

KUSHWANTH'S MALICIOUS APPROACH TO (YAWMID - DIIN)

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Mr. Kushwanth Singh and several such other writers with half-baked knowledge of others Religion especially that of 'QURAN' 'HADIS' and message of Prophet Mohammed, concept of Islam and its Teaching deliberately and maliciously project of persons, though endowed with Wisdom but full of religious emptiness in head and heart and also picked up a verse or two of poem of renowned Poets like Dr. IQBAL and GHALIB concealing and suppressing the Poets intention and approach, they intend to convey Kushwanth Singh invariably emits Malice towards others religion and their sacred Book. If this type of tendency is not nibbed in the bud, in long run we cannot visualize their rustic endeavours to damnify Pure, Sacred and Par excellence Religion like 'ISLAM' YAUMID-DEEN (Day of Judgment).

It is germane to mention at the threshold that one who professes Islam shall believe in the basic principles of Islam viz; 1. Tawheed 2. Aakhirat 3. Holy Scriptures 4. Risalath and 5. Angels, morefully described as under:

IDEOLOGY OF THE QURAN

These realities are expressed by the Quran in the form of doctrinal beliefs which one has to implicitly follow and implement in his day-to-day activity, as a believer in Oneness of God, 'Quran' Hadis and Prophet Mohammed as the last messenger of God.

1. **TAWHEED (Unity of God):**—Firstly, one has to believe in the Unity of God by recognizing that the entire Universe, both visible and invisible, owes its existence to but one

Supreme Being and is sustained by Him. This is the basic concept which Quran desires to imbibe in the mind of man in order that he might feel one with the rest of the world created by Him and adjust his life accordingly. So great is the emphasis which the Quran lays on this concept that the entire verses seems to be nothing but an exposition of good and bad in march of life which is only transitional.

2. Belief in MALAIK (Angels):—As a corollary to the belief in the Unity of God one has to accept the idea that the order or harmony that prevails in the Universe is regulated and maintained by certain forces or functionaries created by God to be at work not only in the entire framework of the Universe but in all things contained therein including man. The Quran calls them malaik, loosely translated into English as 'angels'.
3. RISALATH (Belief in Mursalin or apostles of God):—Besides the above two beliefs one has to believe in the idea that the Divine purpose in creation, particularly in the creation of man, was revealed to mankind through chosen individuals from among themselves styled Mursalin or apostles of God. The Quran makes it clear that such apostles or prophets were raised among all section of humanity and in every part of the world. (Q. 35:24)
4. Belief in the Scriptures:—It is the duty of everyone to believe in all of them and also in what was revealed through them or the Kutub or Books or the Scriptures.
5. AKHIRATH (Belief in the hereafter):—Lastly, one has to believe in the law of life at work in every human being, and in life in general, the law that lets every action of man produce a corresponding result, so graphically described in the memorable words of Jesus: "As ye sow, so shall ye reap". The recognition of this law of cause and effect, or of the result following every deed, is styled by the Quran as belief in the Youmiddiin, when one has to account for the life one has lived on earth.

These regarding the above five beliefs, states the Quran:

"O ye who believe! Believe in God, in His Apstotle, and in the Book which He Hath sent down to His Apostle and in the Book which He Hath sent down aforetime; for, he who denieth God and His Malaik and His Books and His Apostles and the day Hereafter, Hath surely gone far astray".

Before we deal with manner in which these beliefs are to be implemented by man in his day-to-day activity, it seems necessary to know what view the Quran takes of man himself or of the course of life determined for him in the Divine scheme of things, and the role he has to fulfil in keeping therewith.

THE COURSE OF HUMAN LIFE

The Quran divides the course of human life into two broad periods. The first period consists of two stages. One is the stage of man in the making. This is the stage of evolution of the human species, or the stage leading to the emergence of the Biblical Adam and Eve. The second stage is the stage of their reproduction and multiplication. What follows thereafter, from the emergence of the child from its mother's womb till it grows and crosses, according to Quran, the threshold of death, to pass on into a further phase of life, is covered by the second period of life.

In regard to the first of the two stages covered by the first period, the Quran suggests that the bringing into of Man was not a sudden event, on the other hand, the result of lengthy process. States the Quran:

"He hath created you by stages." (Q. 71 : 14)

"And it is He who hath created man of water". (Q. 25 : 54)

"And God hath brought you forth even as a plant is brought forth from the earth." (Q. 71 :17)

The second period in the life of man is what begins with this emergence from his mother's womb and continues after death, opening for him a new phase of existence. In respect of this period and particularly of what has to follow death, states the Quran:

"Thinkest man that he will be left to drift (after death)?

"(Let him look back and reflect) Was he not at first a mere drop of sperm emitted into a womb?

"Surely, was he then made into a clot; then He gave life to him and gave him proper shape."

"In this manner, He fashioned of it (the life germ), two types, the male and the female."

"Is not He (Who gave life to a lifeless thing) powerful enough to give life to the dead (On the Day of Resurrection)?" (Q. 75:36-40).

Such is the vision which the Quran presents of the course of life man has to take. His present state of life is to be succeeded by another

state growing out of it, and followed by yet another and yet another in succession. Life thus viewed is a linear line and not a cycle allowing a return to a previous existence, as that would demonstrate a retrogression and not a movement forward.

Al-Quran is the main source of Islamic teachings. It is a living miracle. Some critics of Islam and anti Islamic thinkers have taken a false stand that the Quran was authored by the Prophet himself and it is his figment of imagination. If their contention is to be given any weight, on the face of it, I ask them only one question, as to whether is it not a universal truth and a historical fact that Prophet Mohammed (MPBUH) was neither educated nor any person on earth was his teacher? The answer is certainly inaffirmative, so without fear of contradiction it can be stated that nobody on earth has so far stated that Prophet Mohammed was an educated person.

Apart from this, Islam is a modern religion only 1500 years old. The history of mankind, the history of Arabs and the history of Islam, at no point of time, projected that Prophet Mohammed (MPBUH) was educated, highly learned or that he was a scholar, a historian or an expert on geography and the law, then how come, he would have mentioned about Hzt. Naoh (the prophet) in Surah No.7, Al Araf, V-64 and in Surah 11 Hudh, as under:

It was revealed to Noah: "None of your People will believe except those who have believed already! So grieve no longer over their (evil) deeds.

But construct an Ark under Our eyes and Our inspiration and address Me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the Flood).

So he said: "You embark on the Ark, in the name of Allah, whether it move or be at rest! For my Lord is, be sure, Oft-Forgiving, Most Merciful!"

So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): "O my son! Embark with us, and be not with the Unbelievers!"

Then the word went forth: "O earth! Swallow up your water, and O sky! Withhold (your rain)!" And the water abated and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!"

The above said historical fact revealed in the Holy Quran is not a fairy tale as the ark was found fully covered with snow in the mountains of Ararat in Italy. This Historical event would be narrated by a Historian or by an archeologist alone, but the Prophet Mohammed (MPBUH) was not a historian.

Then comes the narration of Hazrath Luth, the Messenger, regarding which following verses are quoted from Surah Hudh.

When Our Messenger came to Lut, he was grieved on their account and felt himself powerless (to protect) them. He said: "This is a distressful day."

And his people came rushing towards him, and they had been long in the habit of practising abominations. He said: "O my people! Here are my daughters: they are purer for you (if you marry) Now fear Allah, and do not cover me with shame about my guests! Isn't there among you a single right-minded man?"

They said: "You know well we have no need of your daughters: indeed you know quite well what we want!"

He said: "Would that I had power to suppress you or that I could betake myself to some powerful support."

(The Messenger) said: "O Lut! We are Messengers from your Lord. By no means they shall reach you! Now travel with your family while yet a part of the night remains, and let not behind): to her will happened what happens to the people. Morning is their appointed time: is not the morning near?"

When our decree issued, we turn (the Cities) upside down and rained down on them, bring stones hard as baked clay, spread, layer on layer.

This hair raising incident as to how the people of Lut were thrown to death is another historical event which could have been narrated by a person having sound knowledge of history.

Likewise, there is mentioning about the various Prophets, such as Moses, Abraham, Zulkarnain, Zakriya, Isac, Jesus Christ, Joshep, Yakoob, Jacob, Joseph, Suleman, David and many others (May Peace Be Upon All of Them).

Above all, the following Aayat-53 of Surah 25, the Criterion is of utmost importance, viz;

It is he who has let free the two bodies of flowing water: 1. Palatable and sweet and other salt and bitter; yet he has made a barrier between them, a partition that is forbidden to be passed.

The said two bodies of water with different nature are of the Mediterranean Sea, which are still in existence.

If the Quran is the handiwork of the prophet how he was able to learn about this sea when the history in un-equivocal terms speaks that the Prophet Mohammed (MPBUH) never travelled out of Makkah and Madina during his lifetime.

The science and the so-called learned Scientist, Doctors, Historians and the experts on Geography are still unable to answer as to how these two different types of waters do not mix with each other and which power stops them from mixing up, even though no barrier is seen.

These are some of the instances which I have narrated to convey a message to those who are not within the domain of Islam that Quran is the revelation of Almighty.

He further says in Ayath 37, Surah 10, YOUNIS,

"this Quran is not such as can be produced by other than Allah.

then the Allah says in Ayath No.49, Surah 11 Hudh,

"Such are some of the stories of the unseen, which we have revealed to you: before this, neither you nor your people knew them.

The following Quranic Version would reveal as to how a person having no knowledge of anatomy of a human body was able to describe the process of child birth from conceiving, forming of the foetus in the mother's womb to the complete development of the child.

"Then in the form of a moist-germ did We place him in a safe abode;

"Then We turned the moist-germ into a clot of blood; then We developed the clotted blood into a piece of flesh; then made We the piece of flesh into bones; then We clothed the bones with flesh; and lastly did We bring him forth in his final form. Blessed be God, the Most Excellent of makers!" (Q.23:12-14)

Ayath No.30, Surah No.21, The Prophets, of the Holy Quran speaks as under:

"Do not the unbelievers see that heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing, Will they not then believe.

The Scientists in one voice also support this version of Quran that all living things are made of water. But, the Prophet Mohammed (MPBUH) was not a Scientist.

If one is satisfied with my humble submission regarding the Holy Quran, then comes the Youmid Deen.

A follower of Islam must have faith in Youmid Deen (the Day of Judgment). The following are some of the passages from the Quran which would reveal the teachings of Islam regarding the same.

And fear the day when you shall be brought back to Allah. Then shall every souled be paid what it earned, and none shall be dealt with unjustly. (Ayath 281, Surah 2, The Heifer).

Say: "I would, if I disobeyed my Lord, indeed have fear of the penalty of the mighty day" (Ayath 15, Surah 16, The Cattle)

On that day, the dominion will be that of Allah: He will Judge between them: so those who believe and walk righteous and work righteous deeds, will be in gardens of delight. (Ayath 56, Surah 22, The Pilgrimage)

Again on the Day of Judgment, you will be raised up. (Ayath 16, Surah 23, The Believers)

But the penalty on the Day of Judgment will be doubled to him and he will dwell therein in ignominy, (Ayath 69, Surah 25, The Criterion).

So, let it be Dr. A.P.J. Abdul Kalam, Dr. Iqbal or Late Mr. Ghalib, no one is an authority to doubt the Day of Judgment (YOUSMID DEEN).

Now coming to the aspect of heaven or earth, this is not the figment of imagination of Prophet Mohammed (MPBUH) or the prophets who have earlier conveyed the message of Allah. The message of Quran is very clear on this aspect. Heaven and Hell are the creation of Almighty as revealed by Him in the Holy Quran at different places mentioned below:

But those who believe and do deeds of righteousness we shall soon admit to gardens, with rivers flowing beneath, their eternal home: therein shall they have companions pure and Holy: we shall admit them to shades, cool and ever deepening. (Ayath 56, 57, Surah 4, The Women).

And we shall present Hell that day for unbelievers to see, all spread out, (Ayath 100, Surah 18, The Cave).

Apart from this, a careful study of Quran, would reveal that, the Hell and Heaven are the creations of Almighty but not mere imagination.

Now coming to the very important question, as to whether we the human beings will take rebirth after our deaths on the Day of Judgment. The Almighty speaks thus:

How can you reject the faith in Allah? Seeing that you were without life, and he gave you life; then He cause you to die, and will again bring you to life and again to Him will you return, (Ayath 28, Surah 2, The Heifer).

Who bear in mind the certainty, that they are to meet their Lord, and that they are to return to Him, (Ayath 46, Surah 2, The Heifer).

To clear the doubt about Heaven, Hell and rebirth, the Almighty further says:

Again on the Day of the Judgment, you will be raised up (Ayath 16, Surah 23, The Believers).

By quoting the above Ayaths (Verses) from the Holy Quran, it is crystal clear that the faith is alone the touchstone for the believers to believe in the revelations of Almighty. Non-believers are requested to read the Quran atleast once, since Almighty will never come on to earth, but He Showeth them His signs. One of the latest sign of the existence of Almighty Allah is the rebirth of a boy who had died of pneumonia at Lucknow in a private nursing home and buried in a nearby graveyard, was exhumed two days thereafter, and the child was found to be alive and kicking. Ref: Deccan Chronicle dated 13.10.2007.

In ordinary circumstances can one believe that an infant who was buried would come alive? This is the way how the Allah proves his existence and makes us to believe in Him that He is the creator of the universe and we have to return back to Him and that we are answerable to Him for our deeds and misdeeds.

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