**Islam**

**and**

**Peace**

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# 

# Preface

Looking at the turn of events, that have taken place during the last twenty eight years, or so over the globe we find ourselves heading towards One World Government. Formation of United Nation is a right step in that direction. Under the Charter of the United Nations freedom of worship is guaranteed. No discrimination is to be appreciated. In short, we are trying to establish a brotherhood on Universal stan­dards. But what should, ultimately, be the stunt to forge this brotherhood and establish it on really Uni­versal basis? And to this our reply is:

More so because in this age of phenomenal pro­gress in the fields of Science and Technology, one would expect peace harmony and tranquillity on the face of the earth. Alas! it is not so, On the contrary, suspicious, confrontation, antagonism hate, jealousy, war and chaos is the rule of the day, It seems that two opposite forces are acting on the humanity. Man is progressing intellectually at the cost of his peace of mind. Not that this danger is not felt, Medical Specialists voice the imminent danger of Psyclinic disease; Sociologists are perturbed over the disharmony in the Society; politicians have a Herculean task of maintaining peace among nations. But do they succeed? Unfortunately No! Mental diseases are rampant. Youth all over the world are growing disillusioned and are seeking shelter in Drugs. Hippyism, Mandism and other such mirages. Dishar­mony between wife and husband, father and son, mother and daughter is increasing, threatening the social structure with utter collapse. We have had two great wars and numerous local wars, while century is not yet passed.

The day is not far off when humanity will revert to cannibalism, man eating man, figuratively and metaphorically. Is there no hope for Humanity? Yes, there is, and sardonically enough. Man need not devise a new doctrine. It is old, quite old, and in fact as old as the human race on this planet Earth. Islam, complete submission to One God,

Some time back, Peermahomed Ebrahim Trust had published two books viz. “Islam, the religion with God” and “Islam and World Peace”. The book now presented is an enhanced and revised version of these two books with new matter Islam and Peace comprising Part Two of it. An Appendix “The Rationalistic and Philosophical Spirit of Islam” has been added, at the end this is an extract from Syed Ameer Ali monumental famous book The Spirit of Islam,

This book is published in the hope to show light to the troubled humanity and to call it back to Religion whereby hope, tranquillity and Peace are restored in the worlds.

The Trustees hope that this book will be well received by public at large and by brethren-in-Islam in particular.

Trustees

Peermohamed Ebrahim Trust

Karachi-5

Dated:

18th Zilhajj 1394 A.H.

4th January 1975 A.D.

# Islam the Religion of Peace

Islam is an Arabic word meaning ‘complete sub­mission’ to the Will of Allah. Holy Quran is the Scripture of Islam. At Mecca in Arabia, lies Holy Ka’bah towards which Muslims face while saying their prayers, and where they assemble for the Hajj – annual pilgrimage.

According to Islam the entire universe came into existence through the Will of the Creator and was created with a definite purpose. Says the Holy Quran:

Verily in the creation of the heaven and the earth and the alternation of the night and the day, there are signs for men who possess wisdom. Those who remember God standing, and sitting and reclining on their sides and think (seriously) in the creation of the heaven and the earth; saying “O Our Lord; You have not created (all) this in vain.[[1]](#footnote-1)

And created not I, the Jinn and the humans, but that they may worship (Me).[[2]](#footnote-2)

Now, to explain this Divine Will came the Divine Messengers known as the prophets, Adam (a.s.) being the first and Mohammad (s.a.w.a.) the last: Noah, Abraham, Moses, and Jesus, son of Virgin Mary (a.s.), being the other pro­minent ones, as the Holy Quran says:

Verily, God did choose Adam and Noah and the descendants of Abraham and the descendants of Imran above all the worlds, Offspring, one from the other; and verily God is All-Hearing; All-Knowing.[[3]](#footnote-3)

The prophets never disagreed in fundamentals. Generally the prophets were deputed for specified communities, regions or periods. Prophet Mohammad (s.a.w.a.) the Last of the Divine Messengers was sent to express the Will of Almighty Allah for the entire humanity and for all times to come. To quote Holy Quran:

And We sent you not (O Our Prophet Mohammad) but a Mercy to (all) the worlds.[[4]](#footnote-4)

And (O Our Prophet Mohammad) We sent of you not but to the whole of mankind, a Bearer of glad tidings and a Warner, but most of the people know (it) not.[[5]](#footnote-5)

Say (O Our Prophet Mohammad) “O you people, Verily I am the Prophet of God to you all, of Him to Whom belongs the kingdom of the hea­vens and the earth; No god is there but He. He gives life and causes death, so believe you in God and His Messenger, Prophet, the ‘Ummi’ who believes in God and His Words, So you follow him that you may be guided aright.[[6]](#footnote-6)

Islam, therefore, is a perfect code of life for the entire humanity without distinction of classes, climes and countries. It lays first emphasis on the purifica­tion of the self of an individual based on the fundamental principles belief in the Oneness of Allah (s.w.t.) and in the Life Hereafter. This ultimately would lead to international brotherhood and creation of a peaceful society.

# The Teachings of Islam

Islam is a perfect code of life. In presenting this code of life Islam provides both for the formation of basic ideas and also for the moulding of actions. In other words just as a tree has two parts i.e. roots and shoots (branches) the teachings of Islam fall into two categories:

A: Usool or the Roots, whose knowledge and belief is essential for a Muslim. These are:

1. Tauheed (Oneness of God)

2. Adl (Justice)

3. Nubuwwat (Prophethood)

4. Imamat (Vicegerency of the Prophet)

5. Qayamat (Resurrection)

B: Furoo or branches which call for certain practices. These are:

1. Salat (prayer)

2. Saum (Fasting)

3. Khums (One fifth Levy)

4. Zakat (Religious Levy) – Poor-rate

5. Haj (Pilgrimage)

6. Jehad (Holy War)

## A. Usool-e-Deen (the roots)

### I. Tauheed (Oneness of God)

Tauheed means Allah is One, (Unique) both in number and substance, and He is above time and space, but the real sense of Tauheed is not conveyed fully in the traditional sentence – Allah is One. In order to have a clear understanding of Tauheed the attributes of Almighty Allah have been grouped as Positive and Negative.

The Positive Attributes are:

1. He is Qadeem – Eternal. He has ever been and He will ever be.

2. He is Qaadir – The All-Powerful,

3. He is ‘Aleem’ – Living and The All-Knowing.

4. He is Haiy – Living and The Source of all life.

5. He is Mureed – His Will is overwhelming.

6. He is Mudrik – The All-Perceiving, as Sami (All-Hearing), Baseer (The All-Seeing), Haazir and Naazir, (The Omnipresent).

7. He is Mutakallim – The Master of the World; The Creator of speech.

8. He is Sadiq – The True.

Above all, it is impossible to fix any limits to His attributes. These attributes are not exhaustive but essential to the conception of Almighty Allah. The attributes are not acquired but inherent in the conception of Divinity.

The Negative Attributes namely those that cannot be attributed to Almighty Allah are:

1. Jism – Corporeity, namely that He has no body in any sense.

2. Tarkeeb – Constitutiveness, i.e. He is neither composed of nor divisible into parts. This attribute follows from the above.

3. Makaan – Containability, i.e. He is beyond expression in terms of space and dimensions. This also follows from the first,

4. Hulool – Incarnation, i.e. Incarnation in any form is abhorrent to the conception of Divinity.

5. Ittehad – Union. It follows from the attrib­ute of Hulool and means that the conception of Divin­ity does not admit of anyone ever uniting with Him.

6. Ruyat – Visibility, i.e. He is invisible.

7. Qubulul hawadis – Susceptibility to chan­ge, i.e., He is not susceptible to change.

8. Sifaat – Accidences, His attributes, are not acquired but inherent in the conception of Divinity.

It will thus be seen that according to Islam Allah is the name for Almighty Allah as perceived in the light of the above Positive and Negative Attribu­tes. In other words Almighty Allah is the Creator of the uni­verse, Self-Existent, the source of all perfection and free from all defects.

### II. Adl (Justice)

Technically Justice has been defined as the distrib­ution of functions according to fitness. The other accepted sense of this word is the passing of balanced judgements over actions or in disputes. Justice is attributed to Almighty Allah in both these senses. In the former sense Justice pervades the whole universe whereas in the latter sense Almighty Allah as the embodiment of all perfection should be all Justice and cannot be otherwise.

In this connection Holy Quran says;

God (Himself) witnesses that there is no god but He, and (so do) the angels and those possessed of knowledge, standing firm for justice.[[7]](#footnote-7)

### III. Nubuwwat (Prophethood)

The conception of Prophethood follows from the premises that it is the Will of Allah (s.w.t.) that every human being should pursue a defined code of life and follow certain principles of conduct. Those who abide by them would be bestowed best reward in the life hereafter while those who do not would be confined to eternal punishment. Almighty Allah therefore had to send prophets to acquaint the humanity with these princi­ples and the code of life.

Holy Quran says:

And We did not destroy any town but it had (its) warners.[[8]](#footnote-8)

The third Usool ‘‘Nubuwwat” calls for belief in all the prophets sent by Almighty Allah from time to time for the guidance of humanity. According to Islam there have been approximately 1,24000 such prophets. Adam was the first of them. Noah, Abraham, Moses and Jesus son of Virgin Mary (a.s.), are other prominent ones about whom Holy Quran has widely spoken. And Prophet Mohammad (s.a.w.a.) was the last. Some prophets came with Shari’ats (Codes of life), while others merely propagat­ed the Shari’ats of their fore-runners.

Since, the words of a prophet are to be obeyed and his actions are to serve as a guide it follows that every prophet should be Infallible in his thoughts, words and deeds.

### IV. Imamat (Vicegerent of the Prophet)

During his life time, Prophet Mohammad (s.a.w.a.) had announced on several occasions that the responsibility for the guidance of the Muslim community would devolve after him on certain named persons as ordained by Almighty Allah. These persons are known as Imams (Vicegerents of the Prophet), The Imam deputises the prophet in every respect. Like the prophets, therefore, the Imam should also be Infallible in his thoughts, words and deeds.

The Imams are twelve as follows:

I. Ali al-Murtaza (the chosen) son of Prophet’s uncle, Abu Talib, and married to Our Lady of Light, Fatemah (s.a.), the daughter of the Holy Prophet (s.a.w.a.). (23 B.H. – 40 A.H.)

II. Hasan al Mujtaba (the chosen), elder son of Ali and Fatemah (a.s.) (3 A.H. – 50 A.H.)

III. Husain al Syed-us-Shuhada (the Chief of the martyrs), younger son of Ali and Fatemah (a.s.). (4 A.H. – 61 A.H.)

IV. Ali Zainul Abedeen (Ornament of the Worshippers) (38 A.H. 95 A.H.)

V. Mohammad-al-Baqir (One who rips opens the knowledge) (57 A.H. – 114 A.H.)

VI. Ja’far al-Sadiq (the True) (83 A.H. – 148 A.H.)

VII. Moosa al-Kazim (the Patient) (128 A.H. – 183 A.H.)

VIII. Ali ar-Raza (the Agreeable) (153 A.H. – 203 A.H.)

IX. Mohammad at-Taqi (the Pious) (195 A.H. – 220 A.H.)

X. Ali an-Naqi (the Pure) (214 A.H. – 254 A.H.)

XI. Hasan al-Askari (a.s.) (232 A.H. – 260 A.H.)

XII. Mohammad al-Mahdi (the Guide) – (15th Sha’aban 255 A.H., the Imam of our Time)

The Twelfth Imam is alive till this day, but invisi­ble, and to be visible at a time appointed by Almighty Allah. He is the Awaited One and Mahdi (a.t.f.s.) (Messiah of The Muslim Faith) who will revive and spread Islam throughout the globe.

There are clear references in the Holy Quran about belief in the Imams. As for example:

O you who believe; obey God and obey the Prophet and those vested with authority from among you; and then if you quarrel about anything refer it to God and the Prophet if you believe in God and in the Last day (of Judgement); This is the best and the fairest way of ending (the dispute).[[9]](#footnote-9)

Verily We (and), We (alone) give life to the dead, and We write down what they have sent before them and (even) their footprints (which they leave behind them): And everything have we confined into a Manifesting Imam (Guide).[[10]](#footnote-10)

Remember the Day (of Judgment) when We will summon every people with their Imam (Leader).[[11]](#footnote-11)

Referring to Imams the Prophet (s.a.w.a.) has further emphasized:-

One who dies but does not recognize the Imam of his time dies the death of a pagan.

On the Day of Resurrection every nation will be called along with the Imam of its time, the Book of its Almighty Allah and the Sunnat (Tradition of its prophet).

### V. Qayamat (Resurrection)

There is a life Hereafter. After death an indivi­dual gets the reward or punishment of the deeds performed before death. For this purpose on a certain day called the Day of Judgement, all the dead would be resurrected from their graves and awarded Hell or Heaven depending on the merits of their actions in this world.

The Holy Quran says:

When happens the Event,

There is not for its happening, any belying,

(It shall be) Abasing (some and) Exalting (the others).

When the earth shall be shaken with a (tremen­dous) shaking.

And the mountains shall be crumbled a terrible crumbling,

And they shall become scattered dust.

## B. Furu-e-Deen (the Branches)

### I. Salat (Prayer)

Every Muslim adult, male or female, has to offer prayers five times during day and night as an obliga­tory assignment.

The Holy Quran has repeatedly enjoined upon every Muslim the offering of prayers (Iqam-as-Salat):

“Verily I, (alone), am God: There is no god but I: worship you (only) Me, and establish prayer for My remembrance;”[[12]](#footnote-12)

Recite you (O Our Prophet Mohammad;) that which has been revealed to you of the Book and establish prayer; verily prayer restrains (one) from filth and evil; and certainly the remembrance of God is the greatest (duty of the believers) and God knows what you do.[[13]](#footnote-13)

“(O my son; establish prayer and enjoin the good and forbid the evil, and be patient against what befalls you; verily this is the task of steadfastness”.[[14]](#footnote-14)

### II. Saum (Fasting)

Fasting is obligatory for every Muslim adult, male or female, for the entire lunar month of Ramazan every year. The fast lasts just from the True Dawn till the commencement of the night. During the fast one has to abstain from eating, drinking, smok­ing and some other actions. In this regard the Holy Quran says:

O you who believe; Fasting has been ordained to you as it was ordained to those before you so that you guard yourself (against evil).[[15]](#footnote-15)

So whosoever of you witness the month, he shall fast therein.[[16]](#footnote-16)

### III. Khums (One-Fifth Levy)

A contribution required of a Muslim is the One-Fifth of his annual savings, income from mineral re­sources, buried treasure etc. 50 % of which he puts at the disposal of the Imam and the other 50 % is used for the benefit of the Progeny of the Prophet,

The Holy Quran command for this is as follows;

And know you (O believers) that whatever of a thing you acquire a fifth of it is for God, and for the Prophet and for the (Prophets) near relatives and the orphans and the needy and the wayfarer.[[17]](#footnote-17)

### IV. Zakaat (Religious Levy) Poor-rate

An essential of community life from the old has been that there should be a Central Exchequer to finance it. Islam provides for this by imposition of “Zakaat”.

Every member of community has to pay a specified portion of his assets, owned by him for a year, as a contribution to the Community’s Exchequer. The Holy Quran has commanded the payment of “Zakaat” almost as vigorously as the saying of prayers so much so that every verse which speaks of saying of prayers speaks of payment of Zakaat, e.g.

And keep up prayer and pay the poor-rate and bow down with those who bow down.[[18]](#footnote-18)

### V. Hajj (Pilgrimage)

Every Muslim is enjoined to visit the Holy Ka’bah as a religious obligation, once in life-time, subject to abi­lity to do so. The Hajj is performed on the 9th of the last month of the Islamic (Lunar) Calendar namely Zilhajj.

The Holy Quran Command on this subject is clear as follows.

“And proclaim you to the people the Pilgrimage (Hajj); They will come to you on foot and on lean camel, coming from every remote (high) way”.[[19]](#footnote-19)

And (purely) for God, is incumbent upon mankind, the pilgrimage to the House, for those who cart afford to journey thither.[[20]](#footnote-20)

### VI. Jehad (The Holy War)

Defence is unquestionably the most important phase of a Community’s life Islam provides for the defence of the Muslim community by imposition of what is called Jehad – The Holy war.

The Holy Quran says:

And fight in the cause of God (against) those who fight you but be not aggressive; for verily God loves not the aggressors.[[21]](#footnote-21)

## Conclusion

It is hoped that from the above the readers would have a fair idea of Islam. That it lays prime importance on the conduct of an individual as a member of a community, it calls everyone to believe in One God as the embodiment of all good and therefore the source of inspiration for the attainment of the highest good in one’s actions. It provides guidance for everyone whatever his colour, race, lineage or economic or political status may be. That within the limits fixed by it for individual conduct as a member of the society it leaves the individual free for the highest develop­ment of his personality and for the attainment of eternal peace. That to the poor, the low and the afflict­ed it provides sustenance and solace and on the rich and the affluent it casts a duty to spend for the good of the needy.

To search in Islam something in support of one political theory or the other is futile. It is a code of life far above the smallness of political theories or economic organizations or structures. It deals with fundamentals of human conduct in their broadest sense and allows full flexibility of organization and structure within these fundamental limits. It must be borne in mind that Islam seeks to give humanity the way for eternal peace. It is not a movement for economic betterment of any particular tribe or community. Nor is it a movement for aggrandisement, conquest and rule. It caters for the highest good both in individual conduct as well as in the life of the community.

It is most unfortunate that soon after the Holy Prophet (s.a.w.a.)’s demise these cardinal facts about Islam and all that it really meant were totally forgotten and interested persons converted it into a movement of aggrandisement, conquest and exercise of temporal power over the peoples who entered its fold or who fell under its sway. On the other hand during his very lifetime the Prophet had sounded a note of warning against such a folly to the Muslims. He had said:

“I leave behind, among you, Two Weighty Things one of them is the Book of Allah and the other is My ‘Itrat’ (Progeny), who are, My Ahle Bait (People of the House). After me you shall never go astray, if you adhere to both of them and the two shall remain together till they meet me at the cistern (of Kausar in the Heavens).

Unfortunately for the Islam this warning was wilfully overlooked by the vast majority of Muslims, The Book of Allah, Holy Quran was not in itself suffi­cient to serve as a guide for the Muslims, Its real significance was to be understood through the actions and interpretations of Ahle Bait (a.s.) (the Prophet’s pro­geny). In their anxiety to use Islam as a tool for the satisfaction of their lust for aggrandisement these people not only disregarded the Ahle Bait (a.s.) but also perpetrated all sorts of cruelty over them so much so that after just some fifty years of the death of the Prophet events against Ahle Bait (a.s.) took such a turn that the Holy Prophet (s.a.w.a.)’s most beloved grandson, the Chief of the Ahle Bait (a.s.) then surviving, was mercilessly butchered with his small coterie of 72 persons at Karbala at the hands of a brute army of the ruling Muslim Prince Yazeed son of Muawiya. This happened because those in power used Islam just as an ordinary political move­ment aiming at conquest and rule ignoring the Ahle Bait (a.s.) who could show its real significance and keep the believers on the right Path.

It is significant to recall here that the Holy Quran too had ordained adherence to the Holy Prophet (s.a.w.a.)’s progeny as follows:

Say you (O Our Prophet Mohammad): “I demand not of you any recompense for it (the toils of the Prophetship) save the love of (my) relatives.”[[22]](#footnote-22)

So the result was that Islam could not have a fair chance to exhibit its real self. It is nevertheless consoling to note that the world is fast moving towards the goal; Prophet Mohammad (s.a.w.a.) came to establish. Time is drawing nigh when Imam Mahdi (a.t.f.s.) shall come out of his Ghaibat (occultation) i.e. become visible and show that the will of the mischievous man shall no longer prevail but the Will of Almighty Allah shall prevail.

## United We Stand Divided We Fall

Says Holy Quran:

And be not like those who got divided and disagreed after clear evidences have come to them; and these, for them is a great torment.[[23]](#footnote-23)

G. Sale translates it:

And cleave all of you to the Covenant of God and depart not from it.

And writes in his note “y” on page 48 of his translation:

Literally, hold fast by the Cord of God and depart not from it. That is, secure yourselves by adhering to Islam which is here metaphorically expressed by a Cord, because it is a sure means of those who profess it from perishing hereafter, as holding by a rope is to prevent one’s falling into a well or other like place. It is said that Prophet Mohammad (s.a.w.a.) used for the same reason to call the Holy Quran, Habl-Allah al matin, i.e. the sure cord of God.[[24]](#footnote-24)

In the very light of the meaning of this verse it can be said with all the emphasis at our command that for the entire people of the world it is possible to form into one homogenous mass with respect to their beliefs and rituals. And had it been something well-nigh impossible, then Almighty Allah would not have spoken in so forceful a speech, enjoining all and sundry to hold fast to Habl-Allah! To ordain for what is impracticable is irrational and the Almighty Allah is above ordering anything which is abominable.

### Freedom to worship is guaranteed by the United Nations Charter,

So every community is justified to declare it be­liefs provided there is meant no injuring of one’s feelings as no other course is left for the finality of the proof of the Truth.

### We have to proclaim the truth to the people.

That is all what is binding upon us. However while presenting one’s point of view one must have due re­gard for the manners and the etiquette of authorship. So at no time one must use abusive language in his speeches and writings for his opponent. This act enra­ges the people. Their attention is diverted from the serious study of the subject towards retaliation. Consequently no useful purpose is served by such speeches or writings.

The people of the world are divided in communi­ties and nations. As humans we must live in peace and harmony. If men and women, when blessed by Almighty Allah with the gift of Aql (reason), show hatred and contempt towards each other, the society can never attain real peace. We, as rational beings, must be tolerant towards others however opposite may be their religion, language, race or culture. The discrimination on the basis of colour and nationality between man and man is most un-Islamic.

This is a glaring reality that the result of our differences may prove to be dangerous for the solida­rity of humanity. The communities must live toge­ther in harmony without assailing each other. Let the friendship, based on righteousness, serve as the Hablal Mateen (Strong Cord) for the True faith. Surely it does have the sanction of Aql (reason).

Finally, if we have to survive, we must follow:

Live and let live.

Holy Quran says:

Slumber seizes Him not nor sleep; His it is what­soever is in the heavens and whatsoever is in the earth; Who is he that can intercede with him but with His permission; He knows what is before them and what is behind them, while they cannot compre­hend anything out of His Knowledge save that which He wills. His Throne extends over the heavens and the earth, and the preservation of them both, tires Him not, And he is the Most High and the Most Great.[[25]](#footnote-25)

# Islam and Peace

Peace, or tranquillity and union are the two natu­ral rights of humanity about which no wise and far-sighted person can differ. Murdering, plundering, bloodsheds and disturbances are the soul destroying and human Killing habits. There is no human being who may not have natural hatred and aversion for these habits. Leave alone the human beings even the animals feel this. And as they are devoid of sense and wisdom they can maintain peace and unity only among themselves. They have as much difference with other creatures as they have unity among them­selves. As the man who is the best creation of all endowed with sound wisdom, he has been granted strength enough to establish all over the world and maintain security throughout the universe.

Although since long the mankind has become so much addicted to vanity, ostentation and breaking of peace that it has given up its natural and ancestral rights of security and peace but the people of sense and understanding have always been trying to make that aspect of their lives firm and strong which may be away from the skirts of struggles and disturbances and close to peace and security.

When in the past the sparks of discord and diffe­rences and the flames of strife and war aimed to destroy the life, property, respect, dignity, honour, human­ity and nobility of mankind, the same persons who were enjoying to see the flames of differences and ills of yesterday in the world and were intoxicated with the wine of oblivion woke up from their lethargy and became anxious to find out the right path through whi­ch they hope to pass their lives with ease and comfort. But now whether they may be followers of the unity of God or Trinity worshippers of God or self-religious or infidels, Christians fascist, Roman Catholics, Budhs or of any other religion, they are not free from the stains of tyranny, bloodshed, usurpation and revolts,

## Other Attempts at Peace

Although in the past, the different societies, governments and dictators had made various principles and laws in the name of peace and security some considered monarchy beneficial for peace and safety and made it hereditary for one family, the others with due consid­eration of the family, thought the outward ability and worthiness necessary. Someone gave the bridle of government in the hands of a particular party (parlia­ment) while another based the election of the mem­bers of the parliament on the will of the general public. The other made the election of the members on the basis of wealth and power of influence or avarice, fear or under other pressures. Some considered the deser­tion of religion necessary for the progress of the coun­try. The others sacrificed wisdom, honour and position on the blowing wind of the time i.e. fashion. Some made the elegance, comfort and luxury the basis and main factors of the government and they will continue to do so in future also. All this was done. The result of all this was seen by everyone in the world. The Luxury and elegance destroyed the feelings and valour of the man. The developments of science were hover­ing over the heads of mankind as the wrath of God. The modern inventions turning into bombs raining torrentially continued to set fire the harvest of life. Peace could not be attained either on land or sea. Neither the land remained safe nor the air. All the four sides of the earth – east, west, south and north – were in front like a mirror. In every mirror one’s own bloody picture was reflected. At last those who had forgotten God began to invoke God. Those who had turned out God from their country began to call Him back. The shrines which had become desolate began to be inhabit­ed. Prayers became necessary in the mosques. It is a fact that one forgets his position at the time of luxury and comforts but at the time of misfortune he has to approach the Nature, because the solution of difficul­ties is in His hands.

No one felt that his rival is also fond of the same fashion as he himself and none thought that his enemy is wearing a suit of the same style as he is putting on, nor did he realise that his enemies are also the resi­dents of the same country in which he is living. No one thought that their language, appearance, mode of living, way of ruling, manners and nature resemble each other. A man feels proud after murdering his co-­religionist. A soldier was happy after slaughtering ano­ther soldier of his own nation. Such was the condition of oppression that there was no feeling of pity for women or children. Neither the widows nor the orpha­ns deserved any help from them. They had no conside­ration for the helpless and no thought for the sick. It became clear that all the principles of peace and secu­rity constituted by the people of the world were useless otherwise these would not have resulted in such poiso­nous effects. The only cause of this is that the makers of the principles did not frame them with honesty and sincerity and there was no consideration of human welfare with them; but the legislators had their self-interests as became evident after some time and even today the same Law is the root of all mischief. The lovers of the democracy are getting themselves worsh­ipped, and the so-called champions of the public are proclaiming their dictatorship by the beat of drums and they do not consider the value of humanity even equal to that of a mosquito. Can persons of such mentality establish peace and security in the world?

## Basic Cause of Failure

From this short introduction it has been proved that the cause of revolts and bloodsheds in the world is atheism or the forsaking of the restrictions of the laws of religion. Therefore if any power can now estab­lish peace and security in the world, it is religion and religion alone. It may be for the time being and for a particular nation and country there is however no doubt that the religions established in good faith did try in their times and country that good education and advice be given to the world, to benefit mankind as far as possible and it to save them from harm. These religions also tried that the world be protected from revolts and bloodsheds, and peace and safety might prevail in the country, but as all these religions were limited and confined to particular countries, nations and times, therefore their teachings were useful in their own times alone. So their durability was neither permanent nor they were meant for the whole world. Even, at present, the world cannot benefit from them. It is however possible that during their prevalence conside­ration might have been given for temperance in them but due to the changes in the conditions of the times, and ideas, alterations and changes in the books these are not found in the form of temperance, and so such principles and Jaws are found in them in which there is mention of wars alone or in which there are instruc­tions for truce, peace and ease to such an extent that if acted upon the very preservation and progress, of the mankind would become impossible, and utter the flaring up of the fire of disturbances it would not be possible to extinguish it. So much so that phlebotomist even may not have any right to cut open a view or a surgeon may not be permitted to cut the septic limb because in both the cases the shedding of blood is essential.

It is a fact, that it is easy, today, to claim for peace and security in the world but it is very difficult to give a surety for it. It is evident that unless a religion is universal it cannot establish peace and security in the whole universe.

After this I have the right to state that if Islam is a universal religion, Holy Quran is a book for the whole world, the Prophet of Islam (s.a.w.a.) is a universal Prophet and the teachings of Islam are for the whole world then Islam should be responsible for peace and security throughout the universe.

I do not mean by this how to remove the discords of the world today, or how to extinguish the flames of war or how to administer the cup of Mercy to the bloody glances, but I mean that a universal religion should have such principles so that if the world embra­ces that religion or adopts its laws, there can be no possibility of differences and discords and in case any ugly situation is created the same principles may again bring an end to it.

In other words the principles be such that if the followers of Islam follow them there will be no differ­ence or discord. If they create differences and discords they would not deserve to be called Muslim in the true sense, and if non-Muslims sticking to their religi­ons maintain peace with Muslims and follow the prin­ciples of peace then they should consider Muslims as their sincere brothers and become free from the care of protecting their lives, property, honour and country.

## Islam, The Only Solution

As the word ‘اسلام’ is from ‘سِلْم’ which means peace and therefore if a Muslim makes peace or does such work which results in peace and security then he is a Muslim. In ‘Sahih Bukhari’ the well-known tradi­tion of the Holy Prophet (s.a.w.a.) is as given below:

‘A Muslim is one by whose tongue and hand the Muslims remain safe’.

Therefore if anyone has tormented a few Muslims or even a single Muslim without any fault on their part, or may torment them now, he is not a Muslim although he may claim a hundred thousand times to be a Muslim. If any non-Muslim does not torment any Muslim in anyway, he is a brother of Muslims in this trait, although he may not be reciting Kalema of the Muslims.

I, at this time, do not want to see in the mirror of Islam, the standards of peace and security which may establish peace in one nation, one province or one country alone, but I want to see in the mirror of the world wide religion of Islam those pictures of peace and security which may establish peace in the who­le world. lf the residents of a house, after making peace among themselves, begin quarrelling with their neighbo­urs it is not peace. If the natives of a mohalla after settling their disputes, begin quarrelling with the residents of another mohalla then it is not peace. If the dwellers of a city after maintaining peace among them­selves, resolve not to wage war amongst themselves but wage war against the villagers or natives of another city – it cannot be called peace. If the residents of a province, after establishing peace among themselves, create differences with the natives, of other provinces then it is not peace and security. If the natives of India after having union and peace among themselves, wage war against Persia, Japan or other countries, their purpose of peace and security will not be achieved. It should be called anarchy and sedition.

The countries which are at war with each other, establish such unity and peace that in their respective countries and nations only to enable them to proceed to other countries. But with this kind of nominal peace and security the globe of earth remains stained with blood and the belly of the sea continues to be fed with new foods day and night.

As the mutual peace and security of every coun­try and nation is a foundation stone for the biggest disturbance and war so it cannot be called the true peace and the genuine security.

I, therefore, want to see those permanent princip­les and standards which may be surety for peace and security i.e. after their restriction no question of Asia, Europe, Africa, etc. may arise but every country and nation may be able to be stringed like pearls in a single thread, where ones being an Indian or African should not be a crime, and similarly ones being an American or European should not be a mark of merit and distinction. There should be no difference between a white and a black, and no difference between an oriental or accidental. If there is a difference it should only be between obedience and non-obedience of the Laws of Islam. The Book of this religion loudly procla­ims:-

“Verily The most honoured of you with God is the one of you who guards (himself) the most (aga­inst evil) (follows the Commands of God)”[[26]](#footnote-26)

The Holy Quran, character of the infallibles (a.s.) whose wise and golden sayings in this connection are unlimited and invaluable treasury, to make a list of which is the work of courageous people. I, at this time, lay before the readers a few important and fundamen­tal standards as sample. After studying them it can be easily concluded that Islam alone is not only the supporter but also the surety of peace and security.

# First Standard of Peace

## Right of ruling is only for a guide chosen by Almighty Allah

It should first be considered as to who has the right of ruling and under whose sovereignty peace can exist. Man is naturally social i.e. he is forced to live in mutual co-operation for his social needs, existence and life and to inhabit collectively because the nature has created every person needy and helpless. Therefore there is no man today who may not be dependent on thousands of persons to fulfil his necessities of life. Apart from man we need the help of animals, trees their leaves and fruits and the entire universe. Even our least necessities cannot be fulfilled till thousands of creatures of Almighty Allah may not help us as we help them. In cities or villages – everywhere if a cultivator is de­pendent on the landlords, business men and professio­nals then a landlord is dependent on peasants, traders, professionals; in the same way a business man and men of different trades are dependent on others. Even the emperors who think themselves most content and satisfied and do not want to rest their foot on land are the most needy. The necessities of a king are as much high as the wants of the poor and needy are low. A poor can himself fulfil most of his necessities but a king is dependent on others for his least requirements. If a person after choosing seclusion becomes a man of jungle and may desire to provide all the necessities of his life himself without the help of anyone, the decision of the sagacious persons in this connection is that a piece of bread can reach the mouth with diff­iculty after making efforts for at least one thousand years because a man in seclusion also needs food and he has to plough the land, to do cultivation, to sow seeds and to perform all other necessities like this without which even a piece of bread cannot be arrang­ed, for example ploughing is necessary to till and loosen the land, to make it fit for cultivation. A plou­gh can be made when the carpenters and blacksmiths make it. If a solitary man may desire to make it himself; he will require tools to make it and to make the tools other implements will be necessary and nobody can say how far this chain of requirements may extend.

If by chance this impossibility becomes possible, grain will be required for sowing and the crop is in need of certain conditions and circumstances. The difficulties which exist today if become possible from impossible, bullocks or other strong animals will be required to pull the plough. If this work is also done by a man himself then a well is necessary for the purpose of irrigation and different kinds of implements will be required to dig and construct the well, and the same difficulties are present as mentioned before. Sup­posing a well becomes complete by a miracle, rope and bucket will be required to pull the water and to make these tools are necessary and for making the imple­ments the same difficulties exist as mentioned. If these difficulties are also solved and the land is irrigated according to the need and the crop becomes ready and the lonely man may be knowing the harvesting, tools will even be required for cutting the crop. After this oth­er implements will be necessary to separate and clean the crop. If these impossibilities also become possible a mill be required to make flour and to make the mill, stones and tools will again be necessary. If this diffic­ulty is also solved by some means a pot will be required to leaven flour and tools will be necessary for making the pot. If the pot is also available, an iron pan will be required to cook on the fire and the iron pan will require tools. When all these impossibilities become possible then a man may put a morsel of bread in his mouth. But after all these efforts only a few breads could be prepared. Other requirements of food and clothes have no concern with this. Therefore the sayings of sagacious persons that a secluded person can with difficulty take up to his mouth a simple morsel of bread in one thousand years. These are the circumstance under which a man is obliged to live in association with others and to take help from them for his existence and life. Apart from this, as a man is selfish H nature therefore it is not possible that he may not keep himself foremost in every gain or feel the losses and troubles of others like his own. Therefore it is necessary that in order to keep the mode of living of these selfish men in the right way one such law may be, made that its different sections may solve these problems and do not give any chance to anyone for violence and selfishness.

But if this dangerous class is turned into a managing committee of law making or one or a few of them are given this right then firstly they will never have one opinion and apart from this those who will be given the right of making the laws, it is not possi­ble that they may not have self interest in them or feel the losses of others in the same way as they do for themselves. It is accepted that no patient can treat himself; no defective personality can make himself perfect without the help of some expert. Had these persons been able to make laws why these defects would have developed in them.

It is therefore necessary that laws be made by one who is not a member of this party and is not selfish like them. He should be without consideration and interest but for his own self he a lover of justice. There can be no one like this except the Real Creator viz. Almighty Allah in Whose hands is the life of every living creature, on Whom the whole universe depends and He depends on none. This law is called the divine law of religion and in other words it is called Islam.

When none except Almighty Allah can make such law, then the preacher, the practiser and the one who can make others act on the law, can only be one who is select­ed by Almighty Allah, and to whom this duty is entrusted by Him.

When Allah, the Supreme be the maker of the law, it is impossible that the executors of the law be like it’s who are short sighted and faulty. Such sages, who are selected by Almighty Allah to convey His laws, are called a Prophet, a Messenger, an Imam or a Caliphate.

The fact is that the right of spiritual, physical and every kind of sovereignty is for those personalities who have been selected by Almighty Allah and who (besides being perfect) are infallible and faultless. It is entirely a different matter that they were not given the chance of ruling when they were there. But truly speaking it was their right, it is and it will remain. The main causes of all these disturbances and bloodsheds which happened in the past or are happening today is that the sovereignty was always entrusted to men like us. If according to the teachings of Islam the reins of government had remained in the hands of the noble persons chosen by Almighty Allah there would have been no disturbance or quarrel. All the wars which had to be waged at different times and places by the Holy persons selected by Almighty Allah were due to the fact that if they were entrusted with the sovereignty of one region their enemies ruled the other part, as is evidenced from all the wars against the infidels during the time of the Holy Prophet (s.a.w.a.) show. The Holy Quran says: (the translation of the following verses to be taken from Mir Ahmed Ali)

God knows best where to place His prophetship[[27]](#footnote-27)

God chooses to Himself whomsoever He wills.[[28]](#footnote-28)

God chooses from among the angels’ messengers and from among the men.[[29]](#footnote-29)

The judgment belongs (to none) but to God.[[30]](#footnote-30)

Be it known; (that) His is the creation and the command; Blessed is God, the Lord of the worlds.[[31]](#footnote-31)

And your Lord creates whatever He wills and (also) chooses too; it is not theirs to choose;[[32]](#footnote-32)

And thus will your Lord choose you.[[33]](#footnote-33)

Then choose him his Lord and made him of the righteous ones.[[34]](#footnote-34)

Verily God did choose Adam and Noah and the descendants of Abraham and the descendants of Imran above all the worlds. Offspring, one from the other.[[35]](#footnote-35)

And their prophet said to them: Surely Allah has raised Talut to be a king over you [[36]](#footnote-36)

Verily God has chosen him over you and has incr­eased him abundantly in knowledge and physique.[[37]](#footnote-37)

But indeed We have given to Abraham’s children the Book and the Wisdom and We gave them a Great Kingdom.[[38]](#footnote-38)

Then made We the inheritors of the book (Qur’an) those whom chose We from among Our servants.[[39]](#footnote-39)

He said: “O Moses: Verily I have chosen you above the people with My messages and with My words (discourse).[[40]](#footnote-40)

And indeed We have chosen him in this world; and verily in the hereafter.[[41]](#footnote-41)

Say “All praise be (only) to God, and peace he on His servants whom He has chosen.[[42]](#footnote-42)

And granted We to him out of Our mercy his brother Aaron (also), a Prophet.[[43]](#footnote-43)

And indeed We gave Moses the Book and We did appoint with him his brother Aaron (as his) assis­tant.[[44]](#footnote-44)

And Lot, we gave him command, the knowledge.[[45]](#footnote-45)

We granted him wisdom and knowledge.[[46]](#footnote-46)

And appoint for me an aider from my family, Aaron my brother[[47]](#footnote-47)

(Recollect O Our Prophet Mohammad) When said your Lord to the angels: ‘Verily I (intend to) appoint a vicegerent in the earth.[[48]](#footnote-48)

“O” David; Verily we have appointed you a viceger­ent in the earth, so judge you between the people with justice and follow not vain desires.[[49]](#footnote-49)

And we made them leaders, guiding (the people) by Our command.[[50]](#footnote-50)

God has promised to those of you who believe and do good deeds that He will certainly appoint them successors in the earth as He appointed successors those before them.[[51]](#footnote-51)

“Verily I make you Imam for mankind;’ (Abraham) said “And of my offspring”?[[52]](#footnote-52)

And intend We to bestow (Our) favour upon those who were considered weak in the land, and to make them the Imams (guides in faith), and to make them the heirs.[[53]](#footnote-53)

Remember that Almighty Allah Who is the creator, has also the right to give the command.

Therefore the announcer of the divine laws can be appointed through God’s choice and selection.

One must not think that the persons chosen by Almighty Allah can preach spiritualism only and they have not the ability of governing the world, because only those can be selected by Almighty Allah who is competent and most perfect in knowledge, practice chastity, sanctity, and in every other aspect. If they did not have the competence to rule, they could neither be perfect nor could selection be made of such incompetent men by Almighty Allah. If they were perfect they surely were com­petent to govern, of course not of a false nature but of high moral standard.

It may be remembered that sovereignty and administration of the country are not separate and isolated from the law of religion (Shariat). Shariat is the name of the law which is responsible for the most perfect spiritual and physical teachings. There is no personal, political or national problem the so­lution or which is not available in Shariat. The Shariat, which does not solve all such problems and teach monarchism, is not the law of Almighty Allah. Therefore as long as the reins of government remain in the hands of the persons selected by the public, distur­bances and bloodsheds will continue.

When neither a man nor a nation is free from personal concerns nor it can remain so, the rule of the world if given in the hands of the persons selected by Almighty Allah on the basis of the teachings of Islam, there can be no disturbance or quarrelling. This is the foremost teaching of Islam, and Islam is surety for peace and truce.

# Second Standard of Peace

## Islamic Equality

It cannot be doubted that Islam has stressed on peace and truce more than any other thing order and has prohibited aid forbidden from disturbances and bloodshed; moreover this consideration has been cherished in deeds and prayers as Almighty Allah commands:

And hold fast by the covenant of Allah all together and be not disunited, and remember the favour of Allah on you when you were enemies, then He united your hearts so by His favour you became brethren [[54]](#footnote-54)

At another place He says:

And make you not mischief in the earth after its reformation.[[55]](#footnote-55)

So you fear God all set aright matters between yourselves.[[56]](#footnote-56)

Again it is ordered:

There is nothing good in most of their whisperings except (in his who did) charity or goodness or peace among the people.[[57]](#footnote-57)

Again it is said:

Peace is good.[[58]](#footnote-58)

In the same way in most of the verses of the Holy Quran orders have been given to maintain peace and unity. Most of the orders of Islam have been given for the purpose of maintaining peace and unity in the world.

The aim of the wars and battles, which took place in the early period of Islam, was also to reform and to maintain peace, as Almighty Allah says in the Holy Quran:

And fight with them until there is no (more) mis­chief and religion be only for God but if they desist then there should be no hostility save against the aggressors.[[59]](#footnote-59)

At another place Holy Quran says:

Mischief is more grievous than slaughter.[[60]](#footnote-60)

As Islam had undertaken to maintain peace and order it was necessary that it should make such laws that during their sway the world may remain safe from disturbances and bloodsheds and be a cradle of peace and truce. Therefore Islam has completed the deficiency with full force under the cover of its most important laws and if Islam takes pride of its being unique and singular, it is quite right. The Commander of the faithful’s, Ali son of Abu Talib (a.s.), has explained the equality in Islam in the following words:

All men are equal in appearance. The father of all is Hazrat Adam and their mother is Eve.

Saadi Shirazi has said this in the following words:

“Descendants of Adam are the limbs of one another”.

Islam never permitted that the residents of a country or a state be given preference over the men of other countries or states. How then can Islam allow the nationals of the one aid the same country to be divided in classes or giving preference to one over the other on the basis of nationality or make the rich the leader of the poor or put the crowns on the heads of men of force, being afraid of them.

Islam has given the following general orders:

But if repent they and establish regular prayer and give away the regular charity, then they are your brethren in faith; and We explain the signs for the people who know.[[61]](#footnote-61)

In the religion of truth there is no difference between black and white, or east or west. If the re­ligion is one then even a residents of America is like brother, but if the religion is different then a real to other is no more than a stranger.

This does not mean that Islam has liked to drive a bullock and a goat with one suck; it is against jus­tice, Islam has fixed a standard for preference and it is as under:

Verily the most honoured of you with God is the one of you, who guards (himself) the most (against evil).[[62]](#footnote-62)

Be he from any country or of any nation, if he is God fearing and follower of the Law of Islam, he is better than those who belong to very big families. If a representative of the best family is devoid of re­ligious reverence and abstinence he is worse than a Negro slave whose actions are better than his. Action it the essence of humanity by which a Negro slave can have preference over a Qureshi syed. John a Negro slave of Abuzar Ghaffari was surely far better than those Qureshites who in spite of having the oppor­tunity remained deprived of the honour of martyrdom in Karbala. Bilal a Negro, is selected for Azan (call for prayers proclaimed from the minarets or towers of a mosque) in the Mosque of the Holy Prophet (s.a.w.a.) in the presence of thousands of Muslims. He could not pronounce certain letters clearly and he pronounced ‘Sheen’ as ‘seen’. In the presence of thousands of the purely Arab companion of the Holy Prophet (s.a.w.a.) a Persian companion called Salman is entitled to the following saying of the Holy Prophet (s.a.w.a.):

‘Salman is from us’ (viz. from the family of the Holy Prophet (s.a.w.a.). When the Form of brotherhood was pronounced between two Muslims, Salman the native of Persia was made the brother of Abuzar Gheffari a resident of Arabia, although there was not even distant relation between them, but the weight of their faith was nearly equal.

Among the martyrs on Karbala there are Persians, Arabs, Africans, Turks, European and the citizens of other countries; there are slaves and free, young and old, and also children but all the martyrs, except a few great men, are today buried together at one place called ‘Ganj-e-Shaheedaan’ although among them are Hashimis, Muttalabees, Ibn Jalibees and even Fatemis, Even today a slave is sleeping besides a chief.

This is the equality in Islam which never allowed the destination of Justice, which never permitted to deprive anyone of his due right and which did not allow adverse feelings to be excited.

If the equality which Islam wanted to establish had remained, there would have been no political prejudi­ces and no national or personal questions would have arisen, and everyone would have believed that if he does good work be can make highest advancement. If he becomes addicted to crimes, be is more mean and base than the worst men. Islam has not fixed any particular limit for any man, which he may neither precede nor recede. If a man believes that the highest position which he has attained cannot be changed into inferior one he can never have any urge to do good deed. In the same way if a man believes that he cannot rise high from this low position, in spite of his efforts, his courage fails The desire for action peri­shes. Islam has given to understand to every noble, and low, base and high that he can fall to the lowest grade or rise to the highest. No limit has been fixed for his rise or fall.

Today our condition is such that if we take a better diet or wear a better dress than others we consider other men of God as mean and base and blow our own trumpet. We think it to be our best wisdom to disgrace and insult others. There is no question of our saluting the poor and the needy; rather we feel a burden to answer their salutation. On Eid day Hazrat Ali (a.s.) was eating barley breads and wearing a torn shirt. One of his sympathizers said to him with due respect “O Ali! It is the day of Eid today, put on good clothes and eat good food.” Ali (a.s.) replied,

“If I be sure that today every man of God has put on good clothes according to the necessity or eaten good food to his full then Ali can dare to wear good dress and have good diet. Even if a single follower of God remains hungry or naked, Ali can neither take good food nor wear good clothes.”

It was the habit of Holy Imams (a.s.) that they took food with poorest men sitting on a mat and while sitting by their side for their consolation they said:

‘A poor is sitting by the side of another poor’.

This was not due to any compulsion. Almighty Allah had given them everything they needed, but they had resumed all this for widows, orphans and the needy. This sacrifice was done so that no man may have any right to say to Almighty Allah that he remained hungry while his Imam took food to his full or that he remained naked and his Imam remain arrayed with very good garment.

## Schools of Equality

Prayers, fasting, khums, poor-rate, Hajj and Jehad these all are specimen of the equality of Islam, rather schools. It means that the Muslims are given instructions of equality everyday and on all times.

In congregational prayers a wealthy person or a king is never entitled to have necessarily a place in the first row when he enters a mosque nor the rich men have the privilege to have a separate row of theirs from the row of poor men but the rule is that a devout should stand without any change or alteration in the row and position where he may get the place. It is possible that he may have to stand by the side of his slave or servant whim he could not bear to allow a seat by his side. Now he in all positions, sitting or standing, is by his side. Even then there is no wrinkle on the forehead of the master or the chief but both are happy in this position. It is possible that a servant might have stood in the front row and the king may have to stand behind him in the back row and the face of the king be towards the back of the servant and when both are in the state of prostration the head of the king is at the place where are the feet of the servant. In view of this prac­tical equality of Islam it is not possible that even the vestige of pride may remain in the minds of the rich. If an illiterate person or a man of bad character becomes a King, he has no right on account of his being a king, to lead the congregational prayers. He will have to stand behind the Imam-e-Jamaat in spite of his being a king. Imam-e-Jamaat can be only the man who is learned, good natured and trustworthy whether he is one of the subjects or a beggar and poor. In the congregational prayers all men of every country and of all positions can take part equally and no Muslim can oust any other Muslim from the mos­que or the row of the congregation. No chief can say to the slave that the mosque is of the masters and that the slaves have no right to offer their prayers there, otherwise the Holy Quran will say:

And who is more unjust than he who prevents the Mosques of God of His name being remembered therein and strives to ruin them?[[63]](#footnote-63)

The purpose of the fasting was also the same. Till the other day the dining table of the rich was set with wide variety of dainty dishes. The poor and the needy were looking at all this with greedy glances but they could do nothing. They had flames of fire in their stomachs but they had not even the bread of barley to fill their belly. Therefore at least for a mon­th in a year both may remain in the same condition. Whether possible or not but not a single grain should go to their mouths. The things from which restraint is necessary for the poor, the rich are also prohibited to use them. Neither there is any difference in the injunctions of fasting nor in their conditions. Every Muslim is seen in the same condition Those who were previously in the habit of starving they felt less trouble but those who were accustomed to take food and drinks on all times and who had always various kinds of things of comforts of life, no estimate can be made of the troubles which they would feel. They alone can feel this.

## Khums and Zakats

The aim of Khums and Zakat was also the same. The rich were passing their lives in ease and comfort and the poor passed the nights groaning. One had no information about the other. If there was any knowledge there was no feeling and no sympathy. So the fasting was made compulsory to create good feeling and the payers were made compulsory to recognize the poor and thus destroy the pride of the rich. It is now incumbent on every rich person to help Syeds with the money of Khums and support the non-Syeds with Zakat so that the poor may be equal to the rich to a certain degree.

Pilgrimage to the House of God (Holy Ka’bah) is a living example of equality. People come from all the quarters of the world and participating in the same condition perform pilgrimage all together. Every nation of the world and people of every country take part in it equally. No country, no nation and no individual have any distinction in it. In the ceremo­nies of the pilgrimage i.e. in all rite of worship everyone takes part equally. In their own native places there was difference in their dresses difference in their hair style difference in their gait; there was marked distinction in their manners but while doing the pilgrimage there is no difference in the clothes or in the styles of the hairs of the head, or in gait or in the manners. All wrapping unstitched pieces of white cloth round their bodies like a shroud and after shaving the hairs of their heads run sometimes between Safa and Marwa and again make circuits of Holy Ka’bah and at times discharge their duties in Haram and Mina and so on. Neither the form nor the condition is changed. No difference in the timings to perform. Whatever is done is done join­tly together. What can be the better show of equality than this?

## Jehad

The array in the field of Holy war (Jehad) show of courage by the soldiers staking their lives and pro­perty without any hope of any sure gain in the world except in the next world, are the essential conditions without which they can be no Jehad. Besides this, it is necessary not to act on sentiments, not to allow personal matters to interfere, to continue fighting till mischief is uprooted and Islam and truth are safe and secure from the danger. After the achievement of these objects it is unlawful to fight for personal affair. It is forbidden in the same way as running away from the battlefield before achieving the pur­pose Not only this, but in all the orders given by Is­lam to the Muslims the secret of equality is concealed, I therefore can say that the uniqueness and singula­rity which Islam has in the teachings of equality can never be erased from the face of the earth.

## Jazia

The most wonderful thing is that the infidels who put their swords in their sheaths, abstain from oppos­ing Muslims and agree to them giving (Jazia), Islam does not allow any kind of violence on them, rather takes responsibility of protecting their life, prestige and property, and treats them as a human should treat a human brother.

## Even Slaves Considered Equal in Islam

The matter of slavery which outwardly is consi­dered to be a blot on the humanity and equality has been maintained only because obstacles may not crop up in the equality and justice of Islam.

After distributing the new Muslims, who are ignorant of the teachings and the customs of Islam in the houses of the Muslims, they are firstly made care free from the feverous task of earning the livelihood and household management; besides this, every house of the Muslims becomes a cradle of Islamic civilization and a school of moralities and orders of Islam, for them. On the one hand repeat­ed guidance is given to the masters that there is great reward in setting free the slaves, or an atone­ment of a particular crime in freeing a slave. On the other hand the name of the master for his slave and the name of the slave for his master is entered in the list of his heirs and they can become heirs of one an­other at same time.

Can there be a better example of brotherhood than this that one can bean heir of the other, like relatives? Moreover when a slave becomes free there remains no difference between a master and a slave. Besides this, there is no distinction between a master and a slave in the knowledge and acquirements of Islam or in the worships and orders of Islam. The propositions of prayers, fasting, pilgrimage and other adorations which exist in Holy Quran and traditions are the living proofs of this; the slaves have been given letter facilities in prayers and other religious obligations instead of hardships.

Every intelligent man can understand that in the world the causes of violence, disturbances, blood­sheds, are pride, preferences, superiority complex, personal interests and forsaking of equality. If these fundamental ills are removed, no differences can arise. If today the world starts practising according to the teachings of Islam, all differences can be removed and the earth becoming a heaven of peace can remain clear of the stains of blood.

# Third Standard of Peace

## Equity and Justice

The religion based on can establish peace and truce (based on the foundation of equity and justice) because the root of all the disturbances and discords is injustice, tyranny and selfishness. Two persons can have discord only when one does not do justice to the other. Two nations fight at the time when justice disappears from them. Two kings come to war when both or one of them does not remain bound to justice. It is this injustice of which the governments became the prey, which ruined and destroyed millions of families, made cores of persons homeless which cau­sed countless creatures of God to be killed by sword, which has created a revolution in every thing which cannot be eradicated till the last day. Today in the world, wherever disturbances occur their root cause is this oppression. Somewhere a brother complains of the injustice of his brother, at other place certain relations complain of the injustice of their kinsmen; at another place the zamindars complain against the injustice of their leader. In short the entire world is a prey to tyranny and injustice. If today a ruler and the ruled a king and his subject governor and the governed rich and the poor, big and small and foes and friends become hound by justice and equity, there cannot remain the root of disturbance and discord. It is quite clear that the religion which gives the lesson of equality and unity cannot tolerate injustice and oppression. It approves justice and equity.

The verses of the Holy Quran and the biographies of the leaders of Islam are so full with such matters and events that even a very small part of them cannot be written in this small pamphlet.

I have been commanded to do justice between you: God is our Lord and your Lord; For us (is the responsibility) of our deeds, and for you (that of) your deeds; No contention (need there be) between us and you; God will gather us together.[[64]](#footnote-64)

Again it is said:

Say you: My Lord has enjoined justice.[[65]](#footnote-65)

Again it is mentioned:

Verily, God enjoins justice and benevolence.[[66]](#footnote-66)

Again it is said:

Verily God does command you to render back your trusts to their owners, and when you judge between men, to judge with justice; verily, how excellent is what God exhorts you: Verily, God is the Hearer and the Seer.[[67]](#footnote-67)

Again it is said:

O you who believe; do stand firmly with justice. Witnesses for God’s sake, though it be against your own selves or your parents or your kindred, be he rich or poor, for God is closer (than you) to them both; Therefore follow not your inclination, lest you deviate (from the truth), and if you swerve (from the truth) or turn aside, then Verily God is All-Aware of what you do.[[68]](#footnote-68)

Almighty God has given such a general order regarding justice and equity that no one has been exempted from it and He has said in clear words that I do always equity and justice. O my prophet you also do justice and the leaders of Islam should also remain bound to justice and the subjects also must do such justice among them selves without having any consideration of the parents and relatives. They should do bear loss but not give up justice.

The state of the justice and equity in Islam is such that if infidels agree to give Jazia and desire that they may not be forced to leave their religion and mutually be responsible to protect the life and respect of each other, Islam willingly accepts this although they are followers of their old religion i.e. infidelity. Even then Islam and the followers of Islam become responsible to protect their lives, property and prestige. They fight against their enemies for them. They themselves die but protect them (infidels). They do not force them to accept Islam because they know that equity and justice is their first duty. Fulfilment of obligations ii more important than our lives and the real Islam is that which may be accepted voluntarily. The Islam which is accepted through force and compulsion is not Islam. Holy Quran orders in clear words:

No compulsion be in religion.[[69]](#footnote-69)

The commander of faithful Ali son of Abu Talib (a.s.) is the ruler of the Muslims residing in the ter­ritory from Hejaz to Iraq Kufa is the capital. Abdur Rahman son of Muljim (l.a.) is in Kufa. Hazrat Ali (a.s.) informs the Muslims that Abdur Rahman will assassinate him. People ask Hazrat Ali (a.s.) to kill him before time. Hazrat Ali (a.s.) replies that Abdur Rahman has not committed the crime yet. How can punishment be given before a crime is done? When after assassina­ting Hazrat Ali (a.s.) in the mosque of Kufa, Ibne Muljim (l.a.) is arrested and brought Hazrat Ali (a.s.) bequests that if he lives he will punish Ibne Muljim (l.a.) as he likes if he leaves this world, strike Ibne Muljim (l.a.) only once as he has given me only one blow lest it be against justice.

Hazrat Aqeel the elder brother of Hazrat Ali (a.s.) who had a big family comes to Hazrat Ali (a.s.) dur­ing his rule and requests him for something more thin his share. Hazrat Ali (a.s.) heats an iron bar and asks Aqeel to extend his hand and to keep it on the bar. Aqeel says that his hand will burn, Hazrat Ali (a.s.) says “You fear so much from the fire of the world and want to throw me in the fire of hell. How shall I bear it?”

Hazrat Ali (a.s.) is sitting in Baitul maal (Treasury), lamp is burning and accounting is being done. When the work is finished and a man begins a personal talk, Hazrat Ali (a.s.) extingui­shes the lamp and talks in the dark. The man says, “O my Master why did you extinguish the lamp?” Hazrat Ali (a.s.) replied,

“Oil of Baitul maal is burning in the lamp, as long as the work of Baitul maal was being done its bur­ning was justified. Now you and I are engaged in a personal talk, how can then the burning of the property of the Baitul maal be lawful?”

This is the equity and justice of Islam on which it feels proud. Had there remained such equity and justice in the world and the care and protection of the rights of God and the public, there would not have been any trace of the disturbance and mischief. These are our mismanagements and injustice which hover on our heads in the shape of big wars and like painful chastisement have enveloped us from all sides.

# Fourth Standard of Peace

## Forgiveness and Absolution

Forgiving and pardoning are the acts which turn stone into water and extinguish the burning flames of malice and ill will, make the swamp of resentment clear and transparent like mirror, can stop the bubbling streams of difference and disturbance and can create peace and security among the people who may be blood thirsty of one another.

By nature every person has in him the spirit of revenge. If one feels that he has been ill-treated he gets ready to take proportionately more revenge. If he receives a little affliction then he wants to take revenge many fold although sometimes the other party is really at fault and sometimes the party does not commit the sin intentionally, it is only by accident. Sometimes the other party does not commit any offence intentionally or unintentionally but the avenger doubts due to his own violent temperament, carelessness, wrong information selfishness that the particular man or society has wronged him although the facts are against this. In both the cases, when a party takes revenge from the other party, in its own way, the sentiments of the opposite party force it to take greater revenge. The result is that the limits even one revenge do not end till centuries, and this revenge becomes the foundation stone of big disturbance, bloodshed and chaos like the war between tow Arab tribes Aus and Khazraj which is preserved in the pages of history till today. If against this the sentiments are kept in control, the reins of temperament, sense and mind are not lost control of and taking lesson from the mercy and absolutions of God, mercy is shown to the subordinates and equals the spirit of revenge is suppressed, faults are excused, and pardoned, generosity and regard are practised the differences can die out immediately, the Holy Quran order for forgiveness and pardon has been given specially and the leaders of Islam have presented countless examples of forgiveness and pardon. A few examples of this are given here.

Says the Holy Quran:

And whoever does evil, or wrongs his own self and thereafter seeks pardon of God shall find God Oft-Forgiving, Merciful.[[70]](#footnote-70)

It is said in another verse:

Announce you (O Our Prophet Mohammad) to My servants that Verily I, am the most Oft-For­giving, The Most Merciful.[[71]](#footnote-71)

Yet in the third verse Almighty Allah says:

And your ford is Oft-Forgiving and the Lord of Mercy; were He to seize them for what they earn, surely He would have hastened for them the chastise­ment; but for them is a try never shall they find, beside it a refuge.[[72]](#footnote-72)

In the fourth verse it is mentioned:

He it is Who accepts repentance from His servants, and forgives the sins, and knows He whatever you do.[[73]](#footnote-73)

Almighty Allah says in the fifth verse:-

And others have confessed their faults, they have mixed a good act with another (which is) evil; may be God will turn to them (in mercy): Verily God is Oft-Forgiving, All-Merciful. Take you alms out of their wealth, you would clean them and purify them thereby, and pray for them; verily your prayer is assurance (of peace) for them.[[74]](#footnote-74)

In the sixth verse it is said:

Therefore forgive them and seek pardon for them; and take their counsel in the affair.[[75]](#footnote-75)

Says in the seventh verse:

Adopt you moderation, and enjoin virtue and turn you away from the ignorant ones.[[76]](#footnote-76)

Almighty Allah says in the eighth verse:

And the recompense for an evil shall be an ill-return like to it, but (if) one pardons and amends, his reward is incumbent on God. Verily He loves not the unjust.[[77]](#footnote-77)

In the ninth verse Almighty Allah says:

And if you forgive, overlook and cover up (their ills) then verily God is Oft-Forgiving, the Most Merciful.[[78]](#footnote-78)

In the tenth verse it is mentioned:

And indeed whosoever remains patient and forgives, verily this is an act of great resolution.[[79]](#footnote-79)

In these verses Allah the Glorious has repeatedly said that His work is to pardon and to forgive. O Prophet you also forgive and pardon. Do not be enraged at trifles. Give an opportunity to the erring man to amend and correct himself.

Surely when there is as occasion and necessity of taking revenge it must be taken but the feelings of love which are in the culprit after he has been for­given, can never arise by any other way. It is only through pardon and forgiveness that an enemy can become a friend.

## Prophets did not seek revenge

Troubles have been given to the guides sent by Almighty Allah. Had they determined to take revenge, their lives would have ended in this work, even then full and proper revenge could not have been in taken. Therefore the biggest weapon which they used was pardon and forgiveness. If, for the proof of this a list of the events in the lives of Prophets, Messengers and guides of Islam be prepared it will become a voluminous book by itself. The heart in which there is a feeling to pardon the fault there will surely be in it humility, humbleness, submission, fear of Almighty Allah, kindness and mercy, pity for the creatures of Almighty Allah, feelings of generosity and human sympathy.

Carrying of food and water for the orphans and the widows by the Commander of the faithful Ali son of Abi Talib (a.s.) selling his garden, distribut­ing money among the poor and keeping nothing for himself, lying of his children hungry are the result of forgiveness, absolution, pity, commendation and sympathy.

One day the Commander of the faithful Ali son of Abi Talib (a.s.) purchases a pomegranate for Syeda-e-Alam Fatema (s.a.) On the way he learns that a pious woman of Shia sect is ill. He goes to see her. After enquiring about her health he asks her whether she wants anything. She replies that she wants to eat a pomegranate. Ali (a.s.) makes two pieces of the pomegranate, gives one piece to her and keeps the other for Sayeda-e-Alam (s.a.). When the woman finishes the eating of the half piece of the pomegra­nate she says if would have been better if there was another half pomegranate, he gives the other half (if the pomegranate to her and returns to his house empty handed. It is true that giving of a pomegra­nate to a sick is not a big thing but for a man, who after working in the garden of a Jew gets some money with difficulty and in his house his wife requires a pomegranate due to her sickness and money be so short that with it hardly one pomegranate can be purchased, it is not easy to give the pomegranate. This is the stage which is much higher than equality. This stage has been referred to in the Holy Quran as under:

and prefer (them) before themselves though poverty may afflict them, [[80]](#footnote-80)

Once a maid-slave of Imam Husain (a.s.) committed a fault. He frowns at her; she recites the following verse of Holy Quran:

And who restrain (their) anger.[[81]](#footnote-81)

Husain (a.s.) immediately replies “Well I forgive your fault. After this she utters the second portion of the verse:

And forgive (the faults of) men.[[82]](#footnote-82)

Imam Husain (a.s.) replies ‘Well set you free from today.

The World knows that the necessary result of the circumstances created for Imam Husain (a.s.) was that in case the tragedy of Karbala had not occurred in that form, time and place, even then Imam Husain (a.s.) must have been martyred at any other time; place and form. The greatest cause of the circumstances which appeared and the way in which the son of the Holy Prophet (s.a.w.a.) was besieged when he came to Karbala was army of Hur son of Yazeed Reyahi and his manner of action which he had adopted from the time of his meeting till reaching Karbala.

## Imam Husain (a.s.) forgive Hur

In spite of this when on the day of Ashura (10th of Moharram) he realizes his crime, he presents himself with his son, brother and slave before Imam Husain (a.s.) meekly bowing his head, and with folded hands says O my Master I am the same criminal who did not allow you to go to Medina but brought you in this held. Is it possible, now, that my faults may be pardoned? Imam Husain (a.s.) replied “Why not?”, If you want pardon from the bottom of your heart, you can surely be forgiven. As a proof of his sincere feelings and the truth he instantly seeks permission for the Jehad. The Imam (a.s.) stops him in proof of his pleasure the Imam (a.s.) grants him permission for jehad on his persistence; and Hur being martyred attains the honour which will be remembered till the day of Resurrection. Only forgiveness, pardon, compassion and kindness are the essences which create an urge forgiving up the crime and desire for sacrifice. Almighty Allah says about the Holy prophet (s.a.w.a.):

Thus it is a mercy of God that you are lenient to them: Had you been severe and hard hearted, they would surely have dispersed away from around you.[[83]](#footnote-83)

# Fifth standard of peace

## Fear God only

Belief in the existence of God and His being All-Hearing, All-Seeing, Omniscient and Omnipotent faith in the Day of Resurrection, reward and punish­ment, Heaven Hell and justice of Almighty Allah these are the best standards and if one attains these, there will be no need of police, military, government servants and officers.

Most of the disturbances and disorders of the world are due to the fact that we do not have full belief in God, the eternal, and if we have, we con­sider Him weak, wanting, powerless and helpless. If we believe in this, we do not think that the Day of Resurrection is sure to come, our good and bad acts will be necessarily taken into account and these will be weighed and we will be punished and rewarded according to our bad and good actions, our deeds can take us to heaven or Hell, unworthy persons cannot go to heaven and worthy persons will remain safe from hell. Nor do we believe that we will not be subjected to injustice and oppression, and that we will reap what we sow,

The Holy Quran Says: -

Then he who has done an atom-weight of good shall see it. And he who has done an atom-weight of evil shall see it.[[84]](#footnote-84)

What is our condition? We fear kings, officers, government servants, military and police. We are even afraid of the peons of the government. Whoever may put on the dress given by the government we are afraid of him. We fear rich men, leaders of the city or village, elders, wrestlers, heroes and equ­als. We even in our state of imagination are frighte­ned of the names of ghosts, evil spirits, and ghost of a woman, giant, insects and beasts of prey. We are afraid of every creature but not of the creator. We do not fear God though the orders of Almighty Allah of the uni­verse are;

O you who believe fear you God as you should.[[85]](#footnote-85)

Do you fear them? Whereas God is the most deserving that you should fear Him, if you are believers.[[86]](#footnote-86)

This is the reason that when we do any work, there is consideration of our brothers, sometimes of elders, at times of relatives, sometimes of friends, at other times of our nation and at times of our home­land or country. If there is no consideration, it is of God and Godly men. If we only have in our mind that our Master does exist and He sees us and our movements’ gestures and actions, and knows our intentions. Almighty Allah has promised in Holy Quran:

And we write down what they have sent before then and (even) their footprints (which they leave behind them).[[87]](#footnote-87)

He is neither oblivious nor forgetful. Our every deed is written and will remain safe till the last day and will be put before us and we will get the reward according to the accomplishments which the Book of Deeds will show.

So we should do only that work; with which Almighty Allah is pleased. It is not obligatory to satisfy the men. It is necessary to please Almighty Allah. If the fear of others than Almighty Allah is removed from the mind and only the fear of Almighty Allah remains in it no oppressive or unjust will be perpetrated. This is called peace and security.

A Police of the world can only watch what happens before him. However such events are also found in the world that it is night, the house is lonely, a man is alone there is no one to see him none to arrest him, the bottle of wine is before him, apparently there is no one to check him, none to spy, no body to arrest him and no one to punish, him in spite of all this the man who is the worshipper of Almighty Allah and afraid of Him turns his face from the wine and does not even allow the intention to enter his mind for drink­ing the wine. What was the cause which was checking him from drinking the wine. The man was God fearing and not man fearing.

The fact is that where the governments become useless, the police have no access, the army becomes unserviceable, and the guard being tired becomes reluctant only the fear of God works there. The worship of God helps, the Almighty guides. The grace of God guards.

It is now clear that only fear of Almighty Allah can do the work which neither the military nor the governments can do.

## Conduct of the Holy Prophet (s.a.w.a.) and Imams (a.s.)

The basis of the teaching of Islam and the only Book, the Holy Quran, is the fear of Almighty Allah only. That worship cannot be called devo­tion which has no sincerity and fear of God; it can only be termed as self-conceit, hypocrisy and sel­fishness. It was the nature of the Holy Prophet (s.a.w.a.) and his Holy progeny that when they began ablution for prayers their faces became yellow and when after finishing the ablution they turned towards the place of prayers, there hairs stood on their ends, when they sat their limbs trembled and the joints cracked and when they remembered Almighty Allah in the prayers tears fell from their eyes. This is the condition to which the following verse of Holy Quran refers:

And they fall down on their faces weeping and (the listening to the Qur’an) Increases their humility.[[88]](#footnote-88)

When Ali-e-Murtaza (a.s.) stood for offering his prayers, the condition of his attention towards Almighty Allah was such that the arrow which had stack up in his foot in the battle field and severe pain was felt in taking it out, was pulled out under the advice of his son Imam Hasan (a.s.) while he Imam Ali (a.s.) was in the standing position in the prayers The place of the prayer became coloured with blood but he did not even feel as to what had happened.

Inspite of this attention and fear of Almighty Allah and sincerity he teaches Kumail in Dua-e-Kumail:

O God, the sins are so numerous that due to their excessiveness there should be no hope of forgive­ness; but the hope is only because I know that your pardon is greater than my sins.

During the battle of Lailatul hareer, which continued for the whole day and night and in which the forces of both the parties collided deeply; the condition of Hazrat Ali (a.s.)’s prayers was that his carpet of prayers was spread between the ranks of the opposite parties.

Hazrat Ali (a.s.) was offering prayers at the time whens arrows were pouring like rain before him

It is desolate plain of Karbala. Thousands of ene­mies have besieged the band of seventy two com­panions of Imam Husain (a.s.) Most of them are lying martyred the heat is scorching and the thirst unbearable. Every soldier is covered with armour. The time of Zohar (midday) prayers have come. The devout soldiers after performing Tayammum on the dust are arranging their rows and in this way the congregational prayer is being offered. Arrows are raining on the Imam and his followers. Even then there is no lack of humility and sincerity of the per­sons offering prayers,

Hazrat Imam Zainul-Abedeen (a.s.) when still young starts from Medina and passes all alone through a desert on foot and intends to go to the great Mecca for pilgrimage. One of his followers who met him by chance enquires from him as to where was he going all alone on the long and dange­rous journey. Neither there is a house nor anything for eating and drinking, the young Prince replies spontaneously.

“My provision for the journey is fear of God and my conveyance is my feet and my intention is to go to my Lord.”

If mankind attains such satisfaction, trust in God, courage, fear of God, boldness and fearless­ness that even if his head is cut, house plundered, birth place quitted, family imprisoned and all is lost he will not swear allegiance to falsehood tad unrighteousness and will fear God only whatever may happen and will not allow the faith to be sold for the world. Hazrat Imam Husain (a.s.) having been left alone, did not care for hordes of enemies and offered such a sacrifice that its example is as im­possible as becoming of Imam Husain’s (a.s.) being born again and re-martyred.

Thus undoubtedly peace and security can be established.

# Sixth standard of peace

## Enforcing of the Islamic Rules

Accepted that every government makes certain plans to control the individual and national crimes. In varying degrees punishments are awarded to different kinds of criminals but generally these have defects as every government has fixed such punishments, of most of the crimes, which are light and easily bearable. Therefore just as the criminals, practicing crimes, gradually become habituated to commit crimes, so in the same way they become habituated to bear punishments after having borne them continually. As a result just as a culprit does not feel shame in committing crimes so he does not shrink from bearing the punish­ments, rather it becomes an exercising field for him; consequently there remains no importance of the crime in the eyes of the public. Accepted that the noble and civilized personalities still consider even such punishment worse than death but for those who become habituated to crime and punishment these are nothing more than day to day affairs. No crimi­nal after getting the punishment becomes a lesson for the humanity. In spite of the punishment, the relatives, residents of the mohalla and the people of the city have the same feelings and Sentiments for the crime as they had before.

In the British Government, the punishment of a thief was six months rigorous imprisonment. This is such a light and easy punishment that before being convicted he might feel ashamed but after the conviction he becomes a perfect thief. The curtains of shame and modesty are lifted from his eyes and he feels no remorse at all, until the life of a convicted thief passes off in thieving and stealing. The crime be­comes the means of livelihood and occupation. An impression is established in his mind that the dishonour of which he was afraid has befallen what more disgrace can befall? and the punishment was also such which he endured. The thief thinks that he was inexperienced up till then, therefore he felt some trouble and if he is awarded the same punishment again he will not feel it. It will also not be felt whether the night was passed in the prison or in the house.

In view of above circumstances the Law courts have been established, police is doing its work, there are prisons in every district, every police station lock-ups, reports are made against the culprits, cases are filed, decisions are given against the criminals, Punishments are awarded, all is done; even then if the number of criminals during the current year is not more then the previous year, it will also not be less as well in spite of the fact that government remains working for its eradication, the chains of Laws are tightly holding the subjects, new committees are working in the rural areas, in every city and town courts are working, in addition to reve­nue courts, criminal courts are there for such kind of cases; various kinds of Munsif, Judges and session Judges are busy in their works at their places; at the headquarters of the provinces are high courts; or, chief courts; Police does half of the total work; when all these fall short special and honorary magistrates have to be appointed, necessity for the numbers of the Jury and Panchayat arises, in tire countries on the border selection of members for Jirga is done, all this is done but there is no difference in the conditions and the list of cri­mes Why so it is only due to the fact that the stan­dards fixed for punishment are not sufficient. No punishment is exemplary or deterrent for the culprits or the beholders.

Against this there is not the least concession in the standards and ways of punishments fixed by Islam. For every kind of criminal such a punishment has been fixed which may he remembered by the guilty throughout his life and the beholders and the hea­rers can never venture of thinking about it after one incident, nor they can have the courage to com­mit any crime nor there be any necessity of awa­rding punishments again and again.

For instance for a thief the order is that his hand be cut; the punishment of another crime is that the culprit be beheaded. The punishment of other crime is that half body of the guilty is buried in the earth and arrows and stones be hurled at him till he is dead. The punishment of another crime is that one hund­red whips be given on him.

In the city where the hand of a thief is cut; who can dare in future in that city to commit theft and a thief can never forget his crime and the punishment till his death. He will become a statue of admoni­tion for the citizens, when such a gravity of the crime and its punishment is created in the hearts, no feeling can ever breed in them for theft. Gradually the name and sign of theft cannot remain in the city. Same is the case with every crime and its punishment.

Probably this is the reason that those purely Isla­mic countries, where there has been Islamic rule at any time and punishments have been given there according to the Islamic principles, there is no trace of theft at those places even today. Such trust worthiness it found in those countries, that one is as­tonished to see it. They themselves on finding the fallen or lost property of a stranger return to its owner. The young start of those places do acts which the old men of other countries cannot do.

In our country known shop keepers hardly give on loan any commodity to anyone, and if they lead then they fear if the price of the thing will be received or not. But in Islamic countries the shop keepers give everything on loan without any fear, even to a stranger who is a resident of another country. They do not even think a Muslim can take any commodity for which he will not pay. Therefore the purchaser seeing there sincerity and frankness of hearts feels shy and tries to pay the duel first of all. This is the effect of those rules and punishment which remained in force for centuries there. It is possible that the use of the punishments may have been wrong at times; even then everyone at least understands that this is the punishment of that kind of crime.

Therefore in the unique book of Islam, “the Holy Quran” it has been stressed emphatically that the guilty should he punished severely and not the least favour should be shown in awarding the punishment; and the punishment should be of the same intensity as the crime; as Almighty Allah says:

And for you there it (security of) life in (the law of) Retaliation, O you men of understanding[[89]](#footnote-89)

He says in the other verse:

O you who believe: Retaliation is prescribed for you in the matter of the (unlawfully) murdered, the freeman for the freeman, the bondman for the bondman, the woman for the woman.[[90]](#footnote-90)

Says Almighty Allah in the third verse;

And we prescribed for them (therein) that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and for wounds (there shall be a) reprisal.[[91]](#footnote-91)

Says Almighty Allah for thieves:

And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise.[[92]](#footnote-92)

For the Creators of disturbance, Almighty Allah says:

The punishment of those who wage war against Allah and His apostle and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement,.[[93]](#footnote-93)

As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement..[[94]](#footnote-94)

# Seventh standard of peace

## Sympathy for the oppressed and hate for the oppressors.

Daily in the world lacs of oppressions are committed. Certain oppressions are felt and heart is also grieved. As demanded by nature companion for the oppressed is born In the heart and there is hate for the oppressors; but we have got so much entangled in our personal desires and became prey to our passions that in spite of being affected by a cer­tain serious and painful incident, we forget it after the passing of a few days as if nothing had happened. in fact we do not forget it but our selfish motives, social involvements, our altitude of actions, circum­stances and customs of our elders force us to forget it. The reason for this is that in our hearts there is no such appreciation and consideration for the orders of Islam as it in for influential persons. We are not as much afraid of Almighty Allah as we fear the powerful and string persons of the world.

## Worldly standard of greatness

Our hearts accept the one at great who has been made great by the government or who has been acknowledged great due to his wealth, knowledge and art or who is very dangerous.

Those who are accepted great – legally or illegally, their evils are considered to be virtues, their faults appear accomplishments. Though they may tyrannise as they please, harass anyone, molest people and do injustice, yet we consider all this as lawful and even after seeing all this we still remain their supporters. After witnessing the tyranny of an oppressor we do not consider him as a tyrant but rather consider more than anything that the person is our relative, kin­sman or friend or a great man or our necessities depend on him. We are prepared to kill the person with whom we have no connection or who is a man of email means, if he commits the same act of oppression we do not allow him to breathe. If it be in our power we march an army against him and deprive him of his life. The crime may have been committed by Tom himself but we will try to cut to bits the whole of his family. As if according to our conception, the standard manner of respect or disg­race is not the morality or immorality but whether he belongs to our fold or an opponent, or a small or a big man.

Our own man or a great man may commit the greatest oppressions but we respect him as before. A stranger or a man of low means may become very well mentioned and practical but we consider him mean as before.

This is the reason why a tyrant does not feel that he has committed any offence. His respect and honour, and love and sympathies of the people for him still exist like before. In the same way the oppressed and the virtuous cannot feel that he had actually done any good work, because often doing even the best work there is no enhancement in his honour in the views of believers in Almighty Allah nor sympathies of worthy persons are with him.

It is the reason that the culprits do not even feel that they are bad. The urge for good work which is born in the hearts of the men of good character cannot remain because in the field of justice they find that there is no value of the jewels which they had considered to be priceless. The reward and punishment after life (hereafter) is in the hand of Almighty Allah alone and will much he given, but the exigency of the nature is that every person surely wants that if he does good, the virtue be appreciated, or at least his goodness is acknowledged and accepted or at least the return of his virtue not be returned in terms of torture or evil He surely wants that if the tyrant is not punished, he should at least not be honoured and encouraged because if such an attitude of actions is shown by the believers in Almighty Allah from whom justice is expected, the heart of the oppressed will be hurt, the urge for good action is injured, the courage fails and the determination and stability are shaken. If the world act according to the standard of honour, insult, encouragement, disgrace and degradation which Islam has presented, the cause of every trouble can be effaced.

## Quranic standard of greatness

Almighty Allah Says in the Holy Quran:

Verily the most honoured of you with God is the one of you who guards (himself) the most (against evil).[[95]](#footnote-95)

It is a fact that as long as the oppressors are shown sympathy and respect and the oppressed are not helped and given justice, tyranny cannot come to an end, and as long as the oppression does not become extinct peace cannot be established in the world. Almighty Allah has presented the fact in the Holy Quran in different words.

Almighty Allah says in a verse of Holy Quran:

And God loves not the unjust.[[96]](#footnote-96)

Almighty Allah says in the second verse:

Verily the curse of God is on the unjust.[[97]](#footnote-97)

Sympathising with the oppressed Almighty Allah says:

And whosoever defends himself (in avenging) after being oppressed, then against these there is no way (to blame).[[98]](#footnote-98)

Moreover the limit to the retaliation of oppres­sion has been set for the oppressed rather the oppres­sed have been provided an opportunity to the following extents as under:

Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them; [[99]](#footnote-99)

And the recompense for an evil shall be an ill-return like unto it.[[100]](#footnote-100)

When the oppressed has also the right to avenge and take revenge of the oppression from the tyrant, why then verbal complaint. For this Almighty Allah says as follows:

Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.[[101]](#footnote-101)

After the sad demise of the Prophet Mohammad (s.a.w.a.), Imam Husain (a.s.) was cons­tantly observing that in spite of the obligatory order of the Holy Quran, indifference was being practised on the oppressed and their sighs and Cries were in the air and there was sway of tyranny and that those who claimed to be the believers in God were helper and protectors of the oppressors, and tyrants were being encouraged day and night and the truth and honesty were being sold in exchange for falsehood and lies. As the list of the oppressed becomes extensive, the cruelty of heart and practice of injustice increases and tyranny goes up. Today in the world of Islam no one is found who may even enquire as to what all this is and why.

Hazrat Imam Husain (a.s.) has therefore taken such an extreme action against oppression that most courageous men cannot even imagine of it. He has not allowed any possible point of oppression to escape his view and has put the big mountain of oppression on his shoulders in order that howsoever a hard hearted and careless a man be, he will be forced to accept and acknowledge and show sympathy at this incident. The Muslims and non-Muslims, known and the strangers, friends and foes, all, had to admit that Imam Husain (a.s.) was really oppressed and Yazeed was a tyrant. This is the result of this great and illustrious sacrifice that even today it is considered as the biggest crime to show sympathy for Yazeed and to sympathise with Imam Husain (a.s.) is considered humanity, reward and divine worship. The aim of Imam Husain (a.s.) was the same as that of the Holy Quran i.e. to do such a deed that the world be forced to love the oppressed and to hate the tyrant, and rather consider this as his honour. Thanks Almighty Allah that today the oppressed is identified with Husain and the tyrant is the Synonym of Yazeed. Before this oppression and oppressed were merely two words and to understand and compare them reasoning was necessary, but Imam Husain (a.s.) made these words personified, so that if anyone wished to see oppression, he should set Yazeed and his hordes and if one desired to recognise an oppressed should see Imam Husain (a.s.) and his faithful followers.

Even today if the world commits to memory the lesson given at Karbala to love the oppressed and hate the tyrant, to show disgust for the oppressor and sympathy for the oppressed, accept the tyrant as mean and late and the oppressed as honourable, the tyrants will realize that they will not be respected and there will be no sympathy for them but they will be insulted and disgraced and will be punished at they deserve, and their personality will not be able to frighten any heart full of justice; and the oppressed will understand that at least the sympathies of belie­vers in Almighty Allah are with them and that their grievances will surely be redressed and that they are respectful because they are oppressed and that revenge will be taken from their enemies, if these two conditions are kept in view peace and security will reign supreme in the whole world.

# Eighth, Ninth, Tenth, Eleventh and Twelfth Standards

In addition to these there are many other such standards mentioned in the Holy Quran and each one of them is of the basic nature for the maintenance of peace. For example:

(8) Only on reading or hearing any narrative or news one should not immediately trust in it and get incited, but first of all one should make enquiries about it, after this coolly consider it and establish ones opinion and then take suitable action. One should not get suspicious of anyone at once as is said in the Holy Quran:

If comes to you a wicked man with a news, ascertain carefully.[[102]](#footnote-102)

(9) Stick to the truth at any cost and be with it even if you may have to offer the greatest sacrifice as is said in the Holy Quran:

O you who believe; Fear you God and be you (always) with the Truthful ones.[[103]](#footnote-103)

This is the day when shall benefit the truthful ones.[[104]](#footnote-104)

(10) Avoid and discard unnecessary bigotry and partiality Consider deeply with an open heart and broad mindedness the existing affairs and give decision after being above the national, religious and family considerations, even if the decision may go against you. Whoever has this restraint, patience and moderation is fit to be called a true Muslim.

## See the orders of Almighty Allah

And when you judge between men, do judge with justice.[[105]](#footnote-105)

and let not hatred of a people incite you not to act equitably.[[106]](#footnote-106)

And if it complies then restore you peace between the two with justice, and act you justly.[[107]](#footnote-107)

(11) Preaching of faith and religion through force and compulsion is against the spirit of Islam. One who is forced to become a Muslim, in fact he does not become a Muslim Annexation of countries is a different thing and Islam is something else.

Islam should be preached through morality and not by sword. It has therefore been proclaimed:

No compulsion be in religion.[[108]](#footnote-108)

(12) Abstain from speeches, writings and acts which irritate any nation and religion and hurt their hearts; instead impress through your words and deeds the charming and firm Viewpoints of Islam in the hearts and minds of others in a way that these may find place in the hearts and minds of enemies as well.

Says Holy Quran:

And call you to the way of your Lord with wisdom and kindly exhortation.[[109]](#footnote-109)

It has therefore been ordered not to abuse the home made gods of the infidels otherwise they will reproach your real God.

## Conclusion

These also are such standards on which depends the peace of the world; but if observed minutely it will be felt that all these are included in the above mentioned formulas or are the branches of these great principles, therefore most important standards have been dealt with in details and the remaining ones are left for investigation and justice of the seekers of the truth, because the reform, ascendancy and civilization of the mankind depends on three conditions. Firstly, civilization (i.e.) rectification of ones mind and deeds, secondly Social aspect i.e. ways of treatment with the members of the house. Thirdly, “Political science” i.e. proper treatment with the citi­zens or country men according to their status, necessity and condition i.e. what a man should do. What should be the treatment of the husband with his wife and what should be the behaviour of a wife with her husband. What are the rights of the child­ren, on their parents and of parents on their children. What are the responsibilities of the heads of the families, and what are the duties of their juniors. What should be the treatment among the younger and elder brothers and sisters and their children. How the bad and good person should be treated. What are the rights of the teachers and what are the responsi­bilities of the pupils. How should the mohalla fellows be treated? What the treatment should be with the citizens and the country men. What are the respon­sibilities of the rich and the poor? How the friends should be treated and what system is worked with the foes. What are the responsibilities of a king and what are the rights of the subjects. How and to what extent are the rights and responsibilities of learned men? What are the duties of the public in general? What is the standard of relations between elders and youngsters?

These are the principles and the laws in respect of which the divine code of law has shows the view of Islam with such detail that after studying them even a foolish and stupid person cannot remain ignorant. Thousands of books are available in every language on the subject of the religious jurisprudence Ethics and morality, characters of the fourteen infallible personalities (a.s.) and there is no house of the Muslim in which one or two such books may not be available. In the books on religious jurisprudence the learned authors have (specially) written about:

1. Divine worship (e.g. prayers and fasting’s etc.).

2. Ties and Transaction (business, marriage and mortgage etc.).

3. Eqaat (divorce etc.)

4. Penal laws (punishments, etc.)

5. Duties (inheritance etc.)

Under a few headings, as mentioned above, the details of all the personal and social necessities of every person have been given. The books on morality and ways of life giving practical examples of the regulations have impressed every law in the minds.

If these laws are seen collectively, it will be found that the highest purpose of these is to maintain peace and security in the world.

There is no doubt that if today these laws are fully adhered to, there cannot remain the name and trace of disturbance and violence. It if, therefore, justified that Islam is the synonym of peace and security. Therefore, a Muslim who remains peaceful can he called a Muslim and one who is supporter of peace can be remembered with the title of Momin (a faithful). One who has no concern with peace and security cannot have even a distant relation either with Islam of faith.

‘There is nothing incumbent on us but to deliver the Message’.

Holy Quran Says:

The Believers are but a single brother­hood.[[110]](#footnote-110)

O you who believe! take not those who hold your religion in mockery and fun, from among those who have been given the Book before you and the infidels, as (your) guardians; Fear Allah, if you are believers.[[111]](#footnote-111)

And call you to the way of your Lord with wisdom and kindly exhortation and dispute with them in the manner which is the best; Verily your Lord knows better of him who has gone astray from His path; and He knows best of those guided aright.[[112]](#footnote-112)

# Islam and World Peace

The world today, torn by mutual distrust, suspicions, jealousies, hatred and fear of being wiped out by rival political and economic factious, is panting for peace – a lasting peace. Two wars during the past few decades had been fought to “end war,” and after each war an international institute to prevent further war and maintain peace came into being, the “League of Nations’’ and the present “United Nations” Another global war is again menacing the world. The power keg is there, it needs only a spark to set it ablaze. The political tussles in different parts of the world the Congo, Indonesia, Vietnam and the Indo-Pakistan dispute over Kashmir are danger signal that may any moment envelop the whole world in a most destructive global war. The mad race for nuclear armament by power­ful nations foretells that there is something more serious that lies ahead. Protests and demonstrations are being staged against this mad craze for dominance by one nation over the other, but of no avail.

There seems to be no unifying force to bring the world to one point of mutual accord and trust. True, religion is said to be a great unifying force, but has it succeeded in this field? Not the least.

## Views of philosophers

Plato, in his Republic sets “democracy” as a foundation for peace, and yet, he places one class of citizens over the others; under the Roman law, the conditions were altogether the same a yawning gulf existed between the citizens and non-citizens, the free and the slave.

## Hinduism

Hinduism, with all the ghastliness of racial prejudice, did not only divide its adherents into watertight compartments of a rigid caste system, but also deprived a certain portion of people even of the most elementary rights of existence. The unfortunate descendants of the builders of the great ancient civilizations of Mohenjadaro and Harrapa – the rivals of Sumer, Babylon, Syria, Greece and Egypt – in the North and the Dravidians in the Sought of India, fell a prey to the brute force of the uncouth, barbarian hordes of the invading Aryans from Central Asia and gave birth to a new class of sudras – serfs and slaves. Those patriots and heroes who fought for the preservation of their home and freedom, being defeated on the battlefield, were driven into the forests and dubbed as ‘Malechchas’ the polluted demons, an insult to humanity. The very shadow of the unfortunate descendants of the real owners of the country is sufficient to pollute a caste Hindu. Thus, Hinduism by instituting caste system opened an everlasting door of mutual hatred, strife and disunity in its ranks and files.

## Judaism and Christianity

Judaism and Christianity, the two sister-religions to Islam, could not contribute to world peace. Judaism, like Hinduism, obsessed by the false notion of a “chosen people”, widened the already yawning gulf of mutual hatred in the neighbouring countries. Christianity, in spite of its high sounding pretensions of love, mercy and forgiveness, instead of bringing peace to the world, pitched its own adherents against one another. Leaving the secular potentates aside, we see the very vicars of Christ Jesus (may peace be upon him) the popes, fighting, killing and anathematizing each other with all the ferocity and rapacity of pre-Christ European barbarity. It is unfortunate that the pristine Creed of the Meek and all-suffering Shepherd of Galilee could not mollify the barbarous nature of European races, because, in its nascent state, it fell into unworthy hands of the self-styled disciples.

## Reasons of Failures

Why all these religions, Judaism and Christianity inclusive, failed in unifying even their own adherents, much less bring peace to the world? Outwardly they seem to be well-knitted together, but really they are torn by mutual jealousies and rivalries. They deviated from the real teachings of their respective prophets and fell into polytheism and iconolatry.

And the Jews say: Uzair is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away! They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Marium and they were enjoined that they should serve one Allah only, there is no god but He; far from His glory be what they set up (with Him). [[113]](#footnote-113)

Christianity, instead of believing in redemption through deeds and faith alike, (satisfied itself with solifidianism and atonement through Jesus blood. This utter departure from the central rallying point, the Unity of God, led there people to eternal mutual schism and constant fratricidal wars.

Thus failed the three great religions Hinduism Judaism and Christianity to bring peace to the panting and yearning mankind. How about the irreligious, the atheist or Communism? Can it prevent war and bring peace to the World? No! Because it is not bound by any moral code or responsibility for being answerable before the Highest Bar, for their deeds. Its only goal in life is desire for self-assertion and domination. What, then, is the solution of the underlying problem? The only answer to this question is ISLAM - the Creed of complete Surrender to the will of the One Omnipotent, Self-Subsisting God - worship of the One Only God “There is no other deity but Allah”, rather than henotheism and polytheism.

## Islam, not a new religion

Islam is not a new religion, as it is erroneously believed; it is as old as humanity itself. It is the religion of Adam, Noah, Abraham, Lot, Isaac, Ismael, David, Solomon, Jacob, Moses, Jesus and other Prophets (a.s.)

He has prescribed for you the religion what He ordained to Noah and that which revealed We to you and what ordained We to Abraham and Moses and Jesus, that: “Establish you the religion and be you not divided therein.’[[114]](#footnote-114)

All those prophets invariably preached Islam, the Unity of God and a complete surrender to His Will, but it were the followers themselves who differed, disputed and made their teachings what they are today. Mohammad (s.a.w.a.) did not bring any new thing, neither had he invented anything. On the contrary he only reminded and established what the prophets of yore had taught, forbade and enjoined. Nowhere throughout the Holy Quran is there any mention of inno­vation. ‘Even then there is something distinctive in its teaching and it is the exclusive stress on ‘La Ilaha illallah’ the Unity of God, and Almighty Allah is the central figure of the Holy Quran.

This formula, ‘La Ilaha illallah’, “There is no god but God’’ cuts through the very knot that binds man to others than Allah the Glorious, whether it may be in the field of religion, politics, economics or nationalism. La Ilaha illallah. “There is no god but God”, is the greatest enemy of everything and anything that separates man from Almighty Allah and man. It repudiates any and every claim of one nation or individual over the other when it says:

And people are naught but a single nation, so they disagree; and had not a word already gone forth from your Lord, the matter would have certainly been decided between them in respect of that concerning which they disagree.[[115]](#footnote-115)

and then:

O you people! Verily we have created you of a male and a female, and made you in nations and tribes, that you may recognise each other; Verily the most honoured of you with God is the one of you who guards (himself) the most (against evil), verily God is All-Knowing, the All-Aware.[[116]](#footnote-116)

The Holy Quran makes ‘Taqva’ (piety and fear of Almighty Allah) the only criterion for nobility and not birth, wealth, etc.

Having thus established the Unity of Almighty Allah and a universal brotherhood of man, the Holy Quran con­centrates at the eradication of the basic cause of religious friction between peoples. It repudiates the idea of supremacy of one teacher or prophet over the other; or denial of the prophetic office of others among other peoples. It asserts, and vehemently, that every people, irrespective of its racial or geog­raphical situation, had been given a warner and a guide to lead it to the right path of virtue and belief in the Unity of Almighty Allah. It was impossible that the Creator of the universe when caring so much for our physical needs should overlook or neglect the spiritual ones. The Holy Quran says:

He it is Who sent His Apostle with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse[[117]](#footnote-117)

and

And certainly We sent apostles before you: there are some of them that We have mentioned to you and there are others whom We have not mentioned to you, and it was not meet for an apostle that he should bring a sign except with Allah's permission, but when the command of Allah came, judgment was given with truth, and those who treated (it) as a lie were lost.[[118]](#footnote-118)

and then makes it obligatory to every Muslim to believe in all the prophets, their books and teachings with just the same belief and earnestness as he beli­eves in Mohammad (s.a.w.a.) and the Holy Quran:

Say you (O Muslims!): ‘We believe in God and that which has been sent down to us and that which was sent down to Abraham and Ismael and Isaac and Jacob and the tribes and which was given to Moses and Jesus and that which was given to the messengers from their Lord. No difference do we make between any of them and to Him (alone) have we submitted (ourselves).’[[119]](#footnote-119)

The Prophet believes in what has come down to him from his Lord, and (so do) the believers; all believe in God and in His Angels and in His Books and in His messengers (they say), We make no difference between His messengers and they say “We have heard and obeyed (and we implore) your forgiveness, O Our Lord! And to You is our march.”[[120]](#footnote-120)

The Holy Quran, again, repudiates the exclusive claim to salvation of anyone religious sect or community on the score of its particular belief.

And they say, none shall enter Paradise except he be a Jew or a Christian; these are their vain wishes Say (O Our messenger Mohammad), “bring you your proof if you be truthful”

The Jews say the Christians rest on naught; the Christians say the Jews rest on naught; yet they (both) read the (same) Book; Even so like their sayings speak those who know not. God will judge between them on the Day of Judgment in what they differ.[[121]](#footnote-121)

They say, ‘Be you Jews or Christians (so that) you shall be (rightly) guided’ Say (you O Our messen­ger Mohammad) “Nay! But the creed of Abraham, the upright one; and he was not of those who associate others with God;[[122]](#footnote-122)

Verily those who believe (in that) which is revealed to you, (O Our Messenger Mohammad) and those who are Jews and the Christians and whosoever believes in God and the Last Day (of Judgment) for them is their reward with their Lord, and there shall be no fear for them nor shall they grieve.[[123]](#footnote-123)

Surely those who believe and those who are Jews and the Sabeans and the Christians and whoever believes in God and the Last Day (of Judgment) and does good, no fear shall be upon them and nor shall they grieve.[[124]](#footnote-124)

Note: It means that salvation is open to the people of all religions provided they believe in Almighty Allah (God) and do good and believe in the Day of judgement. This verse refers to those who lived prior to the advent of the Holy Prophet (s.a.w.a.) and after his advent to those who live in such distant places where the message of Islam has not reached and the people are open minded and ready to accept the message of Islam if it were to reach them.

It is not righteousness that you turn your faces towards the East and the West, righteousness is rather one who believes in God and the Last Day and the angels and the Book, the messengers and gives his wealth out of love for Him to the kindred and the orphans and the poor and the wayfarer and the needy and for those in bondage; And established prayer and pays the poor-rate; And those who fulfil their promise when they make a promise and the patient ones in distress and affliction and in the time of war; these are they who are the Truthful and these are they who are the pious.”[[125]](#footnote-125)

Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish.[[126]](#footnote-126)

This, is what is required for one’s salvation, and not a showy, parrot-wise recitation of the Book, be­cause in Islam deed without faith and faith without deed, are a dead letter. Since, Islam is a social religion; it looks after the interests of others also. A worshipper of Almighty Allah while adoring Him must do something, materially, for the benefit of others by spending what He has bestowed on him for the love of Him on the destitute, and the needy, if one really believes in Almighty Allah.

After demolishing all the parochial barriers to salvation and setting up a criterion for that, it reminds people that the political supremacy and economic prosperity they enjoy are only fleeting, and are a means to try them in the trust entrusted to them:

And for every people is (an appointed) term, so when comes their (appointed) term, they shall not remain behind an hour (even for the least while) nor can they go before.[[127]](#footnote-127)

## Universal brotherhood of Islam

Thus the Holy Quran removes every cause of friction between different races and religious communities that can stand in the way of universal brotherhood of man under the common Fatherhood of Almighty Allah. It vehemently denounces every idea of an artificial superiority of one people over the other, by making righteousness and piety the only criteria for supremacy in the sight of the Lord. It is the deeds that are considered and not your birth and the pigment of your skin, for your superiority.

The Holy Prophet Mohammad (s.a.w.a.) had all the days of his life been an uncompromising enemy of a narrow parochialism-tribalism, clanism and nationalism in every shape or form. Traditions are replete with such denunciations, because such divisions engender hatred and enmity instead of love and integration.

On entering Mecca in 8th A.H. The Holy Prophet (s.a.w.a.) delivered a Sermon. Among other things, he said,

“Your Lord is One, and your parents are the same. You are the progeny of Adam and Adam was of dust. The honourable among you with Almighty Allah are the righteous ones. The only criterion of superiority is piety and virtue.”

He thus demolished nationalism and racism, the greatest hindrances to human unity and world peace.

Thus, after bulldozing the entire edifice of “ocracies” and “isms”, Mohammed (s.a.w.a.) erected a new structure more edifying and enduring of the common brotherhood of believers.

“There is no god but God,” that transcended all bounds and limits. It is a brotherhood of those who before the advent of Islam, were divided into clans and tribe and torn by mutual enmity, jealousy and hatred.

The greatest proof of this miracle can be seen in the daily life of Muslim peoples, in mosques where they gather for prayers and on the occasion of annual pilgrimage to Mecca, where the high and the low, the white and the black, the tan and the yellow, from all parts of the Muslim world, rub shoulders with each other, without any social or racial distinction, all clad in the common white ‘Ahram’.

There is another instance that I can quote, out of a thousand and one, of Muslim brotherhood. It is an instance of the Battle of Yermuk, fought against Byzantinism. It was a grilling hot day and the Muslim soldiers were falling wounded and injured. Huzaifa Al-Advi, one of the Companions of the Holy Prophet (s.a.w.a.) was providing water to the righting men, when his brother, being wounded, cried for water. He ap­proached him with a bowl in hand and could hardly give water to his wounded brother, when another wounded cried for water. The first man refused to take water and asked Huzaifa to quench the thirst of the latter. Huzaifa, approached the second and heard another man crying for water. The second refused to drink and told Huzaifa to give it to the third one first. Before Huzaifa could reach the last one, he expired of his injury; he turned to the second, he too was dead, and then he came to his brother, he was also dead by that time. Each one tried to save the life of his fellow soldier and gave his own life rather than save himself.

The other example is that of the Ansar (helpers) and the Mohajir (refugees.) On the migration of the Holy Prophet (s.a.w.a.) the Muslims too migrated from Mecca to Medina, Those, among the migrants, who were in better circumstances, rehabilitated themselves indepe­ndently, and the less fortunate ones needed help. The Holy Prophet (s.a.w.a.) had no treasures to distribute and rehabilitate the refugees. He invited the Helpers, the Ansars of Medina and two by two each Mohajir was joined to an Ansar as a brother. The initial economic difficulty was thus solved and the bond of fraternity was created, the like of which the world has yet to see. The Helpers or ‘Ansars’ shared their all with the new comers, they went even to the extent of divorcing their wives – those who had more than one – and give them to the single ones. Not a single one among the Refugees was either homeless or without a wife. Could any religion, even Judaism and Christianity, bring about such a change among its followers, who were the bitterest enemies of one another the earlier day? This was the climax of human love, sacrifice, charity, chivalry and benevolence that Islam brought about among the ever fighting factions of Arabia. The Holy Quran refers to this event thus:

Caused He affection between their hearts; had you spent all that is in the earth you could not have caused that affection between their hearts, but God caused affection between them; Verily He is Almighty, Al-Wise.[[128]](#footnote-128)

This brotherhood did not remain confined to the favoured few-the free ones only; it affected the slaves as well. Zaid a freed slave of the Holy Prophet (s.a.w.a.) was married to a lady of beauty and virtue, against all the traditions of the Qureish. Bilal, another Nubian freed slave of the Holy Prophet (s.a.w.a.) was respected as a brother by all. Bilal, once got up in the assembly and said: “Brethren You know I am a poor and freed Negro slave. I have no money to marry.” On hearing this, even the best among the helpers and the ‘Refu­gees, offered to accede to his request. Bilal was one of the highly respected personages among the Compan­ions of the Holy Prophet (s.a.w.a.) because of his piety and not for the pigment of his skin. There are quite a few instances in Islamic history where slaves married princesses of the royal blood and inherited empires. In a country with a rigid caste system, like India, the Muslim kings set up a slave dynasty that ruled the country for 300 years. With Qutubuddin as the first king (His rule started in 1206) This was a miracle achieved by Prophet Mohammad (s.a.w.a.) that demolished all barriers of distinction between man and man. Can our so bragged about modern “democracy” bestow such equality and fidelity on the Negroes in the United States of America, South Africa, and the ‘Untouchables’ in India? Bilal, according to the pre-Islamic Arab ethics, was an “untouchable,” being a Negro, and yet he was regarded as one of the most respected Muslims. Can his American brother-Negroes claim such honour and equality, much less seek hand of a white woman, even though he may be much superior to hit many white countrymen in his accomplishments? Could Ambedkar, the Untouchable leader, though highly intellectual and refined, command equality and brotherhood with his fellow Hindus, much less seek the hand of a caste Hindu woman in marriage. Gandhi, for political reasons did allow Untouchables, access to caste Hindu temples, but could not practically obtain for them equality and integration of Hinduism, by inter-marriages between different castes of Hindus not to say of the ‘untouchables’. In Christianity, an Untouchable may be, in theory, may enter the Christian fold but not in practice. He cannot enter a church reserved for the ‘white’.

How could Prophet Mohammed (s.a.w.a.) bring about such a tremendous change among a people who knew no social law and ethics, who had spent centuries in fighting themselves in defence of their respective clans, and glorified their exploits in the wars against their own brethren? The only answer to this question is their faith in the Oneness of God and common parentage -Adam and Eve- and thus, oneness of mankind. Tauheed, Unity of God (La-Ilaha-illallah), is the greatest unifying force and welder of different races of mankind into one compact whole, if the world ever knew this sempiternal verity. True, every prophet of God irrespective of his nationality and geographical situation did preach this eternal fact, the Oneness of God but it were the followers themselves who strayed from the pristine teaching and fell into the mire of polytheism.

Polytheism, in whatever shape or form is the grea­test enemy of human unity and solidifies and world peace. Polytheism is both irrational and inconsistent with the cosmic laws of Nature. Had there been more than One God, this universe should have become a complete chaos and confusion, for their mutual differences of opinions. It is these, their deities, who keep their respective votaries at logger heads, and consequently, bring war and ruin to the world:

Had there been in (the heavens and the earth) (other) gods except God. they both had been in disorder; So glorified is God, the Lord of the ‘Arsh’ (High Above) from what they attribute (to Him)[[129]](#footnote-129)

## Quranic rules for world peace

The Holy Quran sets some other rules necessary for the preservation of world peace and prevention of mutual quarrels and wars, so imperative for human prosperity, progress and cultivation of an enduring civilization. It strictly forbids every deed, act and word that can lead to any possible cause for a social disorder, discord, enmity and finally war. To preserve peace, Islam, for instance, does not permit Muslims to revile the icons of isolators much less disrespect their Holy personages, lest this may lead to communal feuds,

And abuse you not those whom they invoke besides God lest they abuse God in transgression without knowledge.[[130]](#footnote-130)

Had the Christian missionaries in Muslim lands and the Hindu writers in India, kept this golden rule in view, the present ill-feeling that they find against themselves in Muslim lands should not have come to pass. The Holy Quran takes a very serious view of mischief making when it says:

Mischief is more grievous than carnage.[[131]](#footnote-131)

#### Justice

The Holy Quran implicitly demands of its followers a strict dispensation of justice to the concerned, irrespective of their race and religion:

Verily God does command you to render back your trusts to their owners, and when you judge between men, do judge with justice; verily, how excellent is what God exhorts you; Verily, God is Hearer and the Seer.[[132]](#footnote-132)

O you who believe! do stand firmly with justice, Witnesses for God’s sake, though is be against your own selves or your parents or your kindred, be he rich or poor, for God is closer (than you) to them both; Therefore follow not your inclination lest you deviate, (from the truth) and if you swerve (from the truth) or turn aside, then Verily God is All-Aware of what you do.[[133]](#footnote-133)

O you who believe! be always upright for God, bearing witness with justice, and let not hatred of a people incite you not to act equitably; Act you equitably that is nearer to piety, Fear you God, Verily God is (fully) Aware of what (all) you do.[[134]](#footnote-134)

Had the Allies, after the World War II, dealt with the Axis Powers in the spirit of the above Quranic verses, the political condition of the world today should have been quite different from what it is.

## General Conduct

O you who believe! Devour not interest doubling it over and again, and take shelter in God that you may be successful.[[135]](#footnote-135)

Those who spend (in alms) alike in prosperity and straightness, and who restrain (their) anger, and forgive (the faults of) men; for God loves those who do good (to others).[[136]](#footnote-136)

Worship you God (alone) and associate not aught with Him, and do good to parents, and to kinsfolk, and to orphans, and to the needy, and neighbour close to you and neighbour who is a stranger, and to a companion by your side and to the wayfarer, and to that which your right hands possess; Verily God loves not the proud, the boastful.[[137]](#footnote-137)

‘When you are greeted with a greeting, then greet you with a better (than it) or return it Verily; God, of all things, takes account.[[138]](#footnote-138)

And commanded your Lord has that you shall worship not (anyone) but Him, and goodness to parents; if either or both of them reach old age with you, utter not to them (even so much as) “Fie” nor chide them, and speak to them a generous word. And lower to them the wing of Humility out of compassion, and say you: ‘O My Lord! Have mercy on them as they cherished me when I was little.”[[139]](#footnote-139)

And kill you not your children for fear of want; We sustain them and yourselves (too); Verily killing them is a great sin.

And approach you not adultery, verily; it is a shameful act, and an evil way (opening to many other evils).

“And kill you not anyone whom God has for­bidden but for a just cause; and whoever is slain unjustly, then indeed have We given his heir the authority, but he shall not be extravagant in slaying; Verily he is aided (by God).

And approach you not the property of an orphan save in a way which is good until he attains his maturity and fulfil you the promise; Verity (every) promise shall be questioned about.

And give you full measure when you measure out (anything) and weigh you with a correct balance; this is good and fairest in the end. And pursue you not that which you have not the knowledge of; Verily, the hearing and the sight and the heart, all these shall he questioned about it.

And walk you not on the earth exultingly; for you (by your insolence) cannot rend the earth nor reach (the heights of) the mountains in str­etching (yourself).

All this, the evil of it, with your Lord is hateful.[[140]](#footnote-140)

O you who believe! enter you not the houses other than your (own) house until you have sought famili­arity and saluted their inmates; This is best for you, haply you may remember.

But if you find out in them anyone, then enter them not until permission is given to you - and if it is said to you ‘Get you back’ then you get back, for it is purer for you: and God knows what all you do.[[141]](#footnote-141)

And the servants of the Beneficent (Allah), are they who walk on the earth humbly; and when address them the ignorant, say they; Salam (Peace).[[142]](#footnote-142)

“O my son! Establish prayer and enjoin the good and forbid the evil, and be patient against what befalls you; verily this is the task of steadfastness.”

“And turn not your face at people (in Scorn) and walk not in the earth exalting; verily God loves not any self-conceited boaster.”

“And be moderate (in your movement); and lower your voice: verily the most unpleasant of voices is the braying of asses.”[[143]](#footnote-143)

O you who believe! let not a people laugh at (another) people (to scorn) who haply may be better than them; nor let women laugh at other women who haply may be better than these and find not fault with your own selves nor call you one another by nick names; evil is a bad name (for anyone) after his accepting the faith; and whoso turns not (repenting against such of his conduct), these are they who are the unjust (ones).

O you who believe! avoid much suspicion, for verily suspicion, (in) some (cases) is a sin, and spy you not, and let not some of you backbite the others; What! Likes one of you to eat the flesh of his dead brother? But you abhor it; and fear you (the wrath of) God Verily, God is Oft-retur­ning (to mercy to the repentant), the Most Merciful.[[144]](#footnote-144)

Thus the Holy Quran lays the foundation of uni­versal goodwill and peace among men, by era­dicating every possible cause for dissatisfaction that might lead, to a conflagration. No accord, much less peace, among the nations can be possible until and unless, we bring about a mental change – respect for the sentiments and feeling of other in every aspect of our day-to-day life with our fellow beings, as the Holy Prophet (s.a.w.a.) is reported to have said:

“It has been revealed to me that you should humble yourselves so much that none of you should either pride himself, or commit excess on others.”

## Islam, the only way to achieve peace

Mere convening of conferences to prevent war, nuclear tests, or disarmament, without a change of heart, is all futile. Christianity has twice failed, and egregiously, within the past many years to prevent war, through the Christian dominated land and the defunct League of Nations, and the present United Nations Organization, can much less bring about peace. In fact, neither of the above named institu­tions has represented the nations of the world. It is all a game of power politics. Judaism and Hinduism are altogether out of the picture, because of their un­bending racial bigotry. Budhism is a religion of the other world. To it, it is altogether Maya, delusion, derogatory to the attainment of Nirvana. It remains to Islam, and Islam, alone, to lead the world to the desired heaven of peace and prosperity to the teeming masses in all parts of the world by proclaiming the universal brotherhood of man un­der the common Fatherhood of God – a brother­hood which condemns all differences of race, col­our, wealth and birth, and lays stress only on personal piety and service to humanity:

“The best of men is he, who is most beneficial to his fellow men,”

So long as racial distinction and supremacy of one nation over the other; economic exploitation of backward races; political intrigues for capturing lands and revenues in the name of civilization, no land in hand, no mutual trust, integration and co-­operation for the establishment of peace and good­will among nations, of diverse creeds, can be pos­sible, But the world needs guidance in resolving its differences, without bitterness of feeling. And that guidance lies in the Holy Quran alone, which, Bernard Shaw, long ago said, “You will have to accept, willy nilly, sooner or later. You may deny the Man Mohammad (s.a.w.a.) but you cannot deny his laws.”

The only way to establish peace is that the Mus­lims may once more proclaim to the world at large that Islam is not a spent out force and that Islam is the only faith which is dynamic and not static, which caters to the needs and problems of the pre­sent world as it solved those of the olden times and that it has a balanced code of life which covers every aspect of human life - secular and religious, or spiritual and that Islam alone, of all the religions of the world and not other “isms” of modern times can be a true guide for the world remedy for the ills of humanity and bring about in the true sense the Millennium of which the people have longed for where there is no exploitation of the weak and the poor by the rich, the high and the mighty; where alone in the true sense of the word, liberty, fraternity and equality hold their sway; where alone the barriers of caste, colour, creed and country break down for the good of mankind. It is high time that we embark on a crusade, so to speak, of delivering the message of Islam to the panting na­tions of the world, and acquaint them with its noble tenets which will prove to be panacea for all the ills of mankind and would also dispel and remove the prejudices and hatred nourished by the enemies of Islam against Islam and Islamic nations. May Allah help us! Amen.

## Some Verses of the Holy Quran

And perfect it the word of your Lord in truth and justice; there is none who can change His words, and He is the All-Hearing and the All-Knowing.[[145]](#footnote-145)

Verily, your Lord, He knows best who strays away from His way, and knows best those who follow the right guidance.[[146]](#footnote-146)

Verily God is the Splitter of (seed) grain and the (date) stone (to sprout); He brings out the living from the dead and He is the Bringer of the dead from the living; that is God! How then are you turned (delude) away.[[147]](#footnote-147)

Say: “Verily my prayer and my sacrifice, my life and my death, (are all, only) for God, the Lord of the worlds.”[[148]](#footnote-148)

And to God (alone) belong (all) the most beau­tiful names, so call on Him thereby, and leave alone those who use profanity in His names; soon shall they be recompensed for what they were doing.[[149]](#footnote-149)

Or look they not into the kingdoms of the hea­vens and the earth and whatever things (God) created, and may be that their term has drawn nigh; then in what other words after this would they believe?[[150]](#footnote-150)

What! Do they associate (with Him) that which creates not anything, and while they are themselves the created (ones)?[[151]](#footnote-151)

“And those whom you call upon other than Him are not able to help you, nor can they help themselves.”[[152]](#footnote-152)

O you who believe! If you fear God He will grant you a distinctive (standard) and remove from you (all) your evils, (sins) and forgive you; and God is the Lord of Mighty Grace.[[153]](#footnote-153)

Caused He affection between their hearts; had you spent all that is in the earth you could not have caused that affection between their hearts, but God caused affection between them; Verily He is Almighty, Al-Wise.[[154]](#footnote-154)

Verily God has purchased from the faithful their selves and their properties, for theirs (in return) be the Garden (of Paradise).[[155]](#footnote-155)

# Appendix – I

## The Rationalistic and Philosophical Spirit of Islam

#### From

#### The Spirit of Islam

By Syed Amir Ali

Like all other nations of antiquity, the pre-Islamite Arabs were stern fatalists. The remains of their ancient poetry, sole record of old Arab thought and manners show that before the promulgation of Islam the people of the Peninsula had absolutely abandoned themselves to the idea of an irresistible and blind fatality. Man was but a tool in the hands of Fate. This idea bred a, reckless contempt of death, and an utter disregard for human life. The teachings of Islam created a revolution in the Arab mind; with the recognition of a supreme intelligence governing the universe, they received the conception of self-dependence and of moral responsibility founded on the liberty of human volition. One of the remarkable characteristics of the Holy Quran is the curious, and it first tight, inconsistent, manner in which it combines the existence of a Divine Will, which not only orders all things, but which acts directly upon men and addresses itself to the springs of thought in them, with the assertion of a free agency in man and of the liberty of intellect. Not that this feature is peculiar to the Muslim scripture; the same characteristic is to be found in the Biblical records. But in the Holy Quran the conception of human responsibility is so strongly developed that the question naturally occurs to the mind, how can these two ideas be reconciled with each other? It seems inconsistent at first sight that man should be judged by his works, a doctrine which forms the foundation of Islamic morality, if all his actions are ruled by an all powerful will, the earnest faith of Mohammed (s.a.w.a.) in an active ever-living Principle, joined to his trust in the progress of man, supplies a key to this mystery. I propose to illustrate my meaning by a reference to a few of the passages which given expression to the absolutism of the Divine Will and those which assert the liberty of human volition:

“And God’s ordering is in accordance with a determined decree; and the sun proceeding to its place of rest-that is an ordinance of the Almighty, the All-wise;[[156]](#footnote-156)

And among His signs is the creation of the heavens and the earth and of the animals which He has distributed therein, which He has sovereign power togather when He will;[[157]](#footnote-157)

And do they not see that God who created the heavens and the earth, and faltered not in creating these, has power to vivify the dead - nay, He has sovereign control over all things;[[158]](#footnote-158)

And other things which are not at your com­mand, but which are truly within His grasp, in as much as God it sovereign disposer of all things;[[159]](#footnote-159)

Nor is there anything not provided before­hand by Us, or which We send down otherwise than according to a foreknown decree;[[160]](#footnote-160)

... the secrets of the heavens and the earth are God’s; God has all things at command;[[161]](#footnote-161)

... And set forth to them parable of the life of this world: like water which We send down from the cloud so the herbage of the earth becomes tangled on account of it, then it becomes dry broken into pieces which the winds scatter; and Allah is the holder of power over all things;[[162]](#footnote-162)

... and it pertains to God’s sovereignty to defend them;[[163]](#footnote-163)

... God creates what He will;[[164]](#footnote-164)

... and who created all things, and determined respecting the same with absolute determination;[[165]](#footnote-165)

... and your Lord is supreme sovereign;

... behold you the imprints of the mercy of God: how He vivifies the earth, after it has died – in very deed, a restorer of life to the dead is there, and all things are at His bidding;

... to God belongs whatsoever is in the heavens and whatsoever it on the earth; and whether you disclose that which is within you or conceal it; God will reckon with you for it; and He pardons whom He will, and punishes whom He will, inasmuch as God is a Supreme Sovereign;[[166]](#footnote-166)

Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest in Thine hand is the good; surety, Thou hast power over all things:[[167]](#footnote-167)

... God punishes whom He will and pardons whom He will;[[168]](#footnote-168)

... to God belongs the dominion of the heavens and the earth, and whatsoever they contain is His, and He is Sovereign over all things;[[169]](#footnote-169)

... Verily, God accomplishes what He ordains He has established for everything a fixed decree;[[170]](#footnote-170)

... but God has the measuring out of the night and the day;[[171]](#footnote-171)

... extol the name of you Lord, the Most High, who made the world, and fashioned it to completeness, who fore-ordained and guides accordingly;[[172]](#footnote-172)

... as for the unbelievers it matters nothing to them whether you warn them or do not warn them; they will not believe; God has sealed up their hearts and their ears;[[173]](#footnote-173)

... and the darkness of night is over their eyes;[[174]](#footnote-174)

... and God guides into the right path whomsoever He will;[[175]](#footnote-175)

... God is pleased to make your bur­dens light, inasmuch as man is by nature infirm

... God changes not as to what concerns any people until they change in respect to what depends upon themselves;[[176]](#footnote-176)

... say you: verily, God leads astray whomsoever He will, and directs to Himself those who are penitent.[[177]](#footnote-177)

It will be noticed that, in many of these passages by “the decree of Almighty Allah” is clearly meant the law of nature. The stars and planets have each their appointed course; so has every other object in creation. The movements of the heavenly bodies, the phenomena of nature, life and death, are all governed by law. Other passages unquestionably indicate the idea of Divine agency upon human will; but they are again explained by others, in which that agency is “conditioned’’ upon human will. It is to the seeker for Divine help that Almighty Allah renders His help; it is on the searcher of his own heart, who purifies his soul from impure longings, that Almighty Allah bestows grace. To the Arabian Teacher; as to his predecessors, the existence of an Almighty Power, the Fashioner of the Universe, the Ruler of His creatures, was an intense and vivid reality. The feeling of “an assured trust” in an all pervading, ever-conscious Personality has been the motive power in the world of every age. To the weary mariner, “sailing on life’s solemn main”, there is nothing more assuring, nothing that more satisfies the intense longing for a better and purer world, than the consciousness of a power above humanity to redress wrongs, to fulfil hopes, to help the forlorn. Our belief in Almighty Allah springs from the very essence of Divine ordinances. They are as much laws, in the strictest sense of the word, as the laws which regulate the movements of the celestial bodies. But the will of Almighty Allah is not an arbitrary will; it is an educating will, to be obeyed by the scholar in his walks of learning as by the devotee in his cell.

The passages, however, in which human responsibility and the freedom of human will are laid down in emphatic terms define and limit the conception of absolutism. “And whosoever gets to himself a sin gets it solely on his own responsibility;[[178]](#footnote-178)

... and let alone those who make a sport and a mockery of their religion, and whom this present world has deluded, and thereby bring to remembrance that any soul perishes for what it has got to itself;[[179]](#footnote-179)

... And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?[[180]](#footnote-180)

... they did injustice to them­ selves;[[181]](#footnote-181)

... There shall every soul become acquainted with what it sent before, and they shall be brought back to Allah,[[182]](#footnote-182)

... so then, whosoever goes astray, he himself been whole responsibility of wandering.[[183]](#footnote-183)

Man within the limited sphere of his existence, is absolute master of his conduct. He is responsible for his actions, and for the use or misuse of the powers with which he has been endowed. He may fall or rise, according to his own “inclination”. There was supreme assistance for him who sought Divine help and guidance. Is not the soul purer and better in calling to its Lord for that help which He has promised? Are not the weak strengthened, the stricken comforted by their own appeal to the Heavenly Father for solace and strength? Such were the ideas of the Teacher of Islam with regard to Divine sovereignty and the liberty of human volition (act or exercise of (he will). His recorded sayings handed down from sources which may be regarded as unquestionably authentic, help in ex­plaining the conception he entertained about freewill and predestination. Not only his own words, but those of his son-in-law, “the legitimate heir to his inspiration,” and his immediate descendants who derived their ideas from him, may well - furnish us with a key to the true Islamic; notion on the question of the free agency of man a subject which has for ages, both in Islam and in Christianity, been the battle-ground of sectarian disputes. In discussing this subject, we must not however, lose sight of the fact that most of the traditions which have supplied to Patristicism its armoury of weapons against the sovereignty of reason, bear evident traces of being “made to order”. They tell their own story of how, and the circumstances under which, they came into existence. Some of the traditions which purport to be handed down by men who came casually in contact with the Teacher, show palpable signs of changes and transformations in the minds and in the series of the mediaries. The authentic sayings, however, are many, and I shall refer only to a few to explain what I have already indicated, that in Mohammad (s.a.w.a.)’s mind an earnest belief in the liberty of human will was joined to a vivid trust in the personality of the heavenly father. Hereditary depravity and natural sinfulness were emphatically denied. Every child of man was born pure and true; every departure in after-life from the path of truth and rectitude is due to education. “Every man is born religiously constituted; it is his parents who make him afterwards a Jew, Christian, or a Sabaean, like as you take up the beast at its birth do you find upon it any mutilation, until you yourselves mutilate it?” Infants have no positive moral character; for about those who die in early life, “Almighty Allah best knows what would have been their conduct” (had they lived to maturity). “Every human being has two inclinations – one prompting him to good and impelling him thereto, and the other prompting him to evil and thereto impelling him; but the Godly assistance is high, and he who asks the help of God in contending with the evil promoting of his own heart obtains it.” “It is your own conduct which will lead you to paradise or hell, as if you had been destined therefore.” No man’s conduct is the outcome of fatality, nor is he borne along by an irresistible decree to heaven or hell; on the contrary, the ultimate result is the creation of his own actions, for each individual is primarily answerable for his future destiny. “Every moral agent is furthered to his own conduct.” Or, at it is put in another tradition:

“Everyone is divinely furthered in accordance with his character.”[[184]](#footnote-184)

Human conduct is by no means fortuitous: one act is the result of another; and life, destiny and character mean the connected series of incidents and actions which are related to each other, as cause and effect by an ordained law, “the assignment” of Almighty Allah. In the sermons of the Hazrat Ali (a.s.) we find the doctrine more fully developed.

“Weigh your own soul before the time for the weighing of your action arrives; take count with yourself before you are called upon to account for your conduct in this existence; apply yourself to good and pure actions, adhere to the path of truth and rectitude before the soul is pressed to leave its earthly abode: verily, if you will not guide and warn yourself, none other can direct you.”[[185]](#footnote-185)

I adjure you to worship the Lord in purity and holiness. He has pointed out to you the path of salvation and the temptations of this world. Abstain from foulness, though it may be fair seeming to your sight; avoid evil, however pleasant... For you knows not how far it takes you away from Him.

...Listen, and take warning by the words of the merciful Guardian.[[186]](#footnote-186)

...And again,

“O you servants of my Lord, fulfil the duties that are imposed on you, for in their neglect is abasement: your good works alone will render easy the road to death. Remember each sin increases the debt, and makes the chain (which binds you) heavier. The message of mercy has come; the path of truth is clear, obey the command that has been laid on you, live in purity and work in piety, and ask God to help you in your endeavours and to forgive your past transgression”.[[187]](#footnote-187)

“Cultivate humility and forbearance: comfort yourself with piety and truth. Take count of your actions with your own conscience for he who takes such count reaps a great reward and he who neglects incurs great loss. He who acts with piety gives rest to his soul: he who takes warning understands the truth: he who understands it attains the perfect knowledge.” These utterances convey no impression of a belief in predestinarianism; on the contrary. They portray a soul animated with a living faith in Almighty Allah, and yet full of trust in human development founded upon individual exertion springing from human volition. Mohammed (s.a.w.a.)’s definition of reason and knowledge, of the cognition of the finite and infinite, reminds us of Aristotelian phraseology and thought, and Ali (a.s.)’s address to his son may be read with advantage by the admirer of Aristotelian ethics.

The Ihtijaj-ul-Tabrasi[[188]](#footnote-188) supplies further materi­als to form a correct opinion on the question of predestirarianism in Islam. The Caliph Ali (a.s.) was one day asked the meaning, of Qaza and Qadar; he replied, “The first means obedience to the commandments of Almighty Allah and avoidance of sin; the latter, the ability to live a Holy life, and to do that which brings one nearer to Almighty Allah and to shun that which throws him away from His per­fection Say not that man is compelled, for that is attribution of tyranny to God; nor say that man has absolute discretion,[[189]](#footnote-189) rather that we are furthered by His help and grace in our endeavours to act righteously, and we transgress because of our neglect of His commands).” One of his interlocutors, “Utba ibn Rabi’a Asadi. Asked him once as to the meaning of the words “there is no power or help but from God”. “It means”, said the caliph, “That I am not afraid of God’s anger but I am afraid of His purity; nor have I the power to observe is commandment, but my strength is in His assistance.”[[190]](#footnote-190) ...Almighty Allah has placed us on earth to try each according to his endowments. Referring to the following and other passages of the Holy Quran, the Caliph went on to say, God says,

“We will try you to see who are the strivers (after truth and purity), and who are forbearing and patient, and we will test your actions.”

...and

“We will help you by degrees to attain what you know not. ...These verses prove the liberty of human volition.”[[191]](#footnote-191)

Explaining the verse of the Holy Quran, “God directs him who He chooses, and leads astray him whom He chooses, the Caliph said that this does not mean that He compels men to evil or good, that He either gives direction or refuses it according to His caprice, for this would do away with all responsibility for human action, it means on the contrary, that God points out the road to truth, and lets men choose as they will.[[192]](#footnote-192)

Arabian philosophy, natured afterwards in other cradles, drew its first breath in the school of Medina.

The freedom of human will, based on the doctrine that man would be judged by the use he had made of his reason, was inculcated in the teachings of the Matter [The Holy Prophet (s.a.w.a.)] along with an earnest belief in a Supreme Power ruling the universe. The idea assumed a more definite shape in the words of the Disciple and grew into a philosophy. From Medina it was carried to Damascus, Kufa, Basra, and Baghdad, where it gave birth to the eclectic schools, which shed such lustre on the reigns of the early Abbasids.

The butchery of Karbala and the sack of Medina had to the closing of the lecture room of the Imams. With the appearance of Jafar as-Sadiq (a.s) as the head of Mohammad (s.a.w.a.)’s descendants, it acquired a new life.

Extremely liberal and rationalistic in his views,- a scholar, a poet, and a philosopher, apparently well read in some of the foreign languages, in constant contact with cultured Christians, Jews, and Zoroastrians, with whom metaphysical disputations were frequent, he impressed a distinct philosophical character on the Medinite school. Some of his views respecting predestination deserve to be mentioned. Speaking of the doctrine of جبر (compulsion or predestinarianism), which had about this period made its appearance in Damascus, he expressed the following opinion:

“Those who up­hold جبر make out God to be a participator in every sin they commit, and a tyrant for punishing those sins which they are impelled to commit by the compulsion of their being: this is infidelity.”

Then (giving the analogy of a servant sent by his master to the market to purchase something which he, the master, knows well that he cannot bring, not possessing the wherewithal to buy it and nevertheless, the master punishes him) the Imam (a.s.) adds,

“the doctrine of جبر converts God into an unjust Master.”[[193]](#footnote-193)

As regards the opposite doctrine of absolute liberty (تفويض, delegation or authority) – meaning not the freedom of human will, but unqualified discretion in the choice of wrong and right, he declared that to affirm such a principle would destroy all the foundations of morality, and give to all human beings absolute licence in the indulgence of their animal propensities; for it each individual is vested with a discretion to choose what is right or wrong, no sanction no law can have any force.[[194]](#footnote-194) اختيار, is therefore different from تفويض),

“God has endowed each human being with the capacity to understand His commands and to obey them. They who exert themselves to live purely and truly, then He helps: they are those who please Him: whilst they who disobey Him are sinners.”

These views are repeated with greater emphasis by the eighth Imam, Ali ar-Reza (a.s.), who denounced جبر (predestinarianism) and تشبيه (anthropomorphism)[[195]](#footnote-195) as absolute infidelity,[[196]](#footnote-196) and declared the upholders of these doctrine to be “the enemies of the Faith.” He openly charged the advocates of جبر and تشبيه with the fabrication of traditions. At the same time he warned his followers against the doctrine of discretion or تفويض, He laid down in broad terms, “Almighty Allah has pointed out to you the two paths, one of which leads you to Him, the other takes you far away from His perfection; you are at liberty to take the one or the other; pain or joy, reward or punishment, depend upon your own conduct.

1. Surah Aale Imran (3), Verses 189 - 190 [↑](#footnote-ref-1)
2. Surah Zaariyaat (51), Verse 56 [↑](#footnote-ref-2)
3. Surah Aale Imran (3), Verses 32-33 [↑](#footnote-ref-3)
4. Surah Anbiya (21), Verse 107 [↑](#footnote-ref-4)
5. Surah Saba (34), Verse 28 [↑](#footnote-ref-5)
6. Surah A’araaf (7), Verse 158 [↑](#footnote-ref-6)
7. Surah Aale Imran (3), Verse 18 [↑](#footnote-ref-7)
8. Surah Sho’ra (26), Verse 208 [↑](#footnote-ref-8)
9. Surah Nisa (4), Verse 59 [↑](#footnote-ref-9)
10. Surah Yasin (36), Verse 12 [↑](#footnote-ref-10)
11. Surah Bani Israel (17), Verse 71 [↑](#footnote-ref-11)
12. Surah Taha (20), Verse 14 [↑](#footnote-ref-12)
13. Surah Ankaboot (29), Verse 45 [↑](#footnote-ref-13)
14. Surah Luqman (31), Verse 17 [↑](#footnote-ref-14)
15. Surah Baqarah (2), Verse 183 [↑](#footnote-ref-15)
16. Surah Baqarah (2), Verse 185 [↑](#footnote-ref-16)
17. Surah Anfaal (8), Verse 41 [↑](#footnote-ref-17)
18. Surah Baqarah (2), Verse 43 [↑](#footnote-ref-18)
19. Surah Yusuf (12), Verse 27 [↑](#footnote-ref-19)
20. Surah Aale Imran (3), Verse 96 [↑](#footnote-ref-20)
21. Surah Baqarah (2), Verse 190 [↑](#footnote-ref-21)
22. Surah Shooraa (42), Verse 23 [↑](#footnote-ref-22)
23. Surah Aale Imran (3), Verse 104 [↑](#footnote-ref-23)
24. On the authority of al-Baidhawi the great authority on Tafseer (Exegesis) of Holy Quran [↑](#footnote-ref-24)
25. Surah Baqarah (2), Verse 255 [↑](#footnote-ref-25)
26. Surah Hujuraat (49), Verse 13 [↑](#footnote-ref-26)
27. Surah Anaam (6), Verse 125 [↑](#footnote-ref-27)
28. Surah Shooraa (42), Verse 13 [↑](#footnote-ref-28)
29. Surah Hajj (22), Verse 75 [↑](#footnote-ref-29)
30. Surah Anaam (6), Verse 57 [↑](#footnote-ref-30)
31. Surah A’araaf (7), Verse 54 [↑](#footnote-ref-31)
32. Surah Qasas (28), Verse 68 [↑](#footnote-ref-32)
33. Surah Yusuf (12), Verse 6 [↑](#footnote-ref-33)
34. Surah Qalam (68), Verse 50 [↑](#footnote-ref-34)
35. Surah Aale Imran (3), Verses 32-33 [↑](#footnote-ref-35)
36. Surah Baqarah (2), Verse 247 [↑](#footnote-ref-36)
37. Surah Baqarah (2), Verse 247 [↑](#footnote-ref-37)
38. Surah Nisa (4), Verse 54 [↑](#footnote-ref-38)
39. Surah Fatir (35), Verse 32 [↑](#footnote-ref-39)
40. Surah A’araaf (7), Verse 144 [↑](#footnote-ref-40)
41. Surah Baqarah (2), Verse 130 [↑](#footnote-ref-41)
42. Surah Naml (27), Verse 59 [↑](#footnote-ref-42)
43. Surah Mariam (19), Verse 53 [↑](#footnote-ref-43)
44. Surah Furqan (25), Verse 35 [↑](#footnote-ref-44)
45. Surah Anbiya (21), Verse 74 [↑](#footnote-ref-45)
46. Surah Qasas (28), Verse 14 [↑](#footnote-ref-46)
47. Surah Taha (20), Verses 29-30 [↑](#footnote-ref-47)
48. Surah Baqarah (2), Verse 30 [↑](#footnote-ref-48)
49. Surah Suad (38), Verse 26 [↑](#footnote-ref-49)
50. Surah Anbiya (21), Verse 73 [↑](#footnote-ref-50)
51. Surah Noor (24), Verse 55 [↑](#footnote-ref-51)
52. Surah Baqarah (2), Verse 124 [↑](#footnote-ref-52)
53. Surah Qasas (28), Verse 5 [↑](#footnote-ref-53)
54. Surah Aale Imran (3), Verse 102 [↑](#footnote-ref-54)
55. Surah A’araaf (7), Verse 56 [↑](#footnote-ref-55)
56. Surah Anfaal (8), Verse 1 [↑](#footnote-ref-56)
57. Surah Nisa (4), Verse 114 [↑](#footnote-ref-57)
58. Surah Nisa (4), Verse 128 [↑](#footnote-ref-58)
59. Surah Baqarah (2), Verse 193 [↑](#footnote-ref-59)
60. Surah Baqarah (2), Verse 191 [↑](#footnote-ref-60)
61. Surah Taubah (9), Verse 11 [↑](#footnote-ref-61)
62. Surah Hujuraat (49), Verse 13 [↑](#footnote-ref-62)
63. Surah Baqarah (2), Verse 114 [↑](#footnote-ref-63)
64. Surah Shooraa (42), Verse 15 [↑](#footnote-ref-64)
65. Surah A’araaf (7), Verse 29 [↑](#footnote-ref-65)
66. Surah Ibrahim (14), Verse 90 [↑](#footnote-ref-66)
67. Surah Nisa (4), Verse 58 [↑](#footnote-ref-67)
68. Surah Nisa (4), Verse 135 [↑](#footnote-ref-68)
69. Surah Baqarah (2), Verse 256 [↑](#footnote-ref-69)
70. Surah Nisa (4), Verse 110 [↑](#footnote-ref-70)
71. Surah Hijr (15), Verse 49 [↑](#footnote-ref-71)
72. Surah Kahf (18), Verse 38 [↑](#footnote-ref-72)
73. Surah Shooraa (42), Verse 25 [↑](#footnote-ref-73)
74. Surah Taubah (9), Verses 102-103 [↑](#footnote-ref-74)
75. Surah Aale Imran (3), Verse 158 [↑](#footnote-ref-75)
76. Surah A’araaf (7), Verse 199 [↑](#footnote-ref-76)
77. Surah Shooraa (42), Verse 40 [↑](#footnote-ref-77)
78. Surah Tagaabun (64), Verse 14 [↑](#footnote-ref-78)
79. Surah Shooraa (42), Verse 43 [↑](#footnote-ref-79)
80. Surah Hashr (59), Verse 9 [↑](#footnote-ref-80)
81. Surah Aale Imran (3), Verse 133 [↑](#footnote-ref-81)
82. Surah Aale Imran (3), Verse 133 [↑](#footnote-ref-82)
83. Surah Aale Imran (3), Verse 159 [↑](#footnote-ref-83)
84. Surah Zilzaal (99), Verses 7-8 [↑](#footnote-ref-84)
85. Surah Aale Imran (3), Verse 101 [↑](#footnote-ref-85)
86. Surah Taubah (9), Verse 13 [↑](#footnote-ref-86)
87. Surah Yasin (36), Verse 12 [↑](#footnote-ref-87)
88. Surah Bani Israel (17), Verse 109 [↑](#footnote-ref-88)
89. Surah Baqarah (2), Verse 179 [↑](#footnote-ref-89)
90. Surah Baqarah (2), Verse 178 [↑](#footnote-ref-90)
91. Surah Maidah (5), Verse 45 [↑](#footnote-ref-91)
92. Surah Maidah (5), Verse 38 [↑](#footnote-ref-92)
93. Surah Maidah (5), Verse 33 [↑](#footnote-ref-93)
94. Surah Noor (24), Verse 2 [↑](#footnote-ref-94)
95. Surah Hujuraat (49), Verse 13 [↑](#footnote-ref-95)
96. Surah Aale Imran (3), Verse 139 [↑](#footnote-ref-96)
97. Surah Hud (11), Verse 18 [↑](#footnote-ref-97)
98. Surah Shooraa (42), Verse 41 [↑](#footnote-ref-98)
99. Surah Hajj (22), Verse 39 [↑](#footnote-ref-99)
100. Surah Shooraa (42), Verse 40 [↑](#footnote-ref-100)
101. Surah Nisaa (4), Verse 148 [↑](#footnote-ref-101)
102. Surah Hujuraat (49), Verse 6 [↑](#footnote-ref-102)
103. Surah Taubah (9), Verse 119 [↑](#footnote-ref-103)
104. Surah Maidah (5), Verse 119 [↑](#footnote-ref-104)
105. Surah Nisa (4), Verse 58 [↑](#footnote-ref-105)
106. Surah Maidah (5), Verse 8 [↑](#footnote-ref-106)
107. Surah Hujuraat (49), Verse 9 [↑](#footnote-ref-107)
108. Surah Baqarah (2), Verse 25 [↑](#footnote-ref-108)
109. Surah Anaam (6), Verse 125 [↑](#footnote-ref-109)
110. Surah Hujuraat (49), Verse 10 [↑](#footnote-ref-110)
111. Surah Maidah (5), Verse 60 [↑](#footnote-ref-111)
112. Surah Nahl (16), Verse 125 [↑](#footnote-ref-112)
113. Surah Taubah, Verses 30-31 [↑](#footnote-ref-113)
114. Surah Shooraa (42), Verse 13 [↑](#footnote-ref-114)
115. Chapter Surah Yunus (10), Verse 19 [↑](#footnote-ref-115)
116. Surah Hujuraat (49), Verse 13 [↑](#footnote-ref-116)
117. Surah Saf (61), Verse 36 [↑](#footnote-ref-117)
118. Surah Mo’min (40), Verse 78 [↑](#footnote-ref-118)
119. Surah Baqarah (2), Verse 136 [↑](#footnote-ref-119)
120. Surah Baqarah (2), Verse 285 [↑](#footnote-ref-120)
121. Surah Baqarah (2), Verse 3 & 113 [↑](#footnote-ref-121)
122. Surah Baqarah (2), Verse 135 [↑](#footnote-ref-122)
123. Surah Baqarah (2), Verse 62 [↑](#footnote-ref-123)
124. Surah Maidah (5), Verse 69 [↑](#footnote-ref-124)
125. Surah Baqarah (2), Verse 177 [↑](#footnote-ref-125)
126. Surah Fatir (35), Verse 29 [↑](#footnote-ref-126)
127. Surah A’araaf (7), Verse 34 [↑](#footnote-ref-127)
128. Surah Anfaal (8), Verse 63 [↑](#footnote-ref-128)
129. Surah Anbiya (21), Verse 22 [↑](#footnote-ref-129)
130. Surah Anaam (6), Verse 109 [↑](#footnote-ref-130)
131. Surah Baqarah (2), Verse 217 [↑](#footnote-ref-131)
132. Surah Nisa (4), Verse 58 [↑](#footnote-ref-132)
133. Surah Nisa (4), Verse 135 [↑](#footnote-ref-133)
134. Surah Maidah (5), Verse 8 [↑](#footnote-ref-134)
135. Surah Aale Imran (3), Verse 129 [↑](#footnote-ref-135)
136. Surah Aale Imran (3), Verse 133 [↑](#footnote-ref-136)
137. Surah Nisa (4), Verse 36 [↑](#footnote-ref-137)
138. Surah Nisa (4), Verse 86 [↑](#footnote-ref-138)
139. Surah Bani Israel (17), Verses 23-24 [↑](#footnote-ref-139)
140. Surah Bani Israel (17), Verses 31 to 38 [↑](#footnote-ref-140)
141. Surah Noor (24), Verses 27, 28 [↑](#footnote-ref-141)
142. Surah Furqan (25), Verse 63 [↑](#footnote-ref-142)
143. Surah Luqman (31), Verses 17, 19 [↑](#footnote-ref-143)
144. Surah Hujuraat (49), Verses 11, 12 [↑](#footnote-ref-144)
145. Surah Anaam (6), Verse 116 [↑](#footnote-ref-145)
146. Surah Anaam (6), Verse 118 [↑](#footnote-ref-146)
147. Surah Anaam (6), Verse 96 [↑](#footnote-ref-147)
148. Surah Anaam (6), Verse 163 [↑](#footnote-ref-148)
149. Surah A’araaf (7), Verse 180 [↑](#footnote-ref-149)
150. Surah A’araaf (7), Verse 185 [↑](#footnote-ref-150)
151. Surah A’araaf (7), Verse 191 [↑](#footnote-ref-151)
152. Surah A’araaf (7), Verse 197 [↑](#footnote-ref-152)
153. Surah Anfaal (8), Verse 29 [↑](#footnote-ref-153)
154. Surah Anfaal (8), Verse 63 [↑](#footnote-ref-154)
155. Surah Taubah (9), Verse 111 [↑](#footnote-ref-155)
156. Surah Yasin (36), Verse 38 [↑](#footnote-ref-156)
157. Surah Shoora (42), Verse 28 [↑](#footnote-ref-157)
158. Surah Ahqaaf (46), Verse 29 [↑](#footnote-ref-158)
159. Surah Fatah (48), Verse 28 [↑](#footnote-ref-159)
160. Surah Hijr (15), Verse 21 [↑](#footnote-ref-160)
161. Surah Nahl (16), Verse 72 [↑](#footnote-ref-161)
162. Surah Kahf (18), Verse 45 [↑](#footnote-ref-162)
163. Surah Hajj (22), Verse 40 [↑](#footnote-ref-163)
164. Surah Noor (24), Verse 45 [↑](#footnote-ref-164)
165. Surah Furqan (25), Verse 2 [↑](#footnote-ref-165)
166. Surah Baqarah (2), Verse 254 [↑](#footnote-ref-166)
167. Surah Aale Imran (3), Verse 26 [↑](#footnote-ref-167)
168. Surah Maidah (5), Verse 18 [↑](#footnote-ref-168)
169. Surah Maidah (5), Verse 120 [↑](#footnote-ref-169)
170. Surah Talaq (65), Verse 3 [↑](#footnote-ref-170)
171. Surah Muzzammil (73), Verse 20 [↑](#footnote-ref-171)
172. Surah Gashiya (88), Verses 1-3 [↑](#footnote-ref-172)
173. Surah Baqarah (2), Verses 5-6 [↑](#footnote-ref-173)
174. Surah Baqarah (2), Verse 7 [↑](#footnote-ref-174)
175. Surah Ra’d (13), Verse 31 [↑](#footnote-ref-175)
176. Surah Ra’d (13), Verse 11 [↑](#footnote-ref-176)
177. Surah Ra’d (13), Verse 27 [↑](#footnote-ref-177)
178. Surah Nisa (4), Verse 3 [↑](#footnote-ref-178)
179. Surah Anaam (6), Verse 70 [↑](#footnote-ref-179)
180. Surah A’araaf (7), Verse 28 [↑](#footnote-ref-180)
181. Surah Nisa (4), Verse 70 [↑](#footnote-ref-181)
182. Surah Yunus (10), Verse 30 [↑](#footnote-ref-182)
183. Surah Yunus (10), Verse 103 [↑](#footnote-ref-183)
184. Bukhari’s Collections; chapter on the Hadis, “He is secured whom God helps;” reported by Abu Saeed al-Khudri. [↑](#footnote-ref-184)
185. Nahjul Balaghah, p. 43 (a collection of Khutbas of the Imam Ali (a.s.) by one of his descendant, named Sharif Reza, mentioned by Ibn Khallikan), printed at Tabriz in 1299 A.H. [↑](#footnote-ref-185)
186. Ibid p. 136 [↑](#footnote-ref-186)
187. Nahjul Balaghah, p. 170 [↑](#footnote-ref-187)
188. Evidences of Tabrasi, a collection of traditions by the Shaikh-ut-Tabrasi [↑](#footnote-ref-188)
189. i.e. to decide what is right and what is wrong [↑](#footnote-ref-189)
190. Ehtejaaj al-Tabrasi, p. 26 [↑](#footnote-ref-190)
191. Ibid p. 287 [↑](#footnote-ref-191)
192. Ibid. [↑](#footnote-ref-192)
193. Ehtejaaj al-Tabrasi, p. 23 [↑](#footnote-ref-193)
194. Ibid, p. 235 [↑](#footnote-ref-194)
195. Ascribing human attributes to God. [↑](#footnote-ref-195)
196. He who believes in جبر is a Kafir. Ehtejaaj al-Tabrasi, p. 214. [↑](#footnote-ref-196)