

# SCIENTIFIC SURVEY ISLAMIC IDEOLOGY

By:  
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Translated by:  
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Islamic Propagation Organization





In the Name of God, the Beneficent, the Merciful

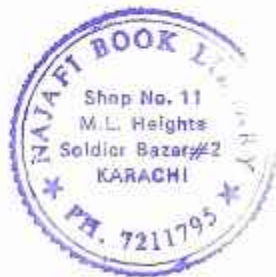


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ایدئولوژی اسلامی  
شهید بهشتی

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## **PUBLISHER'S NOTE**

The present work is a collection of five pamphlets originally published separately in Persian and German by the Islamic Center of Hamburg by the great teacher Martyr Ayatollah Dr. Mohammad Beheshti and Hojjatoleislam Mohammad Mojtahed Shabestari, who at the time headed the Center.

The International Relations Department of the Islamic Propagation Organization (IPO) thinks these articles can be useful for Moslems and non-Moslems, and particularly those who are irreligious and have become entangled in a life of lust, emptiness and darkness.

We publish this book in English with the hope that it can awaken a spark of light in the dark and dormant minds of the present generation. We hope this work can lead them to self-realization and exhort them to the path of human perfection.<sup>1</sup>

**International Relations Department  
Islamic Propagation Organization**





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# CHAPTER 1

## ROLE OF FAITH IN HUMAN LIFE

### FAITH

“Faith” is an Arabic terminology that has turned into a localized word in Islamic lands to the extent that today every Farsi, Turkish and Urdu-speaking individual is familiar with it. In pure Farsi, “faith” has generally been translated as “belief” or “adherence”, though none of these two words appears to be a clear and complete equivalent for “faith”. Although we have stated that the word “faith” in itself is general and a commonly discernible term, with a view to have an explicit and uniform idea of it, it is better to find, with the help of few examples, a clear-cut definition which could properly delineate the scope of its meaning and concept.

When we are so assured of the virtuous nature of an individual that we can, with peace of mind and without any

reluctance, concern, anxiety, hesitation and wavering, repose faith in his life, we can then declare that we have "faith" in that person.

Whenever the veracity of an issue becomes evident to us to the extent of certainty, we say that we have "faith" in it. When we have firm belief in a mental system, known as an "ideological" system in European terminology, and "doctrine and principle" in our own interpretation, and feel such a degree of powerful interest and zeal that prompts us, in a reassured manner or even beyond that, with inclination, willingness and excitement, to make it the infrastructure of our life, and to base the program of our work and life on it, we then call this doctrine "faith".

In the light of these examples, we can assert that "faith" is tantamount to "trust or cordial confidence in an individual or a principle".

## DOUBT AND HESITATION

The point in contrast to "faith" is "doubt", hesitation and wavering, whether these be towards an individual, an issue or a principle. Doubt and hesitation might exist in the form of total indifference, that is, being self-hearted, or these might be accompanied by optimism or pessimism. In any case, their natural outcome is faithlessness. While there exist doubt and hesitation, even if these might be coupled with some sort of optimism, it is impossible to have faith in a doctrine and to adhere to it, especially in cases where, in the wake of this allegiance, one has to practically withstand probable or certain dangers, and to show stiffness in their face.

Let us now review, in a sagacious manner, the life of man and observe as to what is the "role of faith" in human life, not in the past eras but in our own era which has been labelled as "an era of disbelief". Are we really living in an

era of disbelief, in an era when, on account of the scientific and industrial advancement, the generalization of the means of public instruction, and the upgrading of the level of human knowledge about himself and also the world around him, there is left no avenue for "faith", so that it could have a role in human life? To sum it up all, has, with the progress of science, the era of "faith" come to an end?

## WHERE TO START FROM?

Where should we start this objective survey from? From the exciting scenes of brave struggles of the Algerian, Palestinian, Vietnamese and other similar people, or from more quiet scenes such as the warm environment of families or schools? Since this discussion is being designed, in the first place, for university students, we would be speaking of the appropriate issue in case we go straightaway to the scenes of social struggles. It is advisable for us to make a vaster survey of the role of faith in human life in order to better discern the subject.

## PERIOD OF CHILDHOOD

The psychological factor of top significance in the life of a child in this very era of science, technique and conquest of the space is his faith, and his life revolves mostly round faith. This relates to the acts done in emulation of or through persuasion by others, his faith in the individuals around him, like parents, brothers, sisters, family nurse, kindergarten tutor, and so on, and in the acts which he performs of his own assessment. These are acts aimed at finding his own direction.

For instance, when you deprive the children of a

family, living in one of the most advanced, scientific and industrialized countries of the present day, of this faith for a few days, replacing it with doubt and hesitation, you would observe that these helpless children become extremely unhappy. By applying all the scientific and technical methods of our era, you may try to bring back childish zeal, excitement and activity in them and most probably you may succeed in your efforts in but one way: by returning to them their faith and fully eliminating doubt, which, in other words, is again "faith".

### **FAITH ENJOYED BY MOTHER, FATHER, TUTOR, TEACHER**

Prosperity of a child and his proper and proportionate growth in life are linked, to a great extent, with the faith possessed by mother, father, tutor, teacher and all those individuals who shoulder any responsibility towards him. Only those individuals are capable of fulfilling this sensitive assignment who hold faith in their own task and obligation. A father who endeavours with devotion and faith to cater to the welfare and to the safety of body and soul of his family members, as well as the teacher and tutor who assume the precise and responsible task of educating children in utmost faith and zeal undoubtedly play an effective role in the success of a child.

Such family environments which are devoid of compact affection, faith and confidence of parents and children, and their heart-felt respect towards one another's rights are considered, from the viewpoint of this advanced science of the present times, as the most significant elements responsible for the misfortune of the children. In such environments, lacking in spirit and luminosity, a child has no sense of tranquility and reassurance, becomes



gradually suspicious towards everything, even towards himself, and is thus deprived of the most worthy elements leading to progress and perfection, faith in himself and his living environment.

Basically, a child's faith, to a large extent, is a reflection of the luminosity of faith which is observed in the affectionate believing complexion of the parents, and their devotional attitude towards him or towards one another, and which affects his heart. Similar is the case with the faith held by a teacher and a tutor in school, especially in the early years of education.

It can be said without doubt that some of our best memories are related to those days when we benefited from the education imparted by a sincere, faithful and dutiful teacher and tutor at elementary or secondary school, or at university.

## **PILLAGE OF DOUBT AND HESITATION**

With the advent of the age of maturity, the faith of the childhood days comes on the verge of being pillaged by doubt and hesitation. In his childhood too, a child off and on comes to face some incidents and events which divest him of his faith in an individual or a thing. But in this period, there comes another type of faith in place of the divested faith, and it is faith in a direction opposed to the previous one, and not doubt and hesitation. Often a child alters his belief speedily and successively, gets angry for an hour with his playmate to eventually make peace with him later, and that too in a sincere reconciliation and often in a several-hour long play. This scene of getting angry and then reconciling is repeated time and again.....

This period gradually comes to an end to usher the period of development and maturity wherein human being

undergoes various physical and mental changes.

Among them is a stage when man develops doubt and hesitation about many of the issues in whose reality he held faith during childhood. The degree of this doubt and hesitation varies in individuals. In some it has a vast expanse nearly embracing everything and practically leaving nothing unaffected.

## CONSTRUCTIVE DOUBT

The type of doubt, emerging during the maturity period, is however indicative of one of the very effective elements of human perfection, provided it is coupled with some sort of affection and faith related to investigation and probe. It is only this type of doubt which can be named "constructive doubt" notwithstanding the fact that doubt always ends up in spoiling whatever we had believed in so far. This constructive aspect relates to investigation and probe that we initiate in the wake of this destruction. However, we do not fall on our way of investigation and probe until our weak and shaky beliefs of the childhood days are not done away with. If you do not take it strictly, we would consider doubt to also have a share in this constructive task and term it as "constructive doubt".

## AGAIN, THE ROLE OF FATIH

With the doubt emerging during the maturity period, there is generally created an eagerness for research in man as if he might be seeking to discard the instruction-oriented knowledge of the pre-maturity days, to stand on his own feet in this sphere as well similar to many other spheres, and free himself of being a "child" or dependent upon

others. Therefore the infrastructure of the doubt is a sort of faith in oneself to the effect that we must stand on our own feet and see for ourselves what we are capable of discerning. With the doubt of the maturity period, we find ourselves face to face with a new world abounding in unknown and unrecognized phenomena. It is then that there is aroused a fervent desire in us for knowledge, and we, while endowed with utmost hope, or even beyond that, mostly possessing faith in the fact that we can now, by relying upon the faculty of recognition, probe and research, have access to a pure and more reliant cognition about such unknown phenomena, go after research and delve into the reality.

Had this not been the love for recognition and faith in research, on account of that all-embracing doubt, there would have remained neither any cheerfulness nor any efforts in us. Then, there would have existed the "constructive doubt" of the maturity period. Rather, it would have been the "destructive doubt" shaking our confidence in every thing, and indulging us in a pitiful and painful hesitation. As such, in this blooming of the maturity period too, the main role must go to the credit of faith that creates in us an urge to put in efforts for knowing everything anew.

## **ROLE OF FAITH IN THE PROGRESS OF SCIENCE AND INDUSTRY**

Scientific and industrial achievements are generally the result of the efforts of such individuals who engage in sustained tests and experiments. In these efforts, they often have, in order to discover a phenomenon, to carry out hundreds of experiments or to test something several

times, and thus test the veracity or otherwise of the new scientific or industrial thoughts which have found their way into their mind. I myself have observed at close range the specimen of the works of these scientific researchers as to what degree of perseverance, joy and courage, they pursue their task, and their faces are lit with the flash of faith in their job and in science and research...

You friends are undoubtedly involved in your work, with such scientific figures adherent to science and research, and you have observed with your own eyes what we contend. Perhaps such a zeal, joy and faith have repeatedly come to you even, bringing the sweet taste of the experience gained in the process.

## **ORGANIZATIONAL FAITH**

Organizational work basically rests on faith: faith and ideology, or goal and organizational procedure; faith in the capability and competence of an individual in his position to the best of efforts; faith in a leader or the leadership cadre; faith in obligation and..... In case of absence of this faith or in their plurality, the work of some individuals, solely for the reason they have come around or intend to accomplish some task, cannot be termed as "organizational and collective work". There is need, prior to anything else, in a collective work for organizational discipline which cannot be realized in the absence of faith in goal, strategy and leadership, and without obedience by every member coupled with faith. Organizational discipline means that every single member sincerely considers himself obligated to carry out the organizational instructions being issued by the leadership cadre rather than reviewing every instruction personally, and deciding to implement it after his personal review brings him to

the conclusion that such an act is essential or useful. If everyone seeks, in respect of a task entrusted to him or an order issued to all and sundry, to await for the results of his own personal reviewal and opinion, then even if a work, in appearance, seems to be collective, it would be no more than chaotic in nature. And chaos, coupled with superficial arrangements and organizational title, would bring nothing else, and it would never turn into an organizational task.

## ACADEMIC DOUBT AND PRACTICAL DOUBT

It is very necessary to pay attention to this point that *academic doubt* is different from *practical doubt*. Undoubtedly, the first step in research is that we have doubt in the veracity of our own knowledge, but it is not essential that such a doubt totally make us errant in our life. Prior to our indulgence in this doubt, we, based on our earlier training, felt ourselves duty-bound to the observance of a series of practical systems in life, and considered ourselves obligated to perform some acts and refrain from some others. A sublime principle of life says: we must, during the period of doubt, probe and enquire into the veracity or falsehood of our earlier knowledge, in practical measure, continue our life on the same former program until the emergence of a clear-cut result of this research. It also says that we should remain loyal to those former things, barring such cases whose preservation prevents us from undertaking an open research. The reason is that if we, simultaneous with the start of the period of doubt, abandon all the former obligations, we would gradually become habitual to indiscipline. Such indiscipline and a trend to lead life devoid of a mission

bring about in us a negative attitude towards accepting every duty inspiring ideology so much so that we would no more participate seriously and for the purpose of genuine enlightenment and acceptance of a serious mode of living in ideological discussions.

The trend of leading a life without discipline weakens or eliminates in us a groundwork for accepting any serious issue however vivid and documented, and seemingly we love to constantly live in a state of doubt lest we may not become involved with obligations! This type of doubt is no more an academic doubt, but is a practical doubt, meaning thereby that it is a doubt turned into a habit and inclination. This type of doubt is not only a lack of progress but also causes regression and underdevelopment, because doubt is of an academic nature contributing to the progress of science and research till the time it is not turned into a negative pattern. However, when it turns so, it is no more a "constructive academic doubt", but a destructive sophistry and obsession, and, in fact, a mental illness which often turns into even a contagious social illness.

## THE DANGER OF BEING WITHOUT AN IDEOLOGY

This contagious disease---prevalence of sophistry and obsession in a society----which directly causes aimless and non-investigative doubts confronts the society with a major danger: the danger of being without an ideology. In such a society, there can hardly be traced even a few 'co-thinking' individuals. No sooner a few persons come together, that fallacy, obsession and unfounded doubts influence them beyond description. There neither exists any unity in such a society nor can there be stabilized

any ideology. After becoming devoid of an ideology, society is easily and without any appreciable resistance enslaved by others. Due to this reason, spread of doubt and combat against belief in every type of constructive and effective principle constitute one of the significant programs of colonialists in the colonized lands.

## **ROLE OF FAITH IN SOCIAL ENDEAVORS**

Social endeavor, in a complete sense, is a struggle undertaken through organization, an organized leadership, resistance and self-sacrifice. Such a struggle, in the first place, needs a goal and ideological contents which are adhered to by the participants. Even in the seasonal and unorganized efforts that are undertaken on account of various crises in the deprived societies, especially in the colonized ones against the ruling cliques and agents of colonialism, faith plays a prime role. In the fundamental struggles of sustained and organized nature, the role of faith is even more significant. Such a struggle would never last in case the leaders have no faith in the struggling forces and vice versa, and both these groups being devoid of faith in the goal and strategy of the struggle, and consequently the struggle is bound to be crushed and dismembered in the face of the governing powers and power networks of colonialism in no time. The miraculous role of faith in giving permanence to or in fructifying social struggles can be easily discerned in the recent events of our own era. Prominent examples of these valiant and sustained struggles of our era, such as the century-long struggle of the Algerian people against French colonialism, the staunch and zealous combat of the Vietnamese people against the French Japanese and American colonizers, as well as other struggles of the

deprived and tyrannized nations of the Orient and the Islamic world, can give us a glimpse of the role of faith in a goal or ideology as effected in the continuation or fructification of these campaigns.

## **FAITH, CONSTRUCTIVE AND EFFECTIVE IN PRACTICE**

The discussion which we have initiated on faith and its role in human life relates to such a faith which is constructive and effective in practice. But such a type of faith which is instrumental in solely keeping hope alive in man in hard times without playing an effective role in adopting a posture and in formulating his approach towards various issues though it deserves discussion and reviewal and whose positive and negative roles in human life need to be investigated, is beyond the scope of our present survey. The Holy Qur'an too declares this type of faith as inadequate for human prosperity even if it were in the form of faith in the Creator of the world. Tens of Qur'anic verses explicitly say that human prosperity hinges on faith that is accompanied by a worthy deed proportionate to the object (Chapter entitled "The Cow", verses 82 and 277, as well as many other verses).

In Chapter "Joseph", Verse 22, Chapter "The Spider", Verse 65, and "Luqman", Verse 32, the Qur'an strongly admonishes the practice of such individuals whose devotion to Allah, the Creator, is seasonal, who resort to deviations in their ordinary life, compromise with the worldly gods and masters, and remember God, the Creator, only in the moments of need and desperation. The Qur'an, in many verses, calls deed as a means of test for faith. In Chapter "The Spider", Verse 2, the Qur'an while



referring to those persons who chant Islamic slogans but refrain, at sensitive moments, from participating in the procurement of expenses for a struggle and Jihad (religious war), or joining the ranks of the combatants and strugglers: *"Do the people reckon that they will be left to say 'We believe', and will not be tried?!"*

## BELIEF IN IDEOLOGY ELIMINATES INDISCIPLINE

A faith, constructive and effective in practice, automatically brings forth certain constraints and obligations for man. Each serious ideology is governed by a certain system and regulations. Anyone truly adhering to that ideology must, prior to anything else, know that he can no more lead a life to his own liking and in an undisciplined manner. Even those groups who have declared "lack of ideology" as their doctrine and do not accept any of the social systems, have certain set rules for this "lack of ideology" of theirs, and these regulations are to be observed by members of those groups. The clubs which are set up with the intent of combating social restrictions, no one is allowed to enter with ordinary etiquette since such an act obstructs the "undisciplined system" of these groups. When "lack of ideology and undiscipline" has an obligatory system for itself, how do certain individuals expect that a "constructive and even revolutionary ideology" be offered to it without binding it to any obligation and commitments? In particular, the intellectual class of our society must familiarize itself further with this reality. The non-obligatory intellectuals, opposed to restrictions, not to speak of a sustained social endeavor, cannot play any significant role even in an ordinary evidentiary task.

## AND NOW A QUESTION

Prior to engaging in the discussion of the last part of this issue, that is, "faith and knowledge" we want to know your opinion on it: Whether you too have, as a result of the issues discussed so far, reached the conclusion that "faith is one of the needs of human life, even of the present-day human being".

Now pay attention: The question about faith as such is in the sense of its vastness. Presently, it does not matter as to what subject, goal and doctrine is faith reposed in. At the first step, it is essential to clarify our position vis-a-vis "ideology and lack of ideology". Continuation of these ideological discussions is useful for those persons alone who could have responded to the above query in the positive, and who are among those individuals who have truly and seriously reached the conclusion that "one must adhere to an ideology in life, abandoning indiscipline". After man has gone through this phase, there comes the turn of the next phase governing the query "What ideology"?.....

## KNOWLEDGEABLE FAITH

The faith of the childhood period, with all of its purity and serenity has a drawback that it has not originated from knowledge coupled with analysis. Rather, it is mostly passive being affected by the environment, and is, in fact, some sort of reflection. Due to this reason, faith of the childhood days cannot resist in the face of the doubtfulness of the period of maturity. As said earlier, the faith of childhood days is shaken up in many things with the

advent of the maturity period. Truly speaking, the period of childhood cannot be expected to possess faith beyond this simple and initial level. But in the maturity period and beyond that, there exists the possibility for us to have a "knowledge-oriented" faith—something which we have acquired following calculations, reviewal and thorough analysis. The degree of success in acquiring this knowledge-oriented faith varies in different persons. There are many persons possessing a very simple and limited type of doubt in the age of maturity, and it does not influence many of the issues to which they have had faith since childhood.

The faith possessed by such individuals in respect of these issues, even when they attain mental perfection in later years, is more or less a continuation of the same faith of the childhood days but which has, in the following years, secured relatively greater support, and hence it cannot be termed as "knowledge-oriented" faith. These individuals are abundant even amongst noted scholars of various fields. There exist many great scientists and scholars who are, in real terms, noted and known as models, but when opting in favour of an ideology or doctrine, or a political and social strategy, fall, without having any political knowledge and experience, and in the absence of any analysis befitting their academic status, into the same path which is shown to them by the environment. Islam disfavours this approach. The most sublime source of Islamic teachings—the Holy Qur'an—constantly calls us to delve, to think, to ponder, and to have an objective observation coupled with logical survey and analysis. The Qur'an denounces blind adherence to religion and doctrine, and notes: "Nay, but they say, 'We found our fathers upon a community, and we are guided upon their traces'. 'Even so We sent never before thee any warner into any city, except that its men who lived at ease said, 'We

indeed found our father upon a community, and we are following upon their traces". (Chapter "Ornaments", Verses 22-24. Further, the Qur'an says: "And when it is said to them, 'Come now to what God has sent down, and the Messenger, they say, 'Enough for us is what we found our father doing'. What, even if their fathers had knowledge of naught and were not guided?" (Chapter "Table", Verse 104).

The Holy Qur'an specifically stresses this point with regard to faith and choice of doctrine and ideology: "Faith must rely upon knowledge and reassuring reviewal".

A faith which is devoid of an informative infrastructure is of no worth, and does not make man independent of seeking reality. The Qur'an, in Chapter "Johah", Verse 36 says after bringing some rational arguments on combating the superstition of idol-worship:

"And the most of them follow only surmise, and surmise avails naught against truth. Surely God knows the things they do".

In Chapter "The Star", Verses 27 and 28 have restated this sublime Islamic idea on a different occasion:

"Those who do not believe in the world to come name the angels with the names of females."<sup>2</sup>

They have not any knowledge thereof; they follow only surmise, and surmise avails naught against truth; (and do not make us independent of putting in efforts for seeking knowledge about justice).

The Holy Qur'an, in Chapter "The Cow", Verse 78, "Cattle", Verses 116 and 148, "Jonah", Verse 66, "Hobbling", Verse 24, and "The Star", Verse 23, speaks of the ignorant faith which is solely reliant on suspicion and surmise and has no firm base intellectually, and criticizes it in different ways. In the opinion of the Qur'an, man is, irrespective of the ideas being presented to him by parents or the environment, and in disregard of what he acquires in

childhood from his own surroundings, obligated to apply his well-equipped faculty of knowledge and cognition, to closely observe himself and the world around him, ponder with forbearance, and continue with this pondering prudence until arriving at a conclusion. He should then adhere to this result, hold faith in it, and make it into the infrastructure of mental and ideological system as well as of the scientific system in his personal life.

The Qur'an describes the objective observation of the universe, and urges us to observe, in an objective manner, man with all of his miraculous intricacies, nature with all those varying phenomena, the earth and sky with all their grandeur, and the animals with their secretive creation. The divine book wants us to observe in an inquisitive manner, and to ponder much over each one of them. This is a more proper observation and pondering for recognizing reality.

So, the Holy Qur'an not only does not consider practical sciences, anthropology, a scientific and investigative recognition of nature, and an unrestricted thought to be any obstruction and contrary to faith, but it also believes them to constitute the most suitable path for locating the valued quality of faith. This path is open to every broadminded individual, which leads us to 'knowledge-oriented' faith, and which we now, along with you dear friends are about to traverse.

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## CHAPTER 2

# FAITH IN WHICH SCHOOL OF THOUGHT?

For you who, in the light of the previous discussion, have come to seriously believe in the effective role of ideological adherence and pursuit of a school of thought in life; for you who have clearly realized that unrestricted freedom should be abandoned and a specific objective and strategy chosen for life; for you who have got faith in this reality that social efforts can be organized in reality and can be turned into a major power only when the endeavorers could have firm faith in the goal, the strategy and the leadership; and for you and your likes there automatically figures this question:

Faith in which doctrine and in which school of thought?

Now you are sincerely and in a totally serious manner desirous of knowing on which world view should life be organized, and what order should be given to it? The materialistic world view or the divine world view?

Today, the human thought is confronted with two

types of genuine world views, each one of which has a very large number of staunch supporters.

First is the materialistic world view, especially that of an "evolutionary materialistic type" which does not have faith in any reality of this world except matter and its traces. It includes everything in the materialistic domain and order, brings materialistic arguments and reasoning to justify them, and completely negates non-materialistic realities, terming them to be absurd and baseless. Or thinks any discussion on them to be abortive, and recommends that we should remain indifferent towards them!

Second is the divine world view, especially that of Islam which thinks the materialistic system to be a powerful one, but it is not one that is all comprehensive. It concentrates much on matter and its evolution without considering it to be the origin of existence. It does not think as adequate the laws on material evolution for explaining all the things that we are familiar with. The divine world view believes in non-material existence, thinks the origin of existence to be a very strong reality which has created the evolutionary matter and its powerful and amazing order. Now we, in the enquiry undertaken in an attempt to have access to a proper school of life, come to a crossroad where we have to clarify our position with regard to these two world views, and to adopt a clear-cut decision in full vigilance and reassurance. We must make it explicit as on which of these two world views we would rely while trying to recognize the world, explaining the events taking place in it, and to identify man and to formulate his program in life: the divine world view or the materialistic world view?

At this stage, it is essential to pay attention to the fact that as pointed out earlier, the divine world view approves of matter and the system of cause and effect in the same actual role which they play in the affairs of this globe. It



considers the practical sciences, based on proper methods as a suitable means for identifying the material order, and gives great worth to the result of practical sciences and scientific researches provided these might not be solely assumptions or semi-confirmed theories, and might have attained the stage of explicitness and decisiveness. In this stage, the divine world view, presently the topic of our discussion, has no difference of opinion with the materialistic world view. The basic point of difference, however where the divine world view separates from the materialistic world view is that the former goes beyond this phase to attain non-materialistic reality which it calls as the origin of existence and the creator of matter and its system. But the materialistic world view remains limited to matter and its system, rises up either in opposition and negation of the non-materialistic reality or shows doubt coupled with indifference. In this way, in this comparison and survey, the divine world view is the substantiator or, if we were to speak in more accurate terms at this stage of discussion, the contender, while the materialistic world view is the negator or at least the view gripped with doubt. In such a condition, a proper method of survey necessitates that we should initially pay attention to the words of this contender to take note of what it says, and as to how it has become aware of this non-materialistic reality.

## REVIEWAL OF A PROPOSAL

Once we had a debate with some young researchers when one of them quipped: "As you say both the world views greatly respect the materialistic cause and effect and consider as suitable and useful the application of proper scientific methods for recognizing man and the world. Is it not advisable to abandon the discussions related to non-

materialistic reality and divinity, and instead, focus our energies on the same common aspect between these two world views, that is, the scientific investigation into the materialistic system? We reminded him that such a proposal has a long history, but the loophole in it is that it solely observes expediency. Such a proposal might be very interesting for an expedient person but not so for a researcher. This proposal is not at all interesting for those individuals who pursue, as a genuine aspiration, the goal of acquiring awareness about the reality of this world, and who are not to be contented with a comfortable material life or the brilliant results of scientific researches.

Besides that, the proposal is not acceptable to also a vigilant expedient person because the divine world view speaks of a series of human expediencies which can be recognized only with the help of this world view and by applying its criteria. Practical sciences, however, vividly state that recognition of such expediencies are outside their domain. The divine world view, which we are discussing, does not merely review the fact as to whether there exists a Creator or not. It goes further to speak of the teachings of eminent leaders who have risen up as the guides chosen by this Creator, and declared that "the life of us human beings is not limited to this present life that comes to an end with death. The more fundamental phase of our life lies on the other side of death. The deeds performed by us in this term of life on our own responsibility, besides being rewarded desirably or undesirably in this very life, also bring to us eternal rewards which we are to receive in the next phase of our existence to follow death. Therefore, we, human beings must look at life in a broader outlook, and while formulating the program of our life, take into consideration not only the current rewards for our deeds, but those to be received by us in the hereafter. In addition, a life led on the basis of the divine world view is

accompanied by a series of virtues and worships bringing man such a degree of perfection, happiness and freshness which is not to be attained from any materialistic comfort”.

Therefore, the life, based upon the divine world view, which is being discussed by us takes a special look. How can an expedient person, totally abandon without reviewal, the reality of thinking in a non-materialistic manner, and focus his energies solely on such a life and on such enquiries that are offered to us by materialistic practical sciences.

An expedient investigator, who is free from making any pre-judgement can find the only proper way which is to patiently listen to observe as to what the divine world view says about the non-materialistic reality, what path it shows to recognize this reality, and where the value of this path rests.

## **SUBJECTIVE AND OBJECTIVE IMPRESSIONS**

With a view to better discern the subject of our discussion--divine world view--it is essential to have a closer discernment of subjective and objective impressions which, in fact, are two major elements of awareness and knowledge. Take a look at the wristwatch of your friend. Immediately, your eyes present your mind with an impression of the watch. This image did not exist before in the domain of your awareness, and now with a look at the watch, something has been added to the reserve of your knowledge. Simultaneous with the image of the watch, there emerges another impression in you, and it relates to the fact that this image in your mind has come as a result of an objective reality rather than being purely an imaginary

image having no objective reality. We would term this image of the watch, which has come to the domain of your awareness as "subjective impression" and the other image, which comes to your mind as a result of an objective reality as "objective impression".

## **A SIMPLE TEST**

Take your watch off your wrist and hang it on the wall. Then request your friend to look at it from a distance of 15 meters. This glance brings an image in the mind of your friend, but this impression is not as vivid as the one which you got by looking at the wrist watch of your friend from a distance of half a meter. Despite this, your friend, with this subjective impression, though an ambiguous one, from your watch, has an objective impression that has arisen from a reality, and is not an imaginary and absurd image. This objective impression of your friend is definite to the same degree which you got earlier in case of your friend's watch.

In order to have an objective impression of a reality, it is not necessary that we have to get a subjective and clear image of it to familiarize ourselves with all of its qualities. It happens very often that we have an entirely objective impression about the reality of something whereas our imaginary recognition of it is merely to that extent where we could specify it from other things already recognized by us.

## **WHERE DOES ONE'S OBJECTIVE IMPRESSION ORIGINATE FROM?**

Subjective impression generally comes to our mind

through senses. For example, the image of the watch on the wrist of your friend comes to your mind through the eyes. But how about the objective impression? Does this objective impression, which is the image of an objective reality, come to you also through your eyes, or from any other source?

Investigation in this respect is beyond the scope of our present discussion, and is a part of the debate concerning the assessment and evaluation of human cognition which is not relevant to our survey. In the present discussion, it is necessary to pay attention to this point that this objective impression takes place not only through seeing but also through hearing, smelling and tasting, as well as through feeling cold and heat, and pain and other effects. When a sound comes to our ears, coupled with the image coming to our mind, there is created this impression in us that we are in contact with an objective reality. Hence, this subjective impression is not specifically related to the reality of the things observed by us, as it is coupled with the subjective impression originating from other senses as well. Even sometimes we get a firm "objective impression" of a reality without its having come directly to our senses.

You are driving a car, and its engine suddenly stops functioning thus bringing the automobile to a halt. You park it alongside a sidewalk and probe the whole engine since with this sudden disorder in the engine, you have got this objective impression that there is surely some cause for it. What then is that cause?

Has the fuel been exhausted? Is there anything wrong with the engine itself, or is there any other defect? Presently, you do not know anything about it other than that there is a cause involved in the automobile coming to a sudden halt. Maybe this cause lies outside the car as something external could have made the engine

inoperational and caused the car to halt.

However, all these probabilities do not affect at all the firmness of your objective impression that something has made the engine inoperational.

You possess this firm objective impression without any of your senses realizing about this cause. Neither have you seen it with your own eyes, nor heard it through your ears, nor felt it through any other senses.

Conclusion of this survey indicates that:

We acquire concrete awareness of such realities which have themselves not turned into our senses but some of their signs or indications have been received by the senses.

And hence this circle of awareness of ours is vaster than that of our senses.

## UNFELT REALITIES: RELATION OF CASUATION

Often you have an absolute and undeniable objective impression of a reality which basically cannot be felt. This means that none of our senses can directly discern it, and our awareness of it is solely through familiarity with its signs. One such reality is the relation of causation.

All of us know that some of the beings are effective in the creation of some others, and something that originates the emergence of another is called a "cause". This link and bond, existing between these two things but not between each of them and other things is known as the "*relation of causation*". It is generally said that "matter in the state of evolution" is the subject of practical sciences. But, in a more accurate manner, it can be said that all efforts of practical sciences are focussed on observing as to what manifestation is the source of emergence of another

manifestation in the domain of matter and materialistic order? And in this way, perhaps it could be more proper for us to say that the basic subject of practical sciences is the relation of materialistic causation. Let us now pay attention to the point that a reality of such significance, which is the subject of all scientific efforts of man is something whose direct impression can never be obtained through our senses, and we can discern only its signs with the help of our senses. In order to specify that, our mind draws up its image or pseudo-image with the help of the signs available. Of course, validity and value of this image or pseudo-image is relative, and its real worth lies in the help it extends to us in discerning this reality from among several others. To proceed in a perfectly accurate manner, we must refrain from drawing up any sort of image for such a reality, and must specify it through sign and index—something like the signs applied in algebra. In other words, our subjective impression of such realities is restricted to a degree where we can only comment that “a reality has such and such signs”.

As a result of this survey, we come to the conclusion that:

1- We human beings are endowed with a faculty that discerns reality of a range exceeding that of our senses.

2- Often we have a vivid and doubtless objective impression. In other words, lack of a direct and vivid subjective impression is not a proof of its being imaginary.

Our discussion up to this point has not been involved with the divine world view, and the materialistic world view too accepts the issue.

These are very explicit issues which when explained in a simple style devoid of unfamiliar terminologies are understandable and acceptable to all and sundry.

We would now take a look at the divine world view as to what it says about the non-materialistic reality and the

mode of familiarity with it.

Although the divine world view has been stated in different ways, we, in this survey, would focus our discussion on the subject of "divine world view of Islam" so that we could centralize our review and also come closer to the basic goal which is to acquaint ourselves with Islam. The basis of thought in the divine world view of Islam is that: We, with the help of the same energy by which we receive impressions and discern realities such as the "relation of causation", recognize the existence of God, and realize that the origin of existence is a reality which, in itself, is no manifestation, or not something that could have emerged. Rather, it is "pre-existent and eternal". He brings all manifestations into existence, and because of His being no manifestation, is a non-materialistic being, since a materialistic being is the one which is constantly in a process of evolution, emergence and expiration, and as stated by evolutionary materialistic philosophy, going through the gradual processes of "thesis, anti-thesis and synthesis".

We possess an absolute objective impression about this reality without having any idea of it in our mind.

This vivid objective impression has been created in us through our awareness of this reality. In order to be able to distinguish it from other realities in our mind, we have no means other than these signs and indices. Our subjective impression of Him merely says that He is the "owner of these signs". Names have been attributed to this reality in different languages, and in the present-day Farsi, we call Him, "Khoda" (God).

Since the source of our familiarity with this reality is through His signs, we have to recognize these indices and see whether they are so vivid as to familiarize with this reality or not.



## SIGNS OF GOD

This interpretation comes from the Qur'an itself which is the most authentic of the sources for appraising ourselves with the Islamic world view.

The Qur'an always speaks of "signs" that is, of the signs of God, asking us to think freely and inquisitively about these signs. In most of the people, this mode of thinking is straightaway and natural without needing to be formulated. This very unformulated natural thought has brought about in them an explicit and decisive faith in God as if they have seen God not with their eyes but with the insight commonly known as "witnessing". Another group, whose thoughts are habitual of analyzing things, has attempted to formulate this "thinking". This formulation proves very useful to many people as it helps them organize their thoughts and make a vivid conclusion. However, to some others, it leads to complicate things and disrupt its natural soft trend.

In this treatise, which has been prepared at an average level and for the use of all educated people, we state these signs in a few ways; some of them duly formulated, and some others in their same natural form. You must go through them and ponder to observe which one is more appropriate and conducive to the general modes of thinking present in you, and is able, with total vividness and clarity, to incite divine belief in you.

## GENERAL CAUSATION

You are riding a bicycle and are roving about. The bicycle's wheels turn speedily, thus giving you an opportunity to take a look around. Do the wheels rotate on

their own? No, this is caused by the chain that moves them. How then about the chain? Does it move automatically? No, this is moved by the denticulated wheel attached to the pedal. Does the denticulated wheel rotate on its own? No, it is the movement of the pedal levers which makes it rotate. Why are the pedal levers moved? It is the pressure from your feet which puts them into movement. Why do you put pressure on the pedal by your feet? The reason is that the motive nerve of the feet has got such a command from your brain in this regard. Why has your brain issued such a command? It is because there exists a strong inclination in you to make a tour, and under favourable conditions, it has managed to create an intent in you. Where has this inclination come from? It may have many and varying reasons. For instance, you may have got tired due to excess of work in a task of your interest, or may have failed in this desired task, and now want, by taking a glance at nature, to tranquilize yourself, or at least to make yourself busy. Where has that tiredness or painful feeling of defeat come in you from?... Again each one of them has reason or reasons which can be found out through sustained enquiry and exploration.

This enquiring into cause is not solely related to the circling of the wheel or the movement of feet. Our thoughts, upon coming across every manifestation, question the origin of its creation. Both in ordinary and academic life, there reigns supreme a general principle over the thoughts of us, human beings, and it says that:

“every manifestation has a cause which has created it”.

This principle, known as “General Causation” is the infrastructure of all the ordinary and scientific efforts of us, human beings. Insistence of a scientist in discovering the cause of a natural or social incident is due to the reason that he is, at no cost, willing to accept that this incident

could have occurred automatically and without any overt interference. Due to this reason, he engages in hundreds of enquiries and experiments. Each experiment or every single series of tests undertaken by him is based on the hypothesis that such and such cause might have been involved in the occurrence of this incident. If these experiments bring negative results he understands that this hypothesis has proved to be wrong, and then proceeds to other hypotheses and experiments. The assumption that a manifestation could be without a cause is never acceptable to a scientist. Even if his efforts do not attain results in his lifetime, others pursue this task after him. This cheerful scientific effort originates from the firm faith of the scientist in the principle of "General Causation". Is this general causation to be treated as an experimental principle? Repeated experiences have shown to man that every incident has a cause, and in such a case, since this experience is frequented in the domain of natural events, the worth of the principle of General Causation too lies in the domain of nature and natural events. Result of this repeated experience leads only to the fact that:

"every material manifestation has a material cause" and therefore, it cannot be generalized to a non-materialistic causation. Or the issue is more unstable than to say that the principle of "General Causation" is a subject-oriented principle within the domain of nature which similar to every other principle of its kind, because of the fact that it gives order to our personal or scientific work and effort bringing us successes, we have accepted it on account of exigency. Since it has constantly preserved its worth within the scope of a subject-oriented principle, we too have throughout remained loyal to it. In any case, the contents of this subject-oriented principle does not go beyond the fact that "every material manifestation has a material cause" and that it cannot be generalized to a non-

materialistic causation. Maybe the root of this issue lies somewhere else, and the thoughts of us, human being, have accepted this principle on some other basis.....

## MANIFESTATION AND MANIFESTER

The divine world view says: The base of man's attention to the issue of causation is due to his regard for the manifest nature of a reality. Till the time our mind views a being as a firm reality, this question never comes to him: where has it come from? But no sooner that we pay attention to this point that this reality is a "manifestation", meaning thereby that it did not exist before but has emerged, or in other words, we discern the fact that it underlies the act of "becoming" rather than "being" that we come to this query: Where has it come from? At this stage, we do not await for a repetitive experience or the subject-oriented principle. Therefore, the origin of our impression about the principle of general causation is our attention to the actual need about which we are thinking. In this way, we can so define the principle of general causation:

"Every reality of unstable nature is in need of another reality that has caused its emergence".

This "manifesting" reality, in case it is of a stable nature, does not need to have a third reality. However, if it too does not enjoy a stable existence, then it automatically needs to have another reality which could have caused its manifestation. This chain of requirement continues to such a point where we reach that reality which has a stable existence and is independent of any manifester.

It is only then that we no more question ourselves: Where has it come from? Because such a question is related to a manifestation whereas we have now reached a reality.

In this way, there has emerged a reality which can create in us a firm awareness and objective impression about the reality of the independent manifester who is, in himself, not a manifestation. Therefore, each one of the manifestations of this world, in isolation, would be vivid signs of the Creator of this world.

## COORDINATOR AMONG CREATURES

To a large number of people, both ordinary and eminent thinkers, the order and coherence that we find in every single creature of this world or their collection, is a vivid indication of the creative and strong force which has brought about this world in an orderly manner, and is taking it on to a course of perfection. Advancement of practical sciences has immensely helped our awareness about this miraculous order, and it is still doing so. With every scientific achievement, the latent secrets are revealed and new avenues of this amazing system recognized, thus adding to our admiration. This includes the system of the smallest particle, that is, atom and its constituents, the system of very great collections such as 'galaxies', 'clouds', and most amazing of them all, the system of the living beings, ranging from the structure of a "cell" or even smaller units such as "chromosomes" or "genes" and the structure of a perfected living being, especially man, possessing some active systems which are in an amazing coordination with one another regularly in a bid to keep him alive and to perfect him, such as digestive, respiratory and blood systems, and most significant of them all, the nervous system with its sublime points in the spinal cord, brain or the glands producing various hormones with each one of them having a mysterious role in our life.

You have certainly read at least in the secondary school cycle, especially in natural science and maths

courses about these phenomena, and gone through them in detail or perhaps in later courses at the university or in general studies.

Now go through those subjects again not only for the purpose of preserving them and presenting them to the school teacher or university professor, or solely for getting acquainted with formula and applying them in laboratory and workshop but with the intent of deeply delving into the amazing system of the world. It is only then that you would realize what a mental effect it has on you. This attention to the system has created, among many of the scientists who have themselves played a worthy role in recognition and revelation of its secrets, this objective impression, and continues to do so that an "All-powerful Intelligence" has created this system and is responsible for its advancement.

## **BILATERAL AND SUPPLEMENTARY COORDINATION**

Sometimes we observe in this universe that the needs of a being are provided for in advance in the structure of another being. We find a general example of this provision in case of mother and infant. Both, in case of human beings and animals, mother, upon becoming pregnant, simultaneous with the development of foetus inside the womb and with its attaining the birth stage, that is, continuation of life outside womb, the milk-producing glands begin to operate slowly in the mother under the effect of hormones of the mate, preparing themselves to provide a suitable diet for the infant after birth. This suitable diet is stored in her breast which has a buttoned opening having tiny and fine apertures so that the infant can receive its daily food through sucking it.

Pay thorough attention to this fact that there is no more any talk of reaction among the constituents of a being or a physical collection of beings such as atom or solar system. Here there is the question of the fulfilment of future needs of a being from the existence of another being, and that too by observing the finest points such as the breast's nipples for sucking by infants. This is truly a sort of anticipation in the structure of a being to fulfil the needs of another being, that too after its birth and separation from that entity. This is truly a very vivid sign of the creation of such beings by a Powerful Being.

A look at the general system of the world, especially at the reciprocal and supplementary coordination system in beings like mother or infant, brings this objective impression in many individuals that creation of this world has taken place under a set plan, and this cannot be the work of anyone other than a Wise and Powerful Creator.

Can your mind ever accept that the purse in your hand could have been produced without the intervention of an intelligent element and solely as a result of a series of natural developments? Show your handbag to a materialist thinker and tell him: "True that a handbag is generally made by a worker or a machine run by a worker. But as an exceptional case, this bag in my hand has been produced purely under the influence of natural factors and without any interference by any maker possessing thought and intelligence". It is then you see the reaction of this materialistic thinker. He would surely comment in front of you or behind your back: "He is talking nonsense". This means that the materialist cannot even accept one in a billion that the bag, each one of whose constituents has been thoroughly planned and later knit together, could have been created solely under the effect of natural elements devoid of any intelligence. In other words, he finds in the making of this bag, the active role of a

constructive intelligence, and in his opinion, any such comment as "perhaps" as applied in sentences like "perhaps this bag has been made as an exception, without any interference of any sort of intelligence" is a worthless obsession and scepticism rather than a considerable "scientific doubt".

Basically, if we consider this issue even with the criteria of practical science, we observe that a very extensive and age-old human experience has constantly shown him that creativity, that is, forming shapely and fine articles out of simple things, is greater than any other natural being in man, and considering the fact that perfection of this creativity in man is related to perfection of his sense of knowledge and his ability to invent and innovate rather than to other aspects of his existence, he so infers that there is an authentic link between intelligence and creativity, and in this way, the assumption that this system, abounding in fine effects of creation caused by a strong force, is even comparatively more acceptable than the opposite assumption, that is, the materialistic assumption which considers the intelligent matter as source of creation of all these intricate things.

## MOVEMENT TOWARDS INFINITE PERFECTION

Some of the investigators have, after years of observation, experience, study and research, ultimately reached the conclusion that a world without any idea of God is like a meaningless world. They contend that the more we have become precise in the worldly affairs, the more we have discerned the reality that this world is all movement and activity. In this great activity, there is an evident sort of "direction" and man is well aware as to which direction the world is proceeding. The general



characteristic of this movement is "perfection", as the world, in general moves towards perfection, without halting at any of the stages of relative perfection. One may say that there is a goal involved and a purpose ahead---for attaining perfection through this sustained effort. Can this goal and purpose be something other than "infinite perfection"? It is the only goal deserving of this evolutionary movement towards infinite perfection that attracts all and sundry towards itself like a powerful magnetic pole. If it were not for His powerful magnet, there would have been tranquility everywhere, that is, nothing could be "created" as there would have been nothing other than Him.

This kind of recognition of God has a long history and a worthy place among the prominent thinkers. Besides the works of major gnostics and philosophers, many naturalist scientists, especially astronomers, atom experts, biologists, psychologists and sociologists, have interesting utterances and writings in this field.

The most suitable source of information of these opinions is constituted by the ordinary books of history, philosophy and general history. However, in this survey, since we want our thoughts not to be influenced by some particular individuals, we refrain from reproducing those opinions and defer this task to another treatise which has been or is to be written in this regard.

We recognize individuals from amongst the youths, both orientalist and Westerners, pursuing scientific fields in whom this pursuit of natural sciences has brought about the thinking that nature itself performs every task. So, what is God needed for?..... But after their natural science studies were expanded and they became able to think, on the strength of the confirmed results of these sciences, also about the origin of existence and system of nature, they realized that if there be no God that is "the first and the

last", both "the beginning and the end", and "the Creator and the Motivator" of this world, the whole universe, its whole system, would appear to be meaningless, futile and useless.

A German physics student, pursuing his studies in Islam, once referred, concerning his belief about God, to the issues similar to those mentioned in the foregoing, and noted: "After turning away from the ambiguous God dwelling in Heaven (!), I have associated myself with the God who alone has genuine meaning for the world of manifestations, and without which everything appears vague".

## EXPLICIT SIGNS

The need of a manifestation for the manifester, culmination of this link in this manifester, the evident role of the "All-powerful Intelligence" in the world, and the meaningful and objective nature of the all-embracing activity we find throughout the world are explicit signs of the existence of Allah. These are the signs actually speaking to us, but not in words and sentences. Due to this reason, the speech of these silent speakers might not be properly understood by some people, and may not bring, in their restive mind, a tranquilizing objective impression about the existence of the Creator of the world. We advise these people to proceed direct to locate the expressive and explicit signs, that speak to us, in our own language about this latent secret.

These explicit signs are constituted by prophets.

To every person who, by adequate investigation, acquires absolute belief in their prophethood, prophets, in themselves, present conclusive signs of the existence of God. Every prophet is a sign and reason attesting to His

existence, and every prophet claims that he has found God through "divine revelation", and received instructions from Him to guide others.

Evidently, we, at the outset, view this issue as a claim big enough and abnormal to be accepted easily, especially when we might still doubt the existence of God Himself and "other signs" too might not have sufficiently satisfied us.

Prophets came across hardships, signed "repentance letters", and categorically acknowledged that they are not prophets. Whether we might have come to believe in God, or not done so, by other means, when we come to confront anyone proclaiming himself as God, we must thoroughly look into his claim, and accept his contention only after finding conclusive arguments attesting to the veracity of his claims. Thus, after obtaining conclusive and sufficient arguments on his prophethood, we automatically find absolute signs of the existence of God. The most natural way of probing into this claim is to look into the particulars of that person himself: What type of a man is he? How much reliable was he in his life prior to making this claim? Is he a tricky fellow seeking to tyrannize people in this way? Is he an ambitious person who has found his way to more suitably secure wealth, and status and for merrymaking? Or is he a person who has led his life righteously and benevolently without there being semblance of a doubt about him? Later, it must be seen where does he stand in terms of intelligence, wittiness and wisdom? Is he a simpleton who has, through inspiration from others or of his own accord, thought himself to be a prophet, or is he in association with such and such personality? Or is it that his sense of understanding on the one hand and his prominent achievements and miraculous leadership on the other do not go along with such a claim? It is in this way that we take confidence in the lives of other individuals as well.

Generally, everyone is closely familiar in his life with an individual(s) and has firm faith in their righteousness and purity. Where does this conclusive faith originate from? It is the result of one's sustained attention to them and their lives. There are even individuals whom you have neither seen nor had any contact with, but the all-round research undertaken by them has proved to you that they are righteous and virtuous and can be relied upon.

Though the claims made by prophets are specific as regard extraordinary and unnatural issue, that is, contact of an individual through divine revelation with the immaterial source far above our senses, a group of people, despite acknowledging the purity, righteousness, virtuosity, goodwill, understanding and laudable intelligence of prophets, still remain sceptical about their prophethood. This group demands some special signs as an evidence of the extraordinary link of prophets with the "non-material source", and as a token of "sign", expects from them performance of such tasks that are impracticable by any human being, and are, in no way, justifiable by any natural and ordinary reasoning. It wants miracles from them. Observation of one or few miracles from a human being produces such a degree of faith in these people that it cannot be achieved through any other means. There are also to be found some individuals who, even after witnessing some miraculous acts by a person, doubt his prophethood, and attribute these extraordinary acts to be some sort of mesmerism and dexterity on his part. Due to this reason, proper attention should be paid to the fact that generally speaking, the power to show miracles is a must for a prophet, but for his identification, this act of creating miracles is neither adequate nor a condition. For those possessing a realistic power of enquiry and evaluation, the best way is to thoroughly study the personality of such a claimant of prophethood.

This study should also include his previous background, goal, strategy as well as the values that he has shown prior to and after this claim of prophethood. With the help of such an all-round survey, it can be well discovered as to whether this contender is truly a prophet benefiting from the source of divine revelation, or he is simply a genius proclaiming himself to be a prophet or an actor who has thought of this way to be more suited to achieving his personal objectives, or he is a disbalanced person suffering from melancholy?

Nevertheless, a prophet claims that: he is an ordinary human being like others, and eats, sleeps and leads his life like them. He had come unexpectedly to observe an unrecognized upheaval within himself bringing about in him an upsurge, or as interpreted by the prophets themselves, an endowment. All these extraordinary values which you now find in him, in his efforts, and in his teachings are the result of this upsurge and endowment, and he himself has, in full explicitness realized that this upsurge and bounty is from Allah.

May be someone says to this contender: "We do accept that you are a virtuous person, honest and reliable in all respects. But this unexpected transformation you have found in yourself following which you have been blessed with unprecedented perfections and learning, is a spiritual upsurge whose root-cause you are unaware of. Due to this reason, you have imagined for yourself and told me: "I who have, in order to gain these perfections and this knowledge, neither pursued any courses as is usual, nor learnt anything from a teacher and tutor. Therefore, this bounty must have come from a non-material source, that is Allah! Thus, you must allow us to doubt, while having faith in your truthfulness and goodwill, in your recognition of the source of this upsurge and upheaval".

It is the politest interpretation from those who want to

recognize prophets in their divine mission.

Some of the contemporaries of the Prophet of Islam expressed this view about him; the Holy Qur'an also has, in some cases, stated it quoting the abnegators of Prophethood.

The response of this claimant to the abnegator is:

“We prophets ourselves have paid attention to this point which has come to your mind. We too, at the outset, did not know for sure as to whether this unprecedented change which we find in us is solely a mental upsurge of whose origin we are unaware, or whether we are truly involved with a source superior to matter and its elements. But we, with repeated observation or attention to the special aspects possessed by these inherent (or inward) intuition, abandoned this doubt. Now we have no doubt in the fact that we have been endowed with a special divine blessing in this upsurge. Have you ever thought it to yourself that when you observe something new, you, because of its newness and unexpected nature, disbelieve your eyes as to whether you have really observed and recognized a reality, or you could say to yourself that you have just fancied such a thing in your imagination!

What would you do when confronted with such a situation?

You focus your eyes again to observe what you have viewed earlier. When you find that object, you, after a couple of tries, gradually come to believe that you have discerned the reality. If you, even after repeatedly observing that object find yourself gripped with doubt and suspicion, you seek help from yet another faculty. For example, you now attentively give your ear to listen to any sound, or try to touch if there really exists anything. Ultimately, all that inquisitiveness of yours is aimed at clarifying the issue to yourself.

We prophets too, in the course of our contact with the

divine revelation, which is the non-material source of our recognition, awareness and reception of the revealer of these divine messages, had initially the same state. But we studied and probed into the matter so much that it finally became vivid to us that we truly grasped the reality with our inherent (inward) insight rather than involving ourselves with a hollow imagination and fancy. Now we hold such a firm faith in it that we speak with total decisiveness about it to you, and wholeheartedly make self-sacrifices in the path of the functions assigned to us by way of this source of divine revelations. It is such a joyful and lively self-sacrifice that is not possible for man abounding in doubts.

“Regrettably, no reliable historical awareness of the detailed events of the lives of all prophets is accessible. However, one can become acquainted with some of these with the help of historical research. Among them, Prophet of Islam has a very glorious history”.

Put aside all the issues and stories, far from belief and imagination, which have been intermixed with the life of Mohammad (S). Separate out all the historical facts related to him from the doubtful issues written or narrated about him, and recognize him with that face which the historical facts depict him to be. It is then that you would come to know who and what Mohammad was. He was an illiterate man, neither able to write nor to read but inwardly vigilant and well-informed, pure, righteous, free-born and benevolent. He lost his father in infancy, but enjoyed the love and affection of a loyal mother nearly upto the age of six, and thereafter was taken care of by a grandfather extremely pure in nature and a personality like *Abdel Mottaleb*. Afterwards, he got the affection and supervision of a noble, kind and loveable uncle like *Abu Taleb*. From the age of 25 years onwards, he enjoyed a rich family life with the help of adequate financial help and a home

warmed by the devotion of a loyal wife like *Khadijeh*, and was endowed with such adorable and perfect children as Zeinab and Fatemeh..... Until the age of forty, he was an ordinary man who being duly aware of the prevailing corruption and degeneration in the society, was attempting, besides finding a way to liberate the people of the fetters put on their thoughts and body, to avoid any act devoid of contents that could create hue and cry and to think of a deep-rooted and all-round reformation... Such an individual, at an age of nearly forty years, finds a new enlightenment in himself, and after duly enquiring into it from all respects, declares with utmost explicitness that this new enlightenment is *divine revelation*, not the result of his own thoughts and studies of quiet and nearly tranquil years of the past, or of the thoughtful months which he had passed in recent times far from the people in the *Hara Cave*.

A man who had, until then, not recited even a verse or written any prose, and spoken all along those forty years of his life like ordinary people, now receives some verses from this vivid source whose style has neither any precedence in the Arabic language nor in their overall contents. The level of their contents, generally speaking, is not only superior in terms of thinking, to all over Hejaz and Nejd, as well as the then Arab land, but it is also so sublime in some cases, especially in the sections relating to the recognition of *Allah and man* that it has greatly absorbed the attention of prominent thinkers of the golden centuries of human civilization<sup>1</sup>.

Apart from the confidence that close associates of Mohammad (S) had in his truthful nature and excellence, there was no ground for doubt and reluctance in them concerning his vivid reception of these Qur'anic verses, each one of which is an index of this divine book being revealed. The Qur'anic verses have been named as "signs" and these further attest to the reality that these words were



not Mohammad's or his contemporaries'. By way of repeated experiences, Mohammad had learnt that he had no say in the receipt of these fluent verses. It happened on repeated occasions that he felt an urgent need for receiving a particular verse but it was not revealed since such an act was not in his power.

Both in the era of Mohammad and in later periods, no one could produce a collection like Qur'an rivalling it in terms of style and contents. Mohammad (S) himself delivered numerous sermons and speeches, dictated many letters to his assistants, and issued instructions and guidelines, but none of them has the style of the Holy Qur'an.

There is least doubt in the fact that Mohammad himself possessed a decisive faith to the effect that what sparkles in his heart in the form of Qur'an is divine revelation. Due to this reason, not only the Muslims but also non-Muslim researchers did not doubt his faith in his mission.

Winter, in his introduction to the German translation of the Holy Qur'an (by Oleman), writes "There can be had no doubt today that his worthy faith in his mission<sup>2</sup>..." Nold, in his famous book 'History of Holy Qur'an' repeatedly stresses this point<sup>3</sup>.

Basically, this view is held by all the persons familiar, in terms of research, with the history of Islam. Doubts are generally expressed by such individuals who give their opinion of Islam without having any appreciable knowledge of the history of Islam and the life of Mohammad—something which should, at least, be treated as treason against knowledge.

The whole life of Mohammad, right from his call to Islam until his departure from this world, abounded in dangerous events that threatened his whole existence. Particularly during the first 13 years of his stay in Mecca, he

came across tough incidents that were brought about by opponents to the Islamic movement. In the fifth year after ordainment, the degree of harassment, discomfort and torturous acts of opponents against Mohammad and his followers was so intense that he had to send a number of innocent Muslims away to Abyssinia (currently Ethiopia) since there was no security for them in Mecca.

In the 8th year after his call to Islam, the opponents succeeded in imposing economic and social sanctions upon Mohammad (S) and his followers in Mecca, and even upon all of his non-Muslim relatives who had backed him merely due to their relationship. As a result of these sanctions, life became so hard for them that they were all compelled to leave Mecca and choose to live collectively in a mountainous pass belonging to Abu Taleb, on water and grass. These sanctions lasted for nearly three years. Shortage of foodstuff became so acute for the group under sanctions that some of its members succumbed during the course of the sanctions or a little after that. These included Khadijeh and Abu Taleb, respectively Mohammad's wife and uncle. With the death of Abu Taleb and Khadijeh, the lives of Mohammad (S) and his followers were further endangered. It was then that Mohammad decided to secure a refuge for the Islamic movement with the tribes adjoining Mecca. Included among them was Taif, a small city in the vicinity of Mecca, where he went and contacted tribal leaders. However, they drove him out with such hostility that on his way back, wandering persons stoned him and he was forced to come back to Mecca in the dark of the night. It was the same Mecca that had now mobilized all its forces against him. Conditions continued to become harder day by day, but Mohammad (S) remained firm in his goal, and ultimately in the 13th year in accordance with the secret agreement he had reached earlier with the Muslims of Yathreb (currently Medina), he secretly left

Mecca to proceed to Yathrab on the same night when the plotters in Mecca had chalked out plans for his murder in a mass attack on his house.

Those who are familiar with the problems in the way of struggle can better understand that such a miraculous perseverance, from the outset of a struggle until the end of life, is possible only by an individual who could have a decisive and absolute faith in the mission and contents of his call and movement. Had Mohammad (S) shown even the least doubt and hesitation and compromise in the discernment of such divine revelations, he would have shown indecision in his moves in those very days when his opponents proposed a compromise plan asking him to at least abandon his stress on God-worship and worthlessness of idols, and, in return, accept any possible concession. He would then have not welcomed the very hard days of economic sanctions underwent by the family of Abdul Mottalib or sought refuge, with affection and faith, in Ta'if.

With such a background in life, Mohammad's qualities (S) by virtue of that upsurging change in him at the age of 40, by that firm faith in divine revelation and his mission, by that unprecedented leadership coupled with ultimate success, by that collection of teachings and model ideological, practical, moral, and political system, by that society, country and the model brought about by him, by that modesty, kindness coupled with vigilance and initiative in leadership and the power of rule as well as other human qualities, which he displayed until the end of his life, and by virtue of that eternal and unrivalled work namely the Qur'an which he put at the disposal of the world and its people, are all clear indications of Allah, Who sent him and other prophets so that they could speak in person to such people who have, by other signs, not succeeded in recognizing the owner of these signs, and

show them the path leading to Allah.

This was our discussion on various signs which brought in us the absolute "objective impression" about the non-materialistic reality and the source of existence, that is Allah. If there are certain persons who, despite all these signs, still fall into such fallacies as "perhaps and ifs", then we have nothing to say to them. We must leave them to themselves to ponder over this reality. It is very likely that we could, in future, find themselves and ourselves traversing the same path. Our compatriots in this ideological search and quest for a prosperous life are those persons who have reached an explicit conclusion in this phase and chosen the divine world view. Along with this group, we would continue our path based on the following two principles:

1- Faith in the Creator who brought about existence is an indication of His existence, capability and wisdom.

2- Faith in the fact that Mohammad(S) is His Prophet, and what he offered, since the start of his call in the name of Islamic teachings to the people of the world, emerged from a very prominently and extraordinarily aware source, that is, *revelation*.

## CHAPTER 3

# SURVEY: MATERIAL INTERPRE- TION OF RELIGION

### RELIGION AND HUMAN SOCIETIES

Among the innumerable phenomena observed in human societies, there exists one manifestation which we call "religion" and take it to be distinctive from all other social phenomena. A simple and brief definition of "religion" may be stated so: "Any type of faith and belief other than that of matter---in whatsoever form it could be imagined, and in any phase it might be". Evidently, this type of faith and belief is followed by a series of specific teachings, ethics and traditions which we call as religious teachings, etiquettes and traditions.

Often religion is accompanied by a series of laws and codes. In such a case, faith, belief, manners, traditions, teachings and laws collectively form a religion. An individual embracing a religion and believing in it is a religious person.

In the recorded human history of several thousand years, there are observed different and various religions, each one of them having specific and particular contents, and constituted by teachings, manners and traditions, and often special laws.

Undoubtedly, religions, which were and are based upon polytheism are totally different, in terms of contents, from the ones founded on faith in the "Unique Allah". Similarly, the religions which consider toleration of pain, sufferings and torture as the only way of attaining "human perfection" are distinctive in contents as compared with the religions that recognize "pure thoughts and virtuous deeds" as the key to man's perfection. Similarly, there is a difference between a religion in whose contents the main role is played by "affection" and man is sought even for reforming a society greatly fettered by exploitation and tyranny, which are wrought upon them by military, police and satanic powers, to again make use of "affection", melt such a system in the furnace of affection, and turn this molten system into a healthy human society. There is, of course, an evident difference and distance between such a religion and that religion which has a "revolutionary nature", which causes uprising of human masses to combat tyranny and to regain their "rights", making them a means of realizing "social justice".

While religions are so vastly and totally different from one another, they are common in a single principle, and it is a sort of belief and faith in "non-matter", or "metaphysics".

## DOMAIN OF RELIGION

Sociology has thus far not come across a "non-religious sociology". All the societies, falling within the

domain of sociological studies, have enjoyed one form of religion or the other.

Some of the sociologists, on the strength of this reality that they find religion to be involved in all societies irrespective of different and varying nature of the conditions prevailing therein, have concluded that religion is inseparable from human societies. This considerable number of sociologists does not accept the contention that religions constitute a series of "apparent phenomena" in human societies, caused due to some particular unknown reason, and that with the elimination of these causes (that are capable of being eliminated) religion too departs from human societies. This group holds religion to be a phenomenon that, in the past, had constantly been with human society and would continue to be so in future as well.

The main object of this discussion is to study this point: Whether religions, in general, have been caused by the circumstances and conditions governing human beings and societies so much so that "religion" must never be treated as a genuine need for human beings and must not be considered, for ever and under all conditions, to be separable from human societies?

Undoubtedly, whenever assumptions based on thinking comes out to be true in practice, then our approach on religion and its value would change. In such a case, "religion" would become an artificial phenomenon having a totally "superstitious" nature. Superstition is something which man comes to believe under the effect of some special conditions and factors, and becomes devoted to it without this belief sharing anything from reality and fact. Whenever religions fall into such a situation, these would certainly be nothing other than just "superstition", something that has preoccupied the attention of man in different ways for centuries. Some hold this belief, and by

certain theories, want to so interpret and explain the emergence of all religions. This group says: "Since religions enjoy such a nature, what fundamental worth it would have to discuss them? We have settled our account once for all with religions and realized that such superstitious engagements are only the products of man himself influenced by no specific elements and conditions". In this survey, we want to review this "claim", and test and evaluate these specific theories. Evidently, we do not want to analyze the contents of any religion. It is a task that must be analyzed out separately with the help of "Islamic ideology".

What is the reality. To what extent are the theories that link the emergence of all religions to some specific and unknown causes and negate the "authenticity of religion" correct? Do these theories manage to properly interpret all religions including the religions rooted in "divine revelation" or otherwise?

Is it true that man has taken to "totemism" of pagan races so that it could identically view God-worship along with divine ideologies on a common pattern? In this survey, we would deal with three famous theories and analyze each one of them.

## **A- RELIGIONS HAVE RESULTED FROM "HUMAN FEAR AND IGNORANCE"**

Human beings, on account of ignorance and due to incidence of natural events, especially fearsome incidents like earthquakes, storms and dangerous contagious diseases, have attributed these mishaps to a series of unnatural causes, and believed in them. They have been fearful of these immaterial causes because of the fact that



these led to such terrifying and dangerous consequences. Due to this reason, they engaged in devotional acts, prayers and eulogies in order to subside the wrath of such elements, and attract their blessings and attention. By way of such convictions, there emerged beliefs, traditions, manners and religious teachings, thus giving way to the creation of religions one after the other. Had there been involved no element of fear and ignorance, no religion would have emerged on the scene. "Fear and ignorance" have also been instrumental in creating religions as well as favorable ground for them to be able to continue with their existence and growth. Nature of religions is nothing other than a superstitious reaction of man in the face of mishaps taking place in the world as a result of his "fear and ignorance"!

## **B- RELIGIONS HAVE BEEN AND ARE CAUSED BY ECONOMIC CONDITIONS AND PRODUCTION TIES AMONG SOCIETIES**

Economic systems and production ties, governing various societies, bring about religions to benefit from them and to accordingly conceal themselves underneath it. The existing economic system and production relations, under the guise of religion, give its exploitation an aspect of "justice and right" and call it "the call from Allah and the prophet", term the demand for rights as aggression against others' assets, and thus threaten the demanding person with punishment in the Hereafter.

In this way, religions have always been considered as "cover up" for the existing economic system, and their existence is dependent upon that of exploitative systems. It is the system which brings them into existence and

preserves them. Whenever the class system is done away with in a society, religion is automatically eliminated. These are the superstitious religions that interpret the existing exploitative system in societies!

### **C- RELIGIONS HAVE BEEN CREATED BY THE JUSTICE- SEEKING SPIRIT OF FELIGIONS, A RESULT OF MAN'S JUSTICE JUSTICE LOVING NATURE**

This theory contends that since the deprived and the oppressed masses, who have throughout their life tolerated all the sufferings and pains, have not been able to alter the existing condition of the prevailing system and the economic order to their own advantage, to get rid of these sufferings, and at the same time, the spirit of justice seeking has blocked their remaining content for ever with the present situation, they have, in order to satiate this spirit, created religions. They have come to believe that contrary to the existing conditions, there exists, behind the scene of life, an Allah who is just, and wise, and his acts are absolutely based on justice. If we, contrary to the "principle of justice", are currently faced with deprivations and sufferings, these would be compensated for in the other world by the "Just Allah", and justice would virtually come to rule absolutely. Religions were and are nothing other than a show of reaction from deprived and suffering human beings to satiate and content their "justice-seeking" spirit. The superstitions of hundreds of centuries have satiated the justice-seeking spirit of human beings, and have granted them tranquility in the face of all these sufferings and hardships.

The above three theories have prevailed about the origin of religions, and as we said before, advocates of

these theories, by making such interpretations, intend to say that religions are totally artificial and superstitious phenomena which we have come to recognize explicitly as the reasons for their emergence. When we thoroughly understand that these specific reasons have brought about religions, the worth and authenticity of religion (s) have no meaning for us. As a principle, in the light of our interpretations, discussions on religions should be altogether abandoned. No time should be wasted on them and no faculties should be devoted to probe and enquire into any religion. The era of such discussions has already passed!

As said earlier, our discussion is based upon these three noted theories. We would not discuss the fact as to what are the contents of a specific religion, what part of religions originates from "human wisdom" and "intellect", and from the mental moods and activities of man. We contend: Studies and analyses denote that these three theories individually or collectively cannot interpret and explain the emergence of these religions, and in case of specific religions, these theories appear totally illogical and remote from reality. It is due to this reason that the "phenomenon of religion", in view of all above contentions, is beyond the domain of such interpretations.

## **NOW WE SHALL STUDY AND EVALUATE EACH OF THESE THREE THEORIES**

As already said, by undertaking an objective study of religions, we come across subjects that deprive the aforementioned theories of their academic value, and highlight their deficiencies. Now an explanation:

The element of "fear and ignorance" can, in no way,

interpret the emergence of religions based upon a series of specific philosophical principles and similarly such religions which are rooted in such principles. For example, we can take a look at the "Hindu", "Buddhist", and "Confucius" creeds. The very basis of these religions lies on a series of philosophical principles and theories to the extent that whenever we take away these philosophical principles from these religions, these would be divested of their contents and base. There is no doubt that these religions can be observed even by a primitive study of them. Researchers on history of religions too do not believe in this reality.

Do the advocates of the "fear and ignorance" theory attribute emergence of "philosophy" to these two above elements? No, they do not make such a claim as they admit that proper or improper "philosophy", a "philosophy" believing in metaphysics or a philosophy negating "metaphysics", all are the product of some sort of efforts made by the "mental faculty" of man which we interpret as "intellect". As to the degree of philosophical discernment, it is a question which, in itself, has a philosophical response. At this stage, we are not attempting to study this question and to respond to it. Therefore, we do not want to assume an indisputable and absolute value for "man's philosophical discernments" and base an issue on them. Rather, we want to stress that "philosophy", be it valid or not, is not caused by fear and ignorance, but is the result of the "mental" faculty of man. Due to this reason, the first theory cannot interpret the emergence of religions based on philosophy, in the same way that it cannot justify philosophy on the basis of its principles.

It appears that advocates of this theory have attempted to generalize the traces, found by them, of the effect of the element of "fear and ignorance" in the religions followed by primitive races, to all religions.

However, they have committed a mistake in such a generalization.

Another issue is that we, without any intent of entering into a discussion of the "contents of Islam", observe that the first theory is totally in conflict with the emergence of Islam. When we precisely study the emergence of Islam through an objective analysis, we note that this religion, from its outset, began to function with the help of the mental and intellectual faculty of human beings rather than with the elements of "emotion and fear", or through exploiting their ignorance.

Historically, the life of Mohammad (S) and his initiation of call to Islam are quite evident. When we study the start of this call to Islam by him, we note that in order to attract the people towards this claim that he "gets divine revelations", he seeks recourse to most explicit issues, and puts forth very simple and understandable matters. All these very explicit issues related to his background with which the people of Mecca were thoroughly familiar. He said: "You thoroughly know me. I have previously made no claims on 'occultation'. I have had no schooling, nor have I been a liar, an adventurer and a miscreant. I have lived for 40 years among you with such a record, and your own society gave me the title of 'Mohammad , the Honest.'

"With such a background and in the light of the fact that my insistence on my new claim, which has brought discomfort, harassment and maltreatment to me, don't you think that I have really come across a particular address and discernment which I call 'divine revelation'? Therefore, realize this reality in utmost care and test it with your own intellect."

Mohammad (S) founded the study of his prophethood claim, which virtually led to the embracing of his teachings and formed the basis for the prevalence of Islam, on such a vivid analysis, and in this respect never had to do anything

with the fear and ignorance of the people.

It was due to this reason that Mohammad (S) was a contrast to the "Priests" of his era who always exploited the fear and anxiety of the people. After a lapse of only a few years since his call, Mohammad (S) became totally distinct from these "Priests" in the eyes of the people, and the allegation made by some of his opponents who charged him to be a priest himself, could not prove to be true. What we are speaking about him is not an undocumented claim or even a claim that might be based merely upon historical facts.

Rather, it is an indisputable and undeniable reality placed at the disposal of every researcher by the recorded history of Islam, be this researcher a believer or disbeliever in "religion". The Holy Qur'an has stressed at various places that "Mohammad" too is a human being like others, and his only privilege in comparison to other ordinary human beings lies in his talent to acquire divine revelation.<sup>6</sup>

Is this approach of Mohammad (S), that he constantly asked the people to judge his claim, and analyze the condition of his life, and that the Holy Qur'an urges the people to strictly refrain, on account of their ignorance, from boasting of Mohammad and thus from falling into superstition, at all in conformity with the contention that Islam too is the product of 'fear and ignorance' of masses?

Another point is that the Holy Qur'an which is the "base" of Islam has not exploited, even in a single case, the fear of the people in the face of natural disaster, for the purpose of boosting the religious belief, and this is not the method of Qur'an.

The method of Qur'an is the call to people for "vigilant" pondering and thinking. The Holy Qur'an is involved with the faculty of "intellect", and motivates human beings to utilize this "faculty". Terminologies such

as pondering, intellect, expediency, learning, signs leading to realities, reasoning, discernment, to reach the depth of an issue, and to bring realities to mind, are the main points of reliance in Qur'an in its call to the people for its teachings. The Qur'an everywhere invites the people to a specific "principle" and "education", and introduces intellect and expediency of man in accepting them. The above interpretations, being the main points of reliance in the call to Islam, are abundant in the Qur'an. We seldom find any verse in the Qur'an where it does not make the call based upon intellectual highlights. It would become apparent by just turning over the pages of the Qur'an. Take a look at the verses on every page so as to observe as to how the prime reliance of this divine book rests on all these learning.

As we said earlier, we cannot locate even a single case where the Qur'an relies on fear and ignorance of the people in this world, intending to exploit the call to its own advantage. Not only such an instance does not exist in the Qur'an, but this book also encourages human beings to delve into the realities and mysteries of the "world of nature", and bring into service natural faculties with the help of human learning. The Qur'an explains that man is governed not only by nature but also controls it, and, in this way, burns down the roots of fear and rejection in man in the face of nature, calling him aloud to always move forward with courage and initiative.<sup>7</sup>

Thus, we observe that in societies, "fear and ignorance" of natural events do not influence the masses, and there does not exist at all, in these societies, this kind of fear and ignorance on which this theory relies, and "religion" is present there as a reality thoroughly powerful.

It would suffice to keep in mind the condition of Europe during the past four centuries. Undoubtedly,

during these four centuries, fear and ignorance, in the face of terrific natural events, have had no role in Europe and have not made the masses superstitious. However, during these four centuries, and even today, religion exists in European societies as a reality.

We obtain exactly the same result by studying the condition of masses of Islamic societies in the 3rd, 4th and 5th centuries A.H. As evidenced clearly by history, "in these centuries", Muslim masses had acquired that degree of intellectual awareness where "fear and ignorance" had no effect on them in the incidence of events in the world, as superstitions were not the source of belief. In these centuries, despite intellectual progress, "religion" has been a very powerful factor in the life of these people.

Similarly, when we survey the economic interpretations on the emergence of religions, we come across this serious question: What sort of economic evolution necessitated the emergence of Islam? Close to the advent of Islam, there had taken place no economic evolution in the situation of Mecca and Hejaz. The fact is that the commerce oriented economy of Mecca, in the first degree, and cattle-raising in the second degree, were staunchly opposed to "Islam" because centralization of trade in Mecca was based on idol-worship. Traders sold their commodities to the pilgrims visiting the idols, and in those great gatherings that took place in "prohibited months" in and around Mecca, they engaged in trade. Islam, which directly condemned idol-worship as a result of this gathering, trade and centralized commerce and business, was also threatened. In this respect, history shows, in all clarity and explicitness, that the Meccan society obstinately opposed Mohammad and his religion. He and his small number of followers were meted tortures and numerous other hardships by this society which finally was bent on killing him.



This obstinate opposition was pioneered by traders and merchants such as Abu Sufyan and Abu Jahl, both of whom were rated as renowned businessmen. It was as a result of this extreme opposition that Mohammad, Islam and its adherents sought refuge in Medina---a place where there existed neither any trade centralization nor any other economic exigency.

Is it possible for us to say that the economic situation and the existing production ties in Mecca necessitated the emergence of a new religion? On the contrary, we note that the same economic situation had rejected the new religion. It is proper to say that the economic system existing in Mecca brought into existence Islam and whereas we observe that Islamic teachings were strictly opposed to the most prevalent and most profitable economic exploitation in Mecca, that is, "usury".<sup>8</sup>

Historically, there is least doubt in the fact that the individuals, holding the key to Mecca's economy, were staunchly opposing Mohammad and his teachings.

By surveying history, we would easily and explicitly reach the conclusion that economic developments in the Arabian Peninsula were initiated after the emergence of the Islamic movement there. These developments, in themselves, hinged on Islam and Islamic conquests. History shows with complete explicitness that it was Islam which brought an economic and political upheaval among the Arabs rather than the contention that there were brought developments which culminated in the appearance of Islam.

The nascent Islamic society, set up by Mohammad (S) was the perfect model of a community that played the major role in terms of intellectual awareness and global view. This intellectual movement and particular world view did not have any "economic" root-cause because the issue of faith in the primitive Islamic society had attained such a

peak of excitement where it had become absolutely dominated by religious objectives. The first faithfuls who had responded to the call of Mohammad (S) under very pressing conditions, accepted with warmth and sincerity every kind of self-sacrifice and financial generosity needed to advance the goal. Religious objectives held so much authenticity that they parted with all of their assets and property in Mecca and accepted their being plundered. They joined the Islamic society empty-handed in Medina. This dynamism has been duly recorded in Islamic history as "migration of Muslims from Mecca to Medina".

Also, the first group of people in Medina (Ansars) to accept the Prophet's call, by doing so, severed their link with their former comforts and welfare. This adherence to Islam was at the cost of many lives for them and imposed many obligatory functions upon them. A study of the early battles of Islam (until the 5th year after Hejira) further depicts that the factor which brought into existence the early Islamic society was "thought and world view" rather than "economic factors". Which economic factors? Which wealthy men and traders? These were among the first groups falling victim to this movement as it had thoroughly crushed the "Mot raffin"<sup>9</sup>

Interpreting the emergence of Islam to economic factors is, in no way, in conformity with the historical realities of the Arabian Peninsula in the era of the advent of Islam. The point to be paid full attention in respect of this theory is that historical research has indicated that religion has also existed in the primitive communal and classless society, and one of the cases which can never be attributed to economic and production factors relates to these very primitive and communal societies.

Here, we also realize the fact that those individuals who consider "Islam" and any other progressive religion as a sort of "revolution by the deprived class" in the guise

of religion are far from reality. Of course, progressive religions have advocated and led the deprived classes, but these religions were not brought about by them. A study of the fact that Mohammad and the Holy Qur'an called upon the people to ponder over the phenomenon of divine revelation and "objective research" on faith in fatalism, and to delve into the reality that for the early followers of Mohammad, there did not exist the issue of eliminating deprivation itself, but all of their efforts were focussed on attracting attention towards "the reward in the Hereafter", clearly throws light on the subject.

The movement which was initiated in the name of Islam did not have a base other than that of an "ideological and intellectual movement", though it was directed at catering to the interests of the deprived class.

Hundreds of faithfuls who sacrificed their lives in the Jihads (Religious Wars) of the Prophet attained martyrdom in order to defend the divine religion. This type of self-sacrifice is different from the risking of one's life in the pursuit of only a particular social cause and a social revolution. Those faithful, waged Jihad to safeguard the divine religion though there existed no doubt in the fact that this divine religion aimed at realizing the most sublime social revolution:

As to the contention that religion is caused by a "spirit for justice-seeking", we will discuss both the "religion of the Jews", and the "religion of Islam". Fortunately, this part of "Jewish" history, that is the history of the emergence of Jewish religion, to be discussed by us here is very explicit and expressive.

This theory says: "Religion is a 'superstition' in which human beings engage in order to satiate their justice-seeking spirit whereupon they lose their restiveness."

According to this theory, religion is no more than an opiate and can never create an objective and external move

for realizing justice. A thought, brought about for satiation, can never become the origin of construction and initiative.

With such a viewpoint, how can the emergence of Judaism and also Islam be interpreted?

History shows that the best social outcome of Judaism was to liberate the Israelites from the captivity of Egyptian "Pharaohs".

Moses, the founder of Judaism, took the Israelites out of Egypt in order to carry out a divine mission and "prophetic duty", liberated the masses from the clutches of captivity and deprivation, and founded the base for their political, economic and social independence. Belief in the "Unique Allah", faith in the prophethood of Moses and adherence to the divine teachings of Tora led to the greatness and progress of the masses, and in this way, "Judaism", with all of its contents including beliefs, teachings and laws, came to be recognized as the key to domination and progress of this nation. In fact, Judaism created an objective move for liberation from the exploitation and fetters of the "Pharaonic" Dynasty.

Struggle against misfortunes and deprivations as well as social, political and economic developments of the Israelites constituted an objective, external and conclusive phenomenon that had undoubtedly been brought about by the new religion of Judaism.

How can it be said that the Israelites brought about Judaism in order to justify their misfortunes, to satiate their justice-seeking feeling, and to free themselves of mental sufferings and pains? The reason is that anything which is created under such conditions would have a state of stupefaction stabilizing and interpreting the existing situation. However, we observe that the religion of Moses (peace be upon him) upset the prevailing situation, drew up a new plan, created a new society, and brought about

political, economic and social independence. As we said earlier, he created a society which was reliant upon liberation from captivity and stressed the development of talents.

“Judaism granted freedom and grandeur to Israelites rather than justifying their former pitiful condition in order to ease up the tolerance of the prevailing condition for them...”<sup>10</sup>

## EMERGENCE OF ISLAM

Advent of Islam and its contents constitute other vivid reasons for the inadequacy of such materialistic interpretations.

From the viewpoint of a social, political and economic movement, similar to “Judaism”, it has had a great and vast-ranging influence. Islam created a society endowed with new criteria and values.

Islam culminated in creativity and construction rather than satiation and stupefaction. This reality is so evident that we feel no need to explain it.

Here, a very interesting issue is to focus our attention on the “contents of Islam”.

The contents of Islam constitute an all-out struggle against disorders and social ills. Islam rates realization of “social justice” as one of the very fundamental and major objectives of the ordainment of prophets.<sup>11</sup> It declares silence and content in the face of tyranny and corruption as the cause of decline and degeneration, and the factor responsible for divine punishment.<sup>12</sup> **Islam makes the outcry** that “poverty and atheism both are from the same family and wherever poverty casts its shadow, one must expect the ghost of atheism too to cast its shadow there”. We observe that Islam considers faith and poverty not to go together,

and does not compromise with the impoverishment and wretchedness of masses. It says: Allah has created you free, so why do you become subservient to others? Wherever there is a 'palace', there is also a 'slum' alongside it, and wherever there is immense comfort, there is also a poor devoid of everything.<sup>13</sup>

Islam considers society to be created by man himself, assigns its protection to him, and warns man saying "the destiny of the society is framed by you. So endeavour to frame it properly".<sup>14</sup>

Islam has no compromise with tyrants and "Motareffin", and constantly call these social classes as an obstacle in the way of justice, and an element responsible for corruption and deprivation of masses.<sup>15</sup>

These "contents" are the source of energy for every move and initiative, rather than an opiate and a pacifier. It was due to this very reason that these "contents" continued to create movement, initiative and construction for the Muslims for four full centuries in a considerable part of the world. Here, attention to the role, which these contents "(despite all the unjust alterations which have been brought about in them at the level of public information)" have played in one of the very lively movements of our own era, is quite interesting, and that is the independence movement of the Muslim nation of Algeria during the past 20 years. Those studying the Algerian movement have no doubt in the fact that the struggle of the Muslim masses of Algeria has been a struggle against the French colonialism in the sense of an "Islamic Jihad". This dour and brave struggle originated from the Islamic religious faith.....

## **CONCLUSION DRAWN FROM THIS SURVEY**

In this survey, we did not mention all the viewpoints in

the emergence of religions, and what we said in relation to these three theories about some specific religions such as the ones having a philosophical nature, and Islam and Judaism, was not meant to carry the sense that these are unique examples. In this evaluation, we studied those theories which once enjoyed fame and prestige but are now the victim of unjust conflict of a group with religion. Similarly, due to this reason, we spoke of only some specific religions wherein we sought to keep away from any ambiguous utterances, and to quote only some very explicit cases as illustration.

As mentioned earlier, the goal of this discussion is not to defend religion. The object is to evaluate the theories that insist upon materially interpreting religions, and based on such a thinking, claim religion to be devoid of value and hence not worthy of any discussion and study by man today. We showed as to how these theories fall into gross defects in their interpretation of the emergence of religions. Contrary to the contentions of such materialistic interpretations, it can, in no way, be claimed that the phenomenon of "religion" was and is linked with some specific and declining reasons. Religion shows itself to be far more authentic and deep-rooted than what these theories claim. "Discussion on religion" is a debate in a phenomenon which has never separated itself from human societies, nor would it ever do so, and has constantly become, in its capacity as a scientific reality, the source of great signs and evolutions in societies. It is far from realism to chalk out a certain materialistic interpretation for a phenomenon which, on the whole, does not accept such an interpretation, so that, in this way, we could keep ourselves away from the discussion of metaphysics and divine ideology, and resort to such issues. Those who have truly fallen on the path of research and survey can neither think in this unilateral and prejudiced manner, nor discard probe

and study in religion by seeking recourse to an "incomplete principle" such as the "materialistic interpretation of religion". It is through realism and evasion of ideological prejudices that we invite, in all sincerity, all of our dear friends to study and review "Islamic ideology". Evidently, this study and reviewal would not be possible in the absence of an accurate evaluation which is remote from any sort of unilateral thinking.



## **CHAPTER 4**

### **PROPHETHOOD**

#### **INTRODUCTION**

There is no doubt that at different peaks of human history, there were brought about certain intellectuals and social movements by individuals known as "Messengers". Much discussion has been focussed so far concerning these "Messengers", and the issue of prophethood, their attitude towards human life, and this issue, in fact, has had a long-drawn history. Many things have been written and much has been said on the subject. In this issue, various subjects have been so amassed that, on many occasions, researchers have been prevented from moving in the proper direction of study and survey. There have existed and still exist numerous individuals who thoroughly entangle themselves with the study of and probe into a series of fruitless and non-productive issues, and resultantly gain nothing from such efforts.

Of course, the proper way of studying the issue of prophethood is to delve into an objective and external review of this subject and to study the influence of the "Prophets' Movement" on various aspects of human life. What was the role of prophethood in their life and its relationship with other aspects of life? What was the attitude towards the life of those individuals who claimed to receive *divine revelation*, and to enjoy supporters, and who brought about movements, and currently raised tens of millions of followers in the world, and are today held in high esteem in human history? This discussion, in fact, can act as an evaluation of the ties of prophethood with other aspects of human life. Undoubtedly, our survey in this booklet is to carry out an instructive study of those individuals who want to find a "formulated" viewpoint on the issue of prophethood and its role in their lives, as well as its ties with different aspects of life, and thus bring these issues, in their mind, out of the torturing darkness of ambiguity and misunderstanding. When man's thoughts get "formulated" and the ambiguous points, which constantly cause scattering of thoughts and vertigo, become explicit, man becomes more ready for a practical approach towards his mental objective because his mental obstacles have already been smoothed out. Therefore, in this survey, we do not intend to establish the prophethood of prophets or to scientifically explain the issue of "divine revelation". Rather, we only pursue to duly "formulate" a thought, held in respect of the issue of "prophethood" by a believing Muslim, which is not free from ambiguity and vertigo, and to relate it in a regulated manner since this is an instructional survey.

Due to this reason, our main evidence in this discussion is the Holy Qur'an itself. Here we would speak of the issue of prophethood and its relationship with

different aspects of life as stated in the Holy Qur'an, and seek help also from history in special cases where we have available an explicit and expressive background.

## ISSUE OF PROPHETHOOD AND PROPHETS

During the course of history, there has been granted prophethood to such individuals who were talented, possessing a high degree of intelligence. What has this prophethood been? Prophethood has meant that these individuals, on account of their special degree of discernment and intelligence received certain teachings from the Creator of this world who had made it binding upon them to convey the same to the rest to humanity. This particular and exceptional degree of intelligence and discernment has been termed as "revelation" in the Holy Qur'an. In the same way, this mission and obligation is known as "Prophethood" in Farsi language and "mission" in Arabic.

How and in which way does man come to believe in the presence of such a typical awareness and discernment in prophets? The answer is: through studying and accurately probing into the private life, personal state, and individual and social behaviour of these individuals, the degree of their thinking and learning prior to "divine revelation" and after it, and their amazing and untiring efforts aimed at fructifying these instructions, and the mission which they claimed to have been assigned to them, in a way that a researcher is compelled to accept the presence of a special mental state in these individuals. In other words, there is an exceptional degree of learning, excitement and zeal which human beings are devoid of, present in such individuals.<sup>16</sup>

Of course, they also possessed the power, if necessary, to create miracles and to accomplish extraordinary tasks beyond the power of ordinary human beings, to establish the rightfulness of their claim.

A study of the exceptional knowledge and state of mind constitutes one of the avenues of the human psychological research today. Psychology or observation of "special and exceptional mental states", different types of which exist even today in some individuals in the form of a very strong feeling of anticipation, finds itself confronted with very complicated and deep mental issues. And of course, in the manner which is usual with knowledge, it is trying to discern something more of these complications and to express views on them. The time is now over for a researcher, upon coming across such a special state, to content himself with a series of superficial explanations and argumentations, and in this way, acceptance of a series of special and exceptional states of mind in some human beings continues to be not only something acceptable but also interesting.

"Divine revelation" is a particular state of exceptional moods of mind, and psychology today doesn't have at its disposal even a single individual, endowed with it, for carrying out studies and scientific probe. Due to this reason, a psychologist, similar to any other individual, can come to believe, by way of an accurate reviewal of the biography, efforts and teachings of a prophet, that this individual has enjoyed a specially exceptional state of mind (divine revelation). But it is evident that he would never have access to such an individual in order to study his internal domain closely by applying different methods, and for example "special psychological and psychoanalytical tests".

Prophets have not only possessed this special awareness and discernment, but also enjoyed a strong and

invincible willpower, zeal and extraordinary warmth emanating from a very firm faith in their mission and teachings, as well as other spiritual and moral capabilities to carry out their mission in which they were constantly confronted with stiff opponents and tiresome and dangerous problems.

In these individuals, there existed no privilege, element and index that could give them superiority over man. They have been human beings like all other men, but possessing the capability of receiving divine revelation.<sup>17</sup> They have existed in different parts of the world. The life history and movement of a number of them are available. For instance, "the life history, efforts and movement of the Prophet of Islam who was born in 7th Century A.D. in Hejaz (Saudi Arabia), lived there and brought about from there the roots of Islamic religion based upon divine revelation (Holy Qur'an) are in full explicitness. The same applies to the recorded details of his life. This is among the most reliable evidence of man's recorded history". Prophets who have been mentioned in the Holy Qur'an, have existed in the Orient and especially in the current "Middle East". The Holy Qur'an has mentioned the names of 25 prophets.<sup>18</sup> Some of these prophets were ordained in societies which enjoyed an advanced civilization, while some others did so in backward societies. In the Holy Qur'an, in this respect, due attention has been devoted to the efforts of prophets in different regions of the Middle East. The culture and destiny of the societies from which Islam had emerged were thoroughly linked with the culture and destiny of the religions of these prophets. Quite naturally, the Qur'an while speaking of "Prophethood", call of prophets, their mission and ratification of the deviations brought by them in religion, constantly speaks of them and throws light upon their character.

Have there been ordained prophets in other parts and

societies of the world? In this respect, we must await the results of historical researches and explanations in future. The Holy Qur'an, in general speaks in this regard: "We sent Messengers before thee; of some We have related thee, and some we have not related thee".<sup>19</sup>

## PROPHETHOOD AND HUMAN LIFE

What have divine prophets gifted to man? Where in human life have they given new things and new teachings to him and, in general terms, what have they wanted to accomplish? Have some of them been moralists bringing a new series of moral teachings? Did they offer, like philosophers, a new philosophy and passed their lives in explaining through logic and intricate argumentations... while being isolated from the realities of society and hue and cry of life? Were they politicians-cum- rulers who, in disregard to "ideology" and its great and prime role in human life, sought to rule the people? And lastly, where in the giant structure of human thinking, learning, law and culture, which were brought about, and which attained progress in a space of thousands of years, did they have any involvement, and to what portions of this structure did they give new thought and plan? We can study, in three sections, the ties of prophethood with different aspects of human life.

1- Prophets and "human global view".

2- "Prophets and social system of human life in law, government, economy etc".

3- "Prophets and natural learning of man".

Prophethood has been involved with the three aforesaid main and general issues, and if we seek to respond to our earlier questions, then we must say that in these three main sections of the giant structure of human

learning and culture, prophethood has engaged itself in the following order:

## PROPHETS AND "WORLD VIEW"

The issue of "world view" has occupied a very sublime position in human history. If the writing of history, in the past, comprised giving a detailed description of battles and conquests of kings and rulers, today full attention is paid to the fact that various phases of social life of the past people and most important of all, that overall world view and the mental infrastructure which had dominated, be analyzed. World view, that is, the general attitude which man has towards the reality of life and world, and its beginning and end, and the element effective in it and the sources motivating it as well as the destiny of man himself, constitutes one of the very effective elements in shaping up human life. Similar is the important role of the world view in the life of a society. World view is not merely the element motivating actions and historical development in societies, but it is also one of the effective and top-grade elements bringing about these motivations and evolutions.

With the advancement in historical research, we find different kinds of "world views" in various races and societies, and the overall attitude of man towards this world, reality of life and elements effective in it as well as in his own destiny have always been the factors that brought considerable amount of human efforts in their wake. "World view" has constantly played the role of an element giving "direction". All human efforts are the outcome of various energies existing in him, and such efforts have constantly taken place and would do so in future, but to find out the goal and the course pursued by these efforts, there is need to have the determining elements. One such

very effective element is the "world view" of man.

Prophets were directly involved with the issue of "world view" of human beings. They had waged struggles against the declining world views of societies, and introduced specific world views. They have put in tremendous efforts to make the societies absorb their suggested world views and accept the same. Perhaps, explanations and comments on the "world views" of divine religions, presented by various prophets, might be put at the disposal of the dear readers in a separate booklet, but in the instant discussion, which deals with the attitude of prophets towards the issue of world view alone, there is need to pay attention to the following few points:

The most dangerous of sinister world views, which prevailed in the era of prophets in different forms, is the world view on idol-worship. Belief in gods made of wood, stone and precious jewels and their likes, to have faith in their effectiveness in affecting human destiny, to lose faith in human efforts, to fail in discerning the minute and complicated global system, movement towards misleading objectives, and consequently to remain constant in life and to be plunged in misfortunes, corruption and deprivation are the true manifestations of the idol-worshipping "world view". This world view has been staunchly opposed and combated by prophets.<sup>20</sup>

Besides idol-worship in its famous meaning of the past, "profiteering" and Epicurism which is a specific world view, has been the target of blows inflicted as a result of prophets' struggles. Besides personal profit and loss, lack of thinking, in itself, is a sort of world view in which man considers himself to be the focal point of every thing and comes to believe that all efforts and movements must be made with the purpose of securing greater pleasure in life. This becomes the determining factor in his life, and this school of thought has been combated by prophets.



Ancestor-worship, nationalism and various other forms of worship which themselves constitute another type of world view have staunchly blocked the path of prophets, who have intensely combated those schools to depict the baselessness and hollowness of such thoughts.<sup>21</sup>

The world view of "materialism", in its philosophical sense, has prevailed less in the era of prophets because, in these eras, the principle of metaphysics had mostly been accepted and there was less reluctance to it.

The object here is not to enumerate all the world views combated by prophets, but the intention is to quote most significant examples in an attempt to further explain the issue.

The manner of approach of prophets towards these sinister world views has resembled a full-fledged ideological struggle which has constituted, in total excitement, zeal and epic, the infrastructure of the religious movement brought about by them.

Due to this reason, the goal of prophets was to create faith among their followers. We know that "faith" has an absolute ideological nature. In Qur'an, while referring to the call of a prophet, the word "faith" has been used so frequently, and it has been mentioned so much to state different states of faith, its effects and issues related to it that no other issue has been discussed to that extent. This becomes very easily evident to anyone who takes even a passing look at Qur'anic verses. If in the present-day Islamic society, "faith" is interpreted as a series of cold, dry and lifeless beliefs instead of this exciting and zealous ideological nature, it is also a part of those dangerous alterations that have emerged in religious concepts.

## **UNITY IN PROPHET'S WORLD VIEW**

A basic and interesting principle is that all prophets

have invited people to a common and specific world view, and offered common principles. The Qur'an declares that existing differences in the world view of divine religions are not linked with their founders, that is, prophets, but are caused by the fact that changes were brought about, after these prophets, by some individuals who declared themselves to be the protectors and preachers of the school of those prophets in order to gain a series of personal interests or as a result of ignorance and under the influence of other schools over the specific world view advocated by a prophet. They also made unjust interpretations. General ignorance of the masses also played a major role in these changes and alterations.<sup>22</sup>

It was in this way that sometime after the death of a prophet, the world view, offered by him, was altered. The next prophet announced the same world view brought by the earlier prophet, and after some time, there again took place deviations in the world view of the adherents of this prophet. The result was, for example, that after passage of a long time since the emergence of two prophets, there came to exist two separate schools of thought whereas both these prophets had made a call to a single school. It is better to quote a specific example: Nowadays, we observe that there exist considerable and explicit differences among the world views of "Jewish" and "Christian" faiths whereas "Judaism" follows Prophet Moses and Christians adhere to the Holy Christ. Wherefrom do these differences result?

The Holy Qur'an says that Prophet Moses urged the people to follow a specific divine world view and promoted it among the Israelites. This world view was reflected in the "Tora". Israelite religious scholars brought about some improper alterations in this world view and interpreted it in incorrect ways.<sup>23</sup>

Apart from the prophets who were ordained after

Moses among Israelites and who tried to bring back the religion of Judaism in its proper form, there was also ordained the Holy Christ who declared that these improper interpretations were added to the divine world view of Moses later on, and hence these should be given up. He again introduced the same divine world view to human beings explicitly and vividly. Christ elucidated that his book "Bible", revealed to him by Allah, stresses the original world view and wants people to follow what the "Tora" of Prophet Moses has said. From the viewpoint of world view, there is no difference between these two books, and he wants to bring back the divine world view to its original form and to eliminate differences.<sup>24</sup>

The world view presented by Holy Christ too was, after him, distorted by some individuals who claimed to be protectors of the "religion of Allah", and these brought about certain alterations in it. The result was that a majority of the followers of Moses, who had not accepted Moses' call, retained the deviated world view. Hence this deviated world view continued to exist as a specific religion. Also among the followers of Christ too, a deviated world view was adopted as a specific religion. In this way, after passage of several centuries since Moses and Christ, there emerged a distinct difference between the world views of Jews, who followed Moses, and that of the Christians, who adhered to Christ. Each one of these world views prevailed among the followers of one of the two prophets.

Thereafter, the Prophet of Islam declared that the world views of both the religions had become deviated and had been subjected to some improper alterations, thus losing their real and true nature, and that he has been ordained to redirect this world view to its original nature. He announced that what he says and wants are the same that were said and sought by the earlier prophets.<sup>25</sup>

It was such that divine world views became far placed from one another, and, in other words, the "single divine world view" was influenced by some specific causes and elements. Thus, there emerged changes and distortions in it, and these were depicted in a particular form in every society whereas the divine world view has no more than a single form.

## PROPHETHOOD AND MAN'S SOCIAL SYSTEM

Prophets have offered certain principles to the social system of man. They have sought and advocated human equality and justice. In fact, grant of ultimate value to justice in social system as well as denunciation of every kind of exploitation of man by man are parts of the world view presented by prophets. The reason is that prophets have declared that the ideal prosperity and perfection of man can only be achieved through observing justice, which is unimaginable except in relation to society and social system. Prophets were the strong supporters and promoters of the most important economic issue, namely maximum economic provisions for all individuals. They have advocated this principle that a proper social life is possible only through cooperation in the administration of the affairs of their society. These prophets have termed the duality in a society, that is, existence of subservient and ruling classes, to be the result of the absence in the society of a proper system. Prophets have advocated and sought a society that leads its life by adhering to an "ideology" and, in their opinion, this ideology is akin to the same specific world view presented by them.<sup>26</sup>

The prophets, who succeeded by waging a thorough and concerted struggle, in bringing about a society based upon the divine world view and for achieving the

aforementioned goals and social ideals, engaged, by way of divine revelation and inspiration, in formulating appropriate laws. Some of these laws were concerned with the family, inheritance and punitive systems, while some others were concerned with economic affairs and exchanges and so on. All these laws were formulated to meet the needs of the society and to fulfil the special social principles. These laws have never had the state of a clue whose intention and effect in life could not have been understood. These laws have been of a religious nature, meaning thereby that people have observed them as a religious obligation because the formulator of these laws was the Creator in whom they believed. In the collection of these laws, there exists a series of instructions related to different forms of devotion and matters concerning it, and we know that such instructions do not and cannot exist in other collections of laws.

Prophet Moses (A.S.) and Mohammad (S) are two examples of the prophets who managed to bring about, through their sustained and continuous efforts, such societies that were based on ideological values and specific social principles. In general, the approach of prophets towards issues related to the social system of man has been based on their greater devotion to reforming the social system. In the same way that they have enjoyed devotion and zeal in presenting their world view, they were not contented, like a moral philosopher in preaching, counselling and stating its advantages and disadvantages. Their method in describing the weak points of life and call to a healthy system is that of a reformer and a zealous social leader who makes use of hearts, souls, emotions and feelings of masses, bringing about in them an excitement and devotion to move towards a healthy living.

## PROPHETHOOD AND HUMAN NATURAL LEARNING

What sort of influence has the prophets' movement had on the evolution of man's natural learning? Was it opposed to this evolution and constantly took the opposing position? Has this movement been indifferent towards issues such as natural learning? The fact is that none of these assumptions is true. The truth is that the divine world view of prophets and their principles in social system have brought about suitable mental avenues that have enabled natural learning to develop. But whether these mental avenues were properly exploited or not is another issue that should be sought in history.

We view Islam as a model of divine religion. This is due to the reason that presently we have access to an untampered text for the Islamic world view in the "Holy Qur'an". While studying Islam, we note that this religious movement, which was brought about by Prophet Mohammad (S) in a section of the human society, itself led to considerable advancement in natural sciences. We observe that this religious movement, these fundamental principles, namely full recognition of the world and their proper exploitation, constantly invite man to observe realism, and this is the same main sphere of thinking which has formed the base of every sort of effort and scientific progress. Islam, in its capacity as a model of divine religion, does not think nature to be filthy and rejected, but considers it as the cradle of man's development and progress. Whatever exists in nature is a blessing from Allah to man. In Islam, man's relationship with the world is that of an exploiter and an exploited, and that of a conquerer and a vanquished.<sup>27</sup> Earth, wind, rain, minerals, tamed

animals, iron, sea, regulated growth of plants, emergence of fire and thermal power, script, speech and everything else are rated as expressions of the growth of learning and civilization.<sup>28</sup> Man must observe them in the same way a craftsman views his devices to better and further apply them.

Divine religions take man's mind out of fanciful thinking to practical and everyday task. By stressing this principle that proper, useful and constructive work constitutes one of the two main levers for man's progress towards perfection, these religions activate man to work in everyday life and consequently to what is transpiring in this world at this time and in this nature having its typical order. The proper and constructive work does not take place in a vacuum, but it comprises the proper occupation of man in this very world. It is the approach which diverts man's attention to this everyday life and its intricacies. This is the type of attention that takes man out of the world of imagination and makes him vigilant of the reality surrounding him, affecting him, and being affected by him, and this is the type of proper religious training which religion seeks from him.

Besides all this, divine religions consider the mode of recognizing Allah through surveying this world, earth, age, intricacies of creation, composition of semen, male and female organs in plants, structure of live cell, evolution of animals, growth of plants, falling of rain structure of mountains and their roots, natural equilibrium throughout the world, and their likes.<sup>29</sup> The logic asserted by these religions is not that man should give up this world and then engage in pursuit of Allah. In fact, such studies are nothing other than approaching the world in a scientific way.

Till the time the aforementioned mode of thinking, which originates from the core of the Islamic world view in

its capacity as a divine religion, existed among Muslims, they constantly traversed the path of scientific progress, and resultantly brought about such a scientific movement which was unparalleled in the world.

was due to the movement of Islam that first Muslims took to translating different sciences from Greek and other languages in Arabic. In the second phase, Muslim nations perfected these sciences through adding to them. In the third phase, these sciences were benefited by the West, and were transferred from the Spanish universities (Islamic Andlusia) etc. through crusades to the West.

The history of science does not deny the fact that the "experimental" method, which laid the foundation of recent scientific progress, was prevalent among Muslims in 5th Century after Hijra. These were the Muslims who had recognized the "course" and laid great stress on it. They utilized it in their efforts at speeding the progress of natural science. In the first half of 11th Century A.D., we observe a mathematical school of world fame in *Cairo*. This school was administered by two Muslims by the name of "Abu Yousef", the astronomer; and "Abu Haem", the physicist.

In the same era, we find the noted mathematician "Al-Karkhi" in *Baghdad*. In *Iran*, Avicenna lived in the same period, with all of his scientific fame, and "Biruni", with all of his vast research in Islamic *Afghanistan*. In that era, these scholars were engaged in the most difficult mathematical problems whereas in the west, mathematical knowledge stood very low and at a simple level.

Muslims so perfected arithmetic that in the opinion of some of the present-day scientists, they should be rated as the founders of arithmetic. Algebra was elevated to a precise and complicated science by Muslim scientists, and they laid the foundation of analytical geometry. Muslims were among those early individuals who initiated the



science of spherical triangles, made many inventions in medicine, especially in pharmacy and nutrition science, and perfected medical appliances. They gained knowledge and experiences in the field of chemistry which are, similar to present inventions treated as very valuable. The Muslims greatly enhanced the field of geography. Islamic society pioneered learning in the world from the middle of 2nd Century after Hijra until 5th Century A.H. while Arabic language was unrivalled in that era.

In this way, we find man's scientific progress, which was caused, on one hand, by natural requirements and, on the other hand, by his quest for research and inquisitiveness well-coordinated and in harmony with the Islamic movement. We locate this scientific progress in the wake of the religious movement. However, we don't suspend our study in this part of history which stretched to several centuries, and take a look, at other eras which have occurred to the followers of other divine religions as well as other periods of these Islamic nations. The fact is that in these eras, proper religious thoughts were deviated and these distorted religious beliefs turned into obstacles in the face of the inquisitive feelings of man and the unrestricted scientific progress. For instance, the notion of Christianity has been a religion authenticated by a "prophet". This notion emerges in early centuries A.D. as a very strong current aimed at purifying social life of tyranny and idol-worship. It gives many martyrs in clash with tyrannical governments which massacre or jail any Christian found anywhere. In this era, Christianity is a very strong and invincible power against tyranny and idol-worship. During this period, there is not observed any opposition in it against the progress of human learning, and basically this movement has another direction. However, in the Middle Ages when Christian concepts were completely degenerated and distorted, Christianity, in fact, loses its

reality and real nature, and turns into an obstacle against the progress of man's natural learning. It acts not only as an obstacle against man but also provides groundwork where there exists no possibility for free-thinking and realism that form the base of natural learning. It is in this era that a considerable number of scientists, on account of expressing views not conforming to those adopted by the church, are put to harassment, torture and massacre, and according to one of the Christian writers, for example, "since the unfortunate Galileo was careless, and observed sky and stars, through a small and funny telescope, and worst of all, held certain beliefs about the movement of earth and planets which went totally against the principles of Catholic Church, he was thrown in prison".

Also in recent centuries, the Muslims fell into a state where they paid no attention to natural sciences, nor did they ponder over them, and despite all the stress of the Holy Qur'an, which prompts man to make better and further use of nature and its system, and urges him to also seek success in the Hereafter for himself, they forgot everything about the worth of good, constructive and fruitful deeds that could constantly bring about their link with the realities of everyday life. They thought that the key to success lay in imaginations far placed from action and viewed that this mode can be applied to life by masses instead of recognizing the desired Allah in universe, which has taken man in its fold, probing into rain, sunlight, spring, winter, mines, mountains, trees, which are in constant activity, and delving into the philosophical evidence and arguments. Ultimately, that mode of thinking of the advent of Islam, which so brought up human beings that they turned into men of action, efforts and constantly and vigilantly approached the realities of life and viewed nature as something to be conquered and exploited, was transformed into imaginary thinking and

weak assessment, devoid of responsibility. Under such circumstances, religious thinking was unrelated to scientific thought, and was rather alien to it. In fact, such thinking had created a totally negative attitude towards any scientific progress and movement. When European scientific thought found its way into Islamic states in the recent century, it appeared as if it was something innovative that was strange to the Islamic orient.

## **MAN IN SEARCH OF REALITY AND IN QUEST OF HUMAN WELFARE AND INTERESTS**

As a result, we must say that the religious upbringing which had been observed in human society following the movement initiated by prophets, had a different approach towards man's natural learnings that had shaped up on account of his inquisitiveness and natural requirements. Till the time this thought and upbringing continue to retain their proper form and mode, these will neither be an obstacle in the way of natural learnings nor will they create a negative aspect for them. Even while analyzing an Islamic movement, we observe an objective emergence of a scientific upsurge. However, in case this religious thought and upbringing lose their proper form, these often turn into a major obstacle in the face of manifestation and perfection of natural learnings, and often assume a negative aspect. The factor, responsible for human learnings, that is the spirit of inquisitiveness and attention to provision of requirements have neutralized human life. For us who are Muslims, revival of the proper Islamic and religious thinking is a very appropriate means of bringing back scientific thought, and it is our duty to make vast efforts to revive such a thinking.

## SUMMATION OF FOREGOING DISCUSSIONS

Parallel to the collection of ordinary human knowledge about philosophy, world view, moral teachings, law and natural learning, mathematics and other fields, which have been acquired by man through the two faculties of feeling and intellect and by way of scientists, we come across another collection of learnings which have been obtained by him through discernment and special and exceptional intellect called "*divine revelation*" and through particular individuals called *prophets*. Feeling and intellect are present in every healthy human being and every such individual, within himself and by himself knows how to acquire knowledge and learning through these two faculties. "Divine revelation" is a specific discernment and awareness which is found in perfectly special individuals, and these persons themselves find within themselves as to how such a discernment and special awareness is acquired by them, and as to how these types of learnings form collection of a particular type of knowledge that is not discernible to others since they do not find such an inward state among themselves. However, by an all-round study and survey of the life, moods, efforts and teachings of the individual claiming to possess such a state and the action and effects brought to him thereafter, it is possible to judge as to whether he speaks the truth or not. Hence, it can also be understood whether such an awareness and discernment exists in him or not. When people realize about the presence of such a source of knowledge in that individual, this smoothes the way for access of ordinary modes of knowledge, namely feeling and intellect. In this way, man, in order to identify the realities and access to the unknown realities, finds three avenues: Feeling, intellect and divine

revelation. It is here that "divine revelation" emerges as a reliable source of knowledge before man.

The learnings that originate from divine revelation, become, in the issue of "world view" and in the subject of "social system" in its vast sense, either supplementary to the product of feeling, intellect and human experience in these issues, or purify them of weaknesses, deviations and absurdities, or provide a fresh knowledge to man that basically has not been discernible by way of feeling and intellect.

The teachings of divine revelation take a sincere attitude towards natural science, and keep alive the mental sources for the progress of this science in human existence.

Therefore, it is not proper that we put divine revelation and human knowledge, in general sense, opposed to one another and depict rivalry and dualism between them. This type of depiction is rooted in mental confinement. The fact is that awareness acquired through divine revelation and knowledge authenticated by feeling and intellect act as the two wings taking man towards real and all-round prosperity. Humanity is in need of both of them. In the process of irrigating the lands of humanity, one of them acts like water springing from the core of earth and springs, while the other resembles the rain that comes down pouring from the sky. Both surround humanity and bring to fruition the pure and willing souls.



## CHAPTER 5

### MAN AND FUTURE

The issues discussed in this section have been prepared on the strength of the teachings acquired from "divine revelation". Had divine revelation not conveyed these teachings to human beings, we could not have possessed any reasoning for the contents of this discussion and could not have believed in it. But, as we said earlier, "divine revelation", in itself, is one of the sources of human knowledge and learning. It is a reliable source and what man acquires through this source is, in no way, less in validity than what he secures, for instance, through natural learning.

This discussion is based upon such a foundation. We must add that in natural learning of man too, there exists no indisputable principle that could be in conformity with the contents of the divine revelation in this section, meaning thereby that contents of divine revelation are safe from any "contestation".

What is man and what type of a being is he? If we pose this question to natural learning as to what type of a being man is, it would give this answer to us: Man is a living being composed of cells enjoying main characteristics of life such as nutrition, growth, reproduction etc..... Man's sperm shapes up into the foetus later, into an infant being born from the mother. It passes through various and successive biological and psychological phases, each one of which enjoys some specific privileges and characteristics. In all these phases, there exist specifications of a live organism of man, and these are added in later phases. Both biologically and psychologically, there are still considerable and significant ambiguities in human structure that remain unexplored by man, and it is expected that human learning would also be able to conquer these ambiguous and mysterious spheres of man's existence. Under this approach which natural learning has towards identifying man, death is the phase when an end comes to human existence. After death, there remains no human being from the viewpoint of natural learning because, after demise, there are not present any of those states and specifications, and in fact, the subject of research and study of natural learnings comes to an end. Socially too, a dead body has no value because it is no more a "social individual". The behaviour, which linked him with other human beings, comes no more from him. He no more has any manifestation in human society, and in this way, when man dies, his file is closed down both in terms of natural and social learning because for none of them there any more exists the issue of linkage and study.

Recognition of man, from the viewpoint of natural science, comes to a stop at this phase but it is not suspended in terms of "divine revelation".

Divine revelation goes further and expresses certain issues whose negation or assertion falls beyond the domain



of natural learning. Divine revelation says: With the annihilation of various biological and psychological states and manifestations of man (that is, death), only that life which is inseparable from these states and manifestations is done away with, but the issue of human existence, as such, is not closed down for good, because that "personality" of man is not undone which is the human essence and spirit of man, and this "personality" is not controlled by death. Divine revelation does not put a specific name on this residual personality and essence of man, and does not say that this personality is not essentially something other than the category of matter and energy.<sup>30</sup> Divine revelation merely stresses this point that this "personality" remains, in its capacity as the main nucleus of the essence of human nature of every man, after death.<sup>31</sup> In this way divine revelation speaks of a reality that is beyond the scope of the natural learning of man, and which man has so far not observed, tested and discerned with the means of his natural learning. Divine revelation says: The special life which we name "life span" of a human being, is merely a very small part of the continued existence of man. The lengthier part, which stretches to eternity, or in other words, is endless, takes place after death. Divine revelation urges human beings to think of their future, to always keep in mind their future life, and to ponder over the future that awaits them rather than to entangle themselves to the past and to think only of the present day. In the viewpoint of divine revelation, this "future" is very significant and vital for man, and is everything for him.<sup>32</sup>

### **WHY THE FUTURE IS SIGNIFICANT AND VITAL FOR MAN? AND WHY THIS IS TANTAMOUNT TO EVERYTHING FOR HIM?**

Divine revelation says: The significance and vital

nature of the future originate from the fact that every human being, in continuation of his life after death, would in all vigilance and full knowledge, receive the outcome of that typical mental and practical composition which he possessed during biological and psychological existence (life), and that he would have to make do, until endless times, with this outcome. In other words, this very outcome would lead to the emergence of the future existence. This can be explained as under:

Every human being, in himself, is a decisive element. This element constantly gives shape to his life, movements, action and reaction in the fact of various important and insignificant mishaps and phenomena and turns them all into a specific form. These movements, actions and reactions are subject to the fact that what personality and nature he enjoys. What governs the personality and nature of every man in terms of effect in his vigilant acts and deeds, as well as in terms of the priorities which he observes in the crossroads confronted by him in life is considered as the decisive factor of his mental and practical world. For instance, the mental and practical decisive factor of a selfish man is his personal and individual profit and loss. Such an individual, upon coming across any event, current and phenomenon, first makes his calculations about the degree of personal profit or loss to be sustained by him, and to what extent such an event is to allow or prevent those gains or losses. This man approaches the whole world with the same type of calculations, and his thoughts and deeds are also governed by it. On the contrary, a man, pursuing an objective and feeling responsibility in himself for realizing an ideology or faith, stands at the other pole. He, in all of his approaches, gives due regard to the issue of purpose and principle, and his calculations are, prior to anything else, linked with profit and loss, and suspense or advancement of purpose and princi-

ple which, at times, differs from personal and individual gain. We say: The decisive element in a selfish and profiteering man, both in terms of his thinking and action, is his personal profit and loss, which in case of a man, having a set purpose and principle, the determinant, both in his thoughts and actions, is his purpose and principle. "Divine revelation" classifies human beings in two groups in terms of the "determining factor", each of which enjoys a specific mental and practical compositions, and is governed by a particular determinant. Divine revelation announces a specific "future" for each of these groups—a future that is to follow the death of human existence, and which is one hundred percent in conformity with the specific mental and practical composition of every man and the factors determining his thinking and action. This is the future that is to last upto eternity and is endless. These two human groups, from the viewpoint of divine revelation, are:

## **MAN IN SEARCH OF REALITY AND IN QUEST OF HUMAN WELFARE AND INTERESTS**

The reality-seeking man, who is in quest of human welfare and interests, is one who in terms of thinking, constantly surrenders himself to justice and reality, and whose practical endeavour goes beyond his personal profit and loss and is aimed at realizing the welfare and well-being of the whole world and all human beings. Such an individual shows no opposition and acrimony towards the reality and facts, that are presented to him either by way of his own knowledge or through "divine revelation", and even though these are unfavourable to his personal interests, accepts them. Such an individual does not sacrifice justice to anything not only in thinking alone but

also both in thinking and action, and believes that one should submit to justice and give practical shape to it. This is one part of the specific composition of such a man. The other part of him is that he is an individual endeavouring to pave the way for the prosperity and success of other human beings and humanity. He not only does not proceed in his path alone but also considers himself to be a part of the humanity. If he engages in himself, it is from this viewpoint that he must himself be a healthy and useful individual for this society. On the whole, he invests all of his energies and existence for the progress of others, and for waging a struggle to resolve their problems and to provide comfort to them. Of course, such a man who acts and thinks in such a manner, is a particular type of individual.

But divine revelation considers, from among this group of individuals, such persons to be more prominent than others those who, besides possessing the reality seeking spirit, have also practically discerned the authentic realities and constant facts of life and believe in them. A number of human beings, apart from seeking reality, have, due to various reasons and elements of social educational environment etc., been deprived of discerning these realities and of acknowledging and accepting them. This number, from the viewpoint of divine revelation, is included in the first group of people which we have discussed earlier, but has not attained the necessary degree of human perfection. From the viewpoint of divine revelation, such human beings attain the required degree of perfection who, while possessing the reality-seeking spirit and aided by different social and educational reasons, have discerned and accepted the three authentic realities of existence namely reality of existence of "Allah", divine revelation, and "life after death". Of course, in terms of divine revelation, these human beings acquire more advantage from the human perfection with which is

linked the "future of human existence". If we consider the issue of "Allah", "Divine Revelation" and "life after death" as three realities (as also contended by divine revelation), then all calculations too come out to be completely true because in the same way that an intelligent and talented but illiterate man differs from an individual possessing both intelligence and talent, and also higher education, (because the latter has, in practice, discerned some realities of human learning), a man seeking reality, who despite all the purity of heart, has not discerned the realities of life, is different from another individual who seeks reality and has also discerned the genuine realities of existence. There is no doubt that the latter is more perfect than the former. As we already said, since divine revelation considers the three aforementioned issues as realities, it rates the human beings, acquiring these three realities, as more prominent and perfect than others.

The Holy Qur'an, in its capacity as the only reliable document available about "divine revelation", describes this group of human beings possessing these characteristics. They mentally are affected by the three aforesaid realities, and practically are strugglers endeavouring to realize the progress and prosperity of the world and human society, and in other words, aim at devoting, their mental, physical, and financial energies as well as other personal associations in improving human beings and societies, and in making them livelier and more perfect.

In the opinion of these individuals, Allah has destined such endeavours to attaining a prosperous life after death, and the result of these efforts would shape up in their life after death. In their view, in the same way that the link of causes in this very world is a manifestation of the divine will, this unbreakable link between efforts and their return after death too is indicative of the capability of Allah, and

Allah has set up this system. It is in line with this viewpoint that faith in Allah, adherence to His Will and input of constructive efforts are, in the opinion of these human beings, inseparable. Faith in Allah demands their adherence to His Will, and this, in turn, obligates them to put in useful and practical efforts. In this way, there is brought about a specific composition of thinking and action in them. The determining factor, constituted by both faith and action, governs these human beings. It is neither pure thought nor action devoid of thought. It is both idea and faith as well as effort and struggle.<sup>13</sup>

It is interesting to note that from the viewpoint of divine revelation, even the most natural human acts take place solely to meet the natural instincts and inclinations. These include acts such as taking food and meeting sexual instincts, since these are also rated as "constructive and positive struggle and effort" and are put in this category.

In the Holy Qur'an, constructive and positive efforts have been interpreted as "good deed" (something deserving of the system of creation). Every act that is in the course favouring the general perfection of the world and not in the opposing direction and any deed that is observed in coordination with general output and construction all over the world is termed as "good deed". Under this viewpoint, are all movements and attitudes of a man in daily life such as taking food, meeting sexual instincts, showing affection towards one's child, and all other manifestations of most natural human inclinations. When a man, on the whole, gives a useful and positive output rather than just wasting some energy, it is recognized as a "useful effort", something which is in coordination with the general system of perfection. A human being who spends the energy, acquired through nutrition, in the path of progress and advancement of humanity, obtains tranquility of body and soul through satiating his sexual

instinct, and engages in constructive efforts under the shadow of this tranquility, his act of taking food and fulfilling his sexual desires too are a part of his collective constructive and useful efforts in life.<sup>34</sup>

In this way, from the viewpoint of divine revelation in the existence and life of the individual who, collectively and individually is a useful and constructive person, there exists no duality and conflict. It is not such that he could engage in dual work—some earthly task to satiate his desires, and a task for the hereafter and in the path of Allah. Rather, each type of his work and approach towards the world is being aimed at constructive efforts, whose result is to come to him in the life after death.

We have said earlier that “divine revelation considers all value and result of useful and constructive efforts related to the life after death. Let us now see, what is the fate of “worship and devotion” under this viewpoint? The acts which are performed as “worship” by a man believing in Allah and divine revelation get reward, from the viewpoint of divine revelation, in the life after death. Do these acts of ours too have constructive significance that could have such an effect in the life after death? Yes, these acts too are of a constructive nature. These acts are not performed for the sake of establishing cordial ties with the greater power namely “Allah”, and also not motivated by the fact that human beings are servants, and hence they should follow their acts. This is another interpretation of the same process of establishing cordial ties with a superior power. The fact is that a man “worshipping before Allah” rebuilds himself by his proper devotion. Whenever we minutely observe the prayers observed five times a day in Islam as a model of the worship ordered by divine revelation, we would note that verily the true nature of such devotion is nothing other than “rebuilding the self” which is the main pillar of “reconstruction”. The true

character of these prayers is to focus minute and thorough mental and heart-felt attention to the genuine reality of existence, namely Allah, and bolstering faith and piety in this way, and to vigilantly re-stating this belief that human perfection and prosperity are acquired in the shadow of his own constructive and positive efforts, and hence man should work hard in this path. This act is nothing other than "reconstruction of the self" for a man's attention to himself, through criticizing himself, and through taking account of his behaviour and acts.<sup>35</sup>

Therefore, from the viewpoint of divine revelation, all acts are related to construction and grant of advantages to man, and constructive efforts are considered as a lever of human movement towards perfection. As we said before, by properly discerning its contents, measures are taken to strongly prevent the suspension of human and natural energies because efforts, aimed at human prosperity and success which are sought by divine revelation, can be given practical shape only when these are put to use. Here, we come to this reality that any neglect in the blossoming of human and natural energies, by the name of belief in divine revelation and life after death is a great blunder in discernment of contents of divine revelation, and is an open waywardness. While discussing the issue of "prophethood" we explained that teachings of divine revelation, in themselves, are a strong motive for the progress of natural learning of man and blossoming of his life, and it is a diversion from these teachings to separate this world and the hereafter, and this life from that life, to create duality in human efforts, to propagate about abandoning these developmental efforts in this world and to lay less stress on them.

We also said: Divine revelation categorizes human existence in future into two general groups. We explained specifications of the first group. Now we would see what



future divine revelation specifies for this first group: Divine revelation says: Future of existence of such human beings would be accompanied by every sort of power and capability. Disability, suffering, pain, deprivation, concern, worry and the likes, all of which speak of a sort of deficiency and defect in existence, will have no place in the future of these individuals. They will enjoy all power and capability desired by them, and they will have access to all comforts and joys to satiate themselves.<sup>36</sup> This power, capability and perfection could be eternal, and the outcome of the typical mental and practical composition of these individuals in the period of their biological and psychological life. All these capabilities, endowments, perfections, and their effects have been interpreted generally in religion as "Paradise".

## **MAN QUARRELSOME IN THE FACE OF REALITY, AND SELFISH AND EGOIST IN ACTION; AND HIS FUTURE**

Man, quarrelling in the face of reality and selfish and egoist in nature, has a typical mental and practical composition. He doesn't accept reality for the sake of reality, and accepts it rather for the sake of his personal interests and profits. Due to this reason, whenever reality is opposed to his personal and individual interests, he combats and quarrels with reality. Such a man is egoist both in act and thinking. Progress and interests of human beings have no sense for him. He constantly finds excuses to skilfully refuse accepting the responsibilities assigned to him for the cause of human beings. Realities light upon him like a blazing sun but he tries to ignore them. He always pays no heed to reality and takes into consideration solely his own personal interests. Such a man might apparently

infiltrate the ranks of the reality-seekers and groups of justice-seeking human beings, but inwardly nothing other than selfishness and egoism govern him. This apparent posture does not neutralize the absolute effect of this inward motive. Such an individual, irrespective of any veil he wears on his face and any role he plays in society, is still placed among the people of the second group and, on the whole, is an individual whose task is nothing other than practically wasting a part of energies. He is an individual who absorbs some of the energies of the world and consumes them but it is a consumption devoid of any constructive aspect, and is not in the path of general perfection of this world. To sum it up, he is an individual who constantly exploits the realities to his own interests and benefit. Whenever he fails to exploit these realities according to his designs, he turns against them. He practically makes no move devoid of egoism. The factor determining his mental and practical attitude is his "egoism". No matter what human and religious principle he might feign, it is all false. This group of human beings, which according to divine revelation, is the second group, will have a future befitting such a mental and practical composition, and in total contrast to the first group, these people will, in the life after death, be confronted with various types of defects, deficiencies, sufferings and deprivations. What causes suffering, pain and concern will sweep their whole existence, and this unavoidable and eternal state would be the result of their typical mental and practical composition in the era of their biological and psychological life. In general religious terms, those sufferings, pains and adverse effects have been interpreted as "Hell".

## **RESURRECTION OF WORLD AND MAN**

Divine revelation says: Present system of the world

will ultimately be transformed to another system. This phase of transition from this system to the other has been interpreted as "Day of Resurrection" (Gheyamat) in the Holy Qur'an (the untampered and reliable evidence of divine revelation).<sup>37</sup>

Divine revelation says: It is in this phase of transition from this system to the other that human beings will enjoy another type of materialistic life suited to the new system of the world.<sup>38</sup> It is in the same phase and with the start of this new life that the human beings will receive the unavoidable return for that typical mental and practical composition that they have had in the era of biological and psychological life. In other words, this new life and its effects and characteristics will be the return for the acts of this life. In this way, man will have such a life in this phase whose future is related solely to his own thoughts and efforts.



## FOOTNOTES

1. This book first was published in Persian by Markaze Barrasihaye Islami, Qom.
2. Something similar to goddesses, and divinity in Greece and Rome.
3. Refer to articles and books written on the subject, such as: Goethe and Mohammad:, and: Mohammad as viewed by others
4. German version of the Holy Qur'an published by Goldman
5. Page 3, Volume 1 published by Hildesheim
6. Qur'anic Chapter entitled "The Cave", Verse 110: "Say: I am only a mortal the like of you; it is revealed to me that your Allah is One Allah".
7. Qur'an, Chapter 29, Verse 20: "Say: Journey in the land, then behold how He originated creation".  
Qur'an, Chapter 55, Verse 10: "And earth-He set it down for all beings".  
Qur'an, Chapter 12, Verse 109: "Have they not journeyed in the land? Have they not beheld how was the end of those before them?" Also, Chapter 30, Verse 9; Chapter 35, Verse 44; and Chapter 4, Verse 21. Chapter 20, Verse 29: "It is He who created for you all that is in the earth".
8. Holy Qur'an, Chapter "The Cow", Verses 278 and 279: "O believers, fear you Allah; and give up usury that is outstanding, if you are believers. But if you do not, then take notice that Allah shall war with you, and His Messenger, yet

if you repent, you shall have your principal, unwronging and unwronged"

9. "Motraffin" in Qur'anic interpretations are the individuals who amass wealth and constantly block realization of 'social justice'.

10. We think it essential to mention that "zionism" is different from the Judaism which was brought by Prophet Moses (A.S.). Zionism is another sinister form of Western colonialism whereas the divine religion of Judaism granted justice and humanity to Israelites. Of course later on, under the influence of rabbis, realities of this divine religion were depicted upside down. Thereafter, the Jewish nation considered itself to be the "special race enjoying divine devotion" and committed such catastrophes which are recorded in detail in history. Undoubtedly, no one of these phases has any link with the "divine religion of Moses".

11. Holy Qur'an, Chapter entitled "Iron", Verse 26: "Indeed, We sent Our Messengers with the clear signs, and We sent down with them the Book and the Balance so that men might uphold justice".

12. Holy Qur'an, Chapter entitled "The Table", Verses 78 and 79: "Cursed were the unbelievers of the Children of Israel by the tongue of David, and Jesus, Mary's son; that, for their rebelling and their transgression. They forbade not one another any dishonour that they committed; surely evil were the things they did".

13. "Poverty of man draws him to atheism". "Poverty is a very big demise". "Do not become a slave dominated by another person, since Allah has born you free and to dominate your own destiny", and "no one is infested by poverty and hunger unless his right is usurped tyrannically by another person who has amassed wealth in that way. All the above four sentences have been quoted from the utterances of Hazrat Ali (A.S.) in "Nahjal Balagha".

14. Allah changes not what is in a people, until they change what is in themselves. Qur'an, Chapter 13, Verse 11; and Chapter 8, Verse 53.

15. "We sent no warner into any city except its men who lived at ease said, 'We disbelieve in the Message you have been sent with' Qur'an, Chapter 34, Verse 34.

"And when We desire to destroy a city, We command its men who live at ease, and they commit ungodliness therein" Qur'an, Chapter 17, Verse 16.

16. Such an analysis has been made as an example on the Prophet of Islam in Publication No. 3 of "Mental Issues".

17. Holy Qur'an: Chapter 14, Verse 11; Chapter 18, Verse 115; Chapter 41, Verse 6; Chapter 17, Verse 94; Chapter 7, Verse 188; Chapter 15, Verse 4; Chapter 72, Verse 21; Chapter 17, Verses 90-93 and other verses.

18. Adam, Abraham, Idris, Isaac, Jacob, Ismael, Elijah, Jesus, David, Jacob, Dhul Kifl, Zachariah, Solomon, Salih, Saul, Aziz, Christ, Mohammad, Moses, Noah, Aaron, Hood, John, Joseph, Jonah

19. Chapter 40, Verse 78; Chapter 4, Verse 64.

20. Qur'anic verses relating to prophets' combat against idol-worshipping world view are so many that we feel no need to make any quotation in this respect. Kindly refer to Chapters 11, 21 and 26.

21. Qur'anic Chapter 2 Verse 70; Chapter 5, Verse 104; Chapter 10, Verse 78; Chapter 31, Verse 21; Chapter 43, Verse 22; Chapter 7, Verse 70, and other verses.
22. Qur'an, Chapter 2, Verse 213; Chapter 3, Verse 19; Chapter 19, Verse 38; Chapter 43, Verse 45.
23. Qur'an, Chapter 11, Verse 11, Chapter 3, Verses 23 & 24; Chapter 5, Verse 18
24. Qur'an, Chapter 3, Verse 50; Chapter 5, Verse 46; Chapter 62, Verse 6; and Chapter 43, Verse 63.
25. Qur'an, Chapter 2, Verses 89 and 101; Chapter 3, Verse 81; Chapter 2, Verses 41, 91 and 97; Chapter 3, Verse 3; Chapter 4, Verse 47; Chapter 5, Verse 48; Chapter 3, Verse 31; and Chapter 5, Verses 15 and 19.
26. Qur'an, Chapter 5, Verses 12 and 79; Chapter 19, Verse 31; Chapter 21, Verses 73 and 105; Chapter 42, Verse 13; and Chapter 98, Verse 5.
27. Qur'an, Chapter 31, Verse 25; Chapter 45, Verse 13; Chapter 4, Verse 33; Chapter 22, Verse 65, and other verses.
28. Qur'an, Chapter 9, Verse 78; Chapter 6, Verse 55; Chapter 15, Verse 43; Chapter 64, Verse 40; Chapter 2, Verse 29; Chapter 51, Verse 7; Chapter 7, Verse 10; Chapter 3, Verse 48; Chapter 7, Verse 57; Chapter 16, Verse 10; Chapter 14, Verse 32; Chapter 6, Verse 99; Chapter 16, Verse 8; Chapter 16, Verse 66; Chapter 57, Verse 25; Chapter 5, Verses 69 & 96; Chapter 16; Chapter 45, Verse 12; Chapter 10, Verse 22, and other verses.
29. Qur'an, Chapter 2, Verses 189 through 192; Chapter 13, Verses 2 and 3; Chapter 31, Verse 27; Chapter 23, Verses 12 and 13; Chapter 67, Verse 3; Chapter 30, Verse 24; Chapter 78, Verse 7; Chapter 88, Verse 19; Chapter 15, Verse 22, and other verses.
30. Interpretation of spirit, isolated from matter, which is observed extensively in books, relates to philosophy rather than divine revelation.
31. Qur'an: Chapter 2, Verse 154; Chapter 3, Verse 169; Chapter 39, Verse 42 and other verses.
32. Qur'an Chapter 4, Verse 88; Chapter 8, Verse 67; Chapter 9, Verse 38; Chapter 29, Verse 64; Chapter 30, Verse 7; Chapter 40, Verse 39, Chapter 43, Verse 35 and other Verses.
33. All verses which speak of "good deed" and "faith" and which run into hundreds depict the aforesaid Qur'anic principle and attest to it. "Good deed" means positive and constructive efforts.
34. Qur'an, Chapter 51, Verse 32, and other verses.
35. Refer in this respect to the Bulletin "Office for Propagation of Islamic Culture", Tehran.
36. Qur'an, Chapter 2, Verses 37, 62, 112, 162, 274 and 277; Chapter 3, Verse 70; Chapter 5, Verses 69 and 119; Chapter 6, Verse 48; Chapter 98, Verse 8; Chapter 8, Chapter 101, Verse 7; Chapter 89, Verse 28; Chapter 9, Verse 27.
37. Qur'an, Chapter 29, Verse 20; Chapter 53, Verse 47; and Chapter 14, Verse 48.
38. Qur'an, Chapter 36, Verses 87 and 89; Chapter 20, Verse 55 and other verses.





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