

institutions. It is important at this juncture to understand logically and rationally as to why establishing '*deen*' or making it dominant was at all essential. This was so for two reasons:

Firstly, '*deen*' by its very nature demands its establishment and domination over all the spheres and institutions of life. A way of life (particularly one based on total submission to God Almighty) is meaningless and contradictory if it is not implemented and put in practice. This by itself makes '*deen*' quite radically different from '*madhab*', i.e., mere religion in the contemporary Western sense of the word. '*Madhab*' or religion is, in fact, a fragmentary or partial affair and can exist under any '*deen*'. At the time when Islam was a dominant '*deen*' Christianity, Judaism, Zoroastrianism, Hinduism or Buddhism existed under it as religions, and their followers were forced to accept the Quranic injunction '.....They agree to pay the exemption tax with a willing hand, after having been humbled (in war)' (At-Tawbah:29). Similarly, reduced and attenuated to a status of religion, Islam existed in various lands ruled by non-Muslim colonial masters. '*Deen*', on the other hand, is a total and integrated whole and it has no reality or efficacy until it is practised in toto and held supreme over all spheres of life and political administrations. Just as Monarchy and Democracy or Capitalism and Communism cannot co-exist in a country; similarly, two socio-political systems or religions (one based on Islam and the other on secular and materialistic ideology) cannot co-exist at par with each other. Detente between them or their peaceful coexistence is possible only in case one remains the dominant socio-political order and the other is attenuated to the level of a ritualistic and non-assertive religion (i.e., *madhab*). In respect of the difference between '*deen*' and '*madhab*' (religion), two points should be clearly borne in mind: (i) The word '*madhab*' has not been used at all in the Quran, nor has it been used in the whole

leyuzhira-hu. According to some interpreters and exegetists of the Quran, it refers to the Prophet (SAW). This again makes no real difference in the meaning and import; the victory of the Prophet is not to be taken as his personal or his family's or tribe's victory. Rather, it certainly means the dominance and triumph of the faith which he preached tirelessly, and implemented, in letter and spirit, in the whole of Arabian Peninsula.

ALADDEENI KULLIHI

This expression of the Quranic verse has been variously translated by Urdu translators of the Holy Book. Some have translated it as 'over all false religions' while others as 'over all religion', that is to say, 'over all the *deens*' or 'over the whole of *deen*'. It is quite significant that '*adyan*', the plural form of '*deen*' has not appeared in the whole of Quran even once. Moreover, the emphasis connoted by the expression '*kullihi*', in addition to the three verses already noted, appears only once in verse 39 of Surah Al-Anfal:

And fight against them until there is no more oppression and all worship is devoted to God alone (literally: 'and religion belongs to God alone').

Here, to translate '*deen*' (expression used in the verse) in the plural as '*deens*' is quite wrong since, to say that all religions can belong to God is an utter travesty of truth, whereas directing and devoting all service and worship to One Almighty is an all-important Quranic theme which has been expressed repeatedly in essentially identical words. With this significance of the locution '*deen*' in mind, one can translate the verse under discussion thus: It is God Almighty who has sent His Prophet along with '*huda*' i.e., the Holy Quran and '*deen al-Haqq*' i.e, a complete and integrated way of life, based on the principle of total submission to God (that is to say, al-Islam), so that he (i.e. the Prophet) may make it dominant over the whole way of life and social

verse 13 of this very surah, God assures believers of victory in this world too. On the top of it all, the believers who endeavour for Islam with zeal and zest are regarded as helpers of God and the Prophet. If a man does not enter into this bargain, he will not even rid himself of eternal damnation and suffering, let alone seek loftier spiritual rewards and blessings.

This, in effect, means that the whole issue is quite simple and understandable. Islam is the faith (*Deen*) of Allah and to make it prevail and dominate in the world is essentially the duty of the Prophet (SAW). Now, the acid test for a person who claims belief in both of them (i.e., Allah and His Messenger) is whether or not he strives his utmost in the cause of Islam with all his wealth, capabilities and life. If he thus 'helps' Allah and his Messenger, he will attain eternal success and bliss. Otherwise, he will face condemnation and torments of Hell-fire in the life to come.

This is also stated very clearly in verse 25 of Surah Al-Hadeed thus:

..... so that God might mark out those who would stand up for Him and His Prophet, even though He (Himself) is beyond the reach of human perception (al-Hadeed: 25).

And Surah As-Saff ends with this call:

O you who have attained to faith! Be helpers (in the cause of God) even as Jesus, the son of Mary, said to his disciples, 'who will be my helpers (in the cause) of God?' (verse 14).

If one does not accept this immaculately clear view of religious obligation based on self-explanatory propositions, he will do so at his own peril. He should blame none else but himself for his misconceived and tendentious ideas.

Similarly, there is difference of opinion about the referent of objective pronoun 'hu' in the expression

supererogatory, burdensome or frightening that which is really obligatory, fruitful and consequential. Is not the attitude of religious complacency exhibited by these misguided interpreters and scholars of Quran identical with one depicted in the English proverb: 'A bad workman quarrels with his tools'.

The whole matter is quite clear to one who endeavours to think with candid and unbiased mind. Surah Tawba, Fath and Saff—the three surahs which contain this important verse—are all concerned, and elaborately deal, with the subject of struggle and effort (*Jihad*) and armed conflict or war (*qital*) in the cause of Allah. In particular, surah Saff is entirely, from the beginning to the end, on the theme of struggle and war in the way of Allah. And in this, immediately after the verse under discussion, a clarion call has been made in an extremely motivating manner for Muslims to girdle up their loins for the cause of Islam. First, the question is put to believers whether they wanted themselves to be saved from grievous suffering. And then it is told in clear and unambiguous terms that this can be achieved by undertaking the hard and arduous tasks of struggle and armed strife in the way of Allah. The verses in full read:

O ye who believe ! Shall I point out to you a bargain that will save you from grievous suffering? That ye believe in God and his Prophet, and that ye strive (your utmost) in the cause of God with your property and your lives; that will be best for you if ye but knew. (as-Saff: 10-11)

It is truly a wonderful bargain; what we are asked to give is so little; what we are promised in turn is so much, only if we knew the eternal truth, and understood the comparative value of things—the sacrifice of our fleeting advantages for forgiveness, the love of God, and eternal bliss. In reward of struggle and holy war in the cause of Islam we get God's unbounded Bounty and Munificence. In

the verse? As Muslims, we all believe that the final and real agent for all actions is none other than Allah (SWT). Despite this metaphysical belief, all imperatives in the Quran are directed and addressed to human beings living in the world of facts. And it is incumbent upon them to leave no stone unturned in performing their religious obligations. That is why we see that the Holy Prophet (SAW) struggled very hard all through his prophetic career for making Islam triumphant and predominant. That is to say, in the world of objective facts, the Prophet had to struggle very hard for Islam at the purely human level, though we believe that the ultimate and real causal agent of all actions is always Allah (SWT). The Quran categorically asserts thus :

And yet, (O believers!) it was not you who slew the enemy, but it was God who slew them; and it was not you who cast (terror into them by throwing a handful of dust, O Prophet!), when you did cast it, but it was God who cast it. (Al-Anfal: 17).

Would those who are, through minor difference of interpretation based on feeble argument, distorting the whole concept of religious obligations think about the far-reaching implications of their standpoint! The truth of the matter is that, on the basis of a trivial point, they have, in fact, wrongly absolved themselves of the Quranic obligation of making Islam predominant as a socio-politico-economic order in the world. They should try to think candidly as to what would have happened if the Holy Prophet and his Companions had taken the above quoted verse (revealed after the Battle of Badr) in its apparent literal sense. Obviously, they would have forthwith given up their struggle for the cause of Islam and the subsequent world history would have been radically different from what it is. Moreover, would it be possible for anyone of us to have embraced Islam—the true Divine faith? Indeed, we should always try to be on guard against the seductive trappings of Satan, in particular, his master-stratagem that causes to look

Almighty Allah bestowed upon man the most balanced system of social justice and equity that was really '*al-meezan*' and offered best solution for all the intricate issues and problems of social existence. In all spheres of social life—cultural, economic and political—it guided mankind to the straight path and the most balanced middle way that put an end to social injustice, economic exploitation and political repression. And thus the sole purpose of prophets and revelation of Divine books (i.e., guiding people to live with equity and justice) was fully realized in the advent of the Last Prophet and a concrete example was set for all times to come through the completion of the true faith, as the Quran says:

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. (Al-Maaida: 4)

LEYUZHIRA-HU

Now, let us take another step forward and try to understand the meanings of the Arabic expression '*leyuzhirahu*' used in the Quranic verse, referred to above. It is reassuring to note that the literal meaning and connotation of '*izhar*'—to make predominant—is accepted by all scholars and experts of Quranic sciences. However, there are more than one opinions in respect of the subject and object of the verb '*izhar*', though this difference of opinion causes no real change in the meaning of the verse. According to some scholars, the subject of the verb '*izhar*' is the same Being Who is also the subject of the verb '*irsal*' (the verb used in the earlier part of the verb) i. e., Almighty Allah (SWT). Some others maintain that the implicit subjective pronoun in the expression '*leyuzhirahu*' refers to the Prophet (SAW). Both interpreters have taken recourse to finer subtleties of Arabic grammar in support of their respective position, but the question that clinches the matter is: what real difference does either position make in the over-all purported intent of

And if you are in doubt as to what We have revealed, from time to time to Our Servant, then produce a Surah like thereunto (al-Baqarah: 23)

It is a pity that so far Quranic scholars have mainly focussed attention on the literary and stylistic beauties of the Holy Book and its linguistic and rhythmic excellences. Whatever scant attention was paid to the meaning-content of the Book was too, by and large, misguided and misconceived in so far as either Aristotelian logic or modern scientific views were made paradigm of truth in the light of which an attempt was made to understand the Quran. They little realized that Quran could not possibly accept these ever-changing strait-jackets. The truth should be clearly orne in mind that, essentially, the Quran is '*Al-Huda*' and its real magnificence lies in its guidance for thought and practical life. And it was given to man at a time when his independent thought as such had reached its zenith and he had, so to say, attained mental 'adulthood' and maturity.

Another point of wisdom in the timing of the last Prophet's advent seems to be the fact that the social consciousness of mankind had also reached maturity in the 7th Century A.D. and the human polity had passed through all the major evolutionary stages. After passing through the social polities of tribal organization and city state, human life had entered the phase of great kingdoms and empires. This, in fact, meant that the hold of socio-political system on human life was experienced in its full intensity for the first time and that man had begun to face the vexed and multi-dimensional problems of human culture and collective life. Moreover, the time was about to usher in which humanity had to encounter such irresolvable issues as those of the individual versus the group, man versus woman, capital versus labour, and in the solution of which human thought moved from one extreme to another, always adding to human travail and agony. Therefore, it was quite in the fitness of things that at that stage of human history,

influential philosophical schools of thought appeared during this period. Though, in later centuries, physical sciences have progressed tremendously and the range of man's general information has expanded immensely, no essentially new idea has been expressed in the realm of metaphysical thought and philosophy. Neither a new religion nor a new thought-system or philosophical school has appeared during this period. Ideas and thoughts expressed in pompous phraseology and technical jargon in modern times are, in fact, echoes of older philosophies and ideologies. Indeed, they are wrongly presented or supposed to be new thoughts or fresh ideas of the modern age. They are like old wine in new bottles. Now, if all this is factually true—and there is no ground whatsoever to challenge this thesis—it becomes quite understandable that 7th century A.D. was the most appropriate time for the revelation of the last Divine Guidance (*al-Huda*) for the whole of mankind. The protection of its text was guaranteed by the Almighty Himself, so that it could serve as a permanent source of guidance in thought and action. That is the reason why the Quran asserts the following very explicitly:

- 1- Verily, this Quran shows the way to all that is most upright. (Al-Isra: 9)
- 2- We sent down the (Quran) in Truth and in Truth has it descended. (Al-Isra: 105)
- 3- Say: 'If the whole of mankind and jinns were to gather together to produce the like of this Quran, they could not produce the like thereof, even if they backed each other with help and support. (Al-Isra: 88)

And, time and again, it offered the whole mankind a challenge in these words:

help Muhammad's deen, (or faith)'. In reality, Islam is *deen-Allah*; but in a sense it is also Muhammad's *deen* as it has been revealed and given to mankind through the Prophet. To sum up, *deen-Allah* is that system of belief and action which is based on the basic premise of total, absolute and unconditional submission to Allah's commands. And this, in fact, is the 'meezan', the so-called balance—the final and ultimate form of divine guidance for mankind. Divine guidance, after progressing gradually through the vicissitudes of history, finally culminated in the Islamic law revealed to Prophet Muhammad (SAW), which represents the most ideal and balanced system of social justice and equity wherein the duties and rights of all are clearly laid down: 'so that men might stick to, and behave with, equity' (Al-Hadeed:25).

WISDOM IN THE TIMING OF THE LAST PROPHET'S ADVENT

A deeper consideration will reveal the truth that the point and wisdom in the temporal location of termination of prophethood and imparting perfection to revealed law and religion can also be appreciated with reference to these two expressions viz, *al-huda* and *deen al-haqq*. Indeed, the time of the advent of Prophet Muhammad (SAW) was the period of human history in which humanity moved from infancy to mental maturity in two respects.

First, just before the appearance of Islam and its revealed book, man had reached rational maturity and had conceived and spelled out all types of philosophies he could think of solely on the basis of his reason. The late Professor Yusuf Salim Chishty, a great and professed scholar of world religions, philosophical systems, theology and Islamic mysticism, was of the opinion that twelve hundred years—from 600 B.C. to 600 A.D.—is the span of history in which human thought and intellect progressed from infancy to maturity. All major world religions as well as all most

system of life is assigned to the person who is taken to be the supreme ruler and with reference to whom the detailed practical commands are laid down. This meaning of 'deen' is amply borne out by verse 76 of Surah Yusuf:

In this way did We contrive for Joseph (the attainment of his heart's desire); under the King's law, he would (otherwise) not have been able to detain his brother.

In the Kingdom prevalent at that time in Egypt, the King was the absolute sovereign and everybody submitted to his will. The Quran speaks of this socio-political system as '*deen-al Malik*'. Exactly in this sense, it also speaks of '*deen-Allah*' in Surah An-Nasr:

When God's succour comes, and victory, and thou seest people enter God's religion in hosts, . . . (Verse 1-2).

This means that when Prophet Muhammad (SAW), after more than two decades of strenuous preaching and struggle, succeeded in establishing in the Arabian Peninsula a system of life in which Allah (SWT) was accepted as the Supreme and Absolute Sovereign and people entered into this faith in great numbers, it was referred to by the Holy Quran as '*deen-Allah*'. From this perspective, it would not be inappropriate to call the modern political set-up of democracy (in which actually or not, but nevertheless theoretically, 'people' of a country, are themselves the sovereign) as '*deen al-Jamhoor*'.

However, the Holy Quran also employs other expressions in which '*deen*' is attributed metaphorically to somebody other than God e.g., '*deeni*' (my '*deen*'), '*dinokum*' (your '*deen*') or '*dinohum*' (their '*deen*'). This is obviously in the sense of the system or way of life which one has accepted and living it. This system of life and socio-political governance, so to say, is a person's '*deen*'. In this very metaphorical sense, Islam is called *Deen-i Muhammad* in one of the famous prayer: 'O, Lord, help all the persons who

on the word 'deen', we come to know that in Arabic language it connotes exactly what it means in Surah Al-Fatiha, viz., recompense. And, surely, it is reward in case of good deeds and torments of Hell-fire in case of bad ones. That explains the fact why in the early Surahs (of mostly Makkan period) the word 'deen' is used in its core meaning of recompense:

- (1) Hast thou ever considered (the kind of man) who calls the Day of Judgement a lie. (Al-Ma-oon :1)
- (2) What, then, (O man!) could henceforth cause thee to give a lie to the moral law and recompense. (At-Teen: 7)
- (3) Nay, (O men!) but you (are lured and tempted to) give lie to (God's) judgement. (Al-infitar : 9)

In addition to Surah al-Fatiha, the word 'deen' alongwith '*yaum*' has appeared at twelve other places in the Quran and it signifies the Day of Judgement and Final Reckoning.

Again, as recompense (both in the form of reward and punishment) necessarily implies a law or code of conduct and its observance, the connotation of the word 'deen' also extended from its literal root meaning to a full-fledged Quranic term and initially meant obedience and servitude. Consequently, we read twice the expression ' mukhlesul lahuddin', once 'mukhlesul lahu deeni' and six times 'mukhleseena lahuddin'. And at all these places, it invariably means total, unconditional and exclusive obedience and submission to God. An element of intensity and emphasis is added to it through the additional use of '*haneefan*' or '*hunafa*'. The word 'deen', however, finally assumed the full richness of meaning and connoted a whole system of obedience and servitude. And the pivotal position in this

has been described in these words:

Indeed, We did send forth Our Messengers with all the evidence of (this) Truth; and through them We bestowed revelation from on high, and (thus gave you) a balance (wherewith to weigh right and wrong).

It is quite obvious that in this verse just as the word '*al-meezan*' has been substituted for '*Deen al-Haqq*', similarly, *al-Kitab* has been used in place of the expression *al-huda* used in the verse under discussion. This proves the truth without an iota of doubt that in the context of Muhammad's prophethood, *al-huda* signifies nothing else but al-Quran.

DEEN AL-HAQ

It does not really matter whether we take the complex locution as a relational compound and translate it as 'deen' of 'Haqq'—religion of Truth—or take it as a qualitative compound and translate it as 'true religion' (as has been done by the majority of the translators of Quran), its real connotation and meaning remain essentially identical and unchanged, viz., 'deen' of Allah, because the true faith and religion could be of no one else but Allah's. Similarly, the personification of 'haqq' can be none other than Allah Himself (SWT) as the Quran says:

- (1) All this (happens) because God alone is the Ultimate Truth. (Al-Hajj : 6, 62)
- (2) On that day will God pay them in full their just due, and they will come to know that God alone is the Ultimate Truth, manifest, and manifesting (the true nature of all that has ever been done). (An-Nur : 25)

This shows that '*deen al-Haqq*' is in real import and meaning quite equivalent to '*deen-Allah*' If we concentrate

Khulafa". He has described it as the most important verse in understanding the purpose and mission of Muhammad's (SAW) prophethood. Similarly, Maulana Ubaidullah Sindhi has taken* this verse as the key for understanding the envisioned global and international revolution of Islam. It is, therefore, incumbent upon us that we undertake a thorough study of this verse.

A careful study of the expression used in the verse will reveal the truth that Muhammad (SAW) has been sent along with two items: (1) *Al-huda* (the guidance) and (2) *Deen Al-Haqq* (the religion of Truth). Let us study them rather closely one by one.

Al-Huda

Whether we take the word in its wider literal sense, or try to understand it in the light of precedents found at numerous places in the Book,—*Al-Huda* signifies the Holy Quran, because only this very Divine Book is guidance both for the God-fearing and for the ordinary run of people. The nature of this *al-Huda* is elucidated in the following verses:

- (1) But (now) We have caused this (message) to be a light, whereby We guide whom We will of Our servants. (*Ash-Shura* : 52)
- (2) Verily, this Quran shows the way to all that is most upright. (*Al-Isra* : 9)

A group of jinns heard the recitation of this very Book when they said:

Verily, we have heard a wondrous discourse, guiding towards consciousness of what is right; and so we have come to believe in it. (*Al-Jinn*: 1-2)

This point is further reaffirmed if we study verse 25 of Surah Al-Hadeed where the purpose of sending Messengers

THE OBJECTIVE AND GOAL OF MUHAMMAD'S (SAW) PROPHETHOOD IN THE LIGHT OF THE HOLY QURAN

————— (Part-II) —————

DR. ISRAR AHMAD

(Translated into English by : Dr. Absar Ahmad)

CHARACTERISTICS OF PLENTITUDE AND COMPLETION IN MUHAMMAD'S (SAW) PROPHETHOOD

The most distinctive character of Hadrat Muhammad's prophetic mission has been brought out by the Quran at three places thus:

He it is Who has sent forth His Messenger with (the task of) spreading guidance and the religion of Truth, to the end that He make it prevail over all (false) religion....

(At-Tawba : 33, Al-Fath : 28, As-Saff : 9)

The important point of which notice should be taken here is that with respect to Prophet Muhammad (SAW), this verse has been repeated at three places in the Quran without the slightest change or difference of construction, whereas it has not been revealed even once for any other prophet or message-bearer.

The famous scholar and mystic of the Indo-Pakistan Sub-continent—Shah Waliyyullah of Delhi (1703-1762A.D.)—has made this Quranic verse the subject of in-depth and extensive study in his book "Izalat al-Khafa un Khilafat al-