

The Universal Religion

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In the name of Allah, the Beneficent, the Merciful. We thank and praise Him (Allah) and invoke the blessings of Allah on His messenger, our lord Muhammad (S.A.W), the last of all the prophets.

NECESSITY OF RELIGION

Before we begin with the main theme in view, we would like to discuss the scope, status and natural inclinations and requirements of human beings. In the universe there exist many and multifarious types of creatures: they have their own traits and characteristics and are endowed by nature with all that they require in accord with their essentially distinct features. It is obvious that each unit of this world-organism moves under a specific law and system. The more one strives to comprehend and finds out the secrets and the mysteries of the world, the more one is led to believe that whatsoever exists in this world -- whether it be a heavenly body or a mere particle of dust -- is inevitably and essentially controlled by some such particular code of law as can never break even the least degree of change of violation. Sometimes it appears that there has been a slight variation: but, in fact, it is never so. Nothing can go against the Divine Will or the Law of Nature. For example, if some animals can cultivate particular habits through the training and learning by man, there is nothing like going against the Law of Nature. Had such animals not enjoyed the society of men, they would have definitely lived throughout their own way as has been specified by nature.

STATUS OF MAN

In the whole universe, man has particularly a unique position: in some cases, he is quite helpless, while in others he appears to be independent. If someone seemingly has a human appearance, but at the same time is deprived of intellectual sense or wisdom, he is positively no more than an idiot and as such he is incapable of distinguishing between black and white or good and bad. But on the other hand, if someone is both wise and sensible, he is man in the real sense of the word, and as such he can very well apply his discretion and can distinguish between things and acts of different nature. Such man can very well accept and discard things of his choice and dislike and can also choose for himself a particular line of action. Yet, however, while accepting or refusing anything one is often-times perturbed to determine that criterion by which he should or should not do a particular thing in daily affairs of his life.

THE CONCEPT OF LOSS AND GAIN

Hence, we are confronted with the problem of loss and gain. Every wise and prudent man would like always to ascertain beforehand the possibilities of good and harm and find out profitable means and ways, instead of adopting an uncertain course without any forethought. Therefore, an ardent quest for knowledge is a natural human instinct. No sooner does a child open his eyes in the world than he tries to catch and touch all that he comes across. Sometimes he probes with his hands and sometimes he attempts to relish a particular object by putting it into his mouth. The parents, having some experience regarding the harmful and beneficial aspects of life, give him from time to time warnings against all possible dangers according to their own

light and knowledge. They also commend good things to their child. As regards their instructions, they are guided by their lifelong experience or the knowledge acquired by them through their own predecessors. Take, for instance, any movements of the physical world. If you ponder a little over this problem you will find that, in the same previous example, a child is entirely dependent on the teaching and training of his parents, while the teachings of his parents are also nothing other than the lessons they have derived from their past experiences.

THE WORKING OF UNIVERSE

Man's researches during this period of technical and educational development have reached the conclusion that all the worldly objects are inseparably and invariably wedded and knit together to one another and similar to the parts of a machine they co-operate constantly for the common end. Take the example of a plant. Should it be desired that a plant may fully grow up and ultimately bear fruit, a good number of outward and inward agencies are required to function, the most predominant of them being the fitness of land, timely rainfall, and favours of season and sun, etc. If any of the above conditions is not fulfilled or in other words the law controlling the growth and prosperity of plants does not operate in full, the plant can never come into existence and enjoy a flourishing life. Hence in the light of experience gained, and the investigations made by mankind, it may safely be said that violation of natural laws give but bad results, while obedience to such laws create good and healthy effects and pave the way for all-out success in life. When the situation is such as has already been explained, we have no other alternative but to ascertain such laws and regulations by following which we may be able to tear up the clouds of despondency and to achieve our very aim of life.

EXPERIMENTS ARE NOT PERMANENTLY TRUE

Thus, everybody can realize that all human acts and actions, gestures and motions are controlled by some specific law of nature. This law of nature also requires other factors and agents to help bring it into full play. Hence if the man is ignorant of the natural system of the world, he cannot predict anything about the products of his collective actions. As regards experience, it should carefully be noted that they have no permanent value: a thing which was previously held impossible is not only considered now to be possible or probable, but an established fact or a reality. A scientist of no less caliber than Huxley, regarding the laws of nature, says : "The fact is obvious as daylight that not only have we not reached the perfection in our knowledge of nature, but we have actually not yet gone beyond the A.B.C. of it." When man, not only in individual but even in collective sense, possesses no perfect knowledge about the past, how can he make any predictions about future events? Astronomers and astrologers have spent too much of their talents on this subject, but they have not yet been successful in ascertaining the future possibilities with any amount of certainty.

HUMAN URGE

Hence it is a natural urge found in man to acquire the knowledge of essence and nature of things and actions and to take up the useful and leave aside the harmful. Man, as such knows nothing as to what is to happen in future. He can hardly make any correct estimate of even what he is doing today. Based on precedents, he does calculate about his future, but such suppositions are not always one hundred points true. On the contrary, they sometimes prove to be entirely wrong and very often his actions bear out only such results as go completely

against his expectations. This is not the case only with the illiterate, even the elite and experienced must meet such failures. Sometimes when great veterans, who have spent most of their lifetime on tackling legislative problems and studying world history, make some particular law they have just to change and amend it, because, soon after its enforcement, they find that the consequences of its application misfit their primary aim in view.

Marx labored for years to introduce a new system of government. Russia, by following blindly in his steps, abolished the marriage system throughout the country and the children that were produced by illegal alliances were regarded as the state property and were accordingly kept in nursing homes run by the state for this very purpose. But soon this experiment proved a failure because it was found that such children, when grown up, badly lacked human feelings, viz., love, sympathy, brotherhood, patriotism, and philanthropy, etc. The experiment rather proved that such qualities could be cultivated only by the side of their parents. Social values, therefore, gave the symptoms of fast deterioration throughout the country. People in general began to realize this mistake and they seem to be inclined again to resort to marriage institution as their recent legislative activities clearly indicate.

Every wise and prudent man has a natural desire to progress and to attain success in life. He also desires to have prosperity and complete self-satisfaction. Sometimes someone takes to commerce as a source of wealth and prosperity, and experienced men who claim to have got the insight into commercial affairs give him a lead in this behalf. But it can be said that their knowledge, being imperfect and limited, their guidance too will prove to be not of very much significance. Their suggestions, therefore, should always be open to correction and further modification.

The foregoing preliminary discussion succinctly means that every human being is rather compelled to accept a superhuman authority whose knowledge should cover not only the past and present but also the future and coming events. It is only under His commandments that man can achieve an all-round success. As an important part of this concept man should love and be devoted to that

Omnipotent and the Omniscient so that he can first deserve from Him a lead to the right path. This relation between man and his Creator should be free from all sorts of vice, hypocrisy, fraud and self-interest.

HOW TO SATISFY THE HUMAN URGE

To enjoy benefit and be protected against harmful situations, man not only wants to aspire for abstract and invisible objects, but also to enjoy the concrete and material objects. But just as his knowledge regarding the invisible is imperfect and faulty, he is also ignorant of the finite and concrete objects. Now the question arises how this requirement or urge of humanity can be satisfied and accomplished and, furthermore, whether he has got any source to acquire knowledge which is primarily necessary to satisfy this urge. Some of us, without examining the pros and cons of the problem, will give the often-repeated answer that we are possessed of "wisdom" and have senses and conscience to discriminate and distinguish between good and bad. Therefore, we can decide what we should do and what we should not do. But let us pause for a moment to answer another question, whether we can substantiate this claim by valid

proofs. It is common knowledge that man, even having foreknowledge of bad consequences, does the same thing with obstinacy. Notwithstanding that people sometimes do not like others to follow a particular line of thought or action, they do the same themselves without caring for the result. Now when the situation is such, their judgment as to what is good or what is bad can never be infallibly sound.

Now, in brief, we conclude that no human being is devoid of two things:

- (1) Natural urge to determine and ascertain the real values of things, and
- (2) Human desire to reach the highest pinnacle of glory and thus to achieve self-perfection and self-satisfaction.

Now the question is that when even the smallest object of this physical world has been provided with all such requirements as are necessary for its subsistence, how can man, being endowed with reason and wisdom, be deprived of the faculty to enquire into what is useful and also to investigate the innate values of objects? Is he incapable of ending his evermore bewilderment and finding out a right method to achieve the ultimate success? Is he not capable of ascertaining the sure means of prosperity and contentment in life? Furthermore, is there any keynote to solve all these questions?

It is rightly said that man has even abdicated royal thrones to launch lifelong journeys in quest of some successful means to seek perennial solace and assuage the ills and ailments of groaning humanity. Philosophers, moralists, savants and the great wise of the world have, no doubt, dedicated their lives to deal scientifically with the problems of the world and to determine the ultimate end of human actions. They not only acted upon those conclusions which they drew after quite good and unceasing efforts, but they also advised others to do the same in right earnest. Yet all the Greek thinkers like Plato and Galen, or the great philosopher of China, Confucius, or the Iranian thinkers like Zoroaster, or the great preacher of ancient India, Krishna, gave different messages to humanity and preached different methods of satisfying the human instinct or urge. But the question is whether they knew anything about the past, present or the future possibilities. If they did so, what were their sources of knowledge? And can their common messages be ever regarded as something of permanent and unchangeable character and are these messages conclusive and all-embracing? History clearly tells us that the basis of their knowledge was just the same as any ordinary man even today can make use of. Their knowledge was also as much limited as that of any other person. Hence all that they transmitted to posterity is not more than the results of individual efforts. Their attempts are of no definite character because they never possessed such sources of knowledge as can only give them a perennial and permanent value.

Now it is quite clear that human urge is always there and nature requires of man to chalk out such a scheme of life as, besides being infallible, can help him to become the custodian of almost all the secrets of human life. We should, therefore, think out in the first instance such a Being who possesses the most perfect knowledge of the universe and knows full well the essence of good and bad or loss and gain. His knowledge should retrospectively and prospectively be such as can cover the whole field of past, present and future happenings and

comprehend the mysteries of the inward as well as the outward. Such Being should also be the knower of all human desires and requirements. Again, He should also be such as can enjoy full belief and confidence of mankind regarding His own competency.

Now the question is if there is any such Being as possesses all the foregoing qualities so that we can seek help from Him in our struggle of life.