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# Chapter 3; Survey – Material Interpretation Of Religion

### **Religion And Human Societies**

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

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

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

Undoubtedly, religions, which were and are based upon polytheism, are totally different, in terms of contents, from the ones founded on faith in the "Unique Allah". Similarly, the religions which consider toleration of pain, sufferings and torture as the only way of attaining "human perfection" are distinctive in contents as compared with the religions that recognize "pure thoughts and virtuous deeds" as the key to man's perfection.

Similarly, there is a difference between a religion in whose contents the main role is played by "affection" and man is sought even for reforming a society greatly fettered by exploitation and tyranny, which are wrought upon them by military, police and satanic powers, to again make use of "affection", melt such a system in the furnace of affection, and turn this molten system into a healthy human society.

There is, of course, an evident difference and distance between such a religion and that religion which has a "revolutionary nature", which causes uprising of human masses to combat tranny and to regain their "rights", making them a means of realizing "social justice".

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

### **Domain Of Religion**

Sociology has thus far not come across a "nonreligious sociology". All the societies, falling within the domain of sociological studies, have enjoyed one form of religion or the other.

Some of the sociologists, on the strength of this reality that they find religion to be involved in all societies irrespective of different and varying, nature of the conditions prevailing therein, have concluded that religion is inseparable from human societies.

This considerable number of sociologist does not accept the contention that religions constitute a series of "apparent phenomena" in human societies, caused due to some particular unknown reason, and that with the elimination of these causes (that are capable or being eliminated) religion too departs from human societies.

This group holds religion to be a phenomenon that, in the past, had constantly been with human society and would continue to be so in future as well.

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

Undoubtedly, whenever assumptions based on thinking comes out to be true in practice, then our approach on religion and its value would change. In such a case, "religion" would become an artificial phenomenon having a totally "superstitious" nature. Superstition is something which man comes to believe under the effect of some special conditions and factors, and becomes devoted to it without this belief sharing anything from reality and fact.

Whenever religions fall into such a situation, these would certainly be nothing other than just "superstition", something that has preoccupied the attention of man in different ways for centuries. Some hold this belief, and by certain theories, want to so interpret and explain the emergence of all religions.

This group says: "Since religions enjoy such a nature, what fundamental worth it would have to discuss them? We have settled our account once for all with religions and realized that such superstitious engagements are only the products of man himself influenced by no specific elements and conditions".

In this survey, we want to review this claim", and test and evaluate these specific theories. Evidently, we do not want to analyse the contents of any religion. It is a task that must be analysed out separately with the help of "Islamic ideology".

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

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

#### Religions Have Resulted From "Human Fear And Ignorance"

Human beings, on account of ignorance and due to incidence of natural events, especially fearsome incidents like earthquakes, storms and dangerous, contagious diseases, have attributed these mishaps to a series of unnatural causes, and believed in them. They have been fearful of these immaterial causes because of the fact that these led to such terrifying and dangerous consequences. Due to this reason, they engaged in devotional acts, prayers and eulogies in order to subside the wrath of such elements, and attract their blessings and attention.

By way of such convict ions, there emerged beliefs, traditions, manners and religious teachings, thus giving way to the creation of religions one after the other. Had there been involved no element of fear and ignorance, no religion would have emerged on the scene.

"Fear and ignorance" have also been instrumental in creating religions as well as favourable ground for them to be able to continue with their existence and growth. Nature of religions is nothing other than a superstitious reaction of man in the face of mishaps taking place in the world as a result of his "fear and ignorance"!

### Religions Have Been And Are Caused By Economic Conditions And Production Ties Among Societies

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

In this way, religions have always been considered as "cover up" for the existing economic system, and their existence is dependent upon that of exploitative systems. It is the system which brings them into existence and preserves them. Whenever the class system is done away with in a society, religion is

automatically eliminated. These are the superstitious religions that interpret the existing exploitative system in societies!

## Religions Have Been Created By The Justice-Seeking Spirit Of Religions, A Result of Man's Justice Loving Nature

This theory contends that since the deprived and the oppressed masses, who have throughout their life tolerated all the sufferings and pains, have not been able to alter the existing condition of the prevailing system and the economic order to their own advantage, to get rid of these sufferings, and at the same time, the spirit of justice seeking has blocked their remaining content for ever with the present situation, they have, in order to satiate this spirit, created religions.

They have come to believe that contrary to the existing conditions, there exists, behind the scene of life, an Allah who is just and wise, and his acts are absolutely based on justice. If we, contrary to the "principle or justice", are currently faced with deprivations anti sufferings, these would be compensated for in the other world by the "Just Allah", anti-justice would virtually come to rule absolutely.

Religions were and are nothing other than a show of reaction from deprived and suffering human beings to satiate and content their "justice seeking" spirit. The superstitions of hundreds of centuries have satiated the justice–seeking spirit of human beings, and have granted them tranquillity in the face of all these sufferings anti hardships.

The above three theories have prevailed about the origin of religions, and as we said before, advocates of these theories, by making such interpretations, intend to say that religions are totally artificial and superstitious phenomena which we have come to recognize explicitly as the reasons for their emergence.

When we thoroughly understand that these specific reasons have brought about religions, the worth and authenticity of religion(s) have no meaning for us. As a principle, in the light of our interpretations, discussions on religions should be altogether abandoned. No time should be wasted on them and no faculties should be devoted to probe and enquire into any religion. The era of such discussions has already passed!

As said earlier, our discussion is based upon these three noted theories. We would not discuss the fact as to what are the contents of a specific religion, what part of religions originates from human wisdom" and "intellect", and from the mental moods and activities of man.

We contend: Studies and analyses denote that these three theories individually or collectively cannot interpret and explain the emergence of these religions, and in case of specific religions, these theories appear totally illogical and remote from reality. It is due to this reason that the "phenomenon of religion", in view of all above contentions, is beyond the domain of such interpretations.

### Now We Shall Study And Evaluate Each Of These Three Theories

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

The element of "fear and ignorance" can, in no way, interpret the emergence of religions based upon a series of specific philosophical principles and similarly, such religions which are rooted in such principles. For example, we can take a look at the "Hindu", "Buddhist", and "Confucius" creeds. The very basis of these religions lies on a series of philosophical principles and theories to the extent that whenever we take away these philosophical principles from these religions, these would be divested of their contents and base.

There is no doubt that these religions can be observed even by a primitive study of them. Researchers on history of religions too do not believe in this reality.

Do the advocates of the "fear and ignorance" theory attribute emergence of "philosophy" to these two above elements? No, they do not make such a claim as they admit that proper or improper "philosophy", a "philosophy" believing in metaphysics or a philosophy negating "metaphysics", all are the product of some sort of efforts made by the "mental faculty" of man which we interpret as "intellect".

As to the degree of philosophical discernment, it is a question which, in itself, has a philosophical response. At this stage, we are not attempting to study this question and to respond to it. Therefore, we do not want to assume an indisputable and absolute value for "man's philosophical discernments" and base an issue on them. Rather, we want to stress that "philosophy", be it valid or not, is not caused by fear and ignorance, but is the result of the "mental" faculty of man.

Due to this reason, the first theory cannot interpret the emergence of religions based on philosophy, in the same way that it cannot justify philosophy on the basis of its principles. It appears that advocates of this theory have attempted to generalize the traces, found by them, of the effect of the element of "fear and ignorance" in the religions followed by primitive races, to all religions.

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

Historically, the life of Muhammad (s) and his initiation of call to Islam are quite evident. When we study the start of this call to Islam by him, we note that in order to attract the people towards this claim that he "gets divine revelations", he seeks recourse to most explicit issues, and puts forth very simple and

understandable matters. All these very explicit issues related to his background with which the people of Mecca were thoroughly familiar.

He said: "You thoroughly know me. I have previously made no claim on 'occultation'. I have had no schooling, nor have I been a liar, an adventurist and a miscreant. I have lived for 40 years among you with such a record, and your own society gave me the title of "Muhammad, the Honest", with such a background and in the light of the fact that my insistence on my new claim, which has brought discomfort, harassment and maltreatment to me, don't you think that I have really come across a particular address and discernment which I call 'divine revelation'? Therefore, realize this reality in utmost care and test it with your own intellect."

Muhammad (s) founded the study of his prophet-hood claim, which virtually led to the embracing of his teachings and formed the basis for the prevalence of Islam, on such a vivid analysis, and in this respect never had to do anything with the fear and ignorance of the people.

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

Rather, it is an indisputable and undeniable reality placed at the disposal of every researcher by the recorded history of Islam, be this researcher a believer or disbeliever in religion. The Holy Qur'an has stressed at various places that "Muhammad" too is a human being like others, and his only privilege in comparison to other ordinary human beings lies in his talent to acquire divine revelation. 1

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

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

The method of Qur'an is the call to people for "vigilant" pondering and thinking. The Holy Qur'an is involved with the faculty of "intellect", and motivates human beings to utilize this "faculty". Terminologies such as pondering, intellect, expediency, learning, signs leading to realities, reasoning, discernment, to reach the depth of an issue, and to bring realities to mind, are the main points of reliance in Qur'an in its call to the people for its teachings.

The Qur'an everywhere invites the people to a specific "principle" and "education", and introduces intellect and expediency of man in accepting them. The above interpretations, being the main points of reliance in the call to Islam, are abundant in the Qur'an. We seldom find any verse in the Qur'an where it does not make the call based upon intellectual highlights. It would become apparent by just turning over the pages of the Qur'an.

Take a look at the verses on every page so as to observe as to how the prime reliance of this divine book rests on all these learning. As we said earlier, we cannot locate even a single case where the Qur'an relics on fear and ignorance of the people in this world, intending to exploit the call to its own advantage. Not only such an instance does not exist in the Qur'an, but this book also encourages human beings to delve into the realities and mysteries of the "world of nature", and bring into service natural faculties with the help of human learning.

The Qur'an explains that man is governed not only by nature but also controls it, and, in this way, burns down the roots off fear and rejection in man in the face of nature, calling him aloud to always move forward with courage and initiative.2

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

It would suffice to keep in mind the condition of Europe during the past four centuries. Undoubtedly, during these four centuries, fear and ignorance, in the face of terrific natural events, have had no role in Europe and have not made the masses superstitious. However, during these four centuries, arid even today, religion exists in European societies as a reality.

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

Similarly, when we survey the economic interpretations on the emergence of religions, we come across this serious question: What sort of economic evolution necessitated the emergence of Islam? Close to the advent of Islam, there had taken place no economic evolution in the situation of Mecca and Hijaz. The fact is that the commerce oriented economy of Mecca, in the first degree, and cattle-raising in the second degree, were staunchly opposed to "Islam" because centralization of trade in Mecca was based on idol-worship.

Traders sold their commodities to the pilgrims visiting the idols, and in those great gatherings that took place in "prohibited months" in and around Mecca, they engaged in trade.

Islam, which directly condemned idol-worship as a result of this gathering, trade and centralized commerce and business, was also threatened. In this respect, history shows, in all clarity and explicitness, that the Meccan society obstinately opposed Muhammad (s) and his religion. He and his small number of followers were meted tortures and numerous other hardships by this society which finally was bent on killing him.

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

Is it possible for us to say that 1hc economic situation and the existing production ties in Mecca necessitated the emergence of a new religion? On the contrary, we note that the same economic situation had rejected the new religion. It is proper to say that the economic system existing in Mecca brought into existence Islam and whereas we observe that Islamic teachings were strictly opposed to the most prevalent and most profitable economic exploitation in Mecca, that is, "usury".3

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

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

The nascent Islamic society, set up by Muhammad (s) was the perfect model of a community that played the major role in terms of intellectual awareness and global view. This intellectual movement and particular world view did not have any "economic" root–cause because the issue of faith in the primitive Islamic society had attained such a peak of excitement where it had become absolutely dominated by religious objectives.

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

Also, the first group of people in Medina (Ansars) to accept the Prophet's call, by doing so, severed their link with their former comforts and welfare. This adherence to Islam was at the cost of many lives for them and imposed many obligatory functions upon them. A study of the early battles of Islam (until the

5th year after Hejira) further depicts that the factor which brought into existence the early Islamic society was "thought and world view" rather than "economic factors".

Which economic factors? Which wealthy men and traders? These were among the first groups falling victim to this movement as it had thoroughly crushed the "Motraffin"4

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

Here, we also realize the fact that those individuals who consider "Islam" and any other progressive religion as a sort of "revolution by the deprived class" in the guise of religion are far from reality. Of course, progressive religions have advocated and led the deprived class, but these religions were not brought about by them.

A study of the fact that Muhammad and the Holy Qur'an called upon the people to ponder over the phenomenon of divine revelation and "objective research" on faith in fatalism, and to delve into the reality that for the early followers of Muhammad, where did not exist the issue of eliminating deprivation itself, but all of their efforts were focussed on attracting attention towards the reward in the Hereafter", clearly throws light on the subject.

The movement which was initiated in the name of Islam did not have a base other than that of an ideological and intellectual movement", though it was directed at catering to the interests of the deprived class. Hundreds or faithfuls who sacrificed their lives in the Jihads (Religious Wars) of the Prophet attained martyrdom in order to defend the divine religion.

This type of self-sacrifice is different from the risking of one's life in the pursuit of only a particular social cause and a social revolution. Those faithful, waged Jihad to safeguard the divine religion though there existed no doubt in the fact that this divine religion aimed at realizing the most sublime social revolution,

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

This theory says: "Religion is a 'superstition' in which human beings engage in order to satiate their justice seeking spirit whereupon they lose their restiveness." According to this theory, religion is no more than an opiate and can never create an objective and external move for realizing justice. A thought, brought about for satiation, can never become the origin of construction and initiative.

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

that the best social outcome of Judaism was to liberate the Israelites from the captivity of Egyptian "Pharaohs". Moses, the founder of Judaism, took the Israelites out of Egypt in order to carry out a divine mission and "prophetic duty", liberated the masses from the clutches of captivity and deprivation, and founded the base for their political, economic and social independence.

Belief in the "Unique Allah", faith in the prophethood of Moses and adherence to the divine teachings of Tora led to the greatness and progress of the masses, and in this way, "Judaism", with all of its contents including beliefs, teachings and Jaws, came to be recognized as the key to domination and progress of this nation. In fact, Judaism created an objective move for liberation from the exploitation and fetters of the "Pharaonic" Dynasty.

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

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

As we said earlier, be created a society which was reliant upon liberation from captivity and stressed the development of talents.

"Judaism granted freedom and grandeur to Israelites rather than justifying their former pi1iful condition in order to ease up the tolerance of 1he prevailing condition for them...5

### **Emergence Of Islam**

Advent of Islam and its contents constitute other vivid reasons for the inadequacy of such materialistic interpretations. From the viewpoint of a social political and economic movement, similar to "Judaism", it has had a great and vast–ranging influence. Islam created a society endowed with new criteria and values.

Islam culminated in creativity and construction rather than satiation and stupefaction. This reality is so evident that we feel no need to explain it. Here, a very interesting issue is to focus our attention on the "contents of Islam".

The contents of Islam constitute an all-out struggle against disorders and social ills. Islam rates realization of "social justice" as one of the very fundamental and major objectives of the ordainment of prophets.6 It declares silence and content in the face of tyranny and corruption as the cause of decline

and degeneration, and the factor responsible for divine punishment. Islam makes the outcry that "poverty and atheism both are from the same family and wherever poverty cast its shadow, one must expect the ghost of atheism too to cast its shadow there".

We observe that Islam considers faith and poverty not to go together, and does not compromise with the impoverishment and wretchedness of masses. It says: Allah has created you free, so why do you become subservient to others? Wherever there is a palace', there is also a 'slum' alongside it, and wherever there is immense comfort, there is also a poor devoid of everything.8

Islam considers society to be created by man himself, assigns its protection to him and warns man saying "the destiny or the society is framed by you. So endeavour to frame it properly". 9 Islam has no compromise with tyrants and "Motareffin", and constantly call these social classes as an obstacle in the way of justice, and an element responsible for corruption and deprivation of masses. 10

These "contents" are the source of energy for every move and initiative, rather than an opiate and a pacifier. It was due to this very reason that these "contents" continued to create movement, initiative and construction for the Muslims for four full centuries in a considerable, part of the world.

Here, attention to the role, which these contents "(despite all the unjust alterations which have been brought about in them at the level or public information)" have played in one of the very lively movements of our own era, is quite interesting, and that is the independence movement or the Muslim nation of Algeria during the past 20 years.

Those studying the Algerian movement have no doubt in the fact that the struggle of the Muslim masses of Algeria has been a struggle against the French colonialism in the sense of an "Islamic Jihad". This dour and brave struggle originated from the Islamic religious faith....

### **Conclusion Drawn From This Survey**

In this survey, we did not mention all the viewpoints in the emergence of religions, and what we said in relation to these three theories about some specific religions such as the ones having a philosophical nature, and Islam and Judaism, was not meant to carry the sense that these are unique examples. In this evaluation, we studied those theories which once enjoyed fame and prestige but are now the victim of unjust conflict of a group with religion.

Similarly, due to this reason, we spoke of only some specific religions wherein we sought to keep away from any ambiguous utterances, and to quote only some very explicit cases as illustration.

As mentioned earlier, the goal of this discussion is not to defend religion. The object is to evaluate the theories that insist upon materially interpreting religions, and based on such a thinking, claim religion to be devoid of value and hence not worthy of any discussion and study by man today. We showed as to how these theories fall into gross defects in their interpretation of the emergence of religions.

Contrary to the contentions or such materialistic interpretations, it can, in no way, be claimed that the phenomenon of "religion" was and is linked with some specific and declining reasons. Religion shows itself to be far more authentic and deep-rooted than what these theories claim.

"Discussion on religion" is a debate in a phenomenon which has never separated itself from human societies, nor would it ever do so, and has constantly become, in its capacity as a scientific reality, the source of great signs and evolutions in societies. It is far from realism to chalk out a certain materialistic interpretation for a phenomenon which, on the whole, does not accept such an interpretation, so that, in this way, we could keep ourselves away from the discussion of metaphysics and divine ideology, and resort to such issues.

Those who have truly fallen on the path of research and survey can neither think in this unilateral and prejudiced manner nor discard probe and study in religion by seeking recourse to an "incomplete principle" such as the "materialistic interpretation of religion". It is through realism and evasion of ideological prejudices that we invite, in all sincerity, all of our dear friends to study and review "Islamic ideology".

Evidently, this study and reviewal would not be possible in the absence of an accurate evaluation which is remote from any sort of unilateral thinking.

- 1. Qur'anic Chapter entitled "The Cave", Verse 110; "Say: I am only a mortal the like of you; it is revealed to me that your Allah is One Allah".(18:110)
- 2. Qur'an, Chapter 29, Verse 20: "Say: Journey in the land, the behold how He originated creation". (29:20) Qur'an Chapter 55, Volume 10. "And earth, He set it down for all beings".(55:10)
- Qur'an Chapter 12, Verse 109: "Have they not journeyed in the land? Have they not beheld how was the end of those before them?" (12:109)
- Also, Chapter 30, Verse 9; Chapter 35, Verse 44; and Chapter 4, Verse 21. Chapter 20, Verse 29: "It is He who created for you all that is in the earth".(30:9; 35:44; 4:21; 20:29)
- <u>3.</u> Holy Qur'an, Chapter "The Cow", Verse 278 and 279: "O believers, fear you Allah; and give up usury that is outstanding, if you are believers. But if you do not, then take notice that Allah shall war with you, and His Messenger, yet if you repent, you shall have your principal, un-wronging and un-wronged" (2:278–279)
- 4. "Motraffin" in Qur'anic interpretations are the individuals who amass wealth and constantly block realization of 'social justice'.
- <u>5.</u> We think it essential to mention that "Zionism" is different from the Judaism which was brought by Prophet Moses (a.s.). Zionism is another sinister form of Western colonialism whereas the divine religions were depicted upside down. Thereafter, the Jewish nation considered itself to be the "special race enjoying divine devotion" and committed such catastrophes which are recorded in detail in history. Undoubtedly, no one of these phases has any link with the "divine religion of Moses".
- 6. Holy Qur'an, Chapter entitle "Iron", Verse 25: "Indeed, We sent Our Messengers with the clear signs, and We sent down with them the Book and the Balance so that men might uphold justice".(57:25)
- 7. Holy Qur'an, Chapter entitled "The Table", Verse 78 and 79: "Cursed were the unbelievers of the Children of Israel by the tongue of David, and Jesus, Mary's son; that for their rebelling and their transgression. They forbade not one another and dishonour that they committed; surely evil were the things they did"(5:78–79)
- <u>8.</u> "Poverty of man draws him to atheism". "Poverty is a very big demise". "Do not become a slave dominated by another person, since Allah has born you free and to dominate your own destiny", and "no one is infested by poverty and hunger

unless hi right is usurped tyrannically by another person who has amassed wealth in that way. All the above four sentences have been quoted from the utterances of Hazrat Ali (a.s.) in "Nahjul Balagha".

- 9. "Allah changes not what is in a people, until they change what is in themselves." (13:11; 8:53)
- 10. "We sent no warner into any city except its men who lived at ease said, 'We disbelieve in the Message you have been sent'" (34:34)

"And when We desire to destroy a city, We command its men who live at ease, and they commit ungodliness therein" (17:16)

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