

THE RIGHT SYSTEM OF LIFE

[English Translation of DEEN-E-HAQ]

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The Holy Qur'an in a high-tone claim invites towards its system of life, in its own words, as follows:

“Undoubtedly the only (valid or acceptable) system of life by Allah is Islam.”

This short sentence is the topic of my today's lecture as there is no room for elaboration; I will explain shortly, its meaning. That will explain the claim made by Qur'an. After that I will discuss whether this claim should be endorsed and accepted or not. At the end I will explain the implications of this claim if and when, it is accepted

Generally, the simple meaning of this short sentence is taken to be the religion before God is Islam only. The concept of Islam which is generally in the minds of the people is that this is a name of a religion born in the Arabian Peninsula some 1300 years ago and it was found by Muhammad (peace and blessings of Allah be upon him). I am using the phrase: “founded by” intentionally because not only non-Muslims but a large number of Muslims, including educated Muslims, call Muhammad (PBHU) as “the founder of Islam” and as such they write in their essays and articles. In other words, to them, Islam had been started by Muhammad (PBHU) and he is its founder. Therefore, when a non-Muslim, while reading, reaches at this sentence he passes over it superficially presuming that as all religion claims that they are only true religion and all other religions are untrue and false, similarly Qur'an must also be claiming that it is the only true religion. When a Muslim passes over this sentence he never takes trouble to ponder over it because the religion which has been stated to be the true religion, he too believes that it is the only true religion. If at all there appears to be some sort of movement in his mind, it takes the direction of making comparison with other religions like Christianity, Hinduism, Buddhism and other religions, to prove that Islam is the true religion. As a matter of fact, this is a place in the Holy Qur'an where a serious student must think deeply----- more deeply than it has been thought over so far.

First thing we have to do for understanding this claim of Qur'an is to determine the meaning of the word: “AD-DEEN” (the system of life) and “Al-Islam” (total and unconditional submission to the will and wish of Allah, the Almighty).

The meaning of AD-DEEN

In the Arabic language the word “AD-DEEN” carries a number of meanings. One of its meanings is supremacy and power (authority). Other meaning is obedience and slavery, third meaning is reward and compensation, its forth meaning is the way and road. This word here has been used in it's forth sense & meaning. AD-DEEN means: system of life or mode of thought and action which are obeyed and followed.

However, it must be born in mind that the Qur'an has used AD-DEEN and not DEEN only. By that the difference in meaning occurs when one says: this is the way instead of saying: this is a way. The Qur'an does not claim that Islam is a way of life but it claims that Islam is the only true and right way of life or mode of thought and action. In addition to that it must also be kept in mind that the Qur'an does not use this word in a limited meaning but it uses in its widest and most comprehensive meaning. By way of life it never means that it is for a particular aspect or sphere of life but it is the way of the 'WHOLE LIFE'. It is not a way of life of one and single individual only but as a whole it is the way of life of the whole of the society. It is not the way of life of a particular country or a particular time and age but a way of life of all times and ages of all the people's individual or collective life. Hence, the meaning of the Quran's claim is not that the rituals or rites of worship and beliefs in the super-natural world and his life after death and the collection of these beliefs is a true and correct "religion" and which is called Islam. Neither its meaning is that religious thoughts and behaviours of human individuals (as is defined in the meaning of this word when it is used in today's western terminology) represent the true interpretation of Islam nor it means that it is good and suitable for the people of Arabia or for the people of such and such century or for the benefit of the people of a particular period or stage of the history, for example, for the people and age of pre-Industrial Revolution. In very clear terms and language the Qur'an claims that Islam is the only true, correct and right system of life for the whole humanity for every period and time and for each and every age and stage with Allah on the surface of the earth ----- Islam only and nothing else other than Islam and its system of life.

I was surprised to learn that, in Europe & Asia and interpretations of Qur'an have been published in which the meaning of DEEN has been confined and limited to the individual relationship between Allah and His creature called man and that it--- the DEEN--- has nothing to do with the politics or civil affairs. If this interpretation has been drawn from the Qur'an itself, it will be very interesting thing to know and learn. But in the light of the study of the Holy Qur'an undertaken by me for 18 years I can claim without the slightest fear of refutation and dispute that desires and inclinations of all new interpreters of the Qur'an that it has never used the word AD-DEEN in any limited meaning, but it always used it to mean that it is good, suitable and beneficial to the people of all ages and times in every walk and sphere of their lives as a complete and comprehensive system of thought and action.

The meaning of Al-Islam

Now take the meaning of "Islam", in the Arabic language it means to surrender, to give up, to bow down, and to accept obedience. However, the Qur'an does not state ISLAM but AL-ISLAM which is a special term. In its special terminology, it means to bow down before Allah, to accept His obedience and surrender one's own independence and to surrender oneself to Him. In this sense, the meaning of surrendering & submission never means surrendering before the LAW OF NATURE. As attempted by some people to mean it. Nor it means that a person imagines or draws

from his observation and experience, a will, a wish or a like or a dislike of Allah or obeys that imaginary wish or will as conceived by some people mistakenly. Contrary to that it means to accept and follow the guidance and mode of thought and action sent down by Allah through His prophets or messengers and to leave aside his own independence in thought and action. In other words, to leave off all his own detracted thought and action freely and follow His guidance. The Qur'an expresses all this--- with its entire negative and positive aspects--- in a single word "Al-Islam". As a matter of fact it is not a new religion which had been founded some thirteen hundred years ago in Arabia by Muhammad (peace and blessings of Allah be upon him). It is from the very first man on the earth when Allah told him that it is the only true, correct and right code of his behavior. Since then, from time to time, in various parts of the world Allah's prophets and messengers have been sent to guide men to the right system of life. Their call and message invariably was towards Al-Islam only and towards which, finally, Muhammad (peace and blessings of Allah be upon him) had called the people of the world at large. It is in this context, the followers of Moses (peace and blessings of Allah be upon him) after adding and mixing many elements developed a system named Judaism. Likewise Christians too made a system called the Christianity. Following the same path the followers of the prophets and messengers in India, Iran and China and other countries developed mixed systems by different names. However, the call, message and system towards which Moses and Christ (peace and blessings of Allah be upon them) and other known and unknown prophets and messengers (peace and blessings of Allah be upon all of them) called and invited was pure Islam and nothing else.

What is the claim of Qur'an?

After this explanation, Qur'an's claim becomes clear and evident before us. That claim is like this: "For the mankind the only right, true and correct way is surrendering one's self before Him and to follow that path as shown by the prophets of Allah."

This is the Qur'an claim. Now we have to investigate whether this claim is worth accepting? We shall consider the arguments presented by the Qur'an in support of its claim but first of all, why not we ourselves search and enquire whether we have any other option open before us except accepting it?

Necessity for a system of life:

It is apparent that men need a way of life for himself, which he has to opt and choose. Here you have to remember that man is not a river whose direction of flow is determined by ups and downs of the earth which it flows through. Man is not a tree whose system (of growth and death) is determined by the laws of nature. Moreover, man is not an animal whose movements and actions are controlled by his instincts. Man, though he is governed by the laws of nature in a large part of his life; there are still many aspects of his life in which he does not find demarcated way to walk over it like the animals which are guided by their instincts. Contrary to that he has to choose

his own way based on his own choice. He needs a way of thinking by which he would resolve his own and universe's questions and problems which are displayed by nature before his thinking mind: but the nature does not provide him any solutions to him in a clear and understandable language. Moreover, he needs a road to knowledge. With which He is expected to organize that information which is provided to his mind by his senses; but the nature delivers to him after organizing them. He requires methods to satisfy his many natural and personal needs which are demanded by nature which it never shows civilized ways to him to satisfy them. He must have a way to handle his family matters, matrimonial issues, to manage his economic affairs, to administer his country's affairs, to co-ordinate his country's foreign relations and to overcome many other problems in several aspects of his collective life_____ to more on that way and path not as individual only, but as a group, as a nation and as a kind to realize those objectives which are naturally desired and wanted but they have not been clearly stated to him by the nature nor it had a specified way and method to achieve them.

Division of life:

All these different aspects of life, man has to choose inevitably one of them, are not themselves totally independent and disconnected with each other which offers an opportunity for a man to opt one out of them and go into various directions whose travelling needs, requirements and provisions are different and the techniques to walk over them differ from each other and prerequisites of walking on them are quite unknown to each other and he finds targets of their travelling missions are strange to one another. If man uses his intellect in a rational manner and attempts to understand in a fact-finding way, this attempt of him will be sufficient to satisfy him that the human life as a whole is one and indivisible unit and that all parts of it are joined with each other and all aspects are strongly co-related. These relations and connections are simply unbreakable. Each of them influences others and is influenced by them. In fact, one blood circulates in the whole body. One spirit sweeps throughout the body. All collaborate to form one entity named the human body and life. Hence the thing man needs is not many purposes and aims of life but only one purpose and one object under which small and large purposes and aims can survive and exist at their respective places harmoniously. All of them will strive together to realize that one purpose and goal. He requires only one way and not many ways on which he can drive his whole life towards his life-goal, with all its aspects, in complete harmony. He does not need a political system, and a separate economic order, yet another financial framework and a new and separate system for art, culture, education, morals, law, religion and society. What he needs requires and demands, is one complete and comprehensive system in which all above mentioned systems are harmoniously fitted, each of them functioning in harmony with other without collisions or conflicts. This is because all of them possess same nature and temperaments in principles and actions and by following it as an individual, group of individuals and humanity as a whole, then and only then they can reach to its highest attainable goal in this

world. That was a dark and un-Islamic period in the human life and history when division of the life into totally separate and independent departments and compartments used to be considered possible. If today some people who still talk about departmentalization and compartmentalization of life and its division in small parts, they are either living in an ancient atmosphere and, therefore, deserve our kindness and mercy or else being unjust by nature, they know the truth very well, but purposely they talk about divisibility of life into small pieces only because they are in need of satisfying those who differ with the basic principles of their system of life that they will be safe and happy in those sectors which are very dear to them while those sectors are intellectually impossible and naturally unimaginable. I presume that those who talk like that themselves clearly know that it is just and simply not possible & feasible.

Every dominant and prevailing system of life according to its own mood and temperament injects its spirit into the body-politic of that system. It is just like a salt mine which turns everything inside it into salt.

The geographical and racial division of life:

As it is unreasonable to divide the human life in departments and compartments, it is rather more unreasonable to divide it into geographical circles and racial boundaries. Undoubtedly, men live in different parts of the earth which have been divided and oceans or artificial borders. Furthermore, without any doubt there are many human races and nations among them due to historical, psychological and other factors and during the progress of humanity have taken different shapes and kinds. However, taking them as a basis for his argument, if a person claims that for each race, nation and geographical entity, there must be a different "DEEN" for each of them, then his claim and statement will be an absurd thing. Just because his limited vision entangled in the outer superficial variety and differences, fails to see the essence of humanity---unity among variety. If, as a matter of fact, these differences were so important that on that basis there must be separate DEEN for each of them---then I will say that please make a note of all the exaggerations possible, which could be noticed in one and another country, and a race and another race. Then have an in-depth look over them, passing through the differences which exist between a man and woman focused in one and other human being and those which you see in two children of one mother, then if I claim that later differences are deeper and more serious than the former. I hope that I will be exaggerating in the light of scientific analysis. Why then, you don't feel that every individual's life must be separate and independent. However, when you can find an element of lasting unity---eternal or unifying factor---among the multiplicity of individuals, gender-based and family-based entities on whose basis theories of race, nations and countries can be built and on the basis of that concept it is believed and considered right to suggest for a large country or a nation. As long as that possibility is thought to be practical, then what prevent you from finding a great and basic common fact from among the multiplicity of a nation, a race and a country, and that a humanitarian concept should be developed and on that

ground it should be taken as a DEEN for all human beings? Isn't a fact that all men and women despite the geographical, racial and national differences, they are all subject to same natural laws, by following which they are living on the face of the earth. All of them are governed in their body by the system of the same principles, on which man was created. All those characteristics are one and the same which distinguish mankind from other creatures and entities and make them a separate kind and species. All demands of nature are common among them. Those have been bestowed by the nature. All those powers are similar which we call them human-self. Basically all natural, psychological, historical, social and economic factors are the same which are active in the human life. If these are not facts, who is the one who can dare to deny these facts--- then those principles are good for the well-being of men, as men, must be universal principles. There is no reason why these principles should be national and racial. Nations and races can manifest them in their characteristics totally or partially under the shadow of their principles and can manage their affairs of life in different ways. They should behave like that, under all circumstances that correct or true system of life or DEEN which he needs, must be one only. Human mind rejects the idea that one thing good for a nation shall not be good for another nation and what is right for one nation should not be right for the other. What is wrong and damaging for one nation should not be wrong and damaging for other nations.

Division of the human life on the basis of time:

One of the absurd things and one of the scientific absurdity of the modern age and which is most absurd form a factual point of view. Despite it is presented with full confidence and apparently unshakable belief, that there is some thing called the division of the human life on the basis of time. It is said that a certain way of life which was true, correct and right in a particular age is untrue incorrect and wrong in another age because whole problems and dealings in the life change in each and every age and that problems of life and dealings to be true and untrue and right and wrong are totally dependent upon their (problem's & dealing's) nature. Side by side with this claim the door for discussion about the evolution is also opened. Factors active in its history are searched and researched as well. Conclusions are drawn in the sphere of its past. Lessons are presented because results are evolved about it. For all that something named "human nature" is proved too. I would like to ask you: do you possess a measuring instrument with the help of which you can demonstrate periods, times, and stages in the continuous historical movement of humanity? Is it possible for you by putting a finger on a line to claim that actions have totally and wholly changed and the conditions which were prevailing on that point of the time do not exist any more? If human past is divided into separate parts, then we will have to suppose that a past piece of the human history is needless and irrelevant to piece which is coming after it. It means that every thing done and achieved by the human race in that past piece has gone to the winds. It also means that the experiences gained by the human beings in that particular piece of time coming after it as all those circumstances in which the man tried to test

some methods and reached to some principles and values have vanished altogether. After that, why you are lecturing about evolution? Why are you searching about laws of life? Why are these historical conclusions so important to you? When you speak about the evolution, then it eventually carries in its fold that there is some thing that causes all changes to happen and occur and keeps itself safe and alive during all those changes and continues to move along with them. When you talk and discuss about the laws of nature, it entails that in these unstable conditions and in these constantly moving phenomenon and in building up and destructing facets and periods, there is something stable and alive at all times which has its own particulars and independent characteristics. When you draw conclusions, the historical conclusions--- you mean that the traveller who had trodden on this timeless road, stage by stage, possesses his own personality and enjoys his own mood and temperament and under given circumstances could be used to work and behave in a particular manner. At certain times we used to accept certain things and at others we used to reject them and demand some other things. This living fact and stable subject of changes which are the traveller and toreador of the road of history whom you perhaps call "Humanity" But why when you discuss the various stages and periods of the road and talk about the conditions and the problems created by them, you become obsessed with them so much so that by the changing of periods and stages and changing of their circumstances, traveller himself and his nature undergo a change as well? It is observed by us from the very beginning up to date his body and structure had not gone through any change. His components are same as they have been for thousands of years. His characteristics and features have continued unchanged. His inclinations and preferences have never seen any change. All his powers and capacities are the same and unchanged as well as all his shortcomings and capabilities. His ways of action and reaction and to influence and to be influenced have remained same. All powers governing his and all universal environments have never undergone any changes. Nothing among them from his first day on this planet, to this day has not changed even slightly. No one can dare to say that during the very long history of the mankind, due to the changes in the conditions and problems created under the pressure of change, have changed the mankind itself and those basic things which are appended to the humanity have undergone any change. Then on what basis this claim is made that what was a balsam yesterday has become a deadly poison today. And what was true yesterday is untrue today and what was valuable for him yesterday carries no value today

Which type of system of life man is in need of?

To be true, it is a fact that during the history human individuals and groups by committing mistake in understanding basic requirements of human self and by exaggerating in acknowledgement of some facts while failing to comprehend others and as a result chose various wrong systems of life, from time to time and here and there and which were wrong for the humanity at large after experimenting them and forced them to vacate their positions in

favour of similar wrong systems of life. After studying their past history and making certain observations, it has been concluded that mankind, of necessity, in every stage and period (of history), is in need of a system of life which should crop up by the force of the problems created by it and whose resolution it should be credited by it and whose resolution it should aim at. Contrary to this if, in a better manner, we could get a conclusion from this past history, it is that in experimenting these time and period-based systems of life in other words “seasonal insects and pests” again and again and after the failure of one, mankind at large wasted its precious time, energy and wealth in embarking upon testing another and lost its track. By that grave difficulties and hurdles arose on its road to evolution and progress and reaching to the zenith of perfection. It, as a matter of fact, is in a dire need of a system of life which takes into account every fact about it together with all other facts which are related to it and incorporate them within its folds universal, lasting and perpetual principles and makes them its foundation so that it becomes able to pass through always changing conditions and circumstances safely and could be able to solve all problems which are created by them. With the help of that system of life he could travel on the road of life towards his destination smoothly and not topsy-turvy.

Can man frame by himself such a system of life?

This is the DEEN which is needed by man or this is the nature of that system of life. Now we will have to see whether man himself can frame such a system being indifferent to help from his Creator, Allah the Almighty and be successful in his attempt? I am not going to ask you the question: whether man has been able so far to frame or develop such a system of life because the answer to it is flatly negative. All those people who make high claims today while presenting their systems of life and are fighting with each other doggedly, cannot claim that any of the systems of life presented by them can meet all that required and demanded by man for which, man as a man, needs AD-DEEN, a flawless system of life. One of them preaches a racial and national system of life while other speaks about a geographical or class-based system of life. Yet another is there whose system of life is born to satisfy the demands of that period which has past just yesterday. As far as tomorrow is concerned, it cannot be said it will meet its demands because no audit had been undertaken about its positive and negative aspects and no evaluation has been made regarding its historical value in terms of its meeting the challenges posed by my question whether man had succeeded in framing and chalking out such a system of life or not. But my question is whether man can be successful in his attempt for himself and by himself? This is a very decisive question which cannot be discussed superficially. It is one of the decisive questions of the human life. Hence it is vitally important for you to fully grasp what is going to be framed and chalked out? What are the qualifications and specifications of that person who is going to be asked and whether he could accept that task or not.

The nature of AD-DEEN- an ideal system of life:

The ideal system of life required by the man whose necessity for man, which I have just

elaborated and proved fully and in detail, is not a very detailed code of life which comprises of tiniest matters of life in all ages and places including all circumstances which could occur and happen and whose very existence induces men to apply it and practice it. By that system it, in fact, means there should be such eternal and universal principles which could guide human beings under all circumstances and which could determine a right direction to his thought, action, efforts and advancement and to save him from wasting his time and energy in experimenting ideas which are destined to fail. For this purpose it is necessary for man to know--not just guess and suppose--- what is his nature and nature of the universe and what is his own position in this seemingly unlimited span? Moreover he is in need of knowing--- not supposedly understanding--- whether his life ends in this world only or it is just initial part of a whole life, whether his journey begins with his birth and ends by his death. In addition to that he will have an aim of his life which by its very nature---not under the pressure of his desire---should be the aim and objective of humanity and for which man has been created and with each individual, each group and as a whole all human beings, in all periods of time and places, without any resistance and conflict, be in complete harmony with it. Furthermore, he requires such comprehensive and powerful ethical principles which are in harmony with his nature and natural characteristics and which may be applicable on all possible theoretical and practical conditions of life so that they could build up their morals on its basis and solve all problems faced by them at each stage of life in that light so that they do not expose themselves to the dangers of changing principles of conduct and behaviour in accordance with the changing circumstances and problems lest they become mere characterless and opportunists. Side by side, they need such a comprehensive and adaptable principles of social life which have been developed and framed keeping in mind their nature's demands and which are free from going to extremes and imbalance and in which the common interests of all human beings are taken care of by adopting them; It should be possible to construct and promote all aspects of the human life and push it on the road to progress. Along that, it requires to be kept towards right direction in his personal behaviour, social trends and in individual and social struggle and efforts. He needs protection from side-tracking by clear limits and boundaries which should serve the task of landmarks and milestones which could warn him at every nook and corner and turning point and crossroad and at dangerous stage that this is his right way and that is a dangerous road. In addition to that he requires few practical regulations which are eternal and universal by their very nature and are practicable and could keep human life attached with the fact of life, destiny of life, aim of life and ethical and social limits which have been determined and pre-pointed by AD-DEEN-the ideal system of life.

This is what we are required to frame and build. At this juncture, we will have to consider seriously whether man possesses those ways and means which enable him to formulate for himself such AD-DEEN-an ideal system of life-as outlined above.

A look at ways and means at the disposal of man

Man has, at his disposal, for developing his own DEEN, system of life, not more than four sources and means: first source is his desire(s), second source is his mind and intellect, third source is observation and experiments and the fourth and last source is the historical record of his past experiments. Most probably nobody can point out a fifth source available for man.

You must take stock of all these four sources/means in as complete a way as possible to see that they could be used in the invention and formulation of AD-DEEN, an ideal system of life. I have spent a considerable part of my life in searching this fact. After that effort I arrived at the conclusion that these ways and means at the disposal of man cannot be helpful in the invention and formulation of AD-DEEN. These ways and means can assist man in understanding, testing and knowing and in formulating and framing, from time to time, details of life in accordance with that AD-DEEN.

First of all, take the “desire” to see whether it could lead human life? Although it is an original power within the human self which pushes him to work and to be active; but due to its own defects and shortcomings it can never become capable of leading human life. Not only it cannot all alone lead the life of man but it, in most of the cases, has misled the mind and the knowledge of man. If through training it is made most civilized and enlightened, but whenever a final decision is left to it, it can be stated, without the fear of exaggeration, that in 99% cases it will make wrong and misleading decisions. This is because its internal impulses force it to make incorrect decision and never allow it to make right decisions. The real objective behind this is always to realize its aim, by any way and means, immediately and easily. It is the natural shortcoming of the very nature of “human desire”. Therefore, whether it is an individual wish, as pointed out by (the famous French philosopher) Rosie, under all circumstances any kind and type of human desire/will is incapable of and by its very nature does not possess the qualification to formulate and frame the AD-DEEN; but as far as the ultimate problems like nature and substance of the human life, are concerned their destiny and aim, it can be able to assist him.

Mind/intellect

Next comes the “mind/ intellect”. There is no lack of acknowledgement of its superb capabilities, its paramount importance in human life is undeniable and it is also recognized it is a great leading power within the human entity and despite the question whose mind/intellect will workout AD-DEEN? Zaid's or Bakr's mind? All human minds? The mind's of past or the future? The only question is that after surveying the limits of the “human mind” itself, can you say whether you can depend upon it in developing, framing and formulating “AD-DEEN”? All its decisions depend upon the information and material provided to his senses: if wrong and inaccurate or mistaken information and material is supplied to his senses, it will make a wrong decision. If they provide defective information to him, his mind will make defective decision. In some matters if they don't

provide his senses any information, in such cases it, by its very nature, a wrong-doer, will jump in the dark recklessly. Then with its limitations and constraints how do you think that it qualified to draw a complete code of life---AD-DEEN? How can you entrust it with that difficult and hazardous task? This is due to the fact that the answers required to the ultimate questions on which the formation of a system of life is totally dependent, the sense cannot find any information at all. In this event, is it possible to establish that AD-DEEN on imaginary and faulty ideas and superstitions and suppositions and assumptions? The eternal moral values determination is simply unavoidable. In this respect, senses provide a very defective material. Then, how can you expect from the mind and intellect that it will, in the light of defective material, determine correct and true moral values. Likewise, as I have already mentioned about the other components of AD-DEEN, the senses cannot be helpful in providing correct and complete material; also the mind/intellect cannot build on its basis a comprehensive and complete way of life. Moreover, the mind and intellect is always accompanied by wish and desire which prevent mind from taking purely reasonable decisions and mould its straight forwardness on the wrong side in one way or another. Therefore if it is somehow assumed that the human mind, in the light of the material supplied by the senses, will not commit any mistake, then it is not possible that in the view of its deficiencies it will attain that level which involves it to bear such a heavy burden. If that heavy burden is mounted upon it, that will be an injustice not only against mind and intellect but also against us.

Science:

Let us now take that knowledge which is obtained by observation and experiment. I do not lag behind any student in acknowledging the value of science and scientific knowledge and detest that it should be insulted in any way and manner. However, to overlook its limitations and the constraints inherent in it and to expand its horizon which it actually cannot encompass is an un-academic and unscientific act. Whoever knows the nature of the “human knowledge” will not dispute and challenge my statement. As far as the ultimate issues and problems are concerned, humans cannot grasp their secret because man has not, at his command, the resources which enable him to grasp it. He cannot observe them directly nor can he express his opinion about them by the assistance of those things which fall under the category of observation and experiment and which is called knowledge. Hence, to develop and formulate AD-DEEN, it is a prerequisite to know the solution of those problems which fall beyond the control and domain of the human knowledge regarding the question of ethical values, principles of social life and the demarcation of the boundaries which serve as a shield against detraction and whether science/knowledge can be entrusted with the task of their accomplishment or not, After ignoring the fact which individual or group of people and science/knowledge of which age and period, we will have to see that to discharge this task, in a scientific manner, what those laws of nature are which govern human life in this world. The second condition in this respect is that all

those sciences and knowledge which are related to human life must be perfect. The third condition is that all information derived from these sciences and knowledge--- should be collected together and a perfect mind should arrange them correctly and draw from that correct ethical value for men and correct principles of civilization and culture and demarcate the boundaries which prevent detraction (from the right path). These terms and conditions have not been fulfilled to date and are not expected to be fulfilled within 5000 years from today. It is just possible that they could become a truth and a fact just one day before the death of humanity. But at that late hour what will be its use and benefit?

History:

Lastly, please take that source of knowledge and information which we call it as the record of the human experiments and experiences or it is called the record of the human activities. I don't deny its importance nor its benefits and advantages. I tell you and if you think over you will agree with me that for the formulation of the great task of a system of life for mankind AD-DEEN, it is also insufficient in this connection. I am not raising the question whether this record from the past to present has been delivered to the people with complete accuracy and covers all events and accidents or not? I also do not throw the question about the representative mind of the man who will embark upon this unique venture of drafting of AD-DEEN? By Hegel's mind or by Marx's mind or anybody else's mind? I want to ask simply: which is that history whose record of past, present and future is sufficient to frame AD-DEEN ?Those who were born after that date are very fortunate people but what about the fate of the people who were born before that date?

Hopeless result:

These are very short points which I have raised. I hope that I have not committed a mistake in my argument. If we take stock of the human resources as I have done, then nothing prevents us from arriving at the conclusion that man can formulate for himself a half-baked, half-right half -wrong and a local DEEN and if he wishes to frame AD-DEEN it is just impossible. It is impossible today and there is no hope that in future this possibility will be existent.

If there is no Allah (God) as proclaimed by atheists, it is suitable for man to commit suicide, if a traveller does not know his destination and has no one to guide and has no ways and means to find his destination, then he possesses one thing only: total and complete disappointment. Anyone who bears sympathy in his heart for him will advise him to break his head with stone found on the side of the road. If there is a God but he does not guide (people to the right path) as believed by those who claim to be thinking on philosophical and scientific lines, then the situation is more than sorrowful. Just think about a God who has created for the nourishment and sustenance of all creatures imaginable and anything existing on the earth and in the heavens; but has not provided him with the thing he needs most and without which man passes a totally wrong life, then it will be unbearably miserable to live in His world and on His earth. Why

are you weeping for the poor, paupers, sick, wounded and victims of injustice while the poor and whole humanity has been left in a situation in which it tries and fails again and again? It walks one step forward but two steps backward. It walks few steps and goes off the track or falls in the pits on the road. On each stumbling country after country, and nation after nation are destroyed. This poor humanity doesn't know its aim and purpose of life and does not know for what purpose it must strive and struggle and in what way and manner. All this is seen and observed by a God who has created him on the earth but never cares to guide him!!!

The only ray of hope

In contrast to this picture Quran presents before us quite a different picture. It says that the God--Allah the Almighty--- is not only the Creator but also the Guide. He has deposited into every creature its guidance which will be compatible with its nature and recited by it:

One who gave everything its shape and then guided it.

If you want a proof of that claim, then get hold of any ant, any fly and any spider and study it. The God---Allah, the almighty--- who has guided them, has guided man too. It is, therefore, a right way for the man to get rid of his egoism and bow down before Him and follow that AD-DEEN, and the ideal system of life--- which He has sent down to the human beings through His messengers (peace and blessings of Allah be upon them). Please look on the one hand the result we have arrived at after we reviewed man's powers and ways and means at his disposal, and on the other hand there is the claim made by the Quran. No, there is no way left for us except to accept this claim or else surrender ourselves to disappointment and hopelessness. ---a disappointment whose darkness does not contain a ray of hope in its folds; the situation is that there are two more ways to obtain AD-DEEN and we have options to choose one source from which we can get AD-DEEN. The only option before us whether we seek assistance from this source and instead of utilizing it is that prefer to wander about in total darkness.

Arguments presented by the Quran:

The arguments I have presented so far take us to the fact that for our own welfare it is but unavoidable to accept the Quranic claim. In other words it means that if you cannot become an unbeliever then become Muslim, not because you are contented that Islam is the correct way of life but because you have had no other option to opt. On the other hand the arguments presented by the Quran in favor of its claim are far superior and more weighty and dignified because it wants us not to accept Islam under no-choice, option less situation but on the basis of complete satisfaction and with our free will and choice. Its four arguments which we have presented repeatedly and again and again are:

1- Islam is the only true, correct and right system of life because it is compatible with the real facts of life and every other system of life is incompatible with facts of life.

Do they want a system of life other than Allah's system of life while everything on the earth and in heavens has submitted to his will with its choice or under compulsion? And to Him (all things) shall return (Al-Imran: 83)

2- This is the only correct and right system of life and in terms of justice, there cannot be another true and right system of life.

Undoubtedly your Sustainer is Allah who had created the heavens and the earth in six days, and then He ascended the throne. (He) covers the (bright) day with (the dark) night and then he let the day chase in hurry the night. The Sun, the moon and the stars are obedient of His order. Beware! His is the creation and His is the order/authority. Blessed is Allah, Nourisher of the creatures (Al-A'raf: 54)

3- This is the only right policy for man because Allah, the Almighty, has the complete knowledge of all facts and He can bestow upon human being a faultless guidance:

Nothing is hidden from Allah neither in the earth nor in the heavens (Al-Imran: 5)

He knows whatever is before the people and whatever behind them. People cannot know anything from His knowledge except those which He Himself let them know (Al-Baqra: 255)

(O messenger!) Tell them that the only guidance is the guidance of Allah (Al-Baqra: 120)

4- This is the only just road for the humanity because without treading that no justice could be established. Otherwise, whichever way man opts, it leads to injustice:

And whoever transgresses Allah's limits and boundaries, for they are really unjust. (Al-Baqra: 229)

Those who do not pass their judgments according to what has been revealed by Allah, they are unjust. (Al-Maida: 45)

These are the arguments which compel a rational person to bow his head before Allah and to go back to Him for receiving guidance.

Parameters for testing Allah's guidance:

Before moving forward I would like to answer a question which should have cropped up in the many minds as we reach this stage. I faced this question when I was going through the period of academic preparation. That question is like this: is it binding upon us to accept the claim of a person who stands before and claims that what he is neglecting, what are those standards and parameters which could help us in differentiating between a man-made way of life and an Allah sent guidance? The answer to this question requires a detailed scientific investigation. I will, in short four points, explain those standards and parameters which help us in distinguishing between man's ideas and God's ideas,

The first characteristic of the human Idea and thought is that it suffers from the shortage and

limitation of knowledge and it is always with it. As against Godly idea and thought it is distinguished by unlimited and accurate knowledge. They are clearly reflected in them. Anything which is from Allah, you cannot find in it which is scientifically against any discovery made in any age or no one can say that its author missed this or that aspect. Here please don't forget the big difference between knowledge and scientific forecast and scientific theory. At a certain time when some scientific forecast and scientific theories are dominant on the minds of the people, most take them as 'knowledge' although the possibility of their being wrong is as much as the possibility of being right. In the history of knowledge there are few things which have been proved to be the knowledge.

The second great defect of the human thought is that very short-sighted. Contrary to that you will find in Godly thought there is the widest point of view of anything and about anything adopted. When you study anything flowing or branching from the Godly thought you will feel that the author of this thought holds point of view which covers the time from its beginning to its end--- i.e. covers past, present and future. He looks at all facts from one (space and time) point of view in comparison to that we will feel that, the thoughts of the greatest philosopher and thinker is just like childish thought.

The third feature of human thought compromises is that somewhere and somehow we will see that it comprises with wisdom, knowledge feelings and desires. Opposite to that is the Godly thought in which there is pure and uncompromising wisdom and knowledge so much so that you will never find in it emotional inclinations.

Another shortcoming of the human thought is that whatever system of life it will formulate, it will incline towards some one. It will differentiate between man and man on totally irrational logic. You will detect this in all his attempts and efforts. This is because every human has his own interests which are linked and associated with some people. He has no interests with others at all. Against the system of life which springs from the Godly thought that it will be free from all such elements. You can put that system of life which claims its origin from Allah, the Almighty and hence defines itself as AD-DEEN, to test on these parameters; you will surely find it free from all those human defects and shortcomings. It will also contain in its folds the lofty and outstanding features of comprehensiveness and all embracing features and characteristics which I have stated previously when I was speaking about the necessity of human beings for having AD-DEEN. After that there is no reason for you for not believing in it.

Demands of the belief

At this point I will discuss the last question of my lecture and that is: if a person accepts the claim put forward by the Holy Quran and declares his belief in that AD-DEEN about whom he is contented and satisfied from the core of his heart, then what are the consequences and outcomes of his recognition and acknowledgment?

In the beginning of my lecture I have stated that Islam means submission, bowing down your head, body and soul and surrendering of your will and wish. With that submission and surrendering, there could be no co-existence of self-opinion, independence and freedom in thought and action. Whatever may be the system of life, you cannot exempt anything belonging to you from that system. It is the belief that must be system of your heart and mind, your eyes and ears, your stomach and body, your pen and tongue, your time and efforts, your action and struggle, your love and hatred. In nutshell, there must not be any part or any aspect of your life out of the boundaries of this system of life. Whatever part of your life and in whichever position you try to keep out of the bounds of this system of life and exempt it from its domain, you will be that much liar in your claim while it is the duty of right liking person to keep his life, as far as it is possible, clean from lies. Moreover, I have pointed out in the very beginning of my lecture that human life is an indivisible unit which cannot be divided in departments and compartments. It is, therefore, necessary that there should be only one DEEN. Following of two or more than two DEEN only indicate that the belief is not firm and it's shaky and that there is no stability in the decision-making process. Whenever you are completely satisfied from the bottom of your heart that a particular DEEN is AD-DEEN, it should be DEEN of all aspects or sections of your life. If it is your DEEN in your personal life, there is no reason why it should not be your household's DEEN, upbringing of your children's, your education's, your school's, your business's, your personal chamber or chamber of your nation's DEEN, your civilization's and politics', your literature and art's DEEN? As it is impossible that each of a string of beads before becoming a beautiful part of string of beads was having its own identity, it is no longer a bead by itself and something other than a bead in a string of beads!!! Likewise it does not appeal me that a particular part should be good for your individual and personal life but when it comes to organizing your life; you should keep a part/aspect of your life beyond the reach of your DEEN.

The greatest demand of your belief is that the DEEN you have accepted as being AD-DEEN, other human beings should be invited by you to enjoy the blessings of this AD-DEEN. All your struggle and efforts must be directed to making this AD-DEEN as the only DEEN of all human beings. As it is the nature of the truth to become dominant, in the same way it is the truth--- it never take rest until and unless it makes the truth dominant over falsehood. When a man sees that falsehood has become-dominant all over the world and over all inhabitants of the world and this scene does not raise any restlessness or pricking or shame in his heart and mind and body, it only means that if at all there is a room in his heart that this silence of sleep may not be turned into the silence of death.

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The Right System of Life

[English translation of DEEN-E-HAQ]

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