jesus because it is alleged, he performed some miracles. In fact, Christianity miracles are given significance; not only used as strong arguments to support certain claims but it seems also that the Central doctrine of the Christian religion itself based on alleged miracles such as the rising of Jesus from the dead. It is not surprising that in the Gospels miracles take place not only as arguments but also as religious duties, moral teachings, unspiritual awakening. The dead are to rise from the grave, multitudes of the sick are healed, the lame are made to walk, the deaf made to hear, water is turned into wine, devils are cast out and any other wonderful deeds are done.

Though the Gospels lay so much stress on miracles, the great significance attached to them diminishes considerably when the following two outstanding facts are considered. In the first place, similar miracles were according to the gospels performed even by the opponents of Jesus Christ, for he has this to say:

And if by Beelzebub cast out devils, by whom do your children cast them out? (Matthew 12:27, Luke 11:19).

The disciples of the Pharisees could perform miracles just as Jesus did. Again, Jesus is reported as saying:

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? (Matthew 7:22).

Even false Christ could work the miracles that Jesus showed:

For there shall arise false Christ and false prophets and shall show great signs and wonders. (Matthew 24:24).

There is also the healing pool of those days which again is a miracle:

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches, In these lay great multitude of impotent folk, of blind, halt, waiting for the moving of the water. For an angel went down at a certain season into the pool, and trouble the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. (John 5:2-4).

If miracle were so common in those days, even the disciples of the Pharisees and iniquitous and false Messiah could perform the same miracle which the “Son of God” was performing. If there was such a miraculous pool as described above, What was there so unique about those miracles of Christ”?

Yet another consideration makes the evidence of the gospels miracles worthless. The miracles in a prophet's life is needed to assure the people to whom he is sent of the truth of his message. Also, to convince the ordinary minds that he possesses some supernatural power. The question, therefore is, supposing Jesus brought the miracles which are recorded of him in the gospels, what effect produced by those miracles? Certainly if such wonderful deeds, were done, the masses ought to have followed him without hesitation. But the gospels tell us that though multitudes of the sick followed him and were healed and faith was condition precedent to healing, yet Jesus never had multitudes of followers. His own disciples also did not show any marked degree. On the miracles performed by him upon their lives. Of the twelve chosen, one turned traitor, another become cursed and the rest all fled leaving their master in a sad plight. Therefore even if Jesus worked miracles, they would never seem to have fulfilled the objects for which miraculous power vouchsafed.

There is no least doubt that Jesus often spoke in parables and used symbolic language freely:

Let the dead bury their dead. (Matthew 8:22) The hour is coming; and now is, when dead shall hear the voice of the Son of God ...

For the hour is coming, in which all that in the grave shall hear His voice and shall come to forth. (John 5:25-29).

There seems to be no doubt that words like these were the source from which sprang marvels like the following:

And, behold the veil of the temple was rent in twain from the top of the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose. And came out of the grave after his resurrection and went into the holy city, and appeared unto many. (Matthew 27:51-53).

Leaving aside the Question of whether Jesus was the 'Son of God' or not, the crucial question is "is Jesus God? This question relates to the second Christian dogma of the Divinity, or more accurately, the deity of Jesus. The Nicene Creed states:

I believe inone Lord Jesus Christ, the only begotten Son of God. Born of the Father before all ages, god of God, Light of Light, and true God of true God. Begotten not made: being of one substance with the Father.

The words of Jesus concerning His Godhead;

Christians (both Roman Catholic and Protestants) believe that Jesus was God and the Second Person of the Trinity; that nearly two thousand years ago he chose to appear in a human form and was born of the Virgin Mary.

This dogma does not seem to have any support from the words of Jesus Christ, as recorded in the Gospels. The truth is that Jesus strongly disclaimed godhood or Divinity. Here are his own words:

Why callest thou me god? There is none god but one, that is, God. (Mark 10:18).

*Speaking about God, Jesus said:
My Father and your Father, and my God and your God. (John 20:17).*

This verse shows that Jesus stood in the same relation to God as any other human being in other words; he was a creature of God. In his agony on the Cross, Jesus cried out:

Eloi, Eloi, lama sabachthani?

Translation

*My God My God! Why have thou forsaken me?
(Mark 15:34).*

Can any one imagine these words coming out of the mouth of God? Here we have the cry of a helpless man to his Creator and Lord. The fact is, Jesus claimed only to be prophet, a Messenger of God, the Gospels accord Jesus a status not a shade higher than that of a prophet and a messenger, he was man to whom god had revealed his message for the guidance of other men, the following words of Christ himself support this contention:

If you were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that batch told you the truth, which I have heard from God. (John 8:39-40).

Whoever receives one such child in my name receives me: and whoever receives me, receives not me but him who sent me. (Mark 9:37).

He answered, 'I was sent only to the lost sheep of the house of Israel'. (Matthew 15:24).

If you keep my commandments, you will abide in my love, Just as I have kept my father's commandments and abide in His love. (John 15:10).

He who receives you receives me, and he who receives me receives Him who sent me. (Matthew 10:40).

I have not spoken of myself but of the Father that sent me. He gave me a commandments what I should say and what I should speak. (John 12:49).

Does Jesus possess Divine attributes of God?

God is comprehended from His attributes. If it is proved and granted that Jesus is Master of Divine attributes, one is justified in taking him for God. On the other hand, if the truth is otherwise and Jesus stands destitute of Divine attributes, the claim to his Divinity is unsound and hostile to truth.

A comparison may be drawn between the attributes and acts of God and those of Jesus:

1. It is not up to God to pray; it is up to man to beseech and supplication.

The way of God is to attend to man's petitions. It is written:

The lord is far from the wicked, but He hears the prayer of the righteous. (Proverbs 5:9).

But he withdrew to the wilderness and prayed. (Luke 5:16).

And being in an agony He prayed more earnestly. (Luke 22:44)..

Then Jesus went with them to a place called Gethsemane, and he said to his disciples, 'Sit here, while I go yonder and pray'. (Matthew 26:36).

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to Him who was able to save him from death, and he was heard for his godly fear. (Hebrew 5:7).

If the Messiah was also the Lord, whom then did he implore? Whom did he ask in all humbleness for aid? The verses above disprove the Divinity of Jesus.

2. God is Almighty:

... and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty. (Corinthians 11,6:18)

Jesus is not God and the type of Omnipotence ascribed to him is rendered meaningless by the

following verses from the Bible:

I can do nothing on my own authority, as I hear, I judge, and my judgement is just, because I seek not my own will but the will of Him who sent me. (John 5:30).

And he could do not might work there, except that he laid his hands upon a few sick people and healed them. (Mark 6:5).

When Herod saw Jesus, he was very glad, for he had long desire to see him, because he had heard about him, and he was hoping to see some sign by him. So he questioned him some length; but he made no answer. (Luke 23:8-9).

3. God all-Knowing. He knows the Unseen and the Seen, nothing escapes His Knowledge.

He has the knowledge of earth and heaven and all that is created. (Kings1, 8:39).

In sharp contrast to God, Jesus is not imbued with this attribute as evidenced from the following statements from the Gospels:

But of that day or that hour no one knows, not even the angels in the heaven, nor the Son, but only the Father. (Mark 13:32).

In the morning, as he was returning to the city, he was hungry; and seeing of big tree by the wayside he went to it, and found nothing on it but leaves only, and he said of it, “May no fruit ever come from you again” – and the big tree withered at one (Matthew 21:18-19).

.... came up behind him, and touched the fringe of his garment: and immediately her flow of blood ceased. And Jesus said, “Who was it that touched me? “When all denied it, Peter said, “Master, the multitudes surround you and press upon you”(Luke 8:44-45).

I will give you the keys of the kingdom of heaven and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. (Matthew 16:19).

But he turned and said to Peter, “Get behind me, Satan. You are a hindrance to me; for you are not on the side of God, but of men” (Matthew 16:23).

4. Judah was one of the twelve disciples of Jesus. He betrayed him and recanted. Yet Jesus addressed them (including Judah) and follows:

“Truly, I say of you, in the new world, when the Son of man shall sit on his Glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribe of Israel”. (Matthew 19:28).

5. It would be seen, Jesus was not omniscient as God; he knew neither of the obscure nor the manifest. He was in the dark even regarding so crude a matter as the produce season of the fig tree. It is, therefore, a flagrant blunder to take Jesus as God.

Earth overtakes Him not':

...who alone has immortality(Timothy 1, 6:16)

On the contrary, Jesus is reported to have died; consequently, Jesus cannot possibly be god. It is God who is the savior of Mankind and shields them from disaster. David says:

Many are the afflictions of the righteous; but the Lord delivers him out of them all. (Psalms 34:19).

The Messiah was not in a position to rescue people from disaster; he himself requested God's help:

Now is my soul troubled? And what shall say, "Father save me from this hour" (12:27).

In the light of this verse, it is wrong to uphold Jesus as God.

6. God does not fear anyone. Jesus was most unlike Him, because he was overawed and cowed by the Jews as will be seen from the passages bellows:

So from day on the took counsel how to put him death, Jesus therefore no longer went about openly

among the Jews, but went from there to the country near the wilderness, to three towns called Ephraim; and there he stayed with the disciples.

(John 11:53-54).

Then he strictly charged the disciples to tell no one that he was the Christ (Matthew 16:20).

But after his brothers and gone up to the fear then he also went up not, publicly but in private. (John 7:10).

He can one take a scared and timid man for God?

7. God's dominion is on earth and in heaven. Everywhere His authority reigns supreme and His decree can neither be evaded nor can it be impede. We know all too well that such qualities did not apply to Jesus.

He said to them; "You will drink my cup at to sit at my right hand, at my left is not mine to grant, but it is for those for whom it has been prepared by my Father. (Matthew 20:23).

And going a little further he fell on his face and prayed, "My father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as Thou wilt" (Matthew 26:39).

8. God is above all His creation. None can tempt Him for good or for bad:

Let no one say when He is tempted, I am tempted by God; For God cannot be tempted with evil and He Himself tempts no one. (Jas. 1:13).

It is not a matter of a day or two but for forty consecutive days, the Gospels tell us, that Satan tempted Jesus who followed wherever he led him;

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the wilderness tempted by the devil, and he ate nothing in those days; and when they were ended, he was hungry, the devil said to him, "If you are the Son of God, command this stone to become bread". And the devil took him up, and shown him all the kingdoms of the world in a moment of time, and said to him, "To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will, If you, then will worship me, it shall all be yours". And Jesus answered, "it is written, "You shall worship the Lord Your God, and him only shall you serve".

And he took him to Jerusalem, and sent him on the pinnacle of the temple, and said to him, "If you are the son of God, throw yourself down from here; for it is written, "He will give His angels charge of you, to guard you, I and "On their hands they will bear you up, lest you strike your foot against a stone". And Jesus answered him, "It is said, you shall not tempt the Lord your God". And when the devil had ended every temptation, he departed from him until an opportune time. (Luke 4:1-3).

9. O gives thanks to the Lord, for He is good; for steadfast love endured for ever (Chronicles I, 16:34).

The Gospels also state that Jesus declined to accept the compliment of God.

And Jesus said to him, "Why do you call me good? No one is good but God alone". (Mark 10:18).

Jesus, from the above argument was not God.

10. Slumber seizes Him not nor sleeps:

He will not let your foot be moves, He who keeps you will not slumber, Behold, he who keeps Israel will neither slumber nor sleep. (Psalms 121:3-4).

11. However, Jesus even slept right through a roaring storm whilst at sea so that others had to wake him up:

And a great storm of wind arose, and the waves beat into the boat, so that the boat was already filling. But he was in the stern, asleep on the cushion; and they woke him and said to him "Teacher, do you not care if we perish"?
(Mark 4:37-38).

The God our father raised Jesus whom you killed by hanging him on a tree (Acts 5:30).

As Jesus was crucified there is no authority for crediting Jesus with Divinity. No power can crucify God.

12. None is greater than god. He is absolutely great. The Bible speaks thus of Jesus.

You heard me say to you, "I go away, and I will come to you. If you loved me, you would have rejoiced, because I go to the Father; for the father is greater than I" (John 14:28).

And He who sent me is with me; He has not left me alone, for I always do what is pleasing to Him. (John 8:29).

Paul says:

But I want to understand that the head of every man is Christ, the head of woman is her husband, and the head of Christ is God. (Corinthians I, 11:3).

13. Bringing the dead to life is attribute to God:

Why, we felt that we had received the sentence of death; but that was to make us rely not on ourselves but on God who arises the dead. (Corinthians II, 1:9).

Instead of quickening the dead, Jesus himself met with death and God raised him to life;

...this He fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, "Thou art my Son, and today begotten thee". (Acts 13:33).

Jesus is not God but righteous servant. God favored Him by His choicest blessing. He was a paragon of virtue for the House of Israel.

14. God is Unique there is none like unto Him and no one shares with him in His Being attributes and acts. Jesus was one man among men. Before his birth he was an embryo in his mother's womb.

And the child grew and become strong, filled with wisdom; and the favour of God was upon him. (Luke 2:40).

...the son of man came eating and drinking, and they say, 'Behold a glutton and a drunkard, a friend of tax collectors and sinners. Yet wisdom is justified by her deeds. (Matthew 11:9).

And Jesus said to him, 'Foxes have holes and birds of the air have nests; but the son of man has nowhere to lay his head'. (Luke 9:58).

If any one says anything to you shall say, The Lord has need of them, and He will send them immediately (Matthew 21:3).

And he said to them, "My soul is very sorrowful, even death; and watch". (Mark 14:34).

When Jesus saw her weeping, and the Jews who came with her also weeping, he was deeply moved in spirit and troubled; and He said, "Where have you laid him"?

*They said to him, "Lord, come and see". Jesus wept.
(John 11:33-35).*

Jesus was subject to and sought the fulfillment of human needs. Finally, as the Christian version goes, enemies nailed him to death.

Can a person of the limited dimensions and characteristics, that the Holy Bible itself has shown Jesus to be, the True God? Is it convincing that the continues to be upheld as God almighty? Is it regarding to religious faith that Jesus is sought after for assistance? The answer to these questions is inevitable – No. If thought to be God as well as his votary, the thought is frail one those who take Jesus for God have not realized God fully. They come nowhere to grasping god; comprehending His attributes or knowing that He is Master of tremendous capacities.

In summary the first doctrine of Christianity has the following limitations:

1. The argument that he is Son of God because he was conceived and born without the agency of father is wrong because: In the Bible, Adam's conception lacked the agency of both father and mother. Does he then stand out Son of God? There is a story of melchizedeka king of Satan - he is without father or mother of genealogy
2. It is true that Jesus was called Son of God in the bible but the usage of word Son of God in the Gospel signify love and affection and Jesus was one of God's beloved prophets. Moreover this title was given to David long before it was given to Jesus. So there is no reason

why Jesus should be regarded as Son of God in a unique sense.

3. In the Bible, Jesus dispute his Sonship to God.
4. The argument which attributes Sonship to Jesus because he performed miracles is weak because similar miracles were done by opponents of Jesus Christ. Secondly the miracle in prophet's life is needed to assure the people to whom he is sent of the truth of his message to convince ordinary minds that he possesses some super natural power.

Another argument is that, despite the miracles, Jesus performed he never had multitude of followers. Therefore, they would never seem to have fulfilled the objects for which miraculous power vouchsafed.

5. The fifth argument to weaken the doctrine of Sonship of Jesus to God is the fact there many verses in bible which shows that Jesus Christ could in anyway possess the attributes and acts of God for example in his agony on the cross, Jesus cried.

*My God, my God, why has thou forsaken me?
(Mark 15:34)*

Can any one imagine these words coming out of the mouth of God?

The second basic doctrine – Jesus died on the Cross

The second basic doctrine of Modern Christianity is that Jesus died on the cross for the forgiveness of our sins; this is the basis of the doctrine of Original Sin and the doctrine of Atonement.

The Christians assert that god has a son, who is His only son, this Son of God incarnated himself into the womb of Mary. She and her husband Joseph, the carpenter were informed of this by an angel. In fullness of time, the Son of God was born in the form of a human child. He was brought up like human children and who he grew old, he worked miracles, the Jews persecuted him and at last killed him by suspending him on the cross. Thus, the Son of God incarnate, died and after death descended into hell where he remained for three days. Then he raised from the dead and now sits in the heavens on the right hand of God. Though he was innocent, yet he bore this pain and death for the sake of human beings, so that his sufferings may atone for the sins of man. Now man will not be punished for his sins provided he believes in Jesus for the latter has taken upon him the sins of all men.

This is what the Christian doctrine of Atonement means. According to Christian Belief, all children of Adam are sinful. Adam and Eve were expelled from heaven for their sin and all their children have inherited the sin and hence all are born sinful. It was for this reason that the son of God did not enter the womb of Mary through the seed of man, but Mary conceived him without knowing a man, so that he may not inherit the sin of Adam, like the rest of Adam's children.

This doctrine of Atonement raises the question: where anyone accepts Jesus can be impeccable? In the Christian school of theology this dogma is of cardinal import, the Christian construct the premises and deduce Atonement along the following lines. Every man is under the sway of sin and its hold is universal. A redeemer and savior is called for, Mankind cannot serve as its own redeemer since mankind is a race of wrongdoers. He assumed the body of man and therefore, he was whole and upright thus, he can make good the loss of man and offer Atonement.

If one adduces evidence that a man – or for that matter men – had let the lives of absolute immoral purity, the Christian view will fail instantly. The warp and woof of Atonement will disintegrate. The infallibility of prophet's stands as anathema to Christians who trade in Atonement. Many Christians believe what the Gospels seem to say that men are two kinds: evil doers and righteous. If this is so, to turn around and point everyone with the brush of sin is tantamount to denouncing the explicit of the Gospels Thus we read:

Truly, I say to you, many prophets and righteous men longed to see what you see, and did not see it, and to hear what you hear, and did not hear it. (Matthew 13:17).

So that you may be sons of your Father who is in heaven; for He makes His son rise on the evil and on the good, and sends rain on the just and on the unjust. (Matthew 5:45).

As He spoke by the mouth of his holy Prophets from the old (Luke 1:70).

Because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God. (Peter 1:21).

There you will weep and gnash your teeth, when you see Abraham and Isaac and Jacob and all the Prophets in the kingdom of God and you yourselves thrust out. (Luke 13:26).

We know that anyone born of God does not sin, but he who was born of God keeps Him, and the evil one neither does nor touch Him. (John, 5:18).

Blessed are those who are persecuted for righteousness sake, for there is the kingdom of heaven...for so men persecuted the prophets who were before you. (Matthew 5:10-12).

The above verses testify to the righteousness and holiness of the prophets who were born of God and were inmates of His kingdom. Satan failed to obtain the least access to them. They were persecuted for righteousness sake (peace and mercy of God upon all of them). Exalted to a rank as high, they must be infallible. Satan can never prevail on them. In view of these verses, one is persuaded to acknowledge that the progeny of Adam embraces vicious as well as virtuous men. Not all of them is given to excesses. Once one accepts this truth, it will render the Christian faith outlined above untenable the superstructure of the doctrine of atonement will come down with a thud.

The prophets are sent by God as models of virtue to teach people through persuasion, is written:

Many years though didst bear with them, and didst warn them by the spirit through thy Prophets (Nehemiah 9:30).

How can prophets taken as a model of good and a guardian over people commit transgression? His failing is inconsistent with his office. Any theory that brands prophets, Sinners must be set aside as false.

The Holy Bible testifies to most pious and holy men who were ever obedient to God and who abided by His command. Never did the prophets, some of whom I list below, rebel against God's will.

The first of them is John (Yahaya) (peace be upon him). The Gospels speak of John the Baptist clad with chaste and undefiled conduct.

FOR he will be great before the Lord, and he shall drink no wine nor strong drink, and he will be filled with Holy Spirit, even from his mother's womb. (Luke 1:15).

For the hand of the Lord was with him. (Luke 1:66).

And the child grew and became in Spirit, and he was in the wilderness still day of his manifestation to Israel. (Luke 1:80).

Herod reared John, knowing that he was a righteous and holy man, and kept him safe. (Mark 6:20).

John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. (Mark 1:4).

Truly, I say to you, among those born of woman there has risen no one greater than John the Baptist. (Matthew 11:11).

For John came neither eating nor drinking, and they say, 'He has a demon', the son of man came eating and drinking, and they, 'Behold a glutton and *drunkard, a friend of tax collectors and sinners. Yet wisdom is justified by her deeds.*' (Matthew 11:18-19).

The word of God came to John the son of Zechariah in the wilderness (Luke 3:2).

John is said in these verses to be an illustrious prophet far removed from all ills. God's hand was on him. He is a recipient of His revelation. He was filled with the Holy Spirit from the womb of his mother, a practitioner of baptism by repentance to deliver the infirm and unholy men, he was the greatest among those born of woman's womb. Can such a man be a moral wreck? No Christian of sound mind can consider John lacking in goodness, particularly keeping in mind that Jesus himself had to have a special immersion from John. I challenge any Christian to find fault with John from the accounts contained in the Bible.

The second prophet is Abel son of Adam. Abel, from the lips of Adam was also truthful and pure in every walk of life. He did not sin. The Gospels had the following to say about him:

That upon you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zachariah the son of Barachiah, whom you murdered between the sanctuary and the alter. (Matthew 23:35).

By faith Abel offered to god a ore acceptable sacrifice than Coin, through which he received approval as righteous, God bearing witness by accepting his gift. (Hebrew 11:4).

And not be like Cain who was of the evil one and murdered his brother.

And why did he murder him? Because his own deeds were evil and his brother's righteous. (John I, 3:12).

The third is Prophet Daniel, who is also immune from any immorality. Testimony of his infallibility abounds in the Bible. King Nebuchadnezzar describes him thus:

In whom is the spirit of the holy God's (Daniel 4:8).

Then the presidents and the satraps sought to find a ground for complaint against Daniel with regard to the kingdom: but they could find no ground for

complaint for any fault, because he was faithful, and no error or fault was found in him. (Daniel 6:4).

The Daniel said to the king,

“O King live for ever. My god sent His angel and shut the lions” mouth, and they have not him, because I was found blameless before; also before you, O King I have done no wrong (Daniel 6:21-22).

The fourth is Prophet Josiah about whom the Bible says:

And he did what was right in the eyes of the Lord, and walked in all the ways of David his father, and he did not turn aside to the right or to the left (King II, 22:2).

The fifth is Zachariah and his wife; according to Luke:

And they were both righteous before God walking in all the commandment and ordinances of the Lord blameless. (Luke 1:16).

The sixth is the King Hezekiah; according to the accounts to the Bible:

He trusted in the Lord the god of Israel; so that there was none like him among all the King of Judah after him, or among those who were before him. For he held fast to the Lord; he did not depart from following him, but kept the commandments which the Lord commanded Moses. And the Lord was with him; whatever he went forth, he prospered. (King II, 18:5-7).

The Hezekiah turned his face to the wall, and prayed to the Lord – and said, “Remember now, O Lord, I beseech thee, how I have walked before thee in faithfulness and with a whole heart, and have done what is good in thy sight (Isaiah 38:2-3).

The seventh person is Samson, son of Manoah. The angel foretold the news of his birth to his mother:

“Therefore beware and drink no wine or strong drink, and eat nothing unclean for lo, you shall conceive and bear a son. No razor shall come upon his head, for the boy shall be a Nazareth to God from birth to his death”. (Judge 13:4-5, 7).

The eighth person is Samuel who made bold his righteousness before Israel, and the nation bore witness to his piety:

Or whom have I defrauded? Whom have I oppressed? Or from whose had I have taken a bribe to blind my eyes with? Testify against me and I will restore it to you, they said, “You have not defrauded us or oppressed us or taken anything from Nayman’s hand”. And he said to them, “The Lord is witness this day, that you have not found anything in my hand”. And they said, “He is witness” (Samuel 12:3-5).

The ninth person is Simeon about whom Luke writes:

Now there was a man in Jerusalem, whose name was Simeon, and this man is Jerusalem, whose name was

Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. (Luke 2:25).

The tenth person is Joseph, the husband of Mary; the bible has this to say of him:

And her husband, Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. (Matthew 1:19).

The above ten citations have been made to show that other prophets and righteous persons besides Jesus were endowed with divine grace and piety. There is quite a number besides them. It is said of Noah, Daniel and Job:

Son of man, when a land sins against me by acting faithlessly, and I stretch out my hand against it and break its staff of bread and send famine upon it, and cut off from it man and beast, even if there three men, Noah, Daniel and Job, were it, they would deliver but their own lives by their righteousness, says the Lord God. (Ezekiel 14:13-14).

The Christians always argue that Adam violated God's law as he ate from the forbidden tree; subsequently a fall ensued. Any one born of the seed of Adam will follow suit, all people except Jesus the Messiah are sinful because they are born of Adam.

This doctrine does great injustice to mankind. It is not in consonance with the Holy Bible either that Adam sins and his

whole progeny is saddled with his sin till doomsday to the teachings of the Bible wherein one finds the following:

The fathers shall not be put to death for the children nor shall the children be put to death for the father; every man shall be put to death for his own sin. (Deuteronomy 24:16).

According to what is written in the law, in the book of Moses, where the Lord commanded "The fathers shall not be put to death for the children, or the children be put to death for the father; but every man shall die for his own sin". (Chronicles II, 25:4).

In those days shall no longer say: 'The father have eaten sour grapes, and the children' teeth are set on edge'. But every one shall die for his own sin, each that eats sour grapes, his teeth shall be set on edge. (Jeremiah 31:29-30)

Behold, all souls are mine; the soul of the father as well as the soul of the son is mine; the souls that sins shall die. (Ezekiel 18:4).

The soul that sins shall die, the son shall not suffer for the iniquity of the father, nor, the father suffer for the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. But if a wicked man turns away from all his sins, which he has committed and keeps all my statutes and does what is lawful and right, he shall surely live, he shall not die. None of the transgressions, which he has committed, shall be

remembered against him; for the righteousness, which he has done, he shall live. (Ezekiel 18:20-22).

An interesting question is: “Is Mary the mother of Jesus a sinner since she was the seed of Adam?”

Some Christians argue that Mary is not innocent although the Messiah being her son does not inherit sin, he the Messiah is innocent. The Christian religion attributes sin to the issue of Adam merely because they are Adam’s sons, why is it that owing to his mother’s sins, Jesus is not a sinner? Let us have another look. In eating the forbidden fruit Eve is also a partaker along with Adam, moreover, her sin is graver than that of Adam. Is she who ate first? Adam was seduced afterwards to follow her dictate. So it is written:

So when woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate. (Genesis 3:6).

And Adam was not deceived says Paul “But the woman was deceived and became transgressor”. (Timothy I, 2:14). Eve’s fault, it would seem, is twice as great as that of Adam, if this hypothesis is warranted then a child conceived of cohabitation will carry half of man’s and half of woman’s guilt, thus, making up a mediocre sinner. A child conceived only of woman shall inherit her two-fold sin thus becoming a perfect sinner. On this ground, a man born only of woman instead of being innocent shall carry more than ordinary sin.

Some Christian have supported their argument that all men are sinners by relying on the following words from Psalms:

The Lord looks down from heaven upon children of men, to see if there is any that act wisely, that seek after God. They have all gone astray, they are all alike corrupt; there is none that does good, no, not one. (Psalms 14:2-3).

It is submitted that the above quotation is confined to a particular nation and age. On the occasion of taunt and reproach the usage of language demands words, which are common and general in scope. Hence the verse following immediately reads:

Have they no knowledge, all the evil-doers who eat up my people as they eat bread, and do not call upon the Lord? There they shall be in great terror, for God is with the generation of the righteous. (Psalms 14:4-5).

Others have supported their argument that all men are sinners by referring to David. David was a prophet; they argued yet, he took possession of the wife of Urais and eventually had her engaged in illicit intimacy with him.

These Christians never ponder before they tax David with immodesty seeing that the Gospels open with the verse: Jesus Christ, the son of David... (Matthew 1:1).

If these Christian hold David, liable to unchastely (God's refuge) what of Jesus then? These Christians who hold this view should ponder a while. David is God's chosen prophet. He held communion with him. How come then, that a person no less than

God's prophet could be subject to such an abominable deed? God has endowed us with intellect. We can discern fake from genuine, false from true, the bible itself is replete with hints which acquit David, this story is a fabrication in the Bible. No decent man will fall so low; certainly not a great prophet. The Gospel contains allegations pertaining to the sins of Jesus as follows:

1. Jesus took immersion from John. John's baptism was for the "forgiveness of sins". (Mark 1:4).
2. Jesus offered wine to people – John 2:8). It is written about wine: Wine and new wine take away the understanding (Hosea 4:11).
3. The Gospel also tells of Jesus' lies. On the feat of the tabernacles, Jesus replied to his brothers:

"Go to the feast yourselves; I am not going to up to the feast," and after his brothers were gone" he also went up not publicly but in private (John 7:8-10).

4. Jesus addressed, it is evident from the gospel, to his mother with contempt:

"O woman, what have you to do with me? My hour has not yet come". (John 2:4).

There are many things derogatory to the eminence of Jesus. They only way out from these allegation is to renounce them as distortions and believe that David and Jesus to be innocent prophets as is the belief of Muslims.

Some other Christian theologians accused Samson of adultery by referring to the Book of judge Samson went to Gaza, and there he saw a harlot and he went in to her. The gazites were told, "Samson has come here," and they surrounded the place. (Judge 16:1-2).

It is submitted that the verse in question goes to suggest this: Samson in order to protect himself from his enemies took refuge in a house. This house happened to be that of a new woman. A story corresponding to this one is in the book of Joshua.

And Joshua the son of Nun sent two men secretly from Shittin as spies saying. "Go view the land, especially Jericho." And they went and came into the house of a harlot whose name was Rahab and lodged there. (Joshua 2:1).

Those two men had no affairs with the woman. They merely used as hide-out the house of a prostitute. Samson was in the same situation. If we assume Samson to be an adulterer, the prophecy of God that "the boy shall be a Nazareth to God from birth" will no longer hold. In the epistle to Hebrews it is written:

And what more shall I say? For time would fall me to tell of Gideon, Barak, Samson, Jophthah, of David and Samuel and the prophets..who though faith conquered kingdoms, enforced justice, received promises stopped the mouths of lions. (Hebrews 11:32-33).

Samson, from the account above, had faith, was righteous and received the promises of god. If these Christians who accused Samson would strain their mind but little, the care of Samson will appear less embarrassing than that of Jesus which Luke puts as follows:

And behold, a woman of the city, who was a sinner when she learned that he was sitting at table in the Pharisee's house, brought an alabaster flask of ointment, and standing behind him at his feet, weeping she began to wet his feet with tears and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. (Luke 7:37-38).

It is not warranted to condemn Samson whose action is less serious than that of Jesus. Unless, if those who condemn Samson are equally prepared to bring a charge of sin against Jesus.

The Bible at least proclaims that John the Baptist, Zachariah and his wife, Daniel, Josiah, Hezekiah and Abel as righteous men and there was no sin attached to them in the Bible. Therefore, the Christians claim that all people except Jesus are sinful has no foundation. This, therefore, repudiates the doctrine of atonement.

The weaknesses of second doctrine of Christianity can be summarized by the following points:

1. In the Bible men are of two kinds evil doers and righteous,

the Bible testifies to most pious and truly men whom were ever obedient to God and abided by His command. People like John, Abel son of Adam, prophet Daniel, King, Hezekiah, Samuel, Simeon, Joseph and others were righteous persons besides Jesus who were endowed with Divine grace and piety.

2. The doctrine does great injustice to mankind and it is not in consonance with the Holy Bible.

“The father shall not be put to death for the children or the children be put to death for the father, but every man shall die for his own sin” (chronicles 2 25:4)

3. Attributing sinness to Adam alone is inconsistent with the Bible and hence to say that Messia is innocent does contradict with the reality in the bible itself. According to the Bible Eve is graver than Adam because it is she who ate the fruit first and seduced her husband afterwards (Gen 3:6) in fact according to the Bible a child who was conceived only of woman shall inherit her fold sin thus becoming a perfect sinner.
4. The argument that all are Sinners is not correct because in the Bible evildoers are condemned and shall be in great terror and for God is with generation of the righteous. The reference of David arguing that he took possession of the wife of Uraiah is not correct because in the first place David was a God's chosen prophet. Bible itself replete with hints which acquit David. This story is a fabrication in the Bible. Gospel contains allegations pertaining to the Sins of Jesus as well the only way out from these allegations is to

renounce them as distortion and believe that David and Jesus are innocent prophets as is the belief of Muslims.

5. In the Bible Samson is accused of adultery-it contradicts with the prophecy of God that the boy shall be a Nazareth to god from birth. Samson was righteous and received the promises of God therefore the Christians claim that all people except Jesus are Sinfull has no foundation.

Did Jesus die on the cross?

This question is a hot-bed of controversy between Christians and Muslims. From the very outset of discussion on this subject, the Christian will commence the conversation in this familiar fashion: Christians and Jews, despite their discords, are at one that Jesus died on the Cross. The chronicles of the Roman Empire are in accord with this fact.

They slew him not nor crucified him. (Al-Qur'an IV:157).

This claim is a standing miracles of Muhammad the unlettered Prophet of the Arabian Peninsula (the choicest blessings of God be upon him). Its vindication by subsequent modern research constitutes a valid argument for the truth of Muhammad's claim.

Islam insists that God saved Jesus from the death on the Cross, Joseph was gagged and thrown into a well but God saved him. Similarly, God saved the three companions of Daniel who were gagged and pushed into a furnace. In the same manner, the Jews attempted to kill Jesus on the Cross in order to render him accursed. God delivered him from the accursed death and brought him closer than ever to Him.

The death of Jesus on the cross is not sustained by convincing evidence from the Gospels and in fact, there is convincing evidence that Jesus did not die on the Cross. The following are some of the arguments to prove that Jesus did not die on the Cross:

1. The Old Testaments says about the impostor prophet:
But that prophet or that dreamer of dreams shall be out to death, because he has taught rebellion against the Lord your God, who brought you of the land of Egypt and redeemed you out of the house of bondage, to make you leave the way in which the Lord your God commanded you to walk. So you shall purge thee veil from the midst of you. (Deuteronomy 13:5).

And again:

- *And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night upon the tree, but you shall bury him the same day, for a hanged man is accursed by god; you shall not defile your land which the LORD your God gives you for an inheritance. (Deuteronomy 21:22-23).*

Jesus was a claimant to prophethood. Granted that no Muslims would dub him an impostor; but the Jews impliedly regard him an impostor, or granted that the Jews crucified him and he subsequently died on the cross. The logical conclusion will be; (God's refuge), that Jesus is accursed. Yet, crucifixion and 'accursedness' became part and parcel of the Christian cult.

It is written;

-Christ redeemed us from the curse of the law, having become accursed for us – it is written, “cursed be ever – one who hangs on tree” (Galatians 3:13).

This is the most erroneous belief of the Christians. For it portrays Jesus to be false in his claim to prophethood. His crucifixion negated his truth that indeed, was the Jews, design. Jesus was a true prophet and therefore, his death on the Cross is a myth.

2. In the Christian view, crucifixion is a ‘must’ because by this fantastic method they will be forgiven. From the gospels’ view point, crucifixion is not an instrument at all for forgiveness. Jesus announces:

But that you may know that the Son of man has authority on earth to forgive sins he then said to the paralytic “Rise, take up your bed and go home”. (Matthew 9:6).

3. Jesus himself made this statement when he was alive. It shows that for the forgiveness of sins, death on the cross is not necessary.

Jesus was killed – the Christians hold – for their sake that is to expiate their sins. Had he not been crucified, the mission of Paul and faith of Christians would become void of meaning: It seems us that Jesus did not die on the cross and that the Christian preaching of the crucifixion is wrong since it was opposed both to God’s will and to his mission. God says:

For I desire steadfast love and not sacrifice (Hosea 6:6).
And Jesus says:

Go and learn what this means, 'I desire mercy, and not sacrifice'. For I came not to call righteous, but sinners. (Matthew 9:13).

God desire mercy and love, not sacrifice. Repentance is the sole means to absorb His mercy. Jesus preached repentance – was concerned throughout his life to invite people to repent. Redemptive death is contradictory to God's plan and disservice to the office of Jesus.

4. In the book of Matthew we read:

But he answered them, 'An evil and adulterous generation seeks for a sign: but no sign shall be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the whale, so will the son of man are three days and three nights in the heart of the earth". (Matthew 12:39-40).

To investigate whether prophet Jonah was alive in the belly of the whale or dead, we have only to study the book of Jonah where we find the following:

And the LORD accounted a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. Then Jonah prayed to the LORD his God from the belly of the fish. (Jonah 1:17, 2:1).

There are only two ways left for the Christians, they can either refuse Jesus crucifixion or believe that he was protected from death on the Cross, as the Muslims believe. This way, the prophethood of Jesus is proved true that his miracle came to pass or they can stick to his death on the Cross - at the cost of rejecting his miracle.

5. When Jesus came to know of crucifixion and the evil design of the Jews, he is reported by Luke to pray:

And he withdrew from them about a stone's and knelt down and prayed, "Father, if thou art willing, remove this cup from me' nevertheless not my will, but thine, be done " and there appeared to him an angel from heaven, strengthening him. (Luke 22:41-43).

Without the least shadow of doubt Jesus prayed in great humbleness only to be saved from this dreadful and graceful death. The cup was the cup of death. One question that arise here is, "Was Jesus' prayer heard?" If it was heard and granted it follows that the myth of Jesus' death on the Cross-is false. It is gone unheard than the truth of Jesus is questionable. The book of proverbs states:

The LORD is far from the wicked, but He hears the prayer of the righteous. (Proverbs 15:29).

The truly of it is that God listened to his cries and wailing such is the way of God – and delivered Jesus from the grip of a accursed death on the tree.

6. In the letter to Hebrews it is stated:

In the day of his flesh Jesus offered up prayers and supplications, with loud and tears, to him who for his godly fear. (Hebrews 5:7).

The fear of the LORD prolongs life, but the years of the wicked will be short. (Proverbs 110:27).

This prophecy cannot be fulfilled unless we recognize that Jesus did not die on the Cross. It was due to the glad tidings of god that Jesus sustained the satisfaction that he could not die on the Cross. Therefore, when agony on the Cross intensified he cried.

My God, my God, why hast Thou forsaken me?"

It was to recollect the promises of God. God keeps His word; therefore, He saved Jesus from death on the Cross.

7. The Gospels reveal that in order to protect Jesus from the jaws of death, God brought extraordinary causes into play. One incident described in the Gospels is that god caused Pilate's wife to dream and she let her husband know:

Besides, while he was sitting on the judgment seat, his wife sent word to him, "have nothing to do with that righteous man, for I have suffered much over him today in a dream" (Matthew 27:19).

It was God's decree that Jesus should survive. Who is there to obstruct God's plans?

8. Jesus was the shepherd of Israel
9. Jesus used to rebuke the Jews:

“That upon you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zacharia the son of Brachiah, whom you murdered between the sanctuary and the alter”.
(Matthew 23:35).

Had Jesus also been slain by the Jews and had his blood been spilled, he should have foretold about it. It was a decisive factor. His marked silence on the occasion of his crucifixion signifies that he was not going to be killed on the Cross by the Jews or else the mentioning of his blood should have taken priority.

10. In his explicit saying in the Gospels, Jesus mostly to his own suffering:

So also the son of man will suffer at their hands.
(Matthew 17:12).

But first he must suffer many things and be rejected by this generation. (Luke 17:24-25).

I have earnestly desired to eat this Passover with you before I suffer; (Luke 22:15).

After the event of the crucifixion Jesus says:

Of foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that Christ should suffer these things and enter into

His Glory”? (Luke 24:25-26).

And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler that will govern my people of Israel (Matthew 2:6).

JESUS himself says:

I was sent only to the lost sheep of the house of Israel” (Matthew 15:24).

When Jesus made his appearance, the Jews were in exile and the sheep of the house of Israel were lost, thus, Jesus says:

“I have some other sheep which are not of this house, I have to bring them too”

It is a fact that the Jews were dispersed from India to Ethiopia.

- An edict was written according to all that Medical commanded concerning the Jews to the satraps and the governors and the princes of the provinces from India to Ethiopia – and also to the Jews in their script and their language. (Ester 8:9)

If Jesus died on the Cross at thirty-three and the chapter closed there, then this is tantamount to discrediting his prophethood, thus, the only safe-thing is to believe that he did not die on the Cross.

From the above elucidations it is clear as drawn that Jesus

was due only to undergo sufferings. References to death and killing are too fragmentary. Where death or killing is mentioned clearly, the description is exaggerated.

The two kinds of text can be reconciled; by saying that in the Bible suffering and agony are often termed 'death'. Paul says:

'I protest, brethren, by my pride in you which I have in Christ Jesus our Lord, I die every day!'" (I Corinthians 15: 31).

In summary the doctrine Jesus died on the Cross is weakened by the following points:

1. The Qur'an insists that they slew him not nor crucified but God saved Jesus from the death on the Cross (4:157-158).
2. According to the Bible a hanged man is accursed by God, Jesus was a claimant to prophethood, Jesus was a true prophet and therefore his death on the Cross is a myth (Deut 21:22-23)
3. From the Gospel's view point crucifixion is not an instrument for forgiveness (Methew 9:6)
4. Jesus did not die on the Cross and that the Christian preaching of the Crucifixion is wrong since it was opposed to both God's will and to his mission. According to Bible Jesus desired mercy and not sacrifice (Methew 9:13).

Jesus preached repeteable through out his life, he invited people to repent. Redemptive death is contradictory to God's

plan and disservice to the office of Jesus.

5. When Jesus came to know of crucifixion and the evil design of the Jews he is reported by Luke to pray, truly it is that God listened to his Cries and delivered Jesus from the grip of a cursed death on the tree (Luk 22:41-43) (Proverb 15:29)
6. Jesus should have foretold about it. His marked silence on the occasion of his crucifixion signifies that he was not going to be killed on the Cross by the Jews.
7. Jesus was due only to undergo suffering. In the Bible, suffering and agony are often termed 'death'. Corinthian (15:31)

What makes Islam Proclaim over Polytheism?

Islam Proclaim over Polytheism because of the following reasons:

First, creation of the Universe is not a work of many gods.

The Holly Qur'an remarks:

'Say: If there had been (other) gods with Him As they say behold, they would certainly have sought out a way to the Lord of the Throne Glory to Him! He is high Above all that they say! Exalted and Great (beyond measure)" (17:42-43).

Apart from historical texture of polytheism which clearly shows it is not a way of life that is in the interest of humanity. let us make some inner analysis as to why this religion is not for the interest of humanity.

From the history of Polytheism it is obvious that man has debased himself to take objects of nature, spirits of dead forefathers jins and prophets as hid gods. As to the reasons the Qur'an is eloquent thus verses 5:79; 6:71; 10:18; 106; 13:16; 25:355; 29:17; 34:22; 35:13; 39:43...“will you worship besides Allah something which has no power either no harm or benefit you...” 17:56; 57; “shall we call on others besides Allah... That can do us neither good nor harm...” They worship besides Allah things that can neither harm them nor profit them; and they say these are our intercessors with Allah/Do not call besides Allah on that which can neither benefit nor harm... Do not take for power ship protectors other than Him who have no power either to profit or prevent harm to them. They worship others than Allah those who have no power of providing sustenance for them from heaven or earth. In 43:87 Allah mentions that these gods have no control of harm or profit to themselves, nor can they control death or life or raise the dead to life. Then these gods have no power to the weight of an atom in the heaven or earth and do not control even a straw, have no control of any sort and have no intelligence. And in fact what the polytheists worship are mere names which their forefathers invented, this is summary of verses 7:191-95; 16/20 21; 17:2; 20/89; 21/21; 22; 12,13,63,73,26/100,28/71,72; 30/40; 31/30; 39/38; 29/41; 40/20; 43/86.

From the foregoing, which is the actual exposition of the gods of polytheists. It is clear that these gods are dead, they give no guidance to man so man invents his own ideas and shapes his own way of life. Given to the limitation of man as we have already shown when discussing the limitations of

man in formulating a way of life that is in the interest of humanity, it goes without saying that polytheism is a way of life that is not in the interest of humanity. It is not out of place to emphasize this point by the Qur’anic declaration that:

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعُوا فَإِنَّ

مَصِيرَكُمْ إِلَى النَّارِ ﴿٣٠﴾

“.....And they set up (deities) as equal to Allah, to mislead (men) from His Path.” (14:30).

..... وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ

مِنَ أَصْحَابِ النَّارِ ﴿٨﴾

“And be doth set up Rival unto Allah, thus misleading others from Allah’s Path” (13:8).

Apart from the fact that they have no guidance from their gods and use their own whims, they have one bad characteristic, which makes them even more difficult to formulate a way that is in the interest of humanity. Qur’an states,

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ

لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَّزِحٍ لَهُ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ

بِمَا يَعْمَلُونَ ﴿٦٦﴾

“You will find that all mankind, they are the greediest of life, nay they are even greedier than the idolaters (mushriks). Each one of them long to have a life a thousand years, but a grant of long life can, by no

means remove them away from the chastisement for Allah sees well at that they do. (2:96)”.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۗ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

Such people who are secreteerian, jealous, self centered for themselves can not have broad mind to think for the good of others, hence a way of life of these people can not be for the only sanctified people of the world and heaven is theirs only although it is on the contrary as the Qur'an puts its thus:

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۗ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

“They also say The fire of Hell is not going to touch us and even if it does will be only a few days” (2:80).

قُلْ إِنْ كَانَتْ لَكُمْ أَلْدَارُ الْأُخْرَىٰ عِنْدَ اللَّهِ حَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَتُّوا أَلْمُوتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

Say to them; “If the abode of the Hereafter with Allah is exclusively reserved for you and not for the rest of mankind, then you should long for death, if you are sincere in your claim. (2:94).

A related reason to the above as to why polytheism is a way of life, which is not in the interest of humanity, is stipulated in Sura 31, which runs as follows;

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ

عَظِيمٌ ﴿١٣﴾

Remember the time when Luqman was admonishing his son, saying' "My son, joint no another as an associate with Allah, the truth is that joining associates (with Allah) is a grave iniquity. (31:13).

The word used in this verse “Ladhulumn” ”deprive someone of his right and to act unjustly.”

Polytheism is a grave injustice at many levels.

One is that man sets up such beings as equals with his creator and providence benefactor as to no share whatever in creating him, nor in providing him nor in bestowing the blessings on him, which he is enjoying in the world. There could be no greater injustice than this. The Creator’s right on man is that he should worship Him alone, but he worships others and so deprives Him of His right. Then in whatever he does in connection with the worship other than Allah, he exploits many things from his own mind and body to the earth and heavens, where all these things have been created by Allah, the one, and man has no right to use any of them in the worship of any other than Allah. Then the right of man’s own self on him is that he should not base and involve it in punishment. But when he worships others than his Creator, he debases his self as well as makes it deserving of the punishment. Thus the entire life of polytheists becomes “Zulm” in every aspect and at times and his every breath becomes as expression of injustice and iniquity.

The other level of the grave injustice of polytheism is at

society and global levels. History of humanity has suffered greatly from the hands of polytheists, the Prophetic communities mentioned in this chapter is one example. But the injustices continue in contemporary world in many forms one is mental slavery, people are made to believe dogmatically they are not allowed to question their doctrines of Trinity, crucification of Jesus, Imamat of Shiasm, Brahmanism of the Hindus, Tradition of Koreans and the like. Depriving one's mental capability is a great injustice to humanity.

As a result polytheism creates priesthood and a hierarchy the sanctified class that have connection with gods and so they are the only people who can conduct religious affairs, the believers can't read their holy scriptures unless guided by the priests. Through human history these leaders colluded with political leaders to exploit the masses. It is for this reason why all polytheistic societies have always been class societies, and exploitative.

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتِغَوْا إِلَيَّ ذِي الْعَرْشِ سَبِيلًا

﴿٤٢﴾ سُبْحٰنَهُ وَتَعٰلٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا ﴿٤٣﴾

Again as a result of the mental slavery, the believers and their priests practice rituals which they are sure that their gods are unaware of them and they will keep doing these rituals although their gods are unaware of these worships and will reject them on the day of judgement (35:14); 28:62:63).

It is interesting to know that the gods will deny to have misled the polytheists. And on that Day (your Lord) will gather

all people together as well as their deities whom they worship besides Allah. Then he will ask them, Did you mislead these servants of mine, or did they themselves go astray? They will answer Glory be to thee! We dared not take away any guardian besides Thee: (they were misled because)

Such is the danger of mental slavery and dogmatic adhering to unfounded creeds. But polytheism has another dilemma, that is throughout the ages, has been reinforcing atheism. The ancient civilizations of Babylon, Egypt, India, Iran, Greece and Rome had combined the two. In our age, the Japanese civilization presents a similar case. There are several reasons for this argument and some of these shall be pointed out.

First, polytheism does not give man any feeling of real relationship with his gods except that he imagines them to be all-controlling agencies, having the power to bestow happiness or inflict pain. With this mental background he tries to invoke their favour and help in attaining worldly aims and objects by various acts of worship. As to the possibility of receiving any moral guidance or a way of life from them, the polytheist is least bothered because there is none to reveal these. Therefore, the idolaters themselves invent a code of morality and plan a way of life on its basis and thus, becomes, between the two social systems the one has temples, worshippers and series of rituals; whereas the other has no such formality. But as regards moral behaviour the two are almost identical. That is why one is not surprised to find a striking resemblance between the moral impermanence of ancient Greece and idolatrous Rome and that of modern Europe.

Second polytheism cannot give an independent and lasting

basis for arts and sciences, philosophy and literature, politics and economics, and the like here again, the idolater has to get its way of atheism. And, so the mental development of the idolatrous society follows the course of the dormant society with one difference that the idolaters possess a highly developed superstition which renders them large faculty of speculative; whereas the atheists are rather a practical sort of people having little to do with theories and speculations. But when the atheists try to solve the riddle of Godless universe, their reasoning becomes as irrational as the idolatrous mythology.

Anyhow, when the two ideologies are viewed analytically they are found to be fundamentally akin. A striking illustration of the above conclusion is the anxiety of the modern Europe to establish her intellectual ancestry with ancient Greece and Rome.

Third, the idolatrous society shows great keenness to accept and follow all the ways of life adopted by the atheists though at root the basis and structure of the two societies are somewhat different. Kings are made gods by the idolaters and spiritual leaders and religious officials become a distinguished class by themselves. Then kings and religious join hands to make a supreme class. And thus gradually, the idea of superiority of one family over the other and of one class over the other become established, paving way for a reign of suppression over the ignorant masses by means of religious taboo. On the contrary, such defects enter an atheistic society in the guise of race-worship, nationalism, imperialism, dictatorship, capitalism and class struggle. But in spirit, the two ideologies are akin, as both favour the mastery of one man over other men, and divide man from man making the individuals of the same race bloodthirsty

enemies.

From the foregoing it should not be difficult to conclude the Polytheism is not a religion that man needs.

We now come to the third man-made religion –
ASCETICISM

According to the metaphysical theory based on asceticism, this world and the human body are the means of torture for man. Pleasures and desires and other bodily needs of man are actually the shackles and fetters of prison house. The more a man is involved in their gratification, the more he will become polluted and deserve to be tortured. The only way to salvation from this prison house is to denounce this world. Curb desires, suppress pleasures, and refuse to fulfill the demands of the body. All relations of love with the worldly objects one with kith and kin have to be up-rooted from the heart with a view to torturing the body, our eternal enemy, with such extreme measures as may render it too weak to dominate the soul. This practice is believed to lighten the soul's burden and makes it pure, thus enabling it to soar high enough to attain salvation.

Though this theory is anti-social, it has influenced social life in different ways. It has produced a system of philosophy of its own, which is represented in different forms by vedantism, Maniism, Neo-Platonism, Yoga, mysticism, Christian monasticism, Buddhism, etc. This system has given rise to a special form of morality, which by nature is more negative than positive. It is the inevitable corollary of asceticism and wherever it penetrates literature, beliefs, morality and practical life it benumbs whole nations by opium.

This form of 'Ignorance' join hand with the first two in three different ways:-

- (1) It severs the good and pious people from their worldly activities and drives them into retirement, clearing ground for devils incarnate. The wicked people, then, become guardians of God's earth to freely disrupt peace, while the good people rest content with their endeavourer to achieve salvation.
- (2) When the monastic influence reaches the common people it develops in them a wrong conception of trust in God and a pessimistic outlook on life. This renders them an easy prey to the oppressors. It is mainly for this reason the Kings, ruling chiefs, and the so called religious leaders have been throughout ages, favouring and taking keen interest in the spread of monastic ideology. The whole volumes of history fall to resent even a single instance of any conflict of Imperialism, Capitalism and Papacy against the monastic view of life and morality.
- (3) When this monastic philosophy of life and morality is defeated by human nature, a need is felt to compile a book of apologies. The theory of atonement is invented to enable the people to commit sins to their hearts' content without any fear of losing paradise, Immoral physical love is allowed for gratifying desires as a necessary step to love of God so that those committing it may still have their halo of holiness in fact. Kings and ruling chiefs are conspired with and a snare of spiritual ascendancy is set the worst examples of which have been presented by the Roman Papacy in the

West and the latter day representative of Sufism in the East.

This is what asceticism does to its sister forms of ignorance but when it penetrates into the communities of the Prophets of God it makes the matter worse. There, it presents the world before man as a torture-house and "Maize of Maya" so as to contract the Divine conception of it's being a place of action, a place of test and a sowing-field for the Hereafter. This basic difference between the two viewpoints makes a difference of worlds. Man forgets that he has been appointed God's Vicegerent on the earth. He thinks that he has not been sent to actively administer the affairs of the world but has been thrown into dirt and filth which he must detest and thus, therefore, the best attitude he can adopt here is one of non-cooperation and of avoiding responsibilities rather than accepting them. With such an attitude man views the world and its affairs with a shrinking mind. How can he be accepted to shoulder the responsibilities of Vicegerency when he does not even feel confident to face his own problems with courage? Thus, the whole way of life revealed by God is rendered meaningless for him. Worship and the prescribed injunctions lose their special significance for him in the sense that they are meant to reform worldly life and prepare man for his duties of God's vice gerency. Instead, man takes it into his head that worship and other rituals are meant only to atone for his sins, and the performance of these with complete devotion and regularity is enough to achieve one's salvation.

This mentality cause a section of Prophets' communities to give in practices of abstinence and austerity, such as counting prayers, performing so-called pious acts, vision of spiritual phenomena, and the farfetched philosophic interpretations of reality. Consequently, their absorption in

the performance of their self-imposed duties obscured their vision of their primary duty of establishing God's rule on the earth, which in fact, had been the mission of all the Prophets. Another section of the people was driven into a different direction. Their minds were diseased with the tendency to probe deep into things unnecessarily, exaggerate, and show undue concern for details. God's Religion became a tender affair in their hands, which was liable to be upset with any triviality. These so called protectors of religion became increasingly cautious to see that this fragile glass vessel was handled gently and kept immune from all possible dangers to breakage. When such niceties enter religion they inevitably cause its followers to become more and more rigid in their views, narrow-minded and devoid of high ideals. How can such decrepit people be expected to view major problems of human life with a freshness of approach and breath of vision? How can they ever grasp the universal principles of Religion and become intellectually and otherwise fit to lead the world through all turns of the changing times?

We are now left with Islam. And as already noted Allah is explicit, that Islam is the Religion that man needs. This claim is not without reasons, below are the reasons for this claim:

1. The weaknesses of man made religions and their ill effects to mankind
2. It is the only religion given to all the Prophets (4:163-164) and many others.
3. It is the Religion of the whole Universe. The whole Universe has submitted itself to the law of God. (3:83).
4. It is only through the practice of this religion that

Universal brother hood of Man, the equality of his rights, justice and equitability distribution of World wealth can be achieved (57:25).

5. It is the only religion, which is in accord with the meaning and purpose of creation of the Universe and man.
6. It is through the practice of this religion alone that success and salvation in the hereafter will be achieved.
7. It is only religion which is neither of the black nor white, or west, nor East, nor rich or poor, but which is the religion of whole mankind.
8. It is however not the religion of the so-called Muslims born among the Muslims since his body and ears witness. This is so because they were people who were not only the born among Muslims but also the children of the Prophets but showed themselves as the worst opponents of Islam and turned the prophets to death. It is the religion of any sensible man who ponders carefully over his position in the Universe and then strives to live according to it so as to save himself in the life to come which is as real fact as his life here.
9. Since it was the only religion given by God to mankind every sincere follower in this religion must look carefully and sincere in to its book (not to what his preachers and scholars say) so as to check its claim:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ

الْخَاسِرِينَ ﴿٨٥﴾

“Who so will seek a religion other than Islam, it will not be accepted from him and on the Day of Judgement they will be from among the losers” (3:85).

10. It is only religion which invites all the believers all over the world to join together for the common good of man to emancipate man from the dominance of man and remove exploitation of all sorts, the political, the economic and the religious.
11. It is the religion alone, therefore, which can face the challenge of false ideologies; Materialists, Ascetics, Polytheists as we have already shown since it is an ideology which satisfies every demand of human nature. It is neither barren spiritualism nor wanton makes, it provides for both.
12. It is the religion which through its proclamation that it is a revealed religion has always been to free man from the bondage of man-made religions and this catered for the unity of all the previous teachings of the prophets.
13. As already noted man cannot formulate “Aldeen” a Way of life that satisfies the test of a true religion.

Review Questions

1. "Religion is an exploitative tool in the hands of feudal lords". Comment.
2. With the help of the Qur'anic concept of religion review the misconceptions in the conceptualization of Religion.
3. Discuss the Doctrines of christianity
4. Perception has its own rank in the task of acquiring the right religion. Discuss.
5. Man made religions has led the world into problems. Substantiate.

CHAPTER 3

AUTHENTICITY OF THE QUR'AN

The topic of authenticity of the Qur'an in this chapter will be dealt with at the following levels:

The preamble, which introduces the Qur'an – Towards understanding the Qur'an

The arguments, which prove that the Qur'an is the word of Allah.

- Critics of the Qur'an

TOWARDS UNDERSTANDING THE QUR'AN:

In order to understand the Qur'an the reader is advised to put into consideration two things. That is the book is a unique book in all dimensions. It is the only book of its kind in the whole world; that is its style is different from all other books; that its theme is unique; That is book which does not have chapters as in conventional books dealing with specific issues in it are chapters but on the contrary all subjects; creeds, belief, law, reasons for belief, social life, morals, culture, economic aspects; draws lessons from history, admonished disbelievers etc all are beautiful blended together. Again the way it addresses itself and the language is different from conventional books. Further more it follows its own method in solving cultural, political, social and economic problems and deals with the principles and injunctions of law in a manner quite different from that of, lawyers and jurists. In this way no doubt then this books is unique.

The second thing to be noted is that, to understand the real nature of the Qur'an – that this is a divine guidance.

The Lord of the Universe, its Creator, Master and Sovereign created man and bestowed upon him the facilities of learning, speaking, understanding right from wrong and good from evil. He granted him freedom of choice; will, action and gave him authority to acquire and make use of the things around him. He granted him a kind of autonomy and appointed him as his vicegerent on earth and instructed him to live in accordance with His Guidance.

At the time, when the Lord of the Universe appointed him as His vicegerent. He warned him at to the kind of relation he should have with Him as if to say; "I am your Master and Sovereign and that of the whole Universe; Therefore you should worship Me and none else. You are neither independent in My Kingdom nor the subject of any one else, to whom you might owe obedience or worship you are being sent to the Earth with certain fixed powers for a fixed term of time for your test. After that you will have to return to Me. Then I will judge your deeds if you have come up success full or failed the trial your real object on this earthly life should be to come out successful in the final judgement. Therefore any other course different from the opposed to the divine guidance, will be wrong. If you adopt the first course you will achieve peace and tranquility in this world and win the home of eternal bless and joy (Paradise) in the next world, to which you shall have to return. And if you follow any other course (and are quite free to do this also, if you so choose), you shall incur My disfavor in this world and eternal sorrow and affliction in the Hereafter where you shall be thrown in the abyss of Hell.

After such warning, the owner of the Universe sent Adam and Eve (Allah's peace be upon them) the first human beings, to the Earth and gave them the guidance according to which they and their descendants were to live in this world. Thus the first human beings were not created in ignorance but were given very clear and bright light and Law they were to follow. This was Islam, (submission to Allah). But in the succeeding centuries by and by people moved from the straight path and adopted different crooked ways. Nevertheless Allah continues to raise prophets at different times and places to set mankind to the straight path – the very guidance given to the first human being.

Lastly Lord of the Universe raised Muhammad (s.a.w) as His last messenger to fulfill the same mission for which prophets had been sent before Him. He extended his mission to all-human beings to be organized community which lived in accordance with the Divine guidance. The Qur'an which was revealed to Muhammad (s.a.w) is the book, which contains that divine guidance

Arguments to prove that the Qur'an is the word of Allah (sw).

The arguments are of two categories. The internal evidences and the external evidences.

Internal evidences are derived from the Qur'an and the external evidences are from the traditions of the Prophet and reports of the Sahabas.

Internal evidence

The first argument as to why it is maintained that the Qur'an is the word of Allah (sw) is the source of knowledge. This point explains the authenticity of the Qur'an at two levels. One is the limitation of the materialists' concept of the source of knowledge. The other level is that having dismissed the materialists' claim of the source of knowledge it remains Allah (sw) the only source of knowledge hence revelation of the Qur'an and all its claims remain authentic.

Islamic point of view on the source of knowledge

We do not intend to examine the divergent views on the sources of knowledge except to stress that the Materialists' view on source of knowledge is wrong. What we have observed is that Marx and his princes are wrong in holding that consciousness is dependent on matter – (material reality): several reasons could be advanced as follows:

The foundations of this notion is to justify atheism.

We observe in practical life difference in ideas of people exposed to the same material condition even on the same issue.

Similarly we observe different talents in human beings than in animals.

Again if brain (which is matter) is the source of ideas and hence ideas be considered as a product of matter, then animals would have experienced what mankind experiences.

Moreover, if we accept that chance unveiled to man many hidden forces of nature, we will have to admit that even lower animals should have invented since chance might have fallen in them too. But History does not show this.

If what the Materialists expound is true, then discoveries could be explored by all rational beings. But we find that only those with exceptional intelligence find out new things, formulate new laws, unearth new materials etc.

Perception has limitations so is science.

Many people and even the so-called scholars of our times are under total confusion between sources and means of acquiring knowledge. What we have i.e. perception, reasoning, logic, and the like are means of acquiring knowledge – they are not sources of knowledge.

Having shown the materialists weakness on their theory of source of knowledge; now let us look at the Islamic point of view on the sources of knowledge. Islam contends that Allah is the source of knowledge and what we have are mere means and ways of acquiring knowledge.

The real human personality is spiritual in nature. Thus we learn from the Qur'an, humanity emerged in creation primarily in the transcendental dimension of existence:

وَقُلْنَا يَا آدَامُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ

شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

We (God) said: 'O Adam! Dwell you and thy wife in

the Garden; and eat of the beautiful things therein as you wish; but approach not this tree or else you run into harm and transgression (2:35)

The spiritual dimension was there because of the very fact of the transcendental nature of their existence.

The existence of the rational dimension has been affirmed thus:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

*“And He (God) taught Adam the nature of all things”
(2:31)*

And in the following verse we are told that:

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ

إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

And recall what time (at the dawn of creation and in the word of spirits) the Lord took from the children their posterity from their backs and made them testify as to themselves, saying: “Am I not your Lord?” They said: “Yea! We do testify” this lest you should say on the day of Resurrection: Verily of this we have been unaware” (7:172)

This verse speaks not only of the existence of all human beings – from the first to the last at the dawn of creation, but also of the possession of consciousness.

Self-consciousness as well as consciousness of the personality of God – and hence of personality which is built upon on conscious, appreciative and non-mechanical response to other personality or personalities.

From the foregoing we observe that man was conscious and self-conscious before commencing earthly life, how then can consciousness be attributed to material reality? So consciousness is independent of material reality, His Creator gave him sense organs only as means of acquiring knowledge. so the source of knowledge is the Creator Himself.

From (2:31) we observe that knowledge of man right from the dawn of creation up to now is dependent on Allah. This is what we are told in 2:31. And He (Allah) taught Adam the nature of all things.

This teaching did not end with Adam, but extended to all Human beings:

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② أَقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤

“Read! In the name of the lord and cherisher who created. Created man out of a clot of congealed blood: Proclaim! And the lord is most Beautiful. He who taught (the use of) the Pen- Taught man that which he knew not” (96:1-5).

Thus, it goes without saying that Allah is the source of knowledge. This is verified further by the fact that we cannot have knowledge of anything, which Allah has not given us. One good example of this is the knowledge of the “Soul”. We do not know its reality and this is exactly what we are told in the Qur’an. Similarly we all know that we are one day or the other going to die. But no one knows as to when he is going to die. And many other examples can be given to illustrate the same point.

So perception, reasoning, as mentioned in (16:78; 32:9; 7:179; 76:2) are mere means of acquiring knowledge and Allah is the SOURCE OF KNOWLEDGE hence Qur’an is Divine guidance from Allah (s.w).

The claim to Revelation:

The Qur’an is a revealed book and the claim to its revelation is witnessed by the fact that the Holy Prophet was un-lettered, not knowing how to read and write. While historical testimony in this respect is unquestionable, the Qur’an emphasizes it further with a view of showing the opponents of Islam that what came out from the sacred lips of the Prophet was a Divine revelation.

وَمَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ وَّلَا
تَخُطُّهُۥ بِيَمِيْنِكَۙ اِذَا لَارَتْ اَبْصَارُ الْمُجْرِمِيْنَ ۗ

“And thou (O Muhammad) did not recite any book before this (i.e know not how to read); nor was you (able) to transcribe one with the right hand (i.e. know not the writing). Otherwise, indeed, those who talk baseless thing (against thine divine Mission)

could have (some excuse for having) doubted (the revealed character of the Qur'an)". (29:48).

Thus the Holy Qur'an is not the product of the Holy Prophet's speculation and thinking. Rather every word of the Book is the word of God, which was communicated to him through the process of revelation:

تَنْزِيلِ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٢﴾ أَمْ يَقُولُونَ
أَفْتَرَيْنَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مِمَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِّنْ
قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾

(This is) the revelation of the Book in which there is no doubt from the Lord of the Worlds will they say: "He has forged it/Nay it is the Truth from the Lord.... (32:2-3)

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

Blessed is He Who sent down the Criterion (i.e. the Qur'an) to His Servant that it may be an admonition to all creature (25:1)

لَنْ كُنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ
وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

But Allah bears witness that what he has revealed to thee (O Muhammad) He has revealed from His won knowledge: and the Angels bear witness (also) but enough is Allah for a witness. (4:166)

Added to this is the fact that the Holy Qur'an calls itself the speech of God (9:6) and the most excellent Discourse sent down gradually by Allah (39:23). Communicated to the Holy Prophet Muhammad (p.b.u.h) not as mere inspiration but as the Arabic Qur'anic (12:2) – as recitation in plain Arabic language (42:7) which was the same as in the case of the previous Divine Messengers from Adam to Jesus (peace be upon them) (42:3) and which descended upon the “heart” of the Prophet not metaphorically but literally – namely in the form of language in which it was subsequently transcribed by the scribes.

Being the revealed word of God, it imparts knowledge which is immune from all possibilities of doubt (2:2), all types of crookedness (18:1), every form of discrepancy (4:82) and the faintest of evil (26:210). On the positive side it is the embodiment of Truth and Balanced thought together with balanced way of life (42:17), it is Blessed (with Holiness) (4:155) it is the light that is manifest (4:174), whose function is to lead forth humanity from the spiritual and moral darkness into the light of achievement of human destiny (14:1). It is the Healing, which cures the very basis of spiritual and moral ailments ((10:57). It is a mercy and Glad tidings to those who follow it faithfully (16:89); and it is the criterion, which distinguishes clearly the right from the wrong, the good from the evil, the true from the false (2:85). It is the Guide for all humanity (2:85) which imparts detailed and comprehensive guidance in all matters wherein human reason can possibly fail in any measure and in any manner (6:114) (14:49) and imparting new knowledge as it does (2:151), it emphasizes that all unbiased persons dedicated to knowledge are bound to uphold its truth at the time of its revelation (34:6) and to attest it in later age as the horizons of human knowledge expand further and further (41:53).

Process of Revelation:

What are the Modes of communication between Allah and His Creatures?

From the Qur'an we learn that God's speech is communicated to both inanimate and animate objects and among animate objects, to animals as well as human beings. Then among human beings communication has extended to Prophets and non-Prophets namely righteous persons. From the inanimate objects we have examples of Allah communicating to the Heavens, earth as in the following verses:

تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾

A revelation from the most Gracious, Most Merciful.(41:2)

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾ وَقَالَ
الْإِنْسَانُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

When the Earth shaken to her (utmost) convulsion and man cries (distressed); what is the matter with her? on that will she declare her tidings: for that the Lord will have given her inspiration As regards animate objects we have first examples of Angels (99:1-5)

إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَتَىٰ مَعَكُمْ فَتَثِثُوا
الَّذِينَ ءَامَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا
فَوْقَ الْأَعْنَاقِ وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٣﴾

“Remember thy Lord inspired The angles (with the message): I am with you: give firmness to the Believers”....” (8:12)

But we also find direct communication between God and Bees.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿١٨﴾

“And your Lord inspired the bee saying: ‘Choose the habitations in the hills and the trees and in that which they hatch ...” (16:68)

Among human beings not belonging to the category of Prophets we have examples of the mother of Prophet Moses when it was said to her:

Behold! We sent to your mother by inspiration the message: (20:38) which is stated in verse 39 of the same sura and in (28:7). And the example of Mariam (mother of Prophet Jesus) as stated in (3:42-45).

However, it should be noted that these revelations were purely personal affair.

From the above it appear that the higher the caliber and the function of anything in the cosmos the higher in the sense of more explicit is the form of manifestation or expression for God’s speech, and the lower the calibre of anything the less its capability to accommodate that manifestation of the Divine speech which relates to a higher level. Thus the speech of God

may express itself to say an inorganic object in a form of sensation appropriate to it, to non prophets in form or conception and to prophets in language. And this is what we are told in the Qur'an:

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

We have sent it down as an Arabic (Qur'an) in order that you may learn wisdom (12:2)

Although the word WAHY has been employed in the Holy Qur'an with reference to both inanimate and animate objects the prophetic revelation (Wahy) should be understood as absolutely clear inspiration and literal revelation as we are told in Verse 51 of Sura 42 that:

﴿ وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ مُّبِينٍ ﴿٥١﴾ وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٢﴾ ﴾

And it is not possible (or fitting) for a human being (in his earthly constitution) that Allah should speak to him otherwise than by Wahy (implying direct communication by Allah, which in the case of righteous person, is in the form of the suggestion or infusion of some idea, and in the case of Prophet and Messenger of Allah is the terms of absolutely clear inspiration) or from behind a veil (implying direct communication by

Allah to His Prophet and Messenger, to the exclusion of other categories of human beings: a communication where a voice is heard as happened in the case of Moses at Sinai) or that He sends a Messenger (in the person of an angel to act as intermediary and) to reveal His command whatsoever He wills. Verily, He is Exalted Wise (42:51-52).

How the Qur'an was revealed to Prophet Muhammad (s.a.w)?

The above verse is followed immediately by the following

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا أَلَكْتُبُ وَلَا
 الْإِيمَنُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ
 لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾

And thus have we by our command sent inspiration to thee Thou knewest not (before) what was revelation and what was faith.... (42:52)

We are also told:

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلًا ﴿١٠٦﴾

We have revealed it, revealing portion by portion (17:106)

Following verse 51 of Sura 42 we can discern three ways through which prophet Muhammad communicated with Allah:

1. Direct communication in the form of what has been termed

as Wahyi;

2. Direct communication from behind the veil and
3. Indirect communication through an intermediary Messenger- angel (Gabriel).

The third mode seems to have been dominant for the angle is repeatedly mentioned in the Qur'an and Hadith. For example the following tradition gives us his first Prophetic revelation through the Arch-Angel-Gabriel.

The tradition goes as follows:

Aisha said: The first revelation that was granted to the Messenger of Allah (sw) was true dreams in a state of sleep, so that he never dreamed a dream but the truth of it shone forth like the dawn of the morning. The solitude became clear to him and he used to seclude himself of Hira, and there in he devoted himself to Divine worship for several nights before he came back to his family and took provision for this (retirement), then he would return to Khadijah and take more provisions for a similar period until the truth came to him while he was in the cave of Hira; so the Angel Gabriel came to him and said, READ. The Prophet said, I said: "I am not one who can read". He continued. Then he (the Angel) took hold of me and he pressed me so hard and said, Read. I said, I am not one who can read. Again he took hold of me and pressed me a second time so hard that I could not bear it any more, then let me go again and said; READ. I said, "I am not one who can read". (The prophet) continue "Then he took hold of me and pressed me hard for a third time, than he let me go and said, READ in the name

of the Lord who created – He created man from a clot – Read and the Lord is most Honourable..... (up to verse 5 of Sura 96). The Messenger of Allah returned home with this message while his heart trembled and came to Khadijah daughter of Kuhuwailid and said, “Wrap me up, wrap me up, and she wrapped him up until the awe left him. Then he said to Khadijah while he related to her what had happened: “I fear for myself! Khadijah said Nay, By Allah, Allah will never bring thee to disgrace for Thou unites the ties of relationship and barest the burden of the weak and earnest for the destitute and honourst the guest and helps in real distress.... The Hadith continues – (that Khadijah took the Prophet to Waraqah Ibn Naufal, who was a Christian and was believed to have some knowledge of the previous books. Having heard what befell the Prophet he said; “that was Angel Gabriel who also appeared to Prophet Moses”. He wished to have lived up to the time when the Prophet will be expelled by his Kinsmen, unfortunately he died earlier).

This marked the first revelation. The Angel Gabriel is also mentioned among other Verses in (16:102), (2:97); He is also said to have appeared once at the Prophet’s Darsa where he asked a question.

Related to this is the fact that in Hadith mentioned by Bukhari and Muslim in an answer to inquiry in connection with angel Gabriel the Prophet said:

“At times the Angel (Jibreel) assumes the human

form for me and speaks to me, and I retain (in memory) what he says”.

We also know that Gabriel was commissioned by Allah to rehearse the Holy Qur’an with the Prophet every year during the nights of the month of Ramadhan and to communicate to him the method of five daily obligatory prayers. (Bukhari).

Coming to the mode of Divine communication from behind a veil; such phenomenon is reported in the following Hadith.

Aiysha reported that Harith Ibn Fisham inquired from Allah’s Messenger; “How does the revelation come to you? Allah’s Messenger” to that he replied it comes to me at time in the likeness of an echoing sound of a bell, and that is (the mode) most severe on me; then it is cut off from me, and I definitely remember thereafter.

What the (communicator from behind the veil) has spoken and sometimes the Angel comes to me in likeness of man and speaks to me and I retain in memory what he says.

These two modes seems to have been used in the revelation of the Qur’an while that of Wahy, dreams as mentioned in the Qur’an and Tradition (Hadith) and the mode related to Miraj seem to have been used in Prophetic saying outside the Qur’an. The Prophet for duration of 23 years continued to receive Qur’anic revelation. This prove that Qur’an is a word of God.

The process of compilation and preservation of the Qur'an

Internal Evidence

Although the Qur'an was revealed in piece-meal, the fact that its Message was meant to be presented to humanity in the form of a book (al-Kitab) Qur'an projected itself in the very first revelation wherein God mentioned explicitly the role of the Pen in human history. Indeed, we find the Qur'an characterizing itself as a book in the Meccan period of its revelation. Thus, we come across the verses: "Praise be to Allah, who has sent down unto His servant (Muhammad) the Book..." (18:1). "This is a revelation from (Allah) the compassionate, the Merciful – a Book whereof the verses are detailed..." (41:2-3). "By (this) luminous Book! Verify we have made it an Arabic Qur'an that you may reflect". (12:2) "A Messenger (Muhammad) from Allah rehearing (unto them) writs (suhuf) keep pure (from every type of corruption and falsehood) and holy, wherein are discourse (kutub) eternal". (98:2-3)

Then, in the portion revealed at Madina the emphasis of the Qur'an as to its being a Book comes before us again. For instance: "This is the Book where there is no (ground for) doubt". (2:2). "... (the Prophet) teaches them the Book on the Wisdom..." (62:2). Moreover, we come across the following objection raised by the opponents: "They say: (These are) tales of the ancients which he (i.e., Muhammad) has caused to be written..." (25:5). This objection too affirms explicitly that whatever portion of the Qur'an had been revealed up to that time existed in written form.

All this means that writing down the revelation according to some arrangements was the law that was followed. The Qur'an must have been put into writing from the beginning of its revelation to the end according to some principles. Writing and compilation should have been executed not merely on palm-leaves and shoulder-bones and pieces of wood and stone but also, and that basically, on paper, or at least, on parchment, through which alone the form of a "book" could have emerged after properly arranging and putting together uniform pieces of paper or parchment. Indeed, the incontrovertible truth is that the Qur'an grew up as a book from the beginning growing in its contents with the progress in revelation, and was used as such by the Muslims even at Mecca. Historical facts confirm this fully, as we shall now see.

External Evidence

Soon after the commencement of the revelation, the Holy prophet (peace upon him) made definite arrangements for the preservation of the revealed messages in writing. Among those who were entrusted with this task, and whose numbers increased as the numbers of the adherents of Islam increased, the first one was Abu Bakar, the companion par excellence, the wise and the truthful (al-Siddiq), the first adult man to embrace Islam – and that soon after the coming of the first revelation, and one of the respected elders of Mecca. Besides him we find the names of several other personalities mentioned in the historical records as the Holy prophet's Scribes, who served as such at Mecca and Madinah. The famous traditionalist, Ibn Sayyid al-Nas, has given a list of thirty-eight in the biography of the Holy Prophet entitled: "Uyun al-Athar (Vol. II, pp, 315, 316). The author of al-Sirah

al-Halabiyah affirms a list of twenty scribes, whose names he has selected from variant traditions wherein the number has gone as high as forty-two, this number having been recorded by al-Kattani (al-Tartib al-Idariyah, Vol. I, pp, 116-124; Moroccan edition).

A critical examination of all the records places the number at twenty-eight, the list including the names of the first four caliphs, namely Abu Bakar, Omar, Uthman and Ali, and of Mu'awiyah – the fifth head of the Islamic State after the Holy prophet's demise, and of Zubair Ibn al-Awam, Abdullah Ibn Mas'ud, Ubayy Ibn Ka'ab, Zaid Ibn Thabit, Khalid Ibn Walid the famous General, 'Amru Ibn al'As, (later on the governor of Egypt) and Abdullah Ibn 'Amru Ibn al'As.

Thus the task of writing down every revelation as it came was instituted by the Holy Prophet in a very organized and systematic form. Uthman, the third righteous caliph of Islam, and one of the earliest converts to the faith, bears testimony to it in these words: "Whenever some revelation came down on him (i.e., the Prophet), he would call upon some of those who had been appointed to write". (Tirmiz: Jame, Vol. II, p. 134). This fact is corroborated by Imam Bukhar and others, for instance, Bukhari's Sahih reports: "Zai' Ibn Thabit said that the Prophet dictated to him (the verse): "Not equal are those believers who sit (at home) and receive no hurt, and these who strive and fight in the cause of Allah...." (Vol. III, p. 761). Or, the more comprehensive information contained in the Hadith recorded by Ibn Abdi Daud and reported by Sulaiman, the grandson of Zaid Ibn Thabit on the authority of his father "... (Zaid said): I was a neighbour of God's, Messenger. So, whenever any revelation came (to him), it was his practice to

call me, whereas I used to write down the revelation (at his dictation)". (Kitab-al-Musaahaf, p.3). Darim's Sunan (p.86) projected the fact that it was always one person but, probably as a rule, several persons who wrote the revelations, singly, but in a joint session, as the Holy Prophet dictated to them. In this connection, the Hadith runs like this: "Abdullah Ibn 'Amru said: 'While we (the party of Scribes) were engaged in writing in the presence of God's Messenger...."

The Holy Prophet did not only dictate the revelations to the scribes, but also asked them, after they had inscribed, to recite to him what they had written, for correcting any mistake they might have committed. We read in Majma al-Zawaid (Vol. I, p.60) that "Ziad Ibn Thabit said "... Whenever I had finished (writing down the revelation dictated to me, he (i.e., God's messenger) asked me to read it out, and accordingly I would recite to him. Then, if there was a mistake, he corrected it. Then he gave it out to the people (for making copies for their use and for memorization by them), (Cf. Fath al-Maghttb, p. 250).

This much about the fact that every revelation was written down as it came, with the utmost care and by several scribes at a time. Now comes the problem relating to the organization of the separate revelations into chapters (Suras as it is to be found in the Qur'an since the Holy Prophet's single time – only certain chapters having been revealed complete on occasions. The verdict of history in this respect is that the Holy Prophet himself used to instruct on each occasion concerning the sequence of insertion in a particular chapter of a particular verse or set of verses revealed on a particular occasion; and in case a new chapter was to begin with

a particular revelation, the scribe or scribes were instructed by him accordingly. Thus, for instance, it has been stated in Imam Tirmiz's Jame (Vol. II. p.134); "He (i.e. God's Messenger) used to instruct (the scribes) to place such and such verses in the chapter where such and such had been stated". In this way did all the chapters of the Holy Qur'an and they are one Hundred and fourteen in number came into existence under the Holy Prophet's instruction and under Divine Guidance as communicated to him continuously. (Majma al-Zawa'id, vol. VII, p. 157, Al-Itqan, Vol. I, p. 62. Also refer: Imam Ahmad's Musnad).

Now, the chapters in themselves are parts of the Qur'an. By putting them together under a certain principle of arrangement, the Holy Qur'an assumed the form of a book. The question is: Who gave the existing arrangement in respect of chapters? Here, again, the verdict of history is that this was done by no one else than the Holy Prophet himself. The recorded evidence in this respect are:

- (i) Abu Da'ud has recorded the Hadith in which Hudhaifa informs us that "he saw the Prophet (serially) reciting in the prayer at night the chapters a;-Baqarah, Al Baqarah, al-Imran, An-Nisa, Al-Maidah and Al-An'am (Sunan Vol. I, p. 128). Now, the order of the chapters stated in this Hadith is the same as it has existed in the Qur'an although, which shows that the arrangement of all the chapters must have been fixed by the Holy Prophet (peace be upon him) himself, it is inconceivable that he arranged only the above mentioned five and left out the rest.
- (ii) In Imam Tirmiz's Jame (Vol. II, p. 118-119) there is a Hadith which says: "A man inquired: 'O God's Messenger, which

action is most liked by God? He replied: (the action of) him who finishes a journey and goes on a journey". Dirimi has added to this Hadith, in his Sunan (p.41), the following: "It was asked as to what was the meaning of finishing a journey and undertaking another. (To this) he replied: A possessor of the Qur'an recites it from its beginning to its end, and when he finishes, he return to the beginning (to finish it again), (making it his routine that) whoever he finishes the journey (of reading and studying the Qur'an from beginning to end), he begins the same journey (a fresh)". Here, the very actions of a beginning and ending for the reading of the Qur'an as a back imply the existence of the arrangement of chapters.

The Hadith narrated by Imam Tirmizi (Jame, Vol.II,p.118), wherein the inquiry submitted by Adullah Ibn 'Amru to the Holy Prophet (peace upon him) in respect of the number of days that was advisable for him to fix for reading the Qur'an from the beginning to the end is similar to the above as regards the logical conclusion to which it leads.

(iii)Imam Ahmad has recorded in his Musnad a Hadith which has a direct bearing of on the problem of the arrangement of chapter. Therein, Aus Ibn Aus Hudhiza al-Thaqafi reports that he was a member of a delegation of the Ban Thaqif tribe that had come to the Holy Prophet to Madina, and that the Holy Prophet used to visit the delegation every night after the 'Isha prayer then, it so happened one night that the Holy prophet was late in coming to them and on inquiry as to the cause of the delay, he told them: I had missed the hizb (i.e. a definite portion of the Qur'an fixed for (recitation) meant for today; and I disliked that I should

not come out without finishing that (task)". "Then, Aus adds, "We inquired from the companions of God's Messenger in respect of ahzab (plural of Hizb) of the Qur'an namely in what manner did they recite the divided into a number of parts ahzab). To that they replied that they recited (it according to this division): three chapters (beginning with chapter: Baqarah) on the first day of the week), (the following) five chapters (on the second day), (the following) nine chapters (on the third day), (the following) eleven chapters (on the fifth day, (the following) thirteen chapters (on the sixth day), and from the chapter named Qaf (numbering 50 in the Qur'an) to the end of the Qur'an (on the seventh day". (Vol. IV. P. 343). This detail collaborate the arrangement of chapters in the Qur'an as it is today, as Hafiz Ibn Hajar al Asqalani emphasizes in Fath al-Bari, Vol. IX. P. 39)

(iv)We learn from Bukhari's Sahih (Vol. III, p. 14), that rehearsal of the entire up dated Qur'an was done by the Holy Prophet in collaboration with angel Gabriel, every year during month of Ramadhan, it having taken place twice in the Ramadhan immediately preceding the Holy Prophet's demise. It is evident that any such thing was impossible to happen if the Qur'an had been un-arranged at any stage; which means that even the arrangement of its chapters in serial order was taking place under Prophet's guidance from the very beginning according to Divine Plan.

(v)The greatest proof of the fact that arrangement of the chapters, even that of the verses, took place under instruction of the Holy Prophet, who as a result bequeathed the Qur'an to humanity exactly in its present form and contents, consists of the following truths:

- (a)** The Qur'an is not only a Book of Guidance but also a book for recital for all Muslims. As such, one of the fondest pursuits of the Holy Prophet's Companions was its recital to their utmost capacity. It was obligatory for every Muslim to recite it in the daily prayers; but every Muslim's devotion to it was of such magnitude that he or she tried to go as far beyond the obligatory recitation as possible. All that would have been impossible, however, if the Qur'an had not existed from the very beginning as a book thoroughly arranged and perfectly organized internally.
- (b)** If the Qur'an had not been perfected in every aspect before the Holy Prophet's demise, variations at least in respect of the arrangement of its chapters would have unavoidably taken place. But no such a thing has happened.
- (c)** Muslim scholars have differed among themselves on different issues, the differences even assuming sometimes what may be termed as "secretarial dimensions", and the races and peoples who have been joining the field of Islam during the past fifteen centuries came with different backgrounds. But the Qur'an has remained what it always was since its completion in the Holy prophet's time. It means that all Muslims have accepted from the very beginning, and always, that not only its meaning – structure but also its word-structure, and that not only its contents but also its form-which consists of the arrangement of its verses and chapters, is divinely-ordained and exists as perfected and complete under the direct instruction of the Holy Prophet (God's choicest Blessings be with him)! Says Ibn Hazm, the versatile Islamic scholar of the fifth century of the Hijri era: "He who says that the arrangement

of the verses and the chapters (of the Qur'an) is not Divine through His Prophet, he is ignorant and a fabricator.... Had the people arranged (the verses and the chapters) themselves, they could not have avoided one of the (following) three methods (of arrangement):

- (i) Either according to the order of revelation;
- (ii) Or vice versa (i.e. from shorter to longer chapters). But because that is not the case, it (the present arrangement) is certainly through the prophet's own instruction which could not have clashed with the Divine order. (Infact) no alternative remains except this". (Kitab al-Fasl, Vol. IV, p. 221).

The process of preservation and propagation

The arrangement instated by the Holy Prophet (peace be upon him)! Were perfect not only in respect of the communication of Qur'anic revelations but also concerning their preservation.

In this connection, it should be noted that although paper and parchment were not available in abundance, all important literary works were preserved through writing on parchment or on paper. The concept of writing on parchment or paper has been clearly projected in the Qur'an itself when it says:

"If We (i.e., God) had sent unto thee (O Muhammad)! A book (or, a writing) on paper (or parchment), so that they could touch it with their hands..." (It is also stated) in 98:2 and 52:2-3).

Supplies of paper, and even of parchment, being very limited, the initial writing of the revelations was very naturally executed by using other writing materials of those days, e.g., flat bones, chiseled stems of palm-leaves and wooden or stone tablets. But, once this initial work had been executed, the writing of the revelations, in accordance with their arrangement dictated to the Scribes by the Holy Prophet, on proper pieces of paper or parchment, which were seemingly in the form of the leaves of a book, was undertaken without fail. The evidence in this respect is explicit. For instance, al-Hakim has recorded the testimony of no less an authority than Zaid Ibn Thabit, under the heading of "Compilation of the Qur'an during the time of God's Messenger", thus: "He said: 'We (the Scribes) used to compile the Qur'an from the (records of revelations made on) ruq (i.e. pieces of paper or of parchment)". (AL-Mustadrak, Vol. II, p. 611)

In this way grew up quite a good number of copies of the Holy Qur'an under the direct instruction and supervision of the Holy Prophet (peace be upon him)! Then the copies compiled by the Scribes were handed over to other companions, as we have already noted, so that they copies for reading as well as memorization. The copies compiled by the Scribes as well as others continued to grow in content with the progress in revelation until they were declared to be complete by the Holy Prophet, who proclaimed in clear terms: "I am leaving in your midst a thing which (in terms of its importance) in such that you will never fall into error so long as you hold to it firmly; and it is the Book of God (i.e. the Qur'an)". "Abu Da'ud: Sunan, Vol. I, p. 264.

When we attend to the problem of the number of copies of the Qur'an that existed during the Holy Prophet's time and look into the statements contained in Bukhari's Sahih (Vol. III, p. 143), Muslim's Sahih (Vol. II, p. 252), Tahdhib al-Tahdhib (Vol. II, p. 286), Ibn Sa'ad's Tabaqat (Vol. II, p. 112). Etc., we are certain of the existences of at least fifteen copies. Then, when we consider the number of the Scribes appointed by the Holy Prophet, the number of copies goes further up. Again: when we consider the total situation in the Muslim community of the Holy Prophet's time with reference to widespread activity of recitation and memorization, we are compelled to consider the number of copies as still higher.

After the demise of the Holy Prophet (peace be upon him) the number of copies multiplied by leaps and bounds under the compulsion of the law of demand and supply, so much as that before the commencement of the caliphate of Uthman, thousands upon thousands of copies had come into existence. Ibn Hazm bears testimony to it thus: "When the Prophet passed away, Islam had already spread in the whole (Arabian) peninsula from the Red Sea to the (southern) coast of Yemen and from the Persian Gulf of Euphrates. There were innumerable townships and villages inside the peninsula where all the inhabitants had declared allegiance to Islam and had constructed the mosques. There was no town, village, or quarter, where the Qur'an was not recited at the mosques during prayers. Children, male and female adults, all, learnt it, and it was also copied out in writing. After the Prophet's period, Abu Bakar ruled as Caliph for 2½ years, the recitation grew more and more. There was no town where the copies of the Qur'an were not available. After that, Omar became the Caliph and conquered the length and

breath of Persia and the whole of Syria and Egypt. In those countries also there was no inhabited place where mosque was not built and new copies of the Qur'an were not made. The leaders of congregational prayers recited it, and the children all over the east and the west (of the Islamic empire) learnt it. This period lasted for ten years and some months. When Omar died, at least one hundred thousand copies of the Qur'an must have been in existence". (Kitab al-Fasl, Vol. II, p. 78).

Since then up to this day, the number of copies that have gone into circulation is beyond all possibilities of counting. But the text of the Holy Qur'an has not suffered even the slightest deviation and variation. Truly it had been proclaimed by God at the time of its revelation: "We have, without doubt, sent down the Message (i.e. the Qur'an), and We are assuredly the guardian thereof" (15:9). Also in (41:42).

It is necessary to observe here that the Qur'an was propagated by the Holy Prophet not only in written form but also orally, he being not merely the deliverer of the Divine Message but also its Teacher per excellence (62:2); and the Muslims were asked by him not only to read the Holy Book but also to memories it. In this way no doubtless process of preserving the purity of the text of the Holy Qur'an came to exist, and a perfect system of teaching it originated with the Holy Prophet himself.

Thus we find Bukhari reporting about Abdullah Ibn Mas'ud that he said: "I learnt directly from the mouth of God's

Messenger about 79 chapters”. (Sahih Vol. II, p. 141). The same companion also reported, according to Muslim’s Sahih (Vol. I, p. 121), that: “God’s Messenger, why ask me to recite to you while it has been revealed to you”? he replied: ‘I like to hear it recited by others’. So I recited the chapter al-Nisai.

Thus were the Companions trained by the Holy Prophet as licensed teachers of the Qur’an for the masses and they performed this function, under appointment from him, with utmost diligence. Just by way of example: Miftah al-Sa’adah (Vol. I, p. 349) reports: “Abu Alliyah said: “I recited the Qur’an to Omar four times”; and, according to Dhahabi’s Tabaqat al-Qurra (p. 606): “When Abu Darda would finish his morning prayer, he would set his students in batches of ten. Once he counted them and they were more than sixteen hundred.”

The system of teaching that developed has the memorization of the Qur’an as its vital part. And a continuous chain of licensed and authorized teachers grew, and has continued to grow from generation to generation, not only to propagate the text of the Qur’an but also to preserve its purity. The whole science has been developed and the uniform oral as well as written transmission down the centuries through successive generations of Qur’anic teachers belonging to diverse races and countries, has crowned the Holy Qur’an with the merits of tawatur to a degree of glory where even the slightest possibility of doubt in respect of the purity of its text is totally eliminated.

That is the only reason why even those hostile western scholars, for whom the highest virtue is to revile Islam on the

flimsiest grounds, had to bow their heads in humility when confronted with the problem of the authenticity of the Qur'an and had to grudgingly admit the purity of its text; scholars, such as: Palmer (The Qur'an English Translation; Introduction, p. LIX), Wherry (commentary on the Kuran, I, p. 349), snouk Hurgronje (Mohammedanism, p. 18), William Muir (Life of Mohammad, Introduction, p. XXII); Philip K, Hitti (History of the Arabs, p. 123); and Torrefy (Jewish foundation of Islam, p. 2). To quote just the last reference: "The Koran was his (i.e., Muhammad's) own creation; and it lies before us practically unchanged from the form which he himself gave it". Had the blinding fire of antagonism to Islam not burned in the heart of Torry in the manner it did, he could have spoken at least in the tone of Besworth Smith, who said: "In the Koran we have, beyond all reasonable doubt, the exact words of Mohammad without substraction and without addition". (Mohammad and Mohammadism, p.22). And it is not only Besworth smith who says so, but many others. For instance, F.F Arbuthnot has confessed that: "...complete text of the Koran... has remained the same, without any change or alteration by enthusiasts, translators, or interpolators, up to the present time. It is to be regretted that the same cannot be said of all the books of the Old and from No. 2-4 the material has been produced directly from the book of Dr. Muhammad Fazl-ur-Rahman Ansar's the Qur'anic Foundations and Stature of Muslims society Indus Educational Foundation p.51-71.

The Qur'an points out the mistakes of the prophet

The Qur'an sets the prophet right whenever he went wrong. Several incidents are delineated from the Qur'an to illustrate this point. Let us start with the incident mention in

the following verse:

يَتَأْتِيهَا اللَّيْسُ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ

عَفُورٌ رَّحِيمٌ ﴿١﴾

O Prophet why Holdest thou to be forbidden That which God has made lawful to thee? The sleekest to please Thy consorts. But God is oft-forgiving, Most merciful (66:1)

In the Verse we have recited the prophet is directed not to forbid what Allah has made lawful. The material conditions, which enhanced the revelation of this verse, are that the prophet (s.a.w) use to visit all of his wives just often the afternoon prayer. It is narrated that one day he paid an unusually long visit to Zaynab Jahsh. This made all the other wives jealous. As a reaction to this delay, Aisha and Hafsa both wives of the Prophet plotted that any wife whom the prophet (s.a.w) will visit to explain to him that she finds his breath undesirable and is to ask him whether he has eaten any 'Maghfir' i.e. Sweet with bad smell for they knew the prophet could not stand bad smells).

The Prophet (s.a.w) was unaware of this plot so when he left the quarter of Zainab and entered the quarter of Sawdah (one of his wives) Sawdah asked him again where then does this bad adour (smell) come from?

The Prophet replied I only ate honey at the quarter of Zaynab. Sawdah said that the bad smell might come from the blooms of the awful tree which produces the Maghfir when the Prophet (s.a.w) entered upon another house the

same question was repeated and had the same thing from Safiyahah. So the Prophet vowed never to touch honey again so as to please his wives. It is to this back-ground this verse was revealed.

The circumstances which enhanced the revelation and the content of the verse revealed that the Qur'an is not a product of Prophet's speculation but Allah's word.

Another incident is about Ibn Umm Makhtoom, a poor, blind man which took place in early part of the Ministry of the Prophet (s.a.w).

One day the Prophet (s.a.w) was busy with a few dignitaries of the tribe of Quraysh explaining to them the Message of Islam. Unaware that the Prophet was busy with those people the blind-man interrupted by asking him to repeatedly teach him some verse of the Qur'an. The Prophet (s.a.w) was not very pleased with this interruption. He frowned and turned away from Ibn Umm Maktoom. It is to this back-ground the first twelve verses of Surat Abasa (Sura No. 80) was revealed which run as follows: -

عَبَسَ وَتَوَلَّى ۝١ أَن جَاءَهُ الْأَعْمَى ۝٢ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى ۝٣ أَوْ
يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ۝٤ أَمَا مَنِ اسْتَعْتَى ۝٥ فَأَنْتَ لَهُ تَصَدَّى ۝٦
وَمَا عَلَيْكَ أَلَّا يَزَّكَّى ۝٧ وَأَمَا مَن جَاءَكَ يَسْعَى ۝٨ وَهُوَ يَخْشَى ۝٩
فَأَنْتَ عَنْهُ تَلَهَّى ۝١٠ كَلَّا إِنَّهَا تَذْكِرَةٌ ۝١١ فَمَنْ شَاءَ ذَكَرْهُ ۝١٢

“He frowned and turned his back when a blind man came to him. How could you tell? He might hence

sought to purify himself? He might have been fore warned and the reminder might have profited him. But to the one who considered to himself self-sufficient you were all attention. Yet the fault would not be yours if he remained uncleaned. As to whom who comes to you with Zeal and with a feeling of fear in his heart, him you ignore and busy yourself with stifles. No indeed! This is an admonition let him who will bear it in mind.” (80:1-12).

But this is not the end of such incidents in the Qur’an there are two other incidents. In the battle of Uhud, the Prophet was wounded and as a result of it, he involuntarily invoked evil upon his enemies and said; how can that community prosper which wounds the Prophet. Against these feelings Allah tells the Prophet that: -

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ

﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن

يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

(O Prophet) you have no authority to decide the affair; Allah alone has the authority to pardon or punish them for they are workers of inquiry. Allah is the owner of whatever is in the heavens and whatever is in the earth. He may forgive whoever. He pleases and punish who ever He wills; Allah is forgiving and Merciful. (3:128-129).

It is in the same battle that Hamza the uncle of the Prophet was killed. Hindu ordered to be open and she chewed the liver of Hamza. The Prophet aired to revenge by killing seventy of his enemies. It is to this background the verse relating to revenge were revealed which directed that the revenge has to tally with crime.

Another example to be cited is what transpired before the marriage of Zaynab daughter of Jahsh. Zaynab was brought up in the house of the Prophet and was regarded as his young sister. On the other hand Zayd who was once a slave was freed by the Prophet was the adopted son of the Prophet. Following the initiative of Zayd's marriage with Zaynab but their marriage was unsuccessful, Zaynab was a hard character and so Zayd divorced her.

Following this incident the All-wise Legislator, Allah (sw) willed to undo the bad practice of adopting children and passing onto them in adopter's genealogy and name, his investigate, with all the rights of the legitimate so including that of inheritance, the prohibition of marriage on grounds of consanguinity. In this scene verse. "Nor has He made your adopted sons your sons...." (33:4) was revealed.

It follows from this revelation that the adopter may marry ex-wife of his son and vice versa. So Allah commanded the Prophet to marry Zaynab the ex-wife of his adopted son. But the Prophet found himself disinclined to implement this divine injunction and it is at this point he is set right. Doubtless we find here that both the historical searching and the content of the verse is an illustration of the fact that the Qur'an is not a

product of Prophet's speculation. It is the word of Allah (sw) and so his existence.

Authenticity of the Prophecies of the Qur'an:

The seventh argument is the authenticity of the Prophecies of the Qur'an. The Qur'an is full of promises. Now, the fulfilment of these promises indicate the authenticity of the Qur'an at two levels: One is that the promise comes from all knower an attribute which is possessed by Allah (alone) and two is that He control the Universe.

Let us illustrate this point by few examples. The example of Abu Lahab is fitting in this case. Before quoting the verse let us take you to the historical circumstances which necessitate the revelation of the verse.

In the second stage of evolution of Islamic state the Prophet was commanded to preach Islam publicly which was inaugurated by the following verse:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾ وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ
الْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنَّي بِرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢١٦﴾

And warn your nearest kins folk and lower your wing (in kindness) to whoever follow you from (the believers). And if they disobey you say: I am free of what you do (26:214-216).

Following the revelation of this verse, the Prophet (s.a.w) ascends the Hill of As-Safa calling all the clans of the Quraysh.

The Prophet addressed them to accept him as the attentively his uncle Abulahab bursted in anger by saying (Taban takal) Damned you! You call us for this? Then he ordered the people to disperse and not to listen to him. It is to this background that Suratil Lahb was revealed condemning Abulahb and his wife to hell. Thus:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝١ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝٢ سَيَصْلَىٰ
 نَارًا ذَاتَ لَهَبٍ ۝٣ وَأَمْرَ أَتَتْهُ حَمَالَةٌ الْخَطَبِ ۝٤ فِي جِيدِهَا حَبْلٌ مِّن
 مَّسَدٍ ۝٥

“Perish the hands of the father of flame! Perish he! No profit to him from all his wealth, and all His gains! Burnt soon will he be in a fire of blazing flame! His wife shall carry the (crackling) wood as fuel! A twisted rope of palm – leaf fibre round her (own) neck! (111:1-5).

The Qur’an condemns Abulahab and his wife to hell. This chapter was recited for a number of years when Abulahab and his wife were alive and healthy. They would have proven the prophet wrong by disguising that they have converted to Islam. What force prevented them? It is Allah who didn’t give them this idea and thus died infidels. Therefore, it goes without saying that the Qur’an is the word of Allah who gave this declaration the controller of men’s destiny.

Another prophecy worth mentioning is mentioned in sura 30 verses 1-6 which runs as follows:

أَلَمْ ۙ غَلَبَتِ الرُّومُ ﴿٢﴾ فِى أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ
 سَيَّغْلِبُونَ ﴿٣﴾ فِى بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ ۗ وَيَوْمَئِذٍ
 يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾ بِنَصْرِ اللَّهِ يَنْصُرُ مَن يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ
 ﴿٥﴾ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ ۗ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦﴾

“The Roman Empire has been defeated in the land close by; but they (even) after (this) defect of theirs, will soon be victorious, within few years; with God is the Decision in the past and in the future. On the Day shall the believers rejoice, with the help of God. He helps whom He will and He is exalted in Might, most merciful (it is) the promise of God, Never does God depart from His promise but most men understand not (30:1-6)

These verses were revealed at Mecca in 615 A.D. When the Romans were defeated by the Persian in all the regions bordering Arabia. The pagan Arabs welcomed this news and rejoiced at the victory of the Persian over the Romans for like the Persians were polytheists and Roman (Christian), like the Muslims worshipped one God. To humiliate the Muslims the pagans repeatedly referred to this subject contending that God’s power could never be supreme and absolute as the Qur’an taught, since one God is weak before many gods. To give hope to the Muslims, and remove them from such psychological torture of disbelievers, Allah (sw) revealed the above verses, show the defeat of the Persians by the Romans and the Quraysh disbelievers by the Muslims.

Accordingly, after 10 years the Romans defeated completely Iranians (Persians) in 624 A.D. Great are the power of Allah (sw) in the same year the Muslims defeated the Quraysh disbelievers in the Battle of Badir.

Again, this incident shows that the Qur'an is the word of Allah (sw) for it needed sure knowledge of the future and control of man's destiny; qualities which Allah alone possesses them.

From the above cited promises and prophecies of the Qur'an it goes without saying that the Prophecies of the Qur'an are always True. Given to this contention it can also be argued that the Qur'an is the word of Allah (sw) because Allah Himself (sw) promised to guard it against any interpolation:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ

حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

“No falsehood can approach from before or behind it: It is sent down by one full of Wisdom, Worthy of all praise (41:42).

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

Nay this is a Glorious Qur'an inscribed in Tablets preserved (85:21-22)

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

We have without doubt, sent down the (Qur'an) Message: and we will assuredly guard it (15:9)

The Qur'an challenge mankind to produce its similtudes.

The eighth argument which shows that the Qur'an is Allah's word is the challenge given to mankind as the following verses clarify: -

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ
مِثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

And if you are in doubt as to what we have revealed to our servant, then produce a Sura like these unto, and call your witnesses or helpers besides God id your (doubts) are true. (2:23)

In the following verse the challenge is directed to those who think that the prophet (s.w) has forged it and it reads:

أَمْ يَقُولُونَ افْتَرَاهُ ^ط قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

Or do they say, "he forget it? Say Bring then a Sura like unto it. And call (to your aid). Anyone you can besides God. If it be you speak the truth (10:38).

In the following set of verses, Allah uses His attribute of all knowing, and ascertains the disbelievers that:

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۗ أُعِدَّتْ لِلْكَافِرِينَ ﴿٧٤﴾

But if you cannot (produce) either one Sura or ten. And of a surety you cannot then fear the fire whose

fuel is men and stones which is prepared for those who reject faith (2:24).

The disbelievers in the life of the Prophet used to say, that the Qur'an is the product of Prophet's own speculation and that if they so desired; they could also produce its similitude. It was to this attitude of the disbelievers, Allah came forward with a challenge in which we find the word of Allah in triumph for neither those who enhanced the revelation of these verses nor those of today have taken up the challenge. At most we find the contemporary disbelievers-denying prophet hood altogether with revelation and other unfounded theories as shall be discussed later.

But this is escapism (habit of escaping) for how can you deny that a person like Ibrahim, Issa, Mussa, Muhammad (peace be on them) did not live on this earth. Why do we accept people like Socrates, Plato, Lenin, Marx, Mao, Napoleon and the like. It is because of their works.

So also the Prophets, lived on this earth and had effective contribution in the history of humanity. So to deny prophet-hood is to deny history.

Anyway, it is now 1428 more than fourteen centuries since all knower has made this declaration. No disbelievers have proved it otherwise hence the Qur'an remains the word of Allah (sw).

The revelation of the Qur'an was in peace meal.

The ninth argument is that the revelation of the Quran was in piece meal for duration of 23 years:

﴿١٦١﴾ وَفَرَّغْنَاكَ فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكُثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

And we have sent down this Qur'an piecemeal so that you may recite it to the people gradually piece by piece and we have sent it down by gradual revelations (17:106).

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا

يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٦١﴾ قُلْ نَزَّلَهُ

رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى

وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٦٢﴾

And when we send down one verse to elaborate upon the other and Allah knows best what to send down-they say you forge this Qur'an yourself. The fact is that most of them do not know the reality. Tell them, the Holy spirit has brought it down piece meal intact from my Lord so that He may make firm the faith of those who have believed, and show the Right way, and to give good news to those who surrender themselves to Allah: (16:101-102).

At two levels this verses prove the authenticity of the Qur'an. One is the historical setting which enhanced the revelation of those two verses and other related verses.

This verse was revealed to answer the claim put forward by the disbelievers of Makkah as a proof that Muhammad (SAW) forged the Qur'an. They argued that if the Qur'an had been the word of Allah, it would have been revealed in full scripture at one place, for Allah's knowledge is not defective that he should have to think out gradually the details of it (Qur'an) and to give different versions to explain the same thing. Thus, gradually revelation of the Qur'an prove that Muhammad forged it.

Allah revealed these verses: - which he puts forward the unquestionable reasons of revealing the Qur'an in piece meal.

Allah sends His Revelations gradually because human intelligence and capacity to grasp is limited and defective which do not let him understand the whole theme at once and the same time and make it firm in his mind. Therefore, Allah in His wisdom conveyed his Revelation in piece meal through the Holy Spirit. He sends a theme gradually and gives its details by and used different methods and ways to make it plain to human being so that they might grasp it according to their abilities and capabilities and become firm in their faith and knowledge.

The revelation in piece meal in duration of 23 years is a manifestation of qualities of all knower and controller of man's history. It is for this reason that there is no discrepancy but in lieu a continuity of thoughts and conformity.

The altitudes of Prophet toward revelation of the Qur'an

Attitude of the prophet towards the revelation process is another argument. when the Qur'an was in the process of being revealed to the prophet, he was impatient for fear of forgetting what was being revealed to him. Hence he repeated what was being revealed to him and what was needed is that he was to allow the revelation conveyed to him to sink in the mind and heart as the following verses run.

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۗ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ ۗ ﴿١٦﴾

Move not your tongue concerning the (Qur'an) to make haste there with. It is for us to collect it and to promulgate it (75:16-17).

Henceforth it goes without saying that the Qur'an is the word of Allah (sw)

The literary value of the Qur'an

The other point which emphasized the point that the Qur'an is the word of Allah (sw) is the literary value of the Qur'an which is centred in the intonation and diction. No other scripture possesses majestic charm of melody that the Holy Qur'an has.

As regards diction:

The Arabic language itself, which is the language of the Qur'an, is an extremely rich language a fact attested unanimously by the world, Muslims as well as non-Muslims. Over and above that there is the style employed in the Qur'an, whose depths in the dimension of meaning and height in respect of grandeurs are simply immeasurably by

human genius – a fact which has given to the language of the Qur’an the status of “The purest Arabic” and “The standards of the Arabic tongue” – all that in a miraculous form. “Whenever Muhammad was asked a miracle as proof of the authenticity of his mission”. Says the French scholar Pant Casanova. “He quoted the composition of the Qur’an and its incomparable excellence as proof of its Divine origin”. And, in fact, even for those who are non-Muslims nothing is more marvelous than its language.

It is correct to say that the miraculous quality of the Qur’an resides only partly on its literary aspect. Its emphasis on this aspect was however, necessitated by the arrogance of the Arabs of those days who were proud of their high attainment in literary skill. Thus the challenge was posed to them on their own terms, when the holy Qur’an proclaimed: “Or do they say: “He forged it? Say Bring ye ten suras forged, like there into and whom so ever can, other than Allah – if ye speak the truth” (11:13) Say (O Muhammad); “If the whole of mankind and jins were together to produce the like of this Qur’an, they could not produce the like thereof, even if they backed up each other with help and support. (17:88), this challenge is repeated in 11:25; and 52:34. This challenge remains true to date. Hence the Qur’an is the word of Allah (sw).The Prophet (s.a.w) was illiterate:

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا
تَخُطُّهُ بِيَمِينِكَ إِذًا لَأَرْتَابَ الْمُبْطُلُونَ ﴿٤٨﴾

“And thou wast not (able) to recite a book before. This (Book came), not art thou (able) to transcribe it. With thy right hand: in that case, indeed, would the talkers of vanities Have doubted”. (29:48)

Illiteracy of the Prophet (s.a.w) explains the Qur'an as the word of Allah (sw) in two levels.

One is the historical fact explained in the verse that the prophet did not read any book before the revelation of the Qur'an. No opponent in the lifetime of the prophet who raised his voices to challenge this verse. It was so because for the forty years they stayed with him they knew he was unlettered. Secondly his community accepted him as the most trustworthy person (Al-Amin, Aswidiq) and that he never offered a lie, for forty years. Taking these two historical facts into consideration we are left with accepting the claim of Muhammad that the Qur'an was revealed to him.

External evidence

External evidences are from traditions of the prophet and reports of the swahabas. Here are few narrations:

- (1) Appearance of Angel Jibreel, in some gathering of the prophet and that even the Holy Prophet's companions saw that angel.
- (2) Lady Aysha (Allah be pleased with her) is said to have reported: "Indeed I saw him while the revelation came down on him while on every cold day; then at the expiry sweat poured forth from his forehead."
- (3) Going to other reports we find the Holy Prophet (s.a.w) attained such a profound state of submergence of his consciousness in the Divine Revelation that those who saw him in that state felt as if his soul had departed from this world. For example Imam Bukhari reports in his

sahih – that the rosy white colour of his face would change into intense red and his breathing would become louder.

(4) Imam Ah-mad relates another evidence in his musnad on authority of Abdallah Ibn Amru that – Sura –Al-Maida was revealed to Allah’s Messenger while he was riding on a she camel which showed her inability to bear (the weight she experienced in physical terms to an extent that) he had to alight (from its back)”.

(5) Then there is the report of Zaid Ibn Thabit who relates that he was sitting so close to the prophet that the folder leg of the Prophet covered Zaid’s leg; it was in such a sitting position that the prophet experienced a revelation. Zaid observed that he experienced such a heavy load that he felt his folded leg would be crushed to pieces (Bukhari-Sahih)

A CRITICAL REVIEW ON AUTHORSHIP THEORIES

Who is the author of the Qur’an?

In the preceding chapter we have been dealing with arguments, which prove that Qur’an is the word of Allah (s.w). Now let us examine the critics of the Qur’an. Probably, the only point of agreement about the Qur’an is that a man who was born in Makkah, Saudi Arabia in the 6th Century by the name of Muhammad uttered it for the first time. As to the source of that Qur’an, scholars are divided into groups. There those who believe that Muhammad himself was the author, those who believe that he was not the author but learned it from another human author or authors and those who believe that the Qur’an has no human author but it is a word revelation from God. This chapter attempts to make a critical

review of the major authorship theories by pressing into several logical argument, historical evidence, textual analysis and scientific data.

Muhammad as the author

We begin by looking at the arguments of scholars who regard Muhammad as the author. To appreciate their position it is important to keep in view what the Qur'an itself has to say about its source. The Qur'an states explicitly.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ

يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

“This is indeed a Qur'an most honourable... A revelation from the Lord of the Worlds”. (10:37)

A similar claim appears in several other places. Moreover its style of address gives the impression that it emanates from the Creator to the Creature. All chapters, except chapter nine, begin with the formula: “In the name of God, Most gracious, Most Merciful”. The address is in the first person and in numerous places God commands Muhammad say, i.e. “Qul”. In fact this command to say (Qul) appears 332 times in the Qur'an. Other imperatives like “proclaim” or “recite” glorify your Lord”, “prostrate yourself and many others have also been used. Although the assertion that the Qur'an is a divine revelation implies a negation of human authorship, the Qur'an nevertheless goes on to make a categorical assertion that no human being or Jinn can produce it.

Say: If the whole of mankind and Jinns were together to produce the like of this Qur'an they could

not produce the like thereof, even if they backed up each other with help and support .

A part from the assertion that it is a Divine Revelation and the emphatic negation of human authorship, the Qur'an also spells out the method of disproving those who doubt its divine source:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ
مِثْلِهِ ۖ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ
لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ ۗ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

*And if you are in doubt as to what we have revealed from time to time to our servant, then produce a sura like there into; and call your witness or helpers (if there are any) besides God, if your (doubts) are true. But if you cannot – and of a surety ye cannot then fear the fire whose fuel is Men and Stones which is prepared for those who reject faith
(2:23 - 24)*

Responding to the charge that Muhammad was the author, the Qur'an commands him to reply back:

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَيْتِ بِغُرِّبٍ
 غَيْرِ هَذَا أَوْ بَدَّلَهُ فُلٌ مَّا يَكُونُ لِي أَوْ أَبَدَلَهُ مِنْ تِلْقَائِي أَنفُسِي
 إِنَّ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ
 عَظِيمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ
 لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

Say: It is not for me, of my own accord, to change it. I follow not but what is revealed unto me: If I were to disobey my lord, I should myself fear the penalty of a Great Day (to come). Say: If God has so willed, I should not have rehearsed to you. A whole life-time before this I have tarried amongst you: Will ye not then understand? (10:15-16)

Muhammad's critics are told to reflect on the fact that Muhammad had lived amongst them for forty years, without showing any sign of great learning or even a flair or poetry. He was in fact illiterate. How could they explain the fact that now he recited the Qur'an which is unparalleled in sublimity? In fact addressing Muhammad himself the Qur'an says:

وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا
 يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

And Thou was not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hand: in that case, indeed, would the talkers of vanities have doubted. (29:48)

Apart from these quotations from the Qur'an, Muhammad himself did make several statements to the effect that he was not the author of the Qur'an.

Although Muhammad disclaimed authorship of the Qur'an, a number of scholars are convinced that he was in fact the author. The implication is that he deliberately lied when he attributed the Qur'an to God. Scholars have ascribed different motives to this apparent deception.

Charles Hamilton, translator of The Hedaya: Commentary on the Islamic Laws, writes in his preface to the translation:

Who was the real Author of this extraordinary compound of declamation and precept, must forever remain a matter of uncertainty, since on this point much difference of opinion obtained, even among the earliest opponents of Mohammed and his pretended mission. That this extraordinary person, however, was himself the principal projector is beyond dispute, although it be probable that he received much assistance from others in the composition of it.

Hamilton goes on to say that Muhammad was an impostor but ascribes no explicit motive to his fabrication. The same position is adopted by Richard Bell who writes in the preface to his translation, The Qur'an: Translate with a Critical Re-arrangement of the Surahs that Muhammad himself wrote the Qur'an.

In his book, *Weber and Islam: A critical study*, Bryan S. Turner says that Max Weber regarded Muhammad as an opportunist and that his followers were motives solely by the prospects of booty and economic gain. According to Weber, Muhammad realized that the appeal to piety and moral

uprightness did not help him achieve his ambition of political power, glory and economic gain. He therefore mobilized warriors achieve his goal:

Furthermore, Weber seemed to imply that he Prophet more, and more clearly, realized that his position depended on successful mobilization of warriors, whom Weber identified as that carrier group for the new religion. There are a number of salient features in Weber's argument. Since Muhammad failed to achieve an adequate foothold in Mecca on the basis of pietistic conventicles, he had to appeal to warriors and inevitably his monotheistic message was fashioned in terms of military dynamism for a warrior caste and Muhammad's social doctrine ' was oriented almost entirely to the goal of the psychological preparation of the faithful for battle in order to maintain a maximum number of warriors for the faith. Such warriors, were motivated, not in terms of pure devotion to the Prophet's charisma, but by the prospect of land and power. Hence, the religious war in Islam was (essentially an enterprise directed towards the acquisition of large holdings of real estate, because it was primarily oriented to feudal interests in land.

Kenneth Cragg, in *The call of the minaret* argues that the Qur'anic text is probably based on oral traditions but Muhammad attributed it to God because he wanted to save his people from the criminal folly of idolatry. The Qur'an, according to him is an expression of Muhammad's conscious observation of the world around him:

Such was the ground and meaning of Muhammad's call, in a brooding "Wilderness" experience, where facts of

conscious observation in the contemporary scene became articulate in a personal calling to utterance and warning in the city.

Arthur J. Arberry, in his preface to *The Koran Interpreted* holds a similar view:

The evidence rather shows, that in all he did and wrote, Muhammad was actuated by a sincere desire to deliver his country men from the grossness of its debasing idolatries that he was argued on by an intense desire to proclaim that great truth of the unity of the Godhead which had taken full possession of his own soul – that the end to be attained justified to his mind the means he adopted in the production of his Suraah- that he worked himself up into a belief that he had received a divine call – and that he was carried on by the force of circumstances, and by gradually increasing successes to believe himself the accredited messenger of Heaven.

According to M.M. Mulokozi it was the deep-seated desire to liberate his fatherland, Arabia from imperialist domination which drove Muhammad to adopt prophet hood as a means of unifying his people to fight their oppressors:

Politically, therefore Islam emerged from a colonial situation and oppression. The Islamic movement was to some extent, an attempt by the Arabs to disentangle themselves from the clutches of those here imperialist powers.... The historical role of

Islam was, therefore, to foster a spirit of nationalism, amongst them, and to lead them fight their oppressors. The means employed to bring about that unity is that of Prophet hood, means well-suited to the long-standing, centuries – old experience of the people of the Middle East.

The new Catholic Encyclopedia also suggests that Muhammad's prophetic call was merely a means of uniting the Arabs. About the age of 40 he received his "Prophetic calls to unite Arabs under a monotheism.

In a nutshell, Muhammad's ascription of the Qur'an to a divine source is assumed to have been motivated by either **economic gain, pursuit of power, moral reformation or political liberation** of his people. This theory presents several difficulties. Let us begin with the idea of personal benefit.

Conscious fabrication

Material gain as the motive:

Nevertheless, one might argue that the easiest way is not always the best. Probably, Muhammad was after big game he therefore attributed the Qur'an to God in order to benefit more. This hypothesis has a number of limitations. Muhammad's financial position was better off before than after his prophet hood. When he was 25 (15 years before prophet hood) he married and lived comfortably with Khadija who was a rich businesswoman. After his prophethood he and his family had a life of want and this was sacrifice of all his life.

In a collection of Hadith, by an-Nawawi one of Muhammad's wives. Aisha narrates that a month or two would go by without fire being lit in their house because there was nothing to cook. They survived on dates and water. Sometimes this diet was supplemented with goat milk from the people of Madinah. Martin Lings says in his book, Muhammad: His Life Based on the Earliest Sources.

Aisha said that before Khaybar she had not known what to eat. Such was the Prophet's wives had only asked him for what they needed, and not always the want.

This was not just a temporary sacrifice but a way of life. In fact there was a sort of protest by his wives as to why they should go on living in poor conditions when they could live in luxury. The Prophet was disturbed by this discontent. A revelation came commanding him to tell his wives to choose either God and His Messenger or the fleeting flitter of this world:

يَتَأْتِيهَا النَّبِيُّ قُلُوبًا لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا
 وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنْتُنَّ
 تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ
 أَجْرًا عَظِيمًا ﴿٢٩﴾

O Prophet! Say to thy consorts: If it be that ye desire the life of this world and its glitter, then come! I will provide for your enjoyment and set you free in a handsome manner. But if ye seek God and His Apostle, and the Home of the Hereafter verily God

has prepared for the well doer amongst you a great reward. (33:28-29).

Describing the room of the Prophet, Umar says:

I noticed that the contents of his room comprised of only three pieces of tanned skin and a handful of barley lying in a corner I looked about but failed to find anything else. I began to weep, he said; Why are you weeping?" I replied: "O Prophet of Allah Why should I not weep? I can see the met's pattern imprinted on your body and I am also beholding all that you have got in this room. O, Prophet of Allah! Pray that Allah may grant ample provisions for us. The Persians and Romans who have no true faith and who warship not Allah but their kings – that Kaiser and the copestones should live in gardens with streams running in their midst, but the chosen prophet and the accepted slave of Allah should live in such a dire poverty! The Prophet was arresting against his pillow, but when he heard me talks like this, he sat up and said 'O, Umar! Are you still in doubt about this matter? Ease and comfort in the hereafter are much better than ease and comfort in this world. The unbelievers are enjoying their share of the good things in this very world whereas we have all such things in store for us in the next. I implored him: 'O' Prophet of Allah! Ask forgiveness for me. It was really my error.

Someone had also inquired of Aisha about the bedding of the Prophet in her house. Her reply was: It comprises of leather filled with the bark of date-palm.

Muhammad's deprivation was self-imposed because whenever he received a gift (on one occasion he received a gift of four loaded camels from the chief of Fidak) he distributed the whole lot to the poor and declined to take anything for himself. At the time of his death Muhammad was penniless. He had seven dinars in his possession but had them distributed the time of his death and in spite of all his victories and achievements, Muhammad was in debt, and His shield was in the hands of a Jewish citizen of Madinah as a collateral for that debt!

There are numerous other citations, which show that Muhammad had lived a consistently frugal life from the beginning of his apostleship until his death. The idea that he was after material gain is inconsistent with historical evidence. As the New Catholic Encyclopedia observes, 'A case has been made that mere economic gain was the inspiration for Muhammad's religious revolution. That case does not suit the facts as they are known'.

Desire for power and glory:

The suggestion that Muhammad was actuated by a desire for power and glory is equally difficult to sustain. To begin with, Muhammad has universally been acknowledged as one of the most successful leader in human history. A man with his qualities could claim leadership; and assume power even without attributing Qur'an to God. Secondly, the Qur'an states very clearly that no one including Muhammad himself can produce anything similar to the Qur'an.

Moreover, his character suggests that he was neither a power-monger nor a glory-seeker. The desire for glory

normally finds expression in magnificent places, pleasant falsehood, and so on. Muhammad was an amazing example of humility. Despite his social standing as the prophet and his heavy responsibilities as a statesman, Muhammad used to help with domestic chores. He mended his garments, repaired his shoes and milked his goat. He talked and listened patiently to anyone who approached him. So much so that the Qur'an says his detractors complained saying "O! he listens to everybody!

At one point Muslims, used to stand up when they wanted to greet him as a mark of respect but he prohibited them saying, 'Do not stand up as the Persians do, some people honoring the others'. Other examples of his humility include those cited by Gamal Badawi who writes:

Once he was traveling with some of his companions who began to prepare to cook some food by dividing the work among themselves. Muhammad (s.a.w) wanted to be in charge of collecting some wood. His companions told him that they could do it for him but he said "I hate to have any privilege over you" a stranger once came to him almost trembling out of respect Muhammad (s.a.w) asked the man to come closer to him and with a compassionate pat on the man's shoulder he told him: "Relax brother I am only the son of a woman who used to eat dried bread".

It has also been reported that once some people came to the Prophet and addressed him in the following words:

*"O Messenger of Allah, the best of us and the son of the best of us, our leader and the son of our leader".
His reply was:*

O people, say what you said previously or part of it and do not let Satan mislead you. I am Muhammad a slave of Allah and His Messenger. I do not like your raising my status above the status which Allah, the Mighty and Glorious, has given me.

The death of Muhammad's most beloved son Ibrahim coincided with the eclipse of the sun and people regarded it as a miracle from God that heavens and earth were mourning the death of Ibrahim. Muhammad who was very angry with them said: "The sun and the moon are two signs out of God's signs. They are not eclipsed because of the death or birth of any human being.

The amazing extent of his humility can be seen in the manner in which he exercised his authority. His followers were always prepared to obey him, but he kept on insisting that obedience should be directed to God and not to him personally. He made a clear distinction between revelations he received from God and other areas open to human judgments. Muhammad consulted his companions on matters which fell in the latter category, and respected the opinion of others. In the battle of Badr for example the advice of Habib bin al-Mundhir was accepted by the prophet against his own decision. Similarly, in the battle of Uhud, Muhammad's initial plan was not to go out from the city, but to stand stag within its walls. He held consultation as whether they should march out or not. The majority were against remaining behind the city walls and he accepted their decision. In the battle of the Trench he accepted Salma's proposal to warding a trench surrounding the city of Madinah.

Muhammad forbade people to make his graveyard a place of worship, saying, 'do not make my grave a site for festivals made into an idol to be worshipped. And he categorically manner as the Christians glorify Jesus, son of Mary, but say, he is a slave of Allah and His Messenger. In fact even the Qur'an warns people against over praising each other.

Persuit of power

There are several reasons which further complicate the theory that Muhammad authored the Qur'an in order to satisfy his ambitions for power and self-aggrandizement.

First, Muhammad would have naturally omitted from the Qur'an those verses which were likely to hamper his ambitions. But this, he did not do. Why should he author a book which commanded him to declare to the people that he was powerless and had no knowledge of the unseen and that had he any such power he would have multiplied all good and no evil should have touched him? Or why should he author a book which commanded him to say that he had come with no new doctrine nor did he even expect that such a Book would be revealed to him and he should therefore announce to the people that he is a mere human being like any other human being. If the desire for power had motivated Muhammad to consciously compose the Qur'an then it is very difficult to account for the existing of such verses.

Secondly, Muhammad's reaction after receiving his first revelation indicates that he had no secret aspirations for power. After his experiences at the cave of Hira he rushed back to his wife, filled with fear, and he was trembling as if he

had a fever and asked his wife to cover him up with a cloth. After the fever had passed away he narrated to her all that had happened and said: 'O Khadija what is the matter with me?'

If revelation was actually part of Muhammad's secret plan to win power he would have nothing to fear at all. And even if he had not planned for revelation but merely cherished an intense desire for prophethood, his first experiences of revelation would have filled his heart with joy, for in that case he would be getting what he had always wanted. Available evidence shows he neither planned for nor expected revelation. Revelation took him by surprise. On this the Qur'an says:

وَمَا كُنْتَ تَرْجُو أَن يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ فَلَا تَكُونَنَّ

ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٦﴾

“And thou (O Muhammad) hadst not expected that the Book would be sent to thee except as a Mercy from the Lord.” (28:86)

Thirdly, on numerous occasions Muhammad received revelation in the presence of his companions, and they noticed marked changes in his countenance, Even on a very cold day he used to sweat profusely and his limbs were very tense. If Muhammad were a power-seeker who merely used the Qur'an to boost his ego he would have tried to appear composed and in full control of all his faculties. To show tension in public is normally regarded as a weakness. Even at the critical moment in their career, political leaders take much care to appear calm or at least project an image of calmness.

Fourthly, during the most difficult period of torture, suffering and persecution in Muhammad's career, an attractive offer was made to him by the chiefs of Makka in return for which he should stop what they regarded as dividing the people and he should give up his claim that there was only one Universal God. It was Utbah ibn Rabiah who presented the offer to Muhammad in the following words:

Son of my brother...’ though art as thou knowest a noble of the tribe and thy lineage assureth thee of a place of honour. And now thou hast brought to thy people a matter of grave concern, whereby thou hast rifted their community, declared their way of life to be foolish, spoken shamefully of gods and their religion, and called their fore-fathers infidels. So hear what I propose, and see if and of it be acceptable to thee. If it be wealth the seekest, well put together a fortune for thee from our various properties that thou mayst be the richest man amongst us. If it be honour thou seekest, we will make thee our overlord and take no decision without thy consent; and if thou wouldst have kingship; we will make thee our king; and if thyself thou can not rid thee of this spirit that appeareth unto thee we will find thee physician and spend our wealth until thy cure be complete.

It is interesting to note here that by the above offer, it is clear that the Quraish had also speculated on all the motives, which modern scholars are putting to Muhammad. In reply to this offer, Muhammad recited verses 1-38 of chapter 41 which had recently been revealed to him. Here below are the first four and the last two verses of that recitation.

حَمِّ ۝١ تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ۝٢ كِتَابٌ فُصِّلَتْ آيَاتُهُ
 قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ۝٣ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا
 يَسْمَعُونَ ۝٤

Ha-Mim. A revelation from (God), Most Gracious, Most Merciful. A Book, whereof the verses are explained in detail; - a Qur'an in Arabic, for people who understand; Giving Good News and Admonition; yet most of them turn away, and so they hear not...(41: 1 - 4)

وَمِنَ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا
 لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ۝٣٧ فَإِن
 أَسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا
 يَسْمَعُونَ ۝٣٨

Among His Signs are the Night and the Day, and the Sun and the Moon. Adore not the sun and the moon, but adore God, who created them, if it is Him ye wish to serve. But if the (Unbelievers) are arrogant, (no matter): For in the presence of thy Lord are those who celebrate His praises by night and by day. And they never glaf.(41: 37 - 38)

Utbah was convinced that Muhammad was a prophet of God. His pagan friends ridiculed him for being bewitched by Muhammad's recitation. The problem is; if Muhammad had composed the Qur'an as a means of getting riches, or power, there could be no better offer. Why did he reject it?

Unity and Liberation of Arabs:

The theory that Muhammad had authored the Qur'an in order to unite and liberate the Arabs is very difficult to defend for the following reasons:

Firstly, if that were the case the Qur'an would have put much accent on the theme of unity and liberation of the Arabs. In fact there is no single verse in the whole Qur'an calling for the unity or liberation of the Arab nation. If we assume that Muhammad was the author, then his motives was not the unity of the Arabs, or at least that motive is not reflected in the Qur'an.

Secondly, the Quranic concept of ummah (nation) is ideological, and is against any manifestations of nationalist tendencies. It is based on the criterion of truth (haq) and falsehood (batil). Anyone who accepts that ideology is a member irrespective of his nation, race, colour or even blood ties. In practice this sometimes meant the separation of father and son. It was because of the apparent rift which this ideology caused to the Arab nation that Utbah put forward the above mentioned proposals. The unity which prevailed in Arabia after the triumph of Islam was ideological, and that unity is strongly encouraged by the Qur'an.

Thirdly, if the unity of the Arabs was Muhammad's overriding consideration he would have gladly accepted the offer to be king of Arabia and use his power and influence to build a unified Arabia.

Fourthly, there are some verses in the Qur'an which seem to contradict the idea that Muhammad's motive was to

build Arab nationalism. One verse in the Qur'an says:

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَصْطَفَاكِ عَلَيَّ
نِسَاءِ الْعَالَمِينَ ﴿٤٦﴾

“Behold! The Angels said: O Mary! God hath chosen thee and purified thee – chosen thee above the women of all nations.” (3:42)

The above verse is referring to Mary the mother of Jesus! “Chosen thee above the women of all nations”. Such an honour is not to be found given to Mary even in the Christian Bible. Muhammad was an Arab and initially he was addressing other Arabs whether liked it or not, he told them in the most sublime language – the Qur'an that Mary – the mother of Jesus – a Jew was chosen above the women of all nations. Not his own mother nor other Arabs woman! Why did Muhammad who wanted to foster Arabs nationalism, instead of preaching the superiority of the Arab nation, go his way to honour in such noble to as a woman from his opposition? A Jew who belonged to a hostile race which despised Arabs as an inferior race? The Arabs unity theory of the Qur'an would also seem incapable of a satisfactory explanation for the following verse number 47 which appears in chapter two:

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى
الْعَالَمِينَ ﴿٤٧﴾

“O children of Israil! Call to mind the special favour which I bestowed upon you, and that I preferred you to all others” (for my message)(2:47)

It is inconceivable that a staunch negritudist should resort to praising the whites as a means of rekindling the black people's pride for their race. The last point is that if Muhammad was after liberation of Arabs would have accepted the offer of being the chief of Arabs.

Moral Reformation:

In view of the above difficulties, some scholars have put forwards moral reformation as a probable motive which activated Muhammad to compose the Qur'an. The reformation theory presents several problems.

Say: Travel though the earth and see how God did originate creation.

The significance accorded by the Qur'an to the study of the universe can be measured by the fact that while there are 150 verses on beliefs and precepts there are 756 verses on natural phenomena.

Finally, the suggestion that Muhammad had consciously fabricated the Qur'an is inconsistent with all available records of his character. Even before his claim to prophethood he was known as Muhammad, the Truthful, the Trustworthy. Not a single lie has been recorded against him, and even his enemies have acknowledged this fact. Early in his mission for example he called all the Quraysh at Mount Safa: "The people gathered there asked him, "What is the matter" He said: "Just consider this, if I tell you there was an army at the back of this hill (waiting to attack you), would you believe me?" They said: "Yes, you are the one without blemish and we have never known you tell a lie".

His trustworthiness is also exemplified by the fact that on the night he migrated to Madina as the plotters surrounded his house, before he left he instructed Ali to return back to non-Muslims the trusts they had given him to keep. This signifies that even though they accused him publicly, in their own hearts they had so much trust in him that they entrusted their valuable with him.

In view of the above evidence particularly Muhammad's unimpeachable sincerity some scholars reject the idea that Muhammad had consciously fabricated the Qur'an, they instead postulate the theory that he probably fabricated the Qur'an unconsciously.

Unconscious Fabrication:

This theory is probably based on the following two Hadith in Sahih Bukhari which describe the state of Muhammad at the time of revelation and how his Divine inspiration began. Both Hadiths were narrated by his wife Aisha:

Narrated Aisha, the mother of the faithful believers:

Al-Harith bin Hisham asked Allah's Apostle "O Allah's Apostle! How is the Divine Inspiration revealed to you? Allah's Apostle replied, "Sometimes it is (revealed) like the ringing of a bell, this form of inspiration is the hardest of all and then the state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says:

Aisha added: "Verily I saw the prophet being inspired Divinely on a very cold day and notices the sweat dropping from his forehead (as the inspiration was over).

Another Hadith says:

Narrated Aisha, the mother of the faithful believers: The commencement of the Divine inspiration to Allah's Apostle; was in the form of good dream which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone). Continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied: "I do not know how to read..."

Philip K. Hitti in his book, Islam and West: A Historical Survey says:

The prophet experienced ecstatic seizures as he received the revelations, giving rise to the charge that he was epileptic.

In Islam and the West: The Making of an Image, Norman Daniel, citing some of these views he writes:

In some versions, Muhammad had already convinced Khadija of his 'latent divinity' by magic arts; in others he only claimed revelation after (and in order to explain away) his first epileptic stroke, which the judgment of God meted out to him. At its simplest, the story omitted Khadija's part they were just epileptic fits explained as angelic visitations.

Describing Marks' position Norman Daniel writes:

Mark of Toledo had spoken more cannily of Muhammad's acting as though he suffered from epilepsy, equally, he spoke of his rising from his fits, and rolling his eyes whatever Mark owed to the epileptic theory, he refused to commit himself either to it or to that of demoniac possession.

Apart from the epileptic theory, there is also what we can call the religious illusion theory. According to this theory, a man who is deeply religious may have visions which may lead him to think that what he imagines comes from God while that is not the case. Rev. J. M. Rodwell has been quoted as saying:

He (Muhammad) was probably, more or less, throughout his whole career, the victim of a certain amount of self-deception. A cataleptic subject from his early youth, born-according to the traditions – of a highly nervous and excitable mother, he would be peculiarly liable to morbid and fantastic hallucinations, and alternations of excitement and depression, which would win for him, in the eyes of his ignorant country-man, the credit of being inspired...

Nicholson R. A, is another scholar who seems to propound the religious illusion theory. Nicholson says:

Whether we regard it as a pathological case or a grand example of mystical ecstasy, the thing is essentially explicable, thou at the outset of his mission a dominating motive can be discerned in his conviction that the least judgement was near and that he must at all costs warn his country-men of the doom impending.

Although the Qur'an was uninspired, Nicholson says Muhammad was not conscious of his fabrication:

To say that the....Qur'an is the whole, uninspired does not mean that its author was conscious of fraud when he gave out all sorts of regulations and instruction in God's name.

Nicholson suggests that an explanation can be found in Muhammad's addiction to seclusion particularly during the night:

He was addicted to the practice of solitary prayer, especially during the night, and may well have cultivated it for the purpose of inducing the abnormal states which caused his enemies to describe as possessed by the jinn.

According to Bryan S. Turner, Traditional European biographies of the prophet have either taken the position that Muhammad was psychologically normal but insincere about his supposed message from Allah or that Muhammad was insane and believed in the truth of his prophetic mission.

However, Rodinson, an avowed atheist, came up with a theory which he felt would rescue Muhammad from both charges of hypocrisy and insanity. His theory is that the Qur'an is the product of Muhammad's unconscious. It is not a divine revelation but an unconscious recreation of past experiences and knowledge which Muhammad had mistakenly appropriated:

Rodinson intended to show that the Qur'an sprang from Muhammad's unconscious, he ended up showing that Muhammad created the Qur'an unconsciously.

In summary, there are three main variations within this theory. Their common denominator is the belief that Muhammad had authored the Qur'an despite himself. The three strands are the epileptic theory, the religious illusion theory and the subconscious theory.

The epileptic theory:

The epileptic theory is probably the most problematic. In the New Encyclopedia Britannica epilepsy has been defined as 'sudden and recurrent disturbances in mental function, state of consciousness, sensory activity, or movements of the body caused by paroxysmal malfunction of cerebral nerve cells'. Under 'type of seizures' it mentions four categories: grand mal, petit-mal, psychomotor and infantile spasms.

Grand mal 'includes generalized convulsions in which there is sudden unconsciousness with falling and shaking of a loud scream. After the body falls to the ground it stiffens and sometimes respirators steps, followed by jerky movements in all legs and hands. Sometimes during these seizures the

tongue gets bitten because of the involuntary contractions of the muscles of Jews. As a person goes through this experience he feels disoriented, confused, sleepish and may experience headache. The person will have no recollection of what happened to him. It is obvious that these symptoms are not applicable to Muhammad.

Petit mal involves momentary lapses of awareness, and more than 70 percent of patients have their first attack before age 20. In petit there are no involuntary movements and it could therefore happen so many times in a single to see how Petit mal can be equated with Muhammad's revelation. Revelation came to him at 40 and revelation took several minutes as opposed to the momentary lapses of Petit mal. Moreover revelation could never go unnoticed.

Psychomotor and focal seizures may involve generalized convulsions. Focal onset may be manifested by localized movements or sensations of a part of the body or by subjectively experienced warnings called auras that last from a fraction of a second to a few seconds. Auras arising from specific areas of the brain include illusions that the environment is strangely familiar, auditory or visual hallucinations, ringing in the ears, and unpleasant odours or tastes. Again psychomotor seizures have nothing in common with Muhammad's revelation. Moreover, the Qur'an which was recited by Muhammad is available today. When examined it does not look like the weird screams and mumblings of an epileptic.

There could yet be other forms of epilepsy not known to medical science. Even it would still be a case of a disease

and would thus have affected his mental faculties making him incapable of thought control. But every time Muhammad received a revelation he would be in complete control of himself and was completely able to recall every thing after and have it recorded accordingly. He was so sure,he even had this recorded in the Qur'an 75:16-19.

In fact the Qur'an is so easy to remember that if one gathers any small number of sincere Muslims together it is possible to repeat the Qur'an from their collected memories. The Qur'an says the same thing in 54:17. This, irrespective of whether these people understand Arabic or not.

The religious illusion theory:

Since problems attending the religious illusion theory apply equally well to the subconscious theory.

Both theories assume that the Qur'an had actually emanated from Muhammad's knowledge, imagination experiences and environment, although he himself was not aware of this fact. The difficulty which seems to convert these theories is the fact that there are numerous statements in the Qur'an that could not have emanated from his consciousness or subconsciousness. We shall cite examples dealing with historical events, future events and other psychological considerations.

One example is chapter 18 of the Qur'an which 'was sent down as an answer to the three questions. Which the mushriks of Makkah, in consultation with the people of the Book, had put to the Holy Prophet in order to test him. These were: (1) Who were the Sleepers of the Cave? (2) What is the

real story of Khidr? And (3) What do you know about Zul-Qarnain. As these three questions concerned the history of the Christians and the Jews, and were unknown in Hijaz, a choice of these was made to test whether the Holy Prophet possessed any sources of the knowledge of the hidden and unseen things.

When the three questions were put to him, He said, "Tomorrow I will tell you", but he did not say "if God will" so it went on day by day until fifteen nights had passed and still he had received no Revelation of any kind. The people of Mecca taunted him, and he was distressed by what they say and great sad that he had not received the help he had hoped for. Then Gabriel brought him a revelation reproaching him for his distress of what his people said, and telling him the answers to their questions. The long wait he had to endure was explained in the words: And say not of anything. Verily I shall do that tomorrow, except thou sayest if God will.

Discussing the significance of this rather long delay, Martin lings says:

But the delay of this Revelation although pain-full to the prophet and his followers, was in reality an added strength. His worst enemies refused to draw conclusions from it, but for those Quraysh who were in two minds it was a power-full collaboration of his claim that the revelation come to him from Heaven and that he had no part in it and no control over it! Was it conceivable that if Muhammad had invented the earlier revelations he could have delayed so long before inventing this latest one, especially when so much appeared to be at stake?

The point worth considering here is that Muhammad was asked about specific events. It is difficult to conceive how a religious illusion could have helped him to make the correct replies which completely silenced his critics. What is even more striking, while narrating about the duration which the sleepers stayed in the Cave the Qur'an says:

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾

So they stayed in their cave three hundred years and add nine....” (18:25).

The wording is quite significant. The verse does not say “three hundred and nine years” but used the apparently cumbersome wording of “three hundred years and add nine”. Why add nine? This is because their stay was 300 years if one used the solar calendar and 309 years by lunar calendar. The lunar year is 11 days shorter. Now 11 days times 300 years divided by 365 is 9 years. The argument that such amazingly accurate calculations spring from the subconscious or are mere illusions does not seem to offer a satisfactory explanation.

Another example can be found in chapter 89 of the Qur'an which mentions an ancient city called Iram:

إِرَامَ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبَلَدِ ﴿٨﴾

Seest thou not how thy lord dealt with the Ad (people), of the (city of) Iram, with lofty pillars, the like of which were not produced in (all) the land?...” (89:7-8).

A part from its being mentioned in the Qur'an, there were no historical records about this city, the name itself was obscure, even during the time of the prophet himself. This led to a number of speculations about its possible geographical location. Some commentators of the Qur'an went to the extent of suggesting that probably Iram was the name of synonymous here of the Ad?

The research finding published by the official journal of the American National Geographical society in December 1978 have conclusively shown that Iram was a city. In 1975 Dr. Paolo Matthiae of the University of Roma, Director of the Italian Archeological Mission in Syria hit an archeological Jackpot. In the ruins of a palace apparently destroyed in the 23rd century B.C, he came upon the greatest third millennium achieve ever unearthed! More than 15,000 cuneiform tablets were discovered. Among the rich details revealed by these tables is the fact that Ebla used to have trading link with Iram:

Also included is Iram, an obscure city referred to in sura 89 of the Qur'an.

It is inconceivable that the subconscious or religious illusions could have been the guide which helped Muhammad describe accurately in the Qur'an the physical features and the level of architecture of people who lived in an ancient city which was destroyed 3,000 years before he was born!

Moreover the Qur'an itself declares in several places that neither Muhammad nor his people had known about some of those stories prior to revelation:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانَ

وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ﴿٣﴾

Such are some of the stories of the unseen which have revealed unto thee: Before this, neither thou nor thy people know them. So persevere patiently for the End is for those who are righteous...(12:3)

It is significant that no one ever stood up to say, “You are grossly mistaken ‘O’ Muhammad. I am an Arab like you and I know about these stories even before this revelation”. It would also appear that Muhammad was taking an unnecessarily suicidal risk by reciting the above verse. Even if we assume that he had actually known those stories before (and in that case he could not be the only one to know them) how would he be so boldly definite about ignorance of others? Even if what he said of them was true, his enemies could have easily exploited the situation to contradict him especially since the statement came after he had already told them the story. Yet no one used that opportunity. The subconscious according to the Longman dictionary of contemporary English is ‘the hidden level of the mind and the thoughts that go on there, beyond conscious knowledge’. The above Qur’anic statement is conscious, bold and definite. How could have Muhammad known so accurately and before hand that even if he made such a bold statement no one including his enemies would ever think of using it against him?

Secondly, the fact that the Qur’an had made definite statements about future events all of which came to pass

weakens the idea that the Qur'an is the product of Muhammad's experience. Let us give just two examples the Qur'an in chapter 30 verses 1-7 (which were revealed in 615 A.D.) clearly states that even though Romans worn by the Persians, they will nevertheless within a few years be victorious. The Arabic word used to describe "a few years is "bidh'l" ^{بضع} which means between 3-9 years. and this is precisely what happened, 7 years after the prophecy the Romans defeated the Persians. What is equally stunning the prophecy says on that day the believers would also be victorious, and simultaneously the Muslims were celebrating victory over the Quraysh in the Battle of Badr as Hingera says:

Accordingly, this prophecy was exactly fulfilled when Heraclius defeated the Persians at the decisive battle of issues in 622 C.E. And the victory over the Meccan Pagans at Badr and the Believers 'rejoiced on that day, as prophesied in the Qur'an.....

Another example appears in chapter 111:1-4 where the Qur'an states explicitly that Abu Lahab, the uncle of the prophet would die a disbeliever. Concerning Abu Lahab Thomas Patrick Hughes writes:

He was a most bitter enemy of the prophet, and opposed the establishment of Islam to the utmost of his power... when Muhammad received the command to admonish his relatives. So called them all together and told them he was a Warner sent unto them before a grievous chastisement. Abu Lahab rejected his mission, and cried out, "Nayest thou perish! Hast thou called us together for this?" And took up a stone to cast

at him; where upon the 111 sura of the Qur'an was produced.....

Abu Lahab died a disbeliever 11 years after the Qur'anic revelation. In view of the fact that he was Muhammad's bitterest enemy, logic and experience suggest that it is unwise to make such a declaration, for Abu Lahab could have very easily disproved the Qur'an by pretending to believe. Why did Abu Lahab waste this golden chance? What made Muhammad so certain that even in ten years Abu Lahab would not exploit this tempting opportunity? At any rate experience does not include knowledge of the future.

There are also psychological considerations which weaken the subconscious theory. It is the tendency of the subconscious to suppress or attribute to others some incriminating or unacceptable feelings. If the Qur'an were the product of the subconscious it would not have contained corrections or blames on the prophet himself. The first ten verses of chapter 80 of the Qur'an for example reproach the Prophet's attitude towards Ibn Umm Maktoom. Describing the incident Sayd Cutb says:

The prophet (peace be on him) was busy with a few dignitaries of the tribe of Quraysh, explaining to them the message of Islam, when Ibn Maktoom, a poor blind man, interrupted him. Unaware that the prophet was busy with those people, the blind man asked him repeatedly to teach him some verses of the Qur'an. The prophet (peace be on him) was not very pleased at this interruption. He frowned and turned away from Ibn Maktoom. This surah opens by criticizing the prophet's behaviour in this incident.

In chapter 8 verses 67-68 the Qur'an also blames the prophet on the decision made about the 70 prisoners of war held after the battle of Badr. These are not the only examples. It is inconceivable that such blames should be the produce of his own subconscious.

Other psychological aspects which are difficult to explain include the fact that normally when one is angry it takes some time for one to cool down. However, we find in the Qur'an the blame and forgiveness are given in the same breath. Apart from the above references another example appears in chapter 9 verse 43 where the blame is preceded by the forgiveness:

وَمِنْهُمْ مَّنْ يَقُولُ أُوذِنْتُ لِي وَلَا تَقْنِيَتِي إِلَّا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ

لَمُحِيطةٌ بِالْكَافِرِينَ ﴿٤٤﴾

God give thee grace! Why didst thou grant them exemption until those who told the truth were seen by thee in a clear light and thou hadst proved the liars? (9:49)

Again there was the case of the hypocrites who spread a malicious rumour against the chastity and moral integrity of the prophet's wife, Aisha. The prophet was very much distressed by the spreading rumour but endured it for one month without saying a word. Eventually Revelation came and exposed the evil intentions of the hypocrites and cleared Aisha. That Qur'anic revelation could not have removed the psychological distress of the Prophet if he himself were the author. And if the Qur'an was the product of his own subconsciousness it would not have taken so long in coming.

It is also significant that the prophet could not defend the rationale for signing the Treaty of Hudaibiyyah until its wisdom was revealed by Qur'an later.

Another difficulty which cannot be resolved by the subconscious theory is the fact that Muhammad had also made voluminous other statements which are not part of the Qur'an. And quite significantly there is a marked difference between the two. In fact they are incomparable. Whereas the Qur'an contains challenge for mankind to produce anything similar to it, the Hadith doesn't. Though highly eloquent, the Hadiths are not inimitable. Drawing attention to this fact, H.A. R Gibbs says in Mohammedanism: An Historical Survey:

An even more striking instance is furnished by his address at the 'Farewell Pilgrimage', when he visited Mecca for the last time, for this too, in spite of its religious content and the solemnity of the occasion, explanation may be, it is difficult to resist the conclusion that the term revelation was confined to those utterances which were not consciously produced and controlled by the prophet and seemed to him to have been put into his mouth from without.

We have so far attempted to show that the first logical possibility concerning the authorship of the Qur'an, namely; Muhammad was the conscious or unconscious composer of the Qur'an is rationally indefensible. We may now examine the second logical possibility; that Muhammad was not the author, but merely copied if from other authors or sources.

Parallism Theory
The Prophet Copied the Qur'an
From Jewish and Christian Sources:

In his Islam and the West: A Historical Survey, Philip K. Hatti says, 'The sources of the Qur'an are unmistakable: Christian, Jewish and Arab heathen'..... He supports this assertion by pointing out that during the prophet's time paintings of Jesus and Mary were on the inner wall of Ka'aba. That the Qur'anic material has been drawn second hand from hear say is demonstrated by the Qur'anic statement that Jesus spoke unto mankind in the cradle and fashioned out of clay a living bird. These statements have a parallel in the apocryphal Gospel of Infancy. Mary, the mother of Jesus, is confused with Mary, sister of Aaron, and Haman, favourite of Abusuerus (Esth.3:2) is mistakenly made minister of the pharaoh (sura 40:38). And the Qur'anic story of the "two horned", Alexander the Great 'must have originated in the Romance of Alexander then current among Syria Christians'.

However, according to Richard Bell, in spite of traditions to the effect that the picture of Jesus was found on one of the pillars of the Kaaba, there is no good evidence of any sect of Christianity in the Hijaz or in the near neighbourhood of Mecca or even of Madina'.... Hitti's argument is that although certain Qur'anic passage bear resemblance to biblical passage they do not warrant the conclusion of borrowing or quoting... comparable passages cited include surah 21:104 with Isaiah 34:4, surah 53:39-42 with Ezekiel 18:20 surah 53:45 with Samuel 2:6, surah 1:5 "Guide us in the straight path" and Psalm 27:1 "And lead us in a plain path" may be explained on other grounds than direct dependence'.... His

explanation is that far from being a slavish imitator, Muhammad Islamized, Arabicized and nationalized the material'.....

On the sources of the Qur'an, J. Christy Wilson writes *In Introducing Islam.* 'Scholars hold that a number of (Qur'anic stories) may be traced to Jewish Talmudic sources and apocryphal gospels rather than to the Old and New Testaments'.... Wilson also mentions the apparent confusion over Haman and Mary.

Richard Bell argues in his book, *The Origin of Islam in its Christian Environment*, 'that much of the Qur'an is directly dependent upon the Bible, and stories associated with the Bible'.... His knowledge of the Bible was acquired gradually:

The key to a great deal both in the Qur'an and in the career of Muhammad lies... in his gradual acquisition of knowledge of what the Bible contained and of what Jews and Christians believed ... We shall see him consciously borrowing ... he is quiet frank about it.

Qur'anic references to the People of the Cave, Moses, Al-Khidr and Alexander the Great which were never associated with the Bible, are cited by Bell as proof that Muhammad was not working on any real knowledge of the Bible itself but was dependant on third-hand oral sources. Bell also mentions Muhammad's apparent confusion of Mary, the mother of Jesus with Miryam the sister of Moses:

Kenneth Gragg says in *The Call of the Minaret:*
The Biblical narratives reproduced in the Qur'an

differ considerably and suggest oral, not direct acquaintance. There is an almost complete absence of what could be claimed as direct quotation from either Testament...

Craff is convinced that the Qur'anic apparent misconceptions as to the Trinity and Jesus indicate that the range or quality of Muhammad's oral contacts was insufficient to enable him have a firm grasp of Christianity...

H.A.R. Gibb in Mohammedanism: An Historical Survey, put forward another possibility concerning the sources of the Qur'an:

In view of the close commercial relation between Mecca and the Yemen it would be natural to assume that some religious ideas were carried to Mecca with the caravans of spices and woven stuffs, and there are details of vocabulary in the Qur'an which give colour to this assumption.....

Lyndon P. Harries writes in his Book, *Islam in East Africa*, 'Muhammad himself borrowed from the Bible, and Muslim today, consciously or not, borrow much from Christian ideology even in matters which the Qur'an does not support'.... According to R. A Nicholas the Qur'an can be traced to the Hanif and Judee-Christian sources:

We hear much of Christian bernits and also a few persons known as Hanifs who had rejected idolatory for a religion of their

own, ascetic and monotheistic; Muhammad appears to have been in touch with some of them before his call... His journeys with the trading caravans of Mecca afforded opportunities for conversation with Jews and Christians, of which the Qur'an preserves the result...

Nicholason goes on to say that "Muhammad picked up all the knowledge of this kind by hear say, and he makes a brave show with such borrowed trappings – largely consisting of legends from the Haggada and the Apocrypha'....

Concerning Jewish and Christian influence on the Qur'an, the *New Catholic Encyclopedia* writes:

Non Moslem scholarship has nearly always held that the major influence on Muhammad most have been principally, but not exclusively, Jewish and Christian, and that those influences were colored by Muhammad's own characters and made over to conform to aspects and needs of the pre-Islamic Arabian mind.....

It goes on to say that 'very probably Mohammad had heard improvised translations of the Jewish and Christian Scriptures;

At the outset, this theory is defective to the extent it shares with the previous theory the assumption that Muhammad has deceitfully lied or was insanely mistaken when he attributed the Qur'an to a divine source. We have already shown the weaknesses of this assumption. Another difficulty is presented by Muhammad's life-long illiteracy. For as the Qur'an suggests,

had Muhammad been literate many critics would have doubted the truth of his claim... But since he was unlettered it is inconceivable that he could have gathered all the materials from the Hanifs, Jews, Christians and from other pagan sources and then recast the material and recite it orally for 23 years in the sublime language of the Qur'an without the aid of a pen. Thirdly, Muhammad grew up in an environment that was predominantly idolatrous and the Qur'an is uncompromisingly monotheistic.

There was indeed a handful of non-pagans in Mecca who used to call themselves "Hanifins" and who did not participate in idol worship. But they had neither church nor scripture. There is no recorded event of their beliefs. Similarly there may have been some Christians in Mecca but their percentage was certainly very negligible. In fact Muhammad's critics never thought of accusing him to have learned the Qur'an from the Hanifs or Christians but they accused him of learning it from a certain Roman black-smith in the outskirts of Mecca. He used to go and watch him doing his work. The Qur'an dismissed this charge by pointing out that the man they pointed to spoke a foreign tongue and the Qur'an was in pure Arabic:

وَلَقَدْ نَعَلِمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ

أَعْجَبِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾

We know indeed that they say, "It is a man that teaches him". The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear...." (16:103).

By the way, to which group should we attribute the above could it be the Jews or Christians who are defending the Qur'an here?

Muhammad's contacts with Jewish or Christian scholar was very limited. He met with Waraqa ibn Naufal twice. Waraqa was an old man who was blind the last years of his life, and a relative of Khadija, the prophet's wife. Waraqa become a Christian and had some knowledge of the New Testament. Their first encounter occurred when Waraqa was going round the Ka'aba and saw Muhammad. He affectionately kissed his head. The second meeting was after Muhammad had received the first revelation; Waraqa died three years later and revelation continued for 23 years.

There were also Christians living in Najran, in Yemen (South of Mecca) and to the north there lived some Jews in Yathrib which was later known as Madina. There is no record whatsoever that Muhammad had ever traveled to Najran before or after his prophethood. Muhammad had not gone to Madina before his prophethood except once. When he was six years old he accompanied his mother to visit a relative, Ban Najjar and to let Muhammad visit the grave of his father who had died while Muhammad was in the womb of his mother. Again it is too difficult to imagine that at the age of six and within a day or two he could have learned all the 66 or 73 books of the Bible. At any rate the distance between Mecca and Madina is hundred of kilometers and was accessible by neither aeroplane nor car but by a camel and it took weeks. Muhammad could not have shuttled between the two cities unnoticed. It would seem that the existence of such communities could not be the source of the Qur'an.

Some scholars have also mentioned the fact that Muhammad used to have discussions with Jews and Christians but without specifying when those discussions

took place thus giving the impression that the Qur'an is the result of those discussions. Those discussions indeed took place but long after the Qur'an had started being revealed. In fact all discussions were held in Madina while Muhammad began receiving revelation in Mecca and stayed there for 13 years before migrating to madina. even for example. Qur'an were revealed in 9 A.H. on the occasion of the visit of the deputation from the Christians of Jajran'.

Secondly, the context of those meeting is often ignored. He did not meet them as a student but as a teacher, and used the opportunity to correct their dogmas,(Trinity).

All historical records available show that Muhammad had made trips outside Mecca before his prophethood. At the age of six he accompanied his mother to Madina. Between the age of 9-12 he accompanied his uncle Abu Talib on a business trip to Syria. And in the last trip Muhammad was 25 and led Khadija's caravan again to Syria. As Jamal Badawi says, it would be highly imaginary to say that through his caravan, Muhammad learned enough about either or both religions to formulate a new powerful and viable religion, a task that defies the collective efforts of scholars for centuries.

Jamal Badawi puts forth the following six questions:

1. Why is it, that inspite of the abundance of historical material on Muhammad's life, and inspite of the extensive research on his life for centuries by his severe critics, why was it not possible to discover that mysterious teacher(s) through whom Muhammad might have learned all that?
2. It is known that Muhammad was opposed, ridiculed, and

persecuted for nearly thirteen years by his own contemporaries. With this magnitude of severe enemies, was it not possible for them to prove to the masses that Muhammad 's claim of revelation was sheer fabrication? Was it not possible for them to reveal and name which they alleged to be the human sources of his teachings? Even some of his adversaries who made this assertion changed their minds later on and accused him instead, of magic or of being possessed by evil and the like.

3. Muhammad was raised among his people and every aspect of his life was exposed to them, especially by the openness that characterized tribal life in the desert. How could the multitudes of his contemporaries, including many of his close relatives who knew him so well, how could they believe in his truthfulness if they had any doubt that he was claiming credit for ideas taught to him by some other teacher, without bothering to give them credit?
4. What kind of teacher might have taught Muhammad a coherent and complete religion that changed the face of history? Why didn't he or they (if any) speak against the alleged student who continued learning divine source for this teaching?
5. How could many Jews and Christians amongst his contemporaries become Muslims and believe in his truthfulness if they knew that he was copying from their scriptures or learning from their priests or rabbis?
6. It is known that some of the Qur'an revelations came to Muhammad in the presence of people. The Qur'an was

revealed on the span of twenty-three years, where then was that mysterious perhaps invisible Human teacher of Muhammad? How could he have hidden himself for so long? Or how could Muhammad who was constantly surrounded by followers, how was he able to make frequent secret visits to that mysterious teacher or teachers for twenty-three years without being caught even once?

The Problem of Parallels:

With a view showing the influence of Judee-Christian traditions on the Qur'an some scholars have pointed out parallels in the Bible and the Qur'an. The implication is that Muhammad had carefully studied previous scriptures and selected or "borrowed" those portions which appeared consistent to him. This theory is greatly weakened by the following points.

Firstly, Muhammad said the Qur'an came from God and we have already attempted to show that from historical and psychological reasons Muhammad could not have fabricated the Qur'an.

Secondly, Muhammad was illiterate. He could not have studied and selected from previous scriptures without the ability to read and write.

Thirdly, the first Arabic version of the Old testament appeared two hundred years after the death of Muhammad, and the Oldest Arabic version of the New Testament appeared a thousand years after the departure of Muhammad.

Fourthly, similarity between any two compositions or books does not in itself constitute sufficient evidence that one was copied from the other, or the latter from the earlier one. Both of them could be based on a common third source. And this is precisely the argument of the Qur'an. There are certain portions of the Bible that might have remained intact and if God is the source of both revelations that should explain the existence of parallels.

Fifthly, a close examination of the two texts would clearly show that the idea of borrowing is at best flimsy. Let's begin with the basic difference between the two books:

(i) The Bible is not one Book but a collection of at least 66 Books according to the Protestant version or 73 according to the Roman Catholic Douay version written by at least 40 authors. Secondly the Bible is a mixture of both divine statements and human commentaries of late followers. See for example Jeremiah 8:8, Luke 1:1:4, and I Corinthians 7:25. The Qur'an has no such commentaries; even the words of prophet Muhammad himself are not part of the Qur'an. Thirdly, in the New Testament the Four Gospels teach about Jesus, his life and mission. The Qur'an is not a biography of Muhammad written by his followers. Fourthly, the Bible have several books written many years after the death of those prophets sometimes not in the original language of those prophets thus giving rise to a number of difficulties in analysis. The entire Qur'an was written during the life time of the prophet and it was memorised by hundreds of people in the original language. Fifthly, the four canonized gospels were not the only gospels, the decision of what should be in the Bible

and what should not be is left to human judgement. In Islam there were no conferences to determine which surah should be or not be in the Qur'an.

(ii)The Biblical concept of God is quite different from the Qur'anic one. In the Bible God is described in a human form... He is depicted as one who gets tired and needs a rest....God walks in the garden and a man can hide himself from Him; and to see him out from his hiding place God has to search for him.... Like a human being, God is depicted in the Bible as being sorry for some of His decisions, the implication being that he was either ignorant of the consequences or that He is subjected to whimsical moods.... He is also afraid of man's power and unity.... Such depictions are not only absent in the Qur'an but are regarded as sacrilegious to the Majesty of God.

(iii)The Biblical concept of prophethood is also radically different from the one presented in the Qur'an. Whereas the Qur'an depicts prophets as the best model of piety and moral uprightness, see Qur'an 21:27 and 22:52, in the biblical version almost all prophets seem to commit major sins in faith and moral standing. Some of the shameful deeds attributed to prophets include Aaron's idol worship... Solomon's inclination towards idolatry..... and Jacob's deceitful tricks towards his father Isaac... Abraham had either contracted an incestuous marriage with Sarah or he was simply an ignoble liar.... The drunken prophet Lot committed incest with his daughters as they pleased.... Prophet David was not only a peeping Tom, but actually

committed adultery with the wife of Uriah, and had the Husband killed Judah committed incest with his daughter in law. Pharez and Zarah who were the result of that incest are honored as the great grandfather and great grandmothers of Jesus... It would appear as if God blesses Judah for his incestuous crime. Jesus is reported to have rebuffed his own mother when he said, 'Woman, what have I to do with thee? The Qur'an accuses no prophet of any of the above charges.

(iv) There are also creedal differences concerning belief in the hereafter, the concept of salvation and orientation towards life.

Apart from doctrinal differences there are also major variations even in stories common to both the Qur'an and the Bible. By way of example we shall cite the story of Adam and Eve. The similarities between the two versions are that both Books say Adam and Eve were the first human beings to be created. They lived in a garden and were permitted to eat from any tree except one tree. They succumbed to the temptations of Satan and ate from the tree and they were sent to live on earth.

The following are the major differences between the two accounts:

- The Bible says it was a tree of knowledge, the Qur'an makes no such mention. According to the Qur'an man is inherently inspired with the knowledge of good and evil. At any rate Adam was taught the nature of all things even before his disobedience. (2:31

- In the Biblical account woman carries the burden of that mistake and in punishment God multiplied her agony in childbirth. There is not a single verse in the Qur'an which suggests or implies in any way that the woman bears primary responsibility for that mistake. Pregnancy is described in the Qur'an as noble and praiseworthy.
- In the Bible, Eve is tempted by Satan who takes the form of a serpent. The Qur'an says Satan tempted both of them and there is no mention at all of serpent, viper or snake.
- After their disobedience, the Bible does not all mention that Adam and Eve repented whereas the Qur'an, emphasize this point. According to the Qur'an that was God's plan even before He created them.

The above differences have very serious doctrinal implications. The biblical tree of knowledge implies that man was perfect before eating from the tree but his nature changed after eating from that tree. According to the Qur'an, man being a blending of clay (which is the source of his weakness) and the soul has always been an imperfect being. While to the Christian the problem is how to regard that previous perfection in order to get salvation and come back to Paradise, the Qur'an expects man to have some lapse but the issue is whether he sincerely tries his best to fulfill the injunctions of God. While the Christian faith might admit the doctrine of original sin, the Qur'an says every child is born pure and is only responsible for own deeds. Whether as a result of original sin there must be blood shed to reconcile man with God, the Qur'an says God does not require bloodshed to forgive. And the idea that woman was responsible for the fall of man has implications on the position and status of

women in society.

There are major variations in the stories of Abraham, Ishmael and Isaac, Lut, Moses and Jesus. The idea that the Qur'an has largely borrowed from the Bible is certainly erroneous. In fact even those scholars who postulate the borrowing theory like Philip Hitti hasten to add that the resemblances do not warrant the conclusion of borrowing or quoting or that he was not a slavish imitator. The implication is that Muhammad had thoroughly grasped and internalized the Bible, excessively edited it and then recast it in his own words. Richard Bell however, who is at pains to prove the direct dependence of Muhammad on the Bible also insists that he was 'not working on any real acquaintance with the Bible itself. Kenneth Cragg also says that 'Muhammad had no personal contact with the written scriptures of either antecedent faith. There is an almost complete absence of what could be claimed direct quotation from either Testament'.

The borrowing theory is further weakened by the presence in the Qur'an of stories or details which are absent in the Bible. The stories of the people of Ad and Thamud and their prophets Hud and Saleh are not mentioned in the Bible. Some of the Qur'anic details which have no parallel in the Bible include the dialogue which prophet Noah had with his son before the Deluge, the dialogue between Abraham and his father and between Abraham and the tyrannical ruler (Nimrod). The miraculous escape of Abraham from the fire and the miracle of resurrection he was shown by God when he brought back to life dead birds. Moses' slaughter of the cow in order to bring back to life a murdered man who mentioned his killer is absent in the Bible, and so is the long

dialogue between Moses and the Israelites on what kind of animal should be slaughtered. Also absent in the Bible are Jesus' miraculous speech in the cradle, and his fashioning out of clay a similitude of bird, and Mary's miraculous sustenance from God.

Where did Muhammad get so many details which are absent in the Bible if the Qur'an was 'principally but not exclusively dependent on Jewish and Christian traditions? Under 'Christianity in Arabia' the New Catholic Encyclopedia says that during the time of the prophet 'The Hijaz had not been touched by Christian preaching. Hence organization of the Christian church was neither to be expected nor found'.

Some scholars suggest that Muhammad had probably depended on oral sources and they cite as evidence the apparent character confusion in the Qur'an between Mary, the mother of Jesus and Miriam the sister of Aaron. The basis of this charge is the Qur'anic verse which says while addressing Mary the mother Jesus:

يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا

كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾

*“O” sister of Aaron! Thy father was not a man of evil,
nor thy mother a woman unchaste! (19:28)*

This claim is apparently mistaken because it disregards both the Arabic idiom, and the context of the verse. In Arabic the word “Akhun” carries two meaning (1) Blood brother or sister and (2) Brotherhood in clan or faith. The above verse has used the word “ukhutun” in he second sense. This is not

unusual. The Qur'an uses the same idiomatic expression in several other verses. In chapter 11 verse 78 prophet Lut refers to the womenfolk of his community as "My daughters". In chapter 7 verses 65, 73 and 85 prophets, Hud Saleh and Shu'aib are referred to as brothers of their respective peoples. The people of Lut are also mentioned in chapter 50 verse 13 as the brethren of Lut. Except for the word "banatii" which means "daughters" in 11:78, all other references have used the word "akhun" has also been used idiomatically in the sense of family lineage and not in the sense of actual percentage. In the Gospel of Luke for example Elizabeth, the wife of Zechariah is referred to as 'of the daughters of Aaron, in the same sense of lineage.

Secondly, the context of the verse removes all doubts about the meaning of "O Sister of Aaron". This exclamation was made when Mary went to her people carrying the baby Jesus in her arms: The amazement of the people knew no bounds. In any case they were prepared to think the worst of her, as she had disappeared from her kin for some time. But now she comes, shamelessly parading a babe in her arms! How she had disgraced the house of Aaron; the fountain of priesthood! Sister of Aaron; Mary is reminded of her high lineage and the unexceptionable morals of her father and mother. How, they said, she had fallen, and disgraced the name of the her progenitors!

These reasons show that the exclamation 'O Sister of Aaron! Cannot be taken as sufficient evidence of the oral sources of the Qur'an nor can the alleged confusion over Haman.

Thirdly, the Qur'an is its own defence. Jewish, Christian or Pagan sources claimed would have been from other than God". The Qur'an says in 4:82 that there are no inconsistencies in the Qur'an. As long as this assertion of the Qur'an is not proved to the contrary all allegations of this type can have little value. For in the final analysis it may not matter at all what imputations are or are not heaped on the person, character and intentions of the Prophet, for the truth and authentic be disproved if the message be brought with him is proven any of the claim it puts forth, given the nature of the claim. The challenge to this effect, by the message itself, is open peripheral to, and sidestepping the issue. Any serious critic of the Qur'an should establish the error, then explain the reasons for the error. Any other approach would be speculations on possibilities of error.

We have so far examined the first two logical possibilities concerning the authorship of the Qur'an. We have attempted to demonstrate the difficulties of rejecting the Qur'anic claim that it is a divine revelation. These difficulties by themselves do not prove that the Qur'an is the word of God, they merely show that Muhammad was not the author of the Qur'an and that the Qur'an is not a composite of oral and Judea-Christian sources.

Let us now examine the claim that the Qur'an is a divine revelation.

The theory of divine revelation:

Comperative approach.

We noted earlier in the previous chapter the

Qur'anic claim that even with the collective efforts of the whole mankind it is impossible to produce the like of it. A close examination of the contents of the Qur'an in the light of modern science tends to support this claim, as demonstrated by Dr. Maurice Bucaille, a French Roman Catholic scholar, in his work, *The Bible the Qur'an and Science*. This claim is further reinforced by the amazing format of the Qur'an. G. Miller says:

As to numerical wonder and surprising aspects of the construction of the Qur'an, these are abundant, and most importantly, they are necessary. That is, the arrangement of words in the Qur'an is necessary, otherwise it would contain error.....

Area of comparison between the Qur'an and the Bible in the light of modern science include the creation of the world and its stages, the date of creation of the world and the date of man's appearance on earth, the description runs as follows.

- (i) The Bible in Genesis 1:3-5 says day and night were created on the first day. The light circulating in the Universe is the result of the complex reaction in the stars, which according to the Bible were created on the Fourth day. 'It is illogical to mention the result (day and night) on the first day when the cause of it was created three days later. (Moreover) the existence of evening and morning as elements of a single day is only conceivable after the creation of the earth and its rotation under the light of its own star: the sun!. The Qur'an does not give such a sequence.

(ii) In Genesis 1:9-13 we learn that ‘vegetation, plants yielding seed, and fruit trees bearing fruits’ were created on the third day. ‘What is totally untenable is that a highly organized vegetable kingdom with reproduction by seed could have appeared before the reproduction of the sun (in Genesis it does not appear until the fourth day), and likewise the establishment of alternating nights Again the Qur’an makes no such description.

(iii) In Genesis 1:14-19 on the Fourth day the sun, the moon and the stars were created. ‘Earth and Moon emanated, as we know from their original star, the sun. To place the creation of the sun and moon after the creation of the Earth is contrary to the most firmly established ideas on the formation of the solar system’. The creation of the Universe according to the Bible took six days. The length of one day is apparently 24 hours for God rested on the Sabath. The Qur’an has also mentioned six days or “Ayyaamu” a plural of “yaum”. This word can mean either a 24 hours day or a very long period of time. The Qur’an says in chapter 32 verse 4 that God created the heavens and the earth in six days and the following verse it says the measure of that day is equal to a thousand years of our reckoning. The Qur’an also rejects the idea of God resting on a Sabath.

Qur’anic verses on the creation of heavens and the earth include 79:27-33, 21:30, 41:11, 2:29, 23:71, 71:15-16, 78:12-13, 32:4, 50:38 and 25:59. Concerning the basic process of the formation of the universe for example the Qur’an says in 21:30:

Do not the Unbelievers see that the heavens and earth were joined together, then we close them asunder and We got every living thing out of the waters. Will they not then believe?

In Sura 41 verse 11 the Qur'an says 'Moreover (God) turned to the Heaven when it was smoke and said to it and to the earth.

Scientific data:

When the data in the Qur'an is measured against modern scientific discoveries the following points stand out very clearly:

- (i) It must be noted that the formation of heavenly bodies and the Earth, as explained in verses 9 to 12, sura 41 required two phases. If we take the sun and its sub-product the Earth as an example (the only one accessible to us), science informs us that their formation occurred by a process of condensing of the primary nebula and then their separation. This is exactly what the Qur'an expresses very clearly when it refers to the process that produced a fusion and subsequent separation starting from a celestial 'smoke'. Hence there is complete corresponding between the facts of the Qur'an and the facts of science.
- (ii) Science showed the interlocking of the two stages in the formation of a star (like the sun) and its satellite (like the Earth). This interconnection is surely very evident in the text of the Qur'an examined.

- (iii) The existence at an early stage of the universe of the 'smoke' referred to in the Qur'an, meaning the predominantly gaseous state of the material that composes to obviously corresponds to the concept of the primary nebula put forward by modern science.
- (iv) The plurality of the heavens, expressed in the Qur'an by the number 7, whose meaning we have discussed, is confirmed by modern science due to the observations experts in astrophysics have made on galactic systems and their very large number.
- (v) The existence of an intermediate creation between 'the heavens' and 'the earth' expressed in the Qur'an may be compared to the discovery of those bridges of material present outside organized astronomic system.

The question worth considering here is now could Muhammad living in the Arabian desert more than fourteen hundred years ago have edited the biblical description to such an extent that he managed to throw out all scientifically inaccurate statements and on his own initiative add other statements that science has only recently been able to verify?

Another major area of comparison is the date of the appearance of man on earth. Using the genological data in chapter 4,5,11,21 and 25 of the Sacerdotal text of Genesis it may be deduced that Abraham was born 1,948 years after Adam. The time separating Abraham from Jesus is roughly 1800 years. and the time separating Jesus from us today is over 2,000 years. This means that the time which separates

us from Adam is 800 years. ‘This estimate is undeniably wrong: the origins of this inaccuracy arise from the mistakes in the Bible on the Adam – Abraham period... There is sufficient evidence now from excavation, anthropology and archeology that dates the age of the first human being on earth in tens of thousand of years. The numerical data in Genesis is therefore incompatible with firmly established facts of modern scientific knowledge. The Qur’an does not mention any of these dates and hence the problem of the above inaccuracies does not arise at all.

The Biblical description of the Flood (in chapters 6,7 and 8 of Genesis) indicates that the deluge was universal and it destroyed all flesh and entire life on that the event took place 1656 years after the creation of Adam or 292 before the birth of Abraham. This description is incompatible with modern knowledge because if the flood destroyed the whole of the human race, it could not have been possible for Abraham who came only three centuries later to find a humanity that was already regrouped in separate communities, especially if that humanity was reconstituted by Noah’s only three sons and their wives.

Moreover, ‘Abraham is placed in the period 1800-1850 B.C and if the flood took place, as Genesis suggests in its genealogies, roughly three centuries before Abraham, we would have to place it somewhere in the twenty-first to twenty-second century B.C. Modern historical knowledge confirms that at this period, civilisations had sprung up in several parts of the world; for their remains have been left to posterity.

‘In the case of Egypt for example, they correspond to the period preceding the Middle Kingdom (2100B.C) at roughly

the date of the First Intermediate Period before the Eleventh Dynasty. In Babylonia it is the third Dynasty at Ur. We know for certain that there was no break in these civilizations, so that there could have been no destruction affecting the whole of humanity, as it appears in the Bible’.

The Qur’anic version of the flood does not give any dates. Secondly the Qur’an indicates that there was more than Noah’s family in the Ark. In fact the son of Noah did not even come into the Ark. The Qur’an does not say that the flood was universal, on the contrary there are clear indications that it was local. The point to note here is that the only document available about the flood was the Bible. Had Muhammad borrowed his story from the Bible he would have copied the mistakes as well. As it happens the Qur’an corrects the Biblical story long before any scientific findings were made.

A comparative point of great interest concerning the Exodus is the absence in the Bible of any mention of the rescue of Pharaoh’s body after his death. The Qur’an on the other hand has explicitly recorded what become of his body. This day we save thee in thy body so that though may be a sign for those who come after thee. But verily, many among mankind are headless of our signs.

What is amazing is that ‘hence the Qur’an was transmitted to man by the Prophet, the bodies of all the Pharaoh who are today considered to have had something to do with the Exodus were in their tombs in the Necropolis of Thebes, on the opposite side of the Nile from Luxor. At the time however, absolutely nothing was known of this fact, and it was not until the end of the Nineteenth century that they

were discovered there. As the Qur'an states, the body of the Pharaoh of the Exodus was in fact rescued, visitors may see him in the Royal Mummies Room of the Egyptian Museum, Cairo.'

The final area of comparison centers on the genealogies of Jesus. 'The two genealogies contained in Matthew's and Luke's Gospels give rise to problems of verisimilitude, and conformity with scientific data, and hence of authenticity. One must straight away note that the male genealogies have absolutely no relevance to Jesus. Were one to give a genealogy to Mary's only son, who was without a biological father, it would have to be the genealogy of his mother Mary'.

And this is precisely what the Qur'an does. Jesus is throughout referred to as 'son of Mary'. In the Qur'an, Jesus is placed according to His maternal genealogy in the line of Noah, Abraham and Mary's father Imran:

God chose Adam, Noah, the family of Abraham and family of Imran above all His creatures, as descendants one from another.....

So Jesus is descended from Noah and Abraham on His mother Mary's side, and from her father Imran. The errors made in the naming of the 'ancestors of Jesus' found in the Gospels are not present in the Qur'an. Once again this fact must be noted if one is to be objective, and yet again its great importance appears very clearly in the face of the unfounded statements which are made claiming that Muhammad largely copied the Bible. One wonders who or what reason compelled him to avoid copying the passages the Bible contains on Jesus ancestry, and to insert at this point in the

Qur'an the corrections that put his text above any criticism from modern knowledge'.

In addition to the above comparative examples, the Qur'an has a lot of scientific information which has no parallel in the Bible. The Qur'an contains hundreds of statements which are capable of being either true or false. It is really amazing that no one so far has managed or point out a single false statement in the entire Qur'an. It should be stressed here that we are not arguing that an assortment of accurate historical and scientific statements in a given book implies divine revelation.

We are merely emphasizing the following interrelated points: First, with respect to the Qur'an it is not just a careful selection of several accurate statements here and there but that there is not a single statement which has so far been proved to be false. Secondly, those Qur'anic statements are not just accurate observations but they are such that their accuracy can only be ascertained after laborious scientific researches. Thirdly, the history of science shows that there were no such laboratories during Muhammad's time. Fifthly, there widespread erroneous explanations concerning the same issues and yet Muhammad apparently eschewed all of them. Finally, Muhammad could neither read nor write.

Another outstanding feature is the wide possibility of error. We have pointed out that the Qur'an has numerous statements capable of being either true or false. A single such statement can be either true or false. To such statements can have four possible combinations. Either both statements will be true or the first will be true the second false or the first will be false the second true or both will be false.

Three such statements will have eight possible combinations. If (T) stands for True and (F) for false the combinations will be TTT, TFT, TFF, FTF, FFT and FFF. Four such statements will have 16 combinations and only one combination will be free from any false statement.

The following is a brief catalogue of such statements drawn largely from Maurice Bucaille's work, *The Bible the Qur'an and Science*, without the accompanying detailed analysis.

- (i) The expansion of the universe is the most imposing discovery of modern science. Today it is a firmly established concept and the only debate centres around the way this is taking place. The following verse of the Qur'an (sura 51 verse 47) where God is speaking, may perhaps be compared with modern ideas:

The heaven, We have built it with power, verily we are expanding it.....

- (ii) It is known that the sun is a star that generates intense heat and light by its internal combustions, and that the Moon, which does not give off light itself, merely reflects the light received from the Sun'. The Qur'an says (in sura 25, verse 61)

﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلْتِكَةُ أَوْ نَرَى رَبَّنَا ۗ

لَقَدْ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٦١﴾

“Those who do not hope to meet Us (for Judgment) say: Why are not the angels sent down to us, or (why) do we not see Our Lord? Indeed they have an arrogant conceit

of themselves, and mighty is the insolence of their impiety! (25:21)

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا

Blessed is the one Who placed the constellations in heaven and placed there in a lamp and a moon giving light. (25:61)

'Here the Moon is defined as a body that given light (Munir) from the same root as sun (the light applied to the Moon). The sun however is compared to a torch (Siraj) or a blazing (Wahhaj) lamp'.....

(iii)'There are two very important verses on the orbits of the sun and moon: Sura 21, verse 33 says:

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

(God is) the One Who created the night, the day, the sun and the moon. Each one is traveling in an orbit with its own motion. (21:33)

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۗ وَكُلٌّ فِي فَلَكٍ

يَسْبَحُونَ ﴿٤٠﴾

The sun not catch up the moon, nor does the night outstrip the day. Each one is traveling in an orbit with its own motion. (36:40)

Here an essential fact is clearly stated: the existence of the Sun's and Moon's orbits, plus a reference made to the traveling of these bodies in space with their own motion.

'A negative fact also emerges from a reading of these verses: it is how that the sun moves in an orbit but no indication is given as to what this orbit might be in relation to the Earth. At the time of the Qur'anic Revelation, it was thought that the sun moved while the Earth stood still. This was the system of egocentrism that had held away since the time of Ptolemy, Second century B.C. and was to continue to do so until Copernicus in the Sixteenth century A.D. Although people supported this concept at the time of Muhammad it does not appear anywhere in the Qur'an, either here or elsewhere'.

(iv)'At a time when it was held that the Earth was the centre of the world and that the sun moved in relation to it, how could any one have failed to refer to the sun's movement when talking of the sequence of night and day? This is not however referred to in the Qur'an and the subject is dealt with as follows: In sura 7, verse 54:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

(God) cover the day with the night which is in haste to the follow it....(7:54)

And in sura 39, verse 5:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

He coils the night upon the day and He coils the day upon the night.(39:5)

‘To coil’ or ‘to wind’ seems, as in the French translation by R. Blachore, to be the best way of translating the Arabic verb Kawwara. The original meaning of the verb is to ‘coil’ a turban around the head; the notion of coiling is preserved in all the other senses of the word.

‘What actually happens in space? American astronauts have seen and photographed what happens from their spaceships especially at a great distance from Earth, e.g. from the Moon. They saw how the sun permanently lights up (except in the case of an eclipse) the half of the Earth’s surface that is facing it, while the other half of the globe is in darkness. The Earth turns on its own axis and the lighting remains the same, so that an area in the form of a half-sphere makes one revolution around the sun axis in twenty four hours while the other half-sphere, that has remained in darkness makes the same rotation in the same time. This perpetual rotation of night and day is quite clearly described in the Qur’an. It is easy for the human understanding to grasp this notion nowadays because we have the idea of the sun’s (relative) immobility and the Earth’s rotation. This process of perpetual coiling, including the interpretation of one sector by another, is expressed in the Qur’an just as if the concept of the Earth’s roundness had already been conceived at the time – which was obviously not the case.

(v)‘When the verses of the Qur’an concerning the role of water in man’s existence are read in succession today, they all appear to us to express ideas that are quite

obvious. The reason for this is simple: in our day and age, we all, to as lesser or greater extent, know about the water cycle in nature. If ancients had on this subject, it becomes clear that the data in the Qur'an do not embody ideas from the mythical concepts current at the time of the revelation.

“In the Seventh century B.C Thales of Miletus held the theory whereby the waters of the oceans, under the effect of winds, were thrust towards the interior of the continents so the water fell upon the earth and penetrated into the soil. Plato shared these views and thought that the return of the waters to the oceans was via a great abyss, the ‘Tartarus’. This theory had many supporters until the Eighteenth century, one of whom was Descartes. Aristotle imagined that the water vapour from the soil condensed in cool mountain formed underground lakes that fed springs. He was followed by Seneca (1st century A.D.) and many others until 1877, among them O. Volger. The first clear formulation of the water cycle must be attributed to Bernard Palissy in 1500: he claimed that underground water came from rainwater infiltration into the soil. This theory was confirmed by E. Mariotte and P. Perrault in the Seventh century.

In the following passages from the Qur'an there is no trace of the mistaken ideas that were current at the time of Muhammad: Sura 23, verse 18.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنْتَهُ فِي الْأَرْضِ وَإِنَّا
 عَلَىٰ ذَهَابٍ بِهِ لَقُنُودُونَ ﴿١٨﴾

We sent down water from the sky in measure and lodged it in the ground.(23:18)

Other verses include 50:9-11, 23:18-19, 15:22, 35:9, 30:48, 7:57, 25:48-49 and 39:21 which says:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ ثُمَّ
يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ
حُطَمًا إِنَّ فِي ذَلِكَ لَذِكْرٍ لِّأُولِي الْأَلْبَابِ ﴿٣٩﴾

Hast thou not seen that God sent water down from the sky and let it through sources into the ground. (39:21)

(vi) Modern geologists describe the folds in the Earth as giving foundations to the mountains, and their dimensions go from roughly 10 miles. The stability of the Earth's crust results from the phenomenon of these folds. So it is not surprising to find reflections on the mountains in certain passages of the Qur'an, such as the following:

وَالْجِبَالَ أَرْسَنًا ﴿٣٢﴾

And the mountain (God) has fixed firmly.

Sura 31, verse 10

خَلَقَ السَّمَوَاتِ بَعِيرٍ عَمَدٍ تَرْوُنَهَا وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ
بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ
زَوْجٍ كَرِيمٍ ﴿٣١﴾

(God) has cast into the ground (mountains) standing

firm, so it does not shake with you. (31:10)

(vii)Electricity in the atmosphere and the consequence of this, i.e. lightning and hail, are referred to in sura 13, verses 12-13

Hast thou not seen that God makes the clouds move gently, than joins them together, then makes them a heap, and thou sees raindrops issuing from within it. He sends down from the Sky Mountains of hail, He strikes there with who He wills and he turns it away from whom He wills. The flashing of its lighting almost snatches away the sight.

In these two verses there is an expression of an obvious correlation between the formation of heavy rain clouds or clouds containing hail and the occurrence of lightning; the former, the subject of covetousness on account the benefit it represents, and the latter the subject of fear because, when it falls, it is at the will of the Almighty. The connection between the two phenomena is in agreement with present day knowledge of electricity in the atmosphere’.

(viii)‘It is in fact a highly common place reflection on the discomfort experienced at high altitude, which increases the higher one climbs, that is expressed in verse 125, sura 6:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ وَيَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ
اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

Those whom God wills to guide, He opened their breast to Islam. Those whom lose their way, he made constricted their breast as if they had to climb up to the skies.(6:125)

(ix) Explaining the phenomenon of shadow the Qur'an says in sura 16 verse 48:

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِن شَيْءٍ يَتَفَيَّؤُا ظِلَّهٗ عَنِ الْيَمِينِ

وَالشَّمَالِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

Have (the unbelievers) not observed that for all the things God created, how their shadow shifts right and left, prostrating, themselves to God while they are full of humility.(16:48)

'The text of the Qur'an refers to the relationship between the sun and the shadows, one must bear in mind at this point the fact that in Muhammad's day, it was believed that the way a shadow moved was governed by the movement of the sun from east to west. This principle was applied in the case of the sundial measure the time between sunrise and sunset. In this instance, the Qur'an speaks of the phenomenon without referring to the explanation of it that was current at the time of the revelation. It would have been readily accepted for many centuries by those who came after Muhammad. In the end however, it would have been shown to be inaccurate'.

(x) 'When the Qur'an describes the origins of life on a very broad basis, it is extremely concise. It does so in a verse that also mentions the process of the formation of the universe: Sura 21 verse 30:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا^ط
 وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ^ط ﴿٣٠﴾

Do not the Unbelievers see that the heavens and the earth were joined together, then We clove them asunder and We get every living thing out of water. Will they not believe? (21:30)

Life is in fact of aquatic origin and water is the major component of all living cells. Without water, life is not possible. Modern data lead to think that the oldest living must have belonged to the vegetable kingdom: algae have been found the date from the pre-Cambrian period, i.e. the time of the oldest known lands. Organism belonging to the animal kingdom probably appeared slightly later: they came from the sea'

(xi) Concerning reproduction in the vegetable kingdom 'one must bear in mind that there are two methods of reproduction one sexual, the other asexual. It is only the first, which in fact deserves the term 'reproduction'; because this defines a biological process whose purpose is the appearance. Asexual reproduction is quite simple multiplication Sexual reproduction in the vegetable kingdom is carried out by the coupling of the male and female parts of the generic formations united on a same plant or located on separate plants. This is the only form mentioned in the Qur'an: Sura 20, verse 53:

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ

مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّى ﴿٥٣﴾

(God is the one Who) sent water down from sky and there by We brought forth pairs of plants each separate from the other. (20:53)

‘One of a pair’ is the translation of zauj (plural azwaj) whose original meaning is: ‘that which, in the company of another, forms a pair’; the word is used just as readily for a married couple as for a pair of shoes.

(xii) Concerning bees the Qur’an says in sura 16 verses 68 and 69:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ

الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿١٦٨﴾ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ

ذُلًّا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ

فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٦٩﴾

Thy Lord inspired the bee. Choose your dwelling in the in hills the trees and in what (man) build. Eat of all fruit and follow the ways of your Lord in humanity. From within their bodies comes a liquid of different colours where is a remedy for men.(16:69)

These two verses contain 3 main statements:

(a) The behaviour of bees is directed by God. ‘There is a remarkable nervous organization supporting their

behaviour. It is known that the pattern of a bee's dance is a means of communication to other bees; in this way bees are able to convey to their own species the direction and distance of flowers from which to be gathered. The famous experiment performed by von Frisch has shown the meaning of this insect's movement which is intended to transmit information between worker bees'.

(b) That honey can be used as a remedy to certain diseases. It has been proved that 'honey can indeed be useful for certain diseases'. And according to the Islamic Horizons of November 1987, 'Researchers at Panama City, Florida's Akbar Clinic... since spring 1986, have been studying the abilities of garlic, black seed and honey to enhance the body's immune functions'.

(c) That the worker-bees who are searching for feed are female. The verbs used in Arabic refer to female bees! This is very amazing. For all along, until only recently, people imagined that the "soldier bees" were males. Apparently these mistaken notions were widespread even during the time of Shakespeare, for he writes in his poem "The Rape of Lucrece".

*If Collatine, thine honour lay in me,
From me by strong assault it is bereft, honey lost,
and I, a drone-like bee.*

*Have no perfection of my summer left, But rebred
and ransacked by injurious theft, In thy weak hive a
wandering wasp hath crept, And sucked the honey
which thy chaste bee kept. 176*

Concerning worker bees the [Encyclopedia Britannica](#)

writes

‘The most numerous caste of bees feed the bread, clean the hive, guard against intruders, construct combs, collect pollen and nectar.....177

(xiii)The source of the constituents of animal milk is defined in

the Qur’an in strict accordance with the data of modern knowledge. Sura 16 Nahal 16 says:

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ
لَبَنًا خَالِصًا سَائِغًا لِلشَّرِيبِينَ ﴿١٦﴾

Verily, in cattle there is a lesson for you. We give you to drink what is inside their bodies, coming from a conjunction between the contents of the intestine and the blood, a milk pure and pleasant for those who drink it.(16:66)

‘The constituents of milk are secreted by the mammary glands. These are nourished, as it were, by the product of food digestion brought to them via the blood-stream. Blood therefore plays the role of collector and conductor of what has been extracted from food and it brings nutrition to the mammary glands, the procedures of milk, as it does to any other organ.

Here the initial process which sets everything also in motion is the bringing together of the contents of the intestine and blood at the level of the intestinal wall itself: This very precise concept is the result of the discoveries made in the chemistry and physiology of the digestive system. It was

totally unknown at the time of the prophet Muhammad: the knowledge of it belongs to recent times. As regards the discovery of the circulation of the blood, it was made by Harvey roughly ten centuries after the Qur'anic revelation.

'I consider that the existence in the Qur'an of the verse referring to, those concepts can have no human explanation on account of the period in which they were formulated'.

(xiv) Concerning human reproduction the Qur'an has many rich details. We shall here highlight only four basic facts:

(a) Fertilization is performed by only a very small volume of liquid. 'The Qur'an repeats this concept eleven times using the following expression: Sura 16:verse 4:

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٤﴾

(God) fashioned man from a small quantity of sperm. (16:4)

The Arabic word 'nutfa' has been translated by the words 'small quantity (of sperm)' because we do not have the terms that are strictly appropriate. It must be stated that this word comes from a verb signifying 'to drible', to trickle' it is used to describe what remains at the bottom of a bucket that has been emptied out. It therefore indicate a very small quantity of liquid'.

(b)Spermatoc liquid is formed by various secretion which come from the following glands:

- The testicles: the secretion of the male genital gland contains spermatozoon's, which are elongated cells with

- a long flagellum: they are bathed in a sero-fluid liquid.
- The seminal vesicles. They also secrete their own liquid
 - The prostate gland. This secretes a liquid which gives the sperm its creamy texture and characteristic odour.
 - The glands annexed to the urinary tract: Cooper's or Merry's glands secrete a stringy liquid and Littre's glands give off mucous.

These are the origins of the 'mingled liquids' which the Qur'an refers to when it says: Sura 76 verse 2,

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ

Verily, We fashioned man from a small quantity of mingled liquids. (76:2)

- (c)The implantation of the egg in the female genital organs. 'Once the egg has been fertilized in the Fallopian tube, it descends to lodge inside the uterus; this is called 'implantation of the egg'. The Qur'an names the womb where the fertilized egg lodges: Sura 22 verse 5.

"...We cause whom We will to rest in the womb for an appointed term...."

The implantation of the egg in the uterus (womb) is the result of the development of velocities, veritable elongations of the egg, which like roots in the soil, draw nourishment from the thickness of the uterus necessary to the egg's growth. These formations make the egg literally cling to the uterus. This is a discovery of modern times. The act of clinging is described five different times in the Qur'an. In Sura 75

verses 37-38 the Qur'an says:

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾

Was (man) not a small quantity of sperm which has been poured out? After that he was something which clings; then (God) fashioned him in due proportion. (75:37 -38)

(d)The Qur'anic description of certain stages in the development of the embryo corresponds exactly to what we today know about it. After the thing which clings, the Qur'an informs us that the embryo passes through the stage of 'chewed flesh, then osseous tissue appears and is clad in flesh. Sura 23 verse 14 says:

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

We fashioned the thing which clings into a chewed lump of flesh and We fashioned the chewed flesh into bones and We clothed the bones with intact flesh. (23:14)

Chewed flesh, is the translation of the word mudga; 'intact flesh' is lahm. This distinction needs to be stressed. The embryo is initially a small mass. At a certain stage in its development, it looks to the naked eye like chewed flesh. The bone structure develops inside this mass in what is called the mesenchyma. The bones that are formed are covered in muscles; the word lahm applies to them.

It is known how certain parts appear to be completely out of proportion during embryonic development with what is later to become the individual, while others remain in proportion. This is surely the meaning of the word *makhallaq* which signifies ‘shaped in proportion’ as used in verse 38, sura 75 to describe this phenomenon:

ثُمَّ كَانَ عِلْقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾

“Then did (Allah) make and fashion (him) in due proportion (75:38)

It was only during the Nineteenth century that people had a slightly clearer view of this question.

Throughout the Middle Ages, unfounded myths and speculations were at the origin of the most diversified doctrines: they persisted for several centuries after this period. The most fundamental stages in the history of embryology was Harvey’s statement (1651) that “all life initially comes from an egg. At this time however, when nascent science had nevertheless benefited greatly (for the subject in hand) from the invention of the microscope, people were still talking about the respective roles of the egg and the spermatozoon. Buffon, the great naturalist, was one of those in favour of the egg theory, but Bannet supported that the seeds being ‘packed together, the ovaries of Eve, the mother of the human race, were supposed to have contained the seeds of all human beings, packed together one inside other. This hypothesis come into favour in the Eighteenth century.

‘More than a thousand years before our time, at a period

when whimsical doctrines still prevailed, men had a knowledge of the Qur'an. The statement it contains express in simple terms truths of primordial importance which man has taken centuries to discover'.

In the catalogue above we have given example about 20 statements from the Qur'an, which are capable of being either true or false. The true-false combinations for 20 statements is 1,048,580. This means that, all combinations will have a false statement at one point or another except one combination. Considering the nature of those statements the complicated research they demand, the historical period they were uttered, and their implacable accuracy, the human explanation seems quite unsatisfactory. For the Qur'an has hundreds of such statements and the true-false combination of just one hundred statements stands at the stupendous figure of 12677×103011 . Is it really unconceivable that Muhammad (or any other human being however genius he is) could just out of the blues describe the origin of life on earth, the expanding universe, the constituents of milk and how they are formed, the development of the human embryo and go on and on and without making a single error?

Other Amazing aspects of the Qur'an

In his talk entitled "The Amazing Qur'an, Carry Miller discusses numerous other amazing aspects of the Qur'an here-below we shall mention only three.

The first aspect is the surprising linkage between word and numbers. Example include the word "Qaluu" which means "They say" is repeated 332 times in the Qur'an and the command "Qul" which means "say" is also repeated 332

as if to counter what they say! The phrase “seven heavens” appears seven times in the Qur’an. There are twelve months in the year and the word “shahr” which means “month” appears 12 times in the Qur’an. The word “yaum” which means “day” appears 365 times in the Qur’an!

Another aspect discussed by Miller concerns the distinction between the use and mention of words. In the use of a word it is the meaning, which is considered, and in the mention of a word it is the word itself, which is considered. For example if I say, ‘Bagamoyo is a small town’ it is the meaning of Bagamoyo which is being considered but if I say ‘Bagamoyo has two a’s and two o’s it is the word itself which is being considered. Consider the following statement. “Youth comes before manhood except in the Dictionary”. If one does not keep in view this distinction one is likely to land in trouble. For example Miller says if someone says ‘There is no mistake in the Bible’ you can easily trip him if you showed him the statement in the Bible where it is said, “David made a mistake” and point to the word mistake. But this would be a trick because the Bible does not say ‘it has no mistake in it’. It is amazing that the Qur’an has avoided even such minute mistakes. In chapter 4 verse 82 the Qur’an says:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ إِخْتِلَافًا

كَثِيرًا ﴿٨٢﴾

Do they not ponder over the Qur’an? Had it been from any other than Allah, surely there would have been many contradictions in it. (4:82)

The Arabic word which has been translated as “contradictions”

is “inkhtilaafan” since the Qur’an says the occurrence of many “inkhtilaafans” in the Qur’an would indicate that the author is not God; all that the trouble-shooter will need to do is to comb in the Qur’an for another “inkhtilaafan” therefore the Qur’an has “many inkhtilaafans hence it is not divine! It is amazing that the word “inkhtilaafan” appears only once in the entire Qur’an and that is in 4:82. This kind of problem has also been avoided in 2:2.

Another amazing feature cited by Carry Miller is the fact that whenever the Qur’an says “this is like that” the two compared things will always tally in the total number of times each is mentioned in the Qur’an. What is even more striking the verse which mentions them side by side is the one they are exactly equal if you count from the first chapter of the Qur’an. Here-below are two such examples.

In chapter 3 verse 59 the Qur’an says:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تَرَابٍ ثُمَّ قَالَ لَهُ وُكُنْ
فَيَكُونُ ﴿٥٩﴾

The similitude of Jesus before God is as that of Adam; He created him from dust, then said to him “Be” and he was.(3:59)

Adam has been mentioned 25 times in the Qur’an. Jesus has also been mentioned 25 times in the Qur’an. Moreover in 3:59 Adam is mentioned for the seventh time if we count from chapter one of the Qur’an similarly in the same verse 3:59 Jesus is being mentioned for the seventh time!

Adam has been mentioned in the following verses:

2:31, 2:33, 2:34, 2:35, 2:37, 2:33, 3:59 (7th time)

5:27, 7:11, 7:19, 7:26, 7:37, 7:35, 7:172, 17:61
17:70, 18:50, 19:58, 10:115, 20:116, 20:117, 20:120
20:121, 36:60 (25 times)

Jesus has been mentioned in the following verses:
2:87, 2:136, 2:253, 3:52, 3:55, 3:59 (7th times)
3:84, 4:157, 4:163, 4:171, 5:46, 5:78, 5:10,
5:112, 5:116, 6:85, 19:34, 33:7, 42:13, 43:63
57:27, 61:6 and 61:14 (25 times).

It is important to bear in mind that the actual chronology of Qur'anic revelation is quite different from the present arrangement of the Qur'an. Chapter 2 for example was revealed piece-meal for a period of nine years and it comments about 70 different situations.

In chapter 7 verse 176 the Qur'an compares people who follow their vain desire and reject the signs of God to a dog. "His similitude is that of a dog: That is the similitude of those who reject our Signs" The phrase "Those who reject our Signs" (Alladhina Kadhabuu biayaatinaa) appears 5 times in the Qur'an and the word "dog" (kalb) appears 5 times. They both appear for the first time in 7:176.

The phrase "Those who reject our Signs" appears in the following references:

7:176, (1st time), 7:177, 21:77, 25:36 and 62:5 (5 times)

The word "dog" appears in the following verses:

7:176, (1st time), 18:18, 18:22, 18:22 and 18:22 (5 times).

And when the Qur'an says "this is unlike that" the total number between the two is also unlike.

If we reflect on the first example above we shall notice that by the time Jesus is being mentioned for the first time in 2:87, Adam has already been mentioned 5 times with only 2 times remaining. Yet the Qur'an reduces this imbalance and by the time the two names are mentioned in 3:59 they are both equal. No wonder the Qur'an has challenged those who doubt its source to produce a book similar to it. Available evidence shows that it is more reasonable to believe that the Qur'an is a divine revelation.

It would appear from the available evidence that one can only reject the Qur'an, but one cannot disprove it.

Review Questions:

1. Use both internal and external evidences to prove that the Qur'an is essentially the word of the Lord of the worlds, Allah.
2. Evaluate the objections raised by unbelievers in refuting the Qur'an in the prophetic era.
3. How does the lose of Abulahab and Victory of Roman empire prophecied in the Qur'an account for the authenticity of the Qur'an.
4. Critically evaluate both power monger and economic gain theory, which attribute the authorship of the Qur'an to Muhammad (s.a.w).

CHAPTER 4

REASONS FOR BELIEVING IN ALLAH (S.W)

Materialism; an Islamic view

Materialism an Islamic View is a section, which critically review the objections raised by the Disbelievers. We can discern eight reasons, raised by disbelievers of all ages to refute the existence of Allah (s.w).

- (i) They maintain that Allah (s.w.) is not perceivable.
- (ii) It is man who created gods and God because the idea of God in man is a result of his primitive thinking.
- (iii) Ideas emanate from material reality – GOD is not a material Reality hence His non-existence.
- (iv) They believe in chance creation of the universe.
- (v) Science disapproves the Existence of Allah (S.W.).
- (vi) Belief in Allah is a dogma ‘just a belief’. It has no and can not be justified logically.
- (vii) Through Dialectics – they can explain the phenomena of the universe so there is no need to stipulate the existence of Allah (S.W.).
- (viii) BUT if He is existing who created HIM?
Let us now through light on these objections and attempts to high light their limitations.

God is not perceivable

The first argument is that God is not perceivable. It is necessary to use their own words and here we quote from the book “Dialectical Materialism of Comfort.

Conceptions of super natural spiritual being generally seem to have their justification not of course in any evidence of the senses.

What it implies is that God does not exist because he is not seen.

Dear reader, we are of the view that, it does not need special talent or high scientific thinking to discover that this argument is illogical and unfounded for a number of reasons.

In the first place, this is the common argument posed by disbelievers of all ages and for this reason it should not be attributed to contemporary scientific thinking or any intellectual development. To substantiate this argument let us reflect at the pages of history and demonstrate the fact that since the dawn of creation disbelievers used this argument to deny the existence of God.

Looking into the history of the Jews in the era of Prophet Mussa, the Jews categorically controverted their Prophet and declared that:

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً

“O Moses! We shall never believe in you until we see God manifestly....” (2:55).

What is interesting in this argument is that, although there is a very big gap in terms of duration, between Sayyidna Mussa and Muhammad (s.a.w.) we find the Quraish in the era of Muhammad posing the same argument in challenging the Prophet thus we read in the Qur’an.

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ
لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ
تُسْقَطَ السَّمَاءُ كَمَا زَعَمَتْ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا

“We will not believe in what you say until you cause a spring to gush forth for us from the earth or a garden of date-palms and vines be created for you and you cause canals to flow in it; or until you cause the sky to fall on us in fragments as you bring Allah and the angels face to face before us”(17:90-92).

The same argument today is used by the same disbelievers in disguise of scientific thinking. Just think for yourself, if you can trace any intellectual development or scientific thinking in this argument. Undoubtedly not. So disbelief is an attitude of mind and it has nothing to do with scientific thinking.

The second reason why the argument of perception is weak is that senses have limitations. For example, we can see things which do not exist. Reflection of light explains this very well e.g. mirage, explains this well. The gaze of conjurer is another vivid example. Think of a colour blind person.

The third reason, why the argument of perception is hollow is that perception is not the only means of acquiring knowledge. We have other means e.g. reason, experience and testimony which we use in practical life. Should we deny the rotation of the earth, sun and moon and the rest of the galaxies because we don't see them moving? Should we

deny history because we were not all the time there. Should we deny testimony? How can judgements take place in our practical lives without testimony.

But more strong reason is the fact that we can realize Allah by our perceptions. And infact this is the basic use of all mechanisms of acquiring knowledge which man has been endowed with. The Qur'anic stand point is that man has been given perception first and foremost to use it for cross examining the signs of the existence of Allah and take heed from them. Verse 105 of Suratul Yusuf (12) clarifies this point

وَكَأَيِّن مِّنْ آيَاتٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا
وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

And many are signs in the heavens and the earth yet they pass and pay no heed to them (12:105).

Here man is aroused from his pathy towards the signs of Allah that lie scattered all over the earth and the heavens and make a search for the reality by making right observations.

Has man created gods and God?

The second argument posed by disbelievers is that “God does not exist because the ideas of God and Religion arose as a result of primitive thinking of man. Is of more necessary to put this point in their own words, we quote, from Dialectical Materialism of conforth:

“....conceptions of supernatural spiritual being, generally seem to have their justification not of course in any evidence of senses...” But what is

their origin, how did such conceptions arise in the first place? We can certainly not regard such conceptions as being the products, as religion itself tells us of divine revelation or arising from any other supernatural cause ... And such an origin can be traced. Conceptions of the supernatural or religious ideas in general owe their origin first of all to the helplessness and ignorance of men in face of the forces of nature?"

In Anti-Duhring Engels had this to record on the origin of the ideas of God and religion. "That is religion (notions of God) arise from primitive conceptions of man. Having acknowledged the survival of man after death first, in the form of transparent double, then in the form of the soul, the spiritual principle, primitive men created gods.

At first they believed in being who were stronger than men, but still existing in material form, they gradually came to believe in gods who existed in the form of a soul superior to ours. And this is how, after having created a multitude of gods, each with defined function, as in Greek antiquity, they arrived at the conception of a single God".

So, according to the materialists, God (God forbid) does not exist because the ideas of god in man came as a result of his failure to understand the forces of nature which worked against him. Again as Engels has put in Anti-Duhring that:-

"All religions however, is nothing but fantastic reflection in men's minds of those external forces which control their daily life, a reflection in which the

terrestrial forces assume the form of supernatural forces”.

Dear reader. It is now clear to you that the contemporary atheists do not believe in God because the ideas of God and Religion arose as a result of primitive conceptions of man. Let us have a critical outlook of this argument. This thinking is wrong for the following reasons.

Firstly, this notion is wrong because it is based on an inherent misconception and confusion rampant amongst many people who have attempted to explain religion. For example, if you pick any dictionary under Religion they explain it as:-

“Belief in the existence of Super Natural ruling power, the creator and controller of the universe, who has given man a spiritual nature which continues to exist after the death of the body”.

So you can gather from this definition that Religion is conceptualized as something to do with belief in the existence of God the Creator. So atheist have been influenced by this view because for them also Religion is connected with belief in existence of God, Creator – as Lenin has put it:

“Every body must be absolutely free to profess any religion he pleases or no religion whatever, i.e., to an Atheist which every Socialist is as a rule”.⁴

This view that religion is essentially something to do with the existence of God is a misconception because in the Qur'anic context Religion is merely any way of life (any ideology) an individual or community follows. It is for this reason that materialism, Polytheism and Ascetism in the Qur'anic context are all religions but man made.

قُلْ يَتَّيِّبُهَا الْكٰفِرُونَ ﴿١﴾ لَا اَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا اَنْتُمْ عٰبِدُونَ مَا
 اَعْبُدُ ﴿٣﴾ وَلَا اَنَا عٰبِدُ مَا عٰبَدْتُمْ ﴿٤﴾ وَلَا اَنْتُمْ عٰبِدُونَ مَا اَعْبُدُ ﴿٥﴾
 لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ﴿٦﴾

“Say: o ye that reject Faith! I worship not that which ye worship, nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship, Nor will ye worship that which I worship. To you be your Way, and to me mine”. (109:1-6).

وَكَذٰلِكَ زَيَّنَ لِكَثِيْرٍ مِّنَ الْمُشْرِكِيْنَ قَتْلَ اَوْلٰدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوْهُمْ
 وَيَلْبِسُوْا عَلَيْهِمْ دِيْنََهُمْ وَاَلَوْ شَاءَ اللّٰهُ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا
 يَفْتَرُوْنَ ﴿١٣٧﴾

“Even so, in the eyes of most of the Pagans, their partners’ made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If God had willed, they would not have done so. But leave alone them and their investions”. (6:137).

So the argument that religion arose as a result of primitive conception of man does not hold water since religion does

not necessarily have to be connected with the existence of God.

But more than this is the fact that man did not start life here on earth in a state of ignorance or darkness, actually the first man even before his advent on earth was made knowledgeable of the nature of the Universe. In the Qur'anic Philosophical outlook of man's history (2:30) Connected to this, is the promise of Allah of sending guidance to mankind (2:38) together with the coming of the prophets. (48:28) (57:25).

Secondly, is again a misconception of the notion of God. Both the Secularists and Materialists conceive God in form of the Super Natural being or God the Creator and anything outside that is not entitled to Godhead.

Again, this is utterly wrong conceptualization of God – for in the light of the Qur'an, God is not necessarily the Creator. God stands for any being or thing that you serve in your practical life. This is what is implied in the first tenant (shahada) of Islam. When we profess that there is no God worth serving but Allah we are actually saying that under the sun there are numerous Gods, but they are false gods except the Creator. It is out of this conceptualization of god that we read in the Qur'an.

أَتَّخِذُوا أَحْبَابَهُمْ وَرَهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ
وَمَا أُمْرُوهُ إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

“They take their priests and their anchories to be their lords in derogation of God, and (they take as

their Lord) Christ the son of Mary, yet they were commanded to worship but one God: There is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him)” (9:31).

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ۗ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾

“See thou such a none as taketh for god his own passion (or impulse) Couldst thou be a disposer of affairs for him?” (25:43).

So everyone is a believer in God. The difference is that others obey God, the Creator, while some obey gods – Creatures. Henceforth, the notion of god is inevitable in man, it has not arisen as a result of economic fetters man experienced in his struggle to conquer nature or as a result of primitive notions of man.

Thirdly, this thinking is wrong because in Qur’anic conception of life, man cannot do without religion. In other words every human being under the sun is a believer and a follower of some religion: consciously or unconsciously.

Fourthly, is the fact that this notion is built on a wrong theory of evolution as put forward by Darwin. And this is a concept or notion which is here used to harmer belief in god. For example, you shall hear and read statements like:

“The part played by labour in the transition from Ape to Man”.

You shall also be told that, “Man is the product of labour” etc.

Is the universe a chance creation?

Anyway, this thinking is based on the theory of evolution and the most unfortunate thing is that this notion is here taught as infallible. Again take this notion as any other fallacy and study it with a view of criticizing it and do not take it as a given truth. To do that task let us highlight some of the weaknesses of the theory, by exposing to you arguments posed by many eminent scholars of this decade.

The point to stress is that the Theory of evolution has been proved wrong. You all know that theory presupposes that "Life might have taken place by an accidental reaction intervening some clay material with earth and some solar energy".

A Swiss statistician with the name of Eugene Guy, had calculated the chances of such a Chemical reaction. He found that a living cell has gaseous material known as protoplasm and this protoplasm is made up of protein molecules and each protein molecule is mainly composed of five elements carbon, hydrogen, oxygen, nitrogen and some sulphur. These five elements, are in definite proportion to each other. The protein molecule contains 40,000 atoms of these five elements in a particular arrangement. The chances of arranging these five elements – these 40,000 atoms of the five elements in a protein molecule is something of the order 1040 (ten to the power forty). Another thing to be noted is that these atoms in a protein molecule are carefully arranged and if the arrangement is slightly changed-it would be something poisonous rather than something accepting life.

Eugene has also established that the chances of collecting the five elements in proportion of a protein molecule would need the total volume of our universe or the

matter in our universe in a volume of 10248. This is a huge figure – something like millions of times the volume of our universe – in a time span billions of times of the age of our universe. The age of the earth is 5,000 million years and that of the universe is 7,000 million years.

It is obvious that for chance to create one single molecule – it would need millions of times of our universe. It is to be remembered that the arrangement of the elements in this molecule if slightly disturbed they become poisonous. Now if, these are chances to produce one single protein molecule by chance how else could we explain the existence of ¼ million species of plant life and over a million of animal life in such a vast history of the earth, could this have taken place by accident?

No doubt this thinking is of “God forbid minds”. So Brothers and Sisters do not allow your minds to suffer from this disease.

However, this is not the only weakness of this theory. We have Professor Board Captain who is one of the world's known scholars on the remains of human beings. He wrote a book entitled: “NOT FROM APES”. In it he has two strong observations. One is that he proves beyond doubt that man preceded apes in existence on the earth. So this has refuted completely the link between man and apes. The second observation which is very well known is that the rate of evolution is so slow that it can be subjected to observation or experimentation.

Then we have Professor Abraham Canon a distinguished British scholar, Professor of Zoology at the University of Sahil wrote a book entitled "EVOLUTION". He bitterly criticized Darwin and his explanation of how evolution has taken place. But he comes to declare quite evidently that he cannot possibly see how evolution could have taken place so independently so spontaneously without the intervention of supreme power. According to him this supreme power cannot be defined within the frame work of that book. He says, name it whatever you name it but there is a supreme power as this cell could not have possible chosen the path of its evolution from simplest to the most complicated form.

So, creation could not have started by coincidence or by chance but it is a very well calculated, a very well planned, a very well organized, a very determination of that supreme power.

Professor Nagar of Kuwait university posses a critic on the explanations as to how evolution has taken place. There has been a lot of hypothesis as to how evolution has taken place. Darwin for example suggested specialization, adaptation and geographical isolation. But this is not adequate explanation because every being is naturally specialized to form a life he lives, land is well adapted to the environment to which due lives and geographical isolation itself cannot explain this diversity of forms of life.

Lameck for example suggested that the environment changes with time, either die completely or would try to modify itself to suit the new environment and in suiting the new environment mutation which would develops into a new

species would appear and this is how evolution has taken place. But again if this is the result, then why would evolution have taken place in a progressive form all the time, why it did not take place in a retrogressive form?

Then we have the explanation of evolution by the laws of heredity. This has come about after the discovery of the laws of heredity by Mendel. With the discovery there has come what they call Neo Darwinism which try to interact the Mendilian law of heredity with specialization in a hypothesis which claims that, the individual, the young inherits parts of characteristics from the father and parts from the mother and as a result you get species coming up out of species. But the exponents of this hypothesis forget completely that the earliest forms of life did not reproduce in normal way, they had a very simple process of reproduction by division, the individual would divide in half or more than a half and each half would act completely as a separate individual without the need of producing laws of heredity and as a result they could not account for the origin of diversification of life.

So at this juncture, it goes without saying, that the theory of evolution is a myth and to hold that the ideas of God and religion is a result of primitive conceptions of man for he owes his origin from apes is incorrect.

So man stands as a creature of God and not otherwise.

Does Science disapprove the existence of Allah?

Dear Readers, We know that science is a body of knowledge acquired by observations and experiments. We also know that every observation is dependent on observer,

object and conditions under which the observation is made. All these are variable hence the knowledge derived from them is automatically variable (it is not absolute). Hence the non-existence of God cannot be justified by science.

Leaving aside the variations of the observations in the field of science, What is meant by saying science disapproves existence of Allah? Is it logical thinking or experimental science? For example we accept the motion of the universe not because we have been able to conduct experiment to prove it. It is not possible because we have only our universe. The point is if scientific thinking is logical thinking, then science proves the existence of Allah. Even if Scientific thinking implies experimental science. It is a contradiction because in our daily life we do accept many things only by reasoning more than experimentation.

Whatever position the definition of science takes, it has limitations and to ignore its limitations is to ignore its field.

But science is nothing other than an attempt to know the operational Laws of Allah (s.w.) put in the objects of studying as stipulated in the Qur'an thus:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

“Do they seek a religion other than submission in His will while all that is on heaven and earth has submitted to Him?” (3:83).

This being the field of science it can not deny the existence of Allah (s.w.).

Nevertheless, science is also dependent on man's observation and findings. So it is man who can use his findings to deny the existence of Allah (s.w.) and NOT SCIENCE.

Again Science as a discipline is not opposed to FACTS where as atheism is opposed to FACTS. For example science can not say there is chance creation say of a needle leave alone the universe. But atheists claim that the universe is a chance creation.

Nevertheless, Science today explains the existence of God. This is verified by the fact that Science has proven that chance cannot create the Universe as already indicated.

Moreover Revealed Religion is not opposed to Science – rather it is the religion which stress on scientific discoveries, it is for this reason why what is termed to be new discoveries are in the light of Islam not new since they have been mentioned over 1400 hundred years ago. Here few examples will be mentioned. Let me start by the **standard hot big bank model**. Back in 1965 Scientists came with this model which asserts that: “the whole Mass of Universe was concentrated into a single mass. This mass exploded or separated due to high pressure and temperatures obtained. As the gaseous material expanded the temperature dropped and thus carried gaseous concentration which developed into collections of stars called galaxies, there being billions of such collections of various sizes. The sun is one of the stars in this galaxy and

the earth is a planet orbiting round the sun.

This is exactly what the Qur'an said 1400 years ago in sura Al-Anbiya

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

“Have not those who disbelieve known that the heavens and the earth were of one piece, then we parted them we made from water every living thing. will they not then believe?” (21:30)

The same theory holds that due to pressure the Universe will come to an end either by contracting and resume the original shape of one piece or burst. This thinking also agrees with the Qur'an, the only difference is that the Qur'an is explicit as it categorically states:-

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ
وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

“The day when We shall roll up the heavens as a recorded rolleth up a written scroll. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us, Lo! We are to perform it”. (21:104).

From the above remarks Science does not refute the existence of God. Hence atheism has no connection with Science. It is a belief and an altitude of mind. Such Atheistic thinking prevailed before the advent of the 18th and 19th

Sciences and so again we emphasise that Atheism should not be attributed to Science. Even in the words of Lenin Atheism is taken as a rule a thing which proved that it is a belief.

“Every one must be absolutely free to profess any religion he pleases or no religion whatever i.e. to be an Atheist which every Socialist is as a rule”.

God does not exist because ideas emanate from material reality.

Does Ideas emanate from material things? The disbelievers contend that God does not exist because Ideas emanate from material things. Angels and Feaubash say:

How is it that man thinks! Materialists answer that man thinks because he has a brain, and that thought is the product of the brain our consciousness and thinking however, supra sensesous they may seem, are a product of material bodily organs, the brain...

What they tell us is that matter produces spirit and that, scientifically, a spirit without matter, has never been observed. So they conclude by saying: “so far to materialists it is not spirit or God who has created the world and matter, but rather the world, matter or nature which has created spirit”.

From these quotations it can be concluded that the materialists deny the existence of God because ideas are not independent of material reality and since God is not “matter” so He does not exist.

This is not only weak but is extremely weak and one would wonder to hear such argument from people who are

considered as eminent scholars, because the weak points of this line of argument are obvious. From the Islamic Stand point, matter is not the source of Ideas, consciousness or knowledge for various reasons:

It is a scientific fact that the quality and quantity of man's brain is the same and its weight is 480c.c But the I.Q. of man differs from one another. This shows clearly that brain is not the source of knowledge or ideas, had it been so then the level of I.Q. to all human kinds could be one and the same.

Related to I.Q. is the presence of different talents in man. What determines it is it the brain? Let it be remembered that in form of shape, size, quality and quantity of the brain is the same but people have different talents.

Looking at man closely we find that in his infant stage and at an old age, man almost ceases to think. Why should this happen if he has the same brain in form shape, quality and quantity?

If the atheists assertion was true, then all men could have one level of thinking, but this is not the case in practical life, man differ in ideas even if they are exposed at the same social setting and on the same issue.

Again, if brain, is the source of ideas, we could expect animals to think or acquire knowledge, but this is not the case. Why is this, although they have brain and their capacity is more than that of man. There is only one reason, and that is Allah (s.w.) has not naturally given animal other than man the ability to acquire knowledge, the ability to think.

So it goes without saying that brain in itself is not a source of ideas – as the atheists want us to believe in the disguise of scientific thinking.

Another, line of argument, is based on holding that consciousness is determined by the level of productive forces. Let us ask ourselves as to what are the productive forces? How do they come into being? Are they really the primary agencies of development of mankind? Productive forces are employed in economic production by man, the fertile land, qualities of soil, the special properties of metals, the mechanical and chemical forces of nature, solar, heat, steam power, electricity as well as forces of animals and man himself. These existed from time immemorial, long before the dawn of civilization, with the march of time man came to discover these forces lying in the heart of nature. The intellect of man unveiled them and pressed them to his use. Are we to go against history which has ample testimony to this fact that the major role was played by human intelligence in finding these forces out.

Moreover, if we accept that chances unveiled to man many hidden forces of nature, we will have to admit that lower animals should have invented since chance might have fallen in their lot too. But history does not show this. If what the Marxists expound is true, then it could be explored by all rational being. But we find that only those with exceptional intelligence find out new things, formulate new laws, earth new materials and so on.

Again this thinking presupposes that individual or society faced by the same economic problem at the same time must behave in the same manner. This is also a myth, history has not witnessed it.

Similarly we observe different talents in human beings but not animals. Again if (brain which is matter) is the source of ideas and hence ideas to be considered as a product of matter, then we could have expected animals to experience what mankind experiences.

Many people and even the so called scholars like Marx and others of our times are under total confusion between source of knowledge and means of acquiring knowledge. What we have perception, reasoning, logic, and others are means of acquiring knowledge – they are not sources of knowledge.

Islam contends that Allah is the source of knowledge and what we have are mere means or ways of acquiring knowledge. The arguments in favour of this contention are explained here under.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ

شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

“We (God) said: O Adam! Dwell you and they wife in the Garden; and eat of the bountiful things therein as ye wish; but approach not this tree, or else ye run into harm and transgression” (2:35).

Man possessed not only the spiritual but also the rational and the Aesthetical dimensions of his personality.

The spiritual dimension was there because of the very fact of the transcendental nature of their existence. The existence of the dimension has been affirmed thus:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

And He (God) taught Adam the nature of all things (2:31).

And in the following verse we are told that:-

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ

إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

And recall what time (at the dawn of Creation and in the word of spirits) thy Lord took from the children of Adam their posterity from their backs, and made them testify as to themselves, saying” “Am I not your Lord?” They said: “Yea we testify”. That was lest ye should say on the day of Resurrection: Verily of this We have been unaware” (7:172).

This verse speaks not only the existence of all human beings – from the first to the last – at the dawn of creation, but also of the possession of consciousness; self consciousness as well as consciousness of the personality of God – and hence or Personality which is built up on consciousness and non mechanical response at other personality or personalities.

From the foregoing we observe that man was conscious and self conscious before commencing earthly life, how then can consciousness became independent of material

reality? Man has been endowed with these qualities by His Creator only as means of acquiring knowledge. So the source of knowledge is the Creator Himself.

We observe that knowledge of man right from the dawn of creation up to now is depended on Allah. This is what we are told in 2:31. And He (i.e. Allah) taught Adam the nature of all things”.

This teaching did not end with Adam, but extended to all human beings:

أَفْرَأُ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝٢ أَفْرَأُ وَرَبُّكَ
الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝٥

Read! In the name of thy Lord and Cherisher Who Created. Created man out of clot of congealed blood: Proclaim! And thy Lord is Most Bountiful, He Who taught (the use of) the Pens, - Taught man that which he knew not.

(96:1-5).

Thus it goes without saying that Allah is the source of knowledge. This is verified further by the fact that we cannot have knowledge of a thing which Allah has not given us. One good example of this is the knowledge of the “Soul”. Its reality is not known to us and this is exactly what we are told in the Qur’an. Similarly we all know that we are in one day or the other going to die. But – none knows as to when he is going to die. And many other examples can be given to illustrate the same point.

Through Dialectics they can explain the phenomena of universe.

Dialectics Materialist contents that through Dialectics – they can explain the phenomena of the universe so there is no need to stipulate the existence of Allah (s.w.). The theory of dialectical materialism is based on chance creation which has been proved unscientific as explained in the previous section of this chapter. Another weakness of this theory is that to explain the universe dialectically does not remove the creator of the universe. Finally the laws of Dialectical change, Reciprocal action, contradiction and progress by leaps are nothing more than the creation laws imbibed in the objects of study.

Is belief in Allah (s.w) a Dogma?

Materialists hold that belief in the creator is a dogma which means believing without reason, perception, logic or any other means of acquiring knowledge which mankind is endowed with. According to the teachings of Islam this thinking is wrong for the following reasons:

Firstly, advent of Prophets were sent to clear peoples' doubts on the question of Allah's existence.

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ

الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾

All these Messengers were sent as bearers of good tidings and warners so that after their coming, people should have no excuse left to please before Allah. For Allah is Exalted in power, Wise.(4:165).

All the Prophets were sent with this sole object that they should set forth before mankind the Right way, that is accepting his existence and following His injunctions, so that on the Day of Judgement no evil doer should be in a position to offer the excuse that he was ignorant of the Truth concerning the existence of Allah and hence, failure to follow His injunctions. Given to this fact belief in Allah cannot be without reasons.

Secondly, Signs given by prophets to prove existence of Allah ;

This argument is elucidated by the fact that all the prophets raised amongst mankind did not want their people to follow them blindly, but they had evidences, signs or portents which proved beyond any shadow of doubt the existence of Allah. For example about Sayyidna Issa (a.s.) we are told he was given several signs which the people could perceive and contemplate about them as to whether they are the making of human being, or justified the claim of Sayyidna Issa that the signs are from God – the Creator:

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ
 أَيَّدْتِكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ
 وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ
 بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي
 وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَيْنَ إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ
 بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

“O Jesus, son of Mary, recall to mind my favour I bestowed upon you and upon your mother. I strengthened you with the Holy spirit; you talk to the people even if the vale as you talked when you were grown up; I taught you the Book and Wisdom. The Torah and the Gospel; by my leave you made from clay the likeness of a bird; and breathed into it, and by Mr. Leave it became a living bird, by Mr. Leave you healed the born blind and lepers; by Mr. Leave you brought forth the dead. Also remember that I protected you from the Israelites, when you came to them with clear signs are nothing but obvious sorcery “ (5:110).

Similarly Prophet Moses was given portents to present to his people depicting the existence of God as the following verse verify:

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

They said to Moses, “We are not going to believe in you whatever signs you may bring to enchant us”. (7:132).

When we examine the teachings of Prophet Muhammad (s.a.w.) we are also told:

وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا

وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

“And many are the signs in the heavens and the earth yet they pass by and pay no heed to them” (12:105).

These few examples illustrate beyond doubt the point that

prophets wanted their followers to accept the existence of God by using perception, reasoning and logic all the mechanisms of acquiring knowledge that man is endowed with. It may further be added here that Prophet Muhammad taught his followers reasons for believing, their meanings and implications for 13 years – a thing which elucidates further that there is no dogmatism in Islam.

This point connects us with the other one; which is the basic of all mechanisms man is endowed with for purposes of acquiring knowledge. The Qur'anic stand point is that man has been given perception first and foremost to use it in examining the signs of the existence of Allah and take heed from them. Verse 105 of Suratul Yusuf (12) clarifies this point:

وَكَايِنٍ مِّنْ آيَاتٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا
 وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

“Any many are signs in the heavens and the yet they pass and pay no heed to them. (12:105).

Here mankind is aroused from his apathy towards the signs of Allah that lie scattered all over the earth and the heavens and to argue them to make a search for the reality by making right observations. As each and everything is not merely a thing but also a sign which points to the reality, a seeker after it, should look at these with a look different from that of animals for animals do not have mind to contemplate.

Such being the use of perception, those who do not make us of it in search for truth, will end up in hell!

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا
وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أَعَاذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ
بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

And this is a fact that there are many jinns and human beings who we have created (who will go) to Hell (for this reason) they have heart but they do not think with them; they have eyes but they do not see with them; they have ears but they do not hear with them. They are like animals; and even worse, for they are the people who have become utterly headless. (7:179).

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ
كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

Do not follow which you have no knowledge for you shall be questioned for (the use) of your eyes, ears and minds. (17:36).

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

Have we not made for him a pair of eyes! And a tongue and a pair of lips! And shown him the two highways! (90:8-10).

What it implies is that man is given these senses to help him perceive the existence of his Creator from the rampant signs around him and then follow His way of life but man is headless. Since man is argued to use his faculties in realizing

his master, it goes without saying that in Islam belief in God is not dogmatic as the materialists want us to believe.

Another reason, which also supports the foregoing argument is that the first man was before anything given education even before his advent on earth:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

“And He taught Adam the nature of all things ...”
(2:31).

It is to this reason why all the Prophets were made knowledgeable before they invited people to their way. Prophet Muhammad’s mission is the example for his first was all about education.

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② أَقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤

“Read! In the name of your Lord and Cherisher who Created. Created man out a (mere) dot of congealed blood. Read, and your Lord is Most Beautiful. He who taught (by the use of) the Pen. Taught man that which he knew not”. (96:1-5).

This argument is carried further when the Qur’an condemns all those who discuss the question of God without knowledge. The following verses make this point clear.

أَلَمْ تَرَ وَأَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهْرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ
بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾

“Do you not see that God has subjected to your (use) all things in the heavens and on earth. And was made His bounties flow to you in exceeding measure both seen and unseen? Yet there are among men, those dispute about God without knowledge and without a Book to enlighten them”. (31:20).

The underlined words are repeated exactly in verse 8 of Sura 22. And in the same Sura verse 3 we read:

﴿٣﴾ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ

“And yet among men are such as dispute about God without knowledge, and follow every evil one obstinate in rebellion!”. (22:3).

It is thus evident that belief in Allah is not without reasons and it is important to stress the point that three quarters of the Qur’an dwell on the reasons for believing in Allah, meaning of belief and its implications. We can discern these reasons from:

(a) The universe “Ayat fii afaq”.

وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا
وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

“And many are the signs in the heavens and the earth, yet they pass by and pay no heed to them” (12:105).

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾

“On the earth are signs for those of assured faith” (51:20).

(b) Man himself “Ayat-fil-anfus”

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

And in your own-selves (are signs for the existence of God) will you not then see!” (51:21).

أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ مَّا خَلَقَ اللَّهُ السَّمَوَاتِ
وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ
النَّاسِ بِلِقَائِ رَبِّهِمْ لَكٰفِرُونَ ﴿٨﴾

“... Have they never reflected in their own selves?” (30:8).

(c) Teaching of the prophets ‘Ayat taalim Anbiyah’.

Do they not consider the Qur’an (with care)?

أَفَلَا يَتَذَكَّرُونَ الْفُرْعَانَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا
كَثِيرًا ﴿٨٢﴾

“Had it been from other than god they would survey have found there in much discrepancy...” (4:82).

(d) History of man Ayat f: Ayamialol

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَنِيبَةُ الَّذِينَ مِنْ قَبْلِهِمْ
 كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا
 وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
 يَظْلِمُونَ ﴿٩﴾ ثُمَّ كَانَ عَنِيبَةُ الَّذِينَ آسَفُوا السُّوْأَىٰ أَنْ كَذَّبُوا بِآيَاتِ
 اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾

“And have they never traveled in the earth that they could see the end of those who have gone before them? They were mightier than these in strength, the tilled the land and built more on it than these people have. Their Messengers came to them with clear signs; then it was not Allah who was unjust to them, but it was they who were being unjust to themselves. At last, evil was th end of those who had committed evil because they had denied the Revelations of Allah and scoffed at them”. (30:9-10).

(e) The history (lives) of prophets “Ayaat fii anbiya”

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَنْقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ
 غَيْرُهُ ۗ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥١﴾

“Certainly we sent Nuh to his people. He said O my

people serve Allah. You have no go other than Him”
(7:59).

So it goes without saying that in Islam, knowledge is a pre-requisite in accepting Allah’s existence.

One more point to be added is the meaning of the word (belief) Iman itself.

The Arabic word Iman which we have rendered in English as faith literally means to know, to believe and to be convinced with beyond the least shadow of doubt. So belief in Allah is not dogmatic in Islam.

If God does exist who created him?

This is an absurd question because it has endless answer. God being creator it is illogical to be created since He is a source of everything.

Signs for believing in Allah in the Qur’an **Signs from the universe**

We have quoted several times verse 105 of Suratul Yusuf (12) and verse 20 of Sura 51. We quote them again:

وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا
وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

“.....And many are signs in the heavens and the earth yet they pass and pay no heed to them
(12:105)

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾

“.....On the earth are signs for those of assured faith.....” (51:20)

The verses tell us that there are signs depicting the existence of God from the universe. Our task now is to identify these portents which stand as reasons for believing in the existence of God.

The first argument put forward by the Qur'an is contained in the following verse:

﴿قُلْ أَيَّتَكُمُ لَتَكْفُرُونَ بَالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾ وَجَعَلَ فِيهَا رَواسِيَ مِن فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّالِبِينَ ﴿١٠﴾ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾ فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ﴿١٢﴾ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٣﴾﴾

“Say, do you disbelieve Him who create the earth in two days. And do you ascribe equals to Him? He is the Lord of the Worlds. He set in it mountains standing firm over it, and bestowed blessing on the earth. He measured therein its sustenance in four days in due proportion, in accord with the needs of

those who seek sustenance. Moreover He turned to heaven when it was smoke and said to it and to the earth: Come willingly or willing! They said we come in willing obedience. So He completed them as seven firmaments (or heavens) in two days and He assigned to each its duty and command. And We adorned the lower decree of the Almighty and Exalted in Power and Full of knowledge” (41:9-12)

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

“And among His Signs Is this, that He created for you mates from among yourselves, that you may Dwell in tranquility with them, and He has put love and mercyh between your (hearts) verily in that are signs for those who reflect.” 30:21

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنْ
الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾

“And of His signs is this that the Heaven and the Earth stand firm by His Command.....” (30:25)

In all the above verses, man is directed to look for evidence for the existence of God. Through his senses, mind and thought man is directed to ponder over the wonders of creations of the universe and the laws that direct and render exact its motion, and to contemplate the wonderful pattern behind both the life of animals and plants with their various species and kinds. It is then that he is convinced that the existence of such phenomena is not incidental but is the result of deliberate act of Creation having behind it an all-powerful judicious God.

That is, the coming of the universe into existence from nothingness, the establishment of the laws governing the universe and the functioning of the innumerate forces in great harmony and equilibrium, contains considerable portents of the reality that one Creator, and One only, has brought the entire universe into existence, and He alone is running this grand system. By reflecting on the origin of the initial energy that assumed the form of matter, then the transformation of the elements, then the combination of elements in a wonderful and wise proportion and coming into being of an awe inspiring system of the universe and the function of this system since billions of centuries with such regularity and discipline, every unbiased mind will come to the conclusion that all this could not happen by mere chance, without the all embracing will of an All-Knowing, All-Wise Creator.

So it is evident that Creation of the universe is not chance creation. This is also explained by two other factors. One is that creation is a mental process because in order to create one must know what is to be created, how it is to be created and when and where. Two; we observe in the universe, law, system, organization, co-operation and purpose. The presence of these qualities in the creation lead us to the conclusion that this creation is of One Creator, All-Knower, Planner-Wise, Almighty and Knowledgeable.

This argument today is supported by scientific discovery, which has proved beyond doubt that this universe is not a chance creation. If life itself, which is a very small fraction of the total universe has not evolved by chance or accident, how could the whole universe have evolved by accident? For a more detailed account on science and the Quran the reader

is recommended to read Maurice Bucaille, **The Bible, The Quran and Science, The Holy Scriptures Examined in the Light of Modern Knowledge (Paris: Seghers, 1983)**

We now turn to signs depicting the existence of God in specific areas in the universe:

(a) Heaven and Earth:

Starting with the heavens and earth Allah draws our attention thus:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا
 وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

“Do not the disbelievers see the heavens and the earth were a closed up mass, then we opened them out. we made from the water every living things will they not then believe?” (21:30)

﴿ قُلْ أَيْنَكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ
 لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ﴿١﴾ وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا
 وَبَنَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ﴿١٧﴾
 ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَيَلِ الْأَرْضِ أَتَيْنِيَا طَوْعًا أَوْ
 كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾

Say: Is it that ye deny Him who created the earth in two days? And do you join equals with them? He is the Lord of (all) the worlds. He 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 needs of) those who seek (sustenance) Then turned He to the heaven when it was smoke and said unto it and unto the earth: Come both of you willingly or both (unwilling). They said we come in willing obedience” (41:9-11)

The earth is spread out like a carpet, which facilitates for roads and ways.

❁ وَإِنْ تَعَجَّبَ فَعَجَبْ قَوْلَهُمْ أَإِذَا كُنَّا تُرَابًا أَعِنَّا لَفِي خَلْقٍ جَدِيدٍ
 أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ
 أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾

And if you would wonder, then wwwwwying: Wha! when we are dust, shall we then certainly be in a new creation? These are they who disbelieve in their Lord, and these have chains on their necks, and they are the inmates of the fire; in it they shall abide. (13:5)

Commentators have argued that modern scientific discoveries confirm that indeed the earth started after being separated from a single mass (21:30) which turned into a gaseous mass (smoke 41:9-11) and cooled down into a spread out earth (79:30); and that this process took many periods (7:54-c.f.32: 5 and 70: 4). We note here that the term “yaum” could mean periods or days as in 32:4, which means that God created the earth in different period numbering six. Later, God says he got every living thing from water (21:30) and asks man to reflect upon this formation.

Then He asks:

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْى بِخَلْقِهِنَّ
بِقَدِيرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٣﴾

“...Is Allah Who has created the heavens and earth not competent to create people like them or to resurrects the dead? See they not that God Who created the heavens and the earth never wearied with their creation is able to give life to the dead? Yea, Verily He has power over all things..” (46:33)

In another set of verse Allah says that all these (heavens, earth, sun, moon, stars, night, day etc) are His creations. He then throws a challenge to show what others besides Allah have created:

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُتُونِي بِكِتَابٍ مِّنْ قَبْلِ هَذَا أَوْ أَثَرَةٍ مِّنْ عِلْمٍ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٤﴾

“Say Do ye see what it is ye invoke besides Allah. Show me what it is they have created on earth or have they a share in the heavens?” (46:4)

قُلْ أَرَأَيْتُمْ شُرَكَاءَ كُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا
خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ
عَلَىٰ بَيِّنَاتٍ مِّنْهُ بَلْ إِنْ يَبْعُدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٥﴾

“Say Have you seen (these) partners of yours

whom you call upon besides God? Show me what it is they have created in the wide earth, or have they a share in the heavens?....” (35:40)

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۗ بَلِ الظَّالِمُونَ فِي

ضَلَالٍ مُّبِينٍ ﴿١١﴾

“Such is the creation of God! Now show Me what is there that others besides Him have created, nay but the transgressors are in manifest error” (31:11).

(b) Sun, Moon, Stars:

Allah created the sun and the moon as seen in Suras: 6:96; 7:54; 10:5; 13:2; 14:33; 6:12; 21:33; 22:18; 25:61; 35:13; 36:38; 40; 39:5; 41:37; 55:57; 71:16. The sun and the moon are for the reckoning of time: 6:96. The sun also a shining glory and the moon a light and both are for numbering of years and counting of time.

“It is Who has made the sun to be a shining glory and the moon to be a light and measured out stages for her; that you might know the number of years and the count (of time). No wise did God create this but in truth and righteousness? (Thus) doth He explain His signs in details for those who understand?”

Allah’s law as is stipulated in Suras governs the sun and the moon: 7:54; 13:2; 29:61; 31:29; 35:13; 39:5; and they have been made to be subservient to man:

Also refer: 16:12 and 74:32-37.

Moreover, the sun and moon are swimming in their prescribed courses as outlined in Sura 36:38-39; 21:33; 25:61; 36:38-40 55:5

(God is) the One Who created the night and the day, the sun and moon. Each traveling in an orbit with its own motion. (21:33) (C.f.36:40)

Today, these orbits have been verified by scientific discoveries. However, all the heavenly bodies i.e. the moon, sun, stars etc. prostrate themselves before Allah. Thus:

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ
وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ
حَقٌّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا
يَشَاءُ ﴿١٨﴾

“.....Do you not see that everything in the heavens and the earth bows down before Allah? And so do the sun, and the moon and the stars and the trees and beasts and large number of people.....” (22:18)

The sun runs a course for a determined period, Sura 36:38; but cannot overtake moon Suras: 25:61-62; 31:29; 36:40.

The sun is referred to as a blazing lamp in; 78:12-13.

The stars are also governed by His law. Stars guide mankind; through darkness's of sea and land suras: 6:97; 7:54; 16:12; 16 and 22:18.

(c) Night, Day, Light and Darkness:

All the above are created by Allah and serve as signs for his existence as stipulated in the Qur'an, Thus:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَحْتِلَافِ اللَّيْلِ وَالنَّهَارِ
وَالْفُلُوكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ
اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ
بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١١٤﴾

“...Behold! In the creation of the heavens and the earth in the alternation of night and the day... Indeed are signs for those who use their common sense...” (2:164)

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ ۖ فَمَحْوِنًا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ
مُبْصِرَةً لِّيَتَّبِعُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ
وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿١٧﴾

“...We have made the Night and the Day as two (of our signs: the sign of the night have We obscured while the sign of the day We have made to enlighten.....(17:12).

Allah makes “night to gain a day or merges night into day and merges day into night” 31:29. He made the night for your rest and tranquility and the day for earning your livelihood 6:96; 10:67; 27:86 etc.

He also made night and day subservient to mankind 14:33, 16:12; 17:54; night cannot overtake day and vice versa (36:40).

When Allah withdraws day (light), there is darkness (36:37); and He makes sleep as rest (25:47)

Having explained the phenomenon of night, day, light and darkness Allah poses a challenge to mankind by asking:

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُونُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

“Say you see! If God were to make the Day perpetual over you to the Day of Judgment, what god is there other than God who can give you enlightenment? Will you then hearken?” (28:72).

(d) Oceans, Seas, Rivers, Lakes, Streams, Ships:

Allah created the seas, through which ships sail by His command for the benefit of mankind: 2:164; 10:22; 14:32; 17:66; 22:65. The sailing of ships through the sea is a sign: 42:32. It is Allah who has made the sea subservient to mankind and we get there from good things like fish 16:14 and ornaments e.g. pearls etc. 35:12.

It is Allah who carries mankind through the land and sea 17:70.

He has made two kinds of water: a sweet water like that of rivers and streams and bitter water like that of sea and oceans, and He has made a barrier between the two and yet you get benefit from both 16:4; 25:53; 27:61; 35:12; 55:19.

It is Allah who guides through the dark recesses of the sea 6:19; 10:22; 23: 24:40. He listens to our call when we call

Him in distress at sea 31:32. He has made the rivers subservient to us 14:32.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
وَالْقُلُوبِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ
اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ
بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

All the verses above provide indications of divine omnipotence that arise from the facts of common observations. “And all these are signs from God for a people who are knowledgeable” (2:164)

(e) Mountains and Hills:

Allah created firm mountains to keep the earth steady 13:3; 15:19; 21:31; 27:61; 31::10; 77:7; 88:19; rivers gush out of mountains 2:74; 77:27; mountains are of different colours and shapes; they also give shade; and yet all are under Allah’s command: 16:15; 81; 21:18; 35:27; 41:10; 50:7; 79:32; 88:19.

Modern geological data has come to confirm that the way mountains are laid out ensures stability of the earth’s crust.

(f) Winds, Clouds, Rain, Water, Lightning, Thunder:

Allah sends favourable winds to enable sailing of ships 10:22; He sends winds as heralds of His mercy, viz rain 2:164; 7:57; 24:43; 25:48; 27:60; 63; 30:46; 48; 35:9; 45:5; destructive winds, tornadoes, etc. 14:18; 17:69; 30:51; 33:9;

41:16; 51:19. Allah has mastery over winds 38:36; can destroy with winds as in the past 42:33.

Allah drives clouds and sends down rain from sky and by His Command the winds drive the rain-laden clouds to dry lands: 2:164; 7:57; 13:12; 16:10; 24:43; 25:48; 27:88; 30:24; 48; 32:27; 35:9; 41:39; 52:12. He sends water from the sky to the earth and produces therein fruits and grains of every kind 2:22; 164; 6:99; 7:57; 13:4; 14:32; 15:22; 16:10; 65; 20:53; 22:5; 63; 27:60; 30:24; 31:10; 35:27; 39:21; 41:39; 50:9-11; 78:14-16; 80:26-32. The rain comes according to His command 13:17; 23:18-20; 43:11.

He sends pure water for the drinking of men and cattle and for crops 10:24; 16:10; 20:53; 54; 25:48; 49; 56:68-70; 77:27; 80:25. He sends rain after men have given up hope 42:28. Who can give you rain if He were to withhold it? 67:30. God created every living thing from water 21:30; 24:45; The water drained off and soaks in the earth by His command 13:17; 18:45; 23:18; 39:21. The idea that every living thing originated from water or was made of water as its essential component is strictly in accordance with modern scientific data.

However, it should be borne in mind that if God wished, He could send down hail 24:43. He sends lightning for fear and hope 13:12; 24:43; 30:24; He can send lightning from sky and take away your eyesight 2:19. 20. Thunder declares His praises 13:13; 2:19.

All these verses show God's power and glory. No one can prevent anything God wishes to do. For instance an earthquake in Armenia in 1988 caused the death of about

100,000 people. No one could have prevented it.

(f) Sustenance of all kinds of Fruits, Vegetables, Grains, etc

Allah enlarges or restricts sustenance 13:26; 17:30; 28:82; 29:62; 30:37; 34:36; 39; 39:52;;42:12. He has given more to some and less to others. However, differences in wealth, in excellence or in means of subsistence are His signs 16:71. It is Allah who gives sustenance to all living things, including those without a highly developed brain like cattle: 11:6; 29:60;

It is Allah who gives you sustenance 2:172; 21:2; 3:27; 10:31; 15:20; 16::72; 17:70; 20:132; 27:64; 29:60; 30:40; 34:24; 40:13; 64; 42:19; 51:22; not your so-called “partners” 29:17; 30:28; 35:3.

It is Allah who causes the grain and the date-stone to sprout 6:95; (cf.80L26-32); Who produces the date-palm and dates 6:99 gardens of grapes, pomegranates, olives, etc. Of similar and different kinds and tastes (verse as above). In the ripening of fruits are signs 27:60. It is Allah who grows the corn and cereals, etc., 6:141; 18:32; 22:5; 32:27; 39:21; 56:63; 78:15; 16; different kinds of fruits, grains, etc, are nourished by the same water 13:4 (c.f16:10; 36:33; 39:21; 43:11; 50:9). It is Allah who created fire from green trees 36:80; 56:71; 72; The plants and trees prostrate themselves before Allah 55:6. It should be emphasized that every things obeys God’s command.

Interestingly reproduction in the vegetable carried out by the coupling of female and male parts of the generic formations on

the same plant or separate plants as specified in Suras: 20:53; 22:5; 31:10; 13:3 is confirmed by modern biological discovery.

(h) Cattle, Camel, Goats, Sheep, Birds:

There are signs in the creation of cattle, camels, goats, sheep, etc. You ride the camels and the horses, mules etc, they also carry your loads; they provide food (meat) and milk; you make use of their wool and hair and you make tents from their hides. Allah created these animals for your benefit and you have become their owners 3:14; 6:142-144; 16:5-8; 66; 80; 25:21; 22; 24:45; 35:28; 36:71; 39:6; 40:79; 80; 43:12; 80:32; 88:17; (cf. 42:29; 45:4). Look at the birds poised in the air and their flight; nothing holds them up except the power of Allah 16:79; 24:41; 67:19. Incidentally, reproduction in the animal kingdom from a 'pair' the male and female (i.e. sexes) as specified in Sura 53:45-46 is in conformity to biology as well. All these are signs from God – The creator.

(i) Allah created man from dust 18:37; 22:5; 30:20; 32:7; 35:11; 40:67; (cf. 3:59; 15:26; 37:11; 50:16; 71:17;); from a lowly fluid (sperm-drop) 16:4; 18:37; 22:5; 23:12; 13; 25:54; 32:8; 35:11; 36:77; 40:67; 53:46; 75:37; 76:2; 77:20-22; 80:19; 86:5-7.

The following verses are the lodging of the “nutfah” in a safe place viz. womb, the conversion of it into a lump of flesh and the other stages of growth: 2:5; 23:14; 39:6; 40:67; 75:38; 77:20-22; 96:2; (cf 71:14)

He shape you in the wombs 3:6; He brought you forth from the womb when you knew nothing 16:78. he gave man the faculties of hearing, seeing, feeling and understanding 10:31;

16:78; 23:78; 32:9; 46:26; 55:3; 4; 67:23; 76:2. If Allah took away your hearing and sight and sealed your hearts, can any one other than Allah restore the same? 2:20; 6:46; (cf. 52:35).

He created you in a state of weakness, then gave you strength and gain weakness 16:70; 22:5; 30:54;; 40:67; 76:28. He gave you beautiful shape 7:11; 40:64; 64:3; 82:7; 95:4. The variations of your colours and languages are His signs 30:22.

He produced mankind from a single person, Viz. Adam 6:98; 7:189; 39:6; then He multiplied you through the earth 23:79; 30:20; 67:24. He created man's mate, i.e. woman and put mercy and love in their hearts 4:11; 16:72; 30:21; 36:36; 39: 6; 49:13; 53:45; 78:8. He created relationship by blood and marriage 25:54; He gave you sons, daughters and grandchildren 16:72.

(j) Life, Death, Sleep:

Allah created death and life 67:2. He decreed death and is able to resurrect 56:60. He brings forth the dead from the living and the living from the dead 3:27; 6:95; 10:31; 30:19. It is Allah alone who gives life and death 2:28; 258; 3:156; 7:158; 9:116; 10:56; 15:23; 22:6; 66; 23:80; 30:40; 40:68; 42:9; 44:8; 53:44; 57:2. He began the process of creation and repeats it 10:34; 27:64; 30:27; 85:13; (cf. 6:14). He revives the dead earth 2:164; 16:65; 22:5; 25:49; 29:63; 30:19; 24; 50; 32:27; 35:9; 36:33; 41:39; 43:11; 45:5; 50:11; 57:17.

He created sleep to give you repose and rest; He takes your souls while you sleep, and those who are not yet destined to die wake up 6:60; 24:47; 75:40; (cf. 17:50; 51; 98; 23:14; 50:15; 76:28)

(k) Guidance:

The guidance sent by Allah is also a sign. He sent His apostle with guidance and the religion of truth (Islam) 9:33; 48:28; 61:9; He sent down the Book in truth and the balance (by which to weigh conduct) 42:17. He sent His Holy Prophet manifest signs that he may lead you from the depths of darkness into light 57:9 (cf. 62:2)

(l) Dominion and Command:

Dominion over heaven and earth and over all things in heaven and earth belongs to Allah. To Him belongs whatever is in the heavens and on earth 2:107; 3:189; 5:20; 43; 123; 7:185; 9:116; 10:31; 14:2; 16:52; 23:84;89; ;24:42; 25:2; 30:26; 39:6; 42:49; 43:85; 45:27; 48:14; 57:2; 5; 64:1; 85:9; (cf. 38:10). The governance of all things is in His hand. He protects and succors all, but Himself needs no protector or helpers, 23:88; 89. Allah is Lord of the seven heavens and of the throne 23:86; 87.

(m) Sign Everywhere:

There are self-evident signs in the hearts of those endowed with knowledge 29:49; and in the Book 29:49-51.

*On the earth are signs for those of assured faith
51:20; as there are signs in your own selves 51:21;
(cf.45:3,4)1*

(b) Signs in man

وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ أَفَلَا

تُبْصِرُونَ ﴿٢١﴾

*“On the earth are sign for those of assured faith.
And also in your own selves: Will ye not then see?”
(51:20-21)*

*“.....Have they never reflected in their own
selves?....”*

(a) The first sign in man depicting the existence of God is Being created as human being and not an animal. This is verified in the following verse:

وَفِي خَلْقِكُمْ وَمَا يَبُتُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾

*“And in the creation of yourselves and the fact that
animals are scattered (through the earth) are signs
for those of assured faith (45:4)*

The creation of man here should be taken to include the essence of man being created as human being together with his body structure of his body – as it is mentioned in another verse that :

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

*“We have indeed created man in the best of
moulds” (95:4)*

Man is spiritual in nature and it is the inherent qualities implanted in him, that make man a man. These include self-consciousness, ability to learn, will and volition and possession of higher degree of consciousness compared with the rest of the creation. These are the qualities which make man a man. Allah says:

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

“Allah brought you out of your mother’s wombs in this state that you knew nothing: He gave you ears and eyes and thinking minds so that you may be grateful. (16:78)

..... وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ

“.....And He gave you (the faculties of) hearing and sight and feeling and understanding.....” (32:9)

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا
وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ
بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

“...And this is a fact that there are many Jinns and human beings whom We have created (as if) for Hell. They have hearts wherewith they understand not, they have eyes but they do not see with them; they have ears but they do not hear with them. They are like animals; nay even worse, further they are the people who have become utterly heedless...” (7:179)

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

“...Verily We created man from a drop of mingled sperm so We gave him (the gift) of Hearing and Sight, We showed him the way whether he be grateful or ungrateful (rests on his will)...”

“...Have we not made for him a pair of eyes? And a tongue and a pair of lips? And show him the two high ways...” (90:8-10)

Man has perception so as to use it in search for reality by making right observations. We have seen from above that everything is not merely a ‘thing’ but also a sign which points to the reality of the existence of God. Every animal can see a tree, a mountain, and the like, but takes them as a mere trees, mountains or water and with the help of instinct makes use of them according to individual needs. But Allah has endowed man with mind that is able to consider things in other than their physical and material aspects so that he may think deeply and make a search for the Reality by means of these signs of Allah. The following verses clarify this point:

Then let man look at his food:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ
شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾

“...(And how we provide it) For that We pour forth water in abundance and We split the earth in fragments and produce therein corn” (80:24-27)

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ
الَّذِينَ نَزَعْنَاهُ

“....See ye the seed that you sow in the ground? Is it ye that cause it to grow or are We the cause? (56:63-64)]

Apart from the qualities mentioned which make man a man is the fact that all other creations like the earth and the countless things around it have been subjected to him, and he has been granted vast powers to exploit them:

وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِّنْهُ اِنَّ فِيْ ذٰلِكَ

لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿١٣﴾

“.....And He has subjected to you as from Him All that is in the heavens and on earth: behold in that are signs indeed for those who reflect....” (45:13)

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْاَرْضِ جَمِيعًا ثُمَّ اَسْتَوٰى اِلَى السَّمٰوٰءِ

فَسَوَّاهُنَّ سَبْعَ سَمٰوٰتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٢٦﴾

“....It is Who has created for you all things that are on earth...” (2:29)

From the above discussion we can discern two reasons having Allah’s existence. The first is to be created as human beings and the second is the subjection of the whole universe for the use of man. It is for this reason that Allah says:

وَفِي خَلْقِكُمْ وَمَا يَبْتُئِن دَابَّةٍ اٰيٰتٍ لِّقَوْمٍ يُوقِنُوْنَ ﴿٤﴾

“.....And in the creation of yourselves.....are signs for those of assured faith.....” (45:4)

(b) Another sign in man is the source of life. How and when does life start and when does it end? Who knows with precision that on such a day and hour, he will die! Who

knows the cause of his death! Who knows if he will die by road accident, the sinking of ship, after a long illness or just after going to sleep? Who controls life? Is it in our hands? Can anyone control it even for a fraction of a second? Allah (s.w) cautions us, admonishes us and gives us a challenge by saying:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّنُكُمْ
ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

“...How is it that you adopt the attitude of dis-belief towards Allah when the fact is that you were lifeless and He gave you life and He will take it away from you and will again restore it to you” (2:28)

God tells us that we should believe in Him because we are His creatures originating from Him. Those who have not taken heed are now given a challenge.

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهِبُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ
تُكذِّبُونَ ﴿٨٢﴾ فَلَوْلَا إِذَا بَلَغَتِ الْخُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ
﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَا إِنْ
كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾ فَأَمَّا إِنْ
كَانَ مِنَ الْمُفْتَرِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾ وَأَمَّا إِنْ
كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

“...Is it such a Message that ye would hold in light esteem? And have you made it your livelihood that you should (the soul of the dying man) reaches the

throat and you the while (sit) looking on. But We are nearer to him than you, and yet you see not. Then why do you not if you are exempt from my Hand, call back the soul if you are true...” (56:81-87)

These verses are self explanatory. The question is, can mankind meet the challenge? Undoubtedly we cannot! Hence the fact that life is not under our control in any way is a clear portent of the existence of Allah (s.w).

We also observe another sign in man when the creator certifies His existence by saying:

﴿٢٠﴾ وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ

“.....Of His Signs is that He has created you from dust; then behold, you are men who are multiplying (in the earth)” (30:20)

The stuff from which man has been created is nothing but a few dead substances which are found in the earth like carbon, calcium, sodium, water and the like. With their combination a wonderful being called man has been raised up and in him have been placed great powers of sentiments, consciousness and imagination, none of which can be traced back to any of the constituent substances of his physical being. Then, in man has been placed that wonderful procreative power by which millions and billions of human beings come out continuously into being, bearing the same physical structure and capabilities and possessing countless hereditary and individual characteristics. Does intellect approve that this extremely wise creation has come into

being of itself without the creative power of a Wise creator?

Associated with this evidence, is what contained in the following verse:

يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ
مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ
وَنُقَرِّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا
ثُمَّ لِنُبَلِّغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّن يُّتَوَفَّىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ
الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا
أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَلْبَتَّتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾

“...O people if you have any doubt about life-after-death, you should know that We first created you of clay, then of sperm-drop, then of a clot of blood, then of a lump of flesh, shaped or shapeless (we are telling you this) so that We may make the reality plain to you. And We make those (sperm-drops) which We will, remain in the wombs for a fixed period, then we bring you forth as a child; then (We nourished you) so that you may attain to your full youth. And there may be among you one who is recalled earlier and one who is returned to the most abject age so that he should know nothing even after knowing all he could....” (22:5)

The verse covers all the stages of man’s development, which clearly indicate that Allah has designed them with wisdom.

He takes his birth from a sperm-drop which itself is produced in a wonderful manner. The food which man takes turns into hair, flesh, bones and a part forms a small quantity of sperm, which is capable of producing millions of human beings. It is the Wise and True God who decides which of these millions of seeds from the semen should be utilized to make a woman pregnant by mixing the seed with the egg-cell. This insignificant thing turns into a living child in nine months in the womb of the mother. Then, it is He who decides whether it should be a male or a female, seeing or blind, deaf or hearing; to be born in which family, country, place, colour, tribe, able bodies or crippled and the like. If we ponder over all these things we come to the inevitable conclusion that all these have been designed by the True-Ever-Living Designer; hence His existence. Hence God says:

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا
إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

“.....He it is Who shapes you in the wombs as he pleases (3:6)

Associated to this is the sign of creation of both sexes and love and mercy between the wife and husband.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٦﴾

“.....And His sings is this that He has created for you wives from your species that you may find with them comfort, and created love and mercy between you.

Even in this, there are many signs for those who reflect....” (30:21)

Although the creation of both sexes, female and male, is a feature of all God’s creation, we find here the Creator’s perfect wisdom in creating man and woman who are identical in humanity and with the same basic formula of their figure and form, yet with different physical structures, different mental and psychological qualities, and different emotions and desires. And then, there has been created a wonderful harmony between the two; that each is a perfect counterpart of the other. The physical and psychological demands of the one, match perfectly with the physical and psychological demands of the other.

Moreover, the Wise Creator is continuously creating the members of the two sexes in such a proportion since the dawn of the creation that in no nation or region has it ever happened that only boys or only girls are born. This is one area in which human intelligence has absolutely no part to play. In no way can man, influence the course of nature according to which girls continue to be born with the feminine qualities and the boys with the masculine qualities, which are perfectly complementary to each other. Nor has he any means by which he may change the proportion in which men and women continue to be born everywhere in the world. The workings of this harmonious system perpetually in the birth of billions of human beings since thousands of years ago cannot be accidental. Nor can it be the result of the common will of many gods. This is a clear indication of the reality that One Wise Creator and only ONE, at the very beginning made a most appropriate design of man and woman by His Infinite

Wisdom and power. Then he made precise arrangements so that in accordance with that design, countless men and countless women would be born along with their separate individual qualities and in their right proportions.

All the above proves that this system has not come about by chance. The creator has brought it about deliberately with the object that the man should find fulfillment of the demands of his nature with the woman and vice versa; that the two should find peace and satisfactions in association and attachment with each other. In this way the Creator has made possible the survival of the human race. If the two sexes had been created on different patterns and designs, and the state of agitation which changes into peace and tranquility only through union and attachment between the two had not been placed in each, the human race might have lived like sheep and goats and possibly without the development of any civilization. Different to other living animals, what has helped to create human sex which remains unsatisfied unless the two live in complete attachment and association to each other thus compelling them to make a home together. This same desire has brought families and clans into being; and has made social life possible for man. In the development of social life, man's mental capabilities have certainly been helpful, but they were not the basic motive behind it. The real motivating force is the same longing endowed in man and woman which compelled them to establish the "home". Can anyone with common sense say that this masterpiece of wisdom has come about by chance through the blind forces of nature; or that it has been arranged so by many gods? This is a Sign of the Wisdom of One Wise Being, and of only One which the people devoid of common sense only can refuse to acknowledge.

In the above verse (30:21) “love” includes sexual love, which keeps them attached to each other. “Mercy” implies the spiritual relationship which gradually develops in the matrimonial life by virtue of which they become kindly, affectionate and sympathetic towards each other; so much so that in old age sexual love falls into the background and the two partners in life prove to be even more compassionate towards each other than they were when young. These two are the positive forces which the Creator has created in man to support the initial longing of his nature. That longing and restlessness only seeks peace and satisfaction and brings the man and the woman into contact with each other. Then, the two forces merge and bind the two strangers brought up in different environments so intimately together that the two remains attached to each other through every thick and thin of life. Evidently, this love and mercy which is being experienced by millions of people in their lives is not something material which can be weighed or measured; nor can it be traced back to any of the constituent elements of the human body, or the cause of its birth and growth found out in a laboratory. The only explanation of this can be that the human self has been endowed with it by a Wise Creator, Who has done so of His own will to serve a special purpose.

(c) The next verse draws our attention to other aspects of man:

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَالِدَاتُ اللَّائِي عَلَيْكُمْ وَالْوَالِدَاتُ اللَّائِي عَلَيْكُمْ وَالْوَالِدَاتُ اللَّائِي عَلَيْكُمْ

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٢٢﴾

And of His Signs is the creation of the heavens and the difference of your tongues and colours (30:22)

The above verse draws our attention to the art of speech and different colours in man. Although our vocal chords are similar and there are no differences in the structure of the mouths, the tongues and the brains yet we speak different languages in different regions of the worlds in different periods. Even in the regions where the same language is spoken different dialects are spoken from city to city or from town to town. Then consider the art of learning language in a child. We do not take our children to schools below the age of two years because we believe they cannot understand what they will be taught. Yet children of the world learn their mother tongue at their infant stages. This phenomenon is doubtless a clear manifestation of the existence of Allah.

The second thing is differences in colour. It is a well established fact that the semen and formula of physical structure are the same; yet in the world people have different colours. Undoubtedly this shows the plan of a Wise Creator.

The different colours created by God contribute, among other factors, to the creation of different tribes and nations, so that we may know one another

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ

لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

O mankind! We created from a single (pairs) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye many despise each other). Verily the most honoured of you in the sight of god is (he who is) the most righteous of you. And God has full knowledge

and is well acquainted (with all things) (49:13)

(d) In the following verse two additional evidences are mentioned. These are sleep and Allah's bounty i.e. our sustenance:

وَمِنْ آيَاتِهِ مَتَاعُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّنْ فَضْلِهِ إِنَّ

فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾

And of His Signs is your sleep by night and by day and your seeking of His bounty survey in this there are many signs for those who pay heed (30:23).

In the first instance, the verse points to the fact that God is not merely a Creator but He is also extremely compassionate and Merciful to His creations, hence He provides for their needs and requirements. Man cannot constantly labour but needs to have a rest of a few hours so as to rebuild energy to take up work again. For this purpose, the Wise and Merciful Creator has not rested content with creating a feeling of fatigue and a desire for rest in man, but has placed in his nature a powerful urge for "sleep". Even if man resists, there will come a time when sleep overpowers him automatically after every few hours of work and wakefulness and is completed to have a few hours of rest. Sleep leaves him as soon as the need has been fulfilled. Man has so far been unable to understand the nature and real causes of sleep. This is something wholly innate, which has been placed in the nature and structure of man. That sleep goes precisely according to the requirements of man is enough to testify that it is not something accidental, but has been provided by a Wise Being in accordance with a definite purpose and plan.

Secondly, by using the word “seeking Allah’s bounty” for the seeking of livelihood, allusion is made to another series of the Signs. How could have man sought and found his livelihood if the innumerable and un-limited forces of the earth and heavens had not been put to work to provide means of livelihood for man to seek in the earth? And how could he have exploited these means and resources and he had not been given appropriate limbs and suitable physical and mental capabilities for the purpose? Thus the ability in man to seek the livelihood and the presence of the resources of the livelihood outside of him, clearly indicate the existence of a Merciful and Beneficent God. An intellect which is not sick can never presume that all this has happened by chance, or is the manifestation of the godhead of many gods.

These factors indicate that God exists; that there is One God only. Who is controlling the earth and the heavens. Innumerable creatures of the earth live on the products that come out from the earth. These products depend on the productivity of the earth. The productivity depends on water, whether it falls directly on earth as rain does, or it is gathered together on the surface of the earth, or that which takes other forms like underground water channels, springs, wells, rivers and the like.

(e) In man we also observe different talents or faculties and an urge for knowledge. God tells us to seek knowledge and to use these faculties which He has given us and to show gratitude:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ
كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

So do not follow which you have no knowledge for you shall be questioned for (the use) of your eyes, ears and minds (17:36)

وَهُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾
وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي يُحْيِي

It is Allah who has endowed you with the faculties of hearing and seeing and given you hearts to think but you do not show any gratitude (23:78-89)

هَتَايَكَ تَبْلُؤُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ وَضَلَّ
عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ ﴿٣٠﴾

Say who in it that Has power over hearing and sight...? (10:31)

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

It is He who brought you forth from the wombs of your mother when you know nothing and He gave you hearing and sight And intelligence and affections. That ye may give thanks (To God). (16:78).

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ ۗ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

And He gave you (the faculties of) hearing, And sight and feeling..... (32:9).

وَلَقَدْ مَكَّنَّهُمْ فِيْمَا إِن مَّكَّنَّاكُمْ
فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ
سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِن شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ
بِقَايَةِ اللَّهِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٦﴾

...And We had endowed them with (faculties of) hearing, seeing, heart and intellect... (46:26)

عَلَّمَهُ الْبَيَانَ ﴿٤﴾

He Has taught him speech (and intelligence) (55:4).

As a challenge to any one who thinks that he has powers over these faculties Allah poses a challenge to mankind by asking:

Say: Think ye if God took away your hearing and your sight and sealed up your hearts, who a god other than God could Restore them to you? See how We explain the Signs by various symbols yet they turn aside (6:46).

God requests us to seek knowledge for those who have knowledge like believers, will be exalted (5:11). Knowledge will enable man to realize God and to realize the purpose of

his existence and to live up to it. (See Suras: 3:18; 35:28 and 3:190-191)

وَكَأَيِّن مِّنْ آيَاتٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا
وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٧٥﴾

Allah urges mankind to use the faculties endowed in him in search of existence by observing the world around him. He says:

“And many Signs in the heavens and the earth yet they pass and pay no heed to them” (12:105).

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ
لَّبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿١٦﴾

And verily in cattle (too) will ye find an instructive Sign, from what is within their bodies between excretions and blood. We produce for you milk, pure and agreeable to those who drink it (16:66).

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

Do they not look at the camels. How are they made? (88:17).

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾

And in the creation of yourselves and the fact that animals, are scattered (through the earth) are signs for those of assured Faith. (45:4)

فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ ﴿٢٤﴾ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ
شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾

*Then let man look at the food, (And how We provide it)
For that we pour forth water in abundance and We split
the earth in fragments and produce there in corn.
(80:24-27).*

In short man is required to subject his faculties in realizing Allah. Had Allah not been there, then man would not have been requested to make a search for His existence.

The last example in man of the existence of God is the fact that we always turn to Him in our times of distress:

“O Muhammad, ask them, who rescues you from perils in the darkness of the land and sea? You invoke secretly (at the time of affliction)? (Two whom do you make this promise) ‘We will grateful if you rescue us from this affliction’ Say, Allah delivers you from that affliction and every other affliction, yet you associate to other partners with Him.” (6:63-64) Cf. 6:17)

That is, we are ourselves witnessing the fact that Allah is All Powerful; He Alone has the sole authority and our prosperity and adversity wholly rests in His Power and He Alone is the make of our destiny. He delivers us from dangers. It is for this sole reason that we turn to Him in times of our affliction, when we find that no other means of resume have been left for us. Hence the act of invoking God in our times of distress experienced by many of us, is a clear sign of the existence of Allah.

C. SIGNS FROM THE HISTORY OF MAN

So far we have shown that man has been created by God and that in himself are numerous signs depicting the existence of Allah (s.w).

Likewise in the history of Mankind, are portents depicting the existence of Allah as He ascertains that:

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَبِئْسَ

مُعْطَلَةٌ وَقَصْرِ مَشِيدٍ ﴿٢٥﴾

How many populations have We destroyed which were given to wrong doing? They tumbled down on their roofs. And how many wells are lying idle and neglected, And castles lofty and well-built? (22:45)

أَوْلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ
كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا
وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ

يَظْلِمُونَ ﴿٩﴾

Do they not travel through the earth and see what was the end of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done.... (30:9)

These verses show that in the history of Man are Signs depicting the existence of Allah (s.w), However, before we

examine these sings in detail, let us make a few observations regarding the Islamic conception of History.

Islam considers the present phase of human life (earthly life) as but one stage of man’s total life. Man is spiritual in nature and his life began when all the surviving souls gathered before Allah and took a solemn promise to worship Him alone.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
 عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ
 إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ
 وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾

When their Lord drew forth from the children of Adam from their loins – their descendants, and made them testify concerning themselves, (saying): Am I not your Lord (Who cherishes and sustains you)? They said: Yea! We do testify! (This), lest Ye should say on the Day of Judgement: “Of this We were never mindful”. Or lest ye should say: “Our fathers before us may have taken false gods, But We are (their) descendants after them: will Thou then Destroy us because of the deeds of men who were futile?” (7:172-173)

Commenting on these verses Maulana Maududi has this to say:

We learn from several traditions that this thing happened on the occasion of the creation of Adam.

At that time the angels were gathered together and commanded to bow down before him and man's appointment as Allah's Vicegerent was proclaimed, likewise the whole of mankind that was to be born up to the Day of resurrection was brought into existence at one and the same time and imbued with common-sense and brought forth in His presence and asked to testify that Allah is their Lord.

A tradition of Hadrat Ubbayy bin Ka'ab which is most probably based on the knowledge he received from the Holy Prophet, is the best commentary on the verses. He says:

Allah gathered the whole of mankind and arranged into separate groups according to their kinds or periods and gave them human shape and power of speech. Then He took a Covenant from them and made them witnesses concerning themselves and asked, 'Am I not your Lord?' They answered, 'Most certainly, You alone is our Lord!' Then Allah said, 'I ask the earth and the heavens and your father Adam to bear witness to this effect lest you should say on the Day of Resurrection that you had no knowledge of this. So note it well that none other than I is worthy of worship and that there is no other Lord than I. You should not set up any partners with Me. I will send to you My Messengers, who will remind you of this covenant that you are making with Me; I will also send My Book to you'. At this the whole of mankind replied, 'We bear witness to this: You Alone is our Lord and our Deity: we have no other Lord or deity than You.

Some people take vv. 172-173 above, as a symbolic narration. They are of the opinion that in this way the Qur'an intends merely to impress the fact that Allah's Divinity is implanted in the human nature and relates it in a way as if it had happened as a tangible event. But we do not consider this interpretation as correct because the Qur'an and the Hadith describe it as an event which actually took place. Moreover, it has been asserted that on the day of Judgement the event of the covenant will be brought forward as an authentic proof against mankind. Therefore, there is no reason why we should regard this event as a symbolic narration. We believe that this event actually took place in physical world. The All-Powerfully Allah did actually bring into existence and gave understanding and power of speech to each and every individual in the posterity of Adam whom He intended to create up to the day of resurrection and assembled before Himself at one and the same time and took the Covenant from all of them to the effect that they had no other lord or god than Himself and that they had no other correct way of life except Islam (surrender and submission to Allah).

Those who consider such an assemblage as impossible are in fact skeptical of limitless powers of Allah; otherwise they would not have entertained any doubts about it because this is as easy for Allah as the gradual birth of mankind. The All-Powerful Allah, Who is bringing human beings into existence the way He is doing now, has also the power to assemble all mankind before its birth and after its death. It appeals to reason that Allah let all mankind know that He was going to make His Vicegerents after giving them wisdom and understanding and authority and the right to exploit the

resources of the earth, and that He also took the oath of allegiance from them. Thus it is obvious and clear that there is nothing impossible or strange in this assemblage of the whole of mankind on the occasion of Adam's creation.

In these verses the objective, for which the covenant was taken from the whole of mankind has been stated: it was to make each and every individual fully and consciously responsible for his deeds so that those who would rebel against their Lord should be held accountable for their guilt. It has been made plain that after this Covenant they could not justify any sin on the grounds that they had committed it in ignorance nor could they shift the responsibility for deviation on to their predecessors. Allah warns that by taking this Covenant He Has imbued in the heart of every individual that He alone is his Allah and Lord. Therefore, none can absolve himself from the responsibility by a deviation, saying, "I was quite unaware of this", or "I was led astray by my wrong environment".

With this background information, let us now consider a few questions that might arise. Supposing that this Covenant did take place, do we have any remembrance of this? Is anyone of us conscious that he was brought before his Allah on the occasion of the Creation and that the said dialogue did actually take place? If the answer is in the negative, then how can it be justified to bring such a Covenant as evidence against us, when we don't remember it nor are conscious of this Covenant?

The answer is that this will be brought against us as an evidence because, though its remembrance and

consciousness has been removed from the memory and the conscious mind, it has been retained in the subconscious mind.

As to why it has been removed from the memory and the conscious mind the answer is obvious. If the impression of the covenants had remained fresh in the memory and the conscious mind, then everyone would have automatically observed it, and the trial and test would have become meaningless. Moreover there wouldn't have been free-will. Hence it has been retained in the subconscious mind as a potentiality, and can be brought into consciousness by intuition and internal factors as in the case of all other branches of subconscious knowledge. The fact is that 'whatever man has achieved in culture, civilization, morality, sciences and all other aspects of human activities, lay hidden as potentialities and has been brought out by external factors and by intuition. But it is also a fact that no education, no training, no environment, no external factor, nor intuition is capable of creating any other thing than the one that already lies potentially in the subconscious mind. Likewise none of these factors is in any way capable of totally effacing the things that lie hidden potentially in the subconscious mind. The fact that these factors can do is to pervert its nature, but in spite of all efforts to pervert it, it still remains latent in the subconscious mind and will try to come to the surface in response to external factors. The following is true of all the branches of potential knowledge.

- (i) All these exist as potentialities in our subconscious minds and prove their existence when they appear as actual actions.

- (ii) All potentialities require external stimuli, teaching and training to take practical shapes which, in fact, are a response of our potentialities to the external stimuli.
- (iii) All these things can be suppressed and made dormant by wrong desires and environment and pervasions but can never be effaced totally from the subconscious mind. Therefore these can be reformed and converted by the help of inner feelings and external efforts.

The same factors above are true of the intuitional knowledge we have regarding our own position in the universe and our relationship to The Creator of the universe.

That this knowledge really exists is proved by the fact that it has been appearing every now and then in every period of human life; in every part of the earth, in every habitation, in every posterity; in every generation and that no earthly power has been successful in effacing it.

That this conforms to the reality is shown by the fact that whenever this knowledge has actually been applied to practical life, it has always produced good and useful results.

There has always been a need of some external appeal to cause this knowledge to appear and take practical shapes. Accordingly, the Prophets, the Books, and Inviters to the truth from among the followers of the Prophets have been performing this service. That is why the Qur'an calls them rememberancers; for the Prophet, the Books and the Inviters to the Truth do not create anything new in the minds of the people but refresh and

bring to the surface what was already latent in them.

Another proof of the existence of this hidden knowledge in the human mind is the fact that in every age, it has made a positive response to the call of the inviter and has come out as soon as it recognized his voice.

Above,all, the greatest proof of the existence of this knowledge is the fact that it has survived in the human heart inspite of the strenuous and continuous efforts to suppress, conceal and pervert it. Though the powers of ignorance and folly, lusts and prejudices, misguidance and temptations and deviation, they have failed to efface the impress of this inherent knowledge from the human heart. That is why it comes to the surface whenever efforts are made to revive it.

As regards the evidence of this inherent knowledge on the Day of Judgement, Allah will refresh and revive the memory of the Covenant, whereby they will all acknowledge Allah alone as their Lord and Deity. Then He will show that this knowledge remained embedded in their hearts, in spite of its persistent denial in this world and will provide from their own selves the proof of the fact that the impress of this Covenant was always present in their minds and will show from the records of their lives how and when their intuitional knowledge rebelled against their deviations, and how often it urged them to respond to the invitation of the inviters to the Truth and how they silenced their inner voice by means of different pretexts. At that time, when all the secrets will be exposed, none will be able to put forward any excuses. Everyone shall have to confess one's guilt in plain and clear words. That is why the Qur'an says that they shall not say, "We had no knowledge of this Covenant ", but will have to confess, "We were disbelievers and knowingly denied the Truth".

They will stand witness against themselves to the effect that they were disbelievers.

Thus, knowledge, has been said several times in the Qur'an to be one of the attributes of good people. For example in Suratul al-Ra'ad Allah says:

﴿ أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ﴿١٩﴾
إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٢٠﴾ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا
يَنْقُضُونَ الْمِيثَاقَ ﴿٢١﴾

“Is the one who doth know that which hath been Revealed unto thee from thy Lord is the Truth, Like one who is blind? It is those who are endued with understanding that receive admonition; those who fulfill the Covenant of God and fail not in their plighted word”.
(13:19-20)

Furthermore, these two verses which talk about the promise agree with the verse which shows how the other creatures refused this trust as the Qur'an clearly points out by saying:

﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا
وَآشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid therefore; but man undertook it; - he was indeed unjust and foolish. (33:72)

Such a promise was also taken by the Prophets as it is stated thus:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ
وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٧﴾ لِيَسْئَلَ الصّٰدِقِيْنَ
عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَٰفِرِيْنَ عَذَابًا أَلِيْمًا ﴿٨﴾

“And remember We took from the Prophets their Covenant: As (We did) from thee: From Noah, Abraham, Moses and Jesus the son of Mary: We took from them a Solemn Covenant: that (God) may question the (Custodians) of Truth concerning the Truth they (Were charged with): And He has prepared for the unbelievers a grievous Penalty”.
(33:7-8)

The history of Man in Islam starts with Paradise, through earthly life where man is tested and ends up in the hereafter. In Paradise, Adam was told:

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ
شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّٰلِمِيْنَ ﴿٣٥﴾

“We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will; but come not near this tree lest ye become wrong-doers.” (2:35).

Even during his stay in Paradise, man did not live just as a spirit but they were made self conscious. This is evident in the following verses:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ
هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا بِمَا عَلَّمْتَنَا
إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

“And He taught Adam the nature of all things; then He place them before the angels, and said Tell Me the nature of these if ye are right. They said: “Glory to Thee: of knowledge we have none, save what Thou hast taught us; in truth it is Thou who art perfect in knowledge and wisdom”. (2:31-32)

However, during their stay, Satan confused both of them and made them err and hence they were removed from the Garden:

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

Then did Satan make them slip from the (Garden), and get them out of state (felicity) in which they had been. We said: ‘Get ye down, (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood for a time. (2:36)

From this explanation, it is thus obvious that man is a spiritual being in nature rather than the physical body which we see. This view is emphasized by the following verses:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا

قَلِيلًا ﴿٨٥﴾

*They ask thee concerning the spirit (of inspiration).
Say: 'The Spirit (cometh) by command of my Lord: of
knowledge it is only a little that is communicated to you'
(O men)!' (17:85)*

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾

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

Therefore, man is a spiritual being. Life of the spirit here on earth is linked to the bodies, which have been estimated in such a way as to enable man to perform his primary duty here on earth, God asks us:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

*Did you think that We had created you without any
purpose an that you would never be brought back to
Us? (23:115)*

Having posed this question to agitate our mind and start pondering as to why we have been brought on to earth, He then tells us the real purposes of our life by saying:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

*I have not created the Jinn and Humankind for any
other purpose except that they should worship Me.
(51:56)*

Hence the purpose of our birth, lives and whatever we do is nothing but to “Serve Allah” and seek His pleasure.

Mankind on earth is on test; We read in the Qur’an thus:

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

“Verily We created man from a drop of mingled sperm in order to try him: so We gave him (the gifts) of Hearing and Sight.” (76:2).

So the earth is not a permanent abode of man. He has been made to live upon it only during a period of this probation and in due course he will return to his Lord where he will surrender the account of his deeds. Those who will pass the test will be rewarded (put in Janna i.e. Paradise) where they will live perpetually while the failures will be condemned to Hell, again this will be their permanent abode:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ

ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

How can you reject the existence of God? Seing that you were without life, and He gave you life; Then will He cause you to die; and again will bring you to life; and again to Him will you return....(2:28)

So the real life is the Life HEREAFTER:

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ
 كَانُوا يَعْلَمُونَ ﴿١٤﴾

“This life of the world is but a part-time and game. Lo! The home of the hereafter – that is life, if they but knew” (29:64).

For this reason we notice the Qur’an expressing sorrow for people who take the life of this world as “The Life”. It repeats several times:

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ
 كَانُوا يَعْلَمُونَ ﴿١٤﴾

“This life of the world is but a pastime and a game. LO! The Home of the hereafter – that is life if they but knew.” (29:64).

Sometimes it exhorts us thus:

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾

“Nay (ye man) But ye love the fleeting life, and leave alone the Hereafter”. (75:20-21)

And sometimes it warns us:

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ﴿١٧﴾

“Nay (behold) ye prefer the life of this world; but the Hereafter is better and more enduring.” (87:16-17)

Thus the history of man in Islam should be seen in his home abode – in the transcendental world, then the probation period on this earth, and finally the life after his earthly death.

It would be observed that the history of man in the Qur’anic context differs with the Materialistic and Secularistic thinking which count the earthly life as the sole component of man’s life. Likewise the Qur’an does not consider man to have evolved from the apes (primates). Nor does it support the idea of class struggle to be the essence of history.

The idea that history of man is inevitably guided by Allah (s.w.) is seen in the promise of Allah of sending guidance to mankind together with Prophets:

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

“We said: ‘Get you down all from here; and if as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, on them shall be no fear, nor shall they grieve. But those who reject faith and disbelieve in Our Signs they shall be companions of the fire; they shall abide therein” (2:38-39).

Having given this command, Allah followed it by sending to us his Messengers as warners as seen in the following verses:

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا

فِيهَا نَذِيرٌ ﴿٢٤﴾

“Verily We have sent thee in truth, as a bearer of glad tidings, and as a warner: And there never was a people, without a warner having lived among them (in the past).” (35:24).

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا

جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

“We did aforetime send Apostles before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee. It was not (possible) for any Apostle to bring a Sign except by the leave of God; but when the Command of God issued, the matter was decided in truth and justice, and there perished, there and then, those who stood on Falsehoods.” (40:78).

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَأَجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ

الْمُكَذِّبِينَ ﴿٣٦﴾

For We assuredly sent amongst every people an Apostle, (with the Command), “Serve God, and

eschew Evil”: Of the people, were some whom God Guided, and some on whom Error became inevitable (established). So travel through the earth, and see what was the end of those who denied (the Truth). (16:36).

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ
وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ

Say ye: We believe in God, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob and the Tribes, and that given to (All) Prophets from their Lord: We make no difference between one and another of them: And we bow to God (in Islam). (2:136).

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ
وِبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

“And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter.” (2:4).

On the basis of this therefore, the first mankind had one religion:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ
 وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ
 فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا
 جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ
 مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

“Mankind was one single nation, and God sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the people of the Books, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. God by His Grace Guided the Believers to the Truth, concerning that wherein they differed. For God guides who He will to a path that is straight.” (2:213)

This message was completed during the prophethood of Prophet Muhammad (s.a.w.) – the last Prophet, when God said:

الْيَوْمَ يَيسَ الَّذِينَ كَفَرُوا مِنَ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ
 أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا
 فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرٍ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

this day have those who reject Faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you,

completed My favour upon you, and have chosen for you Islam as your religion...” (5:3).

According to Islam man does not make his history through class struggle as the Marxists contend, But rather, struggling in this earthly life is a God given essential nature of man. It is a matter of course to struggle in all walks of life since man has been endowed with all the faculties to help him subject nature for his use. The philosophy of struggle in all its dimensions is summarized thus:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ
وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ ﴿١٣١﴾

“Verify God will not change the condition of men, till they change what is in themselves.” (13:11).

Consequently, in this process where the Prophets try to guide mankind to follow the right path and whereby the people try to object the teachings of Allah in various communities, we observe the signs depicting the existence of Allah. One sign is the destruction of the Communities and personalities who rejected the teachings of the Prophets. In other words, the triumph of the Prophets over the enemies of Allah is a clear sign showing the existence of Allah; as already mentioned in the verses which say:

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ
فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ ﴿٣٨﴾

Is it not a warning to such men (to call to mind) how many generations before them We destroyed, in

whose haunts they now move? Verily, in this are Signs for men endowed with understanding. (20:128).

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْنَؤُ
 مُعْطَلَةٌ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ
 يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى
 الْقُلُوبَ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

How many populations have We destroyed, which were given to wrong-doing? They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well-built? Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts. (22:45-46).

The communities which stood as signs for the existence of Allah include the disbelievers among the people of Nuhu, Hud, Swaleh, Lot, Mussa and Muhammad. Let us consider the community of Sayyidna Nuhu (Noah) only. The rest of the communities will be dealt with in detail in chapter five.

Following the Qur’anic narration, it took a long time after Prophet Adam had left his progeny in a state of social and moral health, before the advent of Nuhu that Human society began to show corruption and depravity. God as usual, sends messengers in such situations:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ
 وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ
 فِي مَا اختلفُوا فِيهِ وَمَا اختلفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا
 جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اختلفُوا فِيهِ
 مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

Mankind was one single nation, and God sent messengers with glad tidings and warnings... (2:213).

And therefore, God sent Noah, His Apostle for their reclamation. The people of Nuhu (Noah) were dwelling in the part of the earth which is now called Iraq. Prophet Nuhu was sent to them as a warner but they rejected him and requested him to bring them Allah's chastisement if he was truthful:

قَالُوا يَنْشُوحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ
 الصَّادِقِينَ ﴿٣٢﴾

They said (the Chiefs of the unbelievers): Oh Nuhu you have disputed with us and lengthened the dispute with us: now bring upon us what you threaten us with, if you speak the truth.... (11:32).

Given to this attitude of arrogance to the teachings of Allah, Nuhu was told to answer them that:

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾

He said: 'Truly God will bring it on you if He wills and then you will not be able to frustrate it (11:33).

Finally the deluge which drowned the disbelievers came and only believers were saved:

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى
الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَوْجِ وَدُسرٍ ﴿١٣﴾
تَجْرِي بِأَعْيُنِنَا جَزَاءَ لِمَن كَانَ كُفِرَ ﴿١٤﴾ وَلَقَدْ نَزَّ كُنْهَاهَا آيَةً فَهَلْ
مِن مُّدْكِرٍ ﴿١٥﴾

So We opened the gates of heaven with water pouring down and We cause the earth to gush forth its springs, so the water of the heavens and earth gathered together according to measure already ordained. And We bore him on an ark, which was made of planks and nails, sailing before Our Eyes, a reward for him who was denied and certainly We left the ark for a sign but is there any one who will mind? (54:11-15).

مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِّن دُونِ اللَّهِ
أَنْصَارًا ﴿٢٥﴾

Because of their sins they were drowned (in the flood), and were made to enter the Fire (of Punishment); and they found in lieu of God none to help them. (71:25).

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا ۖ وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ
التَّنُورَ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ
الْقَوْلُ مِنْهُمْ ۗ وَلَا تَخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرَقُونَ ﴿٢٧﴾ فَإِذَا
أَسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلْكَ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّوْنَا
مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾ وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ
خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

So We inspired him (with this message): “Construct the ark within Our sight and under Our guidance: then when comes our Command, and the fountains of the earth gush forth take thou on board pairs of every species, male and female, and thy family – except those of them against whom the Word has already gone forth: and address Me not in favour of the wrong-doers: for they shall be drowned (in the flood). And when thou has embarked on the ark – thou and those with thee say: Praise be to God, Who has saved us from the people who do wrong”. And say: ‘O my Lord! Enable me to disembark with thy blessing: for Though Art the Best to enable (us) to disembark’. Verily in this there are Signs (for men to understand): (Thus) do We try (men). (23:27-30).

For the details of the story of the Prophet Nuhu in the Qur’an, the following verses are relevant:

(6:84), (7:59-64), (10:71-73), (11:25-49), (21:76-77),
(23:23-30), (25:37), (26:105-122), (29:14-15), (37:75-82),
(51:46), (54:9-15), (69:11-12), (71:1-28).

The destruction of the disbelievers among the people of Nuhu is a sign for the existence of God as He said:

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

“Verily in this (the destruction of the disbelievers) there are Signs (depicting existence of God) (Thus) do We try (men).” (23:30).

The destruction of people of Nuhu shows the existence of God in the following ways. Firstly, the Dialogue between Prophet Nuhu and his people (the disbelievers) shows the existence of God otherwise such a discourse would not have taken place. Secondly the demand made by the disbelievers when they called for the punishment as a criterion of the truthfulness of Nuhu: when they said:

قَالُوا يَبْنُو حُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ

الصَّٰدِقِينَ ﴿٣٢﴾

“... Now bring upon us what you threatens us with...” (11:32).

Whereas the Prophet Nuhu answered:

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِن شَاءَ وَمَا أَنتُمْ بِمُعْجِزِينَ ﴿٣٣﴾

He said (replied them that); ‘Truly God will bring it in you if He wills and then you will not be able to frustrate it’. (11:33).

Then, the coming of the deluge confirms what Nuhu had said that it is from God to punish the disbelievers and reward the believers.

A closely related sign is the Ark itself as Allah says:

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدْرِكٍ ﴿١٥﴾

“... And certainly We left the Ark for a Sign but is there any one who will mind?” (54:15).

The Ark here stands as a pointer depicting the existence of God in a number of ways. One; is the knowledge of making the ark at that point in time which conceded with the flood. This is verified by the ridicules of the disbelievers when he started building the Ark – by saying:

وَأَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ ﴿٣٧﴾

It was revealed to Nuhu... But construct an Ark under Our Eyes and inspiration... Forthwith he (started) constructing the Ark: Every time the Chiefs of his people passed by him, they threw redicule on him... (11:37).

Iraq was 800 to 900 miles from the Red Sea, so the disbelievers considered Nuhu mad to build an Ark, which could sail on dry land. To them there was no possibility of floods. So whenever they passed, they jeered at him as it to say: ‘Just see the madness of the old man! He wishes to float a ship on the dry land!

Thus the disbelievers thought that he was possessed:

Before then the people of Nuhu rejected (their apostle) they rejected our servant and said, 'He is one possessed and he was driven out'.

Secondly, the existence of Allah is demonstrated in the preservation of the ark. Allah says the ark is preserved for men to stand as a sign for the existence of Allah. This promise is today fulfilled because before the First World War – a Russian air Pilot Vilodemir Ros-kowisky discovered this ark on one of the mountain peaks of Armenia. It was lying buried under snow until 1822 CE when an earthquake caused it to lie where it was discovered.

Thirdly, the existence of God in the history of the people of Nuhu is demonstrated in the objections as stated in the following verses:

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَنْقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ
غَيْرِهِ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ
إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾

We sent Noah to his people: 'O my people worship Allah. The chiefs of his people answered: 'We clearly see that you are in obvious deviation'. (7:59-60).

الْمُؤْمِنِينَ ﴿١١٤﴾ إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾ قَالُوا لَنْ لَمَّا تَنْتَه يَنْبُوحُ
لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾

'I am not going to drive away the believers, for I am

sent only to warn plain in public'. They said: 'If though desist not, O Noah! Thou shall be stoned (to death)'. (26:114-116).

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَكَ إِلَّا بَشَرًا مِثْلَنَا
 وَمَا نَرَكَ أَتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِادِّئِ الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا
 مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٧٧﴾

But the Chief of the unbelievers among his people said: 'We see (in) thee nothing but a man like ourselves: nor do we see that any follow thee but the meanest among us, in judgment immature: nor do we see in you (all) any merit above us: In fact we think ye are liars!'" (11:27).

From the above verses we can deduce that the unbelievers rejected the existence of God for the following reasons.

Firstly, the Chiefs of his people first said that he was in error and they were in the right. For this reason they advised their people very strongly not to abandon their gods; Wadd, Suwa, Yagut, Yaug, Nasr. We need to know the social formation of that society. The people of Nuhu were unbelievers not in the materialistic sense but in polytheistic sense. So they associated gods with God and the Priests of these deities exercised great control over all religious, political and economic affairs of the country. Thus, they lived in a class Society; The religious leaders forming the class of exploiters and the common people forming the class of the exploited in the name of man-made religion. It was due to this

corruption and injustice why Prophet Nuhu was sent to establish justice. Chiefs could see the inner meaning of the Message of Nuhu and therefore went against it in order to continue with their evils to the Society.

Secondly, the unbelievers among the people of Nuhu rejected the message of Allah because both Nuhu and his followers were in the low stratum of Society. It will not be out of place to add that this thinking also prevailed among the Quraish disbelievers as it is in Suratul An-Naml: 6:51-53. Here we witness a conflict between the exploiters and the exploited. The exploited people in Nuhu’s society could easily see the message for justice and their emancipation. But this was contrary to the exploiters.

The third thing that led them to reject Nuhu is the fact that he was a man. You can see the illogical nature of this argument is contained in the answer given to them.

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ
وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا
فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ﴿٣١﴾

“... Nor do I claim to be an angel”. (11:31).

The same reply was given to the Quraish in Makkah when they raised the same objection.

وَمَا مَتَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ
بَشَرًا رَسُولًا ﴿١٤﴾

What kept men back from Guidance came to them, was nothing But this: they said “Has Allah sent a man (like us) to be (His) messenger? (74:94)

The point should be underscored here. In the first instance, it would have been ridiculous if God had sent creatures instead of man to humankind since the guidance of Allah was to be followed by man. What man required was a guide and an example like him in following Allah’s path.

Secondly, having failed to challenge the reasons raised by Sayyidna Nuhu, the unbelievers resorted to threatening the Prophet of stoning him to death.

قَالُوا لَئِن لَّمْ تَنْتَهَ يَنْتُوحَ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾

They said: “If thou desist not, O Noah! Thou shall be stoned (to death)”. (26:116).

Only emotions have been employed here. The unbelievers were short of logical arguments and hence thought of using threats to silence the message of emancipating the people.

When reasoning fails, emotions take its place. So the unbelievers now behaved arrogantly without any reason and consequently called for Allah’s punishment as the criterion for truthfulness of their Prophet. Here we can see clearly the unfounded nature of the objections of the disbelievers against the existence of God.

The reasons posed by Nuhu on the existence of Allah are still relevant today and are worth mentioning. The first

one concerns the creation of both the Universe and man himself as spelled out in these verses:

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾
 أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ
 فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ
 نَبَاتًا ﴿١٧﴾

What is the matter with you, that ye place not your hope for kindness and long-suffering in God, 'Seeing that it is He that has created you in diverse stages?' 'See ye not how God has created the seven heavens one above another, and made the moon a light in their midst, and made the sun as a (Glorious) Lamp?' And God has produced you from the earth, growing (gradually). (71:13-17)

The other verses, include those pertaining to children 17:12, sustenance 71:11-12 and creation of man and source of life 71:14,17 and 18.

D. SIGNS FROM THE LIVES OF PROPHETS

Several evidences can be given from the lives of the Prophets to show the existence of Allah (s.w.).

(a) Firstly is the advent of Prophets. History has it that there once lived the first man on earth. Believers agree and say this man was Adam. It is also a historical fact that there once lived Prophets Mussa, Jesus, Muhammad and others. The Qur'an has it that for each people (ummah)

there was once sent a Prophet

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا
اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۗ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ
عَلَيْهِ الضَّلَالَةُ ۖ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكَذِّبِينَ ﴿٣٦﴾

*For We assuredly sent amongst every people an
apostle
(with the command) ‘Serve God and eschew evil...’
(16:36).*

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ إِنَّمَا أَنْتَ
مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

*These people who reject your Message say: “Why
has no Sign been sent down to this person from His
Lord? You are a warner only and every people has
its guide... (13:7).*

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا
فِيهَا نَذِيرٌ ﴿٢٤﴾

*Verily We have sent you (Muhammad)... in truth, as
a bearer of glad tidings as a warner: And there never
was a people, without a warner having lived among
them (35:24).*

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ
 مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِبَيِّنَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا
 جَاءَ أَمْرُ اللَّهِ فَضِىَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

We did aforetime send apostles before thee: of them, there are some whose story we have related to thee. And some whose story we have not related to thee. (40:78).

The fact that these personalities were sent by Allah is also confirmed by themselves in their ministry:

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَنْقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ
 غَيْرُهُ ۗ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

Certainly We sent Nuhu to his people. He said: O my people! Serve Allah, you have no god other than Him. (7:59).

﴿وَالإِن عَادِ أَخَاهُمْ هُودًا﴾ قَالَ يَنْقُومِ اعْبُدُوا اللَّهَ
 مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ ۗ أَفَلَا تَتَّقُونَ ﴿٦٥﴾

And to the Ad We sent their brother Hud. He said O my people! Serve Allah, you have no god other than Him (7:65).

وَإِسْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن
 كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾

And We sent Ibrahim and remember when he said to his people: Serve Allah and be careful of your duty to Him (29:16).

The coming of Prophets is an evidence of the existence of Allah (s.w.) at two levels. Firstly, if Allah does not exist, He would not have sent prophets to mankind. And secondly, the prophets would not have claimed to have been sent by Allah (s.w.).

(b) Secondly, in their lifetimes, Prophets were not influenced by their environments. Examples will be cited here from the lives of Prophets Ibrahim, Mussa and Muhammad. Let us start by examining the social conditions at the advent of Sayyidna Ibrahim. Sayyidna Ibrahim was born around modern Iraq. The society was polytheistic and is mentioned to have had about 5000 gods. It was also a class society. The highest class consisted of priests, state officials and military officers. Mushkenu was the second class comprising the merchants, craftsmen and farmers. And lastly the Urdu slaves.

These people used to worship stars and idols. Astrology, idols worship, divination, witch-craft and use of talisman and amulets were popular among them. The class of priests guided the temple, supervised the worshipping and rituals performed by devotees, conducted marriage and funeral ceremonies and played the role of purveying to the people news of the unseen. The masses in general were so enmeshed in these priests such that they considered the latter as controllers of their destiny. The masses therefore, slavishly fulfilled their needs thinking that the priests had

access to their deities and could intercede on their behalf. The kings were also in league with the priests. For the purposes of holding the masses in their servitude, the kings helped the priests and the priests helped the government.

Prophet Ibrahim was born in such a community in a family of the priests. In his home he got the same education and training befitting priest's sons. He saw the manners of the priests and kings to receive him and become a leader of the community. The same gifts, presents and offerings which had enriched his family were awaiting him. There were lots of devotees waiting to bow their heads before him with folded hands. Further, he could likewise trap in his snare people ranging from a poor farmer to a king by claiming contact with deities and by playing the force of divination. However despite all the benefits, we find Sayyidna Ibrahim telling his people:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا

أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٤﴾

I have turned my face toward Him Who created the heavens and the earth, as one by nature upright and I am not one of the idolaters. (6:80).

Thus Sayyidna Ibrahim was not influenced by his environment, his inclinations and the wishes of his community. Naturally had it not been by the guidance of Allah he would not have discarded these benefits.

Sayyidna Ibrahim did not only discard these benefits, but also invited a lot of troubles for himself when he declared:

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحْتَجُّوَنِي فِي اللَّهِ وَقَدْ هَدَانِي
 وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ
 شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

His people disputed with him. He said: "(Come) ye to dispute Allah, when He (Himself) Hath guided me? I fear not (the beings) ye associate with Allah: unless my lord willeth, (Nothing can happen) my lord comprehendeth, in His know ledge all things. will ye not (yourselves) Be admonished? (6:80)

After this declaration a mountain of calamities fell on Prophet Ibrahim. His father threatened him with expulsion from his family and home. His community warned him that none of her members will give him refuge. The government also became hostile to him and a case was brought up against him before the King. Forsaken though he was, he braved all opposition and stood firm for the sake of truth. Undoubtedly, Ibrahim faced all these calamities because he knew of the existence of God and sought assistance from Him. It is for this reason that he told his father:

The knowledge I have, has not been vouchsafed to you. As such instead of my following you, you should follow me.

Sayyidna Ibrahim was not to be silenced by threats and as a reprisal to the threats he smashed the idols with his right hand:

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوا إِلَيْهِ يِرْفُونَ ﴿٩٤﴾ قَالَ أَتَعْبُدُونَ
مَا تَنْجُوا ۖ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

Then he attacked them (the idols) with the right hand. Then his people turned towards him hastening. Said he: what! Do you worship what you hew out? And Allah has created you and has created that which you make. (37:93-96).

قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾

They said, Build him a furnace and throw him into the blazing fire. (37:97).

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٩٨﴾

They said burn Him and protect your gods. If you do (anything at all) (21:68).

Look at the evidence of the existence of Allah from this incident! Do you know what happened to the fire? Read this verse:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٩٨﴾

We said 'O fire! Be though cool and (a means of) safety for Abraham! (21:69).

Nevertheless this was not the end, the despotic leaders plotted again and Allah made it in vain.

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾

And they sought to lay a plot against him but We brought them low. (37:98).

Similarly on the life of Prophet Mussa we came across several evidences depicting the existence of Allah as summarized below in several verses:

Sayyidna Mussa (s.a.w.) was born at time when Pharaoh had commanded that all male children born to the Israelities to be slain. Mussa's mother kept him concealed for three months and at last was unable to hide him any longer. It was revealed to her to cast him in to the river, and promised that he returned to her:

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا
تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَأَيْنَاهُ إِلَيْكَ وَجَاعِلُوهُ

And We revealed to Mussa's mother saying Give him such, then when you fear for him, cast him into the river and do not fear nor grieve, surely We will restore him to thee and make him one of the apostles. (28:7).

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾ أَنْ أَلْقِيهِ فِي الْيَمِّ فَأَقْذِفِهِ
فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ ۗ وَالْقَيْتُ
عَلَيْكَ مَحَبَّةٌ مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾

Call to mind the occasion when We revealed to your mother: put him into a chest, the, cast it down into the river then the river shall throw him on the shore, then shall take him up one who is an enemy to Me

and enemy to him. And I cast down upon thee love from Me and that you mightest be brought up before My eyes. (20:38-39).

And Firaun's followers took him up that he might be an enemy and a grief for them, Surely, Firaun and Hammana and their hosts are wrong doers.

And Firaun's wife said: Joy of th eye to me and to thee: do not slay him, may be he will be useful to us or we may take him for a son. But they knew not what they did. And the heart of Mussa's mother became void, she would have almost disclosed it had We not strengthened her heart so that she might be of the believers

﴿وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٣﴾ فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَمَا تَقَرَّرَ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٤﴾﴾

And We carried him to refuse such at first until his sister came and said: "shall I point to you the people of a house who will take care of him nourish him and bring him up for you and be sincerely attached to him?"

So we restored him to his mother that her eyes might be refreshed and that she might not grieve and that she might know that the promise of Allah is true, but most of them do not know. (28:8-13).

Sayyidna Mussa, like Sayyidna Ibrahim, was brought up as a prince hence he would have enjoyed the status of a prince and in due course become the King. But this was not to be so. He shunned from it and demanded Firaun to stop the injustices he was committin

وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنْ أُنْتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

And when your Lord called out to Mussa saying: Go to the unjust people, the people of Firaun, will t hey not guard themselves against evil. (26:10).

Prophet Mussa is also exemplary of the bravery of the prophets in confronting the enemies of Allah. Firaun had vast armies and was powerful. Mussa and Harun empty handed as they were, if not for the trust of God, they would have not decreed to confront Pharaoh:

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي
فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾ وَلَهُمْ عَلَىٰ ذُنُوبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾

He said, O my Lord! Surely I fear they will reject me, and my breast will be straitened, and my tongue is not have a crime against me; therefore, I fear they may slay me. (26:12-14).

To this appeal, Allah said to him:

قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾

By no means, go you both with our sings, surely We are with you hearing. (26:15).

It can be observed here that a first Prophet Mussa hesitated but when he got the assurance of Allah's protection no fear touched him and he confronted Firaun. It could be concluded that the bravery to face enemies of Allah as in the case of Mussa and Harun and all the other Prophets, shows that these people depended on Allah and hence His existence.

(c) Thirdly, the prophets were also given signs (miracles) which they demonstrated to their people as evidence for believing in the existence of Allah. We shall cite a few examples again from the lives of Mussa, Jesus and Muhammad.

Mussa was given nine signs. The rod, the shining hand, the drought, the loss of fruits, the widespread death, the locusts, the lice, the frogs and the blood as stated in the following verses:

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ
 ﴿١٣٠﴾ فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا
 بِمُوسَىٰ وَمَنْ مَّعَهُ إِلَّا إِنَّمَا طَّيَّرْتَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا
 يَعْلَمُونَ ﴿١٣١﴾ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ
 بِمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ
 وَالذَّمَ عَائِيتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾
 وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَىٰ ادْعُ لَنَا
 رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِيُنزِلَ عَلَيْنَا مَاءً كَالْمَاءِ الَّذِي أَنْزَلْتَ لِلْغُلَامِ
 الْمَكِّيَّةِ الَّذِينَ آمَنُوا لِيَكُونَ لَهُمْ سُرَّةٌ مِّنْ أَرْضِ مِصْرَ وَمِصْرَ لَنُكْفِّرَهُمْ
 لِمَا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ آجَلٍ هُم بَدِّلُوهُ
 إِذَا هُمْ يَنْكُثُونَ ﴿١٣٥﴾

Indeed We afflicted Pharaoh's people with several years of famine and scarcity of food so that they should come to their senses. But they responded like this; whenever a good time came, they would say, "This is but our due, and when there was hard time they would ascribe their calamities to Moses and those with him. Whereas in fact their misfortune was in the hand of Allah, but most of them did not know this! They said to Moses, we are not going to believe in your whatever sign you are going to bring to us. At last we let upon them the storm, the locusts, the lice and frogs and rained blood upon them. Though We showed these signs one by one they persisted in their rebellion for they were

steeped in crime. Whenever a plague befell them, they would say "O Mussa pray for us to Allah in the name of the office you hold from Him. If you help remove the plague, this time, we will believe in you, and send the Israelites with you. But as soon as We removed the plague from them after the expiry of the term that had been fixed for them they would at once break their promise." (7:130-135)

Both the signs and the attitude of the people of Firaun prove beyond any shadow of doubt of Allah's existence.

Prophet Jesus was given numerous signs as well to prove the existence of Allah. These include: talking with the people while he was a newly born child; and when he was grown up, he made from clay the likeness of a bird and by it became a living bird. He also healed the blind and the lepers and brought forth to life the dead. These are signs in Suras 5:110.

Sayyidna Muhammad's (s.a.w.) signs have already been mentioned including appealing to our intellect by observing the Universe, man, the lives of the prophets, the teachings of the prophets and the history of man. Hence the greatest sign given to Muhammad is the Qur'an itself; (29:48-51). For instance, the Qur'an refers to the worker-bees as female in Sura 16:68-69. It is only very recently that science has come to realize that the worker bees are indeed female. Likewise the Qur'an mentions that God has preserved the body of the Pharaoh of the Exodus in Sura 10:90-92. Recently the body of the Pharaoh has been unearthed and one can see it today in the Royal Mummies Room of the Egyptian Museum in Cairo! For details of this incident and

other resemblances of the Qur'anic narrations to modern scientific discoveries, the reader is advised to consult the two books by Maurice Bacaille.

(d)The fourth evidence in the lives of prophets depicting the existence of Allah is based on the calamities they faced for His sake. During their prophethood they suffered severe punishments and calamities for no other reason except their mission. Some were tortured and some were even killed:

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِئُ الْأَرْضُ مِن بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا ۗ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۗ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ ۗ وَالْمَسْكَنَةُ ۗ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ۗ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ۗ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١﴾

“... By and by, they became so degraded that degraded that disgrace and humiliation, misery and wretchedness were stamped upon them and they incurred Allah’s wrath. That was because they began to reject the Revelations of Allah and kill His Messengers without any just cause” (2:61).

The practice of killing prophets wrongfully is also mentioned in Suras: 3:21, 112; 181.

Since these verses refer to the history of the Jews, it is noteworthy also to cite some examples from the bible for

emphasis on the point.

(i) After the death of Prophet Solomon, the kingdom of the Israelites was split into two states – the kingdom of Judah with its capital at Jerusalem, and the kingdom of Israel with its capital at Samaria. As the two were often at war with each other, king Asa of Judah sent a message with rich presents to Ben-hadad, the king of Syria, to force back Baasha, the king of Israel, who had attacked Judah. At his, Prophet Hanani rebuked Asa for relying on the king of Syria instead of relying on “The Eternal your God”. As he became so angry with the Prophet for this advice, that he put him in a prison-house. (2 Chronicles, 16:1-10).

(ii) When Prophet Elijah rebuked the Israelites for serving and worshipping Baal, and asked them to serve and worship God alone, they became his mortal enemies. King Ahab of Samaria threatened to kill him because his idolatrous wife incited him against prophet Elijah. In terror he ran for his life to the mountains in the Sinai Peninsula. During that period of affliction he said, “I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenants, thrown down thy altars, and slain thy prophets with sword; and I, even I only, am left; and they seek my life, to take it away”, (1 Kings, 19:1-10).

(iii) King Ahab sent another Prophet, Micaiah, to prison for speaking out the truth. “And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king’s son; and say, Thus saith the king, put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace”. (1 Kings, 22:26-27)

(iv)When the people of Judah began to worship idols openly and to do what was evil in the sight of Allah, Prophet Zecharia raised his voice against these evil things and said, “Thus saith, god, Why transgress ye the commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord, he hath also forsaken you. And they conspired against him and stoned him with stones at the commandment of the king in the court of the house of the Lord”. (2 Chronicles, 24:20-21).

(v)When the Israelites state of Samaria was destroyed by the Assyrians, and the Jewish state at Jerusalem was threatened with imminent danger, Prophet Jeremiah began ... warn his people of their degeneration and its evil consequences. He lamented and cried, “Mend your ways otherwise you will meet with a far worse doom than Samaria”. In answer to this, the Jews cursed him, beat him and imprisoned him. They accused him of treachery against the nation and shouted, “You are deserting to the Chaldeans”. He was arrested and flogged and confined in the dungeon cells. Then they put him into an underground cistern, lowering his down with ropes so that he should sink in the mud and die on the spot from starvation. (For details please refer to Jeremiah, 15:10, 18:20-23; 20:1-18 and chapter 36 to 40).

(vi) *“Jerusalem, Jerusalem, thou that killest the Prophets and stonest them which are sent unto thee”. (Matthew, 23:37).*

(vii) *When John the Baptist raised his voice against*

the immoralities, which were being openly practiced in the court of Herod, king of Judah, he was arrested and bound in prison. Then at the request of Herodias, his wife, who had a grudge against him, he sent one of the guards to bring his head. The man went and beheaded him in the prison, and brought his head on a dish to be presented to her. Thus the Holy Prophet of God was killed without any cause. (Mark 6:17-29).

The Qur'an refers to this most shameful chapter of the history of the Israelites and declares that they fully deserved the curses and condemnation of Allah. They chose their worst offenders against law and morality from among themselves and made them their chiefs and leaders and sent their most pious men to the goal or the gallows.

So we can rightly conclude that if prophets were not truthful in that they were not sent by Allah, they would not have accepted to undergo such persecutions. Along with this plotting to kill the prophets where Allah wished He turned down these plots. Examples are of Sayyidna Issa (s.a.) and Prophet Muhammad (s.a.w.).

وَمَكْرُوهٌ أَمْكَرَ اللَّهُ وَاللَّهُ خَيْرٌ الْمُنْكَرِينَ ﴿٥٤﴾

Then the children of Israel began to plot (against Jesus) and Allah also devised His secret plan and Allah is the best of devisers. He said "O Jesus, now I will recall you and raise you up to Myself and cleanse you of those who have rejected you and will sit up those who follow you above those who

rejected you till the day of Resurrection (3:54).

As we have seen the Jews killed many prophets one after the other. And now they plotted to kill Jesus on the pretext that He rebuked them incessantly on account of their transgression. The Jews plotted to kill him but Allah assures us that they did not kill him:

وَيَكْفُرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلِهِمْ
إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ
وَمَا صَلَبُوهُ وَلَا كُنْ شَيْءَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا
لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

“... Then they went so far in their unbelief that they uttered a monstrous calumny against Mary; they themselves bragged, We have slain Jesus son of Mary, Messenger of Allah. Whereas in fact they did not slay him nor did they crucify him but the matter was made dubious for them.” (4:156-157)

Prophets were turned out of their houses and some were exiled. Reference is made to Prophet Muhammad with his people immigrating to Madina:

لِلْمُقْرَّاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ

“Some part is due) to the indigent Muhajirs those who were expelled from their homes and their property while seeking Grace from God.” (59:8).

Similarly Sayyidna Lutwi was threatened of being expelled. The reason is that Lutwi warned his people for practicing sodomy:

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ^ط

*And his people gave no answer but this,
“... Drive them out of your city...” (7:82).*

Prophets were beaten and some were threatened of being beaten.

A typical example is that of Sayyidna Nuhu:

قَالُوا لَئِن لَّمْ تَنْتَهِ يَدْنُوْحَ لَتَكُوْنَنَّ مِنَ الْمَرْجُوْمِيْنَ ﴿١١٦﴾

“If you desist not, Nuhu! You shall most certainly be of those stoned to death” (26:116).

But Sayyidna Nuhu, continued with his mission despite this threat, because he depended wholly on Allah’s (s.w.).

Prophets were also rebuked. For example Prophet Muhammad (s.a.w.), was called a sorcerer, astrologer, poet and many other insults by his enemies. It was also alleged that he was taught the Qur’an by a man named Ar-Rahman of Imama. The Qur’an answered these allegations thus:

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيْلًا مَّا تُؤْمِنُوْنَ ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿٤٢﴾ تَنْزِيْلٌ مِّنْ رَبِّ الْعٰلَمِيْنَ ﴿٤٣﴾

“It is not word of a poet; little it is you believe. It is not

the word of a sooth-sayer. Little admonition it is you receive. This is a message sent down from the Lord of the worlds.” (69:41-43).

Prophet were also imprisoned, confined, jailed and detained. Prophet Muhammad and Prophet Yussuf are clear examples. However, all the Prophets endured these tortures knowing that they are on the right path.

(e)The fifth evidence concerns the defeat of their enemies. Once again let us start with the people of Sayyidna Nuhu. Nabbi Nuhu invited his people to the word of God for many years numbering to about 950, but his people apart from threatening to stone him to death challenged him to bring upon them a calamity if he was truthful. In the end:

مِمَّا خَطَبْتَهُمْ أُعْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٥﴾

Because of their evil deeds they were drowned ... (71:25).

Another example is what befell to the Ad people. To them was sent their brother Hud who invited them to the word of God

﴿وَالِى عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٦٥﴾﴾

“And to the Ad We sent their brother Hud. We said: O my people! Serve Allah, you have no god other

than Him.” (7:65).

But: They said: Have you come to us that we may serve Allah alone and give up what our fathers used to serve? Then bring us what you threaten us with, if you are of the truthful.

Sayyidna Hud replied: He said: Indeed terror and wrath have already fallen upon you, would you dispute with me over names which you and your fathers have given for which Allah has sent no warrant. Wait then, I too with you will be of those who wait.

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا

وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

“So We delivered him and those with him by mercy from us and We cut the roots of the last, of those who treated our signs as lies and were not believers.” (7:72)

Yet another example is that of Firaun. Firaun and his forces were eventually drowned in the sea:

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ

كَالطُّودِ الْعَظِيمِ ﴿١٣﴾ وَأَرْزَلْنَا تَمَّ الْأَخْرِينَ ﴿١٤﴾ وَأَنْجَيْنَا مُوسَىٰ وَمَنْ

مَعَهُ ۖ أَجْمَعِينَ ﴿١٥﴾ ثُمَّ أَعْرَفْنَا الْأَخْرِينَ ﴿١٦﴾

And We revealed this order to Mussa: Strike the sea with thy rod. And it clove asunder and each separate part became like a large mountain. Then We made the others draw on; and We served Mussa and those who were with him, but we drowned the others. (26:63-66).

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ
يَبْسًا لَا تَخَفُ دَرَكًا وَلَا تَخْشَى ۝٧٧

For more details see in Suras: 26:52-66; 10:90-92 and 20:77.

Here again this sign was from none but Allah.

The last example is that of Prophet Muhammad (s.a.w.). However, before we look at the defeat of his enemies it is important to note that the method used by Allah to teach a lesson to the disbelievers varied according to time. In the life-time of prophet Muhammad (s.a.w.) open wars were fought, but in almost all the wars the Prophet was victorious. We shall give an example from the Battle of Badr.

In this battle the Muslims numbered 300 against 1000 disbelievers of the Quraish of Makkah. However, Muhammad defeated the Quraish and the Qur'an refers to this defeat as a sign for reflecting upon the existence of God:

أَكْفَارُكُمْ خَيْرٌ مِّنْ أَوْلِيَّتِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ۝٤٣ أَمْ يَقُولُونَ
نَحْنُ جَمِيعٌ مُّنتَصِرُونَ ۝٤٤ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۝٤٥

Are you unbelievers (of the Quraish) better than (the unbelievers of pharaoh)? Or have you immunity in the Sacred Books? In Or do they (the Quraish) say “We are acting together can defend ourselves?” Soon will their multitude be put to flight and they will show their backs. (54:43-45).

This was a pre-warning to the Quraish while the possibility of the battle for Badr was fermenting. The Quraish challenged Muhammad by calling a curse upon themselves if he was truthful:

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً

مِّنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

Oh God, if this is indeed the truth from Thee, rain down on us a shower of stones from the sky or send us a grievous penalty. (8:32).

When the Quraish asked for the grievous penalty it was not in Allah's plan to punish them at that time. They were given time to think over the mission of Muhammad but it did not help them except to increase efforts to bar the establishment of Islam. Consequently, they were punished in a form of defeat in the hands of Muslims. The following verses refer to the defeat of the Quraish:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ

مُرْدِفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا

النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

And when you were praying to Allah for assistance, He answered; I am sending for your succour one thousand angels, one after the other. Allah told you this only as a good news for you, and to comfort your hearts: although succour is always from Allah. Indeed Allah is All Powerful, all Wise. (8:9-10).

And remember when your Lord was inspiring the angels with this:

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْسَى مَعَكُمْ فَثَبَّتُوا
الَّذِينَ آمَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَضْرِبُوا
فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٣﴾ ذَلِكَ بِأَنَّهُمْ شَاقُوا
اللَّهَ وَرَسُولَهُ ۗ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ
﴿١٤﴾ ذَالِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٥﴾

I am with you: so keep the believers steadfast. I am now going to fill the hearts of the disbelievers with are: so smite their necks and beat every joint of their bodies. This is because they have opposed Allah and His Messenger; who opposes Allah and His messenger, surely Allah is very severe for him in retribution. This is the punishment for you: so taste it now. You should also know that there is the torture of Hell for those who deny the Truth. (8:12-14).

Hence the enemies were defeated and the Muslims are reminded of this victory:

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ
النَّاسُ فَآوَأْنَكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ ۗ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ
تَشْكُرُونَ ﴿١١﴾

Recall to mind that time when you were few in number and were regarded weak in the land, and

were fearful lest the people should do away with you; then Allah provided you with a place of refuge, strengthened you with His succour and be stored pure and good provisions upon you so that you may be grateful. (8:26).

E. SIGNS FROM THE TEACHINGS OF THE PROPHETS

The following points can be raised concerning the depiction of the existence of God in the teachings of the Prophets.

- Source of their teachings is Allah (s.w.). This point has been raised in chapter two when an attempt was made to show that the Qur'an is the Word of God
- Continuity of thought. If we look into the history of the teachings of the Prophets, we find continuity of thought.
- Their teachings extended to all fields of life.
- Their community is one.
- They were to help each other in executing their mission.
- They brought about significant social changes to man.

THE IMPLICATION OF BELIEF IN ONE GOD.

After having dealt with reasons for believing in God, we now turn to the study of the implications of belief and its significance for our practical life. As it has so often been remarked, Islam is a complete way of life, based on beliefs, which, according to the teachings of the Holy Qur'an are not blind and meaningless faith in God, His Prophets, His Books and the Day of Judgement, without any relevance to practical life. It is, therefore, necessary to know how a believer must live, in harmony with those beliefs to attain their purpose and not to render them useless. Of the entire revealed record, the

Qur'an is the only one which can rightly claim to have made it clear enough as to what beliefs mean, imply or signify.

Belief in God, according to the teachings of the Holy Qur'an is not limited only to a belief in God the Creator Whom one may glorify, worship and from Whom he may ask help in needs and difficulties. It also extends to belief in a sovereign God whose Authority, Will or Law must be held supreme. In Suratul Aaraf verse 54 we read:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ
تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

Your Guardian Lord is Allah Who created the heavens and the earth in six days and is firmly established on the throne (of authority) He draws the night as a veil over the day, each seeking the other in rapid succession: He created the sun, the moon, the stars, (all) governed by laws under His Command. Verily His is all creation and He is the command. Blessed be Allah the cherisher and sustainer of the worlds! (7:54).

Any one who believe in God does so because apart from the reasons for belief he thinks that God is the creator, the cherisher and the Nourisher of the universe and all that is in it. It is from the court less bounties and gifts of his Lord that man seeks every moment of his life to maintain himself.

Review Questions

1. Establish the fallacy of the theory of evolution on the origin of man as propounded by Darwin.
2. Give evidences to prove the inherent (hidden) knowledge in man in the existence of God-the Creator.
3. How would you prove the existence of Allah from lives of prophets Ibrahim (a.s) and Musa (a.s)?
4. Critically evaluate the objections of disbelievers of our time in denying the existence of Allah:
5. Identify six signs in man, which prove existence of Allah (s.w).
6. Discuss the relevance of believing in Allah in our day to day life.

CHAPTER FIVE

THE PURPOSE OF CREATION AND BELIEF IN LIFE AFTER DEATH.

Having shown beyond reasonable doubt the existence of Allah, and having proved that the universe and man are not a chance creation, in the previous chapter, we now look at the purpose of creation and the Belief in Life after Death.

Since the universe is Allah's creation, it is only from Him that we can learn about the real purpose of creation of both the universe and man.

We know from our practical life that we do not undertake anything without a definite purpose. Every action has a meaning and purpose. So what is the purpose of the universe and why at all have we been created? As already noted, Allah Alone the Owner of the universe has the correct explanation as to why He has brought the universe and man into existence. However, a few thinkers have offered some unfounded explanations to this question. In the course of answering this question, we shall also examine their explanations.

Secular philosophers or thinkers have not addressed themselves seriously to the question as to why the universe came into existence. Most of them just take it for granted that the world is there – without any purpose. On the contrary the Creator; Allah (s.w.) says that this creation is not without purpose:

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَٰلِكَ ظَنُّ
 الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾

Not without purpose did We Create heaven and earth and all between. That was the thought of unbelievers. But woe the unbelievers because of the fire (of Hell) (38:27).

Purpose of creation: Islamic reasoning.

There is only one basic reason why the universe has been created. It has been created for mankind. Allah (s.w.) tells us in the Qur'an:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ
 فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

He it is who created for you all that there is on the Earth... (2:29).

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ
 إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

And He Has subjected to you as from Him all that is in the heavens and for those who reflect. (45:13).

The Qur'an mentions the fact that the universe has been created for mankind in several verses as outlined in the previous chapter.

The second aspect concerns the creation of man. Why

has man been created? What is the purpose of his life? Allah posses a question for us to contemplate upon.

﴿١١٥﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

Did you think that We had Created you without any purpose, and that you would never be brought back to Us (for account)? (23:115).

Having posed this question, He then tells us the real purpose of our life:

﴿٥٦﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I have not created the jinns and humankind for any other purpose except that they should worship Me. (51:56).

So the purpose of man's life is servitude to Allah (s.w.). That is, to obey the law of God in our practical life at every step and in every condition and free ourselves from the shackles of any other law which is opposed to the law of God. Every one of us should be within the limits prescribed for us by God. All our actions should be in conformity with the method laid down by God. Living in the way prescribed by God is Ibadat (worship). Hence, the state of being a sleep, being awake, talking, are all Ibadat. The deeds which are called worldly, are all religious acts and Ibadat, provided in their performance one observes the limits imposed by God; follows in every step what is allowed and avoids what is not allowed by God. That is to say, one watches what is "hallal" and what is "haram" as prescribed by God and what pleases Him and what displeases Him.

Hence, real Ibadat (worship), which is the purpose of our life, is to follow the law of God and lead a life according to His commandments from the period of adolescence to the time of death. There is no time fixed for Ibadat. It must be performed all the time. In every action and in whatever form, God's Ibadat must be performed.

According to the Qur'an, man is on earth as representative of God (i.e. His vicegerent and not an animal. He is here to execute the Will of His Master, His Creator) In order to achieve this purpose the method chosen by Allah is to put man under test. Consequently, the whole life of man is a test as to whether he will be grateful to his Creator or ungrateful to the bounties endowed to him by the Creator. It is for this reason alone the whole universe has been subjected to the use of man and man has been endowed with a variety of faculties. Thus every aspect of our life is a test as the Qur'an states:

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

Verily We created man from drop of mingled sperm, in order to try him, so We gave him (the gifts) of hearing and sight. We showed him the way, whether he be grateful or ungrateful (rests on his will). (76:2-3).

Because of this test, man's life on earth is only a transit to the eternal life. The essence of the test in our day to day life is to determine those who will pass this test in order to be awarded Jannat in the Hereafter. As for the failures, they will be punished (will be thrown in to Hell). This is in accordance

with the foundations of the worldview of Islam as expounded in the Qur'an Suratul – Baqarah (2:27-39). The above verses give us the story of the creation of man, the high destiny intended for him, his fall and the hope held out to him by His Creator. The verses end up thus:

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا
 خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
 أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

We said: “Get ye down all from here; and if, as is sure, there comes to ye guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve”.

“But those who reject faith and believe Our Signs, they shall be companions of the fire, they shall abide therein”. (2:38-39).

Hummudah Abdalati in his book *Islam in Focus (I.I.F.S.O, 1986 pp. 57-59)* commenting on the story of the creation of man as laid down in the Qur'an, (2:27-39) puts down the more outstanding principles of Islam as laid down in the above verses in ten points which we reproduce here under:

- The world is a becoming entity, created by the will of a Designer and sustained by Him for meaningful purposes. Historical currents take place in accordance with his will and follow established laws. They are not directed by blind chance, nor are they random and disorderly incidents.
- Man also is created by God and is commissioned to be God's on earth. He is so chosen to cultivate the land and

enrich life with knowledge, virtue, purpose, and meaning. And to achieve this goal everything in the earth and the heavens is created for him and is made subservient to him. Life on this planet is not a prison for man; his coming into the world was not an arbitrary punishment for previously committed sins. Nor was he expelled from another world and cast out into this one. His existence was no mere chance or undersigned occurrence.

- Knowledge is the unique faculty of man and is an integral part of his personality and his being. It is knowledge that qualifies man to be the viceroy of his Creator and entitle him to command the respect and allegiance even of the angels of God.
- The first phase of life on earth began not in sin or rebellion against the creator. The “Fall” from the Garden of Eden and what followed thereafter – the remorse of Adam and Eve, their repentance, God’s forgiveness and compassion for them, the enmity between man and Satan – all this was no surprise to the Creator. Nor was it an accident in the course of events. It was too meaningful to be accidental. Rather, it seems to have been designed to discipline the first man, to give him actual experience of fall and rise, moral defeat and triumph, straying from and reconciliation with the Creator. In this way, man would become better prepared for life and more enlightened to face its uncertainties and trying moments.
- Eve was not the weaker party of the first human couple. She neither tempted Adam to eat the forbidden tree nor was alone responsible for the expulsion from the Garden

of Eden. Both Adam and Eve were equally tempted and equally responsible, both were remorseful, repented, and were blessed with the forgiveness and compassion of God. This is significant as it liberates Eve from the curse that has followed her and her sex throughout the ages, and acquits her charge that she alone bears all or most of the responsibility for the Fall. Furthermore, it declares in no uncertain terms that the belief in the moral inferiority of women is unfounded and double standard is totally unjustifiable. Here, as elsewhere, the Qur'an makes it very clear that both man and woman are equally capable of virtue and weakness, equally sensitive, and equally meritorious.

- Life emanates from God. It is neither eternal nor an end in itself, but a transitional phase, after which all shall return to the Creator.
- Man is a free agent endowed with a free will. This is the essence of his humanity and the basis of his responsibility to his Creator. Without man's relative free will life would be meaningless and God's covenant with him would be in vain. Without human free will, God would be defeating His own purpose and man would be completely incapable of bearing any responsibility. This, of course, is unthinkable.
- Man is responsible agent. But responsibility for sin is borne by the actual offender alone. Sin is not hereditary, transferable, or communal in nature. Every individual is responsible for his own deeds. And while man is susceptible to corruption, he is also capable of redemption and reform. This does not mean that Islam prefers the

individual to the group. Individualism means little; it means that the individual has different sets of roles to play. He must play them in such a way to guard his moral integrity, preserve his identity, observe the rights of God, and fulfill his social obligations.

- Man is a dignified honorable being. His dignity derives from the fact that he is infused with the spirit of his Creator. What is more important is that such dignity is not confined to any special race, color, or class of people. It is the natural right of man, every man, the most honorable being on earth.
- The passage, finally, points to the deep-seated roots of the Oneness of God and the unity of mankind. It shows, further, that man's highest virtues are piety and knowledge, that when such knowledge is acquired and invested according to the Divine guidance, man's blissful destiny will be assured and his life will be serene". (End of quote).

Weakness of contemporary theories on the purpose of creation

Many philosophers tended to explain the purpose of man's life in different set ups. For example, there are philosophers who attempted to explain the theories of human nature in the light of 'what determine that activities of man? Then there is a group of the so called secular moral philosophers who attempted to answer the question:

What is the supreme good, the attainment of which should be the life-purpose of man, the goal of all his endeavors, the summon bonum to which human conduct is to be directed and in the light to which it may be judged as to what is good or evil, right or wrong, virtue or vice?

It can be said that, all these philosophers touched the life purpose of man directly or indirectly. Let us briefly examine their postulations on the purpose of man.

Sigmund Freud maintained that, the instinct is central to all the actions of man. Adler came with the view that the instinct of self assertion or self-actualization or self display is the life dynamic. MacDougal, a well known physiologist is of the view that human activities is due to the instincts which man inherits from his animal ancestors. Karl Marx in the 19th Century built up a highly ingenious philosophy on the fundamental hypothesis that the instinct of feeding was the sole urge of human life, a philosophy, which has captivated millions of people of current age.

These ingenious philosophers have, by implication, explained the purpose of man life. For example, Marx tells us that, man is on earth solily to satisfy his economic urge or needs. MacDogal tells us that man is here to satisfy his animal instincts and Sigmund Freud says that is satisfaction of sex desire that determine the life of man. However, the above philosophers' thinking is wrong for various reasons.

Firstly, it is based on the philosophical framework of none existence of Allah (s.w). Taking into consideration that Allah

exists, as we have proved beyond any shadow of doubt in our previous chapter, the philosophers' thinking based on non-existence of God become unfounded.

Secondly, such thinking is based on the wrong conceptions of human nature. They have explained man in terms of his urges while man is not an animal although he has an animal body. These philosophers' thinking emanates from Darwinism which is very different from story of the creation of man as expounded in the Qur'an in Suras 2:30-36, 7:11-17 and 71:72. Abul A'la Maududi in *The Meaning of the Qur'an* Vol. IV, Lahore: Islamic Publications 1973, pp. 11 and 14), commenting on sura 7:11-17 says:

It is very difficult to understand the exact nature of the creation of the first man, for we cannot comprehend fully how man was made from the material of the earth, how he was shaped and perfected and how the Spirit was blown into him. However, it is quite clear that the story of man's creation as stated in the Qur'an is quite different from Darwinism. According to this doctrine, the evolution of man has taken place from a non-human and semi-human state by a continuous process of elimination, selection and adaptation and in this there is no line of demarcation of the species of 'man' as such. On the contrary the Qur'an says that man started his life as man...

The above two points of view of the story lead to two apposite conceptions in regard to man. The adoption of the Darwinian conception reduces man to one of the species of animals: therefore all the principles of human life (including the moral principles) will be based on the principles governing

animal-like behaviour of his will be regarded as natural. Then the only difference between human beings and animals will be the ability of the former to make use of instruments for the provisions of their necessities and luxuries. On the contrary, the adoption of the Divine conception raises him from the low position of animal to the high position of man, His oldest creation. Then he is no longer a mere talking animal or a social animal but the vicegerent of Allah on this earth. Then what will distinguish him from all other creatures will not be his faculty of speech and his social life, but his moral responsibilities and the trust of the power delegated to him by Allah and his accountability for these to Him. This will change man's entire outlook about his life on this earth and will demand a different philosophy of life and system of morality law and civilization. Then man will, of his own accord, look upward in search of the principles of life and not downward.

We have already seen in our previous chapters that Darwin's theory of evolution has not been proved scientifically beyond reasonable doubt to be true. For more criticism on the theory of Evolution in relation to the Qur'an the reader may consult the following two books:

- *Hajiya B. Aisha Lemu: A Critical Look at the Theory of Evolution. (Minna: Islamic Education Trust, nd.)*
Maurice Bucaille: What is the Origin of Man? The Answers of Science and the Holy Scriptures. (Paris: Seghers, 1983).

Thirdly, these philosophers have explained man's purpose of life in terms of his activities governed by his instincts, which is wrong since the animal instincts, or urges

in man are the same within the animal kingdom. This would mean that the life purpose of man is similar to that of the rest of animals. This thinking is wrong since man has been endowed with a much more developed brain and facilities and can control his instincts and subdue the rest of the animal kingdom for his use.

However, the major weakness of the philosophers' thinking is the fact that they have ignored to look into the purpose of the life from the point of view of man's Creator in the first instance. It is man's Creator Who can give the correct explanation as to why man has been created and none else.

The other categories of philosophers are the secular moral philosophers. It has been mentioned above that the secular-moral philosophers have asked themselves as to what is the supreme good the attainment of which should be the purpose of man? Again there is no agreed answer to this question of the part of the philosophers. Some of them postulate that the purpose of life is happiness. The others say it is perfection and yet there are those who say it is duty for the sake of duty.

Again this reasoning is also wrong for various reasons. If we take happiness to be the purpose of life of man, a number of questions can never be answered. What kind of happiness, is it that is sought? Is it the happiness that follows the gratification of bodily and sensual desires, or that which view point of art, esthetics or spiritualism? Whose happiness is to be sought: the happiness of the individual, or of the society of which the individual is a member, or of the entire mankind or simply the happiness of others?

Similarly, several questions arise if we take perfection as the supreme good to be attained. Which perfection and what is its criteria? Whose perfection should be sought? Is it of a class or group to which one belongs; or of the individual, or society? Is it of the nation or of the whole of humanity? It is obvious that these questions can never be answered in order to give man guidance to pursue the perfection.

All the philosophers have ignored one important question. This is the position of man versus the rest of creation. Because of this, they end up making vain contradictory assumptions on the purpose of man's creation. This diversity of opinion among the philosophers is in itself an explanation that man cannot explain the real purpose of his creation or the life purpose of his undertakings. The correct explanation is as expounded by Allah (s.w.); that man is here on earth as vicegerent of God, created only for the purpose of implementing the will of God. Thus he is put under test on earth. If he happens to be successful in this test he will be rewarded in the hereafter and failures will be punished. The idea of being rewarded for our good deeds and punishment for doing bad indicates that life after death is inevitable. Thus the next section deals with the belief in the hereafter.

Belief in the hereafter

As already pointed out in chapter three, dogmatism has no room in Islam. Just as there is evidence to prove the existence of Allah (s.w) as seen in the previous chapter, so there is evidence to prove life after death. This section will examine evidence supporting the existence of life after death from the Islamic view point. However, attention will also be paid to the reasons posed by those who hold that there is

no life after death. This will be followed by a critique of such reasoning by advancing reasons for the belief. Evidence drawn from day to day life and historical or artifacts will be advanced to prove the existence of hereafter. As an introduction to this part, we produce here part of a pamphlet from Abul A'la Maududi, *Life After Death* (Nairobi, The Islamic Foundation, nd.):

“Is there any life after death, is so, what kind of life is it? This question lies far beyond the ken of our perception. We do not have the eyes with which we could see beyond the frontiers of worldly life and find out what lies beyond it. We do not have the ears with which we could hear anything from beyond these frontiers. Nor do we have any instrument by which we could determine with certainty whether there is any life beyond death. Therefore, the question whether there is any life after death lies completely outside the province of scientific knowledge which is concerned with the classification and interpretation of sense data. Anyone who asserts in the name of science that there is no life after death, therefore, makes a very unscientific statement. Merely on the basis of scientific knowledge, we can neither affirm that there is a life after death nor deny it. Until we discover a dependable means of acquiring knowledge about this matter, the correct scientific attitude would be neither to affirm nor to deny the possibility of life after death. The question is beyond its jurisdiction.

But can we possibly maintain this attitude in life? Can we afford to adhere to this neutrality? Theoretically speaking, this may hold good, but looking into the hard realities of life which we have to face on every turn and pass, our answer would

be: certainly not. If we do not have the means to know a thing directly, it is of course possible for us, from a purely rational point of view, to refrain from either affirming or denying it. But if the thing is directly concerned with our everyday life, we cannot maintain that attitude and must either affirm or deny its existence. In order to live a full life on the earth we must have a definite attitude towards such problems. These questions simply cannot be avoided. For instance, if you do not know a person with whom you do not have any dealings, you may refrain from forming an opinion about his integrity and trustworthiness, but if you have to deal with him, you must do so either on the assumption that he is an honest man or on the supposition that he is not. You may also proceed with the idea that, until his honesty is either proved or disproved in practice, you will deal with him on the assumption that his integrity is undoubtful. But this manner of dealing with him would, in effect, be no different from the way you would deal with him if you were convinced of his dishonesty. Therefore, a state of doubt between affirmation and denial is possible only as an abstract idea; it cannot form the basis of practical dealings, which require a positive attitude of either a affirmation or denial.

A little reflection should help us to see that the question of life after death is not merely a philosophical question; it is deeply and intimately related to our everyday life. In fact our moral attitude depends entirely upon this question. If a person is of the view that the life of this world is the only life and that there is no life of any kind after that, he must develop a particular type of moral attitude. A radically different kind of attitude and approach is bound to result if he believes that this life is to be followed by another life where one will have

to render account of all one's acts in this world and that one's ultimate fate in the Hereafter will depend upon one's conduct in worldly life. A person's views in regard to life after death have a decisive influence upon his moral conduct in this world. The direction of every step that he takes in his practical life will depend upon whether he treats this worldly life as the first and last stage of life, or whether he also has in view the Hereafter and the consequences of his conduct in this world or the next one. He will move in one direction in the first instance, and in exactly the opposite direction in the other instance.

From this, it should be clear that the question of life after death is not merely a fruitless intellectual or philosophical exercise but a question that intimately concerns and vitally affects our everyday life. There is, therefore no justification for any skepticism in this matter. Any attitude that is determined by skepticism in regard to the Hereafter could not in effect be any different from the one based on a definite rejection of the idea of a life after death. We are, therefore, obliged to make up our minds whether there is a life after death or not. If science cannot help us here, we must seek the aid of rational thinking and logical reasoning.

But what is the material upon which we could base this logical reasoning?

There is, first, man himself, and then the system of the Universe. We shall, therefore, try to study man against the background of the Universe and see whether all his requirements are fulfilled within this system or whether some of them remain unsatisfied and need some other kind of system for their satisfaction.

Now man has various aspects. First of all, he has a body which is composed of various organic compounds, minerals, salts, gases and water. The Universe is a vast system containing, from tiny specks of dust to the large planets and stars moving in their orbits. We find ourselves dazzled with the spectacle of myriads of things: the earth, stones, metals, salts, gases, rivers, oceans, and an unending array of things of many different kinds. These things need a set of laws to govern their existence and function, and all these laws are at work within the Universe. They provide a free opportunity for the various elements and forces of nature to play their part in the universe to live and work under these laws. Secondly, man is being who has grown by the nourishment derived from the things around himself. Similarly, there are various kinds of trees, plants and herbs in the world which are governed by laws that are essential for growing bodies.

Moreover, man is a living being who moves and acts of his own free will; he procures food for himself, protects himself and ensures the preservation of his species. Again, there are various other animals in the world: on land, in water and in the air, there are myriads of animals whose lives and functions are governed completely by the laws which are sufficient to cover the whole gamut of their activities.

Above all, there is the moral aspect of man's being. Which is endowed with the consciousness of good and evil, the faculty to discriminate between the two, and the power to do good as well as evil. Man's nature demands that good deeds should have good results and evil deeds should lead to evil consequences. He can discriminate justice from tyranny, truth from falsehood, right from wrong, mercy from cruelty, kindness from arrogance,

generosity from meanness, trustworthiness from breach of trust and so on and so forth. These qualities are not abstract ideas but are actually experienced in human life and have a deep and far-reaching effect on human culture. Therefore, the nature with which man is endowed strongly demands that his acts should lead inexorably to their moral consequences in the same way as they lead to their physical effects.

But let us look around and reflect a little deeply upon the system of the Universe. Can the moral consequences of human action fully unfold themselves in this system? On the basis of the body of knowledge that we possess we can confidently assert that this is not possible, because, for all that we know, there is no other creature in the Universe which is endowed with moral consciousness. The whole system is governed by the physical laws of the Universe, and the moral laws of the human realm are not at work anywhere in their full measure. For instance, money carries both value and weight in human affairs but truth often lacks both. The mango seed always ultimately yields mangoes, the devotees of truth, on the other hand, sometimes receive bouquets but sometimes, rather often, brickbats. The material objects in the world are governed by laws which always lead to certain pre-determined results, but within the dynamics of the working of these laws the operation of the moral forces in the human world is not so manifest. The laws of nature often fail to ensure the logical moral consequences of human actions, and even where we find such consequences they occur only to the extent the laws of nature permit. It is a physical world that we live in and it often happens that the actual consequences of an act under the laws of nature are simply contrary to what the law of ethics demands. Through cultural and civilized life and political organization, man has no doubt striven to some

extent to ensure that the acts of man lead to set and pre-determined moral consequences according to a code of ethics. But these efforts have been on a very limited scale and extremely deficient. They have been vitiated, on the one hand by the operation of natural laws, and on the other by man's own weaknesses and shortcomings.

Let us try to understand this with the help of a few examples. If a person sets fire to the house of an enemy, the house will be gutted; this will be the natural result of the act. The moral consequence of the act should be the punishment of the criminal commensurate with the damage. But this consequence can come about only if the culprit can be traced and apprehended by the police, the charge against him is proved, and the court can estimate fully the loss that his offence has caused to the affected family and its future generations and then awards to the offender a punishment commensurate with his crime. If any of these conditions is not duly fulfilled, the moral consequence will either not manifest itself at all or will unfold itself only partially, nay, it is quite possible that the culprit may go scot-free and even remain happy and become prosperous after having ruined his enemy.

Let us take another example. We often find that a few people manage, by hook or by crook, to acquire strong hold over a whole community, which begins to follow them. Taking advantage of this position these leaders bamboozle their people into following their jingoism and militant imperialism. They lead their people into war with their neighbors. Several countries are ruined in these wars, millions of men are killed, and many more are forced to live in misery and degradation.

Their misdeeds have far reaching effects on human history for countless generations, even many long centuries. Now, is it possible that such criminal maniacs be punished sufficiently for their crimes and follies in this worldly life? Indeed, they would not be adequately punished even if torture of which man is capable. No conceivable punishment could possibly be measure against the grave harm caused by them to millions of men for countless generations. Under the natural laws that govern the system of the Universe they could not possibly be awarded punishment commensurate with their crimes and follies. Even if a Jenghis Khan or Hitler is torn to pieces, this punishment stands no comparison with the wrongs they perpetrated on humanity.

Or, on the other hand, take the example of the great prophets, the pious and virtuous men who called mankind to the Truth and the right path and guided them out of the darkness into the light, and whose ideas, teachings and practical examples have benefited millions of men for centuries. And they did all this good to mankind while bracing all the tempests of adversity that came in their way and while suffering miserably at the hands of the vested interests! Is it possible to reward such men adequately in this short span of life within the limits of the physical laws which govern this world?

As we have argued above, the laws that govern the present system of the universe do not allow an opportunity for the full unfolds of the moral consequences of human action. Secondly, the actions of men during their short span of life of earth often have reactions and effects so widespread and lasting that their full consequences must take thousands of

years to unfold and manifest themselves fully, and it is obviously impossible for any person, under the present laws of nature, to attain such along career on earth. From this it logically follows that while the present physical world and its natural laws are enough for the material and animal constituents of man, they are utterly inadequate for moral element of his being. This component calls another world where the law of ethics is the governing law and the laws of nature are subservient to it; where life is unlimited, where all the moral consequences of human actions in the material world that could not manifest themselves there should manifest themselves fully and in the proper form. It demands a world where truth and righteousness, and not gold and silver, carry weight, where fire burns only such things as deserve to be burned according to the moral law; where happiness and comfort are the lot of the virtuous, and pain and misery the plight of the wicked. Both nature and reason demand such an order.

So far as logical reasoning is concerned, it only indicates that such a world 'ought to be'. But as to question whether such a world does in fact exist, neither reason nor knowledge can give us a categorical answer. And it is here that Qur'an helps us. It assures us that the world that our nature as our reason demand shall be a reality one day! The present system of the Universe which was created in accordance with physical laws, will be demolished at one stroke, and it will be replaced by another world where the earth, the heavens and all other things will be essentially different from what they are here. God Almighty will then resurrect all men who were born from the beginning of creation down to its end, and will make all of them appear before Himself at one time. The records of

all the deeds of individuals, communities, and mankind at large, will be there without the slightest error or omission. Also there will be complete reports of the effects and consequences of all human actions in the material world; and all the generations of men affected by them will be present in the witness box. Every particle affected in any way by the deeds or words of men will tell its own story.

And this limbs, the ears, the eyes and all other parts of the human body will stand witness how they were used or abused in life. On the basis of this unimpeachable evidence and those complete records, Allah, the Supreme Sovereign of the Universe, will decide each case with perfect justice and pronounce the reward or penalty as the case may be. The reward as well as the punishment will be of a magnitude that cannot even be estimated by the limited standards of the material world. The Standards of time and space, and weights and measurements, and the natural laws, will be essentially be different from those prevailing in the present world. The virtues whose beneficent effects extend over several centuries in this world will be fully rewarded there, and neither death, nor illness, nor old age will be able to cut short the enjoyment of the reward. On the other hand, the evil deeds whose effects and consequence blight the lives of millions in this world for hundreds of years will be punished fully, and neither death, nor coma will be able to relieve the pain and distress of the sufferer.

If the existing system of the Universe with its present natural laws is a possibility and a reality why should another world with a different set of natural laws be regarded as impossibility. (End of quote).

But not so to the disbelievers. They have their own reasons for disbelieving in the Hereafter. Below we examine their reasons as given in the Qur'an.

Why the atheists disbelieve in the hereafter?

The first reason for unbelievers to deny the existence of life after death is given in a series of the following verses from the Qur'an:

يَقُولُونَ أَإِنَّا لَمَرُدُّوْنَ فِي الْحَافِرَةِ ﴿١٠﴾ أَإِذَا كُنَّا عِظْمًا تَّخِرَةً ﴿١١﴾

They say (now): What! Shall we indeed be returned to our former State?

What – when we shall have become rotten bones? (79:10-11).

أَوَلَمْ يَرِ الْإِنْسَنُ أَنَّا خَلَقْتَنَّهُ مِن نُّطْقَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾
وَضَرَبَ لَنَا مَثَلًا وَتَسَىٰ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

Do not man see that it is We who created him from sperm? Yet behold: he (stands forth) as an open adversary! And he makes comparisons for Us and forget his own (origin and) creation. He says “Who can give life to (dry) bones and decomposed ones (at that)?” (36:77-78).

قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَإِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾

They say: “What! When we die dust and become and bones, could we really be raised up again?” (23:82).

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَإِنَّا لَمَبْعُوثُونَ ﴿١١﴾ أَوْءَابَاؤُنَا الْأَوَّلُونَ

(And they say): What! When we die and become

dust and bones shall we then indeed be raised up again! (We) and our fathers of old?" (37:16-17).

From the quoted verses we can discern one reason why the old and current unbelievers do not believe in the Hereafter. According to them, there is no possibility of giving life to a decomposed body and dry bones. (Cf. 37:53, 50:3, 23:35 and 56:47-48).

This thinking is illogical since life at any stage is not in man's control. Thus to argue that the decomposed body of a man and dry bones cannot be raised up, is to set limits of the powers of Allah. It is obvious that He who controls life can take it away and can restore it. Hence, Allah, the originator of life answers the arguments of the disbelievers thus:

فَأَنْجَبْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَايِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا^ط

وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

Say, "He will give them life (the dry bones and the decomposed body) Who created them for the first time! For He is well-versed in every kind of creation!" (36:79). (See also 2:28).

In this verse, two reasons have been given in answering the objections of the disbelievers. One is that the one who gave life to humankind in the first time will restore it, after having taken it away, in the second time. The other is that, man knows only one form of creation and he does not know the other forms and kinds of creation so his ignorance of other form of creation should not be taken as a reason for not believing in life after death. Thirdly, Allah, (s.w) answers the

unbelievers' allegation by exposing His unlimited powers in creation by asking man to consider how he came to life from nothingness and lifeless objects:

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكْ نُطْفَقَةً مِنْ مَنِيِّ يُمْنِي ﴿٣٧﴾
 ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ﴿٣٨﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى
 ﴿٣٩﴾ أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَيَّ أَنْ يُحْيِيَ الْمَوْتَى ﴿٤٠﴾

Does man think that, he will be left uncontrolled (without purpose)? Was he not a small quantity of sperm which as been poured out? After that he was something which clings. Then did (God) make and fashion (him) in due proportion. And of him He made two sexes male and female. Has not He, (the same) the power to give life to the dead? (75:36-40).

The unbelievers are called to ponder over about their origin and then consider their reason for disbelief in the hereafter, if it has any logic. Doubtless, the one who has brought man to life from nothingness should be able to raise him up after his death.

The fourth argument presented by Allah (s.w.) in reply to the disbelievers is in a form of drawing man's attention to the unlimited powers in the creation. Then God asks what is more difficult to create, the Heavens and what is contained in it or raising the dead?

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا ﴿٢٧﴾ رَفَعَ سَمَكَهَا فَسَوَّاهَا ﴿٢٨﴾

What! Are you more difficult to Create or the Heaven

(above)? (God) has constructed it. On high has he raised its canopy, and He hath given it order and perfection. (79:27-28).

With his unlimited powers of creation Allah (s.w.) assures the disbelievers that not only can He bring the dead to life but can also put together the tips of our fingers:

The fifth argument posed by Allah (s.w.) is that, He it is Who is versed with every kind of creation including the creation of fire:

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٨٠﴾

The same who produces for you fire out of the green tree (can also raise you up) when behold! Ye kindle therewith (you own fires)! (36:80).

On the question of who will be raised as posed by the disbelievers i.e (we and our fathers of old) Allah (s.w.) assures that all will be raised to life again, in the following words:

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

Say: "Yea those of old and those of later times. All will certainly be gathered together for he meeting appointed for a Day Well-known". (56:49-50).

The second reason why the atheists do not believe in the hereafter is related to material things. The Qur'an says of this thus:

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾

Nay you love the fleeting life and neglect the Hereafter. (75:20-21).

بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ﴿١٧﴾

Nay behold! You prefer the life of this world. But the hereafter is better and more enduring. (87:16-17).

The above verses have given the reason why the materialists deny the coming of the hereafter and this is love of material things in this world. However the Qur'an says that the hereafter is better compared with this life. Stressing on his point Allah cautions us in number of verses:

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴿١٤﴾

What is the life of this world But amusement and play? But verily the Home of the Hereafter, that is life indeed, if they but knew.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

Wealth and children are allurements of life of the World. But the good deeds which endure are better in thy lord's sight for reward and better in respect of hope. (18:46). Others verses along these lines include (10:7-9) and (93:4)

The third argument given by atheists is to be found in the Qur'an in Suratul Jathiyah. (Allah (s.w.) says:

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانُوا حُجَّتَهُمْ إِلَّا أَنْ قَالُوا أَتُتُونَا بِعِبَابِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

And when Our clear signs are rehearsed to them. Their argument is nothing but this: they says: "Bring (back) our forefathers, if what you say is true". (45:25).

This argument is well answered that:

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾

Says: "It is God who give you life, then gives you death; then He will gather you, together for the Day of Judgement About which there is no doubt" but most men do not understand. (45:26).

Again the logic of God's answer lies in the light of the source of life. It is obvious that, the one who gave life in the first place is in a position of taking it away and restoring it again. But this happens at the wishes of the Creator not at the wishes of man. It should be noted that in the above verse, God tells man of the Day of Judgment and general resurrection. However, in the Qur'an there is evidence of the dead who were brought back to life and then returned to their death status as shall be shown later.

The fourth argument atheists do not believe in the Hereafter is purely materialistic based on time and space. They consider death to be determined by time only and it is not at the command of Allah (s.w.). For this reason there is no life after death since death itself is governed by time. The Qur'an says:-

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

And they say: "What is there but our life in this world? We shall die and we live, and nothing but time can destroy us". (45:24).

The answer to this argument is given in the same verse:

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

But of that, they have no knowledge: they merely conjecture. (45:24).

Fifthly, the atheists even in the time of the Prophet wanted miracles (e.g. in Qur'an 45:25). However, generally, the Prophet did not want his people to accept the existence of God through miracles but to use their intelligence by observing the numerous signs in the universe, in man, in the life and teaching of the prophets and in history, so as to be able to ascertain the truth of what he proclaimed. On the contrary, the atheists wanted the Prophet to use miracles to prove the truth of what he was saying.

In his Tafheedmul Qur'an, Maulana Sayed Abul A'la Maududi commenting on Suratul Jathiyah, in footnote 34, writes:

“There is no source of knowledge through which disbelievers might have known with certainty that there is, in fact, no life after this and that human soul is not taken at the command of God at our death but we die with the passage of time life a watch ceasing to work for some defect in its machine. It is evident, therefore, that in the absence of any sure knowledge, they base their belief in no life after on mere conjectures. To be logical, therefore, what they can, at the most, say is that they do not know for certain as to whether or not there is really to be a life after and as to whether a personal soul is taken at the command of God or he just ceases to be like a machine worn out. The question, therefore, is: If to the extent of human knowledge, as they themselves must admit, there is the possibility of their being of life after as well as there being no life, why then should they so obstinately disbelieve in the former and believe in the latter? Can there be for it any other reason than that they do not want to be there a life after and that their souls to have been taken at Allah’s Command to be restored back into their bodies again one day at His Will for the judgment of the deeds they did in their life here?”

From the foregoing, it is obvious the objections raised by the disbelievers on the life after death are not convincing and are unfounded. But these are not the only reasons for believing in the Hereafter. So, now let us go back to the reasons as stipulated in the Qur'an.

Reasons for believing in the hereafter as stipulated in the Qur'an.

The Qur'an states thus:

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدُوَ الْخَلْقَ ثُمَّ يُعِيدُهُ
لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ
شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

To Him will be your return – of all of you. The promise of God is true and sure. It is He who beginneth the process of creation, and repeated it, that he may reward with justice those who believes and work righteousness... (10:4).

One reason can be deduced from this verse. This is the fact of the origination of life on this world. None of us was consulted on his coming on earth. It is exclusively on the discretion of Allah. Likewise, life after will come without being consulted or without agreeing to it. We are only informed that there will be life in the fact of its coming. In fact the deniers will witness it when they will see it on dooms-day as Allah assures us thus:

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٩﴾ وَلَوْ تَرَىٰ
إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٤٠﴾

And they say: "There is no other life than this present life, and we shall never be raised to life after

our death”. Would that you could witness the scene, when they will be brought before their Lord: their Lord will ask them, is this not the reality? They will say, “Yes, Our Lord, this is the Reality...” (6:29-30).

We have seen in the previous chapter that God created the heavens, the earth, man and all creatures. To Him therefore, it is a small matter to rise up man for the Hereafter. All things were created by God, maintained by Him and will go back to Him. Here are few more verses:

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾

It is Allah who begins the creation, then repeats; then shall you be brought back to him. (30:11)

Secondly, life after death is inevitable because it is essential for the recompense for man on how he has used the bounties of Allah. We know there is no responsibility without accountability. Man has been given God’s bounties for purposes of being tested as to whether he will be grateful or ungrateful to his Creator. Hence there should be a place where he will render an account on how he has exploited the resources of the universe and the faculties he has been endowed with. The Qur’an says:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Then on that day you shall be questioned about your comforts. (How you spent the bounties We have bestowed on you). (102:8).

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

Verily We created man from a drop of mingled sperm in order to try him; so We gave him (the gifts) of hearing and sight. We showed him the way: Whether he be grateful or ungrateful (rest on his will). (76:2-3).

The third argument for the inevitability of life after death comes from the following verse:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ

حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ

وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾

“They solemnly swear by God with their most sacred oaths that “Allah will never raise him who once is dead”. Why He will not raise? It is a promise He has made binding to Himself, but most people do not know it. And it must be fulfilled so that he may reveal to them that thing about which they are differing and that the disbelievers might know that they were liars...” (16:38-39).

Thus the argument here for the reality of life after death is to reveal to all that reality. It is common knowledge that, since the creation of man, different opinions have been given regarding the reality, which has sowed tensions between individuals, families, nations and rulers.

These differences have led to the formation of different societies, cultures, creeds and theories. Each group have tried relentlessly to defend their theories. This has led sometimes to bitter conflicts between them, that each group tried to annihilate the other.

This being the case, common sense demand that, such far-reaching and serious differences should be cleared. It is difficult however to know who was in the right and who was in the wrong mere conjectures.

Thus, it becomes impossible in this world to ascertain the reality. Such being the case, it becomes imperative that, there should be another world to fulfill this demand of common sense. Hence the reality of life in the hereafter.

Fourthly, life in the hereafter becomes imperative so that the partners in this conflict should be punished or justly rewarded according to their deeds in this world. It is only justice that, those who committed cruelties on the others should be punished. In the hereafter, each one is accountable for formulating and practicing a moral or immoral philosophy which influenced millions of others for better or worse. As this is not possible in this world, there should be another world for the purpose.

The fifth reason as to why there shall be life after death is to establish justice. We can see today in this world that punishments are given to the so called culprits in the eyes of those who administer the punishment. This is done in the pretext of justice. But it is also a fact that, there are culprits who either by virtue of their family ties, business ties, talents

or wealth can avoid the punishments on this earth. Common sense tells us that there should be a place where justice will be administered. And since this thing is not possible here on earth, then it is in the hereafter where justice is to be established.

We can think of the many injustices being committed by the despotic leaders all over the world today. For purposes of safe-guarding their sovereignty, some of the secular leaders, use all sorts of injustices to make sure they remain in power. They kill, detain, or imprison any one whom they think threatens their sovereignty. When such atrocities are committed by leader who have all the coercive apparatus at their disposal, who will punish them on this earth?

So, common sense tells us that, there should be a place where real justice will prevail. Since this is not possible here, the hereafter is the only place where such justice will prevail.

It is essentially for this act (of committing injustices) that Allah will punish people:

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

The blame is only against those who oppress man with wrong-doing an insolently transgress beyond bounds through the land, defying right and justice. For such, there will be a Penalty grievous. (42:42).

Evidence in our practical life of the hereafter.

Having presented the arguments in favour of the belief in the hereafter, the Qur'an also presents some evidences from our practical life depicting the inevitability of the hereafter. We shall only give two of the numerous reasons and signs given in the Qur'an Allah (s.w.) says:

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ
وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

And among His Signs is this: thou seest the earth barren and desolate. But when we send down rain to it, it is stirred to life and yields increase. Truly He who gives life- to the (dead) earth can surely give life to (men) who are dead. For He has power, over all things... (41:39).

This evidence is a living fact which we observe in daily life. We see the dead earth in the dry seasons for the countries which have this climate. And in the rainy seasons we see how the earth becomes lively again. Through this evidence which we can see with our eyes, Allah assures us that the likelihood of our being raised to life again is like that of the dead earth which is stirred to life in the rainy seasons.

Another evidence in our practical day to day life is our sleep. Allah likens our sleep with death and our waking up as rising from death:

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ
لِيُقَضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

“He it is Who recalls your souls at night and He knows what you do during the day; then next day He raises you up again to complete the fixed term of your life.” (6:60).

Historical events given in the Qur’an on the hereafter

As to the historical facts, the Qur’an mentions six events which show the inevitability of the existence of life after death.

One event is connected with Sayyidna Ibrahim, when he politely asked Creator how he brings the dead to life:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِيَنَّكَ سَعْيًا وَاعْلَمَنَّ أَنَّهُ اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣١﴾

Call to mind the other event also when Abraham said: “My Lord show me how Thou bringest the dead back to life?” He said: Have you no faith in this?” Abraham humbly replied: “I do believe but I ask this to reassure my heart”. Allah said: “Well take four birds and tame them to turn to thee and then (cut them into pieces) and place a piece of each of them on each hill. Then call them and they will come running to you, know this for certain that Allah is All Wise”. (2:260).

We can learn from this event that through his prophet, Allah intended to present to us a historical evidence of the possibility of being raised to life after death.

The Qur'an also refers to another artifact of the possibility of being raised back to life again in the following verse:

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ
 اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ
 يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ
 يَتَسَنَّهْ ۖ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ ۖ وَانظُرْ إِلَىٰ الْعِظَامِ
 كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ ۖ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ

كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

Or take the case of the one who passed by a township that had fallen down upon its roofs. He exclaimed, “How shall Allah bring back life this township that has become dead? At this Allah drew his soul out of him and he lay dead for a hundred years. then Allah brought him back to life and asked him: “How long have you lain here?” He answered, “I might have been lain here for a day or few hours”. Allah said: “Nay you have been lying here in this state for a hundred years: now just have a look at your ass (and see that his very bones have become rotten) and we have done this in order to make you a sign for the people. Look how We raise up the skeleton and set the bones (of the ass) and cover them with flesh and (put breath of life into them)”. And when Reality become quite manifest to him, he said: “I know that Allah has Power over everything”. (2:259).

Hence to be brought back to life after death is not a possibility but a certainty.

Another example is to be seen with regard to the children of Israel in their demand to see Allah:

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ
الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٥٦﴾

Remember when you said, “O Moses we are not going to believe until we see with our own eyes Allah (talking to you)”. At that very time, a thunderbolt struck you while you were looking on and you feel lifeless. Then We raised you to life so that you might become grateful for this favour... (2:55-56).

To bring to life the dead was one of the signs given to Sayyidna Issa (Jesus) (a.s) by Allah (s.w.) as well:

وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ آتَىٰ قَدْ جِئْتُكُم بِبَيِّنَةٍ مِنْ رَبِّكُمْ آتَىٰ أَخْلُقُ
لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ
الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ
وَمَا تَدْخُرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

“And (appoint him) an apostle to the children of Israel, (with this message): I have come to you with a clear sign from your Lord... I bring to life the dead by Allah’s Command... (3:49).

Another incident is when a man was slain. Allah (s.w.) asks us to recall that incident and draw lessons from it:

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَءْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا
كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا أَصْرَبُوهُ بَعْضُهَا كَذَلِكَ يُحْيِي
اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

You should also recall to mind another incident. You slew a man and began to dispute about the murder and accuse one another of it, but Allah had decreed that what you were trying to hide should be disclosed. So commanded: “Strike the corpse of the murdered man with a part of the sacrificed cow. See how Allah brings the dead to life and show you His Signs so that you may understand”. (2:72-73).

The last event is the story of Ashabil kahf, which is explained in Suratul Kahf: Thus:

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَارْدَاوُا تِسْعًا ﴿٢٥﴾

“So they stayed in their cave three hundred years, and (some) Add nine (more)” (18:25)

All the above taken together, prove beyond reasonable doubt of the inevitability of life after death. However, we should remember that, belief in the hereafter implies living according to the teachings of this belief and not otherwise. We must all strive to live in accordance to this belief.

Importance of this belief in our practical life.

The essence of this belief in our day to day life is the fact that, it cares for harmonious life and removes all sorts of injustices and evils in the society at two levels. Firstly, belief in the hereafter is a pre-requisite for adhering to the right path. Secondly, it is the right path which is the only tool for removing all the injustices in the society.

The main purpose of the Prophets' Mission is to call man to that way of life, which he has no other source of knowledge to ascertain except through the help of Divine Guidance. This way of life is the only one based on the true perception of man, this universe and Man's position in it. It is the only way which is based on true knowledge concerning the true purpose of creation. Consequently is it the only way which can cater for all the requirements of man's nature.

Anyone, who is not completely ignorant of this way of life, and who happens to have even a knowledge of its foundations, its beliefs and its implication, regardless of its practice in life, accepts the first principle of the sovereignty of God and the vice-gerency of man and his accountability of Him in the life to come. Whilst its actual practice, with a full regard to its rules and regulations necessarily results in the establishment of human brotherhood, the equality of rights, social justice and fair distribution of wealth and the like and hence, happiness and prosperity here on earth and Salvation in the Hereafter.

It goes against saying that no atheist will be so thick-headed as to endorse the view that it is not fraternity or brotherhood but racism or discrimination; it is not freedom but

servitude, it is not justice and equity but injustice and inequity; it is not good but evil, which is an end most valuable and desirable for which man must strive and struggle to promote and establish in his society. Nevertheless the Philosophy of life or the Religion which a disbeliever proclaims and which he so persistently strives to see and to be adopted universally by man, is the one which owing to its nature leads to the dominance of man by man, though the individual, a part or a class. The end result of such dominance is the suffocation of human rights, justice and freedom. Since the root-cause of all evil in the world is either disbelief in God and life after death or a wrong belief in them, atheism, rather than reducing evil, aggravates it.

Why and how the atheistic philosophy promotes exploitation and other evils?

Observation of the universe shows that man has been abundantly provided with all that he needs for his maintenance and survival. He has got in him all those powers, capacities and faculties, physical, mental and moral which he needs for his struggle for existence. He can obtain the material means of subsistence. He can obtain the material means of subsistence from the world or he may produce them himself because he has in him the talents to do so. Now it goes without saying that, despite the fact that every man possesses all the qualities most necessary for him to live, it is also true that these powers, capabilities and talents are not distributed among men equally. Some possess more physical strength than the others. Some have more of mental capacity than others. Some are born with genius for art, others for science, philosophy or technology. Some have talents for mathematics, others for poetry or languages.

Some are gifted with the quality of being generals, others for being private soldiers only. Some are born to lead, others to be led alone. Whilst normal I.Q. is a common characteristic of almost all men, a few have either exceptionally high or extremely low I.Q. Now whatever might be the biological or environmental cause for it, it can hardly be denied that it had always been and will ever be, a most significant factor to account for the social life of man. Equal distribution of these powers, capacities or talents among all men would have made all men totally independent of each other and would have, thus, married the possibility of mutual help and co-operation for a peaceful co-existence and survival.

It is almost impossible for an atheist to deny the presence of varied intellects and talents among human beings. He might even endorse the view that their purpose or function is to help man live a social life of mutual help and co-operation. However, he is apt to frown at and loath at the only valid conclusion that the presence in man of these varied talents and special aptitudes which enables man to live a life of mutual help and co-operation has a mutual or spiritual purpose to serve. For an atheist the creation of man and his talents or the universe does not signify to him if the presence of a spiritual principle – the existence of God. The Creator. The atheist thinks that all the capabilities in man are meant to serve the animal instinct of his life, his bodily existence or his subsistence and procreation.

It is evidence, therefore, that from the atheist's point of view a man with superior powers has the natural right to use them to exploit man and the resources of nature anyhow he thinks best for him to do. It should not be difficult to imagine

as to what he might do to attain power, and when he attains what he will do to maintain it. The Prophets of God, on the contrary, inform man that his superior powers and abilities are Divine Gifts, the Trust of God which he must use as directed by God for the promotion and realization of human values. They warn him of abuse of powers and its consequences in the life to come. Its left to every sensible man to judge for himself as to which Philosophy of life, the atheist or the one taught by the Prophet, is really for the good of mankind.

Atheism has, in fact, been the faith and philosophy the septic and the practice of the opportunists as who would not hesitate to employ any means, good or bad, to exploit others to attain their own ends. There had been and there still are, persons who would preach atheism in the name of science democracy globalization and so on but would use religion also for exploitation. Only a century ago, atheism was presented to the world as coherent system or ideology of life, based on scientific or dialectical materialism. However its claim to be scientific is as baseless as the phenomena observed in connection with the creation of the universe and man is a sheer self-delusion.

Atheism reduces man to the level of the animal completely without taking into consideration that animals are not at all capable of such varied talents or special powers and aptitudes endowed in human beings. The question is why did not the urge of life in animals lead to the production of the same results as it did in case of human beings? Why is it that animals despite their urge to live and procreate fail to evolve in their members of the same species aptitude seen in human beings? The animals do not pose consciousness,

conscience, moral sense, ability for knowledge, freedom of will and such like qualities while they live and procreate as man does. Why should there be such differences?

The only reasonable and scientific explanation to these questions, is that the urge of life evolved both in man and animals such inherent disparities in the form of reflexes and instincts as were most essential and desirable for them in their struggle to subsist and procreate. Since the animals have been willed to subsist and procreate only, the urge of life evolved in them reflexes and instincts that were to help them in their struggle for existence and deprived them of consciousness, moral sense, and freedom to choose which are of no use for the animal kingdom. Whilst, in man, on the contrary, because he was both to live and procreate, as animals do and attain the ideal of man-ness (human-hood), the urge of life involved in him on the one hand, the reflexes and instincts to help him live and procreate like animals, and, on the other there involved in him consciousness, moral sense and the like, to help him attain the ideal of human-hood (man-ness). This is a more reasonable and scientific explanation of the presence of higher faculties in man than that given by the Marxists that the faculties are meant only to help man produce the material means of subsistence and determine human relationship on the basis of such production and its exchange.

However, reasonable and scientific the fore-given explanation might be, a Materialist obstinately insists that it is through sheer chance that the urge of life in man has led to the creation of a superior brain, super consciousness and varied talents in him and that their only function for him is to

produce for himself the material or economic means of subsistence which animals cannot do. Their purpose of his creation and his position in the Universe, nor are they meant to help him establish moral and spiritual functions as distinct from animals. Man, according to an atheist, possesses in him such divinely powers and faculties as consciousness, intelligence, reason, imagination creativeness conscience, moral sense, freedom and the like to enable him live at best as a civilized or cultured animal.

It is true that in order to live, man must get his animals needs i.e. the necessities of his existence or else he will die and hence the urge to survive has fully equipped him with reflexes and instincts as it has to all other animals. But to contend on this ground that the purpose of man's life is to live like any other animal, civilized or otherwise is wrong, for the simple reason that had that been the case, the presence in him of superior consciousness, intelligence and other talents would have been useless, since all the animals can live without such qualities. It is for the realization of this truth that the Prophets of God invite mankind to the right path. They do not want him to denounce his animal instincts nor refuse its rightful and lawful physical and biological needs. What they really ask for is that man must not turn himself away from fundamental truths concerning himself and the world he lives in. they warn him of the fact that his final place is not the grave which is only a depository for his animal (physical) body which after death is turned into a heap of dust. They tell him that he will be raised again in that body. They tell him that at the command of his Creator, before Judgment Day, his soul will wait either in "Illyyeeen" as a royal guest, "fee naeen" for the right use of his talents and authority, or will be detained in "Sijjeeen" – as a prisoner, for their misuse. On

Judgment Day his body will be restored back, with full consciousness of himself and of what he did in his lifetime.

Belief in the here-after would have been of no significance today were it not for the passing of Judgment on how one conducted his life here on earth. If one worshipped other deities other than Allah (s.w.) like one's tribe, community, or if one usurped other peoples rights, commits injustices exploits others, amasses wealthy for himself only and abuses his power, it would not be fair if justice is not passed on him as well. However, this judgment will not be fair unless one knows explicitly what is right or wrong to do, and as to how one must live here on earth in order to be successfully on Judgment. A true belief in life after death must make it imperative, therefore, that lives in obedience to the law of God as shown by the Prophet himself. Perhaps no atheist would dissent the idea of life in the hereafter were it not be, for the reminder of the Day of Judgment. And hence he refuses the way of life as prescribed by God through his prophets.

But it is the law of God alone which guarantees the Unity of Man, the equality of his rights and imparts Justice to all. It is the establishment of this law which eventually leads to prosperity, peace and happiness to all in this world and salvation in the hereafter. It is natural, therefore, that a person who hungers and thirsts after power, dominance and exploitation must find the way of the Prophets hard and difficult way to walk upon.

An atheist might restart back saying that to live a moral and upright life one does not need necessarily to believe in God and life after death. He may point out to the fact that

there are people, who, despite their belief in God and the Day of Judgment, are wicked, vicious and immoral that those who do not believe. He may even frame up a standard of moral judgment and a moral code of his own and claim it results from a scientific study of man. Man, as he is revealed to him by the sciences of Biology, Physiology, and Anthropology is just a superior type of animal and not the image or vicegerent of God as revealed to the Prophets through Divine knowledge or Guidance and hence should react accordingly as benefits all animals.

It is impossible and pointless to discuss in detail the various ethical systems or moral standards developed without any regard to belief in God and life-after death. Suffice it, however, to remark that any moral standard or code of behaviour, framed in isolation from the belief in God and life after death, and without full regard to man's actual position in this universe and the purpose of his creation will be wrong and it will fail to promote in man a firm, well-integrated moral personality and a sound healthy social, political and economic life.

The first grave mistake which secular philosophers have committed in connection with ethics and moral values lies in starting their enquiries from the wrong place. Instead of beginning with the first question, they have jumped into middle and lodged themselves into a muddle. They have disturbed the sequences on which the basis of morality should have been discussed. Once the order has been disturbed, nothing but confusion results. The questions as to what is the criterion of right and wrong for purposes of human conduct and what is the ultimate good for the realization of

which man should direct his efforts, is in reality a question which arise much later. The first question to be settled is that of man's place and status in the Universe. This problem enjoys priority over all others, because it would be meaningless to build up any ethical system without first deciding as to the real position of man in the universe. The question about standards of conduct does not arise until when the status and the position of man are correctly determined. For example, if you have to determine your conduct in relation to a commodity and to utilize it for your benefit, you must in the first instance, ascertain your legal status, vis-à-vis, the said commodity. If it belongs to another person and your position is merely that of a trustee, conduct must of necessity, be different from what it would be if you were the owner of it and had full proprietary rights over it. Not only the question of status is decisive in determining the nature of your conduct vis-à-vis the commodity in question, but on this very point will rest another very fundamental question: Who would be the proper authority to determine your conduct in relation to it, i.e. whether you yourself enjoy this authority, or it would be enjoyed by the person whose agent you are.

“Islam takes up this very question before anything else and tells us clearly, that the status of man in this world is that of an abd (God's servant and slave) who is also Khlifatullah (Allah's Deputy and Vice-gerent). All things in the world with which becomes in contact belong to God. Even his own body and the capacities with which he is endowed are not in fact his own, but are a trust from the Lord”.

“God has appointed him as His vice-gerent giving him the power to use these things for his benefits. And in this lies his test and trial. The final results of this test will not be declared in this world but only at the time when individuals and nations and, indeed, the whole of mankind shall have finished their career on the earth and the consequences and effects of their actions shall have become fully manifest. It is then that, God will decide as to who has dully carried out the duties of His stewardship and who is not. And this examination will not be confined to only one thing or one department of life, but will cover the entire range of a person’s individual and social conduct. It will be an examination of all the faculties of his mind and body with which he has been endowed and also of every kind of authority and power over external objects which has been delegated to him”. (Quoted from *The Ethical View-Point of Islam* by Syed Abul A’la Maududi).

A study of the different ethical systems will show that, almost all the ingredients and prerequisites of a moral life, the Highest Good, the source of its knowledge, the motive to procure it and the authority of enforce it, are all disputable. It is evident that after for sacking God and accountability to Him, man will never be able to find any firm ground to build on it his moral life with any degree of certainty. Consequently if the absence of belief in God and life after death, morality at best, can only, and not being moral for the sake of establishing and bearing witness for such universal principles and values that are for the ultimate good of Man. It is only natural, therefore, that a sincere believer in atheism in moment of clashes between his own interests and those of any other individual or individuals such as his neighbors, relatives, countrymen, customers, employees, employers,

superiors and juniors, would look at this own interest before looking to those of the others. He can only sacrifice only to the extent that guarantees the promotion of his interests. It won't be amazing, if his measures for taking other people things should be different from those of giving them out. All men will be equal unto him so long as little above the common lot, some men will become unto him more equal than the others. Justice will be justice for him as long as it benefits him but if it is to take from him something he has unjustly grabbed, it will become injustice. 'Blood will be thicker' for him so long as it is his blood, it will be thinner' than water if it is somebody's else. History bears ample evidence to the fact that, there lived once disbelievers in God and life after death, and there may be such people todote.

Only a person ignorant of true religion may allege that to be moral one need not believe in God and life after death, alleging that many who believe are more vicious than those who do not. However, true religion which is a complete way of life opposed dogmatisms and rituals, based on the sovereignty of God and vice-gerency of man, with a code of life which entails the responsibility of rendering accounts of one's action before God on the Day of Judgment, can hardly be content with religions or ways of life diametrically opposed to it and which it came to demolish. It follows, therefore, that to believe in God and life hereafter and yet still to live an immoral or vicious way of life is no less a contradiction than to disbelieve and yet still be moral and virtuous.

True religion, which proclaims the sovereignty and unity of God, must of necessity ordain the unity of man and the equality of his rights because without it, the singular

sovereignty and unity of God will be rendered meaningless and insignificant. On the contrary disbelief in God is the source of all evils we have mentioned above.

A renounced leader of an atheistic movement is reported to have once preached to his fellow thus: **“We must be ready to employ trickery, deceit, law-breaking, with holding and concealing truth. We must write in a language which sows among the masses hate, revulsion, scorn and, towards those who we disagree with”.**⁷

Now, a person who believes that there is a power above to whom he is to answer for his words and deeds, will never even think of giving such a sermon. Nor will a sensible person ever accept it. However, nothing for an atheist is immoral as long as it serves his purpose.

But, since he is a human being, unlike an animal which is not blessed with any degree of moral sense, his moral sense will hardly approve in others the use of the like immoral means to promote their ends. Thus when he, himself, would preach fascism or colonialism suggesting it is for the good of man, if others were to do the same, his moral sense would give it the label of exploitation and oppression.

Were he to exhort his men to employ trickery, deceit, law breaking, concealing truth and writing in a language which sows among the masses hate, revulsion, scorn, and the like directed to those who disagree with him he would justify it as being an ideology which is for the good of man.

However, if others were to show similar conviction in their ideology even though it be for the real good of man; and even if they may use convincing reasons to preach it, they are, in his opinion, fanatics and exploiters of mankind. Such double standards in judging morality of a person are capable only of those who do not believe in God and life after death. Thus, they fail to face reality squarely and be able to live up to it, owing to their lack of courage to face the reality as to live a disciplined, controlled, law-abiding life of responsibility of God. An atheist, even at the cost of his reason and moral sense would prefer a way of life which grants him the freedom to practice deception, hide the truth, and sow seeds of discord and hatred among masses.

Review Questions

1. Account for purpose of creation from Islamic point of view.
2. Show the major weaknesses of the contemporary theories on the purpose of life.
3. Explain the logical reasons for inevitability of hereafter.
4. Critically evaluate the arguments of disbelievers in their denying life after death.

CHAPTER SIX

SOME OF THE NATIONS MENTIONED IN THE QUR'AN AND THE LESSONS WE LEARN FROM THEM

The Qur'an seeks to build up a consistent view of the factors, which govern the fate of communities and nations and their well-being. Therefore the Qur'an has nowhere devoted a special section to the purpose. Its remarks on the subject are interspersed throughout the whole book and form a series of comments on the life deeds of a number of ancient people.

But when all these remarks are put together and viewed as a whole, a clear picture emerges of all these factors which, according to the Qur'an, influence and shape the destiny of a nation or community in general. For example, the Qur'an points to material prosperity and power and the self-conceit, which they produce, when unaccompanied by a sense of humility and submission to God and the acknowledgement of His sovereignty as one of the powerful factors that contribute to the decadence of a people. Similarly, it refers to commercial malpractices as a symptom of decadence.

Again, the Qur'an says that nations have suffered destruction because they lacked positive conception of virtue which consists not merely in doing what is right but also in trying to persuade and prevent others from doing what is not right. The Qur'an further emphasizes that the rise of faulty and corrupt leadership its acceptance by the people is a potential cause of national misfortunes.

The Qur'an thus advocates a framework of life in which leadership is subject to checks and controls. Above all, it says that, injustice and tyranny are the worst enemies of social solidarity and inter-societal amity. Therefore it mentions various Prophets, nations and personalities as a reminder (Dhikr) to all mankind. The stories have been related to enable us draw the necessary lessons. Since we cannot cover all of them here, we have few communities to cover as an example. We begin with the Ad and Thamud who represent the early ages of man's history.

The 'Ad' people as described in the Qur'an

The 'Ad were great people, founders of the oldest civilization of the world. They occupied a large tract of country in Southern Arabia extending from Oman at the mouth of the Persian Gulf to Hadhramout and Yemen at the Southern end of the Red Sea including the desert of Ahqaf.

﴿وَأَذْكُرَ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ
 التُّدْرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ
 عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾

And remember the brother of Ad (Hud) when he warned his people in Ahqaf..... (46:21).

Ahqaf is a well known desert which lies in the north and southern Arabia.

They were descendants of Noah. The Qur'an says:

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ
 وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي
 الْخَلْقِ بَصُطَةً فَأَذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٦﴾

Remember (O A'd) what God made you successors after the people of Nuhu” (7:69).

The Ad were not only the successors of the people of Nuhu, and founders of old civilization but also the Qur’an bears testimony to their well developed architectural skills:

أَتَّبِعُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ
 تَخْلُدُونَ ﴿١٢٩﴾

“Do you (O Ad) build on every height a monument: vain that you do. And you make strong fortresses that perhaps you may abide” (26:128-129).

The Ad lived in Arabia and their history was known to the Arabs during the time of the prophet through oral traditions. To these people prophet Hud was sent.

*وَالسَّاعِدِ إِخْرَاجَهُمْ هُوَ الَّذِي قَالَ يَنْقُومِ اعْبُدُوا اللَّهَ
 مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿١٥﴾ قَالَ الْمَلَائِكَةُ الَّذِينَ كَفَرُوا
 مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿١٦﴾
 قَالَ يَنْقُومِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ
 الْعَالَمِينَ ﴿١٧﴾ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿١٨﴾
 أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ
 وَأَذُنُّوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي
 الْخَلْقِ بَصُطَةً فَادْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩﴾ قَالُوا أَجِئْتَنَا
 لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ
 كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٠﴾ قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ
 رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءِ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ
 مَا نَزَّلَ اللَّهُ بِهَا مِن سُلْطَانٍ فَانظُرُوا إِلَيَّ مَعَكُمْ مِنَ الْمُنتَظِرِينَ ﴿٢١﴾

And to Ad (We sent) their brother Hud. He said oh my people. Serve Allah you have no god other than He; will you not then guard (against evil)?” The chief of those who disbelievers from among his people said: Most surely we see you in folly and most surely we see you to be of the liars. He said: O my people! There is no folly in me, but I am an apostle of the Lord of the worlds: I deliver to you the message of my Lord and I am a faithful adviser to you. What! Do you wonder that a reminder has come to you from your Lord through a man from among you that he

might warn you? And remember when He made you successors after Noah's people and increased you in excellence in respect of make; therefore remember the benefits of Allah, that you may be successful. They said: Have you come to us that we may serve Allah alone and give up what our father used to serve? Then bring to us what you threaten us with, if you are of the truthful ones. He said: Indeed punished and wratch from Lord have lighted upon you; what, do you dispute with me about names which you and your fathers have given? Allah has not sent any authority for them; wait then, I too with you will be of those who wait. (7:65-71).

Then as to 'Ad, they were unjustly proud in the land, and they said: who is mightier in strength than we? And after him – saying: serve none but Allah: surely I fear for you the chastisement of a grievous day.

They said: Have you come to us to turn us away from our gods; then bring us what you threaten us with, if you are of the faithful ones.

He said: The knowledge is only with Allah, and I deliver to you the message with which I am sent. I see you are people who are ignorant.

And to 'Ad (We sent) their brother Hud, He said: O my people serve Allah, you have no god other than He; you are nothing but forgets (of lies).

O my people! Ask forgiveness of your Lord, then

turn to Him. He will send on you clouds pouring down on you abundance of rain and add strength to your strength, and do not turn back guilty.

We cannot say aught but that some of our gods have smitten you with evils, He said: Surely I call Allah to witness, and do you bear witness too, that I am clear of what you associate (with Allah).

Besides Him, therefore against me all together then give me no respite; surely I rely on Allah, my Lord and your Lord. There is no living creature but He has it in His control. Surely my Lord is on the right path.

This is naught but a custom of the ancients: And we are not going to be chastised.

“And we are not the ones to receive pains and chastisement” (26:138)

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٨﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾

So they rejected him, we destroyed them. Most surely there is assign in this, but most of them do not believe. And most surely you Lord is the Mighty, the Merciful. (26:139-140).

Lessons from the story of the AD.

The first lesson can be drawn from the historical context of the verses, the Arabs through oral tradition knew the story

of the Ad and has seen the ruins of the buildings of the Ad for they were passing through these areas in their trade caravans.

Thus the example of Ad was cited to draw their attention to the fact that the Ad who were stronger than the Quraish of Mecca who also were polytheists were destroyed because they rejected the prophet so also the same fate can befall them should they persist in rejecting the prophet. At the same time the Muslims are comforted by the fact that, despite the tortures and persecution they suffer, they will ultimately triumph as it happened to prophet Hud and those who were with him. Here we learn that those who struggle for the establishment of Islam will always be victorious despite of so many problems they may encounter in the course of their struggle and that the disbelievers however powerful they may be, defeat is their ultimate end.

Secondly, we are in this story taught the existence of Allah (s.w.) from the history of man. Allah says:

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

“So they rejected him, and we destroyed them. Verily in this is a sign. But most of them, do not believe.” (26:139).

The destruction of the Ad, is a sign for the existence of Allah in that their destruction was brought about by Allah (s.w). Prophet Hud (a.s) was sent to them as a warner and they rejected him. They were also promised success on this earth should they fear their Lord.

The Ad challenged Prophet Hud to bring about their punishment if what he said was true:

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنِ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ

الصّٰدِقِيْنَ ﴿٢٢﴾

“... Have you come to us to turn us away from our god. Then bring us what you threaten us with if you are of the faithful ones” (46:22).

At this mockery, the divine wrath befell on them.

وَأَمَّا عَادٌ فَأَهْلِكُوهَا أَهْلِكُوهَا أَيُّهَا الَّذِينَ آمَنُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ

وَتَمَنِّيَةَ آيَامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ

خَاوِيَةٍ ﴿٧﴾ فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ ﴿٨﴾

And the Ad, they were destroyed by furious wind, exceedingly violent; we made it rage, against them seven nights and eight days in succession; So that you could see the (whole) people lying prostrate in its (path), as if they had been roots of shallow palm-trees tumbled down. Then seest thou any of them left surviving? (69:6-8).

So their destruction stands as a sign depicting the existence of Allah (s.w.) from the history of human kind.

We also find, another sign for the existence of Allah from the lives of the Prophets. In the life of Prophet Hud, he did not demand any pay from these people as he told them:

يَنْقُومَ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنِّي أَخْرَجْتُ إِلَّا عَلَى الَّذِي فَطَرْتَنِي أَفَلَا

تَعْقِلُونَ ﴿٥١﴾

“O my people! I do not ask of you any reward for it, my reward is only with Him who create me: do you not then understand” (11:51).

No doubt if Allah does not exist then prophet Hud would not have worked without reward and would not have said that his reward is with Him.

Look also at the courage of Prophet Hud (a.s.). The disbelievers told him that they were not going to believe in him and that they felt their gods afflicted him with evils. They reply given by Sayyidna Hud shown clearly that he solely relied on Allah (s.w.):

مِنْ دُونِهِ ۚ فَكَيْدُونِي جَمِيعًا ۖ ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِيَّايَ تَوَكَّلْتُ

عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۖ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي

عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

“Besides Him, therefore scheme against me all together: then give me no respite. Surely I rely on Allah, my Lord and your Lord. There isn o living creature but He has it in control. Surely my Lord is on the right path.” (11:55-56).

Another thing which show the existence of Allah in the defeat of the ‘Ad is the fact that they considered themselves as more powerful than any body and though that none could destroy them. It is for this reason that they said:

فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً
 أُولَئِمَّ يَرَوُا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا
 يَجْحَدُونَ ﴿١٥﴾

“... Who is superior to us in strength”? (41:15).

Imaging that they could not be destroyed by anyone they told Hud:

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا
 تَعِدُّنَا إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٧٠﴾

“Bring us what you threaten us with if so be that you tell the truth” (7:70).

They also declared categorically:

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾

“And we are not going to be chastised” (26:138).

So at last they were destroyed. A point worth noting is that these people thought no one could destroy them because they were powerful. So their defeat did come from He, who is All Powerful. Allah says:

فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً
 أُولَئِمَّ يَرَوُا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا
 يَجْحَدُونَ ﴿١٥﴾

“... What! Did they not see that God Who created them was Superior to them in strength....?” (41:15).

We also learn that there is no difference between the polytheists and the atheists. The Ad were polytheists but incurred the wrath of Allah because of Shirk. So the end result of the materialists, (atheists) and the polytheists is the same.

The Muslims are also warned not to behave the manner of the Ad. To understand the nature of this warning let us examine the reasons why the Ad were destroyed:

They rejected the teachings of their prophet and persisted in polytheism instead of serving Allah (s.w.).

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَدِّلُونََنِي فِي أَسْمَاءِ
سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِن سُلْطَانٍ فَانظُرُوا إِلَيَّ
مَعَكُمْ مِنَ الْمُنتَظِرِينَ ﴿٧١﴾

“... You dispute with me over names which you have devised you and your fathers...” (7:71).

As already noted, the ‘Ad were idol worshipers. They worshipped four deities namely: Saqiah, Hafizin, Raziqah and Salimah – the first as they imagined supplied them with rain, the second preserved them from all danger abroad, the third provided them food for their sustenance and the fourth restoring them to health, when effected with sickness. So the Muslims have been warned to guard themselves against shirk.

The Ad have also been among themselves to build magnificent buildings. Probably this is what is meant by the questions;

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ
تَخْلُدُونَ ﴿١٢٩﴾

“So you build a land mark on every high place to amuse yourselves? And do you get for yourselves fine buildings in the hope of living therein (for ever)?” (26:128-129).

We are of the view that, the Ad were warned to use their talents in accepting Allah (s.w.) instead of using them in promoting the architectural skills only. That is why they are promised more bounties in case they serve Allah.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٣١﴾ وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾
أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾ وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾

“Now fear God and obey me. You, fear Him Who has bestowed on you freely that ye know. Freely has He bestowed on your cattle and sons and gardens and springs...” (26:131-134).

This is a warning to human kind, that we should use our intellect not only in promoting say technology. But also in recognizing the signs of Allah, we should realize that, the one who has bestowed on us the bounties we enjoy, is the only one worthy of worship.

Third, Pride of power. The Ad proud of their power:

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا
يَجْحَدُونَ ﴿١٥﴾

“Now the Ad behaved arrogantly through the land Against (all) truth and reason, and said: Who is superior to us in strength! What! Did they not see that God who created them was Superior to them in strength? But they continued to reject Our signs”. (41:15).

So the mighty materialists nations are asked to note this lesson from the Ad. The warning is also extended to those who seem to imagine that they are more knowledgeable than Allah.

A fourth reason why the Ad have been punished is the oppression and injustices they committed to people under their control.

وَإِذَا بَطَشْتُمْ بَطْشَتُمْ جَبَّارِينَ ﴿١٣٠﴾

And when ye exert your strong hand, Do you do it like men of absolute power (tyranny) (26:130).

The Ad as human beings, were so depraved that there was no mercy in their hearts for the weak, no justice for the poor, and all people of lower social strata living inside or around their land, were being oppressed and none was safe from their barbarities. So mankind is warned against tyranny and oppression.

The fifth reason is their arrogance and disbelief in God. They said (the Ad to their prophet Hud).

“Have you come to us that we may serve Allah alone and give up what our fathers used to serve? Then bring upon us what your threatens us with, if you are the truthful...”

This is a historical fact depicting the fate of disbelievers. It is therefore a general admonition that the disbelievers cannot avoid the wrath of Allah.

Sixth, we also learn that the arguments of the disbelievers in their objections to the existence of Allah are flimsy – and unfounded as listed below.

- (i) Arrogance and pride of power, (26:136), (41:15).
- (ii) They did not want to give up what their fathers used to serve (7:70), (26:176), (26:138). (16:22).
- (iii) They merely rejected their prophet without use of reason and called him a liar. (41:15).
- (iv) They dismissed divine guidance as stories of the ancients (26:137)
- (v) They rejected the message because they said Hud was an imbecile. (7:66).
- (vi) He was human being
- (vii) They alleged that the prophet was smitten with evil from their good gods.

Likewise, today disbelievers have no convincing reasons for their disbelief. It is only an attitude of mind. Another thing to be noted is that disbelief in Allah should not be attributed

to science because the Ad are of the oldest tribes to disbelieve in Allah without the current sciences. Also disbelief in Allah is not a sign of progress and advancement.

The Israelites (Jews)

The Jews and the Christians are sometimes mentioned under one name of Ah-lil-kitab (people of the book) but, they are two distinct communities and so we will treat them separately.

The Jews are the children of the prophets Yaquob and Yusuf. Prophet Yaquob has been given the title of Israel by Allah which means servant of Allah. Jacob was the son of Is'haak and a grand son of Abraham. His descendants are called the children of Israel.

The Israelites as explained in the Qur'an

In the Qur'an they are mentioned here and there. It is not possible to quote all the verses. However, an attempt will be made to collect some few verses which will provide the gist of their history. (2:40-121).

“Oh! Children of Israel! Call to mind the (special) favour which I bestowed upon you, and fulfill your Covenant with you, and fear none but Me.

And believe in what I reveal, Confirming the revelation Which is with you, And be not the first to reject Faith therein, nor sell My Signs For a small price; and fear Me, And Me alone.

And cover not Truth with falsehood, nor conceal The Truth when ye know (what it is).

And be steadfast in prayer; Practice regular charity; And bow down your heads with those who bow down (in worship).

Do ye enjoin right conduct on the people, and forget (To practice it) yourselves, And yet ye study the Scripture? Will ye not understand.

Nay, seek (God's) help with patient perseverance And prayer: It is indeed hard, except to those who bring a lowly spirit.

Who bear in mind the certainty That they are to meet their Lord, And that they are to return to Him.

Children of Israel! Call to mind The (special) favour which I bestowed Upon you, and that I preferred you To all others (for My Message).

Then guard yourselves against a day when one soul shall not avail another Nor shall intercession be accepted for her; Nor shall compensation be taken from her, Nor shall anyone be helped (from outside).

And remember, We delivered you From the people of Pharaoh: They set you Hard tasks and punishments, slaughtered Your sons and let your women folk live; Therein was a tremendous trial from your Lord.

And remember We divided The sea for you and saved you And drowned Pharaoh's people Within your very sight.

And remember We appointed Forty nights for Moses, And in his absence ye took The calf (for worship), And ye did grievous wrong.

Even then, We did forgive you; There was a chance for you To be grateful.

And remember We gave Moses the Scripture and the Criterion (between right and wrong): There was A chance for you to guided a right.

And remember Moses said: To his people: "O my people! Ye have indeed wronged Yourselves by your worship of the calf: So turn (in repentance) to your worship of slay yourselves (the wrong-doers); in the sight of your Maker". Then He turned towards you (in forgiveness): For He is Oft-Returning, Most Merciful.

And remember ye said: "O Moses! We shall never believe in thee until we see God manifestly,'. But ye were dazed with thunder and lighting Even as ye looked on.

And we gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you".

(But they rebelled); To Us they did no harm, But they harmed their own souls.

And remember we said: "Enter this town, and eat of the plenty, therein as ye wish; but enter The gate with humility; In posture and in words, And We shall forgive you your faults And increase (the portion of) Those who do good".

"But the transgressors changed the word from that which had been given them; So we sent on the transgressors a plague from heaven, For that they infringed (our command) repeatedly.

And remember Moses prayed for water for his people; We said: "Strike the rock With thy staff". Then gushed forth There from twelve springs each group knew its own place for water. So eat and drink of the sustenance provided by God, And do not evil nor mischief on the (face of the) earth.

And remember ye said: "O Moses! We cannot endure one kind of food (always); So beseech thy Lord for us to produce for us of what the earth growth, its pot-herbs, and cucumbers, its garlic, lentils, and onions" He said: "Will ye exchange the better for the worse? Go ye down to any town, And ye shall find what ye want" They were covered with humiliation and misery; they drew on themselves the wrath of God.

This is because they went on rejecting the signs of God and slaying His Messengers without just cause. This because they rebelled and went on transgressing.

Those who believe (in the Qur'an), And those who follow the Jewish (scriptures), and the Christians and the Sabians, any who believe in God And the Last Day, and work righteousness shall have their reward with their Lord: On them shall be no fear, nor shall they grieve.

And remember We took your covenant and we raised above you (The towering height) of mount (Sinai): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein: Perhaps ye may fear God".

But ye turned back thereafter: Had it not been for the Grace And Mercy of God to you. Ye had surely been Among the lost.

And well ye know those amongst you who transgressed In the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected. So We made it an example to their own time and to their posterity, and a lesson to those who fear God.

And remember Moses said to his people: "God commands that ye sacrifice a heifer". They said: "Makest thou a laughing-stock of us?" He said: "God save me from being an ignorant (fool)!"

They said: "Beseech on our behalf Thy Lord to make plain to us the colour". He says: A fawn-coloured heifer, Pure and rich in tone, The admiration of beholders!1"

He said: "He says: a heifer not raised to till the soil or water the fields; sound and without blemish". They said: "Now hast thou brought The truth". Then they offered her in sacrifice, but not with good-will.

Remember ye slew a man and fell into a dispute among yourselves as to the crime. But God was to bring forth what ye did hide.

So We said: "Strike the (body) with a piece of the (heifer)". Thus God bringeth the dead to life and showeth you His Signs: perhaps ye may understand.

Thenceforth were your hearts hardened: they become like a rock and even worse in hardness for among others there are which when split asunder send forth water; and others which sink for fear of God. And God is not unmindful of what ye do. Cay ye (O ye men of Faith) entertain the hope that they will believe in you? Seeing that a party of them heard the word of God, and perverted it knowingly after they understood it.

Behold!! When they meet the men of faith, they say: "We believe." But when they meet each other in private, they say: "Shall you tell them what God,

hath revealed to you, that they may engage you in argument about it before your Lord?" Do ye not understand (their aim)?

Know they not that God Knewth what they conceal and what they reveal?

And there are among them illiterates, who know not the Book, but (see therein their own) desires, and the do nothing but conjecture.

Then woe to those who write the Book with their own hands, and then say: "This is from God", To traffic with it for a miserable price! Woe to them for what their hands to write, and the gain "They make thereby.

And they say: "The fire shall not touch us but for a few numbered days."

Say: "Have ye taken a promise from God, for Hr never Breaks His promise? Or is it that ye say of God what ye do not know?"

Nay, those who seek gain in evil, and are girt round by their sins, hey are companions of the fire: Therein shall they abide (For ever).

But those who have faith and work righteousness, they are companions of the garden: therein shall they abide (for ever).

And remember we took a covenant from the children of Israel (to this effect); worship none but God; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity. Then did ye turn back, except a few among you, and ye backslide (even now).

And remember we took your covenant (to his effect): Shea no blood amongst you, nor turn our your own people from our homes: and this ye solemnly ratified, and to this ye can bear witness.

After this it is ye, the same people, who slay among yourselves; and banish a party of you from their homes; assist (The enemies) against them, in guilt and rancor; and if they came to you as captives, ye ransom them, though it was not lawful from you to banish them. Then it is only a part of the Book that ye believe in, and do ye reject the rest? But what is the reward for those Among you who believe like this but disgrace in this life? – And on the Day of Judgement they shall be consigned to the most grievous penalty. For God is not unmindful of what ye do.

Those are the people who buy the life of this world at the price of the Hereafter: Their penalty shall not be lightened nor shall they be helped.

We gave Moses the Book and followed him up with a succession of Apostles; We gave Jesus the son of Mary d\clear (signs) and strengthened him with the holy spirit it is that whenever there comes to you an

Apostle with what ye yourselves desire not, ye are puffed up with pride? – Some ye called impostors, and others ye slay!

They say. ‘Our hearts are the wrappings (which preserve God’s word: we need no more). “Nay, God’s curse is on them for their blasphemy: Little is it they believe.

And when there comes to them a Book from God, confirming what is with them, - although from of old, they had prayed for victory against those without Faith, - when there comes to them that which they (should) have recognized, they refuse to believe in it but the curse of god is on those without Faith.

Miserable is the price for which they have sold heir souls, in that they deny (the revelation) which God has sent down, in insolent that God of His Grace should send it to any of His servants he pleased: Thus have they drawn on themselves wrath upon wrath. And humiliating is the punishment of those who reject Faith.

When it is said to them, “Believe in what God Hath sent down “they say, “We believe in what was sent down to us”: yet they reject all besides, even if it be truth.

Confirming what is with them. Say: “why then have ye slain the prophets of God in times gone by, if ye did indeed believe.

There came to you Moses with clear (signs): Yet Ye worshipped the calf (even) after that, and ye did behave.

And remember we took you covenant and We raised above you (the towering height) of Mount (Sinai): "Saying: Hold firmly to what We have given you, and hearken (to the Law)". They said: "We hear, and we disobey". And they had to drink into their hearts (of the taint) of the calf because of their faithlessness. Say: "Vile indeed are the behests of your faith if ye have any faith.

Say: "If the last Home, With God, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere".

But they will never seek for death, on account of the (sins) which their hands have sent on before them. And God is well-acquainted with the wrong-doers.

Thou wilt indeed find them, of all people, most greedy of life, - even more than the idolaters: Each one of them wishes He could be given a life of a thousand years: But the grant of such life will not save him from (due) punishment. For god sees well all that they do.

Say: Whoever is an enemy to Gabriel – for he brings down the (revelation) to thy heart by God's will, a confirmation of what went before, and guidance and glad tidings for those who believe.

Whoever is an enemy to God and His angels and apostles, to Gabriel and Michael, - Lo! God is an enemy to those who reject Faith.

We have sent down to thee manifest signs (ayat): And none reject them but those who are perverse, is it not (the case) that every time they make a covenant, some party among them throw it aside? – Nay, Most of them are faithless.

And when there came to an Apostle from God, confirming what was with them, a party of the people of the Book threw away the Book of God behind their backs, as if (it had been something) they did not know!.

They followed what the evil ones gave out (falsely) against the power of Solomon; the blasphemers were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at Babylon to the angels Harut and Maut but either of these taught anyone (such things) without saying: “We are only for trial; so do not blaspheme.”

They learned from them the means to sow discord between man and wife, but they could not thus harm anyone except by God’s permission.

And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!

If they had kept their faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew!

O ye of Faith! Say not (to the Apostle) words of ambiguous import, but words of respect; and hearken (to him): To those without Faith is a grievous punishment.

It is never the wish of those without faith among the people of the Book, nor of the Pagans, that anything good should come down to you from your Lord. But God will choose for His special Mercy whom He will—for God is Lord of grace abounding.

None of our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that God Hath power over all things?

Knowest thou not that to God belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper. Would ye question your Apostle as Moses was questioned of old? But whoever changeth from faith to unbelief, hath strayed without doubt from the even way.

Quite a number of the people of the Book wish they could turn you (people) back to infidelity after ye have believed, from selfish envy, after the truth hath become manifest unto them: But forgive and

overlook, till God accomplish His purpose; for God Hath power over all things.

And be steadfast in prayer and regular in charity: And whatever good ye send forth for your soul before you, ye shall find it with God: for God sees well all that ye do.

And they say: "None shall enter paradise unless He be Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if ye are truthful."

Nay-whoever submits his whole self to God and is a doer of good, - He will get his reward with his Lord; on such shall be no fear, nor shall they grieve.

The Hews say: "The Christian have naught (to stand) upon and the Christians say: "The Jews have naught. (To stand) upon". Yet they (profess to) study the same Book. Like unto their word is what those say who know not; but God will judge between them in their quarrel on the Day of Judgement.

And who is more unjust than he who forbids that in places for the worship of God, God's name should be celebrated? – Whose zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment.

To God belong the East and the West: Whithersoever ye turn, there is the presence of God.

For is All pervading, All-knowing.

They say: "God hath begotten a son"; Glory be to Him. Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.

To Him is due to primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be, and it is.

Say those without knowledge: "Why speaketh not God unto us? Or why cometh not unto us a sign?" So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the signs unto any people who hold firmly to faith (in their hearts).

Verily we have sent thee in truth as a bearer of glad tidings and a warner: but of thee no questions shall be asked of the companions of the blazing fire.

Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of God, - that is the (only) Guidance." Were thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find Neither protector nor Helper against God.

Those to who We have sent the Book study it as it should be studied: they are the ones that believe therein: Those who rejects faith therein; - the loss is their own.

Lessons from the Israelites

In the first place the story of the children of Israel represents a sign for existence of Allah from the history of man. The origin of the community i.e. descendants of prophets. Their being redeemed from the persecutions of Pharaoh. The favour of Allah on their way to the promised land, the defeat of Pharaoh, the splitting of the punishment, the success when they follow the word of God and their distress when they discarded it. Actually the trend of events in the history of Israelites shows clearly that their history was directed by Allah (s.w.) hence His existence.

A part from the existence of God, we learn that the Jews who were once the chosen nation to establish the kingdom of God on earth and hence stand as leaders of mankind and were required to invite all other nations to this submission and guide them on the Right way as the Qur'an states; but incurred Allah's wrath.

يَذَكِّرُنِي إِسْرَائِيلَ أَذْكَرُونَ نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى

الْعَالَمِينَ ﴿٤٧﴾

“O children of Israel, Just recall to mind my favour that I bestowed upon you, and remember that I exalted you above all peoples of the world” (2:47).

يَذَكِّرُنِي إِسْرَائِيلَ أَذْكَرُونَ نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ

عَلَى الْعَالَمِينَ ﴿١٢٢﴾

“O children of Israel! Call to mind the special favour which I bestowed upon you and that I preferred you to all others” (2:122).

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
 الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

*“Show us the straight way, the way of those whom
 Though hast blessed; who have incurred Thy wrath,
 nor gone astray” (2:6-7).*

Those who have incurred Allah’s wrath are the Jews for the following reasons:

They believed in Allah, his book and his prophets but lived contrary to the teachings of their book. This can be seen in their taking their rabbis and scholars as gods in derogation of Allah as the Qur’an says:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ
 وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

*“They take their priests and their scholars
 (anchorities) to be their lords in derogation of
 God...” (9:31).*

Those verses refer to the Jews who obeyed their priests, religious leaders and their scholars contrary to the teachings of Allah (s.w.). It also stands as a warning to the Muslim community not to follow anyone contrary to the teachings of Allah (s.w.). Another thing which shows that these people lived contrary to their beliefs is the attitude and practice of interpolating Divine Scriptures:

أَتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحٰنَهُ عَمَّا يُشْرِكُونَ

“Those who were unjust changed the word into other than what was given them” (2:59).

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هٰذَا مِنْ
عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ذَمًّا قَلِيلًا فَوَيْلٌ لَهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ
وَوَيْلٌ لَهُمْ مِّمَّا يَكْسِبُونَ ﴿٧٤﴾

Woe to those transcribe the Book corruptly with their hands and say it is from God in order that they may sell it for some price (2:79).

Their mentality of pride as the blessed nation also made them live contrary to the teachings of their prophet.

وَقَالُوا لَن نَّمَسِّنَا النَّارَ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَن
يُخْلِفَ اللَّهُ عَهْدَهُمْ أََمْ يَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

They also say, the fire of Hell is not going to touch us and even if it does at all, it will be for few days” (2:80).

Not only this, but the Jews followed part of the book and disregarded a portion of it.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِينِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ هَتُّوْا لَهُ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِينِهِمْ تَطَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُواكُمْ أُسْرَىٰ تَفْدُوهُمْ وَهِيَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ

“Remember also, that We made another solemn Covenant with you: you shall not shed blood among yourselves nor expel one another from your homes. And you confirmed it and you are a witness to it. But in spite of this, you are killing your brethren and driving them out from their homes and making unjust and aggressive alliances against one another. And when they come to you as captives, you trade on their ransoms whereas their expulsion itself was unlawful for you. So you then believe in one part of the Scripture and disbelieve in the other....?” (2:84-85).

These verses refer to the Jews who lived in the neighborhood Arab clans, Aus and Khazaraj. When one Arab clan went to war with the other clan, their respective Jewish allies also went to war against the Jewish allies of the others. Thus, Jews wage war upon Jews whereas that was clearly against the teachings of their scripture which they knowingly violated. But when the Jews of one clan fell into the hands of the other clans as prisoners of war, they would redeem them

after taking ransom for them. When they are questioned about this inhumane trade of their brethren, they tried to justify it, saying that they forgot the same Scriptures which they brazen facedly violated by going to war against each other. It is against this background that they are condemned for accepting part of the Book by taking ransom and rejection part of it by going to war against their brethren. So, the Jews incurred the wrath of Allah because they did not live in accordance with His teachings. The Muslims are warned not to behave like Jews otherwise the wrath of Allah may as well befall them.

Another reason why the Jews were cursed is that they slew prophets of Allah.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ
بِمَا وَرَاءَهُ ۗ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ
اللَّهِ مِنْ قَبْلِ ۚ إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾

“When it is said to them, Believed in what God Hath sent down”, they say, “We believe in what was sent down to us”. Yet they reject all besides, even if it be truth confirming what is with them. Say: Why then have ye slain the Prophet of God in times gone by, if ye did indeed believe? (2:91).

There are some similarities between the life-stories of Moses and Muhammad.

Moses was both a law-giver and nation-builder and so was the Holy Prophet. The Israelites had been in a state of

slavery to the Pharaoh of Egypt for about four centuries. It was therefore, a hard task for Moses to build a nation out of them but this task was very limited in comparison with the work with which the Holy Prophet was entrusted. He had to build a nation of quite a new principle, a nation, not united by any ties of blood, race, colour or country but united by a moral and spiritual outlook, united by a belief in the Unity of God and His all-pervading Lordship. Such was to be the Muslim nation in which the Arab and the non-Arab, the white and the black, the Semitic and the Aryan, were all to be on one level. The whole world was the county and the whole humanity the race out of which this nation was to be formed. With this apparently impossible task, the Prophet was entrusted; and single-handed in the face of all difficulties, he built up the foundation of a new nation within a short period of twenty-three years. an accomplishment like this cannot be placed to the credit of any other man in the history of the world.

As both Moses and Muhammad were nation-builders and Law-givers, there were occasions in the life of the former that resembled those which faced the latter. Therefore these are recalled to show that what happened to the opponents of Moses was sure to happen to those who now opposed Muhammad. Whatever respite is being given by God to people to reform themselves, if not utilized in time, for their own betterment, will not be prolonged, and repentance will do them no good when the chastisement is in sight, as was the case with Pharaoh at the moment of his drowning. The followers of the Prophet should not despair the mercy of God if success is delayed in their affairs, for; it is the righteous only that ultimately win.

They should also bear in mind that when they are delivered from their enemies, they should not tread the same path adopted by the Israelites after their liberation from slavery. Take for instance their behavior, when they were ordered to slaughter a cow. Here is a lesson for the Muslims that in carrying out the Divine injunctions, they should not seek the refuge in the excuses but obey the behests under all circumstances with the spirit of ready compliance and with a willing heart. The principle laid down for them is expressed in two meaningful words: Sami'na wa Ata'an, i.e. we have heard and we obey.

In the course of the history of Moses, the Qur'an has pointed out the traits of the character of the Israelites with the object of a warning the Muslims lest they take to a similar path and meet the same fate which the Israelites had come to let us briefly note what the Qur'an has said about them.

Sectarianism:

The people of the book were divided into many sects and each, sect was condemning the other because of their mutual jealousies, even though they possess the same, scriptures. The Qur'an warns the Muslims in these words:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِذْ مَا أَمَرَهُمْ إِلَى
 اللَّهُ ثُمَّ تَتَّبِعُهُمْ بِمَا كَانُوا يُفْعَلُونَ ﴿١٥٩﴾

*“Surely they who divided their religion into parts and became sect you have no concern with them”
 (6:159).*

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ

فَرِحُونَ ﴿٣٢﴾

“Be not of those who divide their religion and become parties, every sect rejoicing in what they have with them” (30:32).

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ
كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى
شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ

تَهْتَدُونَ ﴿١٠٣﴾

“Hold fast by the cable of Allah all together and be not disunited” (3:103).

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا

فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

“Allah revealed the book with truth and those who differed in the Book have drifted away from it” (2:176).

Interpolations in divine scriptures:

They used to make changes to suit their whims and fancies. The Qur’an point out their mischievous dealings in the following verses:

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى

الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

“Those who were unjust changed the words into other than what was given to them” (2:59).

فَوَيْلٌ لِلَّذِينَ يَكْتُوبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ
عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ

وَوَيْلٌ لَهُمْ مِّمَّا يَكْسِبُونَ ﴿٧٤﴾

“Woe to those who transcribe the Book corruptly with their hands and say it is from God in order that they may sell it for some price. Woe then to them for the gains they have made thereby” (2:79).

Suppression of truth:

They used to hide the truth that was revealed in their scriptures. The Qur’an points this out in these words:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

“And cover not Truth with Falsehood, nor conceal the truth when ye knew (what it is)” (2:42).

They were expecting the advent of a Prophet according to prophecies contained in their scriptures, but when the same prophet did appear they did not leave any stone unturned to destroy him for the simple reason that he belonged to the ISHMAELITES instead of the ISRAELITES. The Qur’an points this out in these words:

وَأَمِنُوا بِمَا آتَيْنَاهُمْ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرٍ بِهِ ۗ
وَلَا تَشْتَرُوا بِعَآيَتِي ثَمَنًا قَلِيلًا وَإِنِّي فَآتِنُقُونِ ﴿٤١﴾

And believe in what I have sent down confirming that which is already with you and do not take the lead in rejecting it". (2:41).

When any one of them would recite any portion of their scripture before the Muslims which supported the claim of the Qur'an they used to say:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِعَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوا أَنُحَدِّثُوكُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

"... shall you tell them what God has revealed to you, that they may engage you in argument before your Lord? Do ye not understand this much (the aim)?" (2:76).

In spite of their knowing well that the prophet was the promised Messiah of their scriptures, they would not recognize him. This is pointed out in the Qur'an in these words:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

"Those whom We have given the Book recognize him as they recognize their own sons" (2:146).

Fondness of the worldly gains and abhorrence of death

The Jews were notorious for their fondness of material gains and abhorrence of death which brought upon them disgrace from all quarters. In this respect the Qur'an says:

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا
يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَّحٍ بِهِ مِنَ الْعَذَابِ
أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

“And thou wouldst surely find them of all men the most covetous of life, even more covetous than those who associate others with God. Everyone of them may wish to live a thousand of years” (2:96).

Selfish rabbies and doctors of law:

The Israelites doctors of law had for their own selfish gains usurped the place of God and were obeyed and followed implicitly by their people against the injunctions of their scriptures. The Qur'an points out this weakness in these words:

وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ
سُبْحَانَهُ عَمَّا يُشْرِكُونَ

“They have taken their doctors on law and their priests for lords besides God” (9:31).

They had forgotten their own responsibility and longed for their own selfish ends;

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ
الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَأَمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

“Why do their learned men and the doctors of law not prohibit them from their speaking of what is sinful and heir eating of unlawfully acquired thing. Certainly evil be that which they do” (5:83).

Their story does not end with this but they had totally neglected to forbid evil and were obsessed with promoting their own selfish interests and, if, on any occasion they would do so forgetting to set themselves right. The Qur’an asks them:

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا

تَعْقِلُونَ ﴿٤٤﴾

Will you enjoin righteousness on others and neglect to practice the same yourselves and yet you profess to follow the Book” (2:44).

Indifference towards the law:

In every affair of theirs whether it be temporal or spiritual, the rule of the devil was the order of the day. Even the few actions which had escaped their interference were only given lip profession and were never put into practice. They were no doubt bearers of the Torah but no corner of their life’s activities was illuminated with its lights. The Qur’an refers to this in these words:

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْجِمَارِ يَحْمِلُ
 أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
 الظَّالِمِينَ ﴿٥﴾

“The likeness of those who were charged with the Torah then did not observe it is the likeness of an as bearing a load of books” (62:5).

They threw the Book of God and thereby invoked the curse of God. To them the Qur’an says:

فَبِمَا ذَفَّضْتَهُمْ^ط مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ
 الْكَلِمَ عَن مَّوَاضِعِهِ^ل وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ^ء

But because of their breach of their covenant, cursed them, and made their hearts grow hard: they change the words (5:13).

Mutual enmity (Enmities)

The Qur’an says that on account of interpolations in the word of God and breaking the covenants and neglecting the law, they are made to suffer the curse of mutual enmities.

But the Jews who professed to believe in God and the hereafter were foremost in making alliances with the polytheists against the Muslims.

Seeking pretexts:

When man gets overpowered with the influx of passions and loses the fear of God, he sacrifices the injunctions of God on the altar of his worldliness. He begins to seek pretexts to

avoid correct performance of his duties forgetting that there is an omnipresent and omniscient God who knows the secrets of his heart. The Sabbath day was declared by the law of Moses as a sacred day and the Jews were forbidden to work for their livelihood on that day. But their covetous and greedy temperament could not keep them at home. They transgressed the law under various pretexts to hoodwink God Himself. The Qur'an refers to it in these words;

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا

قِرَدَةً خَاسِئِينَ ﴿١٥﴾

“And certainly you have known those among you who exceeded the limits of the Sabbath. We said to them be as apes despised and hated”. (2:65).

Ignorance of the law and persistence in ignorance:

It has been the rule with the old nations of the world that, after passing away of their prophets they gradually let the law enforced by them fall into destitute and followed self-invented rituals and customs according to their wishes in place of the simple and clear teachings of their faith. The Israelites were no exception. Thought they had the Torah with them though not in its original purity, yet their religious life was based upon certain superstitious rites and customs.

The Qur'an points this out in these words:

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمْيَاتٍ وَإِن هُمْ إِلَّا يظنون ﴿٧٨﴾

“And there are among them illiterates who know not the Book but only make use conjectures” (2:78).

The Qur'an condemns them in these words:

قُلْ يَتَاهُلَ الْكُتُبِ لَا تَعْلَمُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ

قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

“O people of the Book! Be not unduly immoderate in your religion and not follow the low desires of people who went astray before and led many astray and drifted away from the right path” (5:77).

This only a birds-eye-view of the state of society among the people of the Book during the prophetic mission of Muhammad (P.B.U.H). This picture is drawn in the sacred Book of Islam with the object of warning the Muslims that God's Law of requital is universal and indiscriminating and is applied to all without the least distinction of race and creed. For this, the Qur'an is eloquent that:

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

“Thou shall not find any change in the course of Allah” (33:62)

أَسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَجِئُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ

فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ

لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

“Thou shall not find any alteration in the course of Allah” (35:43).

The comment of the Qur'an on christians can be summarised as follows:

- (i) They are astray (1:7)
- (ii) They have wrong belief i.e. Masiah is not God (5:78)(3:45)(2:97)
- (iii) Trinity is disbelief (5:72)
- (iv) Masiah was neither killed nor crucified (4:157-158),(3:55), (5:113).
- (v) They are Condemned by making Mariam God (5:119-121) 5:11)
- (vi) Birth of Issa does not entail him godhead (3:35-37) (3:42-51)
- (vii) Issa has not been put to cross nor did he die on the cross (4: 157-58)
- (viii) Issa was a messenger of Allah (sw) (5:7)
- (ix) Qur'an questions the sanctity of Christians (2: 111)
- (x) Challenge on
sanctity (2: 135), (62:6), (5: 18) (2: 135-137)
- (xi) Made their priests gods (9:31)
- (xii) The scholars devouring wealth of others unjustly (9:34)
- (xiii) Christianity is injustice (31: 13)
- (xiv) Christians hate Muslims (2:120)
- (xv) They shall not rest contented until Muslims follow them. (i.e they will fight Islam always until doomsday.

The people of Thamud:

The Qur'an has also narrated the story of Prophet Salih and the people of Thamud. The history of the Thamud is similar to that of the 'Ad. Actually, after chastisement of the 'Ad, it was the Thamud who succeeded them two centuries later. That is why they are sometimes referred to in the Qur'an as the inheritors of the Ad. Similarly historians sometimes call them the second 'Ad. The Thamud lived in a place known as Al-Hijir, which lies in the northern part of putting rocks, from which they carved magnificent homes. Like their predecessors the 'Ad, the Thamud were also idolatrous. Prophet Salih who was raised from amongst them

taught them the message of Tawhiid as did Prophet Hud to the 'Ad in the Southern part of the same Arabian Peninsula. The message of Prophet Salih and the stiff opposition it received has been recorded in the following verses of the Qur'an.

وَأذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ
 فِي الْأَرْضِ تَنْتَهِدُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْجِبُونَ الْجِبَالَ بَيْوتًا
 فَادْكُرُوا آيَةَ اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

“And remember how he made you inheritors after the 'Ad people and gave you habitations in the land: ye build for yourselves places and castles in (open) plains and save out homes in the mountains; so bring to remembrance the benefits (ye have received) from God and refrain from evil and mischief on the earth” (7:74).

﴿وَالِي تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ
 مِنْ إِلَهٍ غَيْرُهُ ۗ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُ
 ثُمَّ تَوَبُّوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿١١﴾﴾

“To the Thamud people (we sent) Salih, one of their own brethren, he said: O my people worship Allah: Ye have no other God but Him. It is He who hath produced you from the earth and settled you therein; then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer” (11:61).

“The companions of the Rocky tract also rejected the

Apostles: We sent them Our Signs but they persisted in turning away from them”.

وَلَقَدْ كَذَّبَ أَصْحَابُ الْجِبْرِ الْمُرْسَلِينَ ﴿٨٠﴾ وَعَآتَيْنَهُمْ ءَايَاتِنَا فكَآثُوا
عَنْهَا مُعْرِضِينَ ﴿٨١﴾ وَكَآثُوا يَنْجِحُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾

“.....Out of the mountains did they new (their) edifices, (feeling themselves) secure”. (15:80-82).

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ لَهُمُ أَخُوهُمْ صَالِحٌ ءَلَا تَتَّقُونَ ﴿١٤٢﴾
إِنِّى لَكُمْ رَسُولٌ ءَامِينٌ ﴿١٤٣﴾ فَاتَّقُوا اللّٰهَ وَءَاتِعُونِى ﴿١٤٤﴾ وَمَا أَسْأَلُكُمْ
عَلَيْهِ مِنْ ءَجْرٍ ۗ إِنِّى ءَعْرِىَ ءِلَّا عَلَى رَبِّ الْعٰلَمِينَ ﴿١٤٥﴾ أَتَشْرُكُونَ
فِى مَا هَدَيْنَا ءَامِنِينَ ﴿١٤٦﴾ فِى جَنَّتِ وَعْبُودِ ﴿١٤٧﴾ وَرُوعِ
وَنَحْلِ طَلْعَهَا هَاضِمٌ ﴿١٤٨﴾ وَتَنْجِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ
﴿١٤٩﴾ فَاتَّقُوا اللّٰهَ وَءَاتِعُونِى ﴿١٥٠﴾ وَلَا تَطِيعُوا ءَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾
الَّذِينَ يُفْسِدُونَ فِى الْاَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾

The Thamud (people) rejected the apostles. Behold their brother Salih said to them: Will you not fear (Allah)?

“I am to you an apostle worthy of al trust. So fear Allah and obey me.

“No reward do I ask of you for it; my reward is only from the Lord of the worlds”.

“Will ye be left secure, in (the enjoyment of) all that ye have here?

Gardens and Springs, and corn-fields and date-palms with spates near breaking (with the weight of fruits)?

And ye carve houses out of (rocky) mountains with great skill.

But fear Allah and obey me, and follow not the bidding of those who are extravagant, Who make mischief in the land, and mend not (their ways) (26:141-152).

It is clear from the above verses that Prophet Salih invited his people to believe in Allah, to repent and mend their sinful ways. Like Hud before him, Salih also made it clear that he was not seeking any reward from them for Allah would reward all his efforts. He also taught them to be grateful to their Lord who had bestowed upon them all the bounties they enjoyed – comfort, peace, gardens, springs, trees and houses.

We may draw two lessons from this story.

- (a) Man should be ever grateful to Allah – his creator and giver of all the bounties.
- (b) Often, abundance of wealth and life of luxurious case in posh homes tend to induce vain pride, which in turn misleads a man and makes him forgetful.

Prophet Salih therefore made attempts to jolt them out of their complacency by reminding them their duty towards Allah whose bounties they enjoyed. They rejected his message and the reasons they submitted to justify their refusal are similar to these put forward by the chiefs of 'Ad:

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾

“The arrogant party said: For our part we reject what ye believe in” (7:75-76).

قَالُوا يَصَدِّحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا
أَتَنْهَيْنَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ

مُرِيبٍ ﴿١٢﴾

They said: O, Thou hast been of us a centre of our hopes hitherto. Dost thou (now) forbid us the worship of what our fathers worshipped? But we are really in suspicious (disquieting) doubt as to that which thou invite us.

We said: O my people, do you see? – If I have a clear (sign) from my Lord.

And He hath sent Mercy unto me from Himself – who then can help me against Allah if I were to disobey Him? What then would you add to my (portion) but perdition? (11:62).

They said: Thou art only one of those bewitched. Thou art no more than a mortal like us:

مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾

Then bring us a sign if thou tallest the truth. (26:154).

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾ فَقَالُوا أَبَشَرًا مِثَّنَا وَاحِدًا
 نَتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُعُرٍ ﴿٢٤﴾ أَعْلَقَى الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا
 بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾ سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَشِرُّ

The Thamud (also) rejected (their) warners. For they said: What a man, a solitary one from among ourselves. Shall we follow such a one? Truly should we then be straying in mind, and mad. (54:23:26).

To begin with, the chiefs of the Thamud mocked and ridiculed a handful of believers who had accepted the truth of Salih's message, refused to follow him because he preached against idol-worshipping, a practice of their forefathers. They acknowledged that Salih was a very promising young man whose character was unimpeachable. Strangely enough, however, when Salih was raised as a Prophet they bitterly criticized him.

Secondly, they rejected his message because they were displeased that an ordinary human being should be appointed messenger in preference to them. They felt that they merited that appointment by virtue of their wealth and social standing.

The disbelievers among the people of Thamud kept demanding for a Sign from Allah. Eventually a Sign did come, in the form of a she-camel. Prophet Salih notified them that a time was fixed for that camel to drink from the well, and that all other animals should be barred from using the well at that time. This command was meant just as a test for the people

of Thamud. They were advised not to hurt that she-camel. In their extreme insolence, they not only hamstrung it but they also plotted to kill Salih too.

After the killing of that she-camel they were granted three days of respite, to repent and mend their ways. Prophet Salih and those who followed him were saved. At the end of the third day, the disbelievers were completely destroyed by gusts of winds accompanied by thunderstorm and lighting. The following verses narrated the trial and awful punishment.

Then they ham-strung the she-camel insolently defied the order of their word, saying: O Salih, bring about the threats if thou art an apostle of (God).

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيَيْنَ ﴿٧٨﴾

So the earthquake took them unawares, as they lay prostrate in their homes in the morning.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَنْقُومَ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ

وَأَلَكِنَّ لَا تُحِبُّونَ النَّاصِحِينَ ﴿٧٩﴾

So Salih left them saying: "O my people I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but you love not good counselors. (7:79).

And "my people, this she-camel is a symbol to you. Leave her to feed on Allah's (free) earth, and in cause no harm on her, or a awful-penalty will seize you. But they did ham-string her. So he said: Enjoy yourselves in your homes for three days: (Then will

be your ruin): There is a promise not to be belied.

When our Decree issued, We saved Salih and those who believed with him, by (special) grace from Ourselves and from the ignominy of that Day. For the Lord-He is the strong one, and Able to enforce His Will.

The (might) Blast overtook the wrong-doers and they lay prostrate in their homes before the morning, As if they had never dwelt and flourished there. Ah! Behold! For the Thamud rejected their Lord and cherisher.

Ah! Behold! Removed (from sight) were the Thamud! (11:64-68).

فَأَخَذْتَهُمُ الصَّيْحَةَ مُصْبِحِينَ ﴿٨٣﴾ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ

But the (might) Blast seized them of a morning. And of no avail to them was all that they did (with such art and care) (15:83-84).

The following verses from chapter 27 of the Qur'an describe how the assassination plot to eliminate prophet Salih was devised by nine key figures in the community of the Thamud.

وَتَقَدَّرُ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَبَادَا لَهُمْ
 فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾ قَالَ يَنْقُومِ لِمَ تَسْتَعْجِلُونَ بِالْسَيِّئَةِ قَبْلَ
 الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾ قَالُوا أَطِيرْنَا بِكَ
 وَبِمَنْ مَعَكَ قَالَ طَيْرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾ وَكَانَ
 فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ
 قَالُوا نَقَاسِمُوا بِاللَّهِ لَئِن بَيَّتْنَاهُ وَآهْلَهُ وَنَحْنُ لَوَالِيهِ مَا شَهَدْنَا مَهْلِكَ
 آهْلِيهِ وَإِنَّا لَصَادِقُونَ ﴿٤٨﴾ وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ
 لَا يَشْعُرُونَ ﴿٤٩﴾ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ
 وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥٠﴾ فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا إِنَّ فِي
 ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥١﴾ وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ

We sent (aforetime) to the Thamud, their brother Salih, saying: serve Allah. But behold, they became two factions quarrelling with each other.

He said: O, my people. Why ask ye to hasten on the evil in preference to the good if only ye ask Allah for forgiveness, Ye may hope to receive mercy.

They said: Ill omen do we sought from thee and those that are with thee. He said with Allah, yea ye are a people under trial.

There were in the city nine men who made mischief in the land and would not reform.

They said: Swear a mutual oath by Allah that we shall make a secret night attack on him and his people, and that we shall then say to his heir (when he seeks vengeance): We were not present at the slaughter of his people, and we are positively telling the truth.

They plotted and planned but we took planned, even while they perceived it not.

Then see what was the end of their plot – this; that We destroyed them and their people, all (of them). Now such were their houses – in utter ruin – because they practiced wrong-doing: Verily in this a sign for people of knowledge. And We saved those who believed and practiced righteousness. (27:45-53).

During his discussion with his people, and in a desperate bid to save them, Prophet Salih advised them to consider as to why they were so eager to ask Allah to hasten their punishment instead of asking for His forgiveness. Metaphorically speaking, Prophet Salih wondered at their insistence to eat stones when they were being offered bread.

Due to their inability to understand the hard test associated with the divine message preached by Salih, they argued that the appearance of Salih as a prophet was a bad omen and ill-luck for them. Prophet Salih clarified to them that hardship in life was part of Allah's trial of man. It has nothing to do with ill fate. They ignored his teachings and they plotted to assassinate him. Salih was saved by the Grace of Al-

Mighty Allah. This recalls of a similar incident during the life-time of Prophet Muhammad (s.a.w.). The chiefs of Makka besieged the Prophet's house with a view fo killing him. As was the case with Prophet Salih, Muhammad (s.a.w). was also saved by the Grace of Allah.

The people of Prophet Nuh (A.S)

Perhaps we should begin by pointing out that Prophet Nuh (Noah) was preceded by Prophet Idris (Enoch). But since the Qur'an has given us no details about the people of Prophet Idris, we cannot comment on them. All that we know about Prophet Idris, who is mentioned in chapter 19 verse 56-57 and in chapter 21 verse 58, is that he was a Prophet, Truthful and very patient. On account of which Allah had raised him to a lofty position.

Some historians say that prophet Idris was the first to write with a pen. Prophet Muhammad (s.a.w) met him in the fourth Heaven during his ascension to the Heavens.

Concerning Prophet Nuh and his message the Qur'an says:

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ
 أَلِيمٌ ﴿١﴾ قَالَ يَنْقُومِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾ أَنْ أَعْبُدُوا اللَّهَ وَاتَّقُوهُ
 وَأَطِيعُوا ۖ ﴿٣﴾ يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى
 إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾ قَالَ رَبِّ إِنِّي
 دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾
 وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْدِعَهُمْ فِي عَادَاتِهِمْ وَأَسْتَعْشَوْا
 ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾ ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا
 ﴿٨﴾ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾ فَقُلْتُ اسْتَغْفِرُوا
 رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾
 وَيُمِدُّكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَّكُمْ جَنَّاتٍ وَيَجْعَلْ لَّكُمْ أَنْهَارًا
 ﴿١٢﴾ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا
 ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٦﴾
 وَاللَّهُ أُنَبِّتُكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ
 إِخْرَاجًا ﴿١٨﴾ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾ لَتَسْلُكُوا
 مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾ قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا
 مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٢٢﴾
 وَقَالُوا لَا تَنْزِرْ آيَاتِنَا وَلَا تَنْزِرْ وَدًّا وَلَا سِوَاعًا وَلَا يَغُوثَ وَيَعُوقَ
 وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾
 مِمَّا خَطَبْتَهُمْ أُعْرِفُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ
 أَنْصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَبِّ لَا تَنْزِرْ عَلَيَّ مِنَ الْأَرْضِ مِنَ الْكُفْرِيِّينَ دِيَارًا
 ﴿٢٦﴾ إِنَّكَ إِن تَنْزِرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾
 رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
 وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

“In the name of God, Most gracious, Most Merciful”

He sent Noah to his people (with the command) “Do thou warn they people before there comes to them a grievous Penalty”.

He said: “O my people! I am to you a warner, clear and open”.

“That ye should worship God, fear Him and obey me”. “So He may forgive you your sins and give you respite for a stated term:

For when the term given by God is accomplished, it cannot be put forward if ye only knew”.

He said: “Oh my Lord! I have called to my people night and day.

“But my call only increases (their) flight (from the right).

“And every time I have called to them, that thou might forgive them, they have (only) thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance.

“So I have called to them aloud;

“Further I have spoken to them in public and secretly in private,

“Saying, “Ask forgiveness from your Lord; for he is Oft-forgiving;

“He will send rain to you in abundance;

“Give you increase in wealth and sons; and bestow on you gardens and bestow you rivers (of flowing water).

“What is the matter with you, that ye place not your hope for kindness and long-suffering in God,

“Seeing that it is He that has created you in diverse stages?”

See ye not how God has created seven heavens, one above another.

“And God has made the earth for you as a carpet (spread out),

*“What ye may go about therein, in spacious roads.”
Noah said: “O my Lord! They have disobeyed me,
but the follow (men) whose wealth and children give
them no increase, but only loss.*

“And they have devised a tremendous plot.

*“And they have said (to each other), (Abandon not
your gods: abandon neither Wadd nor Nasr;*

*“They have already misled many; and grant thou no
increase to the wrong-doers but in straying (from
their mark).*

*“Because of their sins they were drowned (in the
flood), and made to enter the fire (of punishment):
and they found – in lieu of God – none to help them.
And Noah said: “O my Lord! Leave not of the
unbelievers, a single one on earth!*

*“For, if thou does leave (any of) them, they will but
mislead thy devotees, and they will breed none but
wicked ungrateful ones.*

*“O my Lord! Forgive me, my parents, all who enter
my house in faith, and (all) believing men and
believing women: and to the wrong-doers grant thou
no increase but in perdition! (71:1-28).*

From the above verses we can draw several lessons:

- Prophet Nuh taught his people Tawhiid. He invited them to worship none but Him alone. Nuh’s message was in complete accord with logic. Since man, from the womb to the tomb is totally dependent on Allah for all his needs, it

is only fair that he should be grateful to, and worship Him alone.

- When man bows to Allah and seeks His forgiveness it is man himself who benefits in so many ways; Allah forgives his sin and saves him from severe retribution here on earth and eternal perdition in the Hereafter, Allah blesses him with sustenance, wealth and children. From this we learn that relief and worldly comfort are to a large extent a result, not merely of physical means but, of man's moral attitude.

- In order to convey the message of Allah to his people, Prophet Nuh availed himself of all possible means and methods. He remained steadfast and went on with his mission despite the continued refusal of most of his people to heed his call. Prophet Nuh's exemplary patience and devotion to his mission is instructive to all preachers of Allah's message.

- Nuh's people were polytheists. They worshipped several gods like Wadd, Suwa, Yguth, Ya'uq and Nasr. We do not know much about these gods. However, from some sayings of Prophet Muhammad (s.a.w) we learn about these gods. One tradition says: Wadd and those mentioned with him were pious persons of their community. When they died, people began to sit around their graves inspired by Shaitan who whispered to the following generation to create idols in their names. In this way they thought that they would be able to follow their good deeds by having their images always in their minds. The third generation was apt to believe easily that they

were gods worthy to be worshipped beside Allah.

- From the above episode it is clear that religion did not begin with polytheism. Religion did originate with Tawhiid. Polytheism crept in after people had strayed from the teachings of Tawhiid.

When son and wife of Prophet Nuh were among the disbelievers who were punished because of their refusal to accept the message of Allah. About their fate the Qur'an says in chapter 11 verses 36-49.

It was revealed to Noah. "None of thy people will believe except those who have believed already! So grieve no longer over their (evil) deeds.

"But construct an Ark under our eyes and our inspiration, and address Me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the flood).

Forthwith he starts constructing the Ark: every time that the chiefs of his people passed by him, they threw ridicule on him. He said: "If ye ridicule us now, we (in our turn) can look down on you with ridicule likewise.

*"But soon will ye know who it is on whom will descend a penalty that will cover them with shame, - on whom will be unloosed, a penalty lasting."
At length, behold! There came our command, and the fountains of the earth gushed forth! We said:*

“Embark therein of each kind two male and female, and your family except those against whom the work has already gone forth, and the believers. But only a few believed with him.”

So he said: “Embark ye on the Ark, in the name of God, whether it move or be at rest. For my Lord, is be sure, oft-Forgiving, Most Merciful”.

So the Ark floated with them on the waves (Towering) like mountains.. and Noah called out to his son, who had separated himself (from the rest): “O my son! Embark with us, and be not with the unbelievers!”

The son replies: “I will betake myself to some mountains: It will save me from the water”. Noah said: “This day nothing can save, from the command of god, any but those on whom he hath mercy!” And the waves came between them, and the son was among those overwhelmed in the flood.

When the word went forth: “O earth! Swallow up thy water, and O sky! Withhold (thy rain): And the water abated, and the matter was ended.

The Ark rested on the Mount Judi, and the word went forth: “Away with those who do wrong!”

And Noah called upon, His Lord, and said: “O my Lord, surely my son is of my family and Thy promise is true, and thou art the Justest of Judges”.

He said: "O Noah! He is not of thy family: for his conduct is unrighteous.

So ask not of Me that of which thou has no knowledge! I give thee counsel, lest thou act like the ignorant."

Noah said: :O my Lord! I do seek refuge with thee, lest I ask thee for that of which I have no knowledge. And unless thou forgive me and have mercy on me, I should needed be lost.

"The word came: "O Noah! Come down (from the Ark) with peace from us, and Blessings form those with thee: but (there will be other) people to whom we shall grant their pleasures (for a time), but in the end will a grievous penalty reach them from us."

Such are some of the stories of the unseen, which we have revealed unto thee before this, neither thou nor thy people knew them. So persevere patiently: for the end is for those who are righteous.

From these verses we may draw the following additional lessons:

- It is the unchangeable Sunnah of Allah that He does not wipe out a nation from the face of the earth except after giving them guidance through His Prophets.
- Our early existence is a perpetual struggle between the forces of evil and those of righteousness. Herelin lies our trial. The story of Prophet Nuh and other prophets show that believers are always victorious in the end.

●We learn from the punishment of the wife and son of Prophet Nuh that family and blood ties have no significance in the Divine Law of retribution. People will be judged strictly according to their deeds.

Prophet Ibrahim and his people

Prophet Ibrahim has been mentioned in twenty five chapters of the Qur'an. He was born in Iraq. Ibrahim's father was engaged in the business of carving and selling wood images to the idol-worshippers. Even as a young man Ibrahim was against polytheism. He made ceaseless efforts to argue his people out of idol-worship. His line of argument emerges very clearly from the following three discussions with his father, his people and with king Namrud:

Ibrahim with his father

وَأذْكَرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾ إِذْ قَالَ لِأَبِيهِ
يَتَابَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾ يَتَابَتِ
إِئْتَى قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾
يَتَابَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾ يَتَابَتِ
إِئْتَى أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾
قَالَ أَرَأَيْتَ أَنْتَ عَنْ ءَالِهَتِي يَتَابِرَ إِبْرَاهِيمُ لَئِنْ لَمْ تَنْتَه لَأَرْجُمَنَّكَ
وَأَهْجُرَنِي مَلِيًّا ﴿٤٦﴾ قَالَ سَلِمْتُ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ
كَانَ بِي حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلُّكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي
عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾ فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْْبُدُونَ
مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا
﴿٤٩﴾ وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

And (also) mention in the Book (Qur'an) (the story of) Abraham. Verily!

He was a man of truth, a prophet.

When he said to his father: "O my father! Why do you worship that which hears not, nor sees, nor can avail you in anything?"

“O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a straight path.

“O my father! Worship not Satan. Verily! Satan is a rebel against the Beneficent (Allah).

“O my father! Verily I fear lest a torment from the Beneficent (Allah) overtake you, so that you become a friend of Satan”

“He (the father) said: “Do you reject my gods, O Abraham? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you”.

Abraham said: “Peace be on you! I will ask forgiveness of my Lord for you. Verily! He is Most Gracious to me.

And I shall withdraw from you and that unto which you invoke besides Allah. And I shall call on my Lord. Perhaps I shall not be unblest in my invocation to my Lord.” (19:41-50).

It is clear from the above quoted verses that:

●Prophet Ibrahim tried his best to persuade his father against idol- worship.

●He voiced his disappointment that people bowed down to idols which could neither help nor harm them in anyway.

●He warned his father of the dangers of following the footsteps of Satan and invited him to follow divine guidance.

●His father was angered by Ibrahim's invitation and threatened to have him stoned to death if he did not cease condemning idol-worship.

●Ibrahim decided to emigrate from the land of idol-worshippers so that he could lead a Muslim life elsewhere. He indicated that he would pray to Allah for his father's forgiveness. At that point Ibrahim was still hopeful that his father may mend his ways and follow Tawhiid. When he was convinced later on that his father was bent on disobeying Allah, Ibrahim dissociated himself from him. We learn this from the following verses:

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَّهَا إِتْيَاءَ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

“And Ibrahim prayed for his father's forgiveness, only because of promise he had made to him. But when it became clear to him that he was an tender-hearted and forbearing” (9:114).

Ibrahim with his people

“And (remember) when Abraham said to his father Azar: “Do you take idols as gods? Verily, I see you and your people in manifests error.”

Thus did We show Abraham the kingdom of the heavens and the earth that he might be one of these

who have faith with certainty.

When the night covered him over with darkness, he saw a star, he said;

“This is my Lord”. But when it set he said: “I like not those that set.”

When he saw the moon rising up, he said: “This is my Lord. This is greater.” But when it set he said: “O my people! I am indeed free from all what you join as partners in worship with Allah.

Verily, I have turned my face towards Him Who has created the heavens and the earth submitting myself (i.e. worshipping) Him alone, and I am not from those who worship others besides Allah”.

We learn from these verses that the people of Ibrahim regarded some natural objects like stars, the moon and the sun as gods worthy of worship. Prophet Ibrahim attempted to show them that their beliefs were rationally indefensible. He pointed out the fading character of such objects and wondered how such objects of nature could be gods as they themselves appear to be controlled by higher and superior power – a power that causes them to rise and set. After exposing the untenability of shirk, Ibrahim invited them to believe in Allah, the creator and Sustainer of all creatures.

He also made it very clear to his people that as far as he was concerned, he did not in any way associated any god or gods with Allah. He categorically declared that he was not a Mushrik.

His people threatened him that he would incur the wrath and curse of the gods if he refused to recognize their authority. Concerning this threat, Prophet Ibrahim invited them to reflect carefully as to who should really fear?; the believer in Allah or the idol-worshippers? The discussion is recorded in the following verses;

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَدِّثُونَ فِي اللَّهِ وَقَدْ هَدَانِي
 وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ
 شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا
 تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا
 فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِن كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾ الَّذِينَ آمَنُوا
 وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾
 وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ إِنَّ
 رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا
 وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن دُرِّيَّةٍ لَهُ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ
 وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾ وَذَكَرْنَا

“His people disputed with him. He said: “Do you dispute with me concerning Allah while He had guided me! I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord wills for something. My Lord comprehends in His knowledge all things. Will you not then remember.

“And how should I fear those whom you associate in worship with Allah (though they can neither benefit

nor harm) when you fear not that you have joined in worship with Allah things for which He has sent down to you no authority. (So) which of the two parties has more right to be in security, if you but know”.

It is those who believe and confuse not their belief with wrong (i.e. worshipping others besides Allah) for them (alone) there is security and they are the guided.

And that was Our Proof which We gave to Abraham against his people we raise whom We will in degrees. Certainly your Lord is All-Wise, all-Knowing.

And we bestowed upon him Isaac and Jacob, each of them We guided, and before him, We guided Noah, and among his progeny; David, Solomon, Job, Joseph, Moses and Aaron. Thus do We reward the good-doers. (6:80-84).

Prophet Ibrahim with King Namrud, the King of Ur in Chaldea(Babylonian)

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ
إِبْرَاهِيمَ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ
فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي
كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

“Have you not thought about him who dispute with Abraham about his Lord (Allah), because Allah had given him the kingdom? When Abraham said (to him): My Lord (Allah) is He Who gives life and cause death “He said: “I give life and cause death.” Abraham said: “Verily! Allah causes the sun to rise from the east; then you cause it to rise from the west”. So the disbeliever was defeated utterly. And Allah guides not the wrongdoing people” (2:258).

When the king claimed that he could give life and take it away he had in mind his power to condemn a person to death or to commute that penalty or set him free. This was a very weak claim, and Ibrahim was aware of its untenability. But rather than waste his time in challenging him on this same claim, he gave him another argument, which silenced him completely. He said: “Verily Allah causes the sun to rise from the east; then you cause it to rise from the west”. Nimrud was flabbergasted.

The hardest trial that prophet Abraham received from his people is narrated in the following verses of chapter 21 of the Qur’an.

“And indeed We bestowed aforetime on Abraham his (portion of) guidance and We were well-acquainted with him.

When he said to his father and his people, “What are these images, to which you are devoted”

They said: “We found our fathers worshipping them”.

He said: “Indeed you and your fathers have been in

manifest error.”

They said: “Have you brought us the Truth, or are you one of those who are playing?”

He said: “Nay, your Lord is the Lord of the heaven and the earth, Who created them (from nothing) and I am one the witnesses to this.

And by Allah I shall plot a plan (to destroy) your idols after you have gone away and turned your backs’.

So he broke them to pieces, (all) but the biggest of them that they might turn to it.

They said: “Who has done this to our gods? He must indeed be one of the wrong-doers.”

They said: We heard a young man called Abraham talking against them.

They said: Then bring him before the eyes of the people that they may testify.”

They said: “Are you the one who did this to our gods, O Abraham?”

(Abraham) said: “Nay, it was done by this (pointing) towards the biggest of them (idols). Ask them if they can speak”.

So they turned to themselves and said: “Verily you are the wrong-doers”.

Then they turned back to their (first thought) (and) said: “Indeed you (Abraham) know well that these (idols) speak not!!”

(Abraham) said: “Do you then worship besides Allah, things that can neither be of any good to you, nor harm you.

Fire upon you, and upon the things that you worship besides Allah. Have you then no sense?

They said: “Burn him and help your gods, if you will be doing.”

We (Allah) wished a plot against him, but We made them the greatest losers.

And We rescuer him and Lot (and brought them) to the land which we have blessed for (all) people.

And We bestowed upon him Isaac, and as an additional gift (a grandson), Jacob. Each one We made righteous.

The following points stands out from the above verses:

Prophet Ibrahim had received divine revelation, and the light of which he endeavored to dissuade his people from polytheism.

His people rejected the divine guidance on the ground that they were holding fast to what was passed down to them by their forefathers.

Nevertheless, Ibrahim declared that the practice of their forefathers was wrong and should be abandoned. Instead, people should bow to Allah, the creator of the whole universe.

Lessons from the story of Yusuf

Chapter twelve of the Qur'an, Surat Yusuf was revealed to Prophet Muhammad (s.a.w.) at a very critical moment in his mission. This sura narrates the life-story of Yusuf emphasizing on the lessons that should be drawn from its moving account. Before highlighting the major lessons to be learnt from this story we first suggest that, one reads the whole chapter on this subject.

Certainly, there is one object lesson in these stories of the former people for those, who possess common sense. That thing which is being sent down in the Qur'an is not a forgery, but (is absolutely genuine and) it confirms the previous Scriptures, gives details of everything, and is a guidance and blessing for the Believers.

As we pointed out earlier this chapter contains a number of out-standing lessons. To have a firm grasp of those lessons, it is important to bear in mind the background to this revelation; i.e. when and why the sura was revealed and the major topics covered. In the introduction to this sura A.A. Maududi writes;

When and Why Revealed?

The subject matter of this Sura indicates that it was revealed during the last stage of the Holy Prophet's residence at Makkah, when the Quraish were considering the question

of killing or exiling or imprisoning him. At that time some of the unbelievers put this question (probably at the instigation of the Jews) to test him: "Why did the Israelites go to Egypt? This question was asked because they knew that their story was not known to the Arabs for there was no mention of it whatever in their traditions and the Holy Prophet had never even referred to it before. Therefore they expected that he would not be able to give any satisfactory answer to this question or would first evade it, and afterward try to enquire about it from some Jew, and thus he would be totally exposed. But, contrary to their expectations, the tables were turned on them, for Allah revealed the whole story of Prophet Joseph then and there, and the Holy Prophet recited it on the spot. This put the Quraish in a very awkward position because it did not only foiled their scheme but also administered a warning to them by aptly applying it to their case, as if to say, "As you are behaving towards this Prophet, exactly in the same way the brothers of Prophet Joseph behaved towards him; so you shall meet with the same end."

Objects of Revelation

From the above it is clear that this Surah was sent down for two objects:

The first object was to give the proof of the prophethood of Muhammad (Allah's peace be upon him), and that too, the one demanded by the opponents themselves so as to prove conclusively that his knowledge was not based on mere hearsay, but was gained through Revelation. This expects has been stated explicitly in its introductory verses and explained plainly in its concluding portion.

The second object was to apply it to the Quraish and warn them that ultimately the conflict between them and the Holy Prophet would end in his victory over them. As they were then persecuting their brother, the Holy Prophet, in the same way the brothers of Prophet Joseph fail in their evil designs; even after casting him into the well. This is because none has the power to defeat the Divine will. And just as the brothers of Prophet had to humble themselves before him, so one day the Quraish shall have to beg forgiveness from their brother whom they were then trying to crush down. This, too, has been made quite plain in v.7: “indeed there are signs in this story of Joseph and his brother for these inquirers from among the Quraish.

The fact is that, by applying this story to the conflict, the Quraish had made a bold and clear prophecy, which was fulfilled literally by the events that happened in the succeeding ten years. Hardly two years had passed after its revelation, when the Quraish conspired to kill the Holy Prophet like the brothers of Prophet Joseph, and he had to emigrate from Makkah to al-Madinah, where he gained the same kind of power as Prophet Joseph had gained in Egypt.

Again, in the end the Quraish had to humble themselves before him just like the brothers of Prophet Joseph, when they humbly requested, “Show mercy to us for Allah rewards richly those who show mercy” (V.88), and Prophet Joseph generously forgave them, (though he had complete power to wreak vengeance on them), saying, “... today no penalty shall be inflicted on you. May Allah forgive you: He is the greatest of all those who forgive” (V.92). The same story of mercy was repeated, when after the Holy Prophet, who had

full power to wreak his vengeance on them for each and every cruelty committed by them. But instead, he merely asked them, “What treatment do you expect from me now? They replied, “You are a generous brother and the son of a generous brother”. At this, he very generously forgave them, saying, “I will give the same answer to your request that Joseph gave to his brothers: “... today, no penalty shall be inflicted on you: you are forgiven!”

Topic of Discussion

Moreover, the Qur’an does not relate this story as a mere narrative but uses it, as usual, for the propagation of the Message in the following ways:

Though the narrative the Qur’an has made it clear that the Faith of Prophets Abraham, Isaac, Jacob and Joseph (Allah’s peace upon them all) was the same as that of Prophet Muhammad (Allah’s peace be upon him) and they invited the people to the same Message to which Muhammad (Allah’s peace be upon him) was inviting them.

Then, it places the characters of Prophet Jacob and Joseph side by side with the characters of the brothers of Joseph, the members of the trade caravan, the court dignitary, Al-aziz to Egypt and his wife, the “Ladies” of Egypt and the rules of Egypt and poses a silent question to the reader, as if to say, “Contrast the former characters molded by Islam on the bedrock of the worship of Allah and accountability in the Hereafter with the latter molded by kufr and “ignorance” on the worship of the world and disregard of Allah and the Hereafter and decide for yourselves which of these two patterns you would choose”.

The Qur'an has used this story to bring forth another truth: Whatever Allah will, He fulfills it anyhow, and man can never defeat His plan with His plan with his counter-plans nor prevent it from happening nor change it in any way whatever. Nay, it often so happens that man adopts some measure to fulfil his own design and believes that he has done that very thing which would fulfil his design, but in the end he finds to his dismay that he had done something which was against his own and conducive to the Divine purpose.

When the brothers of Prophet Joseph cast him into the well, they believed that they had once and for all got rid of the obstacle in their way, but in fact, they had paved the way for the Divine purpose of making him the ruler of Egypt, before whom they would have to humble themselves in the end. Likewise, the wife of 'Aziz had sent Prophet Joseph to the prison, gloating over the thought that she had wreaked her vengeance on him, but, in fact, she had provided for him the opportunity for becoming the ruler of Egypt and for putting herself to the shame of confessing her own sin publicly.

And these are not the solitary instances which prove the truth that even if the whole world united to bring about the down-fall of the one whom Allah willed to raise high, it could not succeed. Nay, the very "sure and effective" measures that were adopted by the brothers to degrade Joseph were used by Allah for the success of Joseph and for the humiliation and disgrace of his brother. On the other hand, if Allah willed the fall of one, no measure, howsoever effective, could raise him high: nay, it helped to bring about his fall and the disgrace of those who adopted them.

Moreover, the story contains other lessons for those who intend to follow the way of Allah. The first lesson it teaches is that one should remain within the limits, prescribed by the Divine Law, in one's aims and objects and measures, for success and failure are entirely in the hands of Allah. Therefore, if one adopts pure aims and lawful measures but fails, at least one will escape ignominy and disgrace. On the other hand, the one who adopts an impure aim and unlawful measures to achieve it shall not only inevitably meet with ignominy and disgrace in the Hereafter, but also runs the risk of ignominy and disgrace in this world.

The second lesson it teaches is that, those who exert for the cause of truth and righteousness and put their trust in Allah and entrust all their affairs to Him, get consolation and comfort from Him, for this helps them face their opponents with confidence and courage and they do not lose heart, when they encounter the apparently terrifying measures of the powerful enemies. They will persevere in their task without fear and leave the result to Allah.

But the greatest lesson this story teaches is, that if the Believer possesses true Islamic character and is endowed with wisdom, he can conquer a whole country with the strength of his character alone. The marvelous example for Prophet Joseph teaches us that a man of high and pure character comes out successful even under the most adverse circumstances. When Prophet Joseph went to Egypt, he was only a lad of seventeen years, a foreigner, all alone and without any provisions, nay, he had been sold there as a slave. And the horrible condition of the slaves during that period is known to every student of history. Then he was

charged with a heinous moral crime and sent to prison for an indefinite term. But throughout this period of affliction, he evinced the highest moral qualities, which raised him to the highest rank in the country.

A summary of the lessons form the story of Yusuf

When the brothers of Yusuf plotted to kill their brother they comforted themselves saying, “Let us, therefore, kill Joseph or throw him somewhere so that your father’s attention should be turned exclusively towards you. After this, you should again become righteous people”.

In this verse (12:9) the psychological frame of mind of people who are bent on committing crimes but who also want at the same time to keep their faith is revealed. The verse depicts the true psychology of those people who give themselves up to the lusts of their hearts, and, at the same time, do not want to break away completely from faith and religion. this is how a person of this type behaves. Whenever he is tempted to do a certain evil thing, he makes up his mind to do it first and puts off the demands of his faith for the time-being. And if his conscience pricks him, he tries to soothe it, saying, “Have a little patience. Let me first do this evil thing, which is an obstacle in my way. Then I will repent and become as good as Thou desirest to see me”. As the pricking consciences, saying, “After doing away with Joseph, who is the chief obstacle in our way, we will again become righteous”. (Maududi, P. 131.)

A firm belief in Allah is a key to patience and forbearance. No doubt prophet Yaqub’s grief at the

disappearance of his two sons Yusuf and Bin Yamin was great but it was his dependence and trust in Allah which enabled him to withstand the heavy blows. We learn from prophet Yaqub's example that a believer should have what the Qur'an calls "good patience" (12:18), which implies a patience that enables one to endure all kinds of troubles and afflictions in a calm, self-possessed and underpinning manner, without complaining or crying or weeping, as is worthy of great minds.

The sex instincts are the greatest weakness of human race. That's why Satan selected this weakness to scheme for the fall of Adam. Like wise Satan's' mission of spreading evils in the society is made easier where both male and female intermingle freely. Had Yusuf (a.s) not been gifted with deep God-consciousness, he would have easily succumbed to the evil satanic trap laid by the wife of Aziz. We learn from episode that, If God consciousness is deeply ingrained into one's being it serves as fortress against evil thoughts and deeds.

Had Yusuf given in to the desire of that lady, he would have no doubt won his mistress's pleasure and could have led a glamorous life and a high position in the society at the expense of incurring the wrath and displeasure of Allah. Prophet (a.s) preferred imprisonment to disobeying his Lord, Allah. He prayed to Allah: " my Lord! I prefer imprisonment to that which they invite me. If thou dost not ward off their cunning devices from me, I may be caught in their snare, and become one of the ignorant" (12:33). Discussing the significance of this prayer A.A. Maududi says:

In order to grasp the full significance of this prayer of Prophet Joseph, we should try to form a mental picture of the circumstances in which he was placed at that time. In the light of this passage, the picture will be something like this. "There is the handsome young man of twenty in the prime of his life, who was brought health and vigor of youth from the desert into Egypt, after passing through the ordeal of forced slavery and exile. Fortune has placed him in the house of one of the highest dignitaries in the capital of the most civilized country of the world at the time. There this handsome young man meets in the prime of life with a strange experience. The lady of the house in which he has to live day and night fall passionately in love with him and begins to tempt and seduce him. Then the fame of him being the most handsome man in the area spreads all over the capital and the other ladies of the town also become enamored of him.

Now, this is the critical position. He is surrounded on all sides by hundreds of beautiful snares that have been spread to entrap and catch him unaware. Allah sorts of devices are employed to excite his passions and entice him: wherever he goes he encounters sin laying in ambush with all its charms and allurements and waiting for an opportune moment to make a surprise attack upon him. Such are the circumstances that are tempting him with sin, but the pious young man successfully passes through the ordeal, set for him by Satan, with the self-control that is praise worthy indeed. But it is all the more praise-worthy that, he does not feel any pride for showing such extraordinary piety in such trying and tempting circumstances. On the other hand, he very humbly invokes his Lord to protect him from those traps of sin, for he is afraid of the common human weaknesses and

cries out, “My Lord, I am weak! I fear lest these temptations should overpower me. I would rather prefer imprisonment to doing such an evil thing into they are tempting to ensnare me”.

Incidentally, we also learn from the unfair imprisonment of Prophet Yusuf that the practice of incarcerating innocent people without trial and due procedure of law is as old as “civilization” itself. The dishonest rulers of today are not much different from the wicked rulers who governed Egypt some four thousand years ago. The only difference between the two is that they did not imprison the people in the name and for the cause of “fight against terror” but they committed unlawful acts without any pretext of law. On the contrary, their modern descendants make use of the specious pretences of honesty when they are acting unjustly. They first enact the necessary unlawful laws to justify their unlawful practices and then “Lawfully” imprison their victims. That is to say, the Egyptian rulers were honest in their dishonesty and did not hide the fact that they were imprisoning people to safeguard their own interests, and not those of the community. But these modern disciples of Satan are not only tyrants but shameless liars as well.

We can also draw the following, very important lessons from Prophet Yusuf’s life in prison; as outlined by Maududi:

This is the first occasion on which Prophet Joseph appears to have begun the preaching of the true Faith. For before this, the Qur’an reveals him in the different stages of his life as a man of high morality but does not say anything to show that he conveyed the Message also. From this is clear

that those stages were of preparatory nature and the mission Prophetic was entrusted to him at the stage of his imprisonment and this was his first discourse as a Prophet.

Moreover, this was the first occasion when he revealed his identity to others. Before this, we find him bearing patiently everything that happened to him without revealing anything about his relationship with Prophet Abraham and others. He kept silent when the caravan made him a slave and carried him to Egypt: when A-'Aziz bought him and when he was sent to prison. As Prophet Abraham, Isaac and Jacob (Allah's peace be upon them all) were quite well known, he might have used their names to advantage. The members of the caravan, both Ishmaelite and the Micianites, were closely related to his family, and the Egyptians were, at least, familiar with the name of Prophet Abraham. Nay, the way in which Prophet Joseph mentioned their names in this discourse shows that the name of his father, grandfather and great grandfather had reached Egypt. But in spite of this, Prophet Joseph did not use their names on any of the critical occasions to save himself from the plight in which were inevitable for his training for the Mission, for which Allah had chosen him.

Now it was absolutely necessary for him, for the sake of his Mission, to reveal this fact in order to show that he was not presenting any new Faith but the same Faith that was preached by Prophets Abraham, Isaac and Jacob (Allah's peace be upon them all). This was necessary because the Message demanded that it should not be presented with the claim that it was a new and novel thing but that it was the same universal and eternal Truth that has always been presented by its bearers.

This teaches us that one can, like Prophet Joseph, carve out a way for the propagation of the Message, if one has the intention and the required wisdom. The two men pay their homage to him and request him to interpret their dreams. In answer to this he says, "I will tell your interpretations but let me first inform you about the source of my knowledge that enables me to understand dreams". Thus he takes advantage of their request and preaches his own Faith to them. We learn from this that if a person is imbued with the true and strong desire for propagating the Truth, he can very gracefully turn the direction of the conversation towards the Message he desires to convey.

Prophet Yaqub advised his sons, on the day of their second trip to Egypt, to enter from different gates. That was a device to avoid them being noticed by the people. Man devised and Allah does what He likes. One should depend on Allah in each and every move of his life but on the other hand he should not fail to adopt all the necessary methods, which will crown his schemes with success. Such might have been the feelings of Yusuf when he asked his fellow inmate in prison whom he thought would be released, to mention him to the king. But due to Allah's will, the courier forgot the message consequently leaving Yusuf in prison for a further length of time. Significantly verse 12:68 ends by saying: "Most people do not understand...." How prophet Jacob was able to hold the balance between "trust in Allah" and adoption of precautionary measures. This was because Allah had favored him with the real knowledge. That was why he took all those measures, which were dictated by common sense, deep thinking and experience.

He admonished them for their ill treatment with their brother Joseph so that they should not dare repeat it in the case of Benjamin. He took a solemn pledge from them in the name of Allah that they would take good care of the safety of their stepbrother. Then he advised them to be on their guard against the dangerous political situation and to enter the capital by different gates so as not to give cause for alarm and suspicion. In short, as far as it was humanly possible, he took all the precautionary measures to avoid every possible risk. On the other hand, he always kept this thing in view (and expressed it) that no human precautionary measure could avert the enforcement of Allah's will, and that the real protection was Allah's protection: and that one should not rely on the precautionary measures but on the favour of Allah. Obviously only that person who has the real knowledge can keep such a balance in his words and deeds, who knows what kind of efforts are demanded of his human faculties bestowed by Allah for the solution of worldly problems, who also realizes that it is Allah alone Who has the power to make them a success or a failure. This is "What most people do not understand". Some of them rely merely on their efforts and measures and discard trust in Allah; while there are others who rely merely on "trust in Allah" and do not adopt any practical measure to solve their problem.

Finally, Yusuf's exemplary character shows two more important characters; that of forgiveness and thankfulness. Whole-heartedly he forgave his brothers in spite of their arrogance, ill treatment and false conduct. And with all humility he is seen glorifying Allah.

Jealousy and hatred as manifested in the character of Yusuf's brothers could hardly result in anything else than vanity, depravity and failure. They realized their fault and eventually started a new life in Egypt with the guidance of their younger brother.

Lessons from the life stories of prophet Dawud and Sulaiman

Prophet Dawud ruled a vast land extending from Aqaba to Euphrates for forty years. after his death, his son Sulaiman took over at the age of 13. He, too, ruled for another forty years. the two prophets have been mentioned in chapters 21,34 and 38. Prophet Sulaiman's encounter with the Queen of Saba is narrated in chapter 21.

Concerning the two prophets the Qur'an says in chapter 21 and 34.

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ
الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٦﴾ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا
حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ
وَكُنَّا فَاعِلِينَ ﴿٧٧﴾ وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِيُخْصِنَكُمْ مِنَّا
بِأَسْكُتٍ فَهَلْ أُنْتُمْ شَاكِرُونَ ﴿٨٠﴾ وَلَسَلِيمَانَ الرِّيحَ عَاصِفَةً تَجْرِي
بِأَمْرِنَا إِلَى الْأَرْضِ الَّتِي بَدَرْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَدْلِيمِينَ ﴿٨١﴾
وَمِنَ الشَّيْطَانِ مَن يَغْوِصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ
وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٢﴾

"And remember David and Solomon, when they gave judgment in the matter of the field into which the sheep

of certain people had strayed by night: We did witness their judgement.

To Solomon we inspired the (right) understanding of the matter: to each (of them) we gave Judgement and Knowledge; it was our power that made the hills and the birds celebrate Our praises, with David: it was We who did (all these things).

It was we who taught him the making of coats of mail for your benefit, to guard you from other's Violence: Will ye then be grateful?

(It was Our power that made) the violent (unruly) wind blow (tamely) for Solomon, to his order, to the land which We had blessed: for We do know all things.

And of the evil ones, were some who dived for him, and did other works besides, and it was who guarded them. (21:78-82).

وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَجِبَالٌ ؕ أَوْ يَسَىٰ مَعَهُ وَالطَّيْرِ وَالنَّاسِ
الْحَدِيدِ ۖ أَنْ أَعْمَلَ سَبِيغَتٍ وَقَدِرَ فِي السَّرْدِ وَأَعْمَلُوا صَالِحًا

أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿١٣﴾

And there were jinns that worked in front of him, by the leave of his Lord, and if any of them turned aside from our command, We made him taste of the penalty of the Blazing Fire.

Sura 34:10-13.

*وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَدْجِبَالُ أُوَيْسَىٰ مَعَهُ وَالطَّيْرَ ۗ وَآتَيْنَا
 لَهُ الْحَدِيدَ ﴿١٠﴾ أَنْ أَعْمَلَ سَبِغَتٍ وَقَدَّرَ فِي السَّرْدِ ۗ وَأَعْمَلُوا صَلِحًا
 إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾ وَلَسْلَيْمَنَ الرِّيحَ غُدُوهَا شَهْرٌ وَرَوَاحُهَا
 شَهْرٌ ۗ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ۗ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ
 رَبِّهِ ۗ وَمَن يَزِغْ مِنْهُمْ عَنَ أَمْرِنَا نُنْفِئْهُ مِن عَذَابِ السَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ
 لَهُ مَا يَشَاءُ مِن مَّحْدَرٍ يَبِ وَتَمَثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَتٍ
 ۗ أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿١٣﴾

“We bestowed grace aforetime on David from Ourselves: “O ye Mountains! Sing ye back the Praises of god with him! And ye birds (also)! And We made the iron soft for him;

(Commanding), “Make thou coats of mail, balancing well the rings of chain Armour, and work ye righteousness; for be sure I see (clearly) all that ye do”.

And to Solomon (We made) the wind (obedient): its early morning (stride) was a month’s (journey); and We made a font of molten brass to flow for him;

They worked for him as he desired, (making) arches, Images, Basins as larder as reservoirs, and (cooking) of David, with thanks! But few of My servant are grateful!” (34:10-13).

Discussing the major points from the above verses S.

Hasan and A. Ahmad say in The Study of Al-Qur'an:

Allah Ta'ala blessed Dawud with such a melodious voice that whenever he chants a psalm of Zabur in the wilderness, birds responded with a chirping sound and mountains echoed back.

Dawud was a skilled craftsman at making Mail-coats of beautifully knit rings iron. Shields made by him superceded all others and were proved to be the softest but most durable in his time.

As far Suleiman, Allah Ta-ala subjected the mighty roaring winds to his control. The taming of the winds, according to a number of the exegetes of the Qur'an, means that he was actually able to fly in his throne. To others it means that Sulaiman's naval fleet excelled as it could sail easily in the Red Sea and the Mediterranean with the support of the winds which were always favourable by the command of Allah. Their swiftness is shown by the fact that an ordinary journey which used to take one month would now take one day.

Just as iron was made easy to Dawud, copper was made available to his son. Modern discoveries reveal the existence of big furnaces used for copper's manufacture near Aqaba.

Sulaiman was given control upon Jinns as well. They used to work for him, arches, images, basins as large as reservoirs and cooking cauldrons, fixed in their places. They built the temple of Sulaiman during a period extended to seven or thirteen years... Among them were others, according to the verses of sura Sad, who used to dive in the

sea-waters and pick pearls and corals for him. Those who were disobedient among them were kept in chairs.

Both Dawud and Sulaiman were honored with knowledge and the ability of judge. A brief mention is made in the verses of Sura – Al-Anbia of a case which shows how Suaiman, at a young age, was able to give a wise judgement. According to the detailed account of the case as recorded in some Ahadith, a party complained to Dawud of the complete devastation of their crop by the intrusion of a number of goats owned by another group. Dawud in his opinion, asked the defendants to hand over the goats to the plaintiff in compensation of their loss. Sulaiman's judgment differed. To him, the first party suffered the loss of their crop not the corpus i.e. the main substance of plants themselves. Therefore the first party was to be allowed the custody of the goats and use of their milk till the loss was compensated. Furthermore the second party was to work on the land to get it back into order.

Bukhari has reported another case of Sulaiman's wisdom and understanding. Two women with one infant approached Dawud. Each one claimed that the child belonged to her. With no external evidence supporting either's Dawud decided in favour of the elder woman who was in the possession of the child. In order to find out the truth Sulaiman applied a cruel tactic. He shouted to the women:

“Let me cut the child into two; so that each one of you can have an equal share”.

Hearing this the younger woman cried:

“Do not kill the child but let the other lad have him alive”. Sulaiman decided in favour of the younger woman as this passionate cry could only come from the real mother of the child.

In both cases, Dawud and Sulaiman did their best to pass the judgement in a just way. This is how a Qadi (i.e. Judge) is supposed to work. Dawud was reasonable in his judgement but Sulaiman’s verdict was more in line with justice; a favour which Allah Ta’ala bestowed upon him.

All these great favours were bestowed upon Dawud and his family by Allah Ta’ala who demanded of them only one thing: Do good deeds and thank your Lord.

It is a Sunnah of Allah that he increases his favours upon his servants when they are thankful. Dawud and Sulaiman never failed to praise their Lord and do good for the welfare of the people. Consequently they constantly received the grace of Allah.

Prophet Dawud and the two disputants.

Have patience at what they say, and remember Our Servants David, the man of strength: for he ever turned (to God).

It was We that made the hills declare, in unison with him, Our praises, at evening time and at break of day,

And the birds gathered (in assemblies): all with him did turn (to God).

We strengthened his kingdom and gave him wisdom and sound judgement speech and decision.

Has the story of The Disputants reached thee? Behold, they climbed over the wall of the private chamber;

When they entered the presence of David, and he was terrified of them, they said:

“Fear not: we are two disputants, one of whom has wronged the other: decided now between us with truth, and treat us not with injustice, but guide us to the even Path...

“This man is my brother: he has nine and ninety ewes, and I have (but) one: yet he says, “Commit her to my care, and is (moreover) harsh to me in speech”.

(David) said: “He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly, many are the partners (in business) who wrong each other: not so do those who believe and work deeds of righteousness, and how few are they?... and David gathered that we had tried him: he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to God in repentance).

So we forgave him this (lapse): he enjoyed, indeed, a Near Approach to Us, and a beautiful place of (final) return.

أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَلَا تُكْرِهْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿٢٧﴾ إِنَّا
 سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْإِشْرَاقِ ﴿٢٨﴾ وَالطَّيْرَ مُحْشُورَةً
 كُلُّ لَّهُ أَوَّابٌ ﴿٢٩﴾ وَشَدَدْنَا مُلْكَهُ وَءَاتَيْنَاهُ الْحِكْمَةَ وَفَصَلَ الْخِطَابِ
 ﴿٣٠﴾ * وَهَلْ أُنْتِكَ نَبِؤُا لَخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٣١﴾ إِذْ دَخَلُوا
 عَلَىٰ دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ
 فَآحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٣٢﴾
 إِنَّ هَذَا أَخَىٰ لَهُ تَسْعُ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةً
 وَوَحِيدَةً فَقَالَ أَكْفَلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٣٣﴾ قَالَ لَقَدْ ظَلَمَكَ
 بِسُؤَالِ نَعَجْتِكَ إِلَىٰ نِعَاجِهِ ۗ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي
 بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا
 هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٣٤﴾
 ﴿٣٥﴾ فَغَفَرْنَا لَهُ ذَٰلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٣٥﴾

يَبْدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ
 وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ
 اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٣٦﴾

O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): nor follow thou the lusts (of they heart), for they will mislead thee from the Path of God; for those who

wander astray from the Path of God, is a Penalty Grievous, for that they forget The Day of Account.
(38:17-26)

Again in their explanation of this episode S. Hasan and A. Ahmad write:

Another case of two disputants is related in these verses. Instead of coming through the door, the two men jumped over the wall and entered the secluded apartment of Dawud at a time, which he devoted to worship. The complaint was that the first man, who had ninety-nine ewes, was unjustly trying to get possession of the second man's only ewe.

Dawud rightly pointed out that the first man was greedy in his demand and should not be so unjust. As soon as he gave this verdict the two men vanished. Was this a genuine case, or were they actually two angels who came to hint at what was to come?

The exegetes of the Qur'an have given three explanations for this:

Dawud gave the judgment without hearing the other disputant at all. That was a gross error of which Dawud soon became aware. So he sought forgiveness and Allah forgave him instantly.

A story of Dawud's falling in love with his commander's wife is described in the Bible. One can hardly believe how a prophet like Dawud could deteriorate morally to such an extent as to commit adultery with the woman, have her husband killed, and retain her subsequently in his house.

According to a narration by Abdullah bin Abbas, Dawud had devoted one day for worship, one for hearing the dispute, and one for the guidance of the general public and one exclusively for meeting his own needs. Worshipping Allah for a whole day was something praiseworthy but he was instructed through the above mentioned dispute presented by the two men, that worship must not stop him from serving his fellow men. Dawud realized this point and turned back to Allah instantly.

Allah forgave him and reminded him of his duties as a Khalifa (vice-gerent) on earth. He should be guided by Allah's Guidance and reason and not by his own personal desires.

On his prayer and fasting, the following Hadith reported by Bukhari throws some light. The Prophet said:

“The most beloved prayer to Allah is that of Dawud. And the most beloved fasting to Allah is that of Dawud. He used to sleep till the middle of night. Then he slept for one-sixth of it. He used to fast one day and have a break on the other”.

The struggle between faith infidelity

The study of these verses having sociological implication, may lead us to infer that from the Qur'anic viewpoint societies are in a sense bipolar, i.e., they are divided into two classes. On the one hand, the Qur'an points out a kind of polarization of society on the basis of material conditions, i.e., on the basis of prosperity and deprivation of its people.

The Qur'an refers to one class by such names, as, mala'u (ruling clique), Mustakbirun (the arrogant, oppressors,

tyrants), Mustrifun and deprived, (mankind, masses), dhurriyah (the insignificant, the unnoteworthy as opposed the mala'u), aradhil or ardhalin (the vilest, the lowest). The Qur'an regards them as two opposite poles.

On the other hand, the Qur'an puts forward the notion of bipolarity of society in spiritual terms. On the one side are the kafirun (infidels), the Mushriku (idolaters, polytheists), the Munafuqun (hypocrites), the Fasiqun (the corrupt), and the Mufsidun (mischief mongers), and on the other side are the Mu-minun (the believers), the Muwahhidun (monotheists), the Muttaqun (the pious, the God-fearing), the salihun (the virtuous), the Muslimun (correctors, reformers), the Mujahidun (the warriors), and the shuhada' (the witnesses, the martyrs).

If we study and analyze the material and spiritual polarities in the context of the Qur'anic verses, we shall observe a kind of correspondence between the first material pole and the first spiritual pole and also between the second material pole and the second spiritual pole. That is, the kafirun (infidels), the mushrikun (idolaters), are the same people who are called the mala' (the ruling clique), the mustakabirun (the tyrants), the musrifun (the prodigal), the muttafun (the affluent) and the taghuti ones. They neither form a separate group nor draw other people into their fold to form a composite group. The mu'minun (the believers), the muwahhidun (the monotheists), the salihun (the virtuous), and the mujahidun (the warriors) are the same people as the mustadh'fun (the oppressed), the fuqara' (the poor), the masikin (the wretched, the slaves and the deprived). This pole does neither consist of a separate group nor is a

combination of various other groups of persons. It means that, society is not composed of more than two poles. The opulent, the oppressors, and the exploiters, who are also the disbelievers, are on one side and the oppressed, who are also the believers, are on one side. It is quite obvious that the division of society into oppressors and oppressed responsible for giving rise to two groups at level of faith, viz., the disbelievers and the believers. Oppression is the essential condition accompanying polytheism, disbelief, hypocrisy, inequality, and corruption, being oppressed is the condition accompanying belief, monotheism, virtue goodness, and piety.

In order to be sure of the meaning of this correspondence, it is enough to study the verses of Surat al-'Araf beginning from the verse 59 till the end of the verse 137, In these forty verses, the stories of Noah, Hud, Salih, Lot, Shu'ayb and Moses are narrated. In all these stories (with the exception of the story of Lot) it may be observed that, the class that followed the prophets was the oppressed class (mustadh'af), and the class that arose in revolt and negated them was the ruling class (mala') of the tyrants (mustakbirun). This according to the Qur'an the conflict between belief reflects the corresponding struggle of the oppressed and the exploited against the oppressors and the exploiters.

The Qur'an clearly considers ghina (i.e. ownership, property and wealth) to be the source of man's rebellion, against God, i.e., the riches are contrary to the values of modesty, humility, and submission the virtues to which the prophet called the people:

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظِرٌ ﴿٦﴾ أَنْ رَعَاهُ اسْتَكْبَرَ ﴿٧﴾

“Nay, but man doth Transgress bonds, in that he looketh upon himself as self-sufficient” (96:6-7).

Again we see that, in order to show the evil of property and ownership, the Qur’an narrates the story of Korah. Korah (Qaarun) was not an Egyptian, but belonged to the tribe of Israel. He was one of Moses’ people, the same oppressed people whom Pharaoh was exploiting. However this man belonging to an oppressed people, after becoming wealthy, started exploiting his own fellow sufferers and rebelled against Moses, the Qur’an says:

﴿٦﴾ إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ
وَءَاتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ
قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧﴾

“Qaarun was doubtless of the people of Moses, but He acted insolently towards them” (28:76).

The Qur’an has disclosed in some of its verses that the real adversaries of the prophet were the affluent class, the mutrafun; those who were immersed in the good things of life, being the pampered of history. In Surat Saba’, verse 34, this view is developed in the form of a general principle and a universal law:

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن تَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا

إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾

And we have sent not unto any township a warner, but its pampered ones (the matrafun) declared, Lo: We are disbelievers in that which you bring unto us. (34:34).

All this indicates that the confrontation of the prophets with their adversaries and the struggle between faith and infidelity reflect the hostility between two social classes: the oppressed and the oppressors.

The message of the prophets aimed at establishing justice.

The prime target of the mission of the prophet and their social movement is the base not the super-structure. It is inferred from the Qur'an that the mission and the message of the prophets aimed at establishing justice and equity by implementing social equality and obliterating class distinctions and division. The prophets have always started their mission from the base and later on brought changes in the superstructure, not the other way round. The superstructures, i.e. doctrines, of faith, moral and behavioral reforms, always occupied a secondary place in prophetic mission, as they were attacked only after the base was transformed.

Nowadays, majority of people tend to believe that the prophet had set before them the task of reforming only the superstructure; that is they aimed at making men true

believers and were interested only in the reform of their beliefs, and behaviour; they were not concerned with changing the foundation, or at the most they considered matters related with the base of economic activity merely secondary in importance. It is imagined that the prophets thought that once the people became true believers all the matters would automatically be set right; justice and equality would be established and the exploiters would come up on their own to surrender their privileges to the exploited and oppressed. To be short, it is believed that the prophets have used faith and belief as the weapon for attaining their followers should follow the same path. This is nothing but a deception and an illusion that the priests and clergymen associated with the class of oppressors and exploiters have invented and imposed on the society in order to render the teachings of the prophets ineffective and futile. In the words of Marx, "The class which has the means of material production at its disposal, consequently also controls the means of intellectual production. The material rulers are the intellectual rulers of the society and rule over the social minds as well"

The approach and the method of work of the prophets were quite opposite to the view generally accepted by the majority of people. The prophet first delivered society from the evils of social polytheism, social discrimination, injustice, oppression, and exploitation which are the root causes of ideological polytheism, and moral behavioral, and religious perversions. After socially emancipating the people, they engrained in their souls the faith in the unity of God (Tawahid), and taught them the methods of attaining moral and behavioral piety.

The Qur'an holds that the logic of the opponents of the prophets has always been opposed to the logic of the prophet and their followers throughout the entire course of history. The Qur'an explicitly explains that the ideology of the opponents has been always conservative, obscurantist, traditional, and backward looking, whereas the ideology advocated by the prophets and their followers has been necessarily dynamic, anti-traditional, progressive and futuristic.

The Qur'an clearly propounds the view that the first group practiced the same ideology, which according to sociological analysis is practiced in a society divided into two classes of exploiters and exploited by the class of exploiters, who are the beneficiaries of the existing system and advocate the ideology of status quo. The prophet their followers on the other hand followed and practiced the ideology which, sociologically speaking, is employed by the suffers and deprived in human history.

There are frequent references in the Qur'an to the specific logical held by the opponents and the followers of the prophets, indicating what sort of philosophy these two groups followed. They are actually meant for pointing out that these two types of philosophies, like the two groups themselves, have always been opposed to each other. The Qur'an, prophets, provides us with a criterion for today.

The Qur'an pictures several scenes in which these two ideologies confront each other. We may study the following Qur'anic verses, Surat Al-Zukhruf, verse (40-50); Surat Al-Mu'min, verses (23-44); Surat Taha, verses from 49 to 71;

Surat Al-Shu'ara', verse 16 to 49; Surat Al-Qasas; verses from 36 to 39.

We see that opponents of the prophet sometimes utilize the ideal of fatalism and predestination to impress upon people that we are not free to act according to our will. This idea, as sociologists point out, always suits the interests of the beneficiaries of the status quo, who do not want any change in the existing conditions and, therefore, take shelter in the doctrine of predestination as an excuse. Sometimes they lay emphasis upon following the traditions of ancestors and consider the past as something sacred and worthy of imitation. Everything related with the past is accepted as right and correct, and is considered sufficient for guidance. This is the logic preached by the champions of status quo and vested interests.

In opposition to this view, the prophets never supported traditionalism and fatalism. They upheld logic, knowledge, and emancipation, which represent the approach of the revolutionaries and the sufferers under the status quo. The adversaries, when they see that they cannot win the battle due to their weak logic and arguments, as a last resort, declare that whether we believe in fatalism or not, whether we respect tradition or rejected it, we are against your message, your mission, and your ideology, because your message contradicts the present social reality and class structure.

The most obvious aspect of the Qur'anic teaching is it's siding with the oppressed.

The Qur'an promises on the basis of dialectical logic, that in the struggle between the oppressed and the oppressors the final victory is on the side of the oppressed.

The Qur'an through alignment really affirms the necessary course which history is determined to follow, because according to it the class which is revolutionary in character ultimately emerges victorious in its struggle against the class which is reactionary and conservative due to its class situation, and is destined to inherit and rule the earth:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً
وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾

And we desired to show favour unto those who were oppressed in the earth, and to make them, leaders and to make them the inheritors. (28:5).

Rise and fall of nations

The Qur'an, on the whole, enumerates four factors influencing the rise and fall of Nation or society. We will give a brief account of these factors.

Justice and Injustice:

This fact finds reflection in many verses of Qur'an. One of them is the fourth verse of Surat al-Qasas:

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعِفُ طَائِفَةٌ مِنْهُمْ
يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴿٤﴾

Verily Pharaoh exalted himself in the land and

divided its inhabitants into castes, oppressing one party of them, slaughtering their Sons, and sparing their women. Verily, he was of those who work corruption (28:4).

This holy verse first describes Pharaoh's lust for power and superiority and his claim to divinity, which led him to treat others as slaves. His policy of discrimination had divided them into mutually conflicting groups. He had humiliated a particular group of his people, killing their sons and sparing their women (for serving Pharaoh and his clique). The Qur'an mentions him as a 'musfsid' (one who corrupt). Evidently the sentence, "Verily, he was of those who corrupt", is intended to condemn such offences against society which demolish its very foundation.

Unity and Disunity:

In the Surat Al'Imran, the verse 103 lays down a clear command to unite on the basis of faith and to hold on to the bond of God, and prohibits disunity and division. In a following verse (3:105) the believers are asked again not to behave like their predecessors who quarreled with one another and divided. Quite similar to it is the verse 153 in Surat al-'An'am, in the same surah, verse 65 states:

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ
أَوْ مِنْ تَحْتِ أَرْضِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ
بَأْسَ بَعْضٍ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾

"Say: 'He is able to send forth upon you chastisement, from above you or from under your

feet, or to confuse you in sects and make you taste the violence of one another.... (6:65).

In the Surat al-Anfal, the verse 46 declares:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ
وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

*“... Do not quarrel with one another for then you will be weak and your power will depart from you”
(8:46).*

Practice of Neglect of the Principle of al-‘amr bin al-,a’ruf wa al-nahy an al-munkar:

The Qur’an puts great emphasis on the duty of al-‘amr bin al-man’ruf wa al-nahy an al-munkar (enjoining right conduct and forbidding indecency). An evident inference that may be drawn from one of its verses is that negligence of this great duty on the part of a nation ultimately results in its destruction and doom. This is verse 79 in Surat al-Maidah which explains that one of the reasons for the denial of Divine mercy and compassion to the infidels of Bani Israel was their non observance of the duty of prohibiting others from vices:

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

*They forbade not one another any dishonor they committed; surely evil were the things they did.
(5:79).*

Moral Corruption and Degeneration:

There are various verses in the Qur’an in this context

also. In a series of verses luxury and opulence are regarded to be the cause of destruction and ruin. There are also a number of verses in which the word “Dhulm” (cruelty, injustice, oppression, tyranny) occurs. In Qur’anic terminology this word does not specifically mean violation of the rights of an individual or group. It also includes injustice to one’s own self as well as injustice of nation to itself. Actually the word “dhulm” is used in the Qur’an in a general sense. Any kind of deviation from the right path of humanness is injustice, and includes all acts of injustice to others as well as all acts impropriety, corruption, perversion and immorality. This word is more often used in the Qur’an; in the second sense (i.e. moral deviation). Such case as the main cause of destruction and ruin of nations are very numerous.

Review Questions:

1. The Ad Community had achieved remarkable scientific and technological advancement during their time and they perished. Give reasons.
2. Relate the destruction of the Ad people in relation with oppression committed by superpowers to small nations and the lessons derived therein.
3. what lessons do Muslims learn from the comment of the Qur’an on Jews.
4. What lessons youth get from Story of Nabii Yusuf.

CHAPTER SEVEN

THE SUNNAH AND HADITH

This chapter covers the following areas:

- Meaning of Sunnah and Hadith
- Significance of Sunnah in Islam
- Collection and Preservation of Hadith
- History of Preservation of Hadith
- The Science of Hadith

The meaning of Sunnah and Hadith

SUNNAH literary means a system or path or an example. But in Islamic sense this term implies prophet Muhammad's speeches, actions or deeds, decisions and approvals which are part and parcel of his prophethood where by in no way Muslim have to follow them in their daily life affairs. Generally speaking Sunnah of prophet Mohammad (saw) refers to the practice of the prophet, his life example.

HADITH, which literary means 'Sayings'. In Islamic sense Hadith (Ahadith in plural), are the prophet's sayings, which describes the Sunnah of the prophet in action and the actions done with his approval.

Sunnah is the second source after the Qur'an upon which the legislation of Islam rests.

مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي
 الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً
 بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ
 فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥٩﴾

“So take what the Messenger gives you, and refrain from what he prohibits you. And fear Allah; for Allah is strict in punishment” (59:7).

Importance of Sunnah

The Qur’an presents the basic principles of Islam and the Hadith provides the explanation and demonstration of these principles. The Sunnah therefore, is the key to understanding the message of the Qur’an and demonstrates the way in which this message can be translated into practice. For example:-

The Qur’an enacts regular Swalaat, Zakat, Siyaam, Hajj etc, but it does not specify how Swalaat and Siyaam are to be performed. It should be understood that prophet (SAW) had instructed how to perform our Ibaadat not from his own wish and desires but as per instruction given by Allah (sw) the following verse explains; -

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

“Nor does he speak of (his own) desire. It is only a revelation revealed (to him)” (53:3-4)

In other verses Allah says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

“Say (O Muhammad to mankind)” if you (really) love Allah then follow me (in all affairs of life), Allah will love you and forgive your Sins. And Allah is off forgiving, Most Merciful Say (O Muhammad) “Obey Allah and the Messenger (Muhammad)” But if they turn away, then Allah does not like the disbelievers (3:31-30) also refer to 33:21, 4:80, 4:65, 33:36.

By his word prophet (SAW) has said: from the Hadith narrated by Anas bin Malik(r.a) and approved by Muslim as that: -

“I have left with you two things (Authorities), for which if you attach yourself to them you will not go astray. It is Kitabullah (Al-Qur’an) and my Sunnah.

Collection, compilation and preservation of Ahadith

The Ahadith of the Prophet were collected and preserved in two methods as discussed hereunder.

Through memorization and practicing life style of the prophet (s.a.w).

This was the early method to preserve the Sunnah of the prophet (SAW), the Sahabas used to practice Sunnah in their daily life whatever they saw prophet doing or heard prophet saying and directing.

From the Hadith, approved by Bukhari, Umar bin Khataab quoted to have said "I had a neighbour of mine from the tribe of Bani Ummayyah whom we agreed to sit with the prophet (for leaving) by exchanging everyday, when I sit with the prophet I let him know what I have learned the same to him".

(b) Through writings

Prophet Traditions (Ahadith) started to put into writing since the prophet was alive, and it grew much after the death of the prophet. The writings of the Hadith reach the climax in the third century Hijriyya

There are number of reasons which forced the early Muslim scholars to compile the books of Hadith, among these are: -

(i) After the death of the prophet (SAW), many companions spread in various countries to preach and teach Islam, they went as far as Baghdad, Misr, Sham (Syria), China, Bahrain, Palestine, India, Ethiopia etc. Because Hadith were memorized by few people compared to the needs, then the compilation into books was necessary.

(ii) Due to the expansion of Islamic state, in a very short period of time the Islamic state expanded to Syria, Persian (Iran), Spain and Egypt, various problems arose in politics, administration, in courts and in other social life affairs hence the need of Hadith was increased to settle down the contradictions hence compilation into books was necessary.

(iii) The followers of the prophet lived in accordance to

the teachings of the Qur'an and Sunnah, if one of the Sahaba eager to know something, he was to search for some one who knew it, this was difficult and time consuming therefore to solve this problem Hadith were compiled into books so as to be accessible to every Muslim.

(iv) There arose the problem of interpreting the message of the Qur'an without referring to the prophet's interpretation and demonstrations. Thus became very important to compile the Hadith into books to serve the understanding of the Qur'an.

The History of Compilation and preservation of Ahadith can be grouped into four phases:

1. During the time of the prophet (SAW)
2. In the time of Pious caliphs
3. During the time of Tabiina (followers of pious caliphs)
4. During the time of Tabii- Tabiina (followers of the followers of Pious caliphs)

Unlike the Qur'an which was recorded during the lifetime of the prophet, Ahadith were given less priority. Writing of Ahadith was restricted at the life time of the prophet due to various reasons:

First, Prophet himself was still there, what was important for the Sahaba was to learn from him and live accordingly, and when they faced confusion they went direct to see the prophet for further demonstration.

Second, the Sahaba in this period concentrated much is writing, teaching and memorizing the Qur'an and put it in their daily life.

Third, Because in the beginning writing was discouraged because of the revelation of the Qur'an which was still in process and fresh in the minds of companions so they became adoptive even after the permission.

2. Compilation of Ahadith during the time of Companions of the prophet (SAW) (Khulafau Rashiduun 11 A. H – 100 A. H)

The Sahaba are those Muslims who saw prophet (SAW) and studied Islam from him. The period starts soon after the demise of the prophet (SAW) to the last Sahaba Anas bin Malik who died 91 A.H. It is in this period when the Islamic state expanded and most of the problems were solved through Ahadith memorized by Sahabas. For instance soon after the death of the prophet, three problems arose instantly,

- (i) Who is to succeed Him, Muhajjrina or Ansaar**
- (ii) Where the prophet (SAW) should be buried**
- (iii) The Claim of Fatma bin Rassulullah on Inheritance**

If not the Hadith, there could rise a very serious confrontation, but all problems were settled by simple reference to Ahadith. During this period there was no compiled book, Muhaditheen got information from different centers, which developed, into students devoting to the work of Hadith. For example Jabir bin Abdallah traveled from Mecca to Syria for the purpose of verification of one Hadith. During this period Hadith became only for one man

judgement The first valuable work was that of Hazrat 'Ali bin Abutwalib who died 40 A.H entitled "Al-qatadaya Also there was a pamphlet compiled by Ibn abbas very soon after the death of the prophet (SAW). Ibn Abbas died in 61 A.H. Though Ibn Abbas and Ali bin Abutwalib were greater scholars as characterized by the prophet himself, their work, did not satisfy the demands of that period.

The necessity of putting Ahadith in writings increased in that period after the rising of political conflicts between 'Ali and Muawiyah. There emerged two groups that of 'Ali and Muawiyah each used the Ahadith in favour of his side, each group agreed with the Ahadith which favoured his side and deny those which affect the interest of his group, funny enough many Ahadith were fabricated to serve the interest of the group; It was because of this, reason the later caliph "Umar bin 'Abdul-'Aziz (61 - 101 A.H) took the responsibility of synchronizing Ahadith and took only those which were authentic.

Some books of Ahadith were written and some criteria were set to identify authentic Hadith from fabricated ones by considering the life style of narrators and their faith. (Two scholars accomplished the first were Ibn Shahab Al – Zubeir and Abubakari al- Hazm).

3. The Compilation of Ahadith during the period of Tabiin(101 – 200 A.H)

Tabiin are those Muslims who saw the Sahaba of the prophet and studied Islam under their roofs. It was the period where many scholars devoted their time to collect Ahadith from learning centers. Some of them came from different

towns among them are Ma'mar Bin Rashid of Baghdad; said bin Abi Ubadah and Rabi'a bin Sabih of Basra; Ibn Harith of Baghdad; Abdul Malik bin Juraiji of Makka; Walid bin Mubarrak of Khurasan; Abu Kher bin Shyaban of Kuffa and Sufyan bin Uyaina of Madina.

Although they did a very good job, still it was not answering the demand but also they only reported much concerned their centers.

After these works, another great scholar come with his very interesting and fantastic book called "Al-Muwatta" This was Imam Malik bin Anas who lived at Madina between 95 A.H and 179 A.H. His work was very good arranged and some how solved many problems hence became dependable work to the Muslim Ummah.

Imam Malik bin Anas, settled many issues pertaining Muslim Umah by using the Qur'an and Hadith only. He established an Association of Muhaddithina (Ahli Hadith) who were to collect Ahadith and teach the people to live accordingly.

It is during that time also Imam Abu Hanifa Al-Nuuman bin Thabi (80AH – 150AH) emerged and settled Muslim issues in various social political and economic affairs using deduction (Qiyaas) which based on Qur'an and Ahadith and Ijma (Consensus of Muslim Scholars)

Imam Abu Hanifa did not write any Ahadith book though he was great Scholar of Qur'an and Hadith and a good Mujtahid.

During this period also two great Imams appeared, these were Imam Muhammad bin Idris Ash-Shafiy (150 AH – 240 AH) who was born in Palestine – Ghazza, and Imam Ahmad bin Hanbal (164 AH – 241 AH) who was born at Baghdad and he became very famous scholar through his publication known as “Isnad Hanbaliy” which contained more that 30,000 Ahadith.

These were four great Imams, whom their works are very valuable to date; Imam Malik bin Anas, Imam Idrisa Ash-Shafiy, Imam Ahmad bin Hanbal and Imam Abu Hanifa.

At this period Ahadith had taken a critical form of compilation and preservation.

The compilation of Ahadith during the period of Tabii Tabiin (201 – 300 A.H)

Tabii – Tabiin are the followers of the followers of the Sahaba of the prophet (SAW). Are the Muslims who saw the Muslims who saw the Sahaba of the prophet (SAW) and learn Islam from them. This was the fourth phase of the compilation of Ahadith (201 – 300 A.H). We have seen that though in the previous periods a reasonable work was done but did not satisfy the demand so the process had continued. For instance the work of Imam Malik was used much in Hijaz but was much based on “Ibadaat” such as Swalaat, Zakat, Siyaam and Hajj, but in Muamalaat the problem was still there.

There raised other great scholars who used very portion of their life to collect and compile Ahadith. They traveled long distance West and East. They studied the behaviors of the

people, their competence in memorization and other behaviours before agreed with any of the Hadith.

They did thorough analysis to each and every Hadith to approve its authenticity, their work produced a very impressive and interesting books entitled “Sahih – Sitta” i.e. The Most Authentic six (books of Ahadith)

These are in preferential order: -

- (a) Sahihul – Bukhar
- (b) Sahihul – Muslim
- (c) Sunan Abu Dawood
- (d) Jami’u Al-Tirmidhiy
- (e) Sunan Ibn Majah
- (f) Sunan An-Nasai.

(a) Sahihul Bukhariy

The book of Muhammad bin Ismail Abu ‘Abdallah Al – Jufi who was known as “Imam Bukhar”. He was born at Bukhara – Russia 13 Shawwal 194 A.H (21st July, 810 A.D); and died 30 Ramadhan, 256 A.H (31st August, 870 A.D). He memorized many Ahadith at the age of 11 years and made a pilgrimage to Mecca at the age of 16 years where he stayed there to study Hadith from different scholars.

From Mecca he travelled as far as Egypt, Basra and other Asian countries to study Uluul Hadith and collected Ahadith for about sixteen years (16).

His work was seen as peacemaker and it was known as “Sahih Al-Bukhariy”. This book was the best book for Mulsims after the Qur’an for its authenticity. Total of 600,000

Ahadith were collected he memorized 200,000, but following his genuine criteria only 7,275 Ahadith appeared in his book.

Imam Bukhar arranged his book following Fiqh, divided his work in 97 Volumes and 3450 chapters.

(b) Sahihul Muslim

This is the second book next to Sahihul Bukhary collected and compiled by Abul Husain Muslim bin al – Hajjaj known as Imam Muslim. Imam Muslim was born in Misabur, 202 A.H (817 A.D) and died in 261 A.H (875 A.D) in the same town.

He too traveled in different countries of Asia and Middle East such as Syria, Iraq for studies. He studied among other scholars was Imam Ahmad bin Hanbal the student of Imam Shafiy. Imam Muslim collected 300,000 Ahadith and only 9'200 compiled in his famous book entitled "Sahih Muslim". Imam Mulsim loved so much Imam Bukhary and his work, and followed his arrangement of his book according to order of Fiqh.

(c) Sunan Abu Dawud

It is the book of Sulayman bin Ash'ath, known as Abu Dawud. Who was born in 202 A.H and died 275 A.H (888 A.D). He got his primary education at Khurasan, and traveled in different parts of the world searching for Islamic Education especially to the great cities where famous scholars of Ahadith were found. He was among the student of Imam Ahmad bin Hanbal. He collected 500'000 Ahadith and only 4'800 Ahadith compiled to his book called Sunan Abu Dawud.

(d) Jami'n At - Tirmidhiy

Abu Issa Muhammad bin 'Issa bin Sarwa bin Shaddad who was known as Iman Tirmidh. He studied under Imam Bukhariy, Ahmad bin Hanbal and Abu Dawud Al Sijistan. Iman Tirmidh was born at Tirmidh Town in 209 AH and died in 279AH (892A.D). He wrote several books concerning Sharia (Islamic law) and Tareikh (Islamic History) apart from his Ahadith book. He traveled as far as Khurasan, Iraq and Hijar to collect Ahadith. Jamin' At Tirmidh has few Ahadith compared to Sahihul Bukhary and Muslim.

(e) Sunan Ibn Majah

It is among the six book, it was collected and compiled by Muhammad bin Yazid who known as Ibn Maajah, born in 209 A.H and died in 295 A.H . He traveled as far as Basra, Kuffa, Baghdad, Mecca, Syria and Egypt to seek for Islamic education, studies of Hadith and collect them. His book "Sunan" dwell on those Ahadith concerning Islamic ruling on Halal and Haram (Legal and Illigal). His book is put in the second clan authentic together with that of Imam Trimidhy.

(f) Sunan An - Nasai

The full name of the author is Abu 'Abdur-Rahman Ahmad bin Shu'aib bin Nasai who was born in 214 A.H and died in 303 A.H.An Nasai was the student of Abu Dawud and his book was known as "Sunan An-Nisai". His arrangement is like that of His teacher. Although his book is valuable to Muslim Ummah some of Ahadith found in his book are doubtful due to the weaknesses of narrators hence it is put in the second class.

These are the six great books of Ahadith due to their authentic degrees. The two Sahihi, Bukhary and Muslim are the most authentic book called “Sahihain” put in the first class.

However, there other works of other Muslims scholars who made their best level of effort to collect and compile Ahadith, here we can mention some of them.

- (a) The Book of Al – Waqid – of Baghdad who died in 207 A.H
- (b) Musnad of Imam Ahmad – the Book of Imam Ahmad bin Hanbal (164 A.H – 214 A. H.) which was famous in his time.
- (c) The Book of ‘Abdullah bin Hakam, born 221 AH who worked at Basra and compiled his work there.
- (d) The Book of Yahya bin Hakam, born in 233 A.H and who worked at Madina and accomplished his work there.
- (e) Sunan darimi – the book of Abu Muhammad Abdullah Ad – Darimi, who was born in 181 A.H and died (255 A.H.) The six Sahih followed after these books.
- (f) Shuabul – Iman Compiled by Imam Abul Hassan ‘Ali ad – Darqutn, who was born in 305 A.H and died in 385 A.H and he was known as “Darqutn”
- (g) The book of Bayhaqiy compiled by Imam Abubakar ahmad al-Bayhaqiy, born 348 A.H and died in 456 A.H. It was the among the first book of 4th century of Hijriyyah.

Introduction of the science of hadith

Allah (SW) promised to protect the Holy Qur’an from man’s mischief, this is not so in the side of Ahadith that is why there some evidences shows that there are great number of false Ahadith which are fabricated. The history tells us that, the fabrication of false Ahadith blasted out after the political conflicts

as to who is to succeed the prophet especially when khalifa Uthman bin 'Affan came to reign and Matrydomed. Also Ali bin abi Talib after his Matrydom the situation went so bad to the extent of collapsing of Islamic state! and so the division of Muslim Ummah took place each accusing and fighting against another group. Through this broke down of Muslim Ummah many false Ahadith were fabricated.

From this Mishinous behaviors of enemies of Islam among Mushrik, Kafirs and Hypocrites the Muslim scholars introduced "Uloomil – Hadith" of "Mustwalahul Hadith". - The science of Hadith.

The Science of Hadith is the study, which concerns with the investigation and analysis of Hadith to approve its authenticity (validity and reliability) according to the set scientific criteria.

1. Isnaad and matin

The Muslim Scholars of Hadith divided Hadith into two parts namely Isnaad and Matiin.

Isnaad refers to the chain of narrators of Hadith from the one who heard or saw the prophet (SAW) doing or approve something doing in his presence to the compiler.

For instance:

Narrated Abdullah bin Yusuf, who narrated from Malik from Abizenad from A'araji from Abu hurayrah who said that: Verily the prophet (SAW) has said: - (Bukhaary).

Therefore the chain of narrators from Abu Hurayrah who learn from the prophet (SAW) to Bukhary the compiler of the Hadith is what is called Isnaad.

On the other hand Matin, is the text that very saying as reported speech or the deed of the prophet (SAW)

For instance:

Allah's messenger (SAW) said:

"Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter paradise"

the quoted statement is what is called Matin.

Riwayah:

One Matin (text) can be narrated by different Masnads (narrators), and therefore can contain very similar and sometime a like themes by different words. This is because the prophet (SAW) could repeat the same saying in the presence other s than the former'

i.e. Isnad + Matin = 1st Riwayah

Isnad2 + Matin = 2nd Riwayah

Ishad 3 + Matin _ 3rd Riwayah

For instance:

Allah messenger (SAW) said:

*“Who wage war against us is not among us”
(Muslim)*

These words had been narrated into three riwaya.

‘Abdullah bin ‘Umar narrated that the messenger of Allah has said: “Who wages war against us is not one of us “ (Muslim)

Iyas bin Swalam narrated from his father that, the messenger of Allah (SAW) has said that: “Who hold a sword against us is not among us” (Muslim)

Abu Musa Ahiari said that, the Messenger of Allah (SAW) has said: “Who hold armament against us is not among us” (Muslim)

Analysis of Isnaad

In the investigation of the Hadith two ways were adopted to testify its validity and reliability.

- (i) To analysing the chain of narrators which went to the prophet (SAW) or broken at the middle i.e. the scholar tried to find out if really the 1st narrator was there when the Hadith was told by the prophet; also if there is no gap between the two narrators.
- (ii) After the approval of the Isnaad, then come the Historical background analysis of each narrator through out their life.

This field of Science in analysis the life of the narrators in Isnaad is called “Asmaal-Rijal”. Each of the narrators must possess the following characteristics to accept and agree with his narrations: -

- (i) All names of his first name, middle name, surname, nickname etc should be known before the acceptance of the Hadith.
- (ii) Should not found lying upon any Hadith of the prophet.
- (iii) Should not be found guilty from any offence.
- (iv) Should not be repeater of mistakes (sins) and found with great sin.
- (v) Should be very much carefully in narrating hadith
- (vi) Should not misbehaving in his words and deeds
- (vii) Should not give out his own comments or use his own word to explain the Hadith (must copy as he heard)
- (viii) Should not tell any liar against good (pious people who are trustful).
- (ix) Should know how to read and write correctly and should not undergo any mental disorder.
- (xi) Should make clear correlation between the news he heard and the guidance of the Qur’an

Generally speaking the narrator should be pious one, trustfully and trustworthy, good behaviour and manner, knowledgeable with good memory.

Analysis of Matin

The Isnaad of the Hadith could be identified as good without doubtful, but this is not much enough to conclude that the Hadith is Sahih, rather the Matin also should be clearly analyzed. The following are the criteria of a Good Matin.

- (i) Matin should not go against the Qur'an
- (ii) Should not contradict with any approved hadith
- (iii) Should not tell any liar upon prophet (SAW).
- (iv) Should not go against with the truth (facts) approved by History.
- (v) Should not have any mixture of false words
- (vi) Should not give out severe punishment for small offence or promise a wonderful reward for small good deeds.

Through these criteria thousand of Ahadith were synchronized and only few were accepted and agreed for instance Bukhary, collected 600'000 and compiled only 7'275.

Classification of ahadith

Ahadith can be classified into four (4) levels according to its degree of validity and reliability.

- (i) Sahih (ii) Hasan (iii) Dhaif (iv) Maudhuu (febriceted)

Hadith Sahih

Are those Ahadith which do not have any doubt in both Isnaad and Matin. For the Hadith to be Sahih, the following should be fulfilled: -

1. There should be a clear link of narrators from the top to the bottom.
2. Narrators should be just to all levels. Each and every narrators should be staunch Muslim, Matured (Balegh) mentally fit and not fasiq.
3. Narrators should be competent and self controlled and intelligent enough to memorize correctly and good in

writing and record keeping.

4. The narrator should not go against the one who is more competent than him.
5. The message of the Hadith should be open and clear; any hidden secret of the Hadith makes it to be disqualified.

Example of Hadith Sahih

“Narrated ‘Abdullah bin Yusuf that: Maliki gave us information from Ibn Shibab from Muhammad bin Jubair bin Mutiin from his father (said) that: “I heard the messenger of Allah (SAW) reciting Wat-tur in the Maghrib prayer”. (Bukhari)

This hadith is Sahih because all narrators are well linked and they are competente in all dimensions.

1. ‘Abdullah bin Yusuf is competent in memorization
2. Malik bin Ansa is Imam and Haafidh
3. Ibn Shihab is a faqihi and Haafidh
4. Muhammad bin Jubair is competent in memorization
5. Jubair bin Mutiin is a Sahaba of the prophet

Hadith Sahih are categorized into seven levels.

- (i) The Hadith agreed by both Imam Bukhari and Muslim, it is kept in a very high rank and described as “agreed upon” (Mut-tafaqun alayh)
- (ii) The second is that accepted by only Bukhari
- (iii) The third class is that accepted and agreed by only Muslim
- (iv) The fourth level of ahadith is that which fulfils all

- criteria set by both Bukhari and Muslim
- (v) The Ahadith which follows only those criteria set by Bukhari only takes the fifth level.
 - (vi) The Ahadith which follows only those criteria set by Muslim only takes the sixth level
 - (vii) The Ahadith accepted by all Muhadithiina except Bukhari and Muslim takes the seventh class.
 - (viii) Hadith Hasan (Good Hadith)

Are those Hadith in which some or all of its narrators are not competent compared to those of Hadith Sahih.

Hadith Dhaif:

Are those Ahadith in which among of its narrators are found to be weak in some areas. These type are not authentic enough to rely upon.

Hadith Maudhuu (fabricated)

It is a false Hadith wherein lies is said upon prophet (SAW).

Other categories of Ahadith:

Ahadith also is divided into two levels in accordance to its degrees of acceptability.

(a) Mutawattir

Are those Ahadith which are narrated by four or more people, and all are competent and are qualified to be good narrators, and they have narrated it in different times and place but contain the same similar theme. Also Ahadith, which are Mutawattir, are accepted since the time of the prophet (SAW).

(b) Ahad: Are those Ahadith in which though their narrators are qualified to be competent, they have no good link, there is a gap between the one and the other (ie Isnaad is incomplete).

Hadith Ahad is not much acceptable by many people. This type of Ahadith are doubtful and not reliable.

Other Types of Ahadith.

There are other two types of Ahadith

(a) Ahadith Nabawiyyi

(a) (Ahadith Qudusiyyi

(a) Ahadith Nabawiyyi are those sayings from the prophet (saw) Himself. example of Hadith an – Nabawiyyi:

Ayesha (r.a) Narrated that the Messenger of Allah (sw) said that: -

“Whoever add something new to our deen, (that new thing) will not be accepted (will be abominable” (Agreed Apon).

(b) Hadith Qudusiyyi is a statement narrated by prophet (saw) as received from Allah (sw); but not part of Qur’an.

Hadith Qudusiyyi begins with: The Messenger of Allah (SAW) said that Allah (sw) said: “.....”

Example of Hadith Qudusiyyi: -

Abu Hurayra (r.a) narrated that prophet (saw) said;

Allah (sw) said that:

“(He) is self satisfactory, that He need no any Company from anybody (for help). Therefore whoever makes any good deed for other than me or with me I will not accept it and I will take it to the one who is associated with me. (Muslim, Ibn Majah).

Infact, Hadith Qudusiyyi are very few compared to Hadith Nabawiyyi.

The Difference between Qur’an and Hadith Qudusiyyi

We have seen that the text (Matiin) of Ahadith Qudusiyyi are the words of Allah (sw), yet they are not Qur’an or part of Qur’an, therefore they can not be put into one class; This verify that Hadith Qudusiyyi differ from Qur’an in the following aspects: -

Firstly, Qur’an are the words of Allah (SW) which are clearly and highly protected during its revelation and the believers testify that the Qur’an are natural words which are not affected by any shotfalls of mankind and therefore each and every minute of a Moomin is to be guided by the Qur’an; while Hadith Qudusiyyi are the saying of Allah (SW) via prophet (saw) narrated by many and different narrators, therefore can face shotfalls of mankind and be weak (dhaif) or total false.

Secondly, there is a promise to protect the Qur’an from man’s destruction but no such promise on the side of Hadith Qudusiyyi.

Thirdly, it is Kufr to deny any Qur’anic verse but before clear evidences Hadith Qudusiyyi can be denied if it is found to be weak and one will still be Moomin.

Fourth, one cannot recite Hadith Qudusiyyi in Salaat instead he is to recite Qur'an.

Fifthly, scholars argued that Prophets (saw) reported literal meaning from Allah (sw) not words themselves, while Qur'an are the clear words of Allah and even prophet (saw) did not have any authority to make any change

Review Questions.

1. (a) What do you understand by the term "Sunnah"
(b) Differentiate between "Sunnah " and "Hadith"
2. Explain the significance of Sunnah in Islam.
3. Explain in several stages of Hadith collection and preservation
4. Write short notes on the following: -
 - (a) Isnaad
 - (b) Matiin
 - (c) Hadith Nabawiyyi
 - (d) Hadith Qudusiyyi
 - (e) Riwaya
5. Explain why the collection and compilation of Ahadith during the time of prophet (saw) was restricted?
6. (a) Explain the criteria of a good Isnaad and good Matin
(b) Outline the six authentic book of Ahadith according to their level of Authenticity.

SELLECTED SURAS

Al-Baqara (2:1-286)

This sura is an invitation to the Divine guidance. Stories, incidents revolve around this central theme.

Topics and their interconnections.

Section one verses (1-20)

These introductory verses declare the Qur'an to be the book of guidance. Divide mankind into three main groups with regard to its acceptance or rejection, believers, disbelievers and hypocrites.

The message envisaged in these first twenty verses elaborates on the attitude of mind in approaching the Qur'an as explained here under.

- (i) The believers whose characteristic is that they fear Allah discriminate between good and evil and intend to be righteous.

The second condition for obtaining guidance from the Qur'an is that one must believe in unseen. Those things which cannot be perceived by the senses and which do not come within human experience and observation; Allah, Angels, Hereafter, Paradise, Hell can neither be seen nor tested, nor measured nor weighed.

The third characteristic is that one should be steadfast in prayer. This is the practical, proof and permanent test of the sincerity of one's faith.

The fourth characteristics for one to be guided by the Qur'an is that one should be willing to spend part of his wealth in charity. This is an essential condition because a narrow-minded miser or worshipper of wealth can never be expected to make monetary sacrifices for the cause of Islam.

The fifth condition is belief in revelation, one must believe not only in the Qur'an but also in books which were revealed to messengers of Allah at different times in different countries.

The sixth characteristics belief in the life-after death with its implications.

Section two verses (21-24)

In these verses Allah invites the whole humanity to accept the Guidance voluntarily and submit to Him, the Lord and the creator of the universe.

The second thing we learn from these verses is that Allah describes Himself as to Who He is, inviting human kind and why. He mentions His qualities like: made the earth, made the sky, Brings rain, sustains people.

The third point is the reason Allah (s.w) gives as to why humankind has to follow His guidance is to save humanity i.e in this world human kind may error in judgements and in hereafter humankind will not be punished.

The forth point is the challenges Humankind is given as a sign of His existence and hence a call to abide with His Guidance Inviting man to produce a likelihood of the Qur'an then He declares that man can not do it Using a inquiry method He reminds man that he was dead (he was non existing) then he was brought to life, then he will die and eventually be brought to life.

The fifth lesson we get from these verses is that Allah admonishes his creatures (humanity) not to set up equals with Him as the creation manifests the presence of unity in power and Authority.

The sixth point is the Reward and incentive method which is used in arguing humanity to adhere to His Guidance i.e those who will follow His word shall be rewarded in the Hereafter, Rewards include Garden flowing water, fruits, pure spouses and so on.

The seventh lesson is that True is that the Guidance is extended to the whole of humankind but people will not benefit out of it because deliberately They question the examples of Allah (s.w), Dis obey Allah, Break the covenant with Allah, produce chaos on earth. These are the losers.

Verses 30-39

The story of the appointment of Adam as Allah's vicegarent on Earth, of his life in the Garden of his falling a prey to the temptations of Satan, of his repentance and its acceptance has been releted to show to mankind that the only right thing for them is to accept and follow the Guidance. This story also shows that the Guidance of Islam is the same

that was given to Adam and that it is the original religion of mankind.

Verses 40-120

In this portion invitation to the Guidance has particularly been extended to the children of Israel and their past and present attitude has been criticized to show that the cause of their degradation has their deviation from the Guidance.

Verses 121-141

The Jews have been exhorted to follow prophet Muhammad (s.a.w) who had come with the some guidance and who was a descendant and follower of prophet Abraham whom they highly honored as their ancestor, and professed to follow as a prophet. The story of building Ka'abah by him has been mentioned because it was going to be made Qiblah of Muslim community.

Verses 142-152

In this portion the declaration of the change of Qiblah from the temple in Jerusalem to Ka'bah in Makkah has been made as a symbol of the change of leadership from children of Israel to the Muslim community, which has also been fore warned to guard against those transgressions against the Guidance that had led to the deposition of the Jews.

There are reasons given in the Qur'an on the change of "Qiblah from Jerusalem to Makka.

- (i) Allah belongs to both East and West (2:142)
- (ii) It was a Yardstick to determine those who really followed the prophet (s.a.w) (2:143)

- (iii) To commemorate the sacred mosque Al-Kaabah(2:145-147)
- (iv) To mark the oneness of Muslims' goal (2:148)
- (v) To show the spirit of obedience to Allah (2:149-150)
- (vi) Cementing and purifying wisdom of the Qur'an
 - . Remember Ibrahim after erecting this sacred house Al-Kaabah supplicated that people should come from all over the world to circumbulate it in remembrance of their Lord Allah. (22:27)

Verses 153-251

In this portion practical measures have been prescribed to enable the muslims to discharge the heavy responsibilities of the leadership that had been entrusted for the promulgation of Guidance

These measures are as follows:

- (i) Swalat, Zakat, Fast, Hajj and Jihad have been prescribed for moral training of the Muslim ummah.
- (ii) Believers are exhorted to obey authority, to be just, to fulfil pledges, to observe treaties, to spend wealth in the name of Allah.
- (iii) Rules, laws and regulations have been laid down for their organization and conduct of day to day life, and for the solutions of social, Economic, political and international problems.
- (iv) At the same time, the Muslims are prohibited drinking alcohol, gambling, and interest taking.
- (v) In between these the basic articles of faith have been re-iterated at suitable places.

Verses 252-260

These verses serve as an introduction to the prohibition of lending money on interest.

The true conception of Allah, revelation and life after death has been emphasised to keep alive the sense of accountability. The story of prophet Abraham (a.s) and of the one who woke up after a sleep of hundred years have been related to show that Allah is All powerful and is able to raise the dead and call them to account. The believers, therefore, should keep this fact in view and refrain from taking interest on money.

Verses 261 – 283

The theme of verses 153 – 251 has been resumed and the believers have been exhorted to spend in the way of Allah in order to please Him alone. In contrast to this, they have been warned against the evils of lending money on interest, instructions have also been given for the honest conduct of day to day business transactions.

Verses 284 – 286

The basic articles of the faith have been recapitulated here at the end of the Surah, just as they were enunciated at its beginning.

Then the surah ends with a prayer which the Muslim community needed very much at that time when they were encountering untold hardships in the propagation of the Guidance.

Suratil At-Tawbah

This surah deals with the problems of peace and war and the theme on the Tabuk Expedition.

Topics and their interconnection.

With regards to our discussion the surah shall be divided into eight portions.

Verses 1 – 12

This portion deals with the sanctity treaties and lays down principles, rules and regulations which must be kept in view before breaking them, in case the other party does not observe them sincerely.

Verses 13 – 37

In this portion the Muslims have been urged to fight in the way of Allah with the Mushrik the Jews and the Christians, who were duly warned of the consequences of their mischievous and inimical behaviour.

Verses 38 – 72

In this discourse, the Muslims have been told clearly and explicitly that they will inherit the rewards promised by Allah if and only if they take active part in the conflict with Kufr. For that is the criterion which distinguishes true Muslims from hypocrites.

Verses 73 – 90

This portion deals with the problems of hypocrites and lays down rules and regulations governing the treatment that should be meted out to them and points out their distinctive marks from true Muslims.

Verses 91 – 110

This portion deals with the case of those who remained behind and did not accompany the Holy prophet for Jihad to Tabuk. For this purpose they have been separated into different categories, that is, the disabled, the sick, the indigent, the hypocrites, the believers who realized their guilt and punished themselves before the return to the Holy prophet from Tabuk and those who confessed their error.

Their cases have been dealt with in accordance with the nature and extent of their offence.

Verses 111 – 118

In order to make noble qualities look all the more conspicuous and dignified by contrast, the characteristics of the believers have been mentioned and they have been reassured that Allah, the sovereign of the universe is their helper and guardian. Accordingly, because of their sincerity He has forgiven the three believers who did not take part in the expedition.

Verses 119 – 127

In the concluding portion, general instructions have been given to the believers for their guidance.

This is the conclusion. "Follow the messenger who is gentle and compassionate and your great well-wisher and trust in Allah, the Lord of the universe."

Main points on the themes of jihad and hypocrisy in suratul tawbah

(a) Jihad

The theme of Jihad in Suratul Tawbah goes as follows:

- (i) Firstly Muslims are ordered to fight only after the holy months (9:1-12)
- (ii) Secondly they are ordered to fight the mushriks because they break pledges.
- (iii) Then Jihad is likened as a trial.
- (iv) Another set of reasons is given for waging Jihad (fighting) with the people of the book who do not believe in Allah and last day and who do make lawful that which Allah and his messenger have made unlawful and do not follow the right way as their way fight with them until they pay jizya with their own hands and are humbled. (9:29).
- (v) There is condemnation for not participating in Jihad (9:38)
- (vi) The prophet is condemned for allowing some hypocrites not to participate in the Jihad.
- (vii) Participation in Jihad become criterion of one's belief.

(b) Hypocrisy

The theme of hypocrisy and hypocrites in suratul Tawbah has two stages firstly, verses 38-72 just on the preparations to the campaign of Tabuk.

The believers are argued to go further in Jihad in person and in their wealth if they do not help the prophet, Allah is a protector. Allah exhorts the believers strongly to go for Jihad and indirectly warned and rebuked. However, still the policy of dealing with

Hypocrites was still of leniency, so hypocrites gave some excuses not to go to Jihad some wanted to give their wealth but they should not go – a thing – which was not accepted. They did not go for Jihad and if they could have gone they could cause more mischief.

They are grieved by success of Muslims and rejoice when disaster befalls on Muslims. Hypocrites revealed the following attitudes:

- Pray reluctantly.
- They are not believers.
- Hypocrites enjoin evil and forbid good.
- All their deeds will be in vain.

Secondly verses 73-129 were revealed just after the Tabuk expedition. The verse begins by commanding the prophet to strive hard against the disbelievers and the hypocrites. This is a change of policy. As already shown up to verse 70 a policy of leniency was shown towards the hypocrites for two reasons; first, Muslims were not strong enough to fight internal forces. Secondly the respite was given to those who had doubts.

But by then the whole of Arabia has been subdued and a better conflict with external enemies was to start. So it required that the internal enemies to be crushed and it is here where Allah commands the believers to treat the hypocrites in the same way as disbelievers and start jihad against them. They are thus condemned as:

- Dwellers of Hell
- They uttered words of disbelief.
- They break the covenant with Allah. If Allah enriches them they will help His cause, but remained negligent after being enriched.
- Prophet (s.a.w) is warned not to beg forgiveness for them because they are disbelievers.
- They instigated people not to go for Jihad on the pretext of Heat.
- The prophet (s.a.w) is warned not to offer funeral prayer for them and even to stand at their grave yard.
- The prophet is told that there are many hypocrites amongst Beduin Arabs and in the city of Medina who sit around him.
- For those who confessed their sins the prophet is commanded to pray for them then to be watched earnestly with the Muslims Ummah.

- Then the prophet is told the activities of the hypocrites of building a mosque so that on inauguration day in which the prophet is expected to lead prayer they could easily kill him. The prophet is commanded to demolish this mosque.

So the surah lays down the policy as how to deal with hypocrites and that they are more or less like the disbelievers.

Teachings Derived from Military verses

There various verses scattered in the Qur'an on military. From these verses we draw a number of lessons among these are as follows:

- (i) Fighting for the sake of Allah is the commandment and worship like any other worship.
- (ii) War is a continuous process in the defence, protection and realization of Islam
- (iii) The verses teach military tactics, morale and discipline of fighting for the sake of Allah.
- (iv) The reward of martyr has no parallel – they are very big to the one who dies in the cause of Islam.
- (v) The verses impart the teachings of being secure.
- (vi) They teach military surprise attacks, be informed of the enemy earlier and spying system.
- (vii) They teach not to underestimate the enemy.
- (viii) They teach the Muslims to have standing army (8:60).

Review Questions:

1. What are the characteristic features of believers as stipulated in Suratul Baqara?
2. Give reasons given in the Qur'an for the change of Qibla.
3. Review the policy of Hypocrisy as stipulated in Suratul Tawbah.

Wallahu A'alam

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