

## **On Religion & Politics**

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Religion is a collection of belief systems, cultural systems and world views that relate humanity to spirituality also to moral values. Some religions have symbols, traditions and sacred narratives that are designated to give meaning to life or to explain the origin of life or the universe. These are intended to derive morality, ethics, religious laws or distinct life style from their ideas about the cosmos and human nature. According to some estimates, there are about 4200 religions in the world.

The practice of a religion may also include rituals, sermons, divine books, commemoration or veneration of deity, sacrifices, festivals, feasts, trance, initiations, funeral services, matrimonial services, meditation, prayer, music, art, dance, public service or other aspects of human culture. Religion may also contain mythology, socio-politico-economic affairs of human life. Thus religions are all encompassing phenomenon covering every aspects of human life starting from even before birth to and even after death. The word "religion" is sometimes interchangeably used with Faith, Belief System, Dharma, Deen etc. A global 2012 poll reports that 59% of the world's population is religious, 23% are not religious and 18% are atheists. According to the philologist Max Muller the root of the English Word "religion" the Latin religion, was originally used to mean only reverence for God (s), careful pondering of divine things, piety (which Cicero further derived to mean "diligence". It also said to mean obligation, the bond between man and the Creator. Cicero is said to have meant it is derived from 'Rego' meaning read and "re" means again also Rego" in the sense of "choose" go over again or consider carefully. Modern scholars such as Tom Hapler and Joseph Canpbell favor the derivation from "ligaare" meaning bind connect or to reconnect with the Creator or the Divinity which was made prominent by St. Augustine.

Many languages have words that can be translated as religion, but they may use them in a very different way, and some have no word for religion at all. For example, the Sanskrit word Dharma sometimes translated as religion also mean law. Throughout classical South Asia, the study of law consisted of concepts such as penance through piety and ceremonial as well as practical traditions. Medieval Japan at first had a similar union between imperial" law and universal or "Buddha law" but these later became independent source of power.

There is no precise equivalent of religion in Hebrew, and Judaism does not distinguish clearly between religious, national, racial or ethnic identities. One of its central concepts is "halakha", sometimes translated as "law" which guides religious practice and belief and many aspects of daily life.

### **Definions and Misconceptions**

There are numerous definitions of religion they are incomplete, partial, narrow and sometimes misinterpreted. The typical dictionary definition of religion refers to a belief in, or the worship of a god or gods or the service and worship of god or the supernatural.

Sociologist Dur Kheim (1858-1947) in his seminal book "The Elementary Forms of the Religious Life", defined religion as a unified system of beliefs and practices relative to sacred things. By sacred things he meant things "set apart and forbidden – beliefs and practices which unite into one single moral community called a church, all those who adhere to them", sacred things are not however limited to gods or spirits. On the contrary, a sacred thing can be a rock, a tree, a spring, a pebble, a piece of wood, a house, in a word anything can be sacred. Religious beliefs, myths, dogmas and legends are the representatives that express the nature of these sacred things, and the virtues and powers which are attributed to them.

Psychologist Sigmund Freud decided that religious positions were no longer useful to man, as his book The Future of an Illusion (1927) clearly showed: here projection is seen as illusion, the human mind leading man away from truth and reality, and therefore to be deplored.

The anthropologist E.E. Evans-Pritchard expressed that "Religion is what religion does."

It should be noted that different types of people tried to approach religion in their respective perspectives. The "scholarly approach" to religion ideally means a neutral, non-committed form of study. It looks at the form of a religion: it does not

ask whether it is true. The phrase scholarly approach is deceptive if it means that religious people cannot adopt an intellectual approach to religious things. Very often they can do so. But the scholarly, objective or scientific perspective is one which emphasizes the outward and visible aspects of a religion, even when this means describing the nature of people's religious experiences, rather than pinpointing the great issues of truth and awareness of god as felt by the believer himself. It is quite possible for the religious person to speak in one context as a believer about the intimate things of his religion and in another as a scholar about the way his fellow believers see things. What then are the different methods scholars have adopted in studying the whole subject of religion? And what are the key ideas that will help us understand the "scholarly approach"?

The different approaches are not, of course mutually exclusive. In fact each method of study can add to our total picture. This is in contrast to the "reductionism" of some approaches which try to explain everything in terms of one theory. Religion is nothing but economic, sexual or evolutionary drives. For instance Karl Marx (-1886 ) explained religion in economic terms. Sigmund Freud explained it in sexual terms. Some 19<sup>th</sup> century sociologists and anthropologist and historians explained religion in terms of evolution.

It is observed that "no one can understand mankind without understanding the faiths of humanity. Sometimes naive sometimes penetratingly noble, sometimes subtle sometimes cruel, sometime suffused by an over powering gentlemen and love, sometimes worldly, sometimes inward looking, sometimes universalistic and missionary minded, sometimes shallow and often profound religion has permeated human life since and obscure times." (Ninian Smart Religious Experience). For this reason many writers are of opinion that these classical definitions of religion are partial, inaccurate and misleading also. Rather these definitions create confusion among the readers and the followers of different religions. Thus the definition of religion may be summarized as "directing and guiding some one's life its entirety on divine instructions." How far some one is following these divine directives correctly or not, or the belief of divinity itself is true or not that is a separate question.

### **Dharma/Dhamma**

The term Dharma is a derivative of the Sanskrit root word Dhr, Dhar, means to hold, sustain or support. Dhr can also be used for wearing, remembering or carrying something, classical Sanskrit word dharma would formally match with Latin firmers Proto-Indo-European dher-mos "holding from the Atharvaveda and in classical Sanskrit the stem is the matic, dharma (Devanagri) and in Pali Dhamma. It is also often rendered dharam in contemporary Indian and Bangla language and dialects. It is used in most on all philosophies and religions of Indian and Bangladeshi origins – sometimes summarized under the umbrella term Dharmic faiths including Hinduism, Buddhism, Jainism, Islam and Sikhism. It is difficult to provide a single concise definition for dharma, as the word has a long and varied history and straddles a complex set of meaning and interpretations. The word Righteousness (Dharma) has been used by various holy texts with various meaning and connotations to be able to comprehend the pervasiveness of this word some of its important derivations and meaning all elucidated below: The word Dharma has been derived from Dhar, Dharn means Righteousness is that which sustains the people or that which is adopted by meritorious souls. Righteousness is that which nurtures the subjects and in turn the society. (12, 109, 11)

Since it nurtures (Dharan) it acquired the name of Dharma. Subjects are borne through righteousness, consequently the entire universe containing the three regions is supported by righteousness. (Ramayan 7, 59)

The Indian Aryans established the system of the four classes (chaturvarna), duties in the four stages of life (ashrams), the institution of marriage, system of inheritance etc to stabilize society. All this together constitutes Righteousness or Dharma.

The aim of establishing a code of righteousness is to facilitate social transaction. (Mahabharat 12, 259-5)

That by virtue of which one is uplifted both in the worldly and spiritual aspects of life by means of which man acquires the ultimate spiritual evolution that is the final liberation (Moksha) is known as righteousness.

The sole aim with which Righteousness is advocated is to bring about the evolution of living beings. A doctrine preaches that which is able to bring about evolution is righteousness. (Mahabharat 12, 109, 10)

Righteousness is that by means of which one acquires prosperity and the ultimate upliftment. The act of realizing the meaning of what is beneficial to oneself by preaching obedience or performing rituals is known as righteousness.

Dharma (Righteousness) is a crafty means of liberating man from the ignored in which he is trapped with the help of the same ignorance. In the Brahman holy texts the meaning of the word "Dharma" is the righteousness according to the stage of life as is understood from the Upanishads. It also means the duties allotted to or accepted by an individual according to the system of life.

Dharma in Aryan society refers to the rights, duties and responsibilities of an individual belonging to a specific class and in a specific state.

Righteousness is that which accomplished the three tasks of keeping the social system in an excellent condition bringing about the worldly progress of every living being and chasing progress in the spiritual realm as well (Shri Sankaracharya.)

According to authors of Scriptures the word Righteousness is not simply defined as a sect but it also incorporates the actions that an individual should perform and the restrictions that he has to observe for the sake of his individual progress and that of society of which he is a part and parcel.

Dharma meaning non-violence is the supreme form of righteousness (Mahabharat 13, 115, 13).

Dharma meaning good conduct is the supreme righteousness.

Righteousness (Dharma) published by Sanatana Sansha).

### **Faith**

Faith is a belief in a god (s) or in the doctrines or teachings of the religion. Informal usage of faith can be quite broad including trust or belief without proof and often "faith" is used as a substitute for "hope trust" or "belief". Some critics have argued that faith is opposed to reason. In contrast some advocates of faith argue that the proper domain of faith concerns questions which can not be settled by evidence. The English word faith is thought to date from 1200-50, from the Middle English faith, via Anglo-French fed, old French feid, feit from Latin, accusative of fides (trust) akin to fidere (trust) there is a wide spectrum of opinion with respect to the epistemological validity of faith. On one extreme is logical positivists which denies the validity of any beliefs held by faith on the other extreme is fideism, which holds that that true belief can only arise from faith, because reason and physical evidence cannot lead to truth. St Augustine holds that all our beliefs rest ultimately on beliefs accepted by faith. Some others such as C. S. Lewis holds that faith is merely the virtue by which we hold to our reached ideas, despise moods to the contrary

### **Revelation a separate source of knowledge is the basis of all the Religions:**

In order to understand religion in its correct and true perspective it is essential to know and understand revelation as the most important source of knowledge from the Creator, the Supreme Authority for the mankind which is binding upon all the adherents of all the major religions of the world.

This world is the abode of the human being, and it is a place in which we face many problems through our life. The problems that we face may be of diverse natures and of variant types, but all can be classified into three broader categories: 1) problems related to humans and their outer-world; 2) the problems of the inner world of human beings; 3) and problems related to inter-relationship of human beings. Human beings are bestowed with faculties of intellect and wisdom. Human history is nothing more or less than the tale of our efforts to ascertain the solution to those problems. The experimental method is the route followed by the intellect. The intellect assumes one route on an experimental basis to judge the appropriateness of a solution. Occasionally, we are successful, but sometimes the experiment proves to be faulty and human intellect has to search for another route. In this way, human intellect gradually steps forward, on experimental basis to discover the realities of life and the solutions to problems.

In this scenario, according to one school of thought, as there is no source of knowledge but intellect for human beings, then there is no alternative with which we can identify the solutions of human problems. We have to go along life's journey under the guidance of the intellect, bearing the distress of each abortive effort.

A second school of thought opposes this view, it states that intellect alone is not enough to reveal the truths of life and/or to solve the problems. Rather, knowledge is also a source, one can differentiate between right and wrong. Moreover, humans should be able to reach the destination safely and save themselves from fruitless and exhaustive efforts of the intellect. But unlike animals, knowledge is not an instinctive characteristic of all human beings. Humanity has been given such knowledge through selected persons (Prophet, Messengers, Avatars, Saints, Rishis) this knowledge is called Revelation.

Revelation does not exclude human intellect; rather, it respects it and claims that just as the human eye needs light to see, so too does the intellect depend on the light of revelation to be able to view the world correctly.

After having looked at these two different views we are to compare them. Today if human intellect (even after thousands of failures) has discovered the true solution to all problems, then there is no need for human beings to take on Revelation as a panacea. The intention of the Creator is to solve problems of human life through His Divine knowledge-Revelation. If such problems could have been solved without the assistance of revelation, then it is useless to discuss revelation.

But what if human intellect is yet to discover the true solution of the problems of life and is yet entangled in the whirlpool of its experiments? Then, it is worth investigating whether humans should continue pursuing these answers with the intellect or whether they should verify the claim of the revelation by adopting its approach for dealing with problematic situations.

Today's world carries the burden of diverse problems- social unrest, political instability, wide-spread poverty and destitution, prostitution, homicide, drug addiction, alcoholism, the degeneration of the family, juvenile delinquency, terrorism, suicide and AIDS. The figures and forecasts of this virulent disease are intimidating, bearing in mind that prostitution and pornography are not only permitted in many countries worldwide, but are becoming money-spinning sources of living, particularly in the West. This is aggravated by the actuality that there is at present an ever-increasing rise in the international trafficking of women and children for these purposes. Moreover, infidelity is also on the rise consequently, the rate of divorce and broken family is threatening the foundation of civilization. Crime rates in leading democratic countries and formerly communist countries are also increasing at an alarming rate. Undeniable facts illustrate that man-made systems and isms those are devoid of Divine Guidance have done more damage than good to humanity. It appears that the ambitions of knowledge and contentment have not been realized.

In philosophy and contemporary sciences- natural, behavioral, and social- the source of knowledge is limited to the human intellect and its five senses. Revelation is dismissed out of hand, and is not considered to be a source of knowledge; it is renounced as being nothing more than a parable or a superstition. This refusal to accept revelation as a source of knowledge is a phenomenon that has both historical and philosophical antecedents. It is the natural attribute of human intelligence to identify and strive to destroy disorders that exist in and near it; this is part of the "quest for truth". Astoundingly, regardless of humanity's effort to bring order by abolishing these disorders, they are in fact increasing the world over. It is the same intelligence that causes the disorders and the attempts to correct them; the only difference is the level of perception. Intelligence, if it is improved, or not disturbed, believes that it can alter the situation of the world by evangelizing good behavior. Any amount of teaching or intimidation will only bring a provisional alteration in behavior; yet it is only a fundamental or basic change in humanity's frame of mind that can change the world. If we are not to elucidate "why things the way they are" by means of principles that are the results of the intellect, then the only alternative, other than abandoning our pursuit, is to search for the true principles as the source. So, one might be led to inquire, where do we go for an appropriate understanding of reality and the purpose of life then? If we cannot rely on the knowledge or findings of any human source, then where can we discover a dependable source of knowledge? Moreover, knowledge that is gained through the endeavor of the intellect does not exist in isolation, but rather is linked with the economics and politics of the culture from which it arises, as well as all the rest of the culture. The thoughts, attitudes, feelings, values, motives, purposes, goals, modes of action and organization, rituals, and institutions of a society are all interrelated and all affect one another. The attention to nature, the idea that there are causes for things, that there is an underlying harmony and something constant behind change and diversity, and that the Universe is regulated by laws are attitudes that result from religion. These are pre-requisites that must be fulfilled before science can begin. Nevertheless, these facts about the intellect do not signify that human intellect does not have its limitations. It can be swayed to believe, for instance, what opposes its own instincts. Unrestrained eagerness for a definite model equally can cause the intellect to be prejudiced to what is undeserving of endorsement. There are likewise, some intriguing problems which are beyond its grasp. All these limitations restrain the efficiency of human intellect if used without restrictions. It appears to yearn-given these restrictions-for external guidance.

### **Revelation and science**

Over the past few decades there has been growing discourse on science, evolution and its compatibility with Divine Revelation. This discourse can be summarised in the following way: the Theory of Evolution has been established as a scientific fact, therefore, a believer in a particular Reveled Text, such as the Quran ,The Torah and the Bible must reconcile evolution with their holy book. If there is no scope for reconciliation there are three main outcomes:1)The religious text is discarded ,2)Evolution is renounced,3)or a hope for a better understanding of the religious text and evolution in the future.However, in this growing discussion there is a hidden premise. This premise is that science produces certainty, evolution is fact and science is the only way to verify truth claims. This premise is assumed in the popular discussion amongst many religious people,popular scientists and even media, and by not bringing this premise to the forefront of the debate many Muslims (and fellow theists) have been left confused and disheartened. Therefore, the need for correct understanding is necessary. By understanding the scientific method and the philosophy of science, and applying the concepts and principles to evolution, it will be evident that it is not a fact, and thus does not reach the level of certainty.This is also true for many of the intellectual outputs of science.

### **Scientific Method**

The word science comes from the Latin word *scientia*, meaning knowledge. A concise definition of science has been accurately stated by the philosopher Bertrand Russeel, "The attempt to discover, by means of observation and reasoning

based upon it...particular facts about the world, and the laws connecting facts with one another".To elaborate on the above definition, the scientific method can be described in the following way. The scientific method :Focuses on the physical natural world, science can only answer in terms of natural phenomena and natural processes. When we ask questions like, what is the meaning of life? Does the soul exist? The general expectation is to have answers that are outside of the natural world-and hence, outside of science. Science, aims to explain the physical natural world,science as a collective institution aims to produce more and more accurate natural explanations of how the natural world works, what its components are, and how the world got to be the way it is now. Only accepts ideas that can be tested..For an idea to be testable, it must logically generate specific expectations- in other words, a set of observations that we could expect to make if the idea were true and a set of observations that would be inconsistent with the idea and lead you to believe that is not true .Relies on the evidence from testing a testable idea .Ultimately, scientific ideas must not only testable, but must actually be tested-preferably with many different lines of evidence by many different people.The scientific method is limited due to1)Sensory perception: George Gaylord Simpson, the renowned evolutionist of Harvard wrote,It is inherent in any acceptable definition of science that statements that cannot be checked by observations are not really about anything-or at the very least they are not science. This means that what can not be observed is outside the scope of science .For example, questions such as does God exist? and is there a soul? Is there Heaven or Hell? are outside the realm of the scientific method.This does not imply that such questions are meaningless,rather it exposes the limitations of the scientific process,as there are other methods that can provide answers to these questions .The philosopher of science, Elliot Sober verifies this limitation of science, he writes in his essay Empiricism.. "At any moment scienists are limited by the observations they have at hand... the limitatioin is that science is forced to restrict its attention to problems that observations can solve. It is important to note that to claim that conclusions which have been established via observation- and by extension science-are meaningless or false,is making the inaccurate assumption that science is the only method to verify claims to truth.This false assumption is called scientism.This claims that a proposition is not true if it cannot be scientifically proven. In other words if something cannot be shown to be true via the scientific mehtod, then it is false. There are few problems with scientism.-1) It is self- defeating,. scientism claims that a proposition is not true if it cannot be scientificlly proven .But the proposition itself cannot be scienificlly proven. 2)Scientism cannot prove necessay truths like mathematics and logic.3)Scientism cannot prove moral and aesthetic truths .For example love,beauty, righ and wrong .4) Science cannot prove other sources of knowledge. For example justified beliefs via authentic testimony. A major problem with scientism is that truths can be established outside the scientific paradigm. As aforementioned,authentic testimony is a valid source of knowledge .in which within certain criteria-provide a basis for truth. Similarly, the philosophy of science focuses on deriving and building knowledge from the evidence gathered from testing a testable idea. For that reason,it concerns itself with the imlications of the data collected from an experiment, the metaphysical assumptions used to interpret the data, and the thinking processes used to form conclusions based on scientific evidence and the limitations of the same partially discussed earlier,

### **Time**

Science cannot explain the past or the origins of things. For instance questions such as, what was before Big Bang? and how did the first living cell emerge? are technially outside the purview of the scientic method. Enno Wolthius explains this in his book Science, God and You: ""Science seeks to explain the behavior of that which is, and to check

*its expansion by means of experiments. But this experimental requirement can be met only in the present time. The past, and especially the beginning of things, lies beyond the grasp of this method, and so science can only speculate about the origin and history of the world.*

### **Morality**

*In other words science is amoral. It cannot provide detailed answers to the following questions, how must we act? and what should we do? Science also removes any true meaning to our sense of objective moral obligation. If science were to be relied upon concerning this, the conclusions would be absurdities.*

### **Naturalism**

*Naturalism is the view that the super-natural does not exist, The universe is like a box, a closed system, nothing outside can interfere and natural laws are an adequate account for all phenomena. Naturalism is the ontology of most atheists and scientists. They believe that plain old matter is the source and nature of reality. It has to be made clear here that naturalism is not an epistemological thesis-it doesn't tell us how to obtain knowledge- it is an ontology, it is the lens with which some people use to describe the source and nature of reality. Therefore, having a naturalistic presupposition is obviously going to skew the way scientific facts and experimental data are interpreted. Philosophical naturalism faces many issues and therefore should not be used as the lens in which scientific theories are developed. The truth is that naturalism has no plausible way to explain the appearance of emergent mental properties in the cosmos. Ned Block confesses that we have no idea how consciousness could have emerged from nonconscious matter: we have nothing- zilch- worthy of being called a research programme.. Researchers are stumped, Evolution is a naturalist's project. Therefore interpretations of the relevant data and observations will be filtered via the metaphysical assumption of naturalism. Since naturalism is incoherent and faces its own philosophical issues, then it follows that evolution- which has been formulated via a naturalist ontology - cannot be certain.*

### **What Is Revelation**

God communicated with man. This is the key concept of revelation upon which all religious belief, it is more than a mere philosophical attempt to explain man's relationship with "great unknown" the "wholly other" is founded. There is no religious belief, however, remote it may be in time or concept from the clear teaching of Islam (Religion). Which can do without or has attempted to do without God's communication with man.

In religion and theology, revelation is the revealing or disclosing of some form of truth or knowledge through communication with a Deity or other Supernatural entity. Some religions have religious texts which they view as divinely or supernaturally revealed or inspired.

For instance Judaism holds that the Torah was received from God on Biblical Mount Sinai. The Christians believe that the Bible is a Divine Book revealed to Jesus. Muslims consider the Quran to have been revealed word by word and letter by letter to Muhammad (SM). In Hinduism, some Vedas are considered "Apauruseya" not human compositions and inspired to the Rishis and are supposed to have been directly revealed and thus are called *shrutis* i.e. What is heard (from the Divine).

In the Abrahamic religions the term is used to refer to the process by which God reveals knowledge of Himself, His will, His divine providence to the world of human beings. Revelation from a Supernatural source is of lesser importance in some other religious traditions, such as Taoism and Confucianism. In secondary usage, it refers to the resulting human knowledge about God, Prophecy and other Divine things. It is also believed that God can communicate with man in a way that gives direct propositional context. This is termed verbal revelation. Orthodox Judaism and traditional Christianity hold that the first five books of Moses (AS) were dictated by God in such a fashion.

One school of thought holds that revelation is non-verbal and non-literal. Yet it may have propositional context. People were divinely inspired by God with a Message, but not in a verbal like fashion.

Rabbi Abraham Joshua Heschel has written that "To convey what the Prophets experienced, the Bible could either use terms of descriptions or terms of indication. Any description of the act of revelation in empirical categories would have produced a caricature. That is why all the Bible does is to state that revelation happened, how it happened is something they could only convey in words that are evocative and suggestive. However, it is contended that the Bible does indeed state exactly how certain prophets received revelation, such as Isaiah, who writes that he received his Message through visions, where he would see the YHWH the God of Israel, speaking to angelic beings that surrounded Him. Isaiah would

then write down the dialogue exchanged between YHWH and the Angels. This form of revelation constitutes the bulk of the text of the book of Isaiah. The same formula of divine revelation the Tanakh, such as Micah in 1 Kings 22:19-22.

“Continuous revelation” is a term for the theological position that God continues to reveal divine principles or commandment to humanity.

### **Revelation is Perpetual**

Muslims referring to The Holy Quran concludes that from the beginning of life on earth man has received communication from God, to guide him and protect him from such self-perception and deceit. “We said, get ye down all from here and if as is sure, there comes to you guidance from me. Whosoever, follows my guidance on them shall be no fear, nor shall they grieve.” (Sura Baqarah 2:38).

This Message and Promise has been communicated by God to all mankind all children of Adam as the Quran explains: ‘O ye children of Adam! Whenever, there come to you apostles from amongst you, rehearsing my sign unto you – those who are righteous and mend (their lives) – on them shall be no fear nor shall they grieve. (7:35).

### **The Messenger/Prophets**

The guidance from Allah comes through the Apostles or Messengers and they bring with them the Scripture from God. We sent before time our apostles with clear signs and sent down with them the Book and the balance (divine concept of right and wrong), that men may stand forth in justice. (57:25).

The basic Message of all Prophets from God and hence of all scriptures they brought is one and the same from God to man. And verily we have raised in every nation Messenger (proclaiming), serve Allah and shun false gods illegal sovereigns in all forms, shades and color). (16:36).

### **The Names of The Prophets and Their Numbers**

The Quran mentions the following prophets by name: Adam, Nuh, Ibrahim, Ismail, Ishaq, (Predecessors of The Present Jews and Christians), Lut, Yaqub, Yusuf, Musa, Harun, Dawud, Sulaiman, Ilyas, Ayasa, Yunus, Ayyub, Zakariya, Yahya, Isa, Idris, Hud, Dhulkifl (some attributes him with Buddha of Kapila bastu as his birth place), Shuaib, Salih, Luqman, Dhul Qarhsin, Uzayair, Muhammad peace be upon all of them.

This does not mean, however, that only these have been God's Prophets. Indeed the Quran is very clear that the number of Prophets is much larger and to each community from mankind God has sent His Messenger.

We did aforetime send apostles before thee; of them there are some whose story we have related to thee and some whose story we have no related to thee. (40:78)/4:163

To every people (we send) an apostle. (10:47).

It is stated in a saying of the prophet Muhammad there are 125000 prophets.

### **The Names of The Scriptures**

- \* The Vedas Stated as Suhufalula the first or the original divine book as stated in Sura To'ha-133.
- \* The Sheets (Suhuf) of Ibrahim and Musa.
- \* The Torah (Taurat) of Musa.
- \* The Psalms (Zaboor) of Dawud.
- \* The Gospel (Injeel) of Isa.
- \* The Quran of Muhammad .

### **The Content of the Pre-Quranic Scriptures**

As we have stated earlier that mankind have been directed by Allah to believe in the Pre-Quranic Scriptures of Allah as a part of Muslim Faith (Sura Baqara 2-4). Moreover, all the teachings contained in these previous scriptures that were meant to be of lasting value and importance and included in the Quran. The Quran also gives some specific accounts, although selective, of what the Prequranic Scriptures contained and it is worthwhile to look briefly at this material.

A reference to The Sheet (Shurhul) of Ibrahim and Musa: "But those will prosper who purify themselves and glorify the name of their Guardian Lord and (lift their hearts) in prayer. Nay behold ye prefer the life of this world but the hereafter is better i and enduring. (87:14-17).

And verily we have written in The Psalms (Zaboor), after the reminder, my righteous slave, will inherit(Administer/Own) the earth. (21:105).

In Islamic tradition the concept of revelation is termed as wahy. The 42:51 verse of the Quran serves as the basis of understanding for wahy. It says, It is not fitting for a man that Allah should speak to him except by inspiration or from behind a veil or by the sending of a Messenger to reveal, with Allah's permission, what Allah wills. Based on these Muslim scholars have described three ways in which God's revelation can reach His chosen individuals especially prophets. An inspired Message – not a word but an idea – can enter the heart of the Chosen Individuals. Either in the state of consciousness or in dream. The second, it is said, is the word heard by the person spoken to, like from behind a veil. In the third mode, the revelation is sent from God through archangels like Gabriel and is delivered to the Prophets. Since the communication with Allah is perpetual so Messenger from Allah is delivered to his chosen people called Walis or Awliyas the term is called Ilham in stead of wahy. And Maulana Rumi said, "Those who are not capable of receiving such Messages from Allah can not and should not be called Awliya."

### **Religion is based on Sovereignty of God** **Sovereignty**

Before we discuss the doctrines of sovereignty as it is found in the Holy Quran, it is desirable that we should first try to know its meaning and then trace its history from the earliest to our own. It is to be remembered that modern political scientists and thinkers without exception have completely ignored, may, deliberately suppressed this part Of Islam (Quran) and Muslims have played in giving meaning and context to this conception. Consequently a misconstrued term in political science have been coined and developed throughout present political area to deceive people of the world at large.

The word "Sovereign" has been derived from the Latin "Superanus" Which stands for the supremacy of one over others. This means that it is used for the highest powers that is for a power over which there is no other power superior to it. When we speak of the sovereignty of God, we mean that Allah is the highest authority – There is no one who shares power with Him. His authority is undivided and invisible and therefore, it is a unity. Sovereignty thus is unity and unity is sovereignty. And the true Kalima of the Muslims "La-Ilaha-Ilallah starts from this concept of sovereignty.

Although quite arbitrarily in present political science certain attributes have come to be associated with the doctrine of sovereignty. How these attributes had their rise and what is the real truth behind their assertion and recognition is a separate subject of study. But at this stage, we may try to know only the meaning of those attributes as they have been stated by the modern political thinker. In the first place, it has been said, that sovereignty is absolute, universal or all comprehensive, permanent, inalienable, indivisible and original. Modern political scientists claim the recognition of these attributes with the rise of absolute monarchies in modern times. They contend that the Kings of England, France and Spain at the threshold of the modern epoch in the 15<sup>th</sup> and 16<sup>th</sup> centuries began to say that they were "sovereign" in their own domains. Hence, internally, no noble, lord, or baron, however great, could claim equality of power with them, and this so called feudalism was to be done away with; and externally, also they could no longer take orders from the Pope or The Emperor (Holy Roman Emperor). Thus they claimed independent and supreme exercise of power within their states, both in internal government and external foreign policy and therefore, they began to say that their power was neither derived from a Pope or Emperor, nor was it subordinate to these authorities nor further was it partial, temporary or limited in anyway in their domain. It was original absolute and unlimited, permanent and all comprehensive and in alienable and indivisible.

This claim of these national monarchs then began to be supported by writers of political philosophy too. The first to do so, it has been asserted was Jean Bodin of France, but he put in some limitations on the Supreme power. It was, however, Hobbes of England who put forth a complete theory of sovereignty and the sovereign in him was both Absolute and Omnipotent. Hence, it is claimed that these two writers were the first exponents of sovereignty in modern times.



A man of ordinary prudence and common sense may realize the fact that such power of sovereignty as described in the POLITICAL SCIENCE books can never be real or practical nor can be exercised by any individual, institutions, organization or state. It is mere an assumption of this power which in reality can only be exercised by Allah the Sovereign of the universe. But by this concept of political sovereignty the state or politicians started to usurp this power of Allah and started persecuting people under their control. Thus the state vis a vis government took the de facto and de jure authority of Authority of God Allah: (State sovereignty) and government (Prophet) or divine Imam or administrator of the people. Consequently, politics has been replaced by religion and people became slave to the politicians instead of Allah for all the practical purposes. So the politicians or the government in the name of their so called sovereign power could exit divinity in all its shades and colors from the state craft and the conspiracy of the devil from the heaven could be successfully transferred to the earth.

If we study and examine carefully we observe all the religions of the world are based on revelation, prophethood and divine laws. Which will be evident from the Holy Quran." This (that) is the book, in it is guidance sure. Without doubt, to those no fear Allah, who believe, in the unseen, are steadfast in prayer and spend out of what we have provided for them. And who believe in the revelation sent to you, and sent before your time, and (in their hearts) have the assurance of the Hereafter. (Sura Baqarah 2-4).

Thus the whole edifice of religious belief is based on the concept and doctrine of revelation .

Relationship of human beings to God or to whatever they consider sacred or in some cases merely supernatural, archaeological evidence suggests that religious belief have existed the first human communities. They are generally shared by a community and they express the communal culture and values, through doctrine, legal system and ritual. Worship or submission or obedience is probably the most basic element of religion. Also moral conduct, right belief and participation in religious institutions constitute elements of religious life. Religious attempt to answer basic questions intrinsic to the human conditions (why do we suffer, from where man has come and he is supposed to go, the question of reward and punishment after death etc.) through the relationship to the sacred or supernatural. All this originate from the concept of sovereignty and it is not necessarily divine one. As the affairs of human life is deeply associated it with the political as we call today sovereignty which has been usurped by the state or government machineries now a days. In other words state machinery is impelling its citizens to follow the orders of the governments by force. To put it bluntly the submission or obedience is legitimately belonged to the Supreme Creator i.e. God, Allah, Bhogoban or whatever the name may be, the state or government in the name of political sovereignty is claiming the same obedience and submission from its loyal citizens. And this is the basis of conflict between religion and politics.

In order to understand this we shall discuss this issue in brief: The role of sovereignty is highly important because no decision can be reached in any aspect of life be it personal social, political, cultural or national without any one authority having the final say. So the role of the sovereignty is present in all constitutions such as:

- In the case of monarchy, the sovereign is king or the emperor.
- For democracy it is the majority population
- For socialism and communism, the sovereign is the Elite Ruling class.
- For Fascism is the Dictator. And finally for all religions the Divine Power
- For Islam the sovereign is the All Mighty Allah, God.(Excersised by the Prophets /Chosen persons of Allah

The political system of Islam (which is common in all religions) is based on three principles. Tawhid, (Sovereignty of God), -Nabi- Rasul,Imam, Avatar, Saint, Messengers of God and Khilafat or Vicegerent or the Rrepresentative of God on earth and Divine Book/Scripture.. Tawhid means that only Allah is the Creator, Sustainer and Master of the universe that exists in it, organic or inorganic. The sovereignty of this kingdom rests in Him. He alone has the right to command or forbid, worship, obedience and submission and love is only meant for Him. No one and nothing else shares it in anyway. Life in all forms, our faculties, the apparent control, which we have over nearly everything themselves, none of them has been created or acquired by us rather all have been bestowed on us entirely by Allah alone. Hence it is not for us the purpose of our existence or to set the limits of our authority, nor is to make decisions for us. Because, as the

Creator of this universe He has got the best knowledge of us and our true and correct well being. As such deviation from His orders to lead or choose a different set of commands and life styles will lead mankind to astray.

The Messages, Rules, Regulations are delivered to mankind through His nominated/authorised people called the Nabi-Rasul-Messenger-Avator, Sages, Saints and Rishis. For this reason they have been declared as the representative of God on earth. Since God is unseen and made it a system not to talk to every person individually, so these Messengers must be honored, revered, respected, obeyed and submitted and on the top to be loved. Because they are the pillars of religion. The Divine Books have also revealed through them. If the characters, knowledge, power, glory of these Messengers become controversial, vague or dishonored the whole edifice of religion is likely to collapse. Moreover, these Messengers have undergone many tests and trials both from Allah and their followers during their tenure of life on this earth. So, there should not be any doubt about their greatness, achievements, miracles and their divine relationship with Allah by anyone.

Regarding these Messengers the Quran says "Those who deny Allah and His Messengers, and wish to separate between Allah and His Messengers, saying: "We believe in some and reject others" and wish to take a course midway,-They are true unbelievers;and We have prepared for Unbelievers a humiliating punishment."(Sura -Nissa:.150-152).It also revealed in the same sura regarding the obligation of following the prophets.The Quran states: Oh Mankind,the Messenger has come to you in truth from Allah: believe in him: it is best for you. But if you reject Faith, to Allah belong all things in the heavens and on earth and Allah is All- Knowing, All -Wise", (170)

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Khilafat means in Arabic the representative or ruling authority. In the context of religion it means administering on behalf of Allah. Since man has been created by God as His own image. For this reason man have been bestowed the power and authority to control and administer this earth in a limited way as the Representative of God on earth. As such man should not be boastful but be submissive and obedient to his Creator.

## Functions of the Prophets

The Prophet/Messenger are divinely appointed Administrators/ Leaders of this universe.This is quite unfortunate for the whole of humanity that the concept of prophet Nabi-Rasul-Avatar or Messenger of God has been misconceived and misunderstood historically. In this context we would dare to say, with due apology to Muslim theologians and scholars that the elucidation of Prophethood in dialectical treatises and cedal commentaries has been much too narrow and confined, putting forth a static and structured interpretation which has had little to do with the unbounded possibilities of human life. But this is perhaps due to limited sphere of dialectics, which is circumscribed by its conceptual and tuitional requirements. We should, therefore, take a look again at the Prophets and Prophethood in the light of the Qur'an and authentic Hadith of the Rasul (S.M.). Allah has created this universe, the heavens and the earth, and of everything which is visible or invisible to human eye and which is known or unknown to man. God's dominion or ownership is on everything as the heaven and the earth and everything in the universe belongs to God. This is the theme which has been emphasized through the holy Qur'an. God is the real owner and possessor of everything and none else can claim this right. Whenever, God has given possession of things belonging to Him to any of His creatures that is in fact a trust and is only for the use of latter. However some rights given to man are very limited and those rights should be exercised carefully by man as per His instruction given to him by His Messengers. Here comes the question of rules-regulations, laws legality, permissible-prohibits etc. As such God is the sovereign Lord and supreme Law giver. He is Creator, Sustainer of the Universe and is Omnipotent and Omniscient. God is perfect and Eternal who unlike man, does not change His opinions. Therefore, law revealed by Him through His Messengers and contained in His revealed books, which is called Divine Law, is Perfect, Permanent and Supreme. God is Supreme Judge. None is better in Judgment than Him. In his Judgment He does not wrong not even of the weight of an ant. The Qur'an advise the believers to obey

Allah and His messenger and not to go the unknown authorized persons/ deities for Judgment or decision on any disputed issue. As the Owner and Administrator of this universe, He guides his creation with proper instruction and advice. The Qur'an points out that: "And we have created above you seven paths and we are never unmindful of (our) creation . And we send down from the sky water in measure and we cause to soak in the earth and to, we are able to withdraw it. Then we produce for you then with gardens of date-Palms and grapes, wherein is much fruit for you and whereof he eats. And a tree that springeth forth from mount sinai that groweth oil and relish for those who use it for food, "(23 Al Muminum 17-22). Since God is not unmindful about His creations, it is He, who appoints administrators amongst the human beings who are called, Nabi, Rasul, Avtar. Paigamberes/ Rishis/ Awliyas/Saints and other nomenclatures or, designations meaning the same. These are exceptional persons given extraordinary intelligence and wisdom to pursue the task of divine administration. The Qur'an says, He selecteth for His mercy whom will. Allah is of infinite bounty (3 Al Imran.7) He giveth wisdom unto whom He will, and He unto Him wisdom is given, He truly hath received abundant good. But none renger except men of understanding, And finally Allah declared that these Messengers are true leaders/ administrators of mankind as designed by Allah Himself.

Thus the Qur'an says: And remember that Abraham was tried by His Lord with certain commands, which he fulfilled. He said, "I will axe thee Imam (Leader/Administrator/Boss, Master, Lord etc.) to the people. He (Ibrahim) Pleaded. And also (Imams) from my offspring." He answered but my promise is not within the reach of Evil doers."Sura Baqara 2:124).

Thus man's obedience was made limited to the divinely designated men called the nabi Rasul, Messengers of God. And these Messengers have become Divine Leaders of humanity and people are bound to follow, honor and respect them with utmost sincerity and honesty and on the top of it love these Messengers of God ardently which is the foundation of their Iman. Hence this declaration should be made La-Ilaha-Ilallah-Muhammadur-Rasulullah. There is no sovereign power other than Allah and Muhammad is His appointed leader under His command and I must follow, respect and love him..

What use did God make of these men of diversified talents, experience, training, and education. What was the range of the activities of prophets in carrying out their prophetic function? In consideration of the exercise of the prophetic gift, attention has been focused so largely on the element of prediction that many times the broader aspects of the function of the prophets have been obscured or entirely lost from view. Theirs was a broad work, by no means restricted to foretelling the future. These were men who filled an important place in the history of God's people, not only because of their multiplied responsibilities in the community or nation, but because of the nature of the Messages sent to the people through them. Not only were they used to reach the professed people of God.; they were delegated to carry the word of the Lord to the world.

**Qur'an says about the function of the Prophet as:** Allah did confer a great favour on the Believers when he sent among them a Messenger from among themselves, rehearsing unto them the signs of Allah, purifying them, and instructing them. In scripture and wisdom, while before that, they had been in manifest error (Sura AL-Imran-164).

**They Spoke for God:** The primary reason for the calling of a prophet was that he might serve as a mouthpiece for God. He was to say to the people what God would say if he should veil his glory and come personally among them as a man. The people's needs were numerous and diverse. Messages were needed by individuals, families, cities and nations. To God's personal representative, the prophet, was entrusted the responsibility of delivering the messages.

**Revealed God's purposes:** "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. In the purposes of God, His plans are revealed to his people so that they might know how to co-operate with them. Long ago Christians would have given up in despair had it not been for the assurance, "I will come again." John 14:3. To the Old Testament believer the promise of the coming Messiah was his sustenance when he saw the sin of his nation and the decay of its leadership. To the bitterly disappointed and disillusioned Israelites in Babylonian captivity Jeremiah's prediction of deliverance at the conclusion of seventy years of bondage was a star of hope. Insight into God's purposes for the future was intended to strengthen and encourage, fortifying and preparing men and women to meet the crises. There were times when the most courageous hearts would have failed had it not been for the repeated assurances of the Lord's purpose to bring deliverance.

Because God can penetrate the future and man cannot, the Lord has used his knowledge of the future as one of the evidences that He is God. The striking nature of the prediction has directed such attention to them that other, equally important, phases of the work of the prophets have received scant thought. To many, "Prophet" connotes "predictor." When one recognizes the broader nature of the prophets' work he gains a better understanding of God's plan and has a deeper confidence in it.

**Strengthened and guided rulers:** An Assyrian army over which Sennacherib had placed Rabshakeh (Isaiah 36:2) surrounded the city of Jerusalem. Rabshakeh mocked Hezekiah and scorned the God of Israel. Hezekiah in his terror and grief sent a group to talk with Isaiah and to seek counsel from the Lord through the prophet. "And Isaiah said unto them. Thus shall he say unto your master. Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed Me. Behold. I will send a blast upon him, and he shall hear a rumor [report], and return to his own land; and I will cause him to fall by the sword in his own land." Isaiah 37:36-37. How courage and strength must have surged through Hezekiah when his servants hurried back with the word, "Thus saith the Lord, Be not afraid." Had there been no explanation of the Lord's plan attached to the Message. Hezekiah would have been strengthened by the assurance that the Lord had promised to be with him in the crisis. Krishna in the battle field of Kurukhetra told Arjun that they will win since they are in right path. When David decided that he wanted to build a house for the Lord. he talked his plan over with Nathan the prophet. Nathan instantly agreed that the plan was a wise one, and he encouraged David to go forward with it. But this was not according to God's purpose, and that night the Lord spoke to Nathan and told him to give David the Message that his son was to build the Lord's house. 2 Samuel 7. The word of the prophet was accepted as the word of the Lord to guide the king, and his cherished plan was

abandoned. David's disappointment was at least partly relived by the fact that he was permitted to gather materials for the temple, even though he was not to undertake its building. 1 Chronicles 22:14.

In war or peace, prosperity or adversity, the leaders who wished counsel might have it. Unfortunately many sought no help, and others to whom it was sent rejected it. Men in places of leadership were particular objects of God's concern. He made every approach possible to reach them and to give them the aid. He knew they needed, even if they recognized no need themselves. He wanted them to be steadfast in their allegiance to Him and in upholding the high principles of the theocratic government. He desired to direct them so that they would make no mistakes in their leadership. With such backing and counsel, every one of the kings of ancient Israel might have made his reign an outstanding success and the people would have been greatly blessed

**Encouraged the people to faithfulness:** "If ye forsake the Lord" Joshua warned the people shortly before his death, "and serve strange God's, then he will turn and do you hurt, and consume you, after that he hath done you good..... Now therefore, put away, said he, the strange God's which are among you, and incline your heart unto the Lord God of Israel." Joshua 24:20-. "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10. This was the Lord's encouraging Message to His faithful children as given through John the revelator.

Hazrat Muhammad (sm) also told his companions that they would win since Allah is in their favour.

"He that is faithful in that which is least is faithful also in much. "Luke 16:10. "Well done, thou good and faithful servant" were the words of the greatest of the prophets. Matthew 25:21.

Frequently, words of encouragement are interwoven with reproofs and rebukes; seldom are they found standing alone. There are always new steps forward to be taken by God's people. One of the leading activities of the prophets was to encourage the people to hold fast the ground they had already gained and press on to new accomplishments. Every forward step meant that some fault needed to be overcome, some weakness strengthened, some desire subdued. Encouragement could in no way be separated from the instruction and reproof that also came through the messengers.

**Protested against evils:** Whether their burden was to resist social injustice, to root out idolatry, or to protest against immorality, the prophets were equally vigorous in their approaches. At times it seemed to the prophet that no other dissenting voice than his was raised, but in such a case his responsibility was increased rather than lessened. The prophets protests were God's protests, and were delivered regardless of consequences. "Woe to them that devise iniquity, and work evil upon their beds; when the morning light, they practice it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away; so they oppress a man and his house, even a man and his heritage. Therefore thus saith the Lord; Behold, against this family do I devise an evil, from which ye shall not remove your necks." Micah 2:1-3.

: Will a man rob God? Yet ye have robbed Me. But ye say. Wherein have we robbed Thee? In tithes and offerings.....Bring ye all the tithes into the storehouse, that there may be meat in Mine house. Malachi 3:8-10.

“Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and laying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.” Hosea 4:1, 2

In imagination we can see the prophets standing alone, as did Jesus in the court of the temple, proclaiming; “Take these things hence; make not My Father’s house an house of merchandise.” John 2:16. Usually their words of protest were not their own, but were prefaced with “Thus saith the Lord.” Perhaps they would not have had courage to speak out if it had been left to their own initiative, but as God’s spokesmen they could not refrain. At one time Jeremiah decided that he would speak no more. “Then I said, I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.” Jeremiah 20:9. Evil was rampant in Israel and Judah during the lifetime of most of the prop[h]ets, and through these men the Lord maintained a constant protest against corrupt practices and personal sins.

**Directed Activities:** Destruction and building were both essential parts of the work of a prophet. The dual responsibility is well expressed in the Lord’s commission to Jerusalamh; “See. I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to distort, and to throw down, to build, and to plant.” Jeremiah 1:10. Many a modern city is engaged in a slum-clearing project in which handsome buildings replace dilapidated tenements.

First, the ground must be cleared of the old before the new can be built. Tearing down is as essential as building up. Although it may appear that the words of the prophets were more of tearing down than of building, it must be remembered that this task had to be performed respectfully. It is easier to allow a building to sleep into decay than it is to keep it new in appearance. Each time the old timbers must be removed and replaced before more new building can be done. In every forward move in God’s work the prophets were present, either in positions of leadership or in close counsel with the leaders.

As a prophet, Moses directed the building of the sanctuary. The Holy spirit, through whom the prophets were guided, gave David detailed plans for the construction of the house of God that became Solomon’s temple. I Chronicles 28:11, 12. In the days of the rebuilding of the temple, after the Babylonian exile, “Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem; and with them were the prophets of God helping them, “Ezra 5:2. On the day of Pentecost the spirit of prophecy possessed the apostles and directed them in the establishment of the early Christian church. Paul was called to enter new territory and to open new areas for the preaching of the Gospel. He went forward or held back as the spirit indicated that he should do. It is not difficult to trace through the old and New Testaments the direct influence of the prophets in the constructive activities of God’s people. The tragedy of the situation is that their counsel was seldom fully heeded. Had the instruction of the Lord, given through the prophets, been followed, the neighbors of Israel would have said, “Surely this great nation is a wise and understanding people. Deuteronomy 4:6.

**Divine Teacher:** The prophets were not classroom teachers as such, although some of them seem to have taught in this fashion. However, it was through them that the people learned the principles of the kingdom of heaven. They made

plain the high standard required of all God's people. Their sermons were teaching sermons. Filled with practical, helpful instruction. So fully does the Bible, given through the prophets, set forth the kind of life and character exemplified by Christ that it shares with Him the name, "the word." Precept is laid upon precept, and line is added to line to round out the concept of a Godly life. In true teaching fusion, problems are approached repeatedly from a variety of angles so that none need fail to understand how to apply the principles in his own life. To give this instruction to all generations "holy men of God spoke as they were moved by the Holy Ghost." 2 Peter 1:21. Similarly, Muhammad (SM) also declared that he a teacher appointed by Allah for mankind which is also supported by the Quran.

**Advisors/Counselors/Warmers:** It can also be shown that the men God chose as prophets served their nation as consultants and counselors for every phase of individual and national activity. In addition, they gave warnings of what would result from certain courses of action. They reproved sin in individuals and in the nation as a whole. They pronounced the judgments of God as consequences of sinful policies and evil conduct.

. There was no matter too small or too large to warrant the attention of God through the prophet, no corner so dark that light could not penetrate it and help be given. At times the performance of miracles figured prominently, as in the days of Elisha. Again, the preaching ministry was outstanding, as in the experience of Samuel and Jeremiah. Under the guidance of the holy spirit, these men did all the things that needed to be done. They were serving in God's stead, speaking for Him, acting for Him, representing Him before their fellow men. The ministry of prophets was not limited to the Hebrew nations. Through some of the prophetic Messengers the Lord tried to win the Gentile(Non Jew) nations to the truth. Abraham was sent to witness for the true God in Egypt, where multiplied deities were worshiped. At least partly because of the failure of Abraham it was necessary for the Lord to send Joseph, and later to raise up Moses to give the Egyptians opportunity to learn of the true God. The story of Jonah is highlighted by the repentance of Nineveh is response to the preaching of the reluctant prophet. The holy Quran also support this incident.. Daniel's prophetic ministry led to his elevation to one of the highest positions in Babylon, and resulted ultimately in the conversion of its greatest monarch. In freedom or captivity Paul reached out into Asia Minor, Greece, some of the Mediterranean islands, and Rome. All these and others, undoubtedly many unmentioned in the Bible, touched the lives of the nations with the word of the Lord. "Go ye into all the world" is not only a last-day injunction; it has been the Lord's objective for His people in every generation.

Prophets, then, were not unlike other men. They were men who needed the converting power of the Divine Holy Spirit, who struggled with the temptations that are common to men, and they sometimes lost the battle in their own lives. They were men whose sorrows affected their lives as deeply as ours move us. They married, reared families, taught their children and learned from them, rejoiced in their triumphs, and grieved over their failures. They knew what it meant to see beloved children turn from the Lord( Noah' son). At least one knew what it meant to have an unfaithful wife(Hazrat Loot). Another was not permitted to grieve over the death of his wife. They became weary and discouraged as did other men, and at times they chafed under the tasks the Lord give them.

If you had lived in ancient Palestine, a prophet might have been your father, if so, he would have held you on his knee, smiled at you, talked to you, played with you as fathers always have. Or he might have been your next-door neighbor

with whom you would have visited while he hoed his garden. Or you might have climbed trees with him when he and you were boys.

At the same time prophets were men in whom the Lord placed great confidence. A sense of responsibility weighed heavily on them. Whether they came from the royal place, the plow, the herd, or the service of the temple, an inner compulsion made it impossible for them ever to be unconscious of their calling. These prophets were carefully chosen with attention given to their talents, weakness, and mental quirks. They were individuals whose personalities might be classified today as introverted or extroverted. Sometimes the tasks to which they were called were extremely distasteful to them, but God knew His men and used them to the extent of their abilities, even empowering them to go beyond what they or we would consider possible.

These little insights lurk everywhere through the Scriptures and other revealed books like Veda, Zendavesta and the Qur'an and other Books of God. . . . They enable us to put ourselves into the Bible picture to see how we belong to it and it to us. Far from taking away any of the dignity of the men or the solemnity of their messages, these pictures open doors of understanding that might otherwise be closed permanently to us. If we consider the ministry of Jesus, and then try to understand how God called men in many generations from all walks of life, and sought to accomplish through them as much as possible the same kind of ministry that Jesus performed, we will begin to gain a more adequate view of the significance and function of the Bible prophets and the story narrated in on Qur'an and other revealed books and history and lives of the Prophets.

### **The Prophets are Law Givers**

**It is well known fact to civilised people that most of the white laws of this world are given by the Messengers of God. Starting from Hamurabi, Ibrahim, Nuh, Manu, Confucious, Sree Ramchandra ,Sree Krisna. Moses Isa, Muhammad. (peace be upon all of them). Even in the present Western civilisation, whatever good or humane in the legal system it owes its origin in the teachings of Moses and Isa. Actually ,because of this reason the western legal system could be readily adopted in many non Christian societies,**

### **The Prophets are Reformers:**

As long as there is a contradiction between the absolute standard of righteousness and the corrupt and evil ways of worldly society, there will be those righteous people who will rise up and call society and their rulers to account. These are the prophets and reformers who put their lives at risk to speak out for the welfare of the community. We do not refer to those specially chosen to bring the revelation of a new religion in to the world those rare founders of religions are covered in another chapter-but of the much larger group of people who arise in every age to call society to practice truth and justice . The prophetic mission in its broadest sense includes all those saints and righteous people who struggle to remind the rulers of their day of the Eternal Divine Message which was first spoken long before. Often they must recast that message into terms with contemporary relevance. The company of those who call for Justice includes the prophet of the Old Testament and the Qur'an, the Confucian and Hindu sages, and all those who have followed their examples.



A second attribute of prophecy is the ability to predict the future. This gift is not used for private ends, it is first and foremost a powerful qualification of the prophet that when he speaks on the affairs of state his words carry authority. The prophet's predictions are accurate because of his intimate relationship with Ultimate Reality, in whose hand lies the destinies of nations. Prophecies of the future, selected from various religions, are the subject of the concluding passages of this section.

1. Islam regards Muhammad as the last prophet, but only in the former, special sense that after him there will be no new revelation.

To every nation has its Messenger. Once their Messenger comes(Before them),the matter will be judged between them with justice, and they will not be wronged. They will say, "When will this promise be, if you have been telling the truth?" Say, "I possess no harm nor any advantage by myself, except concerning whatever God may wish. Every nation has a term; whenever their term comes, they will not postpone it for an hour nor advance it."(sura Yunus:47-49)

The word of the Lord came to me, "Son of man, I have made you a watchman for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, "You shall surely die." and you give him no warning, nor speak to warn the wicked from his wicked way, in order to save his life, that wicked man shall die in his iniquity; but his blood I will require at your hand; But if you warn the wicked, and he does not turn from his wickedness or his wicked way, he shall die in his iniquity; but you will have saved your life. Again, if a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you have not warned him, he shall die for his sin, and his righteous deeds which he has done shall not be remembered; but his blood I will require at your hand. Nevertheless if you warn the righteous man not to sin, and he does not sin, he shall surely live because he took warning; and you will have saved your life.(Ezekiel 3,16-21)

: Thus God holds His prophet responsible to the people for giving timely warning, just as a watchman is responsible to warn of an approaching army.

Now the word of the Lord came to [Jeremiah], saying, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations."

Then I said, "Ah, Lord God; Behold, I do not know how to speak, for I am only a youth." But the Lord said to me. Do not say, "I am only a youth." ; for to all to whom I send you shall go, and whatever I command you you shall speak. Be not afraid of them, for I am with you to deliver you, says the Lord.

Then the Lord put forth his hand and touched my mouth; and the Lord said to me, Behold, I have put my words in your mouth. See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant.(Jeremiah 1,4-10)

Do Thou give, O Right, that bliss, that gift of Good Mind;

Do Thou give, O Devotion, power to Vishtaspa and my disciples;

Do Thou give, O Wise Ruler, whereby The Prophet may command a hearing; Zoroastrianism,(Avesta,Yasna 28.

My mission today, is the same as it was at the time of the prophet. I shall strive till I eradicate impiety and injustice, and till I establish a rule of justice and truth, a humane and heavenly regime.

By God; Have the Quraysh given up realizing who or what I am? I have fought against them and defeated them when they were infidels, and now I will fight against them to remove their tyrannous, unjust, and impious rule. Today I am as much their well-wisher as I was during the lifetime of the Holy prophet, and my courage and determination have not diminished..(**Islam. Nahjul Balagha, Khutba 38.**)

Yasna 28.7: Vishtaspa became Zarathustra's patron, the long-sought ruler whom he convinced to put his doctrine into practice, See Yasna 46.1-3, p. 526. Gleanings from the writings of Baaha'u'llah 110: This passage enunciates Baha'u'llah's prophetic ministry to the nations. Nahjul Balagha, khutba 38: Ali is speaking of his own mission as a Caliph, carrying forward the mission of the prophet Muhammad.

The most excellent jihad is the uttering of truth in the presence of an unjust ruler..( Islam, Hadith of Tirmidhi)

Confucius said, "How can he be said truly to love, who exacts no effort from the objects of his love? How can he be said to be truly loyal, who refrains from admonishing the object of his loyalty?"( **Confucianism, Analects 14.8** )

"Do not preach"—thus they preach—" one should not preach of such things; disgrace will not overtake us." Should this be said, O house of Jacob? Is the spirit of the Lord impatient? Are these his doing? Do not my words do good to him who walks uprightly? But you rise against my people as an enemy; you strip the robe from the peaceful, from those who pass by trustingly with no thought of war----If a man should go about and utter wind and lies, saying, "I will preach to you of wine and strong drink." he would be the preacher for this people(.**Judaism and Christianity, Micah 2.6-11**)

Hadith of Tirmidhi; cf. Forty Hadith of an-Nawawi 34,p.886. Analects 14.8: A minister should not hesitate to send admonitions to his superiors in government, sincerely setting forth his advice. For example, see Book of Songs. Ode 254.pp.921f. Cf. Chuang Tzu 33.pp. 869f; Book of History 4,8,1-3,p. 896. Micah 2.6-11: Cf.

A king who does what is not righteous and not suitable is mostly praised by his subjects, for it is hard to know what he will or will not tolerate; therefore it is hard to know what is useful or not to say.

If useful but unpleasant words are hard to speak to someone else, what could I, a monk, say to a king who is a Lord of the great earth? But because of my affection for you and through my compassion for all beings, I tell you without hesitation that which is useful but unpleasant....O steadfast one, if true words are spoken without anger, one should take them as fit to be heard, like water fit for bathing. Realize that I am telling you what is useful here and later, Act on it so as to help yourself and also others.( **Buddhism, Nagarjuna, Precious Garland 301-6**)

King Hui of Liang said, "I am ready to listen to what you have to say." "Is there any difference," said Mencius, "between killing a man with a staff and killing him with a knife?" "There is no difference." "Is there any difference between killing

him with a knife and killing him with misrule?" "There is no difference," "There is fat meat in your kitchen and there are well-fed horses in your stables, yet the people look hungry and in the outskirts of cities men drop dead from starvation. This is to show animals the way to devour men. Even devouring of animals by animals is repugnant to men, If, then, one who is father and mother to the people cannot, in ruling over them, avoid showing animals the way to devour men, wherein is he father and mother to the people?"(**Confucianism, Mencius 1.A.4**)

After all kings had been seated and perfect silence had ensued, Krishna, possessing fine teeth and having a voice as deep as that of a drum, began to speak, :In order that, O Bharata, peace may be established between the Kurus and the Pandavas without a slaughter of the heroes, I have come hither. Besides this, O king, I have no other beneficial words to utter..... Know, O thou of Kuru's race, that those wicked sons of thine, headed by Duryodhana , abandoning both virtue and profit, disregarding morality, and deprived of their senses by avarice, are now acting most unrighteously towards their foremost kinsmen. The terrible danger [ of universal slaughter thus] has its origin in the conduct of the Kurus. If you become indifferent to it, it will then produce a universal slaughter. If, O Bharata, you are willing, you may be able to allay that danger even yet, for peace, I think, is not difficult of acquisition. The establishment of peace, O king, depends on you and myself. Set rights your sons, and I will set the Pandavas right."(**Hinduism. Mahabharata. Udyoga Parva 95**).

Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying,"Amos has conspired against you in the midst of the house of Israel; the land is not able to bear all his words. For thus Amos has said, Jeroboam shall die by the sword, and Israel must go into exile away from his land. And Amaziah said to Amos, "O seer, go flee away to the land of Judah, and eat bread there, and prophesy there; but never again prophesy at Bethel. for it is the king's sanctuary, and it is a temple of the Kingdom." Then Amos answered Amaziah, "I am no prophet, nor one of the sons of the prophets; but I am a herdsman, and a dresser of sycamore trees, and the Lord took me from flowing the flock, and the Lord said to me . "Go, prophesy to my people Israel; Now therefore hear the word of the Lord. You say, 'Do not prophesy against Israel, and do not preach against the house of Isaac. 'Therefore thus says the Lord, 'Your wife shall be a harlot in the city, and your sons and daughters shall fall by the sword, and your land shall be parceled out by line; and you yourself shall die in an unclean land, and Israel shall surely go into exile away from its land.'"( **Judaism and Christianity, Amos 7.10-17**).

Has not the history of those before you reached you; the folk of Noah, Ad and Thalmud, and those after them? None save God knows them. Their messengers came to them with clear proofs, but they thrust their hands into their mouths, and said, "Lo; we disbelieve in that with which you have been sent, and lo; we are in grave doubt concerning that to which you call us." Their messengers said, "Can there be doubt concerning God, the Creator of the heavens and the earth? He calls you that He may for –give you your sins and reprieve you until an appointed term." They said, "You are but mortals like us, who would fain turn us away from what our fathers used to worship. Then bring us some clear warrant." Their messengers said to them, "We are but mortals like you, but God gives grace to whom He will of His slaves. It is not ours to bring you a warrant unless by the permission of God. In God let believers put their trust; How should we not put our trust in God when he has shown us His ways? We surely will endure that hurt you do to us. In God let the trusting put their trust;" And those who disbelieved said to their messengers, "Verily We will drive you out

from our land, unless you return to our religion.” Then their Lord inspired them, “Verily We shall destroy the wrongdoers, and verily We shall make you to dwell in the land after them. This is for him who fears My Majesty and fears My threats.” and they sought help from their Lord, and every forward potentate was brought to naught( **Islam. Qur’an 14.9-15.**)

Amos 7.10-17: Israel had its professional prophets who divined for money; Amos denied that he was one of those. He is accused of treason for pro-claiming the coming destruction of the dynasty of Jeroboam. Compare Jeremiah 19.14-20,pp. 767f. Qur’an 14.9-15: The Islamic conception of a prophet is one who always preaches faith in the One God as the primary message. But this does not neglect the issues of justice and righteous-ness, for they are implicit in God’s message. Hence those who reject God are inevitably oppressive evil -doers.

Mencius went to PingLu. “Would you or would you not,” said he to the governor, “dismiss a lancer who has failed three times in one day to report for duty?” “I would not wait for the third time,” “But you yourself have failed to report for duty many times. In years of famine close to a thousand of your people suffered, the old and the young being abandoned in the gutter, the able-bodied scattered in all directions,” “It was not within my power to do anything about this.” “Supposing a man were entrusted with the care of cattle and sheep. Surely he ought to seek pasturage and fodder for the animals. If he found that this could not be done, should he return his charge to the owner or should he stand by and watch the animals die?” “In this I am at fault.”( **Confucianism. Mencius 11:B.4.**) 7. African Traditional Religion. Dinka Prayer (Sudan) And the Lord answered me, “Write the vision; make it plain upon tablets, so that he may run who reads it, For still the vision awaits its time, it hastens to the end-it will not lie. If it seem slow, wait for it; it will surely come, it will not delay.”( **Judaism and Christianity. Bible, Habakkuk 2.2-3**)

It is an attribute of the possession of the absolute true self to be able to foreknow. When a nation or family is about to flourish, there are sure to be lucky omens. When a nation or family is about to perish, there are sure to be signs and prodigies. These things manifest themselves in the instruments of divination and in the agitation of the human body. When happiness or calamity is about to come, it can be known beforehand, When it is good, it can be known beforehand. When it is evil, it can be known beforehand. Therefore he who has realized his true self is like a celestial spirit.( **Confucianism. Doctrine of the Mean 24**)

Doctrine of the mean 24: Cf. 1 Ching, Great Commentary 1.10.1-2,p., 690- Do to walk together, unless they have made an appointment? Does a lion roar in the forest, when it has no prey? Does a young lion cry out from his den. if he has taken nothing? Does a bird fall in a snare on the earth. When there is no trap for it? Does a snare spring up from the ground, when it has taken nothing? Is a trumpet blown in a city, and the people are not afraid? Does evil befall a city, unless the Lord has done it? Surely the Lord God does nothing, without revealing his secret to his servants the prophets. The lion has roared, who will not fear? The Lord God has spoken; who can but prophesy?( **Judaism and Christianity, Amos 3.3-8**).

And there the sons of Dhritarashtra enter you, All of them, together with a host of kings, Bhishma, Drona, and also the charioteer’s son, Karna—And our own commanders, even they are with the;

They rush into your awful mouths with those terrible tasks. Some can be seen stuck between your teeth, Their heads crushed. As the many river torrents Rush toward one sea, those worldly heroes Enter your flaming mouths.....

I bow before you, supreme God; be gracious. You, who are so awesome to see, tell me, who are you? I want to know you, the very first Lord, for I do not understand what you are doing. I am Time who destroys man's world. I am the time that is now ripe to gather in the people here; that is what I am doing. Even without you, All these warriors drawn up for battle In opposing ranks will cease to exist. Therefore rise up; Win glory; When you conquer your enemies, your kingship will be fulfilled. Enjoy it. Be just an instrument, you who can draw the bow with the left as well as the right hand; I myself have slain your enemies long ago. Do not waver. Conquer the enemies Whom I have already slain---Drona and Bhishma and Jayadratha, And Karna also, and the other heroes at arms. Fight; You are about to defeat your rivals in war(. **Hinduism. Bhagavad Gita 11.26-28, 31-34**)

Nanak, sitting in this city of corpses, sings the Lord's praise And enunciates this principle: He who raised this creation and in manifold pleasures engaged it, Sits apart, watching it. Holy is the Lord, holy His justice; True shall be the Judgment pronounced by Him. As will its body's vesture be torn to shreds, India shall remember my word, In '78 they come; in '97 they depart—Another hero shall someday arise. Nanak utters the word of truth--- Truth he utters; truth the hour calls for.( **Sikhism. Adi Gratnth, Telang. M.I.p. 722f.**)

But you, O Bethlehem Ephrathah, Who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days.(. **Christianity. Micah 5.2**)

And remember Jesus, the son of Mary, said, "O Children of Israel; I am the apostle of God to you, confirming the Law which came before me, and giving glad tidings of an apostle to come after me whose name shall be Ahmad." But when he came to them with clear signs, they said, "This is evident sorcery."( **Islam. Qur'an 61.6**)

Micah 5.2: According to the New Testament (Matthew 2.6). this is a prophecy of the birth of Jesus Christ. There are many similar prophecies in the Old Testament; cf. Deuteronomy 18.15,p.576; Isaiah 9.6-7.p.939; 42.1-4.p.449; 52.13-53.12,p.556; Daniel 7.13-14,p.939. Qur'an 61.6: This is a prophecy by Jesus about the coming of Muhammad. Ahmad is probably a translation of the Greek word Parakletos, Counselor, from John 14.16.p.560. Since Ahmad and Muhammad are cognates, this is taken to be a prophecy of the future advent of Muhammad by name. For an example of prophecy in the Qur'an about the later career of Muhammad, see Qur'an 94,p.537.

### **GOVERNMENT BY The Prophets**

It is the principle that a government is founded upon respect for God and conformity to divine law. In Islamic nations, government is expected to enforce the ordinances of the Shariah. For Hinduism and Buddhism, the way of proper rule is in accordance with the Dharma(Religion) . For Confucianism, it is the way of propriety (li) tempered with benevolence, and for Taoism, in accordance with the Tao. In ancient Israel, the laws of God were written down for the king to study. Modern Western constitutional governments, as well, are founded on the Judeo-Christian principle that government should be subservient to certain universal laws (e.g. human rights and social duties). In ancient Israel, the law of Moses

was given on Mount Sinai prior to the formation of the state, hence it stood above the state and formed the basis for prophetic rule. In the case of the United states, the Constitution came into existence prior to the establishment of a government and forms the legal basis for its authority. A constitution is venerated as a statement of the highest principles of government, and a proper constitution is neither produced by a government to codify its policies nor easily amended by the people to express the will of the majority. Furthermore, modern constitutions contain articles which declare that certain human rights are inalienable and God-given. Governments cannot disregard the rights of the people because those rights are not the government's to grant; enshrined in a constitution, they come from a higher Law. Step beyond what is human, elect for the Divine Word, and establish your leadership, along with all the friends you have.

Hinduism. Atharva Veda 7.105

If your kingdom exists for the doctrine And not for fame or desire. Then it will be extremely fruitful. If not, its fruit will be misfortune.

Buddhism, Nagarjuna, Precious Garland 327.

A king should abandon his own precious life. But not the jewel of Righteousness whereby the world is gladdened.

Buddhism. Golden Light Sutra 12

Warned by a dream, Emperor Sujin revered the Gods, and therefore was lauded as the wise emperor.

Shintoism. Preface.

If [a ruler] enjoins fear of God, the Exalted and Glorious, and dispenses justice, there will be great reward for him, and if he enjoins otherwise, it resounds on him.

Islam, Hadith of Muslim

The Creator projected that excellent form, justice (dharma). This justice is the controller of the ruler. Therefore there is nothing higher than justice. So even a weak man hopes to defeat a stronger man through justice, as one does with the help of a king.

Hinduism. Brihadaranyaka 1.4.14

No individual is lost and no nation is refused prosperity and success if foundations of their thoughts and actions rest upon piety and godliness, and upon truth and justice.

Islam. Nahjul balagha, Khutba 21.

The Messenger of God said, "The best of your rulers are those whom you love and who love you, who invoke God's blessings upon you and you invoke His blessings upon them. And the worst of your rulers are those whom you hate and who hate you, and whom you curse and who curse you." It was asked, "Should we not overthrow them with the sword." He said, "No, as long as they establish prayer among you." **(Islam. Hadith of Muslim:)**

Tao is eternal, but has no fame; The Uncarved Block, though seemingly of small account, is greater than anything that is under heaven. If kings and barons would but possess themselves of it. The ten thousand creatures would flock to do them homage, Heaven and earth would conspire To send Sweet Dew, Without Law or compulsion, men would dwell in harmony. Taoism. Tao Te Ching 32. Book of History 5,9,3,8: These are the rites and rules of propriety, laid down from ancient times. It includes the principle of benevolence—cf. Mencius IV.A.3,p. 919. hadith of Muslim: This Hadith speaks of the ruler's attitude towards God and the believers. To 'establish prayer' means far more than merely to tolerate religion; it means to uphold the Muslim faith and the laws of the Shariah. Tao Te Ching 32. The 'Uncarved Block' means to dwell without making distinctions or playing favorites, at one with the primal Unity. Cf. Chuang Tzu 7,p.508; Tao Te Ching 18,p.260;80,p.257; Isaiah 2.2-4,p.946.

When you come to the land which the Lord your God gives you, and you possess it and dwell in it, and then say, "I will set a king over me, like all the nations that are round about me", you may indeed set a king over you, him whom the Lord your God will choose.....When he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, from that which is in charge of the Levitical priests, and it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the Lord his God, by keeping all the words of this law and these statutes, and doing them, that his heart may not be lifted up above his brethren, and that he may not turn aside from the commandment; either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel

Judaism and Christianity. Deuteronomy 17.14-20

The Celestial Wheel is no paternal heritage of yours. You yourself do good, as I did, and earn the wheel. Act up to the noble ideal of the duty which is set before true world sovereigns ....You, leaning on the Law, honoring respecting, and revering it, doing homage to it, hallowing it, being yourself a banner of the law, a signal of the law, having the Law as your master, should provide the right watch, ward, and protection for your own people, for the army. for the nobles, for vassals, for Brahmins, and householders, for town and country dwellers, for the religious world, and for beasts and birds. Throughout your kingdom let no wrongdoing prevail. And whosoever in your kingdom is poor, to him let wealth be given

### **The Prophets are best of creations:**

The Qur'an portraits of the Prophets drawn in such winning attractive and bright colors that it would be difficult to conceive more winsome personalities. The description of the Prophets by the Qur'an is vigorous and spirited, sparkling and sublime, it seems as if it were the tale of a dearly adored friend spoken of at length by a lovelorn admirer.

Allah said: Lo; Abraham was mild imploring, Penitent, about Ismael, God declares:

Lo; He was a keeper of his promise and he was a Messenger (of Allah) a prophet.

The Qur'an often describes the piety and devotion of the prophets and sometimes it promises them for their practical wisdom and moral rectitude. Thus it is intended to emphasis that the Prophets are the chosen ones, the best of creators and Paragons of humanity and by virtue of their being the messengers of God, they are best with the blessed of human capabilities and strength

In this world were acquittal of knowledge and accomplishment or end and desires depend on perception through our senses and our intellectual capabilities let us see the status of the Prophets and their position among other intellectual and men of learning, now the Prophets excel the masterminds of their age and what is the basis of their claim to talk about abstruse realities beyond the ken of human senses? How do they fathom the secrets of indescribable truths, not comprehended by the master Spirits of their age, although both are born and brought up at the same place and under similar circumstances? The Prophets not only known all about their impenetrable mysteries like a book but also, strange though it may seem, their knowledge is always proved to be true by subsequent discoveries.

This is a pertinent question that arises in the minds of people around every Prophet of God, with the Divine afflatus that goes with Prophet Hood and gift of the gab granted to the Prophets of Islam, he illustrated the subtle and inexpressible, significance of apostleship, the unique position occupied by the Prophets of God. He explained how the Prophets witness the realities of the other individuals. That is why the Prophets can foretell events which can not be predicted by other mortals however learned and intelligent he may be. The messengers of God occupy the height of Prophet Hood; their instinctive goodness and sharp apprehension of the things perceptible allow them to comprehend the world like other sensible men, in up as the Prophets or God they also perceive the truth of mute reality.

Say: I am only a mortal like you, my Lord inspireth in me that your God is only one God.(XVIII ; 110)

No man, how ever intelligent, learned or sapient he may be can justifiably reset the teaching or visions of the Prophets of God simply because he has not experienced the perception of unseen reality like the Prophets. And this is why when the men placing too much reliance on their own limited sense- Perception controvert the Prophets, the latter are amazed at their ignorance and stupidity. The reply given by the Prophets is thus expressed by the Qur'an.

Dispute ye with me concerning Allah when He hath guided me (VII 80).

### **Impeccability of Prophets**

Shah Waliullah Dehlarvi has shed light on the vital characteristics in the Prophets in his immortal book Hujjatullah-ile-Baligha wherein he writes?

It is essential for a Prophet to demonstrate that he has been assigned a divine charge and that his teaching is free every fault and blemish. He has also to make plain that he is not a complaisant reformer willing to compromise on principle that is taking his reform to a certain extent and giving up a portion of it, if he has been sent to uphold the mission of an earlier Prophet whose truthfulness is acknowledged by all and whose teaching have been preserved uncorrupted, then he can bring beliefs and attitudes of his people into question and summon them up to accept the direction of the bygone Prophet, whose mission he has come to propagate and complete.

### **Conspiracy against the Prophetic knowledge – Religion through Philosopher- Scientist-Expert, man of Learning.**

The Holy Qur'an repeatedly warns that only the Messengers of God are qualified to expound the nature and attributes of God, for the knowledge vouchsafed to them is free from every mistake, misconception and misinterpretation nothing else, neither the lambent flame of intellect nor sound men of judgment, nor yet the brilliance of apprehension can



discreet the unfathomable cognition of God. Knowledge and experience do not help one to penetrate the mystery of infinite being.

The history of Philosophy, mysticism and science in general bears witness to the fact that all those who have placed reliance on human reason or intuition to attain cognition of God have always been misguided by the figments of their own imagination. This is the reason why the efforts of all those persons are doomed to failures who try to attain cognizance of God's nature and attributes in any way different from that shown by the Prophets. Everyone who depends on his own intellect, reason and wisdom to discover the relationship between this world and the Ultimate Being. Power and knowledge and the will and pleasure of God, fails miserably in spite of his nimbleness and deep insight in other branches of learning. His ultimate achievements are nothing save untruth and misconception. Such a man really reciprocates the dictum of God.

Ah. you are those who argue about that where of ye have some knowledge, why then argue ye concerning that whereof he have no knowledge Allah knoweth , ye know not (sura Al Imran-66)III:66.

In spite of this warning the conspirators of religion put forward a group of intellectuals in parallel to the Prophets.

These philosophers and thinkers, who made their mark in the fields of poetry, mathematics, geometry, physics, astronomy, cosmology, politics, economics, sociology were deceived by their sharpness of intellect and fire of genius. They allowed themselves to be misled by the self delusion that they would likewise succeed in unraveling the mystery of God's nature and attributes. But what was the result of ransacking their brains on these questions? Their thoughts and suppositions and metaphysics present claptrap of fallacious, illogical and unwarranted quibbling which has been aptly described by Imam of Ghazali's as follows:-

"Obscure reflections overcast with darkness. If a man were even to dream of such nonsensical things, he would be adjudged to have a loose screw."

Imam Ghazali's another comment on the metaphysical thought of the Greek Philosophies which is equally applicable to modern intellectuals and scientists is that I fail to understand how even a raving mad can be satisfied with this sort of thought; but what should one think of those wise men who keep themselves engaged in hair splitting of each of their concepts".

Ibn Taimiyah referring to these intellectuals he says "Let those endowed with understanding ponder over the speculations of these philosophies who deluded by their self-conceit, discard the teachings of the prophets but talk like deranged persons in intellectualizing their mental impressions. They reject known facts by lame and important conclusion but accept suppositions obviously illogical and unfounded through specious reasoning.

At another place Ibn Taimiay writes:- When an educated person closely studies Aristotelian metaphysics, he reaches the conclusion that there was none more ignorant of the gnosis of God than these philosophies. He is even more amazed to see certain persons trying to compare Greek metaphysics with the teachings of and knowledge obtained through the prophets, such comparisons are no better than an effort to establish analogy between a blacksmith and angel or between a petty land lord and an emperor.

Mujaddid Alf Thani also expresses similar views about the incompetence of human intellect to apprehend the absolute reality. He writes in a letter to sheik Ahmed Farooqi "if human intelligence had the capacity to solve this (mundane) problem, the Greek philosophies placing trust in it would not have been even more cognizant of the Supreme Being but the fact is that they are the most block headed people who had taken God as being impotent and inoperative" .... It is strange that there are certain people who call those dolts wise man and consider them to be precursors of philosophy. The greater portion of their reasoning in regard to metaphysics is patently wrong and opposed to that contained in the Scripture and the Sunnah. How can such persons be called intellectuals and philosophies when the some total of their researches is nothing but vacuous ignorantness of course they can be humorously called Wiseman as a blind is sometimes jocularly given the name of sharp-eyed.

But it should be clearly remembered and understood. The present world of learning and science and civilization as a whole is dominated, controlled and administered by these intellectuals and the present suffering of the humanity can aptly be attributed to them.

### **The difference between scholars and Prophets.**

The issue can be illustrated in metaphorical term of an allegory describing the entry of the experts/intellectuals/scientist in different branches of learning in a flourishing city. The scholars of history going to a city would try to find out the past of that city, who founded it when and how it progressed and the dynasties that ruled over it. Another group of men trained in archeology will look round for the antiquities of prehistoric period, dig out the ruins of the city to find out the primitive remains and fossils, decipher old writings and try to ascertain their age and reconstruct the missing links of its foggy past. The geographers would look forward to the natural surroundings its refreshing climate and cool breeze for giving expression to their rhythmical creations of beauty. All these endeavors of the men learned in different branches of arts and sciences are undoubtedly valuable and extremely necessary for the furtherance of human progress. None of these need be paid attention less than it deserves for every one of them enriches human understanding in its own way in a particular manner, but despite the important work these learned men would be performing they are likely to find themselves in difficulty if they do not care to be well informed about something about the town. They would have to find out who is the ruler/ initiators of the city. What kind of government is there. What type of officers/ employees and are engaged/ appointed to manage the city. What are the local rules and regulations for the local citizens/foreigners and the customs and habit of the people. They would need to be thoughtful of the taxes to be paid by them. If any scholar/expert is unmindful of these and other similar issues he is sure to land himself in difficulty.

Now suppose another group of persons, capable, virtuous and well meaning, comes to the city but its aim is entirely different from the purpose with which all other groups of learned men had come their earlier. These people come to guide the Inhabitants of the city in the rights and duties of citizenship or are rather charged by the Creator and the real administrator of the city to teach the people in behaviors proper to citizenship. They obtain order direct from the Absolute Director and disseminate these among the populace. They would no doubt be recognized before long as the essential link between the Supreme Power ruling over the city and the people living there.

There can be doubt that all the experts and learned men engaged in different intellectual pursuits in that city would feel grateful to those new comers. It is because of them that peace and amity prevails in the city which enables them in every walk of life to pursue their trades callings. It is they who expound the edicts of the Ruler to all and tell them how to develop their talents. They lay down the guiding principles for the development of different arts and discipline. Thus without their benign help and guidance no artisan or man of letter will know how to live and carry on his works in that city otherwise everyone will break the law and go to prison. In stead of devoting himself whole heartedly to the trade of his choice, no learning, no art, no trade and none of the discovering or inventing in any field shall be of no use to the people without peace and amity reigning over the city which depends on the knowledge of Regulations and Commands of the Ruler. This is the great axiom round which every other branch of knowledge, arts and expertise must align itself and that is why the Prophets/Messengers of God are sent to expound the ultimate truth or the gnosis of God.

“Thus did we show Abraham the kingdom of of the heavens and the earth that he might be of those possessing certainty. (sura Al-Anam-75.)

The role of the prophets in this earth will be more explicit if we are to remember the allegorized Monarch is not merely of Ruler or Administrator but also the Master and Creator of the universe and all that belongs to him, He has brought everything into existence, given life to every sentient being, provided for all their needs and is the Sustainer, the Benevolent, the Merciful and the Compassionate Sovereign. He has more tender, regard for His creation than the attachment of a mother to her children. The affectionate love and benevolence bestowed by God on this creations is described in the Qur’an:

He is Allah, than whom is no other God, the Sovereign Lord, the Holy one, peace, the keeper of faith the Guardian, the Majestic, the Compeller the Supersglorified, be Allah from all that they ascribed as partner (unto him) (sure Al-Hashas-23)

### **Prophets/Divine leaders versus self appointed leaders:**

Throughout the course of its long history, mankind has been cruelly subjected to grueling tests and trials by its self appointed leaders tyrants, despots, guides and legislators. These so called “Patrons” of humanity have ever played the devil with their own species almost in the same way as a child does with a piece of paper. He folds and unfolds, twists and turns the paper and tears it into pieces when he takes a fancy to it. The man made leaders have seldom set store by the human life, the vast possibilities of its advancement and the for reaching significance of its betterment. Their fellow beings yielded obedience to them for God created the inclination for dutifulness and fidelity in man, but they were neither gracious nor God fearing enough to be rightful and just to their followers. Nor were they mindful of their obligations and responsibility to their friends and kinsmen they only attended to their fancies and desires and made their leadership as a means to fulfill their own ambitions. The caprice and conceit, perversity and pettiness of these leaders moved by their racial and national prejudices have shown the seeds of an unending catastrophe for the humanity. They have indeed, created doubts about their sagacity and trustworthiness civility and benignity. Now there is little reason to believe that they will ever succeed in ushering mankind in an era of peace and prosperity. History of human race is an unrolled scroll of tragedies and misfortunes which make one shed tears as well as smile at its luck. there is even today

many a nation in the east and the west which is at the mercy of a wolf in sheep's clothing who trifles with the people and brings them to a new test even and anon and then, innocently declares that he has not succeeded in his efforts. Oftentimes, their crimes and misdeeds of such leaders are brought to light by their successors after their departure from the political arena. It is then that a succeeding generation comes to know of the guilt's of their leaders but then it is merely an obituary in the life story of that nation.

### **The Prophets are the Imams (Leaders) both Spiritually and Politically**

It is generally misconceived that the Prophets are to lead people spiritually and he shall have no business of the worldly affairs of the people. Actually the Prophets are divinely appointed leaders (Amirs, Rulers, and Imams). This appointment of Imam is made by Allah as the Supreme Sovereign of this universe which is revealed in the Quran.

"(Allah) said: Surely I will make you (Ibrahim) an Imam of mankind" (Surah Al-Bakara 124). In this **Verse** Allah said to Ibrahim (A) would be ordained an Imam of the people since he was successful in the trial and tests that was set forth for him by Allah. And the superiority of Imamatus can be understood from the response of Ibrahim (AS) since when he was offered Holy Nabuwat. , However, when Imamatus was offered he (Ibrahim AS) asked Allah: He said what about my offspring? Allah replied: My covenant will not reach the oppressors. (Surah Bakara:, 124). By this statement Allah made it explicitly clear that unjust will not be able to possess this Great Designation and the Responsibility Associated with this position.

By this Allah wanted to highlight all the characteristics and then place the condition of justice as a final point. So an Imam must possess purity from sins of every description, the capability to perform miracles and be so willing to sacrifice that he should be thankful to Allah even despite his own losses and embrace death. It is also taken to be that a person capable of doing unjust activities is the highest disqualification for a Imam. Thus this appointment of Imam is made by Allah is further recorded in the Quran:

"And we made them leaders, guiding (men) by our command, and we inspired them do good deeds, to establish regular prayers and give Zakat and they constantly served us (and us only)". (Sura Ambia-73).

"And we appointed, from among them, leaders from among them, leaders giving under our command, so long as they preserved with patience and continued to have faith in our signs." (Surah Sajda-24).

Regarding appointment of Imam or leaders of the people is the prerogative power of the Supreme Lord of the universe i.e the Sovereign power of Allah. This is the universal law devised by Allah to administer worldly affairs of this earth through His chosen people. Allah's rule is unchangeable which is mentioned in Quran:

"This is our way with the Messengers we sent before thee, thou will find no change in our ways" (Sura Bani Israel-77)

The attribution of endowment of Nabuwat or Risalat and worldly rulership in the same person is also referred to in the Quran.

"O Daud we did indeed make thee Caliph (administrator appointed by Allah's as His representative on earth". (Sura Swood-26)

"And we appointed from among, leaders giving guidance under command". (Sura Sajda-24)

This divine appointment of Imam is of great importance that people will be called in the day of resurrection with their respective Imams. (Remember)" the day when we will call every people with their Imam". (Sura Kahf:71)

As such identification of this Imam is of immense importance to the mankind especially the Muslims. Holy Prophet Muhammad (As) said that as the Bani Israelitis were divided into twelve tribes led by twelve leaders exactly in the same manner after me there will be twelve successors of mine who will lead the nation (Muslim Ummah). All the six books Shahi Bukhari, Muslim, Tirmizi, Sunanan, Nasai, Ibn Majah, Musnad Ibn Hanbal which are considered Sahih (Authentic)

by the Muslim have narrated this famous tradition that the Holy messenger (AS) said after me there will be twelve Imams.

### **Identification of Imam**

The first characteristic of the Imam is that of sinlessness. The Imam is to be pure, free of sins, errors and mistake. He has to be one who refrains from both minor and major sins, there is no error or unjust or wrong in his judgment. If one fulfils these conditions then he is an Imam. The second condition that he must be honorable and distinguished compared to the rest of the people and that condition is fulfilled by being amongst the descendents of Ibrahim (now Ahle Bayat/descendents of Muhammad). Now the question may arise, why it is necessary for the Imam to be from the progeny of Ibrahim (AS) /Muhammad. This is a very interesting point and requires some attention. Both of the sons of Ibrahim (AS) were Messengers of Allah- Ishaq (AS) and Ismail and in the progeny of both are many Messengers.

Because of the Imam (leadership) of this world has been bestowed on the progeny of Abraham (AS)/Muhammad (SM) for this reason the sons of Ishaque (AS) and his progeny now the Jews and the Christians have become the leaders in respect of material wealth, science and technology of this world. On the other hand for the same blessing of Imam given to Ismail (AS) and his progeny Hazrat Muhammad (AS) and his progeny are the spiritual leaders of this world.

However, Allah placed another condition for Imam he must be from Hashemites now the descendents of Ibrahim (AS) have been divided in many tribes and nations and therefore this condition helps us to narrow it down. The third condition is that the Imam must be able to perform miracles. The definition of miracle (muziza) for Nabi-Rasul and Keramat for Awliyas) is that which leaves a human being astounded and unable to provide a response or explanation. In other words, a person who is able to perform an action that no other human being can perform or respond. The fourth condition is that he must not be in need of knowledge from any human being rather other human beings should be dependent on him to seek his knowledge and guidance. There are three characteristics that every Imam possessed better than every one else in their time. (The historical 12 Imams of Ahle Bayat (AS). However, they were most knowledgeable, the most chivalrous and the most obedient to Allah in their time.

From history we have observed that all the Awliyas like Hazrat Abdul Kader Jilani, Khaja Moin Uddin Chisti, Khaja Bakhtiyar Kaki, Khaja Farid Uddin, Khaja Nizam Uddin Chisti, Hazrat Shah Zalal Yemini now in Sylhet, and in our time Hazrat Syed Ziaul Huq Maizbhandari (K) used to possess all these qualities in them. Because of these attributes they are revered and venerated by their followers.

These are the chosen people of Allah without them no man can be rightly guided, as the Holy Quran puts it: He whom Allah guided is rightly guided, but he whom Allah leaves to astray, for him wilt their find no Protector/Gurdian to lead him to the right way. (Walium Murshida) (Sura Kahf-17).

Since they are the chosen and selected people of Allah. He commands the people to follow them. Following them meaning following and obeying Allah himself as has been pointed out in the Quran: Say you: we believe in Allah, and the revelation given to us and to Abraham, Ismail, Isaac, Jacob, and the tribes, and that given to Moses and Jesus and that to all Prophets from their Lord. We make no difference between one another of them and we submit to Allah. (Sura-2:136).

And no nation, no tribe, no place on earth is devoid of this divine people and the same message which is Islam. The Quran declares this unequivocally by stating: " Verily we (Allah) have sent thee with truth as a bearer of glad tidings, and as Warner, and there never were a people without a Warner having lived among them. (Sura Fatir-35:24).

The Quran further informs us: We have sent down thee inspiration, as we (Allah) sent it to Noah, and the Messengers after him. We sent inspiration to Abraham, Ismail, Isaac, Jacob and the tribes, to Jesus, Ayub, Yunus, Harun and Soloman and to David we gave the Psalms. Of some Messengers we have told thee the story, of others we have not and Moses Allah spoke direct. (Sura Nisa-163-164).

### **The Relationship Between Allah and His Messengers and Awliyas**

These Messengers are always protected from any misinformation or erroneous statement as they are protected for even their speech as it has been stated in the Quran: Non does he (Messenger) say (aught) of his own. It is no less than inspiration sent down to him. He was taught by one mighty power. (Sura Najm-3-5).

Even the remembrance of the Quran and its correct explanation and interpretation is also guided by his Lord. As the Quran tells us: Move not your tongue concerning the (Quran) to make haste there with. It is for us (Allah) to collect it and recite it. But when we have recited it, follow its recital (as promulgated) Nay more, it is for Us to explain it (and make it clear). (Sura Qiyamah-16-19).

### **The Nature of Allegiance to These Messengers**

Since they are God's appointed administrators and their obedience and followings have been made compulsory from their Lord. As such common people were debarred to decide any issue on their own, which has been expressed in the Quran: "It is not fitting for a believer, man or woman. When a matter has been decided by Allah and His messenger to have any option about their decision if any one disobeys Allah and His messenger, he is indeed on a clearly wrong path. (Sura Ahzaab-36).

### **Restriction/Limitations of the Power and Authority of Messengers**

The obedience and submission towards the Messenger is actually meant not for his individual self or his self will but for only Allah alone. The Messenger will never claim that this allegiance belongs him which will be contrary to the terms and conditions of his appointment as the Messenger of God on earth.

This issue has been described in the Quran. " And behold I Allah will say: Jesus the son of Mary! Didst then say unto men, take me and my mother for two Gods besides Allah? He (Jesus) will say, glory to thee never could I say what I had no right (to say) Had I said such a thing their wouldst know it. (Sura Mayeda-116).

These Messengers do not ask for any material support or money or remuneration from their followers which is binding upon almost all the Messengers of Allah, to cite an example from the Quran: Behold, their brother Lut said to them, will you not fear (Allah) I am to you a Messenger worthy of all trust so fear Allah and obey me no reward do I ask of you for it my reward is only from the Lord of the worlds. (Sura As Shuaraa-160-164).

The Messengers are even liable for punishment if they encroach the limit set forth by Allah, as has been put in the Quran: And if the Messengers were to invent any sayings in our name, we should certainly seize him by his right hand and we should certainly then cut off the artery of his heart. (Sura Al Huaqah-44-46).

From the above analysis and explanation it is revealed that the Messengers of Allah and their true Successors Love and Fear Allah so much for which they are extremely careful and alert in discharging their duties as the administrators or Imams appointed by Allah Himself. Because of their steadfastness, truthfulness and administering justice toward the people. The respective Ummat tried very hard to obscure the reality of the Imam even though the Imam wanted the best for the Ummat whereas the Ummat continually looked for ways to eliminate the Imam and kill him. Although this type of Imams were very kind, sympathetic and helpful to his Ummat (community) still these Messengers and their true successors were killed, some were killed in the place of worship, some killed in the battle field, some were killed by poisoning in their food, some killed by poisoning their saddles. Why was the Ummat so desperate to put out the lamp of Imamat or Hedayet. The very presence of these great men were blessing to the society. For this reason the criminals were unhappy with this-they realized that these illuminated individuals are the Ideal/idol for everyone and people will be judged based on these ideal characteristics in them. So these criminals have killed them and usurped their power in the name of King, Queen, aristocracy, Church, Pope, Noble, and Army etc. In other words the sovereignty or obedience or submission or surrender which were due to these Messengers and their true successors were taken over or snatched away from them by unholy men through cool blooded murder, treachery and deception. Thus the Secular Political Scientists, Historians, Sociologist and Economists. without understanding or realizing the intention or their terms of appointments of these divinely persons ,have termed the rule of ungodly persons as Divine Right Kingship or Theocracy .Although, in this so called political philosophy the divine concept or divinely appointed Imams or Rulers was conspicuously absent in there. Thus the religio- political institutions of Papacy and Umayyad, Abbasyaids and Ottoman Caliphate were not Theocracy.

In their Endeavour the unholy power mongers mercilessly killed the divinely guided Nabis-Rasuls and their true successors which would be evident from history. Saint Peter the true Successor of Jesus was brutally killed by Roman Emperor and the Institution of Papacy was created by the mundane Emperor who has nothing to do with God or Jesus or Divinity whatsoever. Similarly after the tragic killing of Hazrat Imam Hossain (R) the Ummayyads ascended the Islamic rein of political power and claimed to be Ameer ul Mumineen (Leader of the Muslims), although they had no connection with Divinity or Rasul or even following the instructions of the Holy Quran in true sense still illegally claiming to be the Nayebi Rasul or the Successor of the Prophet. For this reason Allah severely punished them. This is stated in the Quran as...

"They were covered with humiliation and misery, they drew on themselves the wrath of Allah. This is because they went on rejecting the signs of Allah and slaying His messengers without just cause. This because they rebelled and went on transgressing."

Constantly, "there came after them (Holy messenger) an evil posterity who inherited the Book (divine books), taking only from this world which is very low." (Sura-7, Ayah-169).

If we analyze these two versus of the Quran we do understand that originally the concept of political ideology was Theocracy. Subsequently there were different political ideologies developed in different parts of the world. In order to understand this we shall discuss in brief these ideas of Theocracy, Diving Right of Kingship and Monarchy.

#### **The Position and Status of Awliya/ saint**

"Regarding the status of Awliya the Quran states: Allah is the friend (Wali) of those who believe. He brings them out of all kinds of darkness into light" (2-257).

"Now surely the friends (Awliya-Allah) of Allah, they shall have no fear nor shall the grieve" (10:62).

There is a comment on this verse in the famous neither Hadith (Qudsi) where Allah (SW) through the holy mouth of His beloved Messenger (AS) states why they shall have no fear or sorrow:

Allah said, I will declare war against him who shows hostility to a pious worshipper (Wali) of mine. And the most beloved things with which my slave comes nearer to me, is what I have enjoined upon him; and my slave (friend) keeps on coming closer to me through performing nawfal (Extra/Additional) till I love him. So I become his sense of hearing with which he hears, and his sense of sight with which he sees and his hand with which he grips and his legs with which he walks and if he asks me. I will give to do anything as I hesitate to take the soul of the believer, for he hates death and I hate to disappoint him. ( Narrated by Abu Huraira (RA) in Bhukhari vol-18, Hadith 509.)

So it is clear that the Awliya are under the loving care and protection of Allah Almighty. The servants whom God loves best are the pious and hidden. When are away no one misses them and when they are present they are ignored. They are the Imams of Good Guidance and the torches of knowledge. Suyuti, al-Fahr-al-Kabir it to Abu Nuaris Hilaat-ul-Awliya. Al Qushajri defined the wali as: "One whose obedience attains permanence without interference of sin, whom Allah most High preserves and guards, in permanent fashion, from the failures of sin through the power of acts of obedience."

As Imams of Good Guidance and the torches of knowledge their function is very important. In this respect Ibn Arabi (Rt) says that Waliya is the shadow of the Prophetic function; just as the Prophetic function is the shadow of the Divine Function. This will be evident from the following versers of the Quran:

... "He whom Allah guides is rightly guided; but he whom Allah leaves to stray, for him wilt thou find no Protector to head him to the Right Way( Oliaam Murshida.)" (Sura Kahf-17).

From the above verse it reveals that the Divine Guidance is the prerogative of Awliya and without their aid no none can get Divine Guidance the Right Path towards Allah.

#### **Awliya-Allah are Immortal**

The Quran declares “Do not even think those who are martyred in the way of Allah as dead. But they are alive, near their Lord and are given provision. They are Joyous of what Allah bestowed upon them of His favour and they give good news to those who have not as yet reached them.” (Sura Al Imran, Verse 170).

It is known to us that the Awliya are those who have attained nearness to Allah. Attaining this nearness is not a easy task, because there are certain obstacles. One of the greatest obstacles is bringing one’s carnal desires (Nafs al-Ammarah) under control. In this regard the struggle with one’s carnal soul has been regarded as Jihad Abkar (great battle) in contrast to Jihad-E-Ashghar (smaller battle), which is fought on the actual battle field. This concept is derived from the popular Hadith of the Rasul (AS) in which he said to his companions returning from a battle. “You have returned from a smaller battle to a greater battle.” He was then asked by the companions “what can be a greater battle that we have just fought? He answered the battle against one’s Nafs. (Imam Ghazzali (RA) Ihya-al-Uloom, Vol-4). Since the Awliya are alive they are quite capable of helping people on earth. Ibn Kathir writes that Hazrat Uthman Ghani (RA) said when the enemy surrounded his house and stopped the household from receiving water, they were thirsty for many days. Uthman (RA) said one day I saw the Messenger of Allah (AS) gave some water from my window, some days later my roof parted, and the prophet of Allah (AS), accompanied by Abu Bakar and Umar (RA) entered and gave me some water to drink and enquired: You will break your fast with us tomorrow. (Tarikh Ibn Kathir, Chapter on the death of Utman (RA).

Imam al Waqul writes that, Abu Ubaidah (RA) was the leader of the army of Damascus and was in jihad. In his dream he (Ubaidah) saw the prophet of Allah, inform him that tomorrow Damascus will be defeated and he departed quickly, I asked the prophet (AS), why are you returning so hastily. He replied, Abu Bakar (RA) died and I am going to attend his janaza (funeral). (Futuh-as-Sham, Allama Waqil).

Imam al-Waqil writes, in the battle of Damascus, a non Muslim became Muslim and began to speak Arabic in an instant. Abu Ubaidah (RA) asked him do you know Arabic, how is that you speak so fluently? He replied, last night I saw the Messenger of Allah (AS) in my dream. I asked him, if you are the Messenger of Allah, then supplicate for me that I may speak Arabic. When I woke up in the morning I found that I could speak Arabic. (Futuh-as-Sham, Chapter on Fath-ad Dimisk, Allama Waqil). Ibn Kathir writes that in the 18<sup>th</sup> year of Hijra during the khilafat of Hazrat Umar (RA) there is a famine. Umar (RA) and Bilal (RA) went to the blessed grave of the prophet (AS) and said, Ya Rasul Allah, your Ummah is dying (from hunger) pray for us that Allah send us rain. Later Bilal (RA) had a dream in which the prophet (RA) told Bilal to go to Umar (RA) and convey his salam and to inform him that there will be rain and that he should perform Salah Istisqa. This is very authentic narration and widely known and believed in the Muslim world. (Tarikh Ibn Kathir, Chapter Khilafat of Umar (RA).

Imam Qurtabi writes: One Arab went to the grave of our prophet (AS) and recited the verse of the Holy Quran: We sent not a Messenger, but to be obeyed in accordance with the leave of Allah. If they had only, when they are unjust to themselves come unto thee and asked Allah’s forgiveness and the Messenger had asked forgiveness for them they would have found Allah indeed oft-Returning, Most merciful. (Sura Al-Nisa-64).

He( the Arab) then began to cry and say how sinful he was and requested to the Prophet (AS), to supplicate for him. A voice then came from our Prophet (AS)s grave, saying that Allah has forgiven your sins. (Tafsir-Al-Qurtubi, under Ayat 64, Sura Al-Nisa).

### **The pious can help, even after their death**

When the Beloved Messenger of Allah, (May Allah bless him and grant him peace), went on the Mi’raj, fifty prayers a day were initially ordered. On return Prophet Musa,( peace be upon him), requested the Messenger of Allah, (May Allah bless him and grant him peace), to return to Allah and ask for a reduction in prayers. He did so and by doing this, the number of times was reduced to five prayers a day. (Muslim and Bukhari chapter Miraj).

Prophet Musa, peace be upon him, helped the Umma of the Messenger of Allah, (May Allah bless him and grant him peace), even after he had passed away.

### **A clarification**



After reading Ibn Kathir's, Ibn Taymiyya's and Asqalani's verifications, there is no need to discuss any further about this narrations, of Bilal,( may Allah be pleased with him). However, there is a possibility that there are some Muslims who would then question the narrator of this hadith – whether he was considered weak or authentic. Lets now look at the narrations of this narration.

The narratoes of this narration are:

- Abu Mu'awiya
- Imam A'mash
- Abu Salih Abd al Rahman bin Sa'eed
- Malik bin Ayyad al-Dar

The first two narrators are considered as great narrators of Hadith – all the great scholars of Hadith have taken their narrations including Imam Muslim and Imam Bukhari, so there is no doubt about their authenticity. The third and fourth narrators will be discussed now. The third narrator is Abd al Rahman bin Sa'eed al-Makhzumi.

Imam Bukhari took a narration from him in his book Juzz Raf-al-Yadin. Imam Abu Dawud also took a narration from him. He was a student of Uthman bin Affaan, the third Caliph of Islam and he took narrations from Malik Aldar, and he in turn, learned the knowledge of Hadith from his Father (i.e. Ayyad). Imam Ibn Abu Sa'eed said, "He was an authentic narrator". Imam Ibn Hibban also listed him in the list of authentic scholars of Hadith. Imam Ibn al-Madani, who was the teacher of Imam Muslim and Imam Bukhari also made the same remarks about him. (Tahzib-ut-Tahzib, biography of Sa'eed bin Abd al-Rahman, Asqalani).

The fourth narrator of this Hadith is Malik bin Ayyaz Aldar.

- Imam Bukhari wrties: Malik bin Ayyaz Aldar narrated that: Umar said, "O Allah, I am only lacking when I am powerless". Abu Salih also narrated this from Malik Aldar. (Tarikh al-Kabir, biography of Malik Aldar by Imam Bukhari).
- Imam Ibn Abi Hatim writes: Malik bin Ayyaz Aldar was a slave of Umar and he was freed by him. He narrated from Abu Bakar and Umar. He was a taba'ee and Abu Salih also narrated from him – and he was famous. (Al-jar-hu-wal-ta'deel, biography of Malik Aldar by Imam Ibn Abi Hatim).
- Imam Ibn Abi Saad writes: Malik Aldar was a freed slave of Umar and he narrated Hadith from Abu Bakar and Umar (May Allah be well pleased with them all) and he was a famous man. (Tabaqat Ibn Sa'ad, biography of Malik Aldar by Imam Ibn Sa'ad).

After these references it can be seen that the third and fourth narrators of Hadith are famous, authentic and not unknown and no one can assume these narrators are weak.

### **Are the Great Divine People (awliya) Having Supernatural Power?**

By: Sayyid Rida Husayni Nasab

: It is clear that when a person wants someone to do something for him or her, the former thinks that the latter is capable of doing it and this capability takes two forms:

1. This capability may be of material and natural forces as in the case of asking somebody to give us a glass of water.
2. Or, it may be a hidden force which exists beyond the material and natural realm as in the case of the pious servant of God, Isa Ibn Maryam (Jesus the son of Mary) (a) who was capable of healing incurable ailments with his Messianic breath.

It is clear that the belief in such a metaphysical power, which is related to and supported by the power and will of God, is like believing in natural power and it is by no means tantamount to polytheism (shirk), because the Lord Who has bestowed material and natural power upon human beings can also grant His righteous servants Supernatural Power.

Now, in elucidating the stated answer the belief that divine people have supernatural power can be conceived in two ways:

1. To believe that a person is an independent and principal source of that power and to consider him the author of divine acts.

No, doubt, if we think that this supernatural power is independent of the power of God, it will be tantamount to polytheism because according to this belief someone other than God is regarded as the independent and original source of power, to whom divine acts are attributed, whereas the Lord of the worlds is the fountainhead of all kinds of power.

2. To believe that the supernatural power of some faithful pious servants of God stems from the eternal power of God, and that this everlasting power is manifested by Divine Command through certain divine people. In fact, they are not independent; rather, they rely both in their existence as well as in exercising supernatural power on God, the Exalted.

It is clear that according to this belief, great divine people are not regarded as Gods nor Divine acts are attributed to them because righteous people are viewed as servants of God through whom God-given supernatural power is manifested by the decree and inviolable will of God.

In this regard, the Holy Qur'an says:

"And when Moses prayed for water for his people, We said, 'Strike the rock with your staff.' There at twelve fountains gushed forth from it." 7:159

The supernatural power of Hadrat Isa Jesus(AS )

Various instances of the supernatural power of Hadrat Isa (a) are mentioned in the Qur'an, one of which is the following: "Oh Jesus the son of Mary, recount My favour to thee ....I taught thee the book and Wisdom, the Torah and the Gospel.And behold thou makest out of clay. as it were, the figure of a bird , by My leave and thou breathest into it, and it becometh a bird "... (Sura Maaida-110). From this verse it is clear that the miracles of Nabi -Rasul-Awliya are done by Allah . But it appears to be done by His chosen people.

"Solomon inherited from David, and he said, "O people! We have been taught the speech of the birds, and we have been given out of everything. Indeed this is a manifest advantage." (Sura An-Namal:16)

No doubt, the gushing forth of fountains from the rock which Hadrat Musa (AS) stroke with his staff, the creation of a real bird out of clay, the healing of incurable ailments and the revival of the dead by Hadrat Isa (AS) and Hadrat Sulayman's (AS) knowledge of the logic and language of birds are extraordinary affairs which are considered as kinds of acts of supernatural power and authority.

Given that many Qur'anic verses point to the supernatural power of the worthy servants of God, will our belief in the purport of these explicit verses of the Qur'an, which bespeak of the extraordinary power of such great divine people, be regarded as tantamount to polytheism (shirk) or innovation in religion (bid'ah)? From this, it becomes evident that the belief that righteous servants of God have supernatural power does not mean that they are regarded as Gods or Authors of divine acts. If such a belief were to imply their divinity (uluhiyyah) and lordship (rububiyyah), then according to the Qur'an such prophets like Musa, Isa, Sulayman, and others(peace be all upon them) would be taken to be Gods, whereas all Muslims know that the Holy Qur'an considers great divine people as Righteous Servants of God.

Thus, it is obvious that if in the belief that the nearest ones to God have supernatural power, we can consider this power to be relying on the inexhaustible power of God and regard great divine people as instruments for manifesting divine power.

This belief will not only mean rejection of polytheism but it will also be totally congruent with the principle of true monotheism because the criterion of monotheism and Unity of God is attributing every power in the world to God and believing that He is the author of every power and every movement.

### **The Karamat Of The Awliya**

A supernatural act, or miracle, performed by a Wali, is known as karamat. One must understand that the performing of miracles, is not a necessary condition of sainthood. There are some people, when they read or hear about the Awliya, he/she immediately looks for miracles. They think that since they have not heard of any miracle, that person cannot be a Wali. This is totally incorrect. To deny the karamat of a Wali is a sign of ignorance and misguidance, as this is proven in the Qur'an. The Quran al-Kareem relates that karamat of Hadrat Asif (Radi Allahu ta'ala Anhu), who was a Wali from the ummah of Hadrat Sulayman (AS). Before a blinking of an eye, Hadrat Asif (AS) presented the throne of Bilqees, which was in a very distant place, before Hadrat Sulaiman (AS). (Sura 27, Verse 10) Another narration is when Hadrat Zakariya (AS) questioned Hadrat Bibi Maryam (AS), the mother of Hadrat Isa (AS) about the fruit which were out of season, that he saw in her place of worship. She said, that they had come from Allah. (Sura 3, Verse 37). The mothers of the Prophets are Waliyas.

### **Allah Declares War On The Enemies Of The Awliya**

In Bukhari, Hadrat Abu Huraira (RA) reports the following Hadith-e-Quddsi: The Most Beloved Prophet (AS) has said that Allah said, "Whoever shows enmity to a friend of mine, I shall be at war with him."

Who has the courage to be at war with Allah? Certainly, they will be destroyed! Therefore, it is important that the Awliya should be respected and honored. Whoever disrespects, and insults the Awliya, will without a doubt, receive Allah's wrath.

Hadrat Khawaja Gharib Nawaaz Mu'inuddin Chisti (RA) narrated: "There was a man who hated the Awliya. When he died, and was placed in the grave, the people tried to turn his face toward the Qibla, but it would always turn away from that direction. The people were astonished at this action. There was a voice from no unseen, announcing: It would be a futile exercise to try to turn his face toward the Qibla, because he used to turn his face away at seeing the Awliya, and that he who would turn his face in disgust from My friends, I will turn My face on him. He is a condemned soul, and on the day of judgement, such people will appear with faces of donkeys."

### **Importance Of Loving The Awliya**

Allah revealed to Musa (AS), "What actions have you done for my pleasure?" He said, "O Allah, I have prayed to you, kept fast, and paid charity." Allah said, "Prayer is a clear proof for you, fast is a shield for you, and charity is your shade. But what have you done for me?" Hadrat Musa (AS) then asked, "O Allah, show me an action which is only for you." Allah said, "O Musa, have you loved someone for My sake, and hated anyone for My sake?" (Ihya al-uloom id-deen, Vol 2).

From this, we can say that although we have never seen many of the great Awliya, but we only love them, because they love Allah, and Allah loves them. Therefore, we love them for the sake of Allah, and we should distance ourselves from those who dislike the friends of Allah, as we will be hating them for Allah's sake.

Hadrat Baba Farid Ganje Shakar (RA) has narrated: "A sinful young man died in Multan. Someone asked him in a dream as to what was his condition. He replied that Allah had pardoned him. He explained that one day, when Khawaja Baha-ul-Haq Zakariya Multani (RA) was walking, he had kissed his hand with utmost respect. Because of this respect, he had been pardoned."

### **About the friends of Allah (The Awliya-Allah)**

For the believers' orientation, proofs from the Qur'an al-Kareem, the hadith and other scriptural sources concerning the wonderful and decisive issue of the Saints or awliya of Allah will be presented. The words wali, plural awliya and walaya are all of Qur'anic origin with the root wly meaning: to be close, to be a friend, to govern. It appears in the Qur'an al-Kareem in different forms over 200 times.

For those in the community (ummah) who unwittingly deny the science of tasawwuf (spiritual excellence) or neglect the believer's inner jihad (spiritual struggle) restrict the understanding of the 'friends of Allah' as being 'pious worshippers', which is what every believer should be. But what are their qualities and favors and what is their function in the ummah?

We feel it would be useful to draw first of all attention to the work by Michel Chodkiewicz entitled 'Seal of the Saints; Prophethood and Sainthood in the doctrine of Hadrat Ibn Arabi, (RA)ll from which we have quoted.

At first, Allah is the Lord and Protector (wali) of man; man is the one being tested as he is searching for meaning in life, for fulfillment and purpose. When the believer understands and accepts that truth, light and meaning derive from Allah and His Beloved Messenger (AS), he will turn away from the distractions of the lower world (dunya), the favors of other than God and will turn to Allah in everything he intends and does, because:

"He (Allah, may His Majesty be exalted) is their Friend (wali) and they are His friends (awliya)." Allah, says in the Qur'an al-Kareem:

ALLAH is the Friend (wali) of those who believe; He brings them out of all kinds of darkness into light...2:257

Surely those who believed and fled (their homes, emigrated) and struggled hard in Allah's way with their property and their souls, and those who gave shelter (asylum) and helped – these are guardians, allies (awliya'u) of each other...8:72

Here is protection (walayah) only Allah's, the True One; He is best in (the giving of) reward and best in requiting. 18:44

Now surely the friends (awliya-Allah) of Allah – they shall have no fear nor shall they grieve...10 :62

"Allah said, 'I will declare war against him who shows hostility to a pious worshipper (wali) of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined (frd) upon him; and My slave keeps on coming closer to Me through performing nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of Hearing with which he Hears, and his sense of Sight with which he sees, and his hand with which He grips, and his leg with which he Walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'" Narrated by Abu Huraira (Radi Allahu ta'ala anhu) in Bukhari, Vol 8, Hadith 509.

So it is clear that the awliya are under the loving care and protection of Allah Almighty. They are those who are no longer subject to natural appetites, nor to desires of the soul. Freed from the entanglements of the world and their own souls they can devote themselves to their original function.

Certainly our Leader and Doctor of hearts, the Most Beloved Messenger of Allah, Sayyiduna Muhammad (Salla Allahu ta'ala alayhi wa Sallam) is not on our level or station in relation to Allah (Subhanahu wa Ta'ala) or in relation to creation. So what then is the station of the awliya when we remember that every prophet is a wali, but not every wali a Prophet? Some quotes from our upright predecessors may give an explanation:

"It has been given to the awliya by Allah in advance to enjoy His dhikr and to have access to His proximity. The life of their body is that of earthly beings and the life of their spirit is that of heavenly beings." Abu Sa'id al-Kharraz in Sulami's Tabaqat.

Abu Nu'aym quotes this saying: "The servants whom God loves best are the pious and the hidden. When they are away no one misses them, and when they are present they are ignored. They are the imams of good guidance and the torches of knowledge." Suyuti, al-Fahr al-kabir, refers it to Abu Nu'aym's Hilyat-ul awliya.

### **Allah Knows Best Affiliation with the Awliya As stated 'Umar Ibn Sa'eed Al-Futi' Ta'alluq**

'Umar Ibn Sa'eed Al-Futi said: Know that the Connection with the People of Allah (Subhanahu wa Ta'ala) and to be close to them, is to be connected with Allah al-Kareem and standing in His Presence. Because they are the Means to the Mercy of Allah in this Life and in the Here-After. And from their hands descend Blessings from the Merciful to all those who are deprived (mahrumeen) and they are the Mediators between us and Allah. And if it were not for them, nothing of this world would exist. Allah said, "Oh you who believe, if you help Allah, Allah will help you." (47:7) And At-Tirmidhi narrated from a Hadith Qudsi, "If you Honor my Awliya, I will Honor You."

Allah (Subhanahu wa Ta'ala) says, "He who wishes for the Reward for this Life, we will provide it for him. And he who wishes for the Rewards of the Here-After, we will provide it for him." The Knowers of Allah said, "The Reward of this Life (means) the Association with the awliya. And the Reward of the Hereafter is the Association with Al-Haqq. Allah ta'ala says, "Assist one another in Righteousness and Taqwa. Don't assist one another in Sin and Enmity." (5:2) Some of the Knowers of Allah said, "To assist one another in Righteousness and Taqwa (means) Obedience to the Grand Ones amongst the Masters and the Shaykhs. And do not withhold your portions from them in assistance. And they did not assist one another in Sin, (means) being busy with this life. And with Enmity, (means) agreeing with the Desires and the Purposes of the Ego."

Allah (Subhanahu wa Ta'ala) says, **"From within every group in their midst some shall refrain from going forth altogether and should devote themselves to acquiring Knowledge of the Religion"** (9:122) Al-Araais said, "That is to understand the Realities of the Rulings of the Knowledge of Allah, the Way, Reality and Divine Law. And Sahl said, "The best Travel is from desire to (using) intellect, from ignorance to knowledge, from this life to the hereafter, from ability to do something to participating in it from strength and power, from following the ego to God-Consciousness, from the earth to the Heavens, from creation to Allah ta'ala. Al-Murtaash said, "Travel is of two kinds:

To learn of the Judgements of the Religion and the fundamentals of Divine Law.

To learn the proper good conduct of worship and to battle with the self.

He who returns from learning the rulings (ahkaam), invites creation to Allah. And he who returns from learning the battle with the self teaches the creation proper conduct from his example (which he learned from the Shaykhs). This kind of travel is for Allah, which entails seeing the People of Allah and by their examples and teachings learning proper good conduct (adab). For this is Allah's Blessings for everyone in every land."

It is said in reference to what Allah says, **"Those who migrate or who are banished from their homes and their properties while seeking Grace from Allah..."** (59:8) "It is said that they left for the sake of the Love of the Poor and to accompany and emulate them because Poverty is the Way of Truth. Did you not see that The Chosen One (Salla Allahu ta'ala alayhi wa Sallam) sat with them and said, 'Our dead for your dead and our living for your living.' And when Allah says, "And incline not to those who do wrong, or the Fire will seize you," (11:113) it means to diverge from the example of those who worship for show, the ignorant ones and those who gather for the sake of evil and the love of being honored among people and to lead others. And not to depend on your tyrannical ego that is ignorant of the rights of Allah (Subhanahu wa Ta'ala). Al-Kashaani said, "One who does not sit with a Guide (Imam) who is a Physician (hakeem), is always in error." Hamud Al-Qasar said, "Do not sit with the People of Mischief. If you do, you will be prevented with sitting with the People of Virtue." Ja'far said, "Don't trust your ego, because it is a tyrant". And Sahl said, "Don't sit with the People of Innovation."

Allah (Subhanahu wa Ta'ala) says, **"Oh you who believe, seek a Means to Allah..."** (5:35) Our Shaykhs say, "Seek a means to Allah that doesn't separate from Allah so that you may reach Him And there is no Greater Means to Allah than the Prophet (Salla Allahu ta'ala alayhi wa Sallam). And there is no Greater Way to the Prophet (Salla Allahu ta'ala alayhi wa Sallam) except invocation (salawat) on him (Salla Allahu ta'ala alayhi wa Sallam). What is desired in using a means (waseela) to Allah is a Perfect Shaykh. For He is the Greatest of the Ways to Allah. A person is with the one he loves and who loves a people, he is one of them. As narrated from Al-Bukhari (Radi Allahu anhu) that a man came to the Prophet (Salla Allahu ta'ala alayhi wa Sallam) and asked about the Hour saying, "When is the Hour?" Muhammad said, "What have you prepared for it?" the man said, "Nothing except I love Allah and His Messenger." Muhammad (Salla Allahu ta'ala alayhi wa Sallam) said, "Surely you will be with the one you loved." Anas said, "I love the Prophet (Salla Allahu ta'ala alayhi wa Sallam) and Abu Bakr, and 'Umar, (may Allah be pleased with them). And I hope to be alive

while they are living.” Muhammad (Salla Allahu ta’ala alayhi wa Sallam) said, “A man is gathered on the Day of Judgment on the Religion of his brother. So be careful for the one you befriend.”

And if you know this my brother, you should not befriend any except one who raises you up to Allah and shows you the Way to Allah. And this is not to be except one who is free from everything except Allah. There is no enjoyment (for the True Believer) except in their Friendship and no happiness except in their service and their associations. So always be with them with you Heart. Happiness will reach you through there associations and you will benefit greatly from them. If you sit with those who are happy, you will be happy. And if you sit with the neglectful will be pleasing to you. And if you were to sit with those who Remembers their Lord, it will arouse you out from your slumber and being aware will be pleasing to you. For they are the Group in which there is no distress in sitting with them. \_\_\_\_, the Ahl as-Sunnah Scholars are accustomed to quote the above from their own writings to corroborate and establish the Truth of the Ahl as-Sunnah wal-Jama’ah; their beliefs and practices. For when the Truth is acknowledged and surfaces from the opponent it then speaks for itself.

### **Seeking help through the Awliya Belief of Ahl as-Sunnah wa’l Jama’ah**

‘Allama Sa’eedi and ‘Allama Abd al-Hakim Sharf Qadri write:

“It is better that help is sought directly from Allah, most High, and through the waseela of the anbiya or awliya. If an individual seeks help from the anbiya or awliya by means of achieving help from Allah, most High, the person is not committing kufr.” (Sharf Muslim, ‘Allama Sa’idi, Nidaa-e-Ya Muhammad, page 30 by ‘Allama Sharf Qadri).

Shaykh al-Alawi al-Maliki, the Mufti of Makka writes:

“When we ask help from the anbiya and awliya, as a means, it is through their supplication (du’a) that they help us. Take for example the Day of Judgment when the umma will benefit from our Beloved Prophet, Hadrat Muhammad Mustafa (May Allah bless him and grant him peace). This is called asking for help through the anbiya and awliya and likewise to ask them to make du’a for us can be called help or istishfah or tawasul. (Ziyarat of the Grave, page 213, by the mufti of Makka, ‘Allama Shaykh Muhammad al-‘Alawi al-Maliki al-Makki).

### **The Permissibility of Seeking Help from the Pious**

Ibn Taymiyya and Qadi Shawkani quote the following hadith: ‘Abd Allah bin Mas’ud, may Allah be pleased with Him, reported that our Beloved Prophet, (May Allah bless him and grant him peace), stated:

“If you ever find yourselves stranded alone in a desolate place or jungle, then say, ‘O servants of Allah! Help me, Allah have mercy on you.’ (Al-Kalim al-Tayyib, page 69, by Ibn Taymiyya, and Qadi Shawkani in Tufhat ad-Dhakireen, page 130. Ibn Sunni, Imam Bazaar, Hafidhh al Hasamim and Imam Nawawi all quote this hadith also in their various books).

This hadith, demonstrates that one can ask help from those who one cannot see, like the angels, the friends of Allah, the jinn, and that it cannot be said that it is a wrong act. Mullah ‘Ali Qari writes that our Beloved Prophet Muhammad, (May Allah bless him and grant him peace), said that:

If you are in the jungle alone say, “O servants of Allah! Help me.” The servants of Allah are the angels, Muslims, jinn, or abdal. This hadith is useful for travelers. (Al Hirzu al-ThAmin, page 378, by Mullah ‘Ali Qari)

### **The Awliya’s Provision of Help beyond Human Capability**

The Prophet Sulaiman,( peace be upon him), asked his companions who could bring the throne of the Queen of Sheba to his court.

Allah says, describing this in the Qur’an al-Kareem:

An ifreet of the jinn said,  
‘I will bring it to you

before you get up from your seat.  
 I am strong and trustworthy enough to do it.'  
 He who had knowledge of the Book said,  
 'I will bring it to you  
 before your glance returns to you.'  
 And when he saw it standing firmly in his presence,  
 he said, 'This is part of my Lord's favor to me to test me  
 to see if I will give thanks or show ingratitude'.  
 (Surah Al-Naml, verse 39-40)

Hafidh Ibn Kathir writes concerning this verse that the man who brought the throne was called Asif bin Barkhiyah. (Tafsir Ibn Kathir).

There was a companion named Salamah bin Akwa,(RA), who was injured so severely on his shin that people began to fear that he would die a martyr. Salamah,(RA), states: "I went to the Messenger of Allah, (AS), and told him about my wound, whereupon he proceeded to blow on it three times and I was cured instantly." (Mishkat, chapter on Virtues of Sayyid al-Mursalin).

Ibn Kathir writes: "During the khilafah of 'Umar, (RA), there appeared a fire in the desert. 'Umar,( RA), asked Tamim al-Dari,(RA), to assist him. They approached the area of the fire and Tamim al-Dari,(RA), began to gather the fire with his hands and started shoving the fire into a hole in the ground. This was a karamah of Tamim (RA). (Tarikh Ibn Kathir, Vol 6, chapter on Miracles, and Sirat un-Nabi, Ibn Kathir, chapter on Mu'jizat).

Else where, Ibn Kathir writes: During the khilafah of 'Umar,(RA), the governor of Egypt wrote to 'Umar,(RA) asking for help as the river Nile had failed to flood. 'Umar(RA), wrote a letter in return and addressed the river itself. This was then placed in the Nile, and no sooner as this was done, the Nile's water began to flood. (Tarikh Ibn Kathir, Vol 1 and 8, chapter on Rivers and chapter on Khilafah of 'Umar, may Allah be pleased with Him).

The above narrations prove that certain categories of humans, even though they are not Prophets, are capable of doing acts that are normally impossible. Secondly, the narrations prove that one can ask for these supernatural acts from humans. If this were not the case, why would the Prophet Sulaiman,(AS), ask Asif bin Barkhiyah to bring the throne of Bilqees (Queen of Sheeba)? Why would 'Umar(RA) ask Tamim al-Dari to quench the raging fire? Why would Salamah bin Akwa, (RA), ask the Messenger of Allah,(AS), to miraculously cure his wound? And why would governor of Egypt ask 'Umar(RA), to make the Nile flood? So, in summary, it is permissible to request a person to do something impossible under 'normal' circumstances.

Muhammad bin 'Abd al-Wahhab writes that the people who claim that it is permissible to seek help from the pious cite the following evidence in support of their argument:

When Ibrahim,( peace be upon him,) was thrown into the fire, Jibreel(AS ), offered his help to free him. If seeking help from other than Allah is shirk , then why did Jibril offer his assistance to Ibrahim? The answer is that the help which was being offered, was within his capability given by Allah, most High, and therefore not shirk. (Kitab Kasf al Shubhat, page 23).

The help that is sought from the anbiya or awliya is within their capability. For example, it is permissible for one to request a deceased person to make a du'a, as it has already been proved that the deceased can make du'a. This means that asking help from another which is out of their capacity is not shirk. Ibn al-Qayyim explained in his book Kitab al-Ruh.

The Pious can Help from Far Away Muhammad bin 'Abd al-Wahhab writes:

"One night, the Prophet of Allah,(AS) was in his house and was heard to proclaim 'I am here!' three times and 'You have been granted help' also three times. Umm al-Mu'minin, Maymunah, may Allah be well pleased with her, asked the Beloved Prophet(AS), whom he had been talking to since there was no one present. He,(AS) replied, 'I was talking to a

person called Rajiz from the tribe of Bani Ka'ab. He asked for help from me against the Quraysh.' Umm al-Mu'minin, Maymunah(RA), said that when she finished reading the fajr prayer the next morning, she heard Rajiz calling out the following in the streets of Madina: "Ya Rasul Allah! Help us and call the servants of Allah to help us." (Mukhtasar Sirat ar-Rasul, chapter on the Conquest of Makka).

This narration shows that the Sahaba would seek help from the Messenger of Allah from a far and He,(AS) would answer their calls for help. When Rajiz asked the Beloved Prophet the following morning for help, the Messenger of Allah (AS) did not stop him from asking for this help. The Messenger of Allah was at some distance, yet he still assisted.

Ibn Kathir writes:

'Umar, may Allah be pleased with Him, whilst delivering a Friday sermon in Madinah called out and said, 'Ya Sariah! The Mountain.' That very moment, Sariah, may Allah be pleased with Him, was in a place in Persia called Nahawand, engaged in a battle with the enemy. What 'Umar, may Allah be pleased with Him, meant by his call was: O Sariah! Seek protection behind the mountain. Sariah, may Allah be pleased with Him, heard this and was subsequently saved. When the people heard these words during the Friday they were surprised. After winning the battle, Sariah came to Madinah. He told about how they had been under attack by the enemy. Suddenly they had heard 'Umar's voice and hid behind the mountain and were saved. (Tarikh Ibn Kathir, chapter on the Khilafah of 'Umar)

This narration demonstrates that the pious can help people who are not present with them. Also, this is why proclaiming 'Ya Rasul Allah', (May Allah bless him and grant him peace), is not an act of shirk, because he, (May Allah bless him and grant him peace), is aware of our call. It could be that the salutations are conveyed through the angels or that he listens to them himself. As Ibn al-Qayyim wrote:

Another question that is raised is why, if it is possible to seek help and advice from the Prophet, (May Allah bless him and grant him peace), after he had passed away, the Sahaba didn't go to his blessed grave and ask for help when there was any dispute amongst themselves?

This is only skepticism. The reality is that there was no need for the Companions to go and seek help and advice from the blessed grave of the Prophet, (May Allah bless him and grant him peace), as the Messenger of Allah, (May Allah bless him and grant him peace) had already foretold the dispute of his Companions and who would be right or wrong, therefore there was no need for the Sahaba to ask again.

Also, the Messenger of Allah, (May Allah bless him and grant him peace), did help the Companions on various occasions. Here are some examples from Tarikh Ibn Kathir:

Bilal bin Harith asked the Prophet, (May Allah bless him and grant him peace), for help during the famine in Madina during the khilafah of 'Umar, may Allah be pleased with Him. The Messenger of Allah, (May Allah bless him and grant him peace), gave water to 'Uthman, may Allah be pleased with Him, from a window when he was being surrounded by his enemies and, furthermore, even comforted him by giving the news that he would be martyred and would be breaking his fast with him in paradise the next day. The Prophet, (May Allah bless him and grant him peace), gave advice to Imam Hussayn, may Allah be pleased with Him, regarding the battle of Karbala – when he was departing for Kufa and then later, on the night before his death. The Messenger of Allah, (May Allah bless him and grant him peace), gave news that they would meet the next day in Paradise. (Tarikh Ibn Kathir, chapter on Khilafa of 'Umar; chapter on Death of 'Uthman, and the chapter on Karbala).

It is not wajib to seek help from the pious, it is merely permissible. However, we do not encourage people to ask help from the pious and especially those who are cannot differentiate between help and Istishfah.

Those who argue that once the pious have passed away, they are unable to help, also include the Messenger of Allah, (May Allah bless him and grant him peace), in this reference. However, it is very strange that this does not apply to scholars whom they hold in high esteem. As Ibn al Qayyim states:



Many people saw Ibn Taymiyyah after his death in their dreams and asked him many difficult questions on issues of Fiqh Masaa'il and he replied to all their questions. Only those people can reject this who are ignorant of the status of the spirits (Arwah). (Kitab-ar-Ruh, end of chapter 3, Ibn al-Qayyim).

If Ibn Taymiyya can answer questions after passing away, and solve complex fiqh issues, then why is it not possible for our Beloved Prophet Muhammad, (May Allah bless him and grant him peace), to assist his Ummah?

Whatever we have written above some of the narrations involve people's dreams – and to this, people might argue that this is not a credible proof in Islam. The answer to this is that the narration's we have written are not all from dreams, and even if the narration we used are dreams, the Most Beloved Prophet of Allah, (May Allah bless him and grant him peace), has said: 'A Shaytan cannot form my image.' So all the dreams are true about him, (May Allah bless him and grant him peace). Also, Ibn al Qayyim mentions that:

When numerous people have the same type of dream and what they have seen in their dreams actually happens – to call these kinds of dreams as only dreams, this is said by the people that have no sense. (Kitab al Ruh, Chapter 3, Ibn Qayyim).

From the above analysis it is observed Allah exercises tremendous control on human society through his chosen and appointed people as a part of his divine sovereignty. In this context it would be expedient and necessary to have an idea on Sovereignty and related issues.

### **The Concept of Legal Authority: Rasul/ Prophethood, Imamat/ Khilafat in the light of Article of Faith**

The first part of the Muslim confession of faith (the shahada) is the basis for the concept of God in Islam. The Muslim bears the witness that "there is no God but God or no Divinity, but the (one) Divinity." This is the popular and generally accepted meaning of the "Kalima E Tawiba" or the "Sacred sentence" or pure speech. Before going into the details on the subject matter, it is imperative to the revelation made by Allah regarding the Arabs who claim to be the custodian of the religion itself.

The Arabs are very staunch in disbelief and hypocrisy. They do not regard the limits revealed by God to His Messenger. And God is knowledgeable and judge. (Qur'an 9:97).

Among the Arabs from around you are hypocrites from among city dwellers. They are staunch in hypocrisy. (Qur'an 9:101).

We have appointed for every prophet enemies from among the human devils and jinn devils who inspire and narrate to each other fancy words in order to deceive. Had your Lord willed they would not have not it. You shall disregard them and their inventions. (Qur'an 6:112).

Thus this popular meaning and interpretation of the Kalima is an invention of the Arabs. Because the very word "Ilaha" has been told to mean a deity or have been equalized with the word Allah which is not intended to mean by Allah or his Holy Messenger. Rather, we find the meaning of the word "ILAHA" in the Quran as Supreme Authority whose orders and directions are binding upon all. Since He is the Creator, He is the only one Originator and the Creator of the universe, the heavens and the earth, and of everything which is visible or invisible to human eye and which is unknown to men. He created sun, moon, stars, planets, satellites and every other thing in heavens and the earth. Night and day, light and darkness air and wind, storm and cloud rain and water oceans and rivers, mountain and hills, lowing streams and gushing springs, glaciers and icebergs, life and death are all His creations, plants, gardens, fruits, vegetables, corn, crops vineyards, date-palms, forests, trees are all His Handiwork. He created angels of light, jinn of fire and man of potter clay of black mud altered. Animals cattle, horses, beasts, birds, fish, milk, honey, fire, are all His creatures. He created all things in pairs and created life of water. In the following verses the Quran highlights how everything has been created by the Lord of the cosmos. The originator of the heavens and the earth. When He decreth a thing. He saith unto it only: Be! And it is (2: Al-Baqarah-117).

Mankind, be careful of your duty to your Lord who created you from a single soul and from it created its mate and from them twain hath spread abroad multitude of men and women. Be careful of your duty toward Allah in whom ye claim (your rights) of one another and toward the wombs (that bore you) Lo! Allah hath been a watcher over you (4: Nisa-1).

Since Allah has created all these things He is the Owner and Administrator, Sustainer of the things created by Him. Hence, man is duty bound to obey Him as a Supreme Authority or sovereign power in this universe. And the word ILAHA just fits in there as sovereign power as the Quran States:

1. Or have they taken (for a sovereign) gods from the earth who can raise (the dead) if there were, in the heavens and earth, other gods/deities besides Allah the sovereign authority, there have been ruin in both. But glory to Allah, the Lord of the throne (High is He) above what they attribute to Him. He can not be questioned for His acts, but they (men) will be questioned (for theirs). (Sura Ambia 21:21-23)

...Say if there had been other sovereign power with Him as they any behold they would certainly have sought out a way in submitting to the Lord. (Sura Bani Israel 17::42).

Say, "Call upon other (deities) whom you fancy, besides Allah they have no power, not the weight of an atom, in the heavens or on earth no (sort of administrative) share have they there in, nor is any of them a helper to Allah." (Sura Saba:34 - 22).

On who has created the heavens and the earth and who sends you down rain from the sky? Yea with it we cause to grow well planted or chards full of beauty and delight, it is not in your power to cause the growth of the trees in them (can there be another) sovereign besides Allah? Nay, they are a people who swerve from justice. (An Namal:27-60).

From the above verses of the Quran it is proved beyond all doubts the meaning of the word ILAHA is sovereign and Allah has asked the humanity only to believe the Supreme Authority of this universe is Allah alone. Or in other words sovereignty lies only in Him with a shadow of doubt. So, LA-ILAHA ILLALLAH means there is no Sovereign Power in the heaven and earth other than Allah. And it is the prerogative of this Sovereign power to administer the world through his chosen people, there is no any other view or interpretation of this sacred belief

### **The Concept of Divine Appointment**

God has promised those of you who have attained to faith and do righteous deeds that, of a certainty, He will make them Khalifa (Representative/Administrator/Imam) on earth, even as He caused (some of) those who lived before them to become Khalifa, and that of a certainty, He will firmly establish for them the religion which He has been pleased to bestow on them, and that of a certainty. (Sura Al-Nur verse 55).

In the above verse the word Khalifa has been variously translated as "Successors" "Representative" and "Ones who accede to power."

He said, Lo. Allah hath chosen him above you and hath increased him abundantly in wisdom and stature Allah bestoweth His sovereignty on him He will. Allah is all embracing all knowing (Al-Baqara 247).

He giveth wisdom unto whom He will and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding. (Al-Baqara 2:269).

He selecteth for His mercy whom He will. Allah is of infinite bounty. (Al-Imran 3:79).

From the above verses of the Quran it reveals that Allah, bestow certain power to different individuals who administer the universe including the earth and earthly objects on His behalf and these peoples are the best among mankind. Allah Himself has given their designation as Nabi, Rasuls (Prophets), Imams, Khalifas, Wali-Murhsed Ulil Amar etc.).

It is in this context our article of faith is determined as LA-ILAHA-ILLALLAH MUHAMMADUR RASULLAH meaning there is no Sovereign authority other than Allah in this universe and Muhammad is the only authorized, chosen man who is to be obeyed, honored, respected and followed on behalf of Allah almighty the Supreme Authority and similarly, those who

will be appointed after him by Allah having all the characteristics given by Allah (extraordinary wisdom, power of miracle etc) will deserve similar treatment. As there has been are two types of officials of Allah's government some are visible and some are invisible (may not disclose his identity easily).

Obeying them or paying homage to them are mandatory for ordinary individuals as directed in the Quran. This respect and extraordinary treatment to them should not be taken or treated as shirk. As because this type of veneration towards them is the directives of Allah. Allah said, there should not be any distinction between them and Allah. As the Quran mentions:

Those who deny Allah and His Messengers, and wish to separate between Allah and His Messengers saying, "We believe in some but reject others" and wish to take a course midway. They are true unbelievers and we have prepared for unbelievers a humiliating punishment. (Sura Nisa 150-151).

### **The Necessity of Divine Authority and its legitimacy**

Authority is the body whose mission is explicating judgments, as well as rulings of the divine Islamic doctrine. Such an explication must not be attained by supposition and conjecture. It must be attained by such a way of certitude and conviction that it must be identical to the divine intendment. So, the believers will be accepting this explication of the doctrinal authority as an intellectual or invariable fact that can be taken as a conceptional base or a path upon which ideas are structured or march is commenced. In his life time, the Prophet (SM) is the authority of the Muslims to whom they refer in the doctrinal affairs and whose are the decisive judgment since he is believed as the most knowledgeable on the doctrinal ruling. There is a correlative relation and cohesion between the authority and the doctrine (Islam as a religion). The authority infers the rulings from the doctrine. No doctrine exists without an authority and no authority exists without a doctrine. This essential chore of the authority is demonstrating the divine belief. The Prophet (SM), followed by the authority, substantiates the very intendment of Allah as the Sovereign Authority. The divine doctrine determined the boundaries of the words, deeds, goals and means of attaining these goals. Also, the divine doctrine constituted the relationship between the believers and their doctrine in all levels. Thus, the role of the authority is restricted in elucidating the doctrine thoroughly and typifying it with the novel eventualities. The authority is the only responsible of transferring the texts, rulings and purposes of the doctrine from hypothesis into application. In other words, the authority is the one in charge of applying words on levels of solicitation and administration. In this regard the Prophet's (SM) presentation of the divine doctrine is a part of that doctrine and reckoned with the numerous contents of it. Regarding the Islamic doctrine, authority must be most knowledgeable of this doctrine, the most reliable, the most confident of Allah, the most honorable and the fittest for leadership and authority. The authority is the adopted of judgments identical to the divine intendment.

In a single divine doctrine, there is always a single authority, The Prophet (SM), hence is the most regardable authority of Islam. In his time, Moses (AS), the prophet was the most regardable authority. In case Moses (AS) is absent, Aaron (AS) becomes authority. When both are attendant, Moses (AS) is the authority. The same thing said about Jesus (A). He is the authority in affairs appertained to Christianity. In all the religious doctrines there is an authority and when this authority becomes ambiguous whole edifice of that religious doctrine come to a oblivious state. In reality, variety of authorities results in disintegration of the doctrine, dissipation of its disciples and extricating of false authorities. In Islam the authority is one and the same only. It is a matter of specialized and one of the most significant exigencies. In the absence of the doctrinal legitimate authority, every individual or group of Muslims take their own believing their only rightfulness. This occurs because of frequent practices of erroneous matters. This will certainly be leading to engagement in discrepancies and a dispersal to diffusive to be re-accumulated except when there is single authority whose words is regarded as a conventional and intellectual reality accepted collectively with full satisfaction. This is the solitary method of uniting the Muslims.

The relation between doctrine and authority is interdependent. The existence of an authority is fundamentally actual whenever there is a doctrine, contemporaneity and reciprocal perfection between doctrine and authority are necessarily existent. For focusing through light on the meaning of authority, it is important to study the signification of doctrine since it is infeasible to understand one without having an adequate intimacy with the other.

It is necessary that each doctrine has a legitimate authority being coherent and perfecting that doctrine. It is unrealizable to find a divine doctrine without an authority in charge of explicating it. In the same manner, the authority must be the

most favorable and the fittest for the position. These qualifications should be realized by conviction and certitude, apart from conjecture and surmise. These matters in fact can be comprehended by Allah exclusively considering Him as the knowing of the hidden as well as the appearances. This is the base on which God is the only one who is in charge of selecting and nominator of the authority and the supreme administrator of this universe. The owner of Sovereign power or ULUHIYAT. This is an indisputable truth.

As to the Islam's being the final religion, the peculiarities of its rulings that are radically general and comprehensive and the nature of the task to be shouldered by the Muslims. Which is reducing the area of atheism and guiding mankind to the right path, there must be originally an authority after the Prophet's (SM) decease? This matter is too intrinsic to require an evidence if there no existence to partisan, imitation, submission to actually and most peoples of compliance to the dominant. Some Muslim scholars would claim that the authorities according to the meaning we are referring to. The caliph, consequently, will be the supreme authority. Let us think what should the situation be if the entire Muslim scholars, assuming they are gathered in the same place, were involved in various, numerous parties, each on whom is acceptably supporting and insisting on their own view points that are relying upon seemingly legitimate arguments? Which part should we follow and which view point should we consider? It is well known that a many men did come to power in different ways. Were man and God fearing some good like Ali, Abu, Bakar (peace be upon them). Others like Marwan bin Hakam, Muawiah bin Abu Sufyan, Yazid bin Muawiah etc were not known to be good men, rather forced people to take oath in favor of them. . In this list some of them were not religious and very little knowledge about religion of Islam. SO the legitimate rulers are those who are appointed by Allah and their designations -Nabi ,Rasul,Imam,Ulil Amar,Olium Murshed etc. Also those rulers whose appointment are approved by divinely appointed administrators.For example-Najjasi the king of Ethiopia whose appointment was approved by the holy prophet Muhammad (AS). In order to study the subject dispassionately we are going to analyze the concept of and Imamate are khilafat with their historic perspective in due course..

### **The Invisible Divine Administration**

The Arabic word Khalifa means successor. The term Caliph is simply an anglicized version of Khalifa. The terms Khilafat and Caliphate though derived from Khalifa and Caliph respectively, have different connotations. Khilafat refers to the Islamic institution of spiritual successorship, whereas Caliphate implies a politico-religious Muslim State governed by a Caliph.

The Holy Quran makes several references to the term Khalifa. But our general understanding of Khilafat is usually limited to the open and declared political authority on that basis this Caliph is empowered to administer his subject in a definite territorial area. Actually this a very limited and narrow authority in comparison with the vast power and authority as declared in the Quran in its true meaning under reference. The Quran States:

Allah has promised to those among you who believe and work righteous deeds, that He will of a surety grant them in the land, inheritance (of power), as He granted it to those before them, that He will establish in authority their religion the one which He has chosen for them and that He will change (their state), after the fear in which they (lived) to one of security and peace. (Sura An Noor-55).xxxxcf

In this verse, the Holy Quran presents this institution of Khilafat or Appointment as a reward from Allah. Thus the power exercised by these great chosen and selected people Allah has no relevance with so called democratically elected and/or otherwise selected people to run the business of political administration.

The distinction between Nabis-Rasul and these specialized people may be summarised as under:

Nabi-Rasul (Messengers) are appointed by Allah with a specific assignment to propagate and preach the divine instructions to the people for a given area. Some of these Messengers are given Divine Book and others are to follow the previous Divine Books/Scripture. Since the Messengers are the preachers of divine laws so they are to abide by these rules and regulations. On the contrary the Caliphs of Allah are divinely guided with unlimited power and authority which will be evident from the Quran. In Surah Al Kahf the description of such a divinely guided person is narrated as under:

"So they (Musa and his secretary) found one of our servants (Khizr) On whom we had bestowed mercy from ourselves and whom we had taught knowledge from our own presence. Moses said to him (khizr), "May I follow thee, On the footing that Thou teach me something of the (Higher) truth which thou hast been taught? (The other khizr) said, verily wilt not be able to have patience with me! For how canst thou have patience about things which are beyond your knowledge? Moses said, thou wilt find me if Allah so will (truly) patient, nor I disobey thee in aught. The other said, If then thou wouldst follow me ask me no questions about anything until myself speak to thee concerning it. So they proceeded until, when they were in the boat, he (khizr) scuttled it. Said Moses, Hast thou scuttled it in order to drown those in it. Truly, a strange thing hast thou done. He (khizr) answered: Did I not tell thee that thou canst have no patience with me. Moses said, Rebuke me not for forgetting nor grieve me by raising difficulties in my case. Then they proceeded until, when they met a young boy, he (khizr) slew him. Moses said, Hast thou slain an innocent person who had slain none? Truly a foul (unheard of) thing hast thou done. He (khizr) answered, Did I not tell you that you canst have no patience with me? Musa said, If ever I ask you about anything after this, keep me not in your company, then wouldst you have receive (full) excuse from my side. Then they proceeded until, when they came to the inhabitants of a town, they (khizr and Moses) asked them for food. But they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. Moses said, If you had wished, surely you couldst have exacted some recompense for it.

He (khizr) answered, this the parting between me and you, now I will tell you the interpretation of (those things) over which you were unable to hold patience. As for the boats, it belonged to certain men in dire want, they piled on the water, I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force. As for the youth, his parents were people of faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah). So we desired that their lord would give them in exchange (a son) better in purity (of conduct) and closer in affection. As for the wall, it belonged to two youths, orphans in the town, there was, beneath it, a buried treasure, to which they were entitled, their father had been a righteousness man, so your lord desired that they should attain their age of full strength and get out their treasure a mercy (and favor) from your Lord. I did it not of my own accord. Such is the interpretation of (those things) over which you were unable to hold patience. (Sura Al Kahf 65-82).

After careful study of these verses of the Holy Quran we find two types of officials appointed by Allah (SW). One type is guided by one set of conduct rules that is the conventional concept of right and wrong. Another type is unconventional and different kind of conduct rules. Hazrat Musa (AS) the prophet of Allah, whose given task is to maintain the popular concept of shariah set by Allah for the society. On the other hand Hazrat Khizr (AS) who is also guided by Allah having separate set of rules, even he is empowered to kill apparently innocent child and do such activities which are considered unusual and beyond the comprehension of popular Shariat. So we can conclude that Musa (AS) was guided by the popular rules and regulations based on our common understanding of just and right. But Hazrat Khizr is governed by another set of rules again given by Allah (SW) for His own divine way of doing things on this earth. This unique knowledge is *Ilm al aqwal*. And the holy persons pursue also this course of action are termed as *walis* of Allah or the friends of Allah-Awliya.

### **Belayyet**

Wilayat or Sainthood is a very special rank and position of acceptance given by Allah to His beloved servants or inmates. A wali is a pious Muslim who attains this position of wilayat or belayyet. Wilayat is deduced from the root word "Wila" which means closeness. Some attain this position due to their sincere devotion and worship. Some attain this position by birth, but ultimately, it depends on Allah's mercy and kindness. The following narration explains the status of the Awliya: Hazrat Umar (RA) Said:

I heard the beloved Prophet (AS) saying there will be certain worshippers of Allah who will not be prophets, nor martyrs, but the prophets and martyrs will envy them on the Day of Judgement. The companions then asked, O Prophet of Allah who are these people? Then the most beloved Prophet (AS) explained to them the qualities of the awliya. The Prophet (AS) read them the verse." Beware, verily on the friends of Allah, there is no fear, nor shall they grieve. Those who believe and (constantly) guard against evil; For them are Glad Tidings, in the life of the present and in the Hereafter: no change can there be in the Words of Allah. This is indeed the Supreme Triumph (Sura Yunus: 62 -64).

According to Sufi belief there is at all times an established number of individuals serving as members in Spiritual Administration of human and world affairs. It is due to their intervention and presence that the world is kept spinning on

its axis. These privileged souls have been appointed at their stations and ranks by the will of Allah. They maintain balance and equilibrium in the dispensation of world affairs. It is for their sake that Allah eases His wrath and bestows His mercy. Rain is made to descend and fields turn green in answer to their supplication. These people of special grace are not known to the common folk, thus they are varyingly known by the names of Rijaal-ul gayb meaning the unseen men or the Awlia-E-Mastoor meaning the Hidden Friends. One should not be misled by the term Rijaal-ul-gayb into believing that membership in this hierarchy is only reserved for men as the word Rijaal indicates. Shaikh-ul-Akbar Ibn Arabi in his Futhhat-al-Makkiyya relates that once a Wali Mastoor was asked about the number of the Rijaal-ul-Gayb. He answered forty souls. He was again questioned regarding his reply as to why he did not say forty men. To this he answered saying that it was so because they included amongst them woman as well. Shaikh Farid Uddin Attar in his Tajkiraul Awlia says: when a woman gives the proof of courage and chivalry on the path of sulook or way faring then she may no longer be called a female. Hazrat Shaikh Abdul Kader Jilani in his Safintul Awlia sums up the debate in a beautiful couplet: If women were such as we have described. They would have precedence over men.

Mystical Sufi texts carry abundant information regarding the names, stations and number of these holy people. There are slight variations regarding the number and the placements of the grouping in the different recordings of spiritual narrations. The names of the subgroups within the larger group of the hidden men, however, remain the same.

According to Shaikh Ali Utman Hujewri in his Kashf-ul-Mahjoob there are a total of four thousand hidden one's. They are not aware of each other and neither do they know of their own stations. They work unbeknownst to themselves and to those around them. There are reports regarding their reality in the narratives of the Awlia and the traditions. They have been called the chiefs of the heavenly troops. They are divided into subgroups of 300 Akhya (pious one's), 40 Abdals (the interchangeable), 4 Abrars (pure one's), 4 Awtad (the pillars), 3 Naeeb (the pegs) and 1 Qutb (pole) who is also called Ghaus (helper). They are known for solving difficulties and bringing relief by the command of Allah.

Shaikh Muhiyauddin Ibn Arabi has written profusely on the subject. He says, in his Futhhat-al-Makkiya that in every age there is an appointed Pole or Qutb whose given name is Abdullah meaning servant of Allah. Under him are his two ministers called the Imam (Administrator) whose names are Abdul Malik and Abdur Rab. Rab and Malik again being two of the divine names. After the demise of the Qutb one of these two graduates to his station succeeding him. Subservient to the two Imams are the four Awtad (pillars) who are stationed at the four directions of the world – North, South, East and West. They are in charge of looking after these four directions. Their number is confirmed in every age. Their titles are Abdul Hayy, Abdul Aleem, Abdul Quader and Abdul Mureed being named such after the four of the seven primary divine names. Following them are the seven Abdal who are placed over the seven heavenly spheres. The first sphere is under the supervision of Hazrat Ibrahim Khaliullah. The remaining spheres are ruled by the Prophets Hazrat Musa Kaleemullah, Hazrat Harun, Hazrat Idris or Enoch, Hazrat Yousuf, Hazrat Isa and Hazrat Adam respectively. These Abdals are therefore on the footsteps of these Prophets of God. Their names also come from the attributes of Allah, for instance Abdul Hayy, Abdul Aleem, Abdul Wadood, Abdul Quader, Abdul Shakoor, Abdul Sami and Abdul Baseer. According to Shaykh Abu Talib Makki the Abdaal arrive at their rank chiefly due to four things and they being hunger, sleeplessness, silence and solitude. After the Abdaal there are twelve NUQBA. Their figure is also established and they are appointed watchers over the 12 constellations. They can view such planetary movements and heavenly changes that remain distant from the observation of the astronomers. In addition there are eight Nujaba meaning noble one's. Their station is the throne of Allah and they are given special knowledge regarding the seven primary attributes of Allah and their understanding. After the Nujaba there is one Hawari (the faithful companion) and when he dies then another one is appointed to take his place. Thereafter are Rajbiyoooh. They are called thus for they are appointed to their office in the month of Rajb. They are forty in number. The last one is the Khatm (Seal) as the name denotes. This station is reserved for the Muhammadan Sainthood. The concept of the seal of Muhammadan Walayat or Sainthood is one that has great currency in Ibn-al Arabi's philosophy in which he claims to be that. It has however, not necessarily been accepted by other saints and scholars.

According to another opinion given in the Kashf-ul-Mahjub amongst the Rijal-ul-Ghayb there are 300 Nuqaba whose heart-state is after the heart of Hazrat Adam (AS). They are called Naqeebs because they serve as watchers in the world; keeping things in place and watching over them. The 70 Nujaba hearts set after the heart of Hazrat Nuh (AS). They are called Najeeb because of their nobility and illuminated hearts. The hearts of the forty Abdal are set on the pattern of Hazrat Musa's (AS) heart. Because they are the replacements of the Prophets, they are called Abdaals. Which literally means the changed one's. From the Rijal-ul-Ghayb there are 8 such individuals, who without being

named, have been told to have hearts like Hazrat Musa (AS). 7 Akyaar have hearts after that of Ibrahim (AS) There are called Akyaar (the best) for they are the best among the humanity. The hearts of the 5 Amaad are likened to the heart of Hazrat Jibrail (AS). Amaad is the plural of Amad which means pillar. Their value is that of a pillar to a building. The Awtad are set on the pattern of Mikael's (AS) heart. They are called Awtad which is the plural of Watad meaning peg. They hold the world in place by their grace. The Ghaus or Qutb has the heart of Hazrat Israfil (AS). He is stationed at the acme of the hierarchy. When he passes away, one from awtad takes his place and subsequently another from the next lower grade fills the slot emptied by the watad and so it continues. At the end of the line when the station of Nuquba is reached then one from amongst the ordinary is blessed with the privilege to take up his place. The fixed number of the The Rijal-ul-Ghayb is thus maintained under all conditions. When there is some crisis in the world then at first the Nuqaba pray for relief and if there is still no respite, then the Abdaal intercede. After them the 8 unnamed Rijal-ul-Ghayb then The Akyaar. If the prayer still remain unanswered, the Ammad step in. Beyond them the Awtad and if there is still no reprieve then the Ghaus or Qutb prays. The Ghaus is the helper and reliever of distress and his prayer is rarely left unanswered.

The Rijal-ul-Ghayb are the carriers of the miraculous, power of Tai-al-Ard and Tai-al-Zaman. This means that they can cover long geographical distances in no time and so their being confined to a single place is not a limitation (Tai-al-Ard). They can traverse time and so past, present and future does not hold them (Tai-al-Zaman). So it would be correct to say that they have entered the dimension of placelessness and timelessness.

According to yet another report, the whole group of the hidden one's is comprised of 360 individuals. The Wali of the most basic level from amongst them is sovereign in the radius of about 12 miles surrounding his presence or place of living. When the load of work on these unseen servants of humanity becomes too great then their number is increased. But at no time is the limit to be reduced from the established number Quranic references of this divine invisible administrative of Allah. In Sura Naba, verse 6-7, "Have we not made the earth an expanse and made the mountains as pegs into the land."

"In Sura Raad, verse 3, He is the one who has spread out the earth for you and has placed there in mountains and streams."

The mystical interpretation of these verses being that Allah has provided in the world means of stability, guidance, nourishment and ease of humanity. The mountain is a symbol of greatness and majesty. It is a physical feature of the earth that helps in keeping the land still and stable.

When we reach the height of the mountain we are able to see far and wide and thus discern our direction. The stream offers us water to purify ourselves and to drink when thirsty. It provides relief from the summer heat and its coolness is a source of comfort to us. All dirt may be washed away in the flowing water of the stream. Similarly the holy saints of Allah provide breadth of vision to our understanding and they teach us to be steadfast and forbearingly calm as the mountains. We are taught to find stability within ourselves by anchoring ourselves in the core of our being. They are like the flowing streams of water, purifying, refreshing, satisfying and nourishing wherever they go. All Ability is from Him.

Actually these great people of the humanity have been bestowed the ownership of this universe which is specifically mentioned in the holy Quran: "Allah has promised to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, in heritage (of power), as he granted it to those before them, that he will establish in authority their religion the one which He has chosen for them, and that He will change (their state) after the fear in which they (lived), to one of security and peace." (Sura Nur-55).

"Before this we wrote in the zabur (psalms), after the message (given to Moses); my servants, the righteous shall inherit the earth, verily in This (Quran) is a Message for people who would (truly) worship Allah." (Sura Ambia 105-106).

From the above verses of The Holy Quran it is revealed that these people on behalf of Allah rule and administer the universe and this is a fundamental policy of Allah SWA which have been declared in previous Scriptures like Torah. So it a universal system by it self. For this reason we find in all most all the major religions the existence these type of people are recognized, honored, revered and feared. For instance in roman catholicism the saints, broadly speaking, are those who follow Jesus and live their lives according to his teaching, Catholics, however, also use the term narrowly

to refer to especially holy men who, through extraordinary lives of virtue have already entered heaven. In the New Testament, saint referred to all who believed in Jesus Christ and followed his teaching. St Paul often addressed his epistles to the saints of a particular city. The assumption was that those followed Christ had been so transformed that they were now different from other men and women and thus should be considered holy. John A. Codeman SJ. Graduate Theological Union Berkeley wrote that **saints** across various cultures and religions have the following resemblances:

1. Exemplary model
2. Extraordinary teacher
3. Wonder worker or source of benevolent power
4. Intercessor
5. A life often refusing material attachments or comforts
6. Possession of a special and revelatory relation to The Holy.

The anthropologist, Lawrence Babb in an article about Sathya Saibaba asks the question “Who is a saint?” and responds by saying that in the symbolic in fracture of some religions, there is a image of a certain extraordinary spiritual king's “Miraculous Power” to whom frequently a certain moral presence is attributed. These saintly figures, he asserts are “the focal points of spiritual force field” exerting powerful attractive influence on followers but touch the inner lives of others in transforming ways as well. According to The Church of England, a saint is one who is sanctified, as it translates in The Authorized King James version (1611) 2 chronicles 6:41.

Now therefore arise, O Lord God into thy resting place, thou and the ask of thy strength let thy priests. O Lord God, be clothed with salvation and let thy saints rejoice in goodness.

In Hinduism there are individuals who have been described as being Hindu saints, most of whom have also been more specifically identified by the terms Sant, Mahatma, Paramhams or Swami, or with the titles Sri or Srila.

Judaism refers to the term Tzadik righteous and its associated meanings, developed in Rabbanic thought from its Taludic contrast with Hasid (Pious Honorific) to its exploration in ethical literature and its esoteric spiritualization in Kabbalah. In Hasidic Judaism, the institution of the Tzadik assumed central importance, combining former elite mysticism with social movement for the first time.

The concept of sant or bhagal is found in North Indian religious thought including Sikhism. Figures such as Kabir, Ravidas, Nanak and others were widely regarded as belonging to the sant tradition. Some of their mystical compositions are incorporated in the Guru Granth Sahib. The term Rishi denotes the composers of Vedic hymns. According to Vedic tradition the Rishi is a seer to whom the Vedas were originally revealed through states of Higher Consciousness. The Rishis were prominent when Vedic Hinduism took shapes as far back as some three thousand years ago. Actually these Rishis were Spiritually Guided persons like the Messengers of Allah as believed by the Muslims

### Theocracy

Theocracy is a form of government in which a state is understood as governed by immediate guidance or in other words a state is ruled by the officials who are regarded as divinely guided. Theocracy should be distinguished from other secular forms of government that have a state religion or are merely influenced by theological or moral concepts and monarchies held by the grace of God. So this is a political doctrine that merges the religio-political system into one unified authority. In all the major civilizations of the world we find this system is prevalent. For this reason we can firmly conclude that it is a divine political process given by God for mankind.

The word Theocracy originates from the Greek word “theos” meaning “God” and “Kratein” meaning to rule. Thus the meaning of the word in Greek was Rule by God.

It was first coined by Josephus Flavours in the first century A.D. to describe the characteristic government for Jews. Josephus argued that while the Greeks recognized three types of government – monarchy, aristocracy and anarchy the Jews were unique in that they had a system of government in which only God and His law is sovereign. Josephus definition was widely accepted until the Enlightenment Era, when the term started to collect more universalistic and negative connotations especially in Hegel's hands the first recorded English use was in 1622 with the meaning “sacerdotal government under divine inspiration” (as biblical Israel before the rise of kings), the meaning priestly on religious body wielding political and civil power is recorded in 1828. In a pure Theocracy, the civil leader is believed to have a direct personal connection with God. For example, a prophet like Moses (AS) led the Israelities and the prophet



Muhammad (AS), ruled the early Muslims. An ecclesiocracy, on the other hand is a situation where the religious leaders assume a leading role in the state but do not claim that they are instruments of Divine Revelation. For example, the prince bishop of the European Middle Ages, where the bishop was also the temporal ruler of the Papacy in the Papal States occupied a middle ground between theocracy and ecclesiocracy, since the Pope did not claim he is a prophet who receives revelation from God, but merely the interpreter of already revelation. Religiously endorsed monarchies fall between these two poles, according to the relative strength of the religious and political organs. An Islamic is a state that has adopted Islam, specially Sharia, as its foundations for political institutions or laws in a limited way. And has implemented the Islamic ruling system Khalifah or Caliph is therefore, not theocracy as we have seen in the holy Quran.

Charter of Medina is the model for a theocratic government in our recorded history( **Charter of Medina**)

Moreover, after the Holy demise of Muhammad (SM) the rulership of different Muslim States the sharia laws were also interpreted and implemented in a different ways which were and still are not strictly as per the spirit of the Holy Quran which we will discuss later. Also in other religions the religious divine books have suffered the same fate. In other words, the true divine spirit as propounded by their respective Messengers (AS) and the divine books revealed to them could not be established in world politics.

### **Divine Right of Kings**

The political scientists defined the Divine Kingship is a concept that views a ruler as an Incarnation, Manifestation, Mediator or Agent of the sacred world.

It is a Religo-political form of organization that repeatedly developed cultures all over the world in various types of sacred Kingship which have prevailed in ancient societies. There are basic characteristics of Sacred Rulers or Monarchs:

1. They are the receptacle of Super natural or Divine power.
2. They descend from Divine or semi Divine rulers and
3. They are Agents or Mediators of the Sacred.

In some societies particularly those of ancient China, Middle East and South America the ruler was identified with a particular deity or as a God himself. The kings of ancient Egypt and Persia and the ruler of the Hittites were regarded as incarnations of the sun God, the Egyptian king was also identified with the sky. God as the Emperor of China who drew his Mandate from Heaven. However, the God- King was usually considered an individual Deity independent of all others he also could be regarded as the son of a God, an idea found in the socio-religio-cultures such as Japan, Peru (Incas), Mesopotamia, Egypt and the Greek and Roman world. The mother of the divine king might then be referred to as Mother of God. Finally, a King or Ruler might become deified after his death, but this transformation appears more akin to ancestor worship than to sacred kingship on the fullest sense.

Thus the Divinity of King or divine right theory of Kingship is a political and religious doctrine of royal and political legitimacy. It asserts that a monarch is subject to no earthly authority, deriving the right to rule directly from the will of God. The King is thus not subject to the will of his people, aristocracy or any other estate of the realms the Church.

According to this doctrine only God can judge an unjust king. The doctrine implies that any attempt to depose the king or to restrict his powers runs contrary to the will of God and may constitute a sacrilegious act. As stated earlier the theory is rooted in the idea that Allah had bestowed earthly power on the king as the administrator appointed by God as Nabi, Rasul, Imam or King on earth. It is also to be remembered that the present day division between religion and politics is of very recent origin. Actually, the political leader or the kings of the middle age or their predecessor usurped the political power of the truly spiritually Guided Imams or Rulers and became the most unscrupulous rulers of the earth. Which has been declared in the Quran.

The immediate author of the theory was Jean Bodin who based it on the interpretation of Roman law. With the rise of nation states and the protestant reformation (1517), the theory of divine right justified the king's absolute authority in both political and spiritual matters. The theory came to the fore in England under the reign of James I of England (1603-1625), also known as James VI of Scotland (1567-1625), Louis of France (1643-1715), Strongly promoted the theory as well.

### **Divine Right to Rule: Origin of Government**

The divine right to rule is one of the most important doctrines in history yet most people don't understand this concept. The first step in understanding the concept of the divine right to rule is to know its history. Once you understand the history of the concept we are ready to learn what the actual concept is and how it works in government. Despite the fact that in most countries the belief in and practice of the divine right to rule has long retired, there were and still are many strengths of the concept. Of course, where there are strengths, there will always be some weaknesses and examples where this concept did not work. Understanding the concept of the divine right to rule will allow us to comprehend the origin of past and present forms of government all over the world. Actually it is introduced by God Himself God as the Sovereign Authority Administering this universe with His Chosen and Designated people which is the basis of this type of government. These people are designed as Nabi- Rasul, Imam, Khalifa, Oli, Murshed Ulil Amar in the Holy Quran. In other religions in different designations meaning the same thing. Now we call them Messengers of God, Saints, Rishis, Avatar etc.

The divine right to rule has a long and diverse history that has touched almost every civilization known. The divine right to rule is not a modern concept. In fact, it is so ancient that scholars find it hard to pinpoint the exact place or culture that first used the concept to rule. However, historians do know three main cultures that practiced the concept in very early history. The Egyptian culture was one of the first to follow the idea of divine right. The Egyptians had rulers called Pharaohs who were believed to be the earthly incarnation of the Egyptian sun God, Ra. Therefore, God technically chose the ruler of the Egyptian people. This belief meant that if an Egyptian were to disobey his Pharaoh, then he was actually disobeying his God. To question the authority of a Pharaoh and suggest that they were not the desired ruler was to tell God that his ruling was undesirable. In Egypt the concept was first adopted to create a "World Empire" and amass great resources and protection with which to continue the conquest. Another civilization that believed in the divine right to rule was Ancient China. Ancient China called this concept "the Mandate of Heaven." Unlike the ancient Egyptians, the Ancient Chinese did not believe in an earthly incarnation of their god. They thought that the heavens gave a dynasty its approval to rule. The purpose for the Chinese to adopt this practice was to unify the decentralized government of that era called the Warring States. Despite this difference, the Chinese people still revered their ruler as gods. This concept did not end in the early history era. This concept has intertwined its way through history. There are still governments that are based on the divine right theory today. In fact, the people in Twantinsuic South America believe that their rulers have the approval of their god to this day.

The concept of the divine right to rule is the idea that one can be given the right to rule by birth alone. In this form of government, authority is passed down through heredity. Beneficiaries receive their right to rule from ancestors whom were originally appointed by god. For example, if a man were to be born into a family that was "Royal," he already would have the prerequisites needed to become ruler. The ruler would have to show no other qualities of leadership than relation to the anointed ancestor and you could sit at the throne. Given these circumstances, the new ruler would be you. You would not just be the governing body but an emperor or the leader of a dynasty depending on when and where you were born. Moreover, despite how ungodly you were, you would still hold the absolute obedience of your people. You would expect nothing short of the submission shown to a god. The cultures that followed the concept believed that the approval of god or the presence of god was passed through generations of the same family. This form of government makes its ruler responsible to god and not the people whom are governed. This lack of responsibility to the governed was worsened by the ability of a king or ruler to make any law or claim he wished and justify it as his divine duty and right. The divine right to rule is the basis for the modern monarchical governments that exist today. The governed were controlled with fear of god's wrath, and they were ruled with the power of a god.

Despite the fact that the concept of divine right to rule has, for the most part, dissipated throughout history, the concept does have many strengths. The concept was a prevalent type of government for millennia because it used people's religion to rule them. This is a very successful tactic for the reasons that people both fear and respect their god. This reverence protected the political system from citizen uprising, and in turn allowed for great stability in a dictatorship form of government. This idea, however, is only one of the much great strength within the concept of divine right. Another strength that should be understood is the lack of individual involvement necessary to sustain such a form of government and to create such a sense of identity among the governed. This again created great stability within a government. Personal participation in things such as voting were neither needed nor encouraged, and this ingeniously avoided political disputes. The ruler was predestined and this left little room in society for any individual political thought. The people ruled by such a government were forced to have unified thought. Anyone who opposed the dictatorship

would be exiled in the name of god. Therefore, there was, again, little political instability under the concept of divine right to rule.

However powerful and successful the concept of the divine right to rule may have been, there have been serious and detrimental weaknesses to this system of government. The concept has out lived many other forms of government but not without its share of problems. Because the right of kingship is undisputable and absolute under this form of government, it leaves no room for political reform by the people, for people. Under this concept despite how poor of a ruler the dictator is to remain in office or on the throne until death. Moreover, the ruler is to still hold the absolute power of a god with no organized council to legally oppose the ruler in times of social distress. Therefore, if the ruler is insane and brings great social, cultural, or economic decline to the governed, there is no way to remedy this problem. In the past, such misfortune has collapsed empires and dynasty.

Public with a democratic based government. The weaknesses of this political system are not numerous but very detrimental to any government that follows it. The lack of veto power by the people is the main weakness of the concept.

Understanding the divine right to rule helps us comprehend the complexities of all past and present forms of government. It is true that not all governments have followed the concept of the divine right to rule. However, this concept does teach us about the most basic elements of all governments. It, like all other government concepts, is the direct result of peoples' desire for unification and leadership. As was the case in the ancient Chinese era when the warring states gathered in tribes in order to be more organized. By observing the divine right to rule we can also see such basic principles as the need to create a sense to identify and the need to amass recourses and protection. These principles are common throughout all organized governments and to understand other governments we should bring with understanding these basic principles displayed in the concept the divine right to rule.

### **Divine Right of Kings**

#### **Monarchism**

The theory of divine right was present in England. It should be noted that the first written constitution of England, thep Magna Carta, given by John states:John,by the grace of God King of England,Lord of Ireland, Duke of Normandy and Aquitaine, and Count of Anjou to his Archbishops, Bishops, Abbots, Earls, Barons, Justices,Foresters, Sheriffs,Stewards, Servants and to all his officials and loyal subjects Greetings.Know that before God... , The theory of divine right was abandoned in England during the Glorious Revolution of 1688-89. The American and French Revolutions of the late eighteenth century further weakened the theory's appeal, and by the early twentieth century, it had been virtually abandoned.

Such doctrines are, in the English-speaking world, largely associated with the House of Tudor and the early House of Stuart in Britain and the theology of the Caroline divines, who held their tenure at the pleasure of James I of England (VI of Scotland), Charles I and Charles II.

The Scots textbooks of the divine right of kings were written in 1597-98 by James VI of Scotland before his accession to the English throne. His Basilikon Doron, a manual on the powers of a king, was written to edify his four-year-old son Henry Frederick king "acknowledged himself ordained for his people, having received from the God a burden of government, whereof he must be countable."

One passage in scripture supporting the idea of divine right of kings was Romans 13. Martin Luther, when urging the secular authorities to crush the Peasant Rebellion of 1525 in Germany in his Against the Murderous, Thieving Hordes of Peasants, based his argument on St. Paul's Epistle to the Roman 13:17

It is related to the ancient (but not current) Catholic philosophies regarding monarchy, in which the monarch is God's vice-regent upon the earth and therefore subject to no inferior power. However, in Roman Catholic jurisprudence, the monarch is always subject to natural and divine law, which is regarded as superior to the monarch. The possibility of monarchy declining morally, overturning natural law, and degenerating into a tyranny oppressive of the general welfare was answered theologically with the Catholic concept of extra-legal tyrannicide, ideally ratified by the Pope. The Pope assumed at times, due to the non-existence of other possibilities and on account of the Church's spiritual superiority

over kingdoms, the place of an arbiter of natural and divine law in deposing kings that had offended it, for instance, in attacking the liberty of the church.

Antichristus, a woodcut by Lucas Cranach the Elder, of the pope using the temporal power to grant authority to a ruler contributing generously to the Catholic Church

### **Catholic Justified Submission.**

Catholic thought justified submission to the monarchy by reference to the following:

1. The Old Testament, in which a line of kings was created by God through the prophecy of Jacob/Israel, who created his son Judah to be king and retain the scepter until the coming of the Messiah, alongside the line of priests created in his other son, Levi. Later, a line of Judges (who were not kings as they only had the power to provide insight to the people and not to take action to enforce their rulings) was created alongside the line of High Priests created by Moses through Aaron. Later still, the prophet Samuel re-instituted the line of kings in Saul, under the inspiration of God.
2. The New Testament, in which the alleged first Pope, St. Peter, commands that all Christians shall honor the Roman Emperor (1 Peter 2:13-17), even though, at that time, he was still a pagan emperor. Likewise, Jesus Christ proclaims in the Gospel of Matthew that one should "Render unto Caesar the things which are Caesar's"; that is at first, literally, the payment of taxes as binding those who use the imperial currency.
3. The endorsement by the Popes and the Church of the line of emperors beginning with the Emperors Constantine and Theodosius, later the Eastern Roman emperors, and finally the Western Roman emperor, Charlemagne and his successors, the Catholic Holy Roman Emperors.

The French Huguenot nobles and clergy, having rejected the Pope and the Catholic Church, were left only with the supreme power of the king who, they taught, could not be gainsaid or judged by anyone. Since there was no longer the countervailing power of the Papacy and since the Church of England was a creature of the state and had become subservient to it, this meant that there was nothing to regular the powers of the king, and he became an absolute power. In theory, divine, natural, customary, and constitutional law still held sway over the king, but, absent a superior spiritual power, it was difficult to see how they could be enforced, since the king could not be tried by any of his own courts.

Some of the symbolism within the coronation ceremony for British monarchs, in which they are anointed with holy oils by the Archbishop of Canterbury, thereby ordaining them to monarchy, perpetuates the ancient Roman Catholic monarchical ideas and ceremonial (although few Protestants realize this, the ceremony is nearly entirely based upon that of the Coronation of the Holy Roman Emperor). However, in the UK, the symbolism ends there, since the real governing authority of the monarch was all but extinguished by the Whig revolution of 1688-89. The king or queen of the United Kingdom is one of the last monarchs still to be crowned in the traditional Christian ceremonial, which in most other countries has been replaced by an inauguration or other declaration.

Charles I, being crowned by a hand from a cloud, possible by God.

The concept of divine right incorporates, but exaggerates, the ancient Christian concept of "royal God-given rights", which teach that "the right to rule is anointed by God", although this idea is found in many other cultures, including Aryan and Egyptian traditions. In pagan religions, the king was often seen as a kind of god and so was an unchallengeable despot. The Roman Catholic tradition overcame this idea with the doctrine of the "Two Swords" and so archived, for the very first time, a balanced constitution for states. The advent of Protestantism saw something of a return to the idea of a mere unchallengeable despot.

Thomas Aquinas condoned extra-legal tyrannicide in the worst of circumstances:

"When there is no recourse to a superior by whom judgment can be made about an invader, then he who slays a tyrant to liberate his fatherland is [to be] praised and receives a reward" (Commentary on the *Magister Sententiarum*).

On the other hand, Aquinas forbade the overthrow of any morally, Christianly and spiritually legitimate king by his subjects. The only human power capable of deposing the king was the Pope. The reasoning was that if a subject may overthrow his superior for some bad law, who was to be the judge of whether the law was bad? If the subject could so judge his own superior, then all lawful superior authority could lawfully be overthrown by the arbitrary judgment of an

inferior, and thus all law was under constant threat. Towards the end of the Middle Ages, many philosophers, such as Nicholas of Cusa and Francisco Suarez, propounded similar theories. The church was the final guarantor that Christian kings would follow the laws and constitutional traditions of their ancestors and the laws of the presumptive god and of justice. Similarly, the Chinese concept of Mandate of Heaven required that the emperor properly carry out the proper rituals, consult his ministers, and made it extremely difficult to undo any acts carried out by an ancestor.

The French prelate Bossuet made a classic statement of the doctrine of divine right in a sermon preached before King Louis XIV:

“The reign of kings is from Me, says Eternal Wisdom; and from this we may conclude that not only the rights of royalty are established by His laws, but also the choice of individual [to occupy the throne] is a result of His providence.”)

### **Relationship with the doctrine of the “Two Swords”**

However, this overlooks those parts of scripture which provide for the doctrine of the “Two Swords” and for the medieval Roman Catholic concept of the powers of kings to protect the Christian Constitution of states, to defend and extend the boundaries of Christendom by lawful means only, to protect and defend the innocent, the weak, the poor and the vulnerable, and to protect the church and the papacy with the king’s own life, if necessary. The emperor was the first knight of Christendom, and the other Christian kings were his brother-knights sworn to Christian chivalry with its devotion to justice and charity.

This concept partly lived on in the divine right of kings but was much undermined and attenuated by the cutting away of the spiritual arm, turning it into a mere departure of state, subsidiary to the king. The result was that this then appeared to say that any attempt by his subjects to judge the king would be contrary to the will of God and any person so acting would be damned.

### **Divine right in Asian countries**

In China and East Asia, rulers justified their rule using a similar concept called the Mandate of Heaven. It was similar to the European notion of the divine right of kings in that both sought to legitimize rule from divine approval. However, while the divine right of kings granted unconditional legitimacy, the Mandate of Heaven was conditional on the just behavior of the ruler. Heaven would bless the authority of a just ruler, but would be displeased with a despotic ruler and would withdraw its mandate. The Mandate of Heaven would then transfer to those who would rule best.

Whereas revolution is never legitimate under the divine right of kings, the philosophy associated with the Mandate of Heaven approved of the overthrow of unjust rulers. In China, the right of rebellion against an unjust ruler had been a part of the political philosophy ever since the Zhou dynasty, whose rulers had used this philosophy to justify their overthrow of the previous Shang dynasty. Chinese historians interpreted a successful revolt as evidence that the Mandate of Heaven had passed.

The medieval Mongols and other steppe people like Turks elected their rulers, then afterwards judged Heaven to have strengthened their rule if they succeeded in war.

During its imperial era, Japanese Emperors claimed divine right reinforced by the State Shinto until the Humanity Declaration.

In the Malay Annals, the rajas and sultans of the Malay States (now Malaysia and Brunei) as well as their predecessors, such as the Indonesian kingdom of Majapahit, also claimed divine right to rule. The sultan is mandated by God, and the sultan is expected to lead his country and people in religious matters, ceremonies as well as prayers. This divine right is called Daulat and although presently, the notion of divine right is somewhat obsolete, one can still see banners and posters with pictures of the reigning sultan with words Daulat Tuanku, similar to the European proclamation of “Long live the King”, on streets and buildings. In Indonesia, especially on the island of Java, the sultan’s divine right is more commonly known as the wahyu, or ‘revelation’, but it is not hereditary, and can be passed on to distant relatives.

In Tamil culture, before Brahmanism and especially during the Cankam period, emperors were known as ? (Iraiyer), or “those who spill”, and kings were called (Ko) or (Kon). During this time, the distinction between kingship and godhood

had not yet occurred, as the caste system had not yet been introduced. Even in Modern Tamil, the word for temple is meaning “king’s house”. Kings were understood to be the “agents of God”, as they protected the world like God did. This may well have been continued post-Brahminism in Tamilakam, as the famous Thiruvallangudi inscription states:

“Having noticed by the marks (on his body) that Arulmozhi was the very Vishnu” in reference to the Emperor Raja Raja Chola I.

### **Opposition**

In the sixteenth century, both Catholic and Protestant political thinkers began to question the idea of a monarch’s “divine right”.

The Spanish Catholic historian Juan de Mariana put forward the argument in his book *De rege et regis institutione* (1598) that since society was formed by a “pact” among all its members, “there can be no doubt that they are able to call a king to account”. Mariana thus challenged divine right theories by stating in certain circumstances, tyrannicide could be justified. Cardinal Robert Bellarmine also “did not believe that the institute of monarchy had any divine sanction” and shared Mariana’s belief that there were times where Catholic could lawfully remove a monarch.

Among groups of English Protestant exiles fleeing from Queen Mary I, some of the earliest anti-monarchist publications emerged. “Weaned off uncritical royalism by the actions of Queen Mary... The political thinking of men like Ponet, Knox, Goodman and Hales”.

In 1553, Mary I, a Roman Catholic, succeeded her Protestant half-brother, Edward VI, to the English throne. Mary set about trying to restore Roman Catholicism by making sure that: Edward’s religious laws were abolished in the Statute of Repeal Act (1553); the Protestant religious laws passed in the time of Henry VIII were repealed; and the Revival of the Heresy Acts were passed in 1554. The Marian Persecutions began soon afterwards. In January 1555, the first of nearly 300 Protestants were burnt at the stake under “Bloody Mary”. When Thomas Wyatt the younger instigated what became known as Wyatt’s rebellion, John Ponet, the highest-ranking ecclesiastic among the exiles, allegedly participated in the uprising. He escaped to Strasbourg after the Rebellion’s defeat and the following year, he published *A Shorte Treatise of Politike Power*, in which he put forward a theory of justified opposition to secular rulers.

“Ponet’s treatise comes first in a new wave of anti-monarchical writings... It has never been assessed at its true importance, for it antedates by several years those more brilliantly expressed but less radical Huguenot writings which have usually been taken to represent the Tyrannicide-theories of the Reformation”.

Ponet’s pamphlet was republished on the eve of King Charles I’s execution.

According to U.S. President John Adams, Ponet’s work contained “all the essential principles of liberty, which were afterward dilated on by Sidney and Locke”, including the idea of a three-branched government.

In due course, opposition to the divine right of kings came from a number of sources, including poet John Milton in his pamphlet *The Tenure of Kings and Magistrates*. Probably the two most famous declarations of a right to revolution against tyranny in the English language are John Locke’s *Essay concerning The True Original, Extent, and End of Civil-Government* and Thomas Jefferson’s formulation in the United States Declaration of Independence that “all men are created equal”.

The doctrine of divine right of kings is nothing new in the sense it is modified version of so called divine right practiced by Pharaoh, Nimrod and Sajjad as has been informed through the Quran to mankind. The characteristics of these rulers have been described in the holy Quran:

Then it to be expected of you, if you were put in authority, that you will do mischief in the land and break your ties of kith (the relationship from Adam and Eve) and kin ( ). Such are the men whom Allah has cursed for He has made them deaf and blinded their sight (they do not hear the suffering of the common herd of humanity). Do they not then earnestly seek to understand the Quran or is that there are looks upon their hearts? Those who turn back as apostates after guidance was clearly shown to them. Satan instigated them and encircled them up with false hopes. This is because they said to

those who hate what Allah has revealed. We will obey you in part of (this) matter; but Allah knows their (inner) secrets. But how (will it be) when the angels take their souls at death and smite their faces and their backs. This is because they followed that which displeased Allah and they hated Allah's good pleasure so he made their deed of no effect. (Sura Muhammad 22-28).

In this connection it is to be remembered clearly the terms Politics and Religion as we understand today were not separated in practical life either socially or politically. By this it is meant that by not following the king's religion was also treated as heresy or violating the king's queen's legitimate authority and was a punishable offence. And systematic destruction or persecution to those who belong to other religion was considered to be enemy of the state. As we find persecution to Christians in Pagan Rome continued in another form in Christian Holy Roman Empire through inquisition opposing the emperor or his vassals. The political institution of Holy Roman Empire in brief is described.

The Holy Roman Empire developed a complex legal and political structure. Its central figure was emperor, whose position combined ancient Roman Pretensions of universal divinely sanctioned rule with the Germanic traditions of limited elected kingship, overlaid with efforts to define the emperor as a feudal overlord and his leading princes as his vassals. The position of emperor was elected a characteristic the empire shared with other European monarchies such as the papacy. Just as the cardinals princes of the church choose new popes, so the leading nobles on the empire called electors choose their emperor. Technically each emperor was first chosen "King of the Romans" signifying the popular claim to the Roman Empire by the leading nobles of the empire.

It was a federal Monarchy that encompassed present day Germany, the Netherlands, Belgium, Luxemburg, Switzerland, Austria, the Czech and Slovak Republics as well as parts of Eastern France, Northern Italy, Slovenia and Western Poland at the early modern centuries. It was created by the coronation of The Frankish King Charlemagne as Roman Emperor by Pope Leo III on Christmas Day in the year 800, thus restoring in their eyes the Western Roman Empire had been leaderless since 476.

Charlemagne's Frankish successor emperors faltered under political and military challenges and his inheritance was permanently divided in 887. After 924 the western empire was again without any emperor until the coronation of Oto 1, Duke of Saxony on February, 962. This coronation was seen to transfer the Roman imperial office to the heirs of the East Franks, the Germans. The position of emperor remained among the Germans until the Holy Roman Empire was abolished in the aftermath of the Napoleonic wars in 1806.

The Holy Roman Empire (HRE) never achieved the political unification that France a prolonged attempt at centralizing authority starting with Maximilian 1 (1493-1519) was wrecked by the reformation and the ensuing wars, culminating with the Thirty Years War (1618-48) and the Treaty of Westphalia (1648). The latter formalized the relationship between the emperor and his vassal who thereby achieved all but complete sovereignty. As a result, the HRE was still composed at the end of the 18<sup>th</sup> century of around 360 distinct entities differing widely in size, rank and power. Some were kings, princes, other were counts, some were clerics, other were secular rulers.

In a famous assessment of the name Holy Roman Empire French Enlightenment Writer Voltaire remarked sardonically: This agglomeration which was called and which still calls itself the Holy Roman Empire was neither Holy nor Roman, nor Empire.

The history of HRE will not be complete without the history of inquisition. Because the inquisition was one of the great blights in the history of Europe. No other institution in the history the Christian Church was so horrible, so unjust so unchristian when it was finally brought to a halt in 1834, thousand of lives had been lost and tens of thousand of lives ruined through imprisonment and confiscation of property. Whole populations were driven from their homelands and the Roman Church had earned blight against its name that still resonates to this day.

During Medieval times, it was often difficult to distinguish between the secular and the ecclesiastical-catholic bishops installed emperors and kings those same emperors and kings provided protection for the church and the ministers. To rebel against the church (either in matters of theology or matters of organizational hierarchy) was to question the legitimacy of the whole social political economic and of course religious structure of the society. The inquisition which lasted for 600 years was the product of a tight marriage of church and state. The church hunted down and prosecuted

heretics and state punished the offenders by burning at the stake. The idea that heresy was both an ecclesiastical as well as secular crime has a long pedigree. For example heresy was considered treason, punishable by death, as is witnessed by the early Christian martyrs-many of them were murdered for failing to accept that the current emperor was akin to God. A Roman judge could make an inquisition into the case of a suspected heretic-the nomenclature from which inquisition would come.

Later, the great Law Code of Justinian (483-565 AD) codified (Da heretics) the equation of heresy with treason, thus punishable by the secular arm -to death, if necessary. Justinian of course was a Christian so earlier Roman laws that persecuted Christians for their beliefs were now applied against those that did not hold Christian beliefs.

During the Middle Ages the burning of heretics was rampant. Thus the idea of consigning "heretics" to burning at the stake was well ingrained by the time of the start of the inquisition 1227/31.

In 1184 Pope Lucas III issued a Bull (DECREE) against heretics, which would establish many of the principles of jurisprudence later adopted by the inquisition. Among those principles was the idea that anyone that shielded or succored heretics would be liable to the same punishments as the heretic themselves, that unrepentant heretics should be turned over to secular arm for punishment and that "relapsed" heretics should receive steeper sentences (including confiscation of property).

As horrible as the papal inquisition was (in both of its manifestations), in modern times, the Spanish inquisition has become almost synonymous with the excesses, violence and cruelty of the inquisition. In 1478 Pope Sixtus IV issued a Bull authorizing King Ferdinand and Queen Isabella to appoint an inquisitorial Board (which occurred in 1480). The express purpose of the Spanish inquisition was to root out false Christians in Spain especially Jews and Muslims who claimed to convert to Christian but were still secretly practicing their faith. During their reign Vas Coda Gama (1498) came to India with this evil mission and was very successful in his mission while he was in Calicut, India.

Voltaire observed the proceeding of Inquisition as their form of proceeding is an infallible way to destroy whomsoever the inquisitor wish. The prisoners are not confronted with the accuser or informer. Nor is there any informer or witness who is not listened to. A public convict, a notorious malefactor, an infamous person, a common prostitute, a child, are in the holy office, though no where else, credible accusers and witnesses. Even the son may depose against his father, the wife against her husband. Voltaire (Jones, P-88)

The inquisition created an atmosphere where the denouncing of real or imagined sins of neighbors, business partners, even family members was encouraged. The accused had almost no rights-no right to a lawyer, no right to know who their accused almost had no right to know the nature of their charges leveled against them. Torture was used in many cases to exact confession. The methodologies and the ferocity of the inquisition stood as unions in the western civilization until the Nazis and communists of the 20<sup>th</sup> century.

The church had a motto-"the church shirks from blood." Based on this motto, the church itself would not administer the death sentence. Rather this was left to local secular authorities. The chosen method for administer capital punishment burning at stake, was partially chosen because it did not shed blood. Families of heretics that were burned typically had their property confiscated by the secular authorities. In Spain, the descendents of heretics could not serve public office, could not enter holy orders and could not become physicians, tutors of the young or advocates lawyers.

Even the secular rulers in England, France, Germany and others regularly burned the heretics on their own without any inquisitional held. Protestant sovereigns in England ordered capital punishment for Catholics. And in Calvin's Geneva, that great bastion of Protestantism, Catholicism, adultery, idolatry and witchcraft were punishable by death. As an institution the inquisition stands alone in terms of the length of time it existed 600 years, the number of its victims, the ruthlessness of its methodologies and the intolerance that it fostered. It should be clearly understood this inquisition phobia alone can be attributed as a principal cause for the innovation of present western political ideology like secularism, democracy, liberalism and democracy, also many legal institutions such as arrest without any charges. Also to do away with capital punishment etc .However, the institutions of kingship still honoured and practised in many countries of the world with religious fervor which will be evident from the fact that even the British Constitution Protect



the king by declaring "the King can do no wrong" although every political action is taken and executed in the name of the king.

( Written in the light of A Brief History of The Inquisition, written by Robert Jones, Ac worth geosic (998)

## **\\ Understanding Islam**

Islam as we know and see it today is not at all what is envisioned in the Quran. What ever the reader's personal beliefs, he will find cited in this text many interesting facts that are commonly and flagrantly over looked with regard to the Subject of Islam. Islam is not a religion in the ordinary sense of the word. Islam is a Deen or a way of life sanctioned by one God. Islam is one of the most abused and misunderstood word today. Islam effectively means submission to an orderly way of life to do good works in this world. But unfortunately this is not the image called in the mind when one hears the word Islam. The True Islam is intended to be a life of realities i.e socio-economic, political and cultural aspects of this world. But some Arabs systematically destroyed this ideal, not by demolishing it, but by altering its form so that it is no longer manifested as its Designer intended. The introduction of this misinterpreted religion of Islam misleads people stunts their potential growth and results in disadvantaged and dysfunctional societies. Now this religion is used to support violence, terrorism, extremism, oppressive laws, exploitation, chauvinism, decadence, poverty and most oppressive rulership. This they claim is what God had decreed. But careful study will shortly reveal this is contrary to the institution of Islam described in the Quran. The evidence from this unique revealed book states that the enemies of every Prophet will invent religions to divert mankind from the path of God. As shocking as it may be, some ruling Arab dynasties in history have proven to the world that they are truly the enemies of the Last Prophet by virtue of the fact that they have replaced Islam with an oppressive and anti-people religion. The Quran says, "The Messenger will say my Lord, my people have deserted this Quran" (25: 30).

### **Meaning of Islam**

It is widely publicized that Islam is the religion of peace. By saying this whole message of Islam is misconceived and actually misunderstood and of course misinterpretation of the term itself. Actually the word Islam comes from Arabic word Salam which means submission and obedience (to Allah).

In the Quran describing the Prophet Abraham (AS) as a Muslim it is stated that "when his Lord said to him, submit (be a Muslim), He said I have submitted myself (as a Muslim) to the lord of the Alameen (mankind, Jinn and all that exists)" (2: 131).

So, if they argue with you say, I have submitted myself to Allah (in Islam) and (so have) those who follow me. "And say to those who were given the Scripture and the unlearned. Have you submitted yourselves? And if they submit (in Islam), they are rightly guided, but if they turn away-then upon you is only the (duty of) notification. And Allah seeing of (His) servants". (3: 20).

Therefore, be steadfast in the religion of your father Abraham. Allah had called you Muslims before this and has called you (by the same name) in this (Quran). (22: 78).

In order to become a true Muslim this submission should be complete. Thus true submission means that we completely surrender to the commands of Allah, and we fully accept the guidance He sent down via His Messenger without any hesitation and resistance against it. The Quran urged upon the human beings to be a true follower of Islam.

O, you who have believed, enter into Islam completely (whole heartedly) and do not follow the footstep of satan, indeed he is your clean enemy. (2: 108)

Following any guidance other than what Allah (SWT) sent will inevitably lead to misguidance. When one rejects Allah's commands and submits to commands of any other, for any given reason, he set himself to eventually fail. And that not only he fails himself, he leads other people to fail with him. This compromises of following areas:

1. Do not follow desires of yourself

And who is more astray than one who follows his desire without guidance from Allah. Indeed, Allah does not guide the wrong doing people (28:50).

Have you seen the one who takes as his god his own desires? Then would you be responsible for him? Or do you think that most of them hear or reason? They are not except like livestock (animals). Rather, they are (even) more astray in (their) way. (25:43-44).

2. Do not follow desiring and opinion of those who do not know (so called scientists, philosophers, politicians, and other who claim their obedience and submission and following of common people since they have no total knowledge of the subject).

And judge (O Muhammed) between them by what Allah has revealed and do not follow their vain desire. (5:49).

Say, indeed the guidance of Allah is the (only) Guidance. If you follow their desire after what has come to you of knowledge, you would have against Allah no protector or helper (2:120).

Then we put to you, (O Muhammed) on an ordained way concerning the matter (Of religion) so follow if and do not follow the inclination of those who do not know. (45:18).

3. Do not blindly follow forefathers

And when it is said to them. Follow what Allah has revealed, they say, Rather we will follow that which we found our fathers doing. Even though their fathers understood nothing, nor were they rightly guided. (2:170).

And when it is said to them, come to what Allah has revealed and to the Messenger, they say, sufficient for us is that upon which we found our fathers. Even though their fathers knew nothing, nor were they rightly guided? (5:104).

O you who have believed, upon you is (responsibility for) yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is you return all together, then He will inform you of what you used to do. (5:105) (Also you has. 10:78, Al Ambiya 21:53, Az-Zukhruf 43:23-25, L uqmeen 31-21-23, 2:106-107).

Do not submit to any other than Allah

And if you obey (or submit, pay allegiance) most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying. (6:116).

So whoever disbelievers in taghut( Association/ institution/ or False and ism/doctrines) and believers in Allah has grasped the most trusty hindered with no break in it. (2:256).

There is no resistance against the commands of Allah

Thus once we learned that this is the true order of Allah (SWT) or this is true instructions from Muhammed (PUK), we submit to it without any resistance in our heart. The Quran says: But no, by your Lord, they will have no faith until they make (Muhammed) judge in all disputes between them and find in themselves no resistance against your decisions and accept with full submission. (4:65).

It is not a believer man or woman, when Allah and His messenger have decreed a matter that they should haaoption in their decision. And whoever disobey Allah and His messenger, he has indeed strayed into a plain error. (33:36).

Deen

A Deen refers to a way: or method of doing something, or an orderly method of doing something designed for an action or series of actions to achieve an object.

The Deen is a system conceived by the all knowing which follows people to devote themselves to the unseen God through which allows people to devote themselves to the one unseen through his revealed Scripture. True adherents to this system serve God by committing themselves to do the deeds required by Him in His system.

Deen can be defined as a way of life, a system of beliefs, moral principles, social justice and behavior in every walk of life, accountability from supreme Authority, reward and punishment based on obedience and submission.

Deen of Islam can be defined as believing Allah as Supreme Authority, submitting to his Authority, giving Him total obedience by living with code of conduct as defined by Him and inevitable accountability towards the end from Allah (SWT) resulting reward or punishment.

### **Definition of Deen**

In the Quran the word Deen has been used to mean:

- a) Dominance on the part of someone in authority
- b) Obedience, submission worship to a authority
- c) Laws rules, regulations or code imposed that are required to be observed because of two above
- d) Calling to account, passing judgment and pronounce judgment reward and punishment based on above law and authority.

### **Deen as Allah's Authority/Sovereignty and obedience to Him**

In this sense Deen is to accept Allah as sovereignty such authority:

Since Allah is the Supreme Authority which requires, complete and unquestioning obedience and submission which is the basis of Ibadat which is exclusive for Allah.

He is the Ever -living, there is no Deity except Him, so call upon Him, (being) sincere to Him in Deen (All) praise is (due) to Allah Lord of the worlds. (40:65)

Making Deen exclusive for Allah means no one else be given this authority. Thus when son obeys father, wife obeys husband, subordinate obeys his boss or an activist following his leader or any other manifestation of obedience should be in pursuance of Allah's obedience and pleasure in accordance to total submission to Allah. This is then perfect act of Ibadat. However, if such obedience requires breaking the criterion defined by Allah and they are in disobedience to Allah or His messenger, then they amount to sin and rebellion against Allah's commands.

### **Deen: as a system and laws and Allah is the legislator**

Here the word Deen has been used to mean the laws, rules regulations code of **conduct** or that system of thought and action which a person subscribes to and lives by. If it owes us itself to the **commands** of a monarch or president **then** he is in the monarch's Deen.

If it is prescribed by some priests (by wrongly interpreting the Scripture The Quran Hadith) . So he is following their Deen. "So is it is other than the Deen of Allah they desire, while to Him have submitted (all) those within the heavens and the earth, willingly or by compulsion and to Him they will be returned." (3:83). It envisages that reject any other Deen other than that of the Deen of Allah.

Legislation is not but for Allah. He has command that you save Him not except. That is the correct Deen, but most of the people do not know."(12:40)

The (Unmarried) woman or unmarried man found guilty of sexual intercourse-lash each one of them with a hundred lashes, and do not be taken by piety for them in the Deen of Allah; if you should believe in Allah and the last day. And let a group of the believers witness their punishment. (24:2)

## **Deen as Accountability and Reward**

In this sense, Deen is retribution meted out by the authority in consideration of loyalty and obedience to it, or rebellion and transgression against it.

Have you seen the one who denies the Recompense? For that is the one who drives away the orphan. And does not encourage the feeling of the poor. (10):1-3).

## **Deen-comprehensive standing**

Here word Deen stands for the complete way of life, including man's belief, his moral principles and his behavior in all walks of life.

The right and proper way of life intended by God for man is that founded on obedience to them and conformity of His Laws-Rules-Regulations.

And other way of life based on someone else's supposed right to ultimate authority and submission to it has not the slightest place in Allah's scheme for men and is hence as wholly unacceptable to Him.

And this is but natural. Man is God's creature and lives in His Domain and God is his Master and Sustainer. How then can God be expected to consent that man may spend his life in obedience to someone else similarly, His creature and dependent and look to that someone for Guidance.

And whoever desires other than Islam (way of life like-Socialism, Communism, Secularism, Nazism, Fascism, Kingship, Mobocracy, Autocracy so called peoples sovereignty and other "isms", philosophies and phenomena's) as Deen-Never will be accepted in the hereafter (in ultimate analysis) will be among losers. (3:85)

Guidance and with true Deen to make it triumph over Deens (Doctrines and Philosophies) caring naught what annoyance this may cause to those who associate others with Him. (9:33).

## **Principles of Deen**

The understanding of Deen can be divided in two branches: The core or the Principles or **Towheed** and The branches or the **Fiqh** or the methodology (Shariah).

Most misunderstanding and contradiction have arisen in society for lack of understanding the difference between these two issues. It is essential that we must distinguish between this Sharia Law (change with time) and the core (basic fundamental issues are not changeable).

<b>The core Principles of Deen (Fixed to all religions)</b>	<b>The branches (Shariat) of Deen (change with time)</b>
<p>This is common between all messengers who came from Adam to Muhammad (PUB) it never changed. was to submit to Allah, rejection of Thagoot (rebels against Allah in all shapes and forms) and abolish Shirk and Kufur, serve any other persons/ institutions/ isms/ doctrines not in conformity with divine design. These message may be summarized as:</p> <p>There is no God but only one God, believe in the Day of Judgment, the Divine Books/Scriptures, Messengers.</p> <ul style="list-style-type: none"><li>❖ Submit to Allah's command and worship/save Him.</li><li>❖ Do not associate partners with Him.</li><li>❖ Reject all false religions, doctrines, philosophies, social system.</li><li>❖ Reject Tagoot- all anti God institutions and social practices.</li><li>❖ Reject any other legislation which is not in conformity with/ God's legislation.</li></ul>	<p>This part of the Deen/Religion differs according to the nature, circumstances and needs of those for whom the Messenger was sent to In this regard Allah said, "we have made for each of you (set of ) laws and path (to follow)". (5:48).</p> <p>Thus the Shariat of Moses (PUB) differs from that of Ibrahim or Noah or Muhammad (Pub).</p> <p>The Shariat (mostly socio-economic cultural) of the newer messenger abolishes or modifies the previous messenger, considering the need of the circumstances.</p> <p>The Prophet Muhammad (Sm) was the last Prophet thus Shariah sent through him will be applicable till End of Times.</p>

### **All Messengers of Allah (pub) Delivered Same Message**

All Prophets brought same message of submission and obedience to Allah and rejection of anyone who rebel against Allah. All the Prophets submitted to Allah and accepted the same Deen ul Islam.

The Quran reveals that: And we did not send any messenger before you (O Muhammad) but we inspired him (saying) La ilaha illa Ana (none has the right to be worshipped but I (Allah) so worship me (Alone and none else). (Sura Ambia 21:25).

Prophet Abraham, the father of all Muwahibeen Said, when his Lord said to him, Submit be a Muslim). He said, I have submitted myself (as a Muslim) to the Lord of The Alameen (mankind, Jins and all that exists). (Ab Baqara 2:131)).

Abraham and Ismail said, our Lord and make us submissive unto you and of our off spring a nation submissive unto you and show us our Manasik (all the ceremonies/rituals of pilgrimage-Haj and Umrah and all related and associated activities pertaining to religion/Deen and accept our repentance. (Al Baqara 2:128).

Prophet Noah said: we have sent Noah to his people, and he said oh, my people worship Allah, the one who have no other God but Him. (23:23).

Prophet Moses said: And Moses said, o my people, if you have believed in Allah, and then rely upon Him, if you should be Muslim. (10:84).

Queen of Sheba accepted the Deen of Solomon,: She said, My Lord Verify, I have wronged myself and I submit (in Deen ul Islam) together with Sulaiman (Solomon) to Allah, the Lord of the Alameen. (An namal 24:44).

Prophet Issa (Jesus) said, Then when Issa (Jesus) came to know of their disbelief, he said, who will be my helpers in Allah's cause? Al-Hawarioons (the disciples) said, we are the helpers of Allah we believe in Allah and **bear** witness that we are the Muslims (i.e we submit to Allah). He (Issa) said, Indeed Allah is my Lord and your Lord, so worship (serve) Him. This is the straight path. (43:64).

Prophet Shouayb said, and to Madayan (we sent) their brother Shuyab. He said, o my people, worship (serve) Allah you have no God other than Him. (11:84).

Prophet HUD said, and to the Aad (we sent) their brother Hud. He said, O my people worship Allah you have no Allah other than,,,,,,,,, Him. Then will you not fear (obey/submit) Him. (7:65).

Prophet Saleh said, and to the Thalmud (we sent) their brother Saleh. He said, Oh my people worship/serve Allah, you have no deity other ,,,,,,,,,,. There has come to you clear evidence from your Lord. (7:73).

Prophet Yousuf, said you worship (serve) not besides Him except (mere) names you have named them, you and your fathers, for which Allah has sent down no Authority, Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion or Deen, but most of the people do not know. (12:40).

Prophet Muhammad said, So, if they dispute with you (Muhammad ), say I have submitted myself to Allah (in Deen ul Islam) and (so have) those who follow me and say to those who were given Scripture and those who are illiterate, you also submit yourselves to Allah (in Islam/Deen), if so they are rightly guided. (3:20).

All Prophets, Nabis, Rasuls, Messengers and Saints all over the world are sent by Allah teaching the same message of Truth, Deen ul Islam or the same religion and all are termed as Muslims. Whatever their social and religious identities may be.

This Message is depicted in the Quran. He has appointed for you the same way of life which He had ordained for Noah and which (O Muhammad) we have now revealed to you and which we had already enjoined Abraham and Moses and Jesus (and in between) Stressing. Establish this way Deen and be not divided in it. The same thing to which (O

Muhammad) are calling the **mushriks** has set them ill at ease. Allah chooses for Himself whomever He wills and He guides to His way only him who turns to Him (in Penitence). (42:13).

And we certainly sent into every nation a Messenger (saying) worship/serve Allah and avoid Taghoot. (16:36).

The summary from the Quranic History of all the Noble Prophets and Messengers of Allah is that: The Prophet Muhammad (Pbuh) did not found/establish a new religion, nor did any other Prophet. They all brought the same religion, Deen or divine way of life from same Allah to the mankind.

They and their true followers were Muslims. They all submitted to Allah.

They accepted Allah as their Rab (Lord).

They all asked their followers to become subjects-followers/slaves to Allah.

They all accepted Allah as Ilah and accept Allah as the Supreme Law giver, Legislator, Sovereign thus which in Arabic is called La Ilaha Illah Allah which means there is none but Allah who is the only Legislator and Sovereign and whose command and directives, we are bound to follow.

They all asked their followers to reject all rebellious attitude and tendencies.

### **Name of Different Religions and their Meanings in Alphabetical Order**

Bahai Religion is named after the name of its founder Bahauallah. The title of this founder meaning- glory of God in Arabic.

Buddhism derived its name from its founder Buddha, the title of the founder meaning- enlightened in Sanskrit.

Christianity originated from Khritos. Khristos is the Greek translation of the Hebrew word Messiah, meaning the Anointed or Emancipator. Another meaning is -Goodman thus giving the message that all Christians are good people.

Confucianism is taken from the name Kung FU TZU. Kung FU TZU (Confucius) was a Chinese philosopher (Messenger of God). The religion Druze has originated from one of the three founders of the Druze sec.

Hinduism has derived from Hind. In many Asian languages Hind is the name of the region between Himalays and the Indus River.

Islam originates from "Salem". In Arabic Salema are root words like submission, surrender, peace and obedience.

Jainism taken from the word Jin. A Sanskrit word meaning victorious or overcome. Allegorically means a person who conquered his own Self or Passion or Nafs (in Arabic).

Judaism is the source of the name Judah one of the tribes of Israel (Bani Israel in the Quran).

Shinto the source of the word Shinto in Chinese meaning way of the Gods.

Sikhism is taken from the word Sikh. A Punjabi word meaning learner or pupil (Truth seeker).

Taoism the source of the name is Tao. A Chinese word meaning way or path (to God/Divinity).

Zoroastrianism the source of the name is Zoroaster. An ancient Persian Religious Preacher. In India the Zoroastrians are known as Parsis meaning the people of Persia. From the names of these religions it reveals that religions is nothing but a set of divine teachings only. So it is observed that naming of different religions has been done quite arbitrarily. Actually all the religions uphold the principles of total submission to Allah the Creator which means Islam or

Surrender or Submit to the Directive of Allah. Thus the religion of Islam strictly speaking is not a name but the type of attitude or tendency of submission towards Allah. So all religious devotees are Muslims for practical purpose.

### **The Similarities in All Major World Religions**

#### **This is always present in a Belief System:**

A singular being Superior to mankind, or more than one is being superior to mankind. In the case of a system having more than a dozen deities, there will be one that is dominant in some way, or there will be a hierarchy. If the singular Omniscient being is not a being, it is represented somehow else; The Truth, Enlightenment, Oneness, Ultimate Reality, The Universe, Completion, Absolution, Perfection, What not. In the case of a God, this God is often Merciful, Forgiving, Righteous, Perfect, etc, but s/he/ they will also damn you to burn in Hell, die, suffer for all eternity, suffer temporarily, and grant you had Karina / dhrama, or something similar. If you ask for forgiveness, or complete a purification ritual of some sort, you will be forgiven.

#### **Play Nice, Be Nice.**

In all religions, even ones considered to be “bad”, you are instructed to do several things: keep promises, don’t lie, don’t steal, help people, take care of yourself, don’t hurt people; attend a place of worship regularly, or worship regularly, or otherwise frequently affirm your faith. By praying, meditation, asking for forgiveness, repenting, etc, you give praise to the Higher and improve your standing with the Higher and/or come closer to being with the Higher.

All religions encourage good behavior. Morality is generally taken as per the general meaning of ‘good’, but, in some ratified other religions, ‘bad’ is taken as opposed to the ‘right’ morality. . See this; In Judaism, see Leviticus 19:18 NIB. “What is hateful to you, do not do to your fellowman.” In Christianity, see Luke 6:31 NIB. “Do to others as you would have them do to you.” In Islam, see a hadith recorded by al-Bukhari, sunnah: “No one of you is a believer until he desires for his brother that which he desires for himself.” In Hinduism: Mahabharata 5: 1517; “Do naught onto others what you would not have them do unto you.” Buddhism’s Udana-varga 5:81; “Hurt not others in ways that you yourself would find hurtful.”

Of course, there are many others, See Taoism, Jainism, Confucianism, Zoroastrianism, Baha’i, Wicca, old Egyptian faiths, and many others.

#### **Life After Death and Rewards.**

Either eternal Heaven or eternal Hell. If you’re good in life, you’ll be rewarded in death. If you’re bad in life, you’re to be punished in death. In Eastern religions, it’s usually reincarnation, or a form of reincarnation. You assume the form of another being after you die, usually with no memory of what you once were. Sometimes you’ll be reincarnated many times until you reach perfection, or something similar. In some beliefs, depending on how you behaved in life, you will reincarnate as either another person (being the best possible outcome next to perfection) or you will become an animal (not as good, but not the worst), or you will become some lesser creature (the weakest creatures, or the ones with the least senses, or apparent sentience, are those that were the worst).

#### **One Mother- One Origin.**

In many religions, one man and/or woman or one group of people were created first, and from them, came the rest of mankind. Usually organized as tribes, clans, or something similar. Tribal lands were eventually either torn into sections or consolidated between families, depending on feuds and conflicts. These lands became the countries we know today. Thus a sense of oneness or one family or universal brotherhood is built in all the major religions of the world. In many religions, the story goes, that at one time, everyone spoke one language, but mankind did something to incite the anger of the Higher, and the languages were scattered, and mankind stopped being able to communicate for a while.

#### **A Messiah, or A Sacrifice; A ‘Lamb’, or Ritual ‘Lamb’.**

In most cases, there is a singular or multiple case or cases of sacrifice by either the Higher to Man or from Man to the Higher, in which Man achieves the forgiveness of the Higher for wrong done. In the case of Christianity, the Higher

(God) made a sacrifice (Jesus Christ). In order to save Man from sin. This singular sacrifice, in some cases, becomes instead a series of ritual 'sacrifices', which aren't actual sacrifices, but actually may be ,ritual bathing, ritual praying, or something similar.

### **The End of Days.**

It's just about unanimous that, at the end of the world, there will be a great battle between good and evil, and Final Judgment will be made. Several religions indicate the coming of a Prophet, a Messiah (in the case of Christianity, the second coming of Christ in case of Islam coming of Imam Mahdi, in case of Hinduism coming of Kalki Avatar), or something similar.

With all these similarities, and with the Play-Nice ideal mind, why can't we all just stop bombing each other? Obviously, it's because of minor ideological differences, but we all believe, essentially, the same thing (unless you're an atheist; in which case, this isn't about you).

### **Top 10 similarities between different religions**

"One religion read is all religions understood": Agreeing with us or debating with this statement is at your discretion. And even though in the past religious differences may have caused upheavals, it was not because religions taught us differently, It was because we misinterpreted whatever was written in different prose and language. Overcoming these barriers, we have compiled a list of the top 10 similarities between different religions. Read on to get some insights of how we all are connected to one God through various religions:

**10. Peace and Non-Violence:** All religions maintain that peacemakers are the children/creations of the Almighty. Peace is a way of drawing together people, communities and nations into an everlasting friendship. It is the absence of anger and malice, and the presence of compassion and forgiveness that will bind people into unity. The Bhagavad Gita, The Bible, The Quran, each in their own way gives the same message of conducting yourself with peace and non-violence.

**9. All of humanity is united:** There is a not a single religion, which differentiate between people on the basis of their caste, creed, color, and nationality. They all preach that every single person is God's child and that we are one big family. This also implies that we all must live in harmony and peace and not make enemies with our own brothers.

**8. Morals:** Morals are difficult to explain. But, when put simply, all religions tell us that basic morals every person must follow comprise of- don't lie, don't steal and never commit adultery. The Ten Commandments from the Bible, the Ten precepts of the Buddha and verses from the Bhagavad Gita also the Quran all clearly state the vitality of morals in the life of humans.

**7. Compassion and respect for everyone:** Compassion invites happiness. No one can earn respect from others if they are not compassionate and considerate towards them. Buddha goes to the extent of saying that we must love our enemies as well, and that loving back people who love is not worth rewarding but loving everyone, even the one who hates, is true compassion.

**6. I AM- The universal name of God:** Although all religions have their original scriptures written in different languages and they address God with different names. They all share the common phrase "I AM". Many religions tell us that God's name cannot actually be pronounced as God cannot be put into any form of limits. But, nonetheless, all religions make a reference to God as "I AM".

**5. Spiritual knowledge is within man's reach:** Many religions narrate that a human's task is to seek knowledge begins at birth and only ends with his death. If you sincerely set out in search of knowledge, one day you surely will learn the sacred truth. Knowledge is like a hidden treasure, you have to make earnest efforts to unearth its reality. All religions in the world agree on this in one way or the other.

**4. God resides within us:** Going into the depths of religious teachings, we can learn that God is nearer to us than we can ever think. Jesus tells us that the kingdom of God reigns within each one of us. The Bhagavad Gita says that God dwells in everything. The Upanishads reveals that God is hidden in all living being .The Quran reveals Allah is next to your jugular vein



**3. God is always Light:** God is always light means that wherever there is God, you will only see hope. All things in the presence of God appear illuminated and nothing remains hidden in the dark of ignorance. According to the Quran it is the Allah that keeps the heavens and the earth illuminated all the times.

**2. God is omnipresent:** Not just does God reside within each one of us, but as they say, God is everywhere. The Bible says God fills the heaven and the earth. The Upanishads says the whole word is Brahman. All religions vow that there cannot be a place without the existence of God there. Everything there is God.

**1. God is one:** No matter which part of the world you live, no matter what religion you follow, no matter which deities you pray to, at the end of it all God is One. Since different religions originated in different parts of the world, God was given a varying name in each language, but beyond the barriers of communication, God is just One and the same.

### **10 most important functions of Religion**

Both from individual and social point of view religion perform the following functions:

- 1. Religion provides mental peace:** Human life is uncertain. He struggles for his survival amidst the uncertainties, insecurities and dangers, some-times he feels helplessness. It is the religion which consoles and encourages him in all such times of crisis. Religion gives right shelter to him. He gets mental peace and emotional support. It encourages him to face his life and problems.
- 2. It inculcates social virtues:** Religion promotes the major social virtues like truth, honesty, non-violence, service, love, discipline etc. A follower of the religions internalizes these virtues and becomes disciplined citizen of the society.
- 3. Religion promotes social solidarity:** Religion gives rise to the spirit of brotherhood. the famous Sociologist Durkheim viewed that religion strengthens social solidarity. A.W. Geen also pointed out that religion has the supremely integration and verifying force in human society. It is true that common belief, common sentiment, common worship, participation in common rituals etc. are the significant cementing factors which strengthen unity and solidarity.
- 4. Religion converts the animal qualities to human qualities:** Religion inculcates the spirit of self-service. It demands that people should be charitable and benevolent. Through various religious experiences he forgets the worldly life and problems. This experience suppresses the animal desires and converts the animal qualities of man into human qualities.
- 5. Religion is an agent of socialization and social control:** Parsons viewed that religion is one of the most important agents of socialization and social control. It has significant role in organizing and directing social life. It helps in preserving social norms and strengthening social control. It socializes him individual and exercises control over both individual and group in various ways. As an informal means, religion regulates the activity of people in its own way. Organization like temples, mosques, church, gurudwaras etc. also control the behavior of the individuals at different level.
- 6. Religion promotes welfare:** Religion teaches to the people to serve the masses and promote their welfare. It gives message that "the service to humanity is service to God". For this reason, people spend money to feed poor and needy. Great religions like Hinduism, Islam, and Christianity etc. put emphasis on alms-giving to the poor and beggars. It develops the philanthropic attitude of the people and thereby injects the idea of mutual help and co-operation. With the influence of religious belief different religious organizations engage themselves in various welfare activities.
- 7. Religion gives recreation:** Religion plays a charming role in providing recreation to the people. Religious rites and festivals are more or less performed in every religion which gives relief to the people from mental exertion. Similarly religious lectures, bhajans, kirtans, musical concerts Milad Mahfils, Hamd, Nat \_E-Rasul Sema (Religious Songs) etc. Recitation from the Holy Quran Kwali followed by the utterance of hymn etc. gives much more pleasure to the people and provides eternal recreation.

8. **Religion influences economy:** Sociologists like Sombart and Max Weber rightly established the relationship of religion with economic system. Weber observed the influence of Protestant ethics in the development of capitalism. Sombart found this spirit of capitalism in Jewish norms. For the distinct religious principles present in Christianity, capitalism grew in protestant countries but not in the country like India, Pakistan etc.
9. **Religious influences political system:** Religion has played a significant role in political system in the ancient and medieval society. Even in modern times in many countries of the world the religion directly and indirectly also influences political activities. During ancient and medieval period, the monarchs were treating themselves as the representatives of the God or ruling the society in the name of God. Even today, political leaders take oath in the name of God. The political system of the countries of the world like Bhutan, Pakistan, Italy, Germany, England etc. are influenced by religion. Religion is the major source of law in all most all the countries of the world. Even the communist countries follow the concept of natural justice is the outcome of religious belief.
10. **Religion Strengthens Self-confidence:** Religion is an effective means to strengthen self-confidence. There are certain beliefs like 'work is worship', 'duty is divine', 'result in predestined' etc. which is found in various religions give strength to the individual and promotes self-confidence.

### **How Religion is Vital to Society**

Religion is essential to a vibrant democratic society

#### **Religion is vital to Democracy/Freedom of Expression/Freedom of Worship**

"We have no government armed with power capable of contending with human passion unbridled by morality and religion."- John Adams

Religious instruction and belief remain today the lifeblood of society's moral ethos. Not only does religion teach virtue, it catalyzes moral action. As such, religion plays an essential societal role warranting special consideration. This role was rightly described by a Chinese economist studying democracy in America. "In our past", the economist explained, "most Americans attended a church or synagogue every week. When you were there, from your youngest years, you were taught that you should voluntarily obey the law; that you should respect other people's property, and not steal it. You were taught never to lie, and to respect the life and freedom of others the same as your own. Americans followed these rules because they had come to believe that even if the police didn't catch them when they broke a law, God would catch them. Democracy works because most people most of the time voluntarily obey your laws."

Such qualitative observation is corroborated by quantitative research. Many scholars have gathered empirical evidence tracing the strong correlation between contemporary religious observance in America and generous behavior. For example, religiously observant citizens tend to be more generous and civically-minded neighbors. According to estimates, more than 90 percent of those who attend weekly worship services donate to charity, and nearly 70 percent volunteer for charitable causes.

Some laud these good works but attempt to marginalize the beliefs and practices that motivated them. Such efforts are unfortunate. Distinct religious beliefs and practices are fundamental to the moral actions they arouse. Examples abound of religious faith inspiring communities to profound acts of charity and selfless service. These positive contributions underscore the need to preserve the fundamental human right of religious freedom.

Indeed, preserving religious freedom also has its benefits. Bundled with other freedoms, religious liberty boosts society's socio-economic progress and reduces violent conflicts. As a result, societies are more likely to flourish when citizens have this freedom to voice their deepest beliefs and highest ideals. In short, both religions and religious freedom contribute to a more peaceful, stable and charitable society.

#### **Religion's constitutional protection**

For these full effects to take hold, the protection of religious freedom must extend beyond just worship. Religious freedom must include protecting morally or religiously motivated public expression. People of faith and religious-based institutions continue to play an important role in shaping social and moral issues through proper democratic channels. Like other worthy organizations and causes, religious people and institutions deserved to be heard in the public sphere- neither religious nor secular voices should be silenced.

Of course, the accommodation of religious liberty does not undermine other societal interests. The free-exercise clause of the United States Constitution unequivocally protects religion in America, but religious extremism that threatens others is not protected. Government can and does, for example, impose reasonable restrictions to ensure safety in a

pluralistic society. However, the legal and legislative process provides a means to continually protect, shape and define religious freedom so it is not overridden. While reasonable protections are welcome, they should respect the healthy separation between government and religion that allows religion to thrive.

Indeed, the proper separation of church and state has the effect of strengthening religious institutions and the broader community. To exert its positive influence, religious organizations and individuals must maintain space from government- physical, social and legal- to freely practice their faith. This enables religious institutions to express their message, determine who they are, and live out their convictions in meaningful ways. Religious space must continue to be respected, and religion should not be sequestered.

### **Encroachment on the first freedom**

Unfortunately, religious space is increasingly being squeezed by a view that religion is purely a private matter. This trend is disconcerting, especially to people of faith.

Despite this encroachment, the role of religion in society remains indispensable. The 19<sup>th</sup>-century commentator on democracy Alexis De Tocqueville said, "When any religion whatsoever has cast deep roots within a democracy ... preserve it carefully as the most precious inheritance." Religion today remains a most precious inheritance. Properly preserving this inheritance will require renewed respect for religious liberty and the democratic principles that support it. This respect will come rapidly as individuals and governments understand and recognize religion's vital place in society.

## **World Religions**

### **Arrival of Non-Indian Religions into Indo-Pak- Bangladesh**

India, well known as the land of spirituality and philosophy, was Hinduism, Buddhism, Jainism and Sikhism among other religion, religions that developed in India; there are also followers of religions. Among these religions are Islam, Christianity, Zoroaster, and Judaism. The followers of these different religions arrived in India.

The largest religions of non-Indian origin are Islam. They are about 12% Indian Population Muslims who arrived in India converted Indians to Islam through two means peaceful and state patronage. The first spreaders of Islam in India were individuals who saw in spreading Islam a holy precept. They used peaceful means to convert to Islam. But most of Indians are mistakenly believed to have converted to Islam through the sword, which means the Muslim invaders gave the Indians an option to choose between death and Islam. Which is untrue and unhistorical also .If there would have been semblance of truth in it there would have been no Hindu to tell the story as had been the case in Spain. Where after assuming the political power the Christians mercilessly killed all the Muslims there. So at present there is no Muslim in this country. Similarly in Christian Germany 60 Million Jews were killed during Nazi rule. However the different Muslim rulers of India also brought into their kingdoms Muslim mercenaries, businessmen and slaves from different parts of the world like Russia, Afghanistan, Turkey, Arab countries and Africa. These people remained in India, married of local Indians and converted them to Islam.

Like the Muslims, the Christians, who arrived in India also converted Indians to their religion. Christians are about 2.5% of Indian's population. Most of Indians were converted to Christianity by the missionaries who arrived in India with the European powers from 15<sup>th</sup> century. Of the European powers, the Portuguese were most enthusiasts to baptize Indians. But Christianity did not arrive India with arrival of European missionaries. It reached India almost 2000 years ago.

Christianity originates in Israel. One of the Apostles (the 12 chief disciples of Jesus).St. Judas Thomas was a carpenter. He was brought to India by a merchant to build a temple. St. Thomas arrived in Kerala, in south India in 52 AD. He succeeded in converting local Indians to Christianity. His converts were called Syrian Christians. One assumption says that some of the Syrian Christians were actually local Jews converted by St. Judas Thomas to Christianity. The disciples of Jesus at first intended to convince the Jews to adopt the philosophy of Jesus as new Judaism. Therefore they arrived to regions where Jews had settled in the world. Among these regions where Jews had settled was in India. St. Judas Thomas arrived in Kerala in south India and St. Bartholomew in western Maharashtra in west India.

Judaism is probably the oldest religion of non-Indian origin to arrive in India. Today there are also a few thousand Jews in India. Judaism and Christianity might have arrived in India before they reached Europe.

The different Jewish communities of India, Bene Israel, Cochini, Baghdadi and Bne Menashe claims their arrival in India in different ways and it is not always clear how they really came to India. The Bene Israel, which is the largest Jewish community of India, lived earlier in the villages of west Maharashtra. They are believed to exist in India for over 2000 years. The Cochini Jews in south India also claim that their first forefathers arrived in India over 2000 years ago during King Solomon's rule. The Bne Menashe of East India who claim to origin from the 'Lost Tribes' arrived much later in India. The Bne Menashes arrived in East India from China and Myanmar (Burma). In late 18<sup>th</sup> century, Jews from Arab countries and Iran arrived in India because of religious persecutions in their countries. They were called collectively as Baghdadi Jews.

Two other religions that arrived in India because of religious persecutions in their countries were Zoroastrianism and Bahaim. Both of them arrived from Iran.

Zoroastrians, who even though make less than 0.01% of India's population, are well known around India. The followers of this religion are called Parsis because they arrived from Persia (Iran). The followers of this religion exiled from Iran in the 7<sup>th</sup> century AD. They arrived in Gujarat in west India. In the 20<sup>th</sup> century followers of the Bahai religion arrived in India because of religious persecution in Iran.

Deen is a set system by the supreme Lord. These sanctions were revealed to the various Prophets. Hence we find many passages in The Quran instructing people to obey God and obey the Messengers so that they not be diverted from God's prescribed sanctions under The Pretext of particular religion, God's Deen require His servants (Admirers or Lover) to manifest their faith in practical acts of charity and deeds. His way is a series of decrees that must be followed to achieve a peaceful life in this world also hereafter and to be united with Him. God's covenant revealed through all the Prophets/true philosophers/sages/saints requires His adherents and lovers to observe the decrees listed below: Anyone must undertake to fulfill their covenant with God by upholding these prescribed decrees which is the essence of all the religions of the world:

Your Lord has decreed that you shall not serve other than Him.

You shall honor your parents for as long as they live, one of them or both of them.

You shall not speak harshly to them or mistreat them.

You shall speak amicably to people and do not utter any lies.

You shall regard the relatives, the orphans and the poor.

You shall not kill your children from fear of poverty.

You shall not commit adultery, for it is a vice.

You shall not kill anyone, for taking of life is forbidden.

You shall not touch orphan's money except for their own good.

You shall give full measure when you trade and weigh with an equitable balance.

You shall not accept anything that you yourself cannot as certain you shall be perfectly honest when you save as a witness, even if is against yourself, your parents, or your relatives whether the defendant is rich or poor.

You shall give charity from God's provision, which He has entrusted to you.

You shall strive in the path of God (Fi Sabi-lil-lah against those who strive against you, but not aggress.

You shall fulfill your commitments and humble yourself with those who are humble.

You are not to be arrogant or to walk in pride. God does not love the boastful the arrogant. Be humble as you walk and lower your voice.

Eat from everything that is lawful and good and do not follow the step of the Devil, he is your ardent enemy. He directs you towards vice and evil and to invent lies and attributes them to god.

Men from the times of Noah. Abraham, Moses, Jesus, and Muahammad (PUB) have been committed to these values. They observe these values in an orderly manner (as a deen or Religion). Common sense tells us that in order to achieve the results these values must be translated into deeds of action. The worship or ritual prayer is incomplete and partial Deen which will not bring salvation or save some one from Hell fire.

### **Origin of Religion**

What was the first religion of man? Answer to this question differ widely and depend very much on what view is taken of man's origin. Those who go the Divine Source-Scriptures they point out that religion was not invented, evolved or discovered by man, from the day of his creation man knew the One Creator God who had made him and from the time of his first appearance on the earth worshipped God and Submit to Him as his Creator, Master, Supreme Lord, Law giver and Guide.

In support of this view it is often pointed out the most ancient literature of the Greeks, the Egyptians, the Chinese, the Hindus and the traditions of many races agree that the first men brought the Divine Message with them. Led by Wilhelm Schmidt of Vienna, anthropologists have shown that the religion of the hundreds of isolated tribes in the world today is not primitive in the sense of being original. The tribes have a memory of a 'High God' or Supreme Lord a benign Creator Father-God. Who is the most known 'God' worshipped and adored throughout the world.

So the evidence of history brings us back to reconsider the Biblical-Koranic answer. This we know states that the first man created in the image of God, he was a monotheist.

### **Evolution of religion**

There is another view to answer to the question which denies all this divine conceptions. It starts with the view that man evolved from a pre-simian ancestor. Since animals have no religion, there must have been, it is said, a long ascent through apish character and fear of the dark unknown to what Bouquet calls "animalism" a "belief in a vague potent, terrifying inscrutable force." "Animatism" developed into "animism", the spirit fearing religion of most isolated tribal people. Then came the polytheism immortalized in the Greek mythologies. Israel's glory so this summary of the development of religion suggests, was that she was able to narrow down the many Gods of the surrounding nations to one tribal God. And eventually the one Creator-God of the Hebrew Prophets, together with the philosophical monotheism of Plato, paved the way for higher religion. This answer has held the field among many scholars since Darwin. Unfortunately this theory has been the basis in the modern education system all over the world creating a general apathy and disrespect for all the religions of the world.

### **The So Called Scientific Tale of Human Evolution**

The Darwinist claims hold that the modern men of today evolved from some kind of ape-like creations. During this alleged evolutionary process which is supposed to have started 4-5 million years ago, it is claimed that there existed some "transitional forms" between modern man and his ancestors. According to this completely imaginary scenario, four categories are listed.

- 1) Australopithecus
- 2) Homo habilis
- 3) Homo erectus
- 4) Homo sapiens

Evolutionist calls the so called first ape-like ancestors of men Australopithecus which means "South African ape". These living beings actually nothing but an old ape species that has become extinct. Extensive research done on various

Australopithecus Specimens by two world famous anatomists from England and the U.S.A. namely Lord Solly Zuckerman and Prof Charles Oxnard has shown that these belonged to an ordinary ape species that become extinct and bore no resemblances to human.

By outlining the link chain as "Australopithecus > Homo habilis > Homo erectus > Homo sapiens, evolutionists imply that each of these species is one another ancestor. However recent findings of paleontologists have revealed that these four categories of these species live at different part of the world at the same time. Moreover, a certain segment of human classified as Homo erectus has lived up until very modern times and also in the same region.

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. A paleontologist from Harvard University, Stephen Jay Gould, explains this deadlock of the theory of evolution although he is an evolutionist himself:

What has become of our ladder if there are three coexisting lineages of hominids (Africans, the robust australopithecines and it habilis), none clearly derived from another. Moreover none of the three display any evolutionary trends during their tenure on earth.

Put briefly the scenario of human evolution, which is sought to be upheld with the help of various dressings of some half ape half human creatures appearing in the media and course book, that is frankly by means of propaganda is nothing but a tale with no scientific ground. (Harun Yahya, The Evolution Misconception).

Messengers.....

### **Conspiracy Against Man and Religion in the Heaven**

Allah created the angels and jinn before He created the Prophet Adam (AS). They were glorifying Allah with praise. Then Allah created Adam (AS) as the first human being and commanded the angels prostrate themselves to him (Adam). With whole hearted obedience the angels complied with Allah's command and prostrated themselves to Adam. Yet Iblis (Diabolis), Lucifer or Saitain or Satan, one of the Jinns rebelled against this command. That is because he (Satan) believed that he was superior to Adam (AS). Out of this arrogance, he replied to the question posed to him by Allah: Iblis, what prevented you prostrating to what I created with my own hands? Were you overcome by arrogance or are you one of the exalted? (Surah Sad: 75, as follows I am better than him, you created me from fire but you created him from clay (Surah Sad: 76).

Iblis, who dared such a disobedience to Allah's command was denounced by Allah and destined to the torment of Hell. But the Satan took a vow to destroy Adam and his descendents which has been revealed in the Quran:

Since you have honored him (Adam) over me, if you respite me till the Day of Resurrection. I will possess his descendents except a few. (17:62)

Satan also declared that Adam and his descendents as his arch enemy and committed to harm them from all directions. In the Quran this event is described as:

I (Satan) will come to them from before and from behind them and from their right and from their left and will find that most of them are unappreciative. (7:12).

In the Bible similar type of Satanic conspiracy is recorded.

Put on the whole armour God, that you may be able to stand against the schemes (conspiracy) of the Devil. For we do not wrestle against flesh and blood, but against the authorities against the cosmic power over this present darkness against spiritual forces of evil in heavenly places. Therefore take up the whole armour God, that you may be able to with stand in evil day and having done all, to stand firm, stand therefore having fastened on the belt of truth and having put on the breastplate of righteousness and as shoes for your feet having put on readiness given by the Gospel of peace. (Ephesians 6:11-16).

### **Conspiracy on the Earth**

He (Satan) only commands you to commit evil and to say about God what you do not know. (2:168-169).

You (Satan) may entice them (mankind) with your voices and mobilize all your forces and promises them. Anything the devil promises is no more than illusion. (17:64).

We have permitted the enemies of every Prophet – human and jinn devils – to inspire in each other fancy. In order to deceive. Had your Lord willed, they would have not it. You (mankind) should disregard them and their fabrications. This is to let the minds of those who do not believe in the hereafter listen to such fabrications and accept them and thus expose their real convictions. (6:113).

In this connection let us take a closer look at the name Lucifer (Satan) itself. The name “Lucifer” in Latin means “Light Bearer” and also mean the planet Venus, which is the morning star at dawn. In Greek mythology Lucifer was personified as a mail figure bearing a torch hence have the origin of the “Light Bearer” of The Olympic Games. The Greek transliteration of the name of this incarnation of Lucifer in the myth was Teitan. In Middle English his name was Titans which also meant “Sun god.” A distorted record of the rebellion of Lucifer and that of the rebel giant Nimrod has been preserved in Greek mythology. Titan (Teitan) the personification of Lucifer, was the ancestor of a race of giant humans here on earth who were overthrown by the Olympian Gods. Hence the word Titan today means one gigantic in size or power. And the word Titanism today in English language means spirit of rebellion or a defiance of and revolt against the established order or authority.

### **Real Conspiracy to Rule The World**

"There does exist and has existed for a generation an international Anglophile network which operates to some extent, in the way the radical right believes the communist act. In fact, this network has no aversion to co-operating with the communist or any other groups and frequently does so. I know of the operation of this network because I have studied it for twenty years and was permitted for two years in the early 1960s to examine its and secret records. –Prof Carroll quigly, Tragedy and Hope. The real menace to our republic is the invisible government which like a giant octopus sprawls its slimy length over the city, state and which. Like the octopus of real life, it operates under cover of a self created screen. At the head of this octopus are the Rockefeller Standard Oil interests and a small group of powerful banking houses generally referred to as the International banker. The little coterie of powerful international bankers virtually runs the United States government for their selfish purposes.

They practically control both political parties. It seizes in its long and powerful tentacles our executive officers, our legislative bodies, our schools, our courts, our newspapers and every agency created for public protection."

(John Hylan, 1922  
Mayor of New York, 1918-1925)

"From the days of Spartacus, Neishophf, Karl Marx, Troski, Belacoon, Rosa Luxemburg and Ema goldman. This world conspiracy has been steadily growing. This conspiracy played a definite recognizable role in the tragedy of The French Revolution. It has been the mainspring of every subversive movements during the 19<sup>th</sup> century. And now at last this bank of extra ordinary personalities from the under world of the great cities of Europe and America have of ripped the Russian people by the hair of their head and have become the undisputed masters of that enormous empire".( Sir Winston Churchill, Illustrated Sunday herald, February 8, 1920.)

Fifty men have run America and that's a high figure". '(Joseph P.Kennedy, U.S. Ambassador and Father J.F.K. and R.F.K, 1936.)

"The governments of the present day have to deal not merely with other government, with emperors, kings and minister. But also with the secret societies which every where their unscrupulous agents and can at the last moment upset all the governments plan." (Benjamin Disraeli, British Prime Minister, 1876.)

### **“Khilafat” the Spiritual and Political Institution of Divine Successorship /Representation On Earth**

The commonly used English words “Caliph” and “Caliphate” are both taken from the Arabic term Khalifa and Khilaphat. The term Caliph is in English use since 1393 and Caliphate since 1614. The term Khalifat and Caliphate though derived from Khalifa and Caliph respectively have different connotations. Khilafat refers to the Islamic institution of spiritual successorship, whereas Caliphate implies a Politico-Religious Muslim State governed by a Caliph. The institution of Khalifa is frequently referred to as Imamate Which is derived from the word Imam to denote amongst other things, that the Khalifa is the Imam and leads the prayers as a part of his responsibilities. This is a position of extreme importance because the Imam in effect the best manifestation of the Ummah and represent them before Allah the Almighty.

### **Succession of Prophethood in Islam**

The Quran speaks of the prophets as being the greatest human beings of all time. A prophet, in the Muslim sense of the term is a person whom God specially chose the faith of Islam. Before man was created God had specifically selected those men whom He would use as prophets- representatives of God on earth also act as administrator (Imam) on His behalf.

The Quran verse 4:69 lists various virtuous groups of human being among whom prophets (including) the Successors (Awliya) occupy the highest rank. It says, “All who obey Allah and the Messenger are in the company of those on whom is the grace of Allah of the prophets of the prophets (who teach), the sincere (lovers of truth), the witness (who testify) and the righteous (who do good) Ah what a beautiful fellowship”.

In order to perform the functions of prophethood Allah has given the prophets various divinely gifts to them. These have been interpreted as supernatural powers (called *mojeja/Keramat*), divine book (books of guidance including legal affairs for human conduct including the power as Law Giver). The mention of wisdom or knowledge for a particular prophet is understood to mean that some secret knowledge (knowledge of unknown/unseen/future). This attribute is spoken of in the Quran in numerous places. The Quran mentions that Abraham prayed for wisdom and later received it. It also mentions that Joseph (AS) and Moses (AS) both attained wisdom when they reach full age. David received wisdom with kingship, after slaying Goliath. Lut received wisdom whilst prophesying in Sodom and Gomorrah (present dead sea area). John the Baptist received wisdom while still a mere youth and Jesus received wisdom, and power from the day of his appearance on this earth.

While mentioning the functions of the prophets the Quran mentions: “Allah did confer a great favor on the believers when He sent among themselves rehearsing unto them the sign of Allah, purifying them and instructing them in scripture and wisdom while, before that they had been in manifest error”. (Sura Al-Imran: 164).

From this verse of the Quran it is evident that without these special gifts from Allah no one will ever try or dare to succeed or perform the functions of a prophet in any way. For this reason we find in the Holy Quran that the succession of the Prophethood is also retained with Allah alone and this power of appointment of Prophethood had never been given to any individual group or community. And as such the Quran has delivered a stern warning concerning the choice of a ruler. One day we shall call together all human beings with their Imam (Ruler) leader, administrator, guide. (Al Isra-17:71).

The word Imam, when used in the Quran as well as in everyday language, refers to the ruler, who rules, governs or leads. The Quran also uses the word Imam to mean a way or book which leads or guides. However, in the context of the last day and of divine judgment over all mankind, it would be irresponsible and erroneous for anyone to exclude the meaning of the earthly ruler who rules, governs or leads for the word Imam in the above verse of the Quran. Justice (as well as elementary common sense) demands that a leader or ruler (who was misguided or rightly guided) should be brought along with his people when they are to be judged by Allah the Sovereign Lord.

Allah Most High Himself chooses an Imam for mankind when he declared to Abraham (peace be upon him). “I hereby appoint you as the Imam (leader/administrator) of mankind. (Sura Baqara-2:124). When Abraham responded by querying whether Imams would also be divinely-appointed within his progeny Allah confirmed such while dismissing the possibility that his covenant could ever include those who are wicked (Jalim) in conduct.” (Al Baqara-124). Allah then



proceeded to appoint Imams, in the form of Prophets, from Abraham's progeny. Among them were Israel and his seed in Jacob, Joseph, Moses, Aaron, David, Solomon and Jesus and Ishmael and his son in Muhammad. (Peace and blessings of Allah be upon them all).

Finally, there is a prayer recorded in the Quran itself in which the believing men pray to Allah as follows: Our lord grant unto us wives and off spring who will be the comfort of our eyes and grant that we may be Imams (i.e leaders and rulers) over the righteous (Amir-ul-mumin). Sura Furqan-25:74). In every instance in which the Quran has used the term "Imam" to mean ruler, who Rules, Administers, Governs or Leads.

The perfect realization of this prayer is found in the ayat no-61 of Sura Al-Imran, which states: If anyone dispute in this matter (Islam) with thee, now after (full) knowledge has come to thee say, "come! Let us gather together our sons (Hasan and Hussain) and your sons, our women (Fatima) and your women, ourselves (Ali) and yourselves, then let us earnestly pray and invoke the curse of Allah on those who lie." From the Islamic history we know when the Christians of Nazran challenged the validity and truth of the religion of Islam Muhammad (peace be upon him), as directed by Allah presented the physical representation of Islam in the form of Hazrat Ali, Fatima, Hasan and Hussain (peace be upon all of them) to accept this challenge. The Christians while observing these ever pure and brightest faces recognized the superiority of Islam and thus saved from destruction. From this Quranic verdict there appeared a concept of Ahle Bayat in the Holy Quran, who have been given very special status in religious terminology. Allah has declared the Ahle Bayat as pure (as such they are the best creation in the world. Quran States... And Allah only wishes to remove all abomination from you, you Member of the Family and to make you pure and spotless. (Al-Ahzaab-32- 33). And consequently, their love, honor, respect and obviously obedience, guidance and on the top of it their leadership and Imamate have been made obligatory and compulsory for the true faithful and this very highest love for these "Ahle Bayat" have been made mandatory as the "reward" or "remuneration" for the Holy Prophet Hazrat Muhammad (Peace be upon him).

The Quran mentions "That is (the bounty) where of Allah gives glad tidings to his servants who believe and do righteous deed say, "No reward do I ask of you for this except the love of those hear of kin. And if anyone earns and good, we shall give an increase of good in respect there of, for Allah is oft-forgiving, grateful." By this it is meant that it is expedient and necessary to obtain the mercy, forgiveness and gratefulness of Allah by only in loving these great personalities. When asked by his companions who are they, the prophet said, They are Ali, Fatima, Hasan and Hussain.

From the above Quranic verses and Shahi Hadith it is observed that just as a prophet is appointed by God alone only God has the prerogative to appoint the successor of his prophet among the Ahle Bayat as prophetic tradition. Accordingly from historical records that Allah chooses Ali (AS) to be successor, infallible and divinely chosen. Thus Muhammad (SM) before his death appointed Ali (AS) as his successor. Ali was often a leader or commander in battle. Ali was left in charge of the community at Medina when Muhammad (SM) led a raid on Tabuk. Ali was also his cousin and the husband of his daughter. Fatima (AS) and the father of his beloved grand children Hasan and Hussain (AS). Ali's father was Abu Talib Ibn Abu-Al-Muttalib Muhammad's uncle, foster father and powerful protector. As a member of Abu Talib's family, Muhammad had in fact played the role of an elder brother and guardian to Ali. Ali had as a youth been among the first to accept Islam. He was now a charismatic defender of the faith in his own right and it was perhaps inevitable that some in the Muslim community assumed that Ali would claim a leadership position following Muhammad's death.

In this connection some Quranic verses are referred. The Quran states:

- 1) Your real Guardian (wali) are Allah, His messenger and the believers... "(Maida-55).
- 2) Oh Messenger! Proclaim the message which has been revealed to thee from thy Lord, if thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those reject faith. (Maida-67).
- 3) ... "This day (18<sup>th</sup> Jilhaj) have those who reject faith given up all hope of your religion: Yet fear them not but fear (Allah). This day (18<sup>th</sup> Jilhaj) have I perfected your religion for you, completed my favor upon you and have chosen for you Islam as your Religion." (Maida-3)

History records the background of these revelations as immediately following Hijjatul wada (Farewell Pilgrimage, Performed by Prophet Muhammad (SM) a divine order was revealed to the prophet to convey the remaining Islamic

tenets, the annual Pilgrimage to Mecca and Imamate of the twelve infallible Imams. The prophet called upon the faithful to accompany him on his last Pilgrimage, he knew that it would be his last and that would soon have to live this temporary abode for the eternal one. More than one hundred thousand Muslim responded to his call.

It was at Arafat that the divine command was received by prophet Muhammad to appoint Ali as Ameerul Momineen, the Commander of the Faithful, title of the bearer of the highest temporal and religious powers in the Islamic state, one reserved solely for Caliphs, those who are supposed to be the most knowledgeable of all people of secular and religious problems and how to solve them. Muhammad (SM) was also ordered to convey to Ali the knowledge which the Almighty has bestowed upon him so that it would not be lost once he is dead. In Mina the prophet delivered two sermons in preparation of the great announcements to come. In the first, he referred to Ali's Caliphate and reminded the audience of one particular Hadith which he had conveyed to them on various occasions and which is identified in Book of Hadithsasaqalain. Hadith-al thaqa-lain in tradition means of two weighty things (the first being the Holy Quran and the prophet's progeny (Ahlul Bayat) mentioned in verse 33 of Sura Ahzab of the Holy Quran. He delivered his second sermon of Ali's Imamate, emphasizing the necessity of disseminating the contents of his sermon, announcing that those present were duty bound to convey it to those who are absent. In both of these sermons the prophet publicly vested upon Ali both the powers referred to above. As soon as the rituals of the Pilgrimage were completed and to be exact Thul-Hijra 12, 10 A.H/March 12,632 AD, the divine order came to the prophet embedded in verse 67, of Sura Maida, quoted earlier in the text of the prophet's sermon to follow. The prophet immediately ordered Bilal Ibn Rabah, his caller to prayers and one of his faithful Sahaba to convey the following order to the faithful. Tomorrow, nobody should lag behind but should go to Gadir Khumm.

The word "Ghadir" means "Swamp" an area where rain water gathers to form a shallow lake. Ghadir Khumm is located near the cross-roads of trade and Pilgrimage caravans coming from Medina, Egypt, Iraq, Syria and Nejd on their way to Mecca. The presence of water and a few old trees there served a resting place for trade caravans for centuries. A mosque called Masjidul-Ghadir was later built on the same spot where the great gathering took place to commemorate that momentous event an event which has unfortunately been forgotten by the vast majority of the Muslims who, by thus forgetting, the most important part of their creed, one without which their faith is not complete at all according to prophet's sermon to follow and according to the text of the Holy Quran. The announcement conveyed by Bilal(RA) was transmitted by one person to another till it reached as far as Mecca proper and people were wondering about what it could be. They had expected the prophet to linger a little bit longer at Mecca where the Pilgrims could meet him and ask him whatever questions they had about this new institution called Hajj and about other religious matters.

In the morning of the next day, Thul-Jilla, 12, 10 A.H/March 12, 632 to the prophet and his 120,000 companion went to Ghadir Khumm and so did Ali with his 12,000 Yemenite Pilgrims who had to change their route to the north instead of to the south where they would have been bound. The prophet also issued an order to four of his closest Sahaba, namely Salman-al-Farsi, Abu Thar al Gifari, Miqdad ibn al Aswad al kindi and Ammar Ibn Miqdad Ibn al-As Wadal kind and Ammar Ibn Yasir (Peace be upon all of them) to clear the place where the old trees stood, to uproot the thorn bushes, collect the rocks and stones and to clear the place and sprinkle it with water.

Then these men took a piece of cloth which they tied between two of these trees thus providing some shade. The prophet told those Sahaba that a ceremony that would last for three continuous days would be held in that area. Then the same men piled the rocks on top of each other and made of camel litters as high as prophet's own length. They put another piece of cloth on the pulpit which was installed in the middle of the crowd giving the prophet an over view of the whole gathering. A man was selected to repeat loudly what the prophet was saying so that those who stood the farther most would not miss a word.

The Ajan for the noon (Zohr) prayers was recited and the congregational prayers were led by the prophet. After that the prophet ascended the pulpit and signaled to Ali Ibn Abu Talib to stand on his right. Ali did so standing one pulpit step below the prophet. Before saying anything, the prophet looked right and left to make sure that people were prepared to listen to every word of his. The sun was so hot that people had to pull some of their outer mantles over their heads and under their feet in order to be able to somehow tolerate the heat. Finally, the prophet delivered his historic sermon which he intended to be only for the assembled crowd but for all those who were not present at that gathering and for all their offspring one generation after another, till the day of judgment.

### **The Divine Declaration of Prophetic Succession**

Prophets historic Ghadir sermon. There is the translation of the Hazrat Muhammad's historic Ghadeer Khumm sermon with authentic referen

PROPHET MUHAMMAD NAMES HIS SUCCESSOR (10 A.H./632 A.D.)

Non-Muslims who like to attack Islam accuse the Prophet of Islam of having neglected to name his successor, not knowing that he actually did exactly so in accordance with the Divine Order which he had received on Thul-Hijja 17, 10 A.H./March 18, 632 A.D., announcing the name of his Successor the very next day, and here are the details:

In 10 A.H./632 A.D., immediately following Hijjatul-Wada' (the Farewell Pilgrimage, the last pilgrimage performed by Prophet Muhammad), a divine order was revealed to the Prophet to convey the remaining Islamic tenets: the annual pilgrimage to Mecca and the Imamate of the Twelve Infallible Imams. The Prophet called upon the faithful to accompany him on his last pilgrimage; he knew that it would be his last and that he would soon have leave this temporary abode for the eternal one. More than one hundred and twenty thousand Muslims responded to his call.

The Prophet and his company put on the ihram garbs at the appropriate time at Masjid al-Shajara, a short distance from Mecca, his birthplace, which he entered on Thul-Hujja 5, 10 A.H./March 6, 632 A.D. The Prophet's call reached Yemen where 'Ali Ibn Abu Talib was acting as his representative. Twelve thousand Yemenite pilgrims came out headed by 'Ali in response to the Prophet's call to accompany him on his historic Pilgrimage, bringing the total number of those early pilgrims to more than one hundred and thirty-two thousand. The Islamic pilgrimage starts in the month of Thul-Hijja (month of the pilgrimage), the last Islamic lunar calendar month, and continues for at least ten days. First, each pilgrim dons a special garb called ihram; males' ihram consists of two white sheets or towels covering the upper and lower parts of the body, whereas females wear a full white cotton outfit, simple and modest. This ihram reminds the pilgrim of his/her death and of the equality of all before God. All pilgrims perform the same rituals; none receive any favorable treatment or distinction on account of his status, power, or wealth. The pilgrimage starts by the tawaf the circling of the Ka'ba seven times. The Ka'bais identified in Islamic literature as an earthly counterpart to the Almighty's Throne (Arsh) in heaven where the angels circle it in adoration. Likewise, in imitation of those angels, Muslim pilgrims circle the Ka'ba in adoration of their Lord. The tawaf is followed by the sa'i: the pilgrims run back and forth seven times between the – Safa and the Marwa in commemoration of Hagar (Hajar), mother of Ishmael, frantically searching for water for her newborn son Ishmael. After that, the pilgrims drink of the well of Zamzam which had appeared miraculously for Hagar and Ishmael, wash with it or use it to make ablution for prayers at the Ka'ba but never to use it in the toilet; Zamzam is too sacred for such an application. Then the pilgrims leave Mecca for Muzdalifa, 'Arafa, and finally Mina to perform certain rites which fall outside the scope of this book which is intended to be a historical account of the Prophet of Islam, not one of fiqh. . Now let us go back to our original story after having cast a glimpse at the rite of the pilgrimage in Islam.

It was at 'Arafa that the divine command was received by Prophet Muhammad to appoint 'Ali as "Ameerul-Mo'mineen," the Commander of the Faithful, title of the bearer of the highest temporal and religious powers in the Islamic State, one reserved solely for caliphs, those who are supposed to be the most knowledgeable of all people of secular and religious problems and of how to solve them. Muhammad was also ordered to convey to 'Ali the knowledge which the Almighty had bestowed upon him so that it would not be lost once he is dead. In Mina, the Prophet delivered two sermons in preparation of the great announcement to come. In the first, he referred to 'Ali's Caliphate and reminded the audience of one particular hadith which he had conveyed to them on various occasions and which is identified in books of hadith as "hadith al-thaqa-lain," tradition of the two weighty things (the first being the Holy Quran and the second being the Prophet's Progeny, the "Ahl al-Bayt" mentioned in verse 33 of Chapter 33 [al-Ahzab] of the Holy Qur'an). He delivered his second sermon at Masjid al-Khaif, also located in Mina in the Meccan valley. In it, the Prophet reminded his audience of 'Ali's Imamate, emphasizing the necessity of disseminating the contents of his sermon, announcing that those present were duty-bound to convey it to those who were absent. In both of these sermons, the Prophet publicly vested upon 'Ali both powers referred to above.

As soon as the rituals of the pilgrimage were completed, and to be exact on Thul-Hijja 17, 10 A.H./March 18, 632 A.D., the divine order came to the Prophet embedded in verse 67 of Chapter 5 (al-Ma'ida) quoted in the text of the Prophet's sermon to follow. The Prophet immediately ordered Bilal ibn Rabah, his caller to prayers and one of his faithful sahaba, to convey the following order to the faithful: "Tomorrow, nobody should lag behind but should go to Ghadir Khum.

The word "Ghadir" means "swamp" an area where rain water gathers to form a shallow lake. Ghadir Khum is located near the Crossroads of trade and pilgrimage caravans coming from Medina, Egypt, Iraq, Syria and Nezd on their way to Mecca. The presence of water and a few old trees there served as a resting place for trade caravans for centuries. A mosque, called Masjid al- Ghadir, was later built on the same spot where the great gathering took place to commemorate that momentous event, an event which has unfortunately been forgotten by the vast majority of the Muslims who, by thus forgetting, forgot the most important part of their creed, one without which their faith is not complete at all according to the Prophet's sermon to follow and according to the text of the Holy Quran.

The announcement conveyed by Bilal (R). was transmitted by one person to another till it reached as far as Mecca proper, and people were wondering about what it could be. They had expected the Prophet to linger a little bit longer at Mecca where the pilgrims could meet and ask him whatever questions they had about this new institution called Hajj and other religious matters.

In the morning of the next day, Thul-iljja 18, 10 A H/ March 19, 632 A D, the Prophet and his 120,000 companions went to Ghadir Khum, and so did Ali with his 12000 Yemenite pilgrims who had to change their route to the south where they would be home-bound. The Prophet also issued an order to four of his closed sahaba, namely Selman -al- Farsi, Abu Tharr al- Ghifari, Miqdad ibn al- Aswad al- Kindi and Ammar ibn Yasir to clear the area where the old trees stood, to uproot the thorn bushes, to collect the rocks and stones, and to clean the place and sprinkle it with water. Then these men took a piece of cloth which they tied between two of those trees, thus providing some shade. The Prophet told those sahaba that a ceremony that would last for three continuous days would be held in that area. Then the same men piled the rocks on top of each other and made a makeshift pulpit over them of camel litters as high as the Prophet's own length. They put another piece of cloth on the pulpit which was installed in the middle of the crowd, giving the Prophet an overview of the whole gathering. A man was selected to repeat loudly what the Prophet was saying so that those who stood the furthest would not miss a word.

The athan for the noon prayers was recited, and the congregational (jama'a) prayers were led by the Prophet. After that, the Prophet ascended the pulpit and signaled to 'Ali ibn Abu Talib to stand on his right. 'Ali did so, standing one pulpit step below the Prophet. Before saying anything, the Prophet looked right and left to make sure that people were prepared to listen to every word of his. The sun was so hot that people had to pull some of their outer mantles over their heads and under their feet in order to be able to somehow tolerate the heat. Finally the Prophet delivered his historic sermon which he intended, as the reader will see, to be not only for the assembled crowd but for all those who were not present at that gathering and for all their offspring, one generation after another, till the Day of Judgment.

Here is the text of the Prophet's sermon. We hope it will bring the reader guidance in the life of this world and happiness and success in the life to come through the intercession of Muhammad, the one loved most by Allah, peace and blessings of the Almighty be upon him, his progeny, and true companions who obeyed him during his lifetime and after his demise and who did not forget or pretend to forget his following khutba:

Linguistically, the meaning of "Arneerul- Mo'mineen" is: the one who bestows knowledge on the believers, the one who "meers" (pours knowledge upon) them.

### **PROPHET'S HISTORIC GHADIR SERMON**

There is a humble translation of the Prophet's historic Ghadir Khumm sermon. The reader can review the original Arabic text. .

All Praise is due to Allah who is Exalted in His Unity, Near in His Uniqueness, Sublime in His Authority, Magnanimous in His Dominance. He knows everything; He subdues all creation through His might and evidence. He is Praised always and forever, Glorified and has no end. He begins and He repeats, and to Him every matter is referred.

Allah is the Creator of everything; He dominates with His power the earth and the heavens. Holy, He is, and Praised, the Lord of the angels and of the spirits. His favors overwhelm whatever He creates, and He is the Mighty over whatever He initiates. He observes all eyes while no eye can observe Him. He is Generous, Clement, and Patient. His mercy

encompasses everything, and so is His giving. He never rushes His revenge, nor does He hasten the retribution they deserve. He comprehends what the breast conceals and what the conscience hides. No inner I thought can be concealed from Him, nor does He confuse one with another. He encompasses everything, dominates everything, and subdues everything. Nothing is like Him. He initiates the creation from nothing; He is everlasting, living, sustaining in the truth; there is no God but He, the Omnipotent, the Wise One, He is greater than can be conceived by visions, while He conceives all visions, the Eternal, the Knowing. None can describe Him by seeing Him, nor can anyone find out how He is, be it by his intellect or by a spoken word except through what leads to Him, the Sublime, the Mighty that He is.

I testify that He is Allah, the One Who has filled time with His Holiness, the One Whose Light overwhelms eternity, Who effects His will without consulting anyone; there is no partner with Him in His decisions, nor is He assisted in running His affairs. He shaped what He made without following a preexisting model, and He created whatever He created without receiving help from anyone, nor did doing so exhaust Him nor frustrated His designs. He created, and so it was, and He initiated, and it became visible. So He is Allah, the One and Only God, the One Who does whatever He does extremely well. He is the Just One Who never oppresses, the most Holy to Whom all affairs are referred.

I further testify that He is Allah before Whom everything is humbled, to Whose Greatness everything is humiliated, and to Whose Dignity everything submits. He is the King of every domain and the One Who places planets in their orbits. He controls the movements of the sun and of the moon, each circle till a certain time. He makes the night follow the day and the day follows the night, seeking it incessantly. He splits the spine of every stubborn tyrant and annihilates every mighty devil.

Never has there been any opponent opposing Him nor a peer assisting Him. He is Independent; He never begets nor is He begotten, and none can ever be His equal. He is One God, the Glorified Lord. His will is done; His word is the law. He knows, so He takes account. He causes death and gives life. He makes some poor and others rich. He causes some to smile and others to cry. He brings some nearer to Him while distancing others from Him. He withholds and He gives. The domain belongs to Him and so is all the Praise. In His hand is all goodness, and He can do anything at all.

He lets the night cover the day and the day cover the night; there is no God but He, the Sublime, the oft-Forgiving One. He responds to the supplication; He gives generously; He computes the breath; He is the Lord of the jinns and of mankind, the One Whom nothing confuses, nor is He annoyed by those who cry for His help, nor is He fed-up by those who persist. He safeguards the righteous against sinning, and He enables the winners to win. He is the Master of the faithful, the Lord of the Worlds Who deserves the appreciation of all those whom He created and is praised no matter what.

I praise Him and always thank Him for the ease He brings me and for the constriction, in hardship and in prosperity, and I believe in Him, in His angels, in His Books and messengers. I listen to His Command and I obey, and I initiate the doing of whatever pleases Him, and I submit to His decree hoping to acquire obedience to Him and fear of His penalty, for He is Allah against Whose designs nobody should feel secure, nor should anyone ever fear His "oppression."

I testify, even against my own soul, that I am His servant, and I bear witness that He is my Lord. I convey what He reveals to me, being cautious lest I should not do it, so a catastrophe from Him would befall upon me, one which none can keep away, no matter how great his design may be and how sincere his friendship. There is no God but He, for He has informed me that if I do not convey what He has just revealed to me in honor of Ali in truth, I will not have conveyed His Message at all, and He, the Praised and the Exalted One, has guaranteed for me to protect me from the (evil) people, and He is Allah, the One Who suffices, the Sublime. He has just revealed to me the following (verse):

#### **In The Name of Allah, the Most Gracious, the Most Merciful**

O Messenger! Convey what has (just) been revealed to you (with regard to 'Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall Protect you from (evil) people; surely Allah will not guide the unbelieving people. (Qur'an, 5: 67)

O people! I have not committed any shortcoming in conveying what Allah Almighty revealed to me, and I am now going to explain to you the reason behind the revelation of this verse: Three times did Gabriel command me on behalf of the Peace, my Lord, Who is the source of all peace, to thus make a stand in order to inform everyone, black and white, that:

'Ali ibn Abu Talib is my Brother, Wasi, and Successor over my nation and the Imam after me, the one whose status to me is like that of Aaron to Moses except there will be no prophet after me, and he is your Master next only to Allah and to his Messenger, and Allah has already revealed to me the same in one of the fixed verses of His Book saying, "Your Master is Allah and His Messenger and those who believe, those who keep up prayers and pay zakat even as they bow down" (Qur'an, 5:55), and, Ali ibn Abu Talib the one who keeps up prayers, who pays zakat even as he bows down, seeking to please Allah, the Sublime, the Almighty, on each and every occasion.

I asked Gabriel to plead to the Peace to excuse me from having to convey such a Message to you, O 1 Fixed verses are those which are never abrogated; the injunction(s) they contain remain valid forever.

People, due to my knowledge that the pious are few while the hypocrites are many, and due to those who will blame me, and due to the trickery of those who ridicule Islam and whom Allah described in His Book as saying with their tongues contrarily to what their hearts conceal, thinking lightly of it, while it is with Allah Magnanimous, and due to the abundance of their harm to me, so much so that they called me "ears" and claimed that I am so because of being so much in his ('Ali's) company, always welcoming him, loving him and being so much pleased with him till Allah, the Exalted and the Sublime One, revealed in this regard the verse saying: "And there are some of them who harm the (feelings of the) Prophet and say: He is an ear (uthun; i.e. he always listens to Ali).

1 The pious are always few in any age or time, creed or faith or clime, in any place, in every space. As many as 72 verses in the Holy Qur'an condemn the majority, praising the minority, underscoring what mankind knew, that the pious are always few. Indeed, the Prophet's statement is quite weighty, wise, terse, and not hasty. Nowadays, only a few pious ones remember this historic sermon and try their best to keep its memory alive.

Yes; it is true, the pious are always few...

Say: One who listens (to Ali) is good for you; He believes in Allah and testifies to the conviction of the believers and a mercy for those of you who believe; and those who (thus) harm the Messenger of Allah shall have a painful punishment" (Qur'an, 9:61). Had I wished to name those who have called me so, I would have called them by their names, and I would have pointed them out. I would have singled them out and called them by what they really are, but I, by Allah, am fully aware of their affairs. Yet despite all of that, Allah insisted that I should convey what He has just revealed to me in honor of 'Ali. Then the Prophet recited the following verse:) O Messenger! Convey what has (just) been revealed to you (with regard to 'Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall protect you from (evil) people. (Qur'an, 5:67).

O people! Comprehend (the implications of) what I just said, and again do comprehend it, and be (further) informed that Allah has installed him (Ali) as your Master and Imam, obligating the Muhajirun and the Ansar and those who follow them in goodness to obey him, and so must everyone who lives in the desert or in the city, who is a non-Arab or an Arab, who is a free man or a slave, who is young or old, white or black, and so should everyone who believes in His Unity. His decree shall be carried out. His (Ali's) word is binding; his command is obligating; cursed is whoever opposes him, blessed with mercy is whoever follows him and believes in him, for Allah has already forgiven him and forgiven whoever listens to him and obeys him.

O people! This is the last stand I make in such a situation; so, listen and obey, and submit to the Command of Allah, your Lord, for Allah, the Exalted and the Sublime One, is your Master and Lord, then next to Him is His Messenger and Prophet who is now addressing you, then after me 'Ali is your Master and Imam according to the Command of Allah, you Lord, then the Imams from among my progeny, his offspring, till the Day you meet Allah and His Messenger.

Nothing is permissible except what is deemed so by Allah, His Messenger, and they (the Imams), and nothing is prohibitive except what is deemed so by Allah and His Messenger and they (the Imams). Allah, the Exalted and the Sublime One, has made me acquainted with what is permissible and what is prohibitive, and I have conveyed to you what my Lord has taught me of His Book, of what it decrees as permissible or as prohibitive.

O people! Prefer him (Ali) over all others! There is no knowledge except that Allah has divulged it to me, and all the knowledge I have learned I have divulged to Imam al-Muttaqin (leader of the righteous), and there is no knowledge (that

I know) except that I divulged it to 'Ali, and he is al-Imam al-Mubin (the evident Imam) whom Allah mentions in Sura Ya-Sin: " ... and everything We have computed is in (the knowledge of) an evident Imam" (Qur'an, 36:12).

O people! Do not abandon him, nor should you flee away from him, nor should you be too arrogant to accept his authority, for he is the one who guides to righteousness and who acts according to it. He defeats falsehood and prohibits others from acting according to it, accepting no blame from anyone while seeking to please Allah. He is the first to believe in Allah and in His Messenger; none preceded him as such. And he is the one who offered his life as a sacrifice for the Messenger of Allah and who was in the company of the Messenger of Allah while no other man was. He is the first of all people to offer prayers and the first to worship Allah with me. I ordered him, on behalf of Allah, to sleep in my bed, and he did, offering his life as a sacrifice for my sake.

O people! Prefer him (over all others), for Allah has preferred him, and accept him, for Allah has appointed him (as your leader).

O people! He is an Imam appointed by Allah, and Allah shall never accept the repentance of anyone who denies his authority, nor shall He forgive him; this is a must decree from Allah never to do so to anyone who opposes him, and that He shall torment him with a most painful torment for all time to come, for eternity; so, beware lest you should oppose him and thus enter the fire the fuel of which is the people and the stones prepared for the unbelievers.

O people! By Allah! All past Prophets and Messengers conveyed the glad tidings of my advent, and I, by Allah, am the seal of the Prophets and of the Messengers and the argument against all beings in the heavens and on earth. Anyone who doubts this commits apostasy similar to that of the early jahiliyya, and anyone who doubts anything of what I have just said doubts everything which has been revealed to me, and anyone who doubts any of the Imams doubts all of them, and anyone who doubts us shall be lodged in the fire.

O people! Allah, the most Exalted and the Almighty, has bestowed this virtue upon me out of His kindness towards 'Ali and as a boon to 'Ali and there is no God but He; to Him all praise belongs in all times, for eternity, and in all circumstances.

O people! Prefer 'Ali (over all others), for he is the very best of all people after me, be they males or females, so long as Allah sends down His substance, so long as there are beings. Cursed and again cursed, condemned and again condemned, is anyone who does not accept this statement of mine and who does not agree to it. Gabriel himself has informed me of the same on behalf of Allah Almighty Who he said (in Gabriel's words): "Anyone who antagonizes 'Ali and refuses to accept his wilayat shall incur My curse upon him and My wrath." "... and let every soul consider what it has sent forth for the tomorrow, and be careful of (your duty to) Allah" (Qur'an, 59:18), "And do not make your oaths a means of deceit between you lest a foot should slip after its stability" (Qur'an, 16:94), "Allah is fully aware of all what you do" (Qur'an, 58:13).

O people! He (Ali) is janb-Allah mentioned in the Book of Allah, the Sublime One: The Almighty, forewarning his (Ali's) adversaries, says, "Lest a soul should say: O woe unto me for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn" (Qur'an, 39:56).

O people! Study the Qur'an and comprehend its verses, look into its fixed verses and do not follow what is similar thereof, for by Allah, none shall explain to you what it forbids you from doing, nor clarify its exegesis, other than the one whose hand I am taking and whom I am lifting to me, the one whose arm I am taking and whom I am lifting, so that I may enable you to understand that: Whoever among you takes me as his Master, this, Ali is his Master, and he is 'Ali Ibn Abu Talib, my Brother and wasi, and his appointment as your wali is from Allah, the Sublime, the Exalted One, a commandment which He revealed to me.

O people! 'Ali and the good ones from among my offspring from his loins are the Lesser Weight, while the Qur'an is the Greater One: each one of them informs you of and agrees with the other. They shall never part till they meet me at the Pool (of Kawthar). They are the Trustees of Allah over His creation, the rulers on His earth. Indeed now I have performed my duty and conveyed the Message. Indeed you have heard what I have said and explained. Indeed Allah, the Exalted One and the Sublime, has said, and so have I on behalf of Allah, the Exalted One and the Sublime, that

there is no Ameerul-Mo'mineen (Commander of the Faithful) save this Brother of mine; no authority over a believer is permissible after me except to him.

Then the Prophet patted Ali's arm, lifting him up. Since the time when the Messenger of Allah ascended the pulpit, Ameerul-Mo'mineen was one pulpit step below where the Messenger of Allah had seated himself on his pulpit, while Ali was on his (Prophet's) right side, one pulpit step lower, now they both appeared to the gathering to be on the same level; the Prophet lifted him up. The Prophet then raised his hands to the heavens in supplication while Ali's leg was touching the knee of the Messenger of Allah. The Prophet continued his sermon thus:

O people! This is Ali, my Brother, Wasi, the one who comprehends my knowledge, and my successor over my nation, over everyone who believes in me. He is the one entrusted with explaining the Book of Allah, the most Exalted One, the Sublime, and the one who invites people to His path. He is the one who does whatever pleases Him, fighting His enemies, befriending His friends who obey Him, prohibiting disobedience to Him. He is the successor of the Messenger of Allah and Ameerul-Mo'mineen, the man assigned by Allah to guide others, killer of the renegades and of those who believe in equals to Allah, those who violate the Commandments of Allah. Allah says, "My Word shall not be changed, nor am I in the least unjust to the servants" (Qur'an, 50:29), and by Your Command, O Lord, do I (submit and) say, O Allah! Befriend whoever befriends him (Ali) and be the enemy of whoever antagonizes him; support whoever supports him and abandon whoever abandons him; curse whoever disavows him, and let Your Wrath descend on whoever usurps his right.

O Lord! You revealed a verse in honor of Ali, Your wali, in its explanation and to effect Your own appointment of him this very day did You say, "This day have I perfected your religion for you, completed My favor on you, and chosen for you Islam as a religion" (Qur'an, 5:3); "And whoever desires a religion other than Islam it shall not be accepted from Him, and in the Hereafter he shall be one of the losers" (Qur'an, 3:85). Lord! I implore You to testify that I have conveyed (Your Message).

O people! Allah, the Exalted and the Sublime, has perfected your religion through his (Ali's) Imamate; so, whoever rejects him as his Imam or rejects those of my offspring from his loins who assume the same status (as Imams) till the Day of Judgment when they shall all be displayed before Allah, the Exalted and the Sublime, these are the ones whose (good) deeds shall be nil and void in the life of this world and in the Hereafter, and in the Fire shall they be lodged forever, "...their torture shall not be decreased, nor shall they be given a respite" (Qur'an, 2:162).

O people! Here is Ali, the one who has supported me more than anyone else among you, the one who most deserves my gratitude, the one who is closest of all of you to me and the one who is the very dearest to me. Both Allah, the Exalted and the Sublime, and I are pleased with him, and no verse of the Holy Qur'an expressing Allah's Pleasure except that he is implied therein, nor has any verse of praise been revealed in the Qur'an except that he is implied therein, nor has the Lord testified to Paradise in the (Quranic) Chapter starting with "Has there not come over man a long period of time when he was nothing (not even) mentioned?" (Qur'an, 76:1) nor was this Chapter revealed except in his praise.

O people! He is the one who supports the religion of Allah, who argues on behalf of the Messenger of Allah. He is the pious, the pure, the guide, the one rightly guided. Your Prophet is the best of all Prophets, and your Wasi is the best of all Wasis, and his offspring are the best of Wasis.

O people! Each Prophet's progeny is from his own loins whereas mine is from the loins of Ameerul-Mo'mineen Ali.

O people! Iblis caused Adam to be dismissed from the garden through envy; so, do not envy him lest your deeds should be voided and lest your feet should slip away, for Adam was sent down to earth after having committed only one sin, and he was among the elite of Allah's creation. How, then, will be your case, and you being who you are, and among you are enemies of Allah?

Indeed, none hates Ali except a wretch, and none accepts Ali's wilayat except a pious person. None believes in him except a sincere Mu'min, and in honor of, Ali was the Chapter of Asr (Ch. 103) revealed, I swear to it by Allah; "In the



Name of Allah, the Benefit, the Merciful. I swear by time that most surely man is in loss (Qur'an, 103:1-2) except Ali who believed and was pleased with the truth and with perseverance.

O people! I have sought Allah to be my Witness and have conveyed my Message to you, and the Messenger is obligated only to clearly convey (his Message).

O people! "Fear Allah as He ought to be feared, and do not die except as Muslims" (Qur'an, 3:102). O people! "...Believe in what We have revealed, verifying what you have, before We alter faces then turn them on their backs or curse them as We cursed the violators of the Sabbath" (Qur'an, 4:47). By Allah! he did not imply anyone in this verse except a certain band of my sahaba whom I know by name and by lineage, and I have been ordered (by my Lord) to pardon them; so, let each person deal with Ali according to what he finds in his heart of love or of hatred.

O people! The noor from Allah, the Exalted One and the Sublime, flows through me then through Ali Ibn Abu Talib then in the progeny that descends from him till al-Qa'im al-Mehdi, who shall effect the justice of Allah, and who will take back any right belonging to us because Allah, the Exalted and the Sublime, made us Hujjat over those who take us lightly, the stubborn ones, those who act contrarily to our word, who are treacherous, who are sinners, who are oppressors, who are usurpers, from the entire world.

O people! I warn you that I am the Messenger of Allah; Messengers before me have already passed away; so, should I die or should I be killed, are you going to turn upon your heels? And whoever turns upon his heels shall not harm Allah in the least, and Allah shall reward those who are grateful, those who persevere. Ali is surely the one described with perseverance and gratitude, then after him are my offspring from his loins.

O people! Do not think that you are doing me a favor by your accepting Islam. Nay! Do not think that you are doing Allah such a favor lest He should void your deeds, lest His wrath should descend upon you, lest He should try you with a flame of fire and brass; surely your Lord is ever-watchful.

O people! There shall be Imams after me who shall invite people to the fire, and they shall not be helped on the Day of Judgment.

O people! Allah and I are both clear of them.

O people! They and their supporters and followers shall be in the lowest rung of the fire; miserable, indeed, is the resort of the arrogant ones. Indeed, these are the folks of the sahifa; so, let each one of you look into his sahifa!

(This reference to the sahifa has been overlooked by most people with the exception of a small band, and we will, Insha-Allah, shed a light on this sahifa later on).

The Prophet continued his historic sermon thus: O people! I am calling for it to be an Imamate and a succession confined to my offspring till the Day of Judgment, and I have conveyed only what I have been commanded (by my Lord) to convey to drive the argument home against everyone present or absent and on everyone who has witnessed or who has not, who is already born or he is yet to be born; therefore, let those present here convey it to those who are absent, and let the father convey it to his son, and so on till the Day of Judgment.

And they shall make the Imamate after me a property, a usurpation; may Allah curse the usurpers who usurp<sup>1</sup>, and it is then that you, O jinns and mankind, will get the full attention of the One Who shall cause a flame of fire and brass to be hurled upon you, and you shall not achieve any victory!

O people! Allah, the Exalted and the Sublime, is not to let you be whatever you want to be except so that He may distinguish the bad ones from among you from the good, and Allah is not to make you acquainted with the unknown.

O people! There shall be no town that falsifies except that Allah shall annihilate it on account of its falsehood before the Day of Judgment, and He shall give al-Imam al-Mehdi ( authority over it, and surely Allah's promise is true).

(1 This is surely a Prophetic prediction that Ali's right to the caliphate would be usurped. The usurpers were the very first to swear the oath of allegiance to Ameerul-Mo'mineen Ali and the very first to violate it).

O people! Most of the early generations before you have strayed, and by Allah, He surely annihilated the early generations, and He shall annihilate the later ones. Allah Almighty has said, "Did We not destroy the former generations? Then did We follow them up with later ones. Even thus shall We deal with the guilty. Woe on that Day to the rejects!" (Qur'an, 77: 16-19).

O people! Allah has ordered me to do and not to do, and I have ordered Ali to do and not to do, so he learned what should be done and what should not; therefore, you should listen to his orders so that you may be safe, and you should obey him so that you may be rightly guided. Do not do what he forbids you from doing so that you may acquire wisdom. Agree with him, and do not let your paths be different from his.

O people! I am al-Sirat al-Mustaqeem (the Straight Path) of Allah whom He commanded you to follow, and it is after me Ali then my offspring from his loins, the Imams of Guidance: they guide to the truth and act accordingly.

Then the Prophet recited the entire text of Surat al-Fatiha and commented by saying: It is in my honor that this (Sura) was revealed, including them (the Imams) specifically; they are the friends of Allah for whom there shall be no fear, nor shall they grieve; truly the Party of Allah are the winners. Indeed, it is their enemies who are the impudent ones, the deviators, the brethren of Satan; they inspire each other with embellished speech out of their haughtiness.

Indeed, their (Imams) friends are the ones whom Allah, the Exalted One, the Great, mentions in His Book saying, "You shall not find a people who believe in Allah and in the latter Day befriending those who act in opposition to Allah and to His Prophet, even though they may be their own fathers or sons or brothers or kinsfolk; these are they into whose hearts He has impressed conviction" (Qur'an, 58:22). Indeed, their (Imams) friends are the mu'mins (believers) whom Allah, the Exalted One, the Sublime, describes as: "Those who believe and do not mix up their faith with iniquity, those are the ones who shall have the security, and they are the rightly guided" (Qur'an, 6:82).

Indeed, their friends are those who believed and never doubted. Indeed, their friends are the ones who shall enter Paradise in peace and security; the angels shall receive them with welcome saying, "Peace be upon you! Enter it and reside in it forever!"

Indeed, their friends shall be rewarded with Paradise where they shall be sustained without having to account for anything.

Indeed, their enemies are the ones who shall be hurled into the fire.

Indeed, their enemies are the ones who shall hear the exhalation of Hell as it increases in intensity, and they shall see it sigh.

Indeed, their enemies are the ones thus described by Allah: "Whenever a nation enters, it shall curse its sister..." (Qur'an, 7:38).

Indeed, their enemies are the ones whom Allah, the Exalted One and the Sublime, describes thus: "Whenever a group is cast into it, its keepers shall ask them: Did any warner not come to you? They shall say: Yea! Indeed, there came to us a warner but we rejected (him) and said: Allah has not revealed anything: you are only in a great error. And they shall say: "Had we but listened or pondered, we would not have been among the inmates of the burning fire. So they shall acknowledge their sins, but far will be forgiveness from the inmates of the burning fire" (Qur'an, 67:8-11).

Indeed, their friends are the ones who fear their Lord in the unseen; forgiveness shall be theirs and a great reward.

O people! What a difference it is between the fire and the great reward!

O people! Our enemy is the one whom Allah censures and curses, whereas our friend is everyone praised and loved by Allah.

O people! I am the Warner (nathir) and Ali is the one who brings glad tidings (basher).

O people! I am the one who warns (Munthir) while Ali is the Guide (Hadi).

O people! I am a Prophet (Nabi) and Ali is the successor (Wasi).

O people! I am a Messenger (Rasul) and Ali is the Imam and the Wasi after me, and so are the Imams after him from among his offspring. Indeed, I am their father, and they shall descend from his loins.

Indeed, the seal of the Imams from among us is al-Qa'im al-Mehdi. He, indeed, is the one who shall come out so that the creed may prevail. He, indeed, is the one who shall seek revenge against the oppressor. He, indeed, is the one who conquers the forts and demolishes them. He, indeed, is the one who subdues every tribe from among the people of polytheism and the one to guide it.

He is the one who shall seek redress for all friends of Allah. He is the one who supports the religion of Allah. He ever derives (his knowledge) from a very deep ocean. He shall identify each man of distinction by his distinction and every man of ignorance by his ignorance. He shall be the choicest of Allah's beings and the chosen one. He is the heir of all (branches of) knowledge, the one who encompasses every perception. He conveys on behalf of his Lord, the Exalted and the Sublime, who points out His miracles. He is the wise, the one endowed with wisdom, the one upon whom (Divine) authority is vested.

Glad tidings of him have been conveyed by past generations, yet he is the one who shall remain as a Hujja, and there shall be no Hujja after him nor any right except with him, nor any noor except with him. None, indeed, shall subdue him, nor shall he ever be vanquished. He is the friend of Allah on His earth, the judge over His creatures, the custodian of what is evident and what is hidden of His.

O people! I have explained (everything) for you and enabled you to comprehend it, and this Ali shall after me explain everything to you.

At the conclusion of my khutba, I shall call upon you to shake hands with me to swear your allegiance to him and to recognize his authority, then to shake hands with him after you have shaken hands with me.

I had, indeed, sworn allegiance to Allah, and Ali had sworn allegiance to me, and I on behalf of Allah, the Exalted One and the Sublime, I require you to swear the oath of allegiance to him: "Surely those who swear (the oath of) allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands; therefore, whoever reneges (from his oath), he reneges only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward" (Qur'an, 48:10).

O people! The pilgrimage (hajj) and the Umra are among Allah's rituals; "So whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them [Safa and Marwa] both" (Qur'an, 2:158).

O people! Perform your pilgrimage to the House, for no members of a family went there except that they became wealthy, and receive glad tidings! None failed to do so except that their lineage was cut-off and were impoverished.

O people! No believer stands at the standing place [at Arafah] except that Allah forgives his past sins till then; so, once his pilgrimage is over, he resumes his deeds.

O people! Pilgrims are assisted, and their expenses shall be replenished, and Allah never suffers the rewards of the doers of good to be lost.

O people! Perform your pilgrimage to the House by perfecting your religion and by delving into fiqh, and do not leave the sacred places except after having repented and abandoned (the doing of anything prohibited).

O people! Uphold prayers and pay the zakat as Allah, the Exalted One and the Sublime, commanded you; so, if time lapses and you were short of doing so or you forgot, Ali is your wali and he will explain for you.

He is the one whom Allah, the Exalted and the Sublime, appointed for you after me as the custodian of His creation. He is from me and I am from him, and he and those who will succeed him from my progeny shall inform you of anything you ask them about, and they shall clarify whatever you do not know.

Halal and haram things are more than I can count for you now or explain, for a commandment to enjoin what is permissible and a prohibition from what is not permissible are both on the same level, so I was ordered (by my Lord) to take your oath of allegiance and to make a covenant with you to accept what I brought you from Allah, the Exalted One and the Sublime, with regards to Ali Ameerul-Mo'mineen and to the wasis after him who are from me and from him, a standing Imamate whose seal is al-Mehdi till the Day he meets Allah Who decrees and Who judges.

O people! I never refrained from informing you of everything permissible or prohibitive; so, do remember this and safeguard it and advise each other to do likewise; do not alter it; do not substitute it with something else.

I am now repeating what I have already said: Uphold the prayers and pay the zakat and enjoin righteousness and forbid abomination.

The peak of enjoining righteousness is to resort to my speech and to convey it to whoever did not attend it and to order him on my behalf to accept it and to (likewise) order him not to violate it, for it is an order from Allah, the Exalted and the Sublime, and there is no knowledge of enjoining righteousness nor prohibiting abomination except that it is with a ma'soom Imam.

O people! The Qur'an informs you that the Imams after him are his (Ali's) descendants, and I have already informed you that they are from me and from him, for Allah says in His Book, "And he made it a word to continue in his posterity so that they may return" (Qur'an, 43:28) while I have said: "You shall not stray as long as you uphold both of them (simultaneously)."

O people! (Uphold) piety, (uphold) piety, and be forewarned of the Hour as Allah, the Exalted and the Sublime, has said, "O people! Guard (yourselves) against (punishment from) your Lord; surely the violence of the Hour is a grievous thing" (Qur'an, 22:1).

Remember death, resurrection, the judgment, the scales, and the account before the Lord of the Worlds, and (remember) the rewards and the penalty. So whoever does a good deed shall be rewarded for it, and whoever commits a sin shall have no place in the Gardens.

O people! You are more numerous than (it is practical) to shake hands with me all at the same time, and Allah, the Exalted and the Sublime, commanded me to require you to confirm what authority I have vested upon Ali Ameerul-Mo'mineen and to whoever succeeds him of the Imams from me and from him, since I have just informed you that my offspring are from his loins.

You, therefore, should say in one voice: "We hear, and we obey; we accept and we are bound by what you have conveyed to us from our Lord and yours with regard to our Imam Ali (THE' Ameerul-Mo'mineen, and to the Imams, your sons from his loins. We swear the oath of allegiance to you in this regard with our hearts, with our souls, with our tongues, with our hands. According to it shall we live, and according to it shall we die, and according to it shall we be resurrected. We shall not alter anything or substitute anything with another, nor shall we doubt nor deny nor suspect, nor shall we violate our covenant nor abrogate the pledge. You admonished us on behalf of Allah with regard to Ali (V' Ameerul-Mo'mineen, and to the Imams whom you mentioned to be from your offspring from among his descendants after him; al-Hasan and al-Husain and to whoever is appointed (as such) by Allah after them. The covenant and the pledge are taken from us, from our hearts, from our souls, from our tongues, from our conscience, from our hands.

Whoever does so by his handshake, it shall be so, or otherwise testified to it by his tongue, and we do not seek any substitute for it, nor shall Allah see our souls deviating there from. We shall convey the same on your behalf to anyone near and far of our offspring and families, and we implore Allah to testify to it, and surely Allah suffices as the Witness and you, too, shall testify for us.”

O people! What are you going to say?! Allah knows every sound and the innermost of every soul; “Whoever chooses the right guidance, it is for his own soul that he is rightly guided, and whoever strays, it is only to its detriment that he goes astray” (Qur’an, 17:15).

O people! Swear the oath of allegiance to Allah, and swear it to me, and swear it to Ali Ameerul-Mo’mineen, and to al-Hasan and al-Husain and to the Imams from their offspring in the life of this world and in the Hereafter, a word that shall always remain so. Allah shall annihilate anyone guilty of treachery and be merciful upon everyone who remains true to his word: “Whoever reneges (from his oath), he reneges only to the harm of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward” (Qur’an, 48:10).

O people! Repeat what I have just told you to, and greet Ali with the title of authority of “Ameerul-Mo’mineen” and say: “We hear, and we obey, O Lord! Your forgiveness (do we seek), and to You is the eventual course” (Qur’an, 2:285), and you should say: “All praise is due to Allah Who guided us to this, and we would not have found the way had it not been for Allah Who guided us” (Qur’an, 7:43).

O people! The merits of Ali Ibn Abu Talib with Allah, the Exalted and the Sublime, the merits which are revealed in the Qur’an, are more numerous than I can recount in one speech; so, whoever informs you of them and defines them for you, you should believe him.

O people! Whoever obeys Allah and His Messenger and Ali (U and the Imams to whom I have already referred shall attain a great victory. O people! Those foremost from among you who swear allegiance to him and who pledge to obey him and who greet him with the greeting of being the Commander of the Faithful are the ones who shall win the Gardens of Felicity.

O people! Say what brings you the Pleasure of Allah, for if you and all the people of the earth disbelieve, it will not harm Allah in the least.

O Lord! Forgive the believers through what I have conveyed, and let Your Wrath descend upon those who renege, the apostates, and all Praise is due to Allah, the Lord of the Worlds.

### **CONCLUSION:**

Thus did the Prophet of Allah speak on behalf of the Almighty Who sent him as the beacon of guidance not only for the Muslims but for all mankind. But the question that forces itself here is: “What happened after that historic event? Why did the Muslims forget, or pretend to have forgotten, their Prophet’s instructions with regards to Ali and “elected” someone else in his stead? To answer this question requires another book, and indeed many such books have been written. May the Almighty grant all of us guidance, and may He count us among His true servants who recognize the truth when they see it, who abide by His tenets, Who revere His Prophet and follow his instructions in all times, in all climes, Allahomma Ameen.

Refererence be included

### **Muhammad (SM)'s Last Illness**

According to Abd Allah Ibn Abbas (cousin of Muhammad) Book 13 Hatheth no 4016, Muhammad (SM) immediately before his death said that he wished to write a wasiyatnama (proposed successorship/Succession Guideline) detailing his wishes and intentions for his Ummah. According to sahih Muslim Ibn Abbas narrated that. “When Allah’s Messenger (may peace be upon him) was about to leave this world, there were person (around him) in his house. Umar bin. al Khattab being and of them. Allah’s apostle (may peace be upon him) said, “Come, I may write for you a document you would not go astray after that”. There upon Umar said, verily. Allah’s Messenger (May peace be upon him) is deeply affected by pain. You have the Quran with you. The book of Allah is sufficient for us. Those who were present in the

house differed. Some of them said, Bring him (the writing material) so that Allah's Messenger (May peace be upon him) may write a document for you and you would never go astray after him. And some among them said, Umar had (already) said, when they indulged in nonsense and began to dispute in the presence of Allah's Messenger (may peace be upon him) he said get up (and go away) Ubaidullah said Ibn Abbas used to say, there was a heavy loss, that due to their dispute and noise. Allah's Messenger (may peace be upon him) could not write or dictate the (divine) document for them. (Muslim Ibn-al-Hajjas Sahih Muslim/Sahih Bukhari.)

### **Holy Demise of Muhammad (SM)**

At the time of the death of Muhammad (SM) in 632 CE, Islam and the Islamic community were vibrant, active and expanding. They controlled most of the Arabian Peninsula and had already begun to expeditions north into Syria and west into Africa. The two great empires, the Byzantine (East Roman) to the north-west (covering present-day Syria, Palestine, Turkey and Egypt) and the Sassanian (Persian) to the north-east (covering present day Iran and Iraq) had exhausted themselves in warring with each other. In the few years after 610 CE, Persia had taken over most of Byzantine lands and even almost besieged Constantinople and only in 628 had Byzantine regained the territory and taken the Persian capital. The Byzantine emperor made a pilgrimage to Jerusalem in 630, two years before the death of Muhammad (SM). At this juncture of history Muhammad (SM) died on June 8, 632 CE. At the death of the Holy Prophet, the Muslims lost not only their Prophet but also their spiritual, religious and political leader. A leader is essential to lead the Muslim community and provide spiritual, social, legal and political direction. And this was conceived and resolved by Muhammad (SM) in his Ghadir sermon. But unfortunately the Muslim community created a new trend of Islamic History by severing the relationship with the God appointed ruler, thus depriving the appointing power of Allah and His Messenger and separate policy of appointing their ruler by themselves was innovated (Bidat).

### **Political Succession instead of Religo- Spiritual Succession.**

#### **The Appointment of Abu Bakar (RA)**

It is reported that after the demise of the Holy Prophet (SM), the Ansars held a meeting to discuss choosing a new leader among themselves, to rule their part of the community when the news of the meeting spread, Abu Bakar, Umar and Abu Obaida Ibn al Jarrah (peace be upon all of them) rushed the scene. Abu Bakr ® argued in the meeting that if the Ansar choose a leader, to lead the Ansar only, the Muslim community would split into two which is unacceptable. The new leader must be from the Quraysh, Muhammad's own clan any other choice would destroy the community. Saad Ibn Ubaidah agreed to this. Abu Bakar suggested to the gathering that the people should choose either Umar (R) or Abu Udayda (R) as both were capable men of the Quraysh. Umar (RA) immediately grabbed Abu Bakar's (R) hand and gave him Baya (declared his allegiance) causing the rest of the men at the gathering to also give their bayah. Later, Umar (RA) described the process "fata" 'rushed' and 'hasty' decision and should not be taken as precedence. However, this limited election is accepted as the legal basis of the appointment of Abu Bakar (RA). Although it is also reported that Khalid bin Waleed (RA) role as having led campaign on those opposed the election or remain neutral to take Bayah in favor of Abu Bakar (RA). Abu Bakar (RA) became the first caliph of Islam. He said to the community, "I am not the best among you, I need all your advice and all your help. In my sight powerful and the weak are alike and I wish to render justice to both. Obey me if I obey God and his prophet, if I neglect the laws of God and the prophet. I have no more right to obedience. If I do well, support me, if I make mistake, counsel me."

From the above guideline of administration given by Abu Bakar (RA) indicate certain qualitative change in the nature of this present philosophy of new Caliphate's administrative policy. The concept of Divine (Allah's) administering order of the human society (externally/politically) through His chosen people has ceased to exist in this form of government. The ruler may not be the best in all respects. This means that man with average intelligence can become rulers unlike his predecessor, he needs counseling and advice from ordinary people. Although as the leader of the community he is supposed to advise the public. Allegiance towards him is conditional and temporary people are empowered to remove the caliph as per their wish and evaluation. These policies have far reaching consequences in the history of Islam. Which we shall see in course of our discourse on the subject.

Little over two years after becoming the Khalifah Abu Bakar (RA) fell ill and after a fortnight's illness, passed away on August 23, 634 CE. Hazrat Abu Bakar (RA) was an extremely gentle and pious person. He was one of the first few people to embrace Islam and was a constant companion of the Holy Prophet (SM). It was Abu Bakar who accompanied the Prophet during his Hizrat from Mecca. He also gave his daughter Ummul Momineen Aisha (RA) in marriage to him

after the death of his first wife Ummul Momineen Hazrat Khadijah (RA). Abu Bakar was a wealthy man and always donates generously for the cause of Islam, and finally, he returned all the money which he took from the state Exchequer. He is, therefore, was held in high esteem by all.

### **The Appointment of Hazrat Omar (RA)**

In his death bed Abu Bakar (RA) called Hazrat Uttman (RA) to write his will (last wish) to appoint his successor. While dictating the message he became senseless, when he returned to his senses, he told Uttman about the will. Uttman said knowing his intention very correctly he has written in the will that after him (Abu Bakar) Umar bin Khattab (RA) be the successor of Abu Bakar (RA) as Khalifa of the Muslim. The readers are reminded that in similar situation Hazrat Muhammad (SM) was denied the same facility to write his will (Will/Osiyat). Thus in this process of Osiyyat of Abu Bakar (RA) Hazrat Omar became the Khalifa of Islam in 634 CE.

From his process of appointment new system or policy have developed in Islamic rulership that is the concept of nomination by the surviving ruler to choose his successor. This process is still maintained and practised throughout the whole Islamic kingdoms till today.

Hazrat Omar patronized the Umayyads. It was Umar (RA) who advised Abu Bakar (RA) to gift Abu Sufian the alms for guaranteeing his loyalty to the new government. It was he who suggested to Abu Bakar (RA) assigning Yazid bin Abu Sufian, as the commander of the army of Syria. Who became the governor of Syria and after his death Omar (RA) appointed his brother Mu'ayyia bin Abu Sufian as the governor of Syria. And subsequently, Mu'ayyia was so powerful that he could challenge the legitimate central government of Medina and pave the way for establishing Umayyad dynasty which lasted for 88 years. He (Umar) decided not to let the Hashemite (Muhammad's tribe and the Ahle Bayat) join leadership to prophesy. Thus Caliphate should be inherited far away from them. . Omar (RA) not only conquered a vast area during his ten year khilafat, but also implemented a great system of administration. Some of his administrative achievements are: He formed a consultative Body of Advisors called "Shura" and sought its advice and help in various important state policies.

For the sake of convenience of administration, he divided the empire into provinces and appointed governors for each province.

He strictly forbade The Arabs from holding or owning any land in the conquered territories. He introduced a system of old age pension even to non muslim citizens. He introduced the Muslim era of Hijrah.

He established a department of finance. He founded schools and mosques in different parts of The Islamic State.

His brilliant conquests, personal bravery and able administrative qualities helped greatly in putting the young Islamic State on steady progress. Since he used to exercise enormous power he was sometimes confused to be a king and not a Khalifah. At Tabari the great historian narrates a conversation Umar (RA) had with Salman Farsi (RA). Umar (RA) once asked Salman (RA). "Am I a King or Khalifah? To this Salman (RA) replied: If you have collected of even one dirham from the people and applied it unlawfully, you are a king, not a khalifah. On hearing this Umar is reported to have wept.

### **Appointment of Hazrat Uttman Bin Affan (RA). (644-656 CE)**

.In the year 644 CE, Umar was fatally stabbed by a Persian slave while he was performing his prayer in mosque.

When Umar (RA) was in his final disease, the physician surprised him that he would not catch that evening. Fetch me that papers son Umar asked Abdullah. As the paper was between his hands he erased it and shouted out of the pains he was suffering.

By God I swear, I would sacrifice what is all found on this globe for the horror of the coming stage. Abdullah the son rejected his dying fathers demand with fixing his cheek to the ground. Woe is your mother. Put my cheek to the ground. Woe is Umar and Umar's mother if God will not forgive him. "Said Umar to his Son", In spite of the harsh pains Abu Bakar and Umar (RA) were suffering in their final disease, they could record their wills. Umar could arrange the matter of the six member Selection Commission. Although Hazrat Abu Bakar and Hazrat Umar (RA) were suffering unbearable pains,

they were allowed to speak out their wills. During recording their wills, they were ceremoniously the caliph of the Muslims. Thus they enjoyed the right of practicing their duties since they were still alive and operative. But the fact that Muhammad (SM) was an Imam (Leader/President) and a Prophet/ Messenger by Allah. While Abu Bakar and Umar (peace be upon all of them) were only fellows. Muhammad (SM) was speaking out of God's revelation. In several occasions, the prophet asserted that the revelation had been coming to him during periods of physical complaints. Allah in the Quran says, "And whatever the Apostle gives you, accept it and from whatever he forbids you, keep back (and your companion is not gone mad) Nor does he speak out of desire (It is naught but revelation that is revealed). How should a man with such Divine Qualifications and Attributes be instantaneously changed into dotard? How should he be unreliable even in recording his own will?

Despite that this occurrence is an undeniable and indefensible fact that exploded the entire future of Islam and the seed from which the total tragedies and catastrophes that acted upon Islam were originated. A group of Muslim scholars unfortunately did not pay any attention of this fact and its real implication in the history of Islam.

However, the selection commission appointed by Umar (RA) consisted of Abdur Rahman bin Auf, Hazrat Ali, Sad, Talha, Uttman, Zubayer (peace be upon all of them).

In the final discourse of this selection process Abdur Rahman bin Auf (RA) asked Ali (RA) as to whether he is willing to follow the Quran, Sunnah and the policies pursued by Abu Bakar and Umar (peace be upon them), Ali said, he will follow only the Quran and Sunnah not anything else. (This condition implies that these two sheiks did something which was considered by Abdur Rahman was not in conformity with the Quran and Sunnah as interpreted by the group represented by Abdur Rahman bin Auf) yet insisted those policies to be pursued by their successor. However, Hazrat Uttman accepted the condition set forth by Auf and finally declared as the 3<sup>rd</sup> caliph of Islam.

During the Khilafat of Uttman (RA) the borders of the state of Islam were extended further to the east, north and west. In the east, the Persian king Yazdigard tried to instigate rebellion in the country against the authority of Islam. The rebellion was crushed and the whole of Iran came under Muslim rule. In the north, the Muslim forces under Muawiah fought against Roman armies once again with the result that Asia minor also came under Muslim control. In the west, the Muslim defeated the Roman forces sent to invade Egypt by sea and annexed this vast territory to the Muslim State. During the first half of his Khilafat he ruled the state with good reputation and was well liked by the people. Then a number of charges began to be laid against the Khalifat by the same people who once spoke very highly of him. Some of these charges were:

He had appointed his relatives and kinsmen to important posts in the government. It is not inconceivable to see Marwan, the son of Al Hakam bin al-As who had been banished from Al Medina all the times of the Prophet, Abu Bakar and Umar (peace be upon them), demand with the position of caliphate since Uttman had assigned him and his Prime Minister and his son in law after he had permitted his father to enter Al Medina city with exquisite, reverence and honor. Al Waleed bin Aquba who led the collective Fazr prayer and performed it in four rakats unit of prayer while he was drunk and wondered if people asked for more, became the governor during this period most of the key positions of the government were held by Ummyads and performed it in four Rakar's units of prayer while he was drunk and wondered if people asked for mores became the leader. Also Abdullah Abu Sarah Who was such a culprit that Muhammad (SM) told he should be punished even he took shelter in the Kabah during Mecca campaign. It is also true that Uttman was extravagantly and gave away large sums of money to his relations. Uttman (R) burned copies of the Holy Quran. Actually When Uttman standradized the Holy Quran he had collected all the unauthentic versions and burned to these for the sake of preserving only the authentic copies. This action was misconceived by the people. Who raised a great commotion that the Sacred Book was burnt. Although Uttman (RA) gave numerous explanations for his misunderstood conduct, the wave of dissent and revolt against him started through the state. At the same time the age old jealousy and rivalry between the Hashemite and the Ummayad started to resurface. An important reason for the rapidly deteriorating the political situation was also the misdeeds and mischichs of Marwan in the name of the caliph Uttman (RA). Marwan misused the seal of the Kaliphah and get things done in the name of Khalifah according to his (Marwan's) sweet will. Finally, the various parties who wanted to depose Uttman (RA) joined forces and entered Medina. Uttman (RA) refused to fight and shed the blood of fellow Muslims. The rebels surrounded his house and while he was reciting The Quran, assassinated him on June 17, 656 CE. Uttman (RA) was a very pious, generous, gently, honest and dutiful person. He was very famous for his generosity and lived a very simple life. He had great love for his fellow Muslims and eventually sacrificed his own life rather than shed their blood.



## **Appointment of Hazrat Ali bin Abu Talib (RA) (556-661 CE).**

With the death of Uttman (RA) a state complete disorder and anarchy ruled the city of Medina the capital of the then Muslim empire. After 5 day of political wrangling. Ibne safa, leader of the Egyptian rebel group supported the cause of Ali (RA) on the plea that he was the rightful Khalifah in whose favor the Holy Prophet made a will (Ghadeer Sermon) on June 23, 656 CE six days after the death of Uttman, Ali was elected for the first time by a pophlar vote also in the Masjid a Nabi to be appointed as Khalifah of Islam. Soon after the election Ali (RA) moved the capital of the Muslim state from Medina to Koofah in present Iraq. Which was more central place? After leaving Medina, he never had the opportunity to visit that place again in his life. Immediately after the election of Ali (RA) a cry of revenge arose throughout Arabia for the blood of the murdered Khalifah, Talha and Zubayer were among those who requested the new Kalifa to punish the killers of Uttman (RA). But the assassination of Uttman (RA) was not the work of a few lonely individuals. It was the result of public uprisings and a good number of people from different provinces took part in this issue. Realizing the senility of the situation and the issue itself Ali (RA) did not consider it proper to take immediate action and told the public that justice would be carried in due course Ali after taking over the power, he took steps to change all the corrupt governors and asked them to step down. All except Muawiah complied. It may be recalled that when Uttman (RA) saw what happened to him and how many people had been sent against him, he [Uttman (RA)] wrote to Muawiyah bin Abi Sufyan in Syria:

In the name of God, the Merciful, and the Compassionate to proceed: The Medina i.e (the resident of Medina) has become unbeliever they have abandoned obedience and renounced their oath of allegiance. Therefore, send to me the Syrian soldieries who are at your disposal on every camel you have, whether docile or stubborn. Muawiya did nothing to save the situation or Caliph or his cousin. As he had by heart no real love for Islam or for Uthman (

### **The Fate of Post Prophetic Allegiance**

After the holy demise of Hazrat Muhammad (AS), whom to be followed or who is to be honored or revered. The Quran said: "Oh you who believe! Obey Allah, and obey the Messenger and those are (commanded by Allah to exercise authority) among you." (Sura Nisa 59).

From this ayat the term "Ul-Il-Amar" means having the status of the successors of the divine Messengers or Prophets not the ordinary political authority or administrators in the ordinary sense.

The refusal by Muawiyah to obey the Khalipha's orders set the stage for an eventual armed conflict between them.

Talha (RA) and Zubayer (RA), advanced towards Basrah to raise an army. On the way they met Aisha (RA) the wife of the Holy Prophet. She was misguided by them and was forced to join with the group. However, the three and other dissent Ummayds leaders marched towards Basrah at the lead of small army. There in December 656 CE, a battle was fought with the forces of Ali (RA) which is known as the Battle of Jamal (The Battle of camel). In this battle, Talha and Zubayer (RA) both were killed and their army was defeated. Ali (RA) treated Aisha (RA) with due respect and honor and sent her back to Medina in the escort of her brother, Muhammad bin Abu Bakar, who was taken to be the adopted son of Ali (RA). Next year, in 657 CE, Ali (RA) once again wrote to Muawiah to submit in the interest of Islam. Muawiah again refused to submit until the blood of Uttman (RA) was avenged. At this open disobedience Ali (RA) could find no other recourse but to declare war with Muawiah. In July, 657 CE, the two armies met a place called Siffin. In this severe battle both the sides suffered heavy casualties. Finally it was decided that each side will appoint representative and these two persons will be given full power to make a judgment in the dispute. The two persons thus selected for arbitration were Abu Musa Ashari (RA) representing Ali (RA)'s group and Amar bin Aa's representing Muawiah's party. These two persons met at a place called Dumatul located between Tabuk and Kufa. Their decision was that both Ali and Muawiah should give up their claims to Khilafat and that a third person should be elected as Khalifah. The arbitrators actually acted beyond their jurisdiction. Because their terms of reference was to decide between the two who is the rightful Khalifah and as to whether the rebellion of Muawiah was justified or not. But the arbitrators went beyond

their jurisdiction by declaring a third person was to be elected. It is reported Amr bin Aas deceived Musa (RA) treatorously made him to come to such a wrong and suicidal decision for the whole Muslim Ummah and The State.

There were people in Ali's (RA) group who were basically against the arbitration and were not prepared to accept such a decision. Some 12,000 of these men were separated from Ali's (RA) group and caused great disorder and havoc in the empire. They were known as "Kharijites" (Expelled). Their movement grew with time, causing great hardship to the Muslim empire even to the later Khalifa's.

After the fateful decision of the arbitrators, rebellions broke out all over the Muslim empire and the political stability of the Islamic State started to deteriorate very rapidly. Finally the situation became very serious, Ali (RA) agreed to negotiate a treaty with Muawiah, in the interest of Islam. Under this Agreement, Muawiah retained the control of Syria and Egypt while the rest of the Empire remained under Ali's (RA) rule. Mean while in Kufa Ali (RA) was attacked while he was going to the Mosque to perform morning (Fazr) prayer and was mortally wounded. Two days later, he passed away in on 29<sup>th</sup> January, 664 CE.

### **Accession of Hazrat Hasan (RA)**

On the death of Ali his eldest son Hasan (RA) was elected as the Khalifah. As soon as Muawiah learned of this, he invaded Iraq and a battle ensued between the two armies. Through treachery, deception and bribery Muawiah almost won over the battle. Hasan (RA) realized the seriousness of the situation and sent a letter for a treaty to Muawiah. It was agreed that Hasan (RA) to abdicate his right to Khilafat in favor of Muawiah on the condition that after Muawiyah's death, Hasan's younger brother Hazrat Hussain (RA) a great member of Ahlul Bayat be made Khalifah. After this agreement Hasan retired and went to Medina. Where he was poisoned to death at the instigation of Yazid. Thus the rule of Khilafat-E-Rasheedin or the Rightly Guided Khilafat came to an end.

### **IMAMATE**

By Muhammad Tejani – Dubai.

Imam or leader is the title given to the person who takes the lead in a community in a particular social movement or political ideology or scientific or from the religious thought. Naturally, because of his relation to the people he leads, he must confirm his actions to their capabilities in importance and secondary matters.

The sacred religion of Islam takes into consideration and gives directives concerning all aspects of life of all men. It investigates human life from spiritual point of view and guides a man accordingly, and it intervenes on the plane of formal and material existence from point of view of the life of individual. In the same way it intervenes on the plane of social life and its regulation.

Thus the Imamate and religious leadership in Islam may be studied from three different perspectives: of Islamic government; of Islamic sciences and injunctions; and of leadership and innovative guidance in the spiritual life. A good muslim believes that since Islamic society is in dire need of guidance in each of these three aspects, the person who occupies the function of giving that guidance is the leader of the community. In these areas of religious concern must be appointed by Allah and the Prophet.

Man through his God-given nature realizes without any doubt that no organized society such as a country, city, or village or even a household consisting of few human beings can continue to subsist without a leader or a ruler who puts the wheel of the society in motion and whose will govern individual's will and induces the members of the society to perform their official duty. Without such a leader the parts of this society become dispersed in a short time and disorder and confusion reigns, hence the leader of the society be it great or small, if he is interested in his own position and the continued existence of his society, will appoint a successor for himself if he is to be absent from his function temporarily or permanently. The head of a household or an institution, if he is to be absent event for a short period will select someone to represent him. In the same way Islam is a religion, which according to the text of the Holy Qur'an and Sunnah is established upon the basis of the primordial nature of things. It is a religion concerned with social life, as has been seen by every observer near and far. The special attention God and the Prophet have given to the social nature of this religion can never be denied and neglected. It is an incomparable feature of Islam. The Prophet was never oblivious to the problem of the formation of the social grouping wherever the influence of Islam penetrated, whenever city or

village fell into Muslims hands he would, in shortest time possible, appoint a governor in whose hands he would leave the affairs of Muslims.

The Prophet displayed great interest in the problem of succession and never failed to appoint a successor when necessary. Whenever he left Medina he would appoint a governor in his own place. Even when he migrated from Mecca to Medina and there was yet no idea as to what would occur, in order to have his personal affairs managed in Mecca for those few days and give back to people what had been entrusted to him, he appointed Ali (A.S) as his successor.

In the same way, after his death Ali was his successor in matters concerning his debts, personal affairs. For this very reason it is not conceivable that the Prophet should have died without appointing someone as his successor, without having selected a guide and leader to direct the affairs of the Muslims and to turn the wheels of Islamic society.

The Prophet foretold seditions and tribulations, which would entangle Islamic society after his death, and the forms of corruption, which would penetrate the body of Islam.

How is it possible that the Prophet should not neglect to speak of the details of events and trials of years or even thousands of years after him, and yet neglect the condition that had to be brought into being most urgently after his death? Or that he should be negligent or consider unimportant a duty that is on the one hand simple and evident and on the other significant to such degree? How would he concern himself with most natural and common acts such as eating, drinking and sleeping and give hundreds of commands concerning them, yet remain completely silent about this important issue and not appoint someone in his own place?

“And when thou has finished (the duty of thy ministry) then thou establish it! And unto thy Lord, return with fervor.” (Q. 94: 7 & 8) “Fargheb” get inclined – This was the instruction to the Holy Prophet – When he had finished his work as God’s apostle, i.e. completed the duty of his ministry to fix up Ali in his place and then get ready to return.

Even if we accepted the hypothesis that the appointment of the other ruler of Islamic Society is given by shariah to the people themselves, still it would be necessary for the Prophet to give explanation concerning this matter. He would have given the necessary instructions to the community so that they would be aware of the problem upon which the existence and growth of Islamic society and the life of religious symbols and observances depended and relied. Yet there is no trace of such a prophetic explanation or religious instruction. If there had been such a thing those who succeeded the prophet and held the reins of power in their hands would not have opposed it. Actually the first caliph transferred the caliphate to the second caliph by request; the second caliph chose the third caliph through a six-man council of which he was himself a member and whose order of procedure he had himself determined and ordered.

ay! The prophet was not shortsighted, He did declare Ali (a.s) as his successor, following of the revelation of ayat 67, chapter 5 of the Holy Quran.

(O apostle! Deliver what has been revealed to you from your Lord; and if do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the believing people). But alas! The Muslim’s would not even abide by his command

ective.

### **IMAMAT AND KHILAFAT**

It was after the death of the Holy Prophet that the Muslims were divided into two main sects, the Sunnis and the Shias.

The Shias are of the belief after the death of the Holy Prophet (SM). Ali is his immediate successor. Whereas the Sunnis are of the belief that Abu Bakr is the Holy prophet’s successor.

Some Muslims are of the belief that the holy Prophet did not appoint his successor and that he left it to the Muslims to elect one. Some are of the belief if the Holy Prophet did appoint Ali as his successor then that was unacceptable.

Imamat and Khilafat are the main issues that have divided the Muslim Ummah into seventy three sects, each claiming to be on the right path and others on the wrong path.

All Muslims believe in One God, one Prophet, one Qur'an and one religion, yet they are so much divided on this matter.

Let us try to examine and analyse to see if this matter can be resolved in any way. Before we analyse the issue of Imam/Khilafat Shia point of view, let us see how did Abu Bakar come into power.

Immediately after the death of the Holy Prophet, only a handful of Muslims gathered together in a place called Saquifa, which was a place of ill-reputation, to elect the Holy Prophet's successor. These people did not even care to participate in the Holy Prophet's burial. Ali was the person who arranged the Holy Prophet's funeral.

There can be only one of the following situation and you decide what could it be.

1. The holy Prophet did not find any need to appoint his successor and he did not appoint anyone. If such was the case, then why did the handful of sahabas discarded the blessed body of the holy Prophet and rushed to Saqifa to sort out the issue of Khilafat? Was it because they considered themselves smarter, more intelligent and cleverer than Allah and His Messenger to introduce something that they did not think important or necessary?

At whose mercy was the Muslim ummah from the time the holy Prophet breath his last to the time the first Caliph was 'elected'? Is it not important for us Muslims to know this since the sahabas discarded the blessed body of the holy Prophet and thought that the khilafat was more important? The holy Prophet said, "One who dies without knowing the Imam of his time dies the death of jahiliyyah (kufr)."

2. It was extremely important for the holy Prophet to appoint someone as his successor and khalifa but the holy Prophet ignored/neglected/forgot or did not care. Bearing Allah as your witness, do you seriously think that the holy Prophet could have done anything like this?
3. The holy Prophet left this matter in the hands of the Muslims. The example of this is like as follows. There is a highly qualified medical doctor with many years of experience. He is about to retire or move else where. He has got two options; one to find a suitable doctor like him to take over and the other one is to get together all his patients and ask them to elect someone amongst them to take his place. What does your commonsense tell you?

If the holy Prophet would have left this matter in the hands of Muslim Ummah, then surely he must have known and realized about people like Yazid and Hajjaj bin Yusuf coming into the power and the havoc they would create. If nothing else, Allah Himself would have known the consequences of such a mistake. Would He himself not take due care to secure safety of His religion and its followers?

The holy Prophet would have surely provided some kind of guidance regarding this matter.

The first caliph and the so called successor of the holy Prophet, Hazrat Abu Bakar was "elected".

This episode raises a number of questions:

Was the election so important that the body of the H. Prophet could be discarded until a Khilifa was elected?

If it was a matter of electing a Khalifa for the Muslims, then why did not the entire Muslim population of the time get an opportunity to take part in the election? Where were people like Ali, Abu Dhar, Salman Farsi, Ibn Abbas and Ammar Yasir?

Why did the so called election take place in secret? Why not for example in the Prophet's mosque? However, the result of the election was that Abu Bakar came into power.

When Hazrat Abu Bakar was on his death bed, he nominated Hazrat Umar as his successor. Or shall we say that he returned the favor done to him! There was no other election, instead there was a nomination!

When Hazrat Umar was on his death bed, he appointed a committee of six people from amongst whom Hazrat Uthman was selected. This time there was neither election nor nomination!

Is this not ironical that the so called successors of the holy Prophet and khalifatul Muslimeen were so sensible and thoughtful that each one of them rightly or wrongly made some kind of provision for their successors but the holy Prophet himself had no time to sort this out and appoint anyone as his own successors!!!

One wonders what is the rule of the game. If we were to establish a Muslim khilafat today, which of these would be applicable and on what grounds?

It seems as though Islam was hijacked from the time the Holy Prophet closed his eyes.

4. The holy Prophet did appoint and indicate who his successors are going to be.

Shias believe that Imamatus and Khilafat is not a matter of election, nomination or selection by the people. It is a post that is designated by Allah Himself for whomever He chooses.

Let us see if the Holy Qur'an supports this concept.

2:30 "I am placing on the earth one that shall be MY deputy (KHALIFA)"

2:124 "When his Lord put Ibrahim to the proof by enjoining on him certain commandments and Ibrahim fulfilled them, He said, "I have appointed you a leader (IMAM) of mankind."

"And what of my descendants?" asked Ibrahim.

"My covenant," said He, "does not apply to the evil doers."

28:68 "And thy Lord creates what He wills and chooses; they have NO right to choose."

33:36 "And it is not for a believing man or a believing woman to have any choice in their affair when Allah and His Messenger have decided a matter..."

The above mentioned verses clearly indicate that the appointment of an Imam or a Khalifa is entirely in Allah's hands. Besides that the main quality of the true Imam is "ISMAT," which means purity, cleanliness and perfection.

33:33 "Allah desires only to keep away uncleanness from you People of the House (Ahlul-Bayt) and make you pure as pure can be."

All the Muslims are unanimous in accepting that this verse refers to the Holy Prophet himself, Ali, Fatimah, Hasan and Husain. Peace and blessings of Allah be upon them all.

In the light of the above verse who can be more befitting to lead the Muslim Ummah as an Imam or a Khalifa after the death of the Holy Prophet, then Ali, the Prophet's son – in – law?

4:59 "Obey Allah, His Prophet and those in authority."

Who are these who are referred as "those in authority"?

Obedience of Allah and His Apostle is understandable. Does "those in authority" mean Presidents, Prime Ministers, Governors, Monarchs, etc.? If yes, then what about if they are unbelievers, unjust, tyrants, etc?

If it only means Muslim rulers, then what about Yazid or Saddam Hussain?

Suppose the "one in authority's" command contradicts the command of Allah or His Apostle, then who do you obey and on what grounds?

Therefore, "those in authority" have to be pure, clean and perfect to deserve the same category of obedience as that of Allah and His Apostle. Who else can be more deserving than the Ahlul – Bayt?

3:7 "It is He Who has revealed the Book to you; some of it's verses are precise in meaning – they are the foundation of the Book, and others are ambiguous. Those whose hearts are infected with disbelief, follow the ambiguous part, so as to create dissension by seeking to explain it to mislead (through their own interpretation), but none knows it's interpretation except Allah and those who are firmly rooted in knowledge."

How can one be sure that the one whom s/he is following as a guide, or as a leader, or as an Imam, is certainly rooted in knowledge or is there someone else? What if the person you follow happen to be with an infected heart and therefore getting the wrong interpretation of the Book? Is there any logic in Allah (s.w.t.) warning against such dangerous people and at the same time omitting precise interpreters of His Book?

Allah tells us in the Holy Qur'an about Imams and Leaders who guide people on the right path:

"And We made them Leaders (Imams), guiding (the people) by Our command....." 21:73

"And of them We made Leaders (Imams) to guide (the people) by Our command as they were steadfast (in the calamities) and of Our sign were quite certain." 32:24

Likewise, Allah also warns us against Imams and Leaders who invite people towards hell fire:

"And We made them Imams who invite them to the (hell) fire, and on the Day of Resurrection they shall not be helped. And We caused them to be followed in this world, by a curse; and on the Day of Resurrection they shall be of the loathed (ones)." 28:41-42.

If one follows the path of Ali, Fatimah, Hasan or Hussein, peace be upon them all, then we all know that their source of knowledge was the Holy Prophet himself. Theirs was the place where the Archangel Jibrael(AS) came with divine revelations, salutations and blessings of Allah. These are the very people upon whom we send blessings in all our ritual prayers, i.e. salaah or namaz.

"This day I have perfected your religion for you and completed My favor to you. I have chosen Islam to be your faith." 5:3.

If Allah claims to have perfected the religion of Islam, then how is it possible for Him to have left out such an important issue of Khilafat or Imamah just like that? An issue which has divided Muslims into seventy three sects.

"And surely this your religion is one religion, and I am your Lord, so keep your duty unto Me." 23:52.

Islam is a religion which has left no stone unturned to do with our everyday life. To such an extent that it teaches us which foot to put first when going to the toilet. Is it possible that Islam could either ignore or neglect such a vital issue or leave it in the hands of Muslims to choose and pick whom they like and therefore deprive the most deserving ones, or choose someone who could damage the Divine Mission?

We see in our everyday life that in a well established kingdom, government or monarchy, the ruler either appoints his successor or gives very clear indication as to who would he like to be his successor.

The H. Prophet came in this world with a Divine Mission. He also left the Holy Book, the Qur'an amongst us which is the foundation of our salvation. Is it possible that such a prophet after whom no prophet was to come, no other revelation to come, to have left the world without any kind of indication as to who would succeed him? Who would be responsible for the welfare of the Muslims, true interpretation of the Holy Qur'an, defending faith, etc?

During the time of the H. Prophet when the Muslims had any problems, the H. Prophet was there to sort them out. After the death of the H. Prophet, the Muslims spread out in four corners of the world. They came across new, difficult and more sophisticated problems. Who could they refer to, how could these problems be sorted out and on what grounds?

Presuming that the H. Prophet parted this world without appointing his successor. It means that there was no need to and he did not do so. If this was the case, then why were the sahabas so much bothered about electing the holy

Prophet's successor to the extent that they discarded the blessed body of the holy Prophet and rushed towards Saqifa? It seems the sahabas became smarter and cleverer than the holy Prophet himself and helped themselves! If this was the beginning, then only Allah knows best what was the end of all this.

Or was it that the holy Prophet ignored, neglected or forgot such an important issue as a result of which the Muslims are divided into countless sects? [God forbid]

By the way at whose mercy was the Muslim ummah from immediately the holy Prophet (pbuh) passed away to the time his successor was elected? There is hadith of the holy Prophet, "anyone who dies without reckoning the Imam of his time dies the death of a jahiliyyah (kufr). As a Muslim is it not our right to know the answer to this question?

As a faithful believer, ask yourself with hand on your heart, could the most noblest of all the Prophets ignore or forget such an important issue and leave the Muslim ummah without any kind of direction after his departure?

If H. Ali (a.s.) was not fit to be the first and immediate successor of the holy Prophet (S), what qualified him to be the fourth one? And if he deserved to be the first one, then why was he deprived of the opportunity and was this not an injustice towards him?

There is a doctor who is very well qualified and has a many years experience in his profession. He is about to retire or move somewhere else. There are two options for him, either he finds a replacement like himself (a doctor) or he gathers together all his patients and elects someone from among them! Surely any person with a grain of commonsense will say that the first action is an appropriate one.

How is it possible for the Holy Prophet (S) to part this world without making it apparent as to who his successor is? To accomplish this very Mission, the H. Prophet (S) suffered all kinds of hardship which is beyond our imagination. How could he trust the reins of this Mission in the hands of his Ummah who were to treat the khilafat as a political football, sometimes in the hands of Muawiya and sometimes in the hands of Yazid or sometimes in the hands of Hajjaj bin Yusuf and their like?

It is a historical fact that the H. Prophet appointed Ali as his successor right at the beginning of his mission, i.e. at the time when he invited his relatives for meal and called them towards Islam.

There is also another famous hadith of H. Prophet of Islam: "I am leaving amongst you two commandments, (or heavy things) so long as you hold fast both of them, you will never go astray. One is the Book of Allah and the other is my Ahlul-Bayt. They would never separate from each other until they meet me at the Pool (of Kawther in Paradise). Be careful of your behaviour towards them after me." It is understood they are the same Ahlul-Bayt referred in 33:33.

The H. Prophet said: "I am the city of knowledge and Ali is it's gate."

"Fatima is part of me. Whoever offends her, offends me, whoever offends me offends Allah, whoever offends Allah, his place is in hell fire."

"Hasan and Husein are the leaders of the youths of Paradise."

In view of the above, how many hadith do we come across that have been narrated by either Ali, Fatima, Hasan or Husayn, peace and blessings of Allah be upon them all, in books like Bukhari? Imam Ja'fer As Sadique a.s. was also a great grandson of the H. Prophet and has contributed a lot towards Islam. How much do Muslims know about him and his contributions? We come across so many hadith narrated by others, but none or almost none by these prominent and very closely related family members of the H. Prophet. Who could tell us best about a person other than someone very closely related to him or her?

Is it that these members of the H. Prophet had nothing to contribute or is it that their contributions have been brushed under the carpet?

Some Muslims believe that the wives of the H. Prophet are included in the Ahlul-Bayt referred in 33:33. Let us see what does the Holy Qur'an say about the wives of the H. Prophet elsewhere.

66:1-3" O' (our) Prophet! Why do you forbid (to yourself) what God has made lawful to you. You seek to please your wives; and God is Oft-Forgiving, the Most Merciful. When the Prophet confided to one of his wives a matter, but when she divulged it (to others) and God apprised him there of, He made known a part of it and avoided a part; so when informed her of it, she said, "who informed of this?" He said, "Informed, me, the All Knowing, the All Aware."

66:4 "If you two\* turn to Allah in repentance – for your hearts were inclined (to the prohibition) you shall be pardoned; but if you back up each other against him, know that Allah is his protector, and Gabriel and the righteous among the faithful. The angels too, are his helpers."

66:5 "It may well be that, if he divorces you, his Lord will give him in your place better wives than yourselves, submissive to Allah, and full of faith, devout, penitent, obedient and given to fasting, both formerly married and virgins."

33:28 "O' Our Prophet (Muhammed)! Say to your wives: "If you desire (the enjoyment of) the life of this world and it's adornment, come then I will provide for you and allow you to depart a goodly departing."

The above mentioned verses speak for themselves about the behavior of the Prophet's wives. How can it be then possible that such persons can also be part of the Ahlul – Bayt?

In contrast to the above mentioned verse, there was Khadija who sacrificed her entire wealth at the feet of the Holy Prophet. The H. Prophet loved her so much and was so happy with her that so long as she was alive, he did not marry anyone else..

93:8 "And (He) found you in need, and (immediately) made you independent."

It was through Khadija's wealth that Allah granted the H. Prophet prosperity and claims that He did that.

\* This refers to Ayesha and Hafsa the two wives of the holy Prophet (pbuhf)

After the death of the Holy Prophet, it was Ayesha together with her army who went on war against Ali. The battle is known as the 'Battle of Camel'. If Ayesha were to be considered amongst the Ahlul – Bayt, then one wonders who is the oppressor and who is the oppressed one? And how can people with contradictory behavior enjoy such a high and unique status?

Taking into account the behavior of Ayesha and Hafsa, how many hadith have been quoted by them which enjoy great authenticity and importance?

On the other hand there are Khadija and Fatima, two of the four, best amongst women. How many hadith do we come across that have been narrated by such most celebrated personalities of Islam?

Is this not yet another example of prejudice, hatred, jealousy and enmity against such respected members of the Holy Prophet's family?

93:6 "What! Found He not you an orphan, and sheltered you?"

The Holy Prophet was born an orphan and lost his mother when he was only six years old. Abu Talib, the uncle of the Holy Prophet took the responsibility of bringing him up. Allah is testifying Abu Talib's action as His own.

Who can deny the support, backing, co-operation and protection that Abu Talib gave to his nephew, the Prophet of Islam? The sacrifices that Abu Talib gave for the Prophet's divine mission? Abu Talib sacrificed his children for the cause of the Holy Prophet and Islam.

Muslim's verdict on Abu Talib's Faith? He was a kafir!

It this is what and how the Muslims think of Abu Talib, the FATHER of Ali and the UNCLE of the H. Prophet, then does it surprise you if Ali, the SON of Abu Talib, the COUSIN and the SON-IN-LAW of the H. Prophet was deprived of the



rightful successorship of the H. Prophet [pbuhf]? Is it surprising to see Fatima, the daughter of the H. Prophet who died within months after her father's death being buried away from her father, whereas the two fathers-in-law who died long time after the H. Prophet are buried next to the H. Prophet?

Is it surprising to see Ali being assassinated, Hassan being poisoned to death, Husein together with his family members and friends being brutally butchered not by the Jews, Christians, Hindus or strangers but by the so called Muslims. Not only that but the women folk were taken as captives. Eight Imams from the descendents of Imam Husein a.s. were poisoned to death.

Surely any fair minded person will be able to judge that all these are too many co-incidents or accidents to happen without someone behind the scene. There must be some very strong foundation laid somewhere by someone whereby the effects are felt even in the present day.

How unjust, unfair and inconsiderate a Muslim can be to turn a blind eye against such a great and a prominent personality of Islam without any legal grounds?

Had Abu Talib been a kafir, wouldn't he hand over his nephew to the pagans and idol worshipers who had also turned against himself because of his nephew? Had he been a kafir, why on earth did he protect, help and co-operate with his nephew's prophetic mission? Had Abu Talib been a kafir, why did he let his son Ali defend and help the H. Prophet at a tender age of thirteen?

Above all, is there any logic in Allah expecting any goodness or kindness from a kafir and that also for His most superior Prophet? Is there any sense in Allah putting the best among His Prophets under the obligation of a kafir?

Is this not a clear evidence of prejudice against the beloved uncle of the H. Prophet?

The only reason that one can think of is that because Abu Talib was the father of Ali. Ali, unlike others was born of Muslim parents, who belonged to a very noble family and never bowed down to the idols. One also needs to ask about the faith of Abu Talib's father, Abdul Muttalib. The episode of Abraha is good enough to prove his faith in Ali .

If the mere office of Khilafat qualified them to be the Imams, then why other Muslim Caliphs are not qualified to be th.

There are two very interesting places in the Holy Qur'an where the word "Shia" has been used:

28:15 "And he entered the city at a time when unvigilant were its people and found he there in two men fighting: the one of his party [SHIA]; and the other of his enemies..."

37:83 "And verily of his persuasion (party [SHIA] was Ebrahim."

Did you know that?

1. Imam Ali a.s. is the only person to be born inside the Ka'ba.
2. He is the only person to be with the H. Prophet from the time he started his prophetic mission to the time the H. Prophet passed away. He is the only person who knew the H. Prophet best and they shared all their secrets.
3. He is the person who married the H. Prophet's only daughter Fatima a.s. through whom the progeny of the H. Prophet [sayyids] spread throughout the world.
4. Ali a.s. is the person who was granted the heavenly sword called Zulfiqar.
5. Like Ali, his ancestors were of very noble character, monotheists and followers of Prophet Ibrahim a.s. The contributions and sacrifices of Hazrat Abu Talib towards the prophetic mission and Islam is a shining example. Likewise, the sacrifices and contributions of Ali's descendents are well known. The sacrifice of Imam Husein a.s. in Kerbala is a dynamic example.
- 6.
7. Imam Ali's wife is the leader of all the women of paradise, Ali's father-in-law is the leader of all the prophets, Ali's sons Hasan and Husein are the leaders of the youths of paradise, Ali's son Husein a.s. is the leader of all the martyrs, Ali's grandson Imam Zainul Abideen a.s. is the leader of all the sajideen [prostrators]. And Ali's own

status in the eyes of the H. Prophet is that of what was Haroon's to Moosa [except that Ali is not a prophet]. Imam Ali a.s. the father of eleven infallible and sinless Imams of the Shia Ithna Asheri sect.

8. Ali is the person who was always in the forefront in all the battles. There also came a time when all the so called companions of the prophet disappeared leaving the prophet all alone except Ali.
9. Imam Ali a.s. was assassinated on Friday the 19<sup>th</sup> of Holy Ramadhan, 40 A.H. while leading the fajr prayer in the state of sajda in the mosque of Kufa. The name of his assassin was Abdur Rahman Ibne Mujlim. Ali died as a result of his injuries on the 21<sup>st</sup> of Holy Ramadhan. What an honor for his unique martyrdom! The month of Ramadhan is best of all the months, Friday is the best of all the days, salat is the best form of worship, sajda is the best part of namaz, house of Allah is the best place! How cursed and evil is his assassin and those behind him to carry out such an act.
10. Ali was a statesman, a warrior, pious, generous, kind hearted, wise, brave, learned, devoted, and patient. In short, he excelled in all the attributes. One only needs to read his sermons, sayings, letters and supplications to understand the essence of all this.
11. There are so called Muslims who brand the followers of Ali and his pure progeny as kafirs! They incite hatred against those and venerate the enemies of the Ahlul-Bayt. They go out killing innocent people in their places of worship in the state of their prayers. Is this the teachings of the Holy Qur'an or the H. Prophet? Does the H. Qur'an or the H. Prophet of Islam allow to commit such kind of atrocities against people of any faith, let alone fellow Muslim brothers?

Ali is the person because of whom the Muslims are divided into two main sects; the Shias and the Sunnis. It is time to wake up and do some serious research on the information given to you and judge for yourself.

Why not start your own research on True Islam and find out the truth, facts and realities about it rather than depending on someone else to brainwash you with falsehood.

Why not study an authentic book on Sunni and Shia debate [by a Shia] and find out for yourself how badly have the Muslims been misled, how badly have the history has been misrepresented and misunderstood.

### **The Religio-Political Significance of Umayyad' Rule**

Muawiyah's opposition to Ali (RA) manifested itself in the following practice instituted during his caliphate which was the verbal abuse and insult of Ali ibn Abu Talib (RA) during sermons in Mosques. This was even done on the pulpit of the Mosque of Muhammad in Medina. This practice lasted for 65 years and was ended by Umayyad caliph Umar bin Abul Aziz. For example historian Tabari recorded: When Muwiyah ibn Abi Sufyan put Mugirah ibn Subah in charge of Kufah in Jumada 41 A:H (Sep 2-October 30, 661 CE) he summoned him. After praising and glorifying God, he said, "I would continue to advise you about a quality of yours-do not refrain from abusing Ali (RA) and criticizing him, (but) no from asking God's mercy upon Uttman and His forgiveness for him. Continue to shame the companions of Ali (RA), keep at a distance and don't listen to them. Praise the faction of Uttman (RA), bring them near and listen to them.

Consequently, both the opposition to Ali and the practice of verbal abuse of him in mosque sermons instituted during Muawiyah's caliphate, has been regarded ever since with particular disdain due to these a hadith of Muhammad (R).

Abu Humaira narrated:- The Prophet (Muhammad SM.) looked toward Ali, Al Hasan, Al Hussain and Fatima peace be upon all of them: said I am in the state of war with those who will fight you and in the peace with those who are peaceful to you.

The Messenger of Allah said: Whoever, reviles (curses) Ali, has reviled (cursed) me, and whoever cursed me curse Allah.

Saad ibn Abi Ali-Waqqas narrated: Muawiyah, the son of Abu Sufyan gave orders to Saad and told him: What prevents you that you are refraining from cursing Ali bin Abu Taleb, Saad replied. Don't you remember that the Prophet said three things about the virtues of Ali? So, I will never curse Ali.

Imam Nisai and Muslim narrate a Sahih Hadith. Where in Muhammad (SM) summoned Muawiyah who snubbed him and continued eating his meal. Muhammad then cursed Muawiyah with the words "May Allah never fill his belly." Nisai was murdered when he recited this Hadith in the presence of Pro-Muawiyah. Arab speaking Syrian as it was perceived as a curse of Muawiyah. It is well known fact that Ali (RA) was the most knowledgeable man after Muhammad (SM), he was declared as the successor of Muhammad (SM) both religiously and politically. (Ghadeer Sermon). Finally, he is the only caliph in Islam who was elected as well as selected by the highest authority also in the Masjid a Nabi. Hence Ali is the rightful Khaliphah of Islam both politically and spiritually.

So the activities of Muawiyah is to be considered over viewing his course of actions:

1. Firstly because of his rebellion against Ali the rightly guided Khaliphah and subsequently the battle of Siffin against Ali signifies his gross violation of Quranic direction also the transgression of Muhammad (SM) instructions.
2. Breaking of the treaty with Hasan Ibn Ali, one of the broken terms being appointing his son Yazid as his successor.
3. His responsibility for the killing of Hasan Ibn Ali by instigating someone to poison him.
4. The innovator to capture political power by sword.
5. Distorting Islam to match his unislamic rule.
6. Responsible for indiscriminate killing of the companions of Muhammad (SM) Muawiyah opposed Ali (RA), out of sheer greed for power and wealth. His reign opened the door to unparalleled disaster, marked by the persecution of Ali (RA), slaughtering his followers and unlawful impairment of his supporters, which only worsened when Yazid came into power and the battle of Karbala. Muawiyah is responsible for killing the Sahabas either in illegal battle or poison, due to his lust for power. He killed several historical figures, Ammar bin Assair, Muhammad Ibn Abu Bakar [Son of Abu Bakar (RA)] Malik-al-Asthar (Ali's general) Hujr bi Adi and Abd al Rahman bin Hasan (buried alive for his support of Ali).

Muawiyah was also responsible for instigating the battle of Siffin, the bloodiest battle in Islam's history, in which over 70,000 people (among them many of the last surviving companions of Muhammad (SM) were killed. Notable among them was Hazrat Ammar Ibn Yasir(RA), Hazrat Khaza Wayes Karni. The Yasir's killing is associated with a famous and well known Hadith which was recorded by Abu Horaira and others in which Muhammad (SM) Said, A group of rebels would kill you. (Sahih Muslim and Shahi Bukhari).

The killing of the two children of Ubaydullah Ibn Abbas can also be found in history. Then he (Muawiyah) was informed that Ubaidullah had two infant sons. He ordered to kill them.

### **Misinterpretation of Quranic Verses**

In spite of his heinous crimes duly recorded in all major historical works also in well know Hadiths new group of scholars who bypassing or overlooking and misinterpreting the Quranic verses and Hadith to justify his misdeeds also to halt a discussion on his evil activities different religio-politic argument were developed. Thus a new religious conflict emerged.

These religious scholars pleaded that Muawiyah was regarded as the uncle of the believers. Because Muawiyah was the brother of Umme Habiba (RA) The wife of the Prophet. The wives of the are our blessed mothers of the believers. (It should be noted Muawiyah was responsible for killing of Muhammad Ibn Abu Bakar brother of Ummel Mumin Aisha (RA). They further argue that the Sahaba are that group of people concerning who Allah has declared His eternal blessing in words of the Quran.

"Muhammad is the messenger of Allah and those with him are forceful against the disbelievers merciful among themselves. You see them bowing and prostrating in prayers seeking bounty from Allah and His pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah and their description in gospel is as a plant which produces its off shoots and strengthens them so they grow firm and stand upon their stalks, delighting the

sowers – so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward" (Al Quran 48:29). After studying the misdeeds as recorded in history is there anyone who can tell these Quranic verses are applicable to Muawiyah in anyway.

### **The Status of Ahle Bayat and Sahaba**

It is quite clear from our discussion on the subject matter that the status and honor as has been bestowed upon the Ahle Bayat or the progeny of Muhammad (SM), which is unparalleled. Moreover, we have been told by Muhammad (SM) in the Ghadeer Sermon also through other relevant Quranic verses that we shall have to follow the Ahle Bayat as because they have been given special role to play with the Ummah. But by totally disregarding this Quranic instruction and the directives of Rasul (SM) Muawiyah coined and devised a new set of religious doctrine of giving more importance to Sahaba (RA) bypassing or ignoring the Ahle Bayat. Consequently, Muslim Ummah has been misguided in the sense the original directives of following the Ahle Bayats as Hadis or Imam (the term given by Allah and His messenger to the Ahle Bayat have been shattered and sent to into the mist. This sharp departure in the religious belief made a qualitative change in Islamic history.

Moreover, in order to give his illegal government he and his associates misinterpreted the verses of the Quran which actually meant for Imams of the Ahle Bayat.

The Quran mentions

Oh you who believe! Obey Allah and obey the Messenger and those charged with (divine) authority (as has been assigned to the successors-Imams) among you. But the meaning of this verse has been made to indicate that anyone have political power and authority should be respected. But the means and methods used to be in power should be ignored. Thus the question of divine authority overseeing the activities of the temporal rulership was ruled out. And anyone having the divine and miraculous power was abandoned and subsequently, obeying them as directed by Allah was discouraged to such an extent that going to them and following their advice and respecting them was considered as Shirk and Bidat etc.

### **Doing away with the concept of just war and illegal military campaign or expedition for political power**

Since Muawiyah waged an illegal military expedition and revolted against lawful authority of Hazrat Ali (RA) and apparently was successful in this endeavor, the Muslim community started believing that all military campaign directed to capture political power is right provided these are successful. As such we find in history Muslims are fighting against the Muslims for political supremacy and conquering new kingdom for personal glory, power and wealth.

### **Allegiance to or obeying a just, noble and pious ruler is part of Iman**

From the Quranic verses it is essential for a good and pious Muslim to obey and follow a pious and just ruler. But Muawiah forced the people to pay allegiance to him thus creating a new concept of religion in the sense the character and the antecedent of the ruler has nothing to do with his personal belief or Iman or in other words religion and politics was completely separated from one other. Which is still prevalent in the Muslim society even today.

### **Code of conduct in Battle is also part of Iman**

The Holy Quran and the traditions of Muhammad (SM) has put forward a Code of c Conduct for warfare wherein different Rules and ethics must be maintained such as women and children should not be attacked, fruit bearing trees should not be uprooted or destroyed. Water should be made available to the enemies also. The dead bodies should not be burnt or mutilated etc. It should be noted that the present Law of War as has been adopted in U.N convention also reflected the code of conduct as set forth by the Prophet Muhammad (SM). Long before Machivile, Muawiyah being a converted Muslim used believe and practice "nothing is unfair in war" and end justifies the means and hence, treachery, deception, falsehood bribery, burning alive, engage assassin to kill someone or to poison his adversary was common polices pursued by him. Thus the code of conduct in war was utterly disregarded and violated by this rebel governor of Syria.

The Quran Says, regarding the purpose of creating human being. "I have created jinn's and Insan only to worship (to come closer to me) me." Hazrat Khaja Moinuddin Chisty (RA) Said, in order to worship Allah correctly it is imperative to know the object of worship i.e Allah, By this it is meant to understand the man must love to know Allah and met Him here in this world. Actually it is obligatory (Farz) for every Muslim to search God. And the whole edifice of religious

practices are directed to this single purpose of meeting our Creator by attaining Allah's own characteristics or colours. Once Hazrat Ali (RA) was asked do you see Allah? Ali (RA) Said, I do not worship anything without seeing my lord. Since Muawiya's time Ali (RA) his belief, teaching and knowledge was denounced the concept of "Marifat" was also abandoned from the official or government version of mainstream religion of Islam. For this reason we find that the great Sufis saints have been persecuted for being close to Allah or other words when these chosen man of Allah used to say. I have special relationship with Allah or man should try his best to attain the Godly character as to meet/see them here in this world not hereafter. They were bitterly criticized persecuted and even killed by the mainstream religious leaders like Jurists and Kazis in the name preserving the of so-called Shariat.

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### **Nabuat Versus Kingship**

Abu Sufyan during Mecca campaign by Muhammad (SM) was surprised and shocked saying what a great army the nephew of Abu Talib (RA) has gathered around himself. Then he turned to Abbas (RA) and said, Your nephew had made himself a great kingdom to which Abbas (RA) retorted Abu Sufyan. This is not a kingdom! This is Nabuat. Abu Sufyan used to believe this Nabuat to be a kingdom. Until he had become very old and one day (during the Khilafat of Hazrat Uthman RA) he came to the place where the battle of Uhud had taken place. He came and kicked the grave of Hazrat Hamza (RA) the uncle of the Holy Prophet who is buried there and said, O Hamza! That kingdom which you died for is now in the hands of Banu Umayyah that kingdom which you used to call Nabuat is now in our hands and we play however we like football. The ideal son of Abu Sufyan was Muawia he also shared the same view otherwise if he had the slightest respect for Nabuat and its succession of Belayat. He could not have done all these irreligious works through out his rule. Muawia as a deceit did not tell this in public rather used to perform daily prayers and other rituals of Islam. But his illegal successor Yazid I declared his belief in public and used to say: All these, Oh, revelation, religion, Nabuat were bogus, rather it was a means for Hashemites [the clan of Rasul (SM)] to take control of the people and the kingdom. And took the revenge by killing Hazrat Hussain (RA) and his family members in the battle of Karbala, as his (Yazid's) ancestors were killed in the battle of Badar, Uhud, Khandak by Hazrat Ali (RA).

Yazid's atrocities in The Holy City of Medina like, using The Holy shrine of Rasul (SM) as stable, indiscriminate raping of women of The Holy City of Medina and rampant killing of the citizens including the Sahaba's are also worth noting. Subsequently, The Holy City of Mecca was also besieged by Yazid's army. The Holy Kaba became the victim of mortar shell fired by them, and many historical relics were destroyed the Sacred Black Stone was damaged. Can a man with slightest respect for Nabuat/Belayat and Islam can do it is remained with the readers to answer.

Politically, the Umayyad took over the institution of Caliphate as a dynasty and a monarchy based on the power of sword. In modern terms it may be termed cruel and unscrupulous martial law having no right even to enjoy religious freedom. They also took over public treasury and made it into a family possession. Similarly, the Shura or the consultative body set up under the rightly guided caliphate disappeared and free criticism of The State Policy was no longer tolerated. The pious Khalifas used to live a very simple life, the Umayyad kings live in castles and palaces. The practice of drinking and gambling was reintroduced in the society and a new era of worldly pleasures and comforts started in the empire of the Muslims in the name of Islam. These evil practices were followed by the Abbasides, the Afgans, the Pathans the Mughuls, the Ottoman rulers and even followed by the present Muslim Kings and Rulers all over the world.

Finally, the concept of divine appointment of visible administrators or Imamatus founded by Muhammad (SM) for the society became unthinkable and consequently unheard of from the human mind.

### **The Abbaside Caliphate of Baghdad (750-1258 CE)**

Towards the end of the Umayyad caliphate, the people started raising charges of worldliness and neglect of Islamic Principles against Kalifahs. Also people started showing sympathy and devotion to the Hashemites (Ahle Bayats). Meantime, the descendants of Abbas, an uncle of the Prophet (S), started pressing claims for The Khilafat. They united with the descendants of Ali (RA) to emphasize the rights of the house of Hasim. Finally a coalition was formed by the Abbasides, the shities and the khurasanians. Which opposed the existing Khilafat of the Umayyads and promised a return to true religion under the rulership of Imamatus. With the murder of Marwan II, the last of Umayyad Khalifah. Abul Abbas violating the agreement with the Ahle Bayat, himself proclaimed the Khalifah and the system of caliphate passed from the house of Umayyads to the house of Abbas. The first act of the new Abbasid Khalifah was to undertake

wholesale killing of the members of the Umayyah clan also the Ahle Bayat under whose name he came to power. He also moved the capital of the empire from Damascus to Baghdad.

The Abbasid caliphate lasted over five hundred years. Some notable figures in this period were Al-Mansoor, **Al-Rashid and Al-Mamoon. Around the year CE 1160**, the Buawihids the Khilafat for the next hundred years. From this time on, the Abbasid Khalifah were only figure heads and the real power was wielded first by Buawahids and later on by the Saljunks. It was the glory of this of the Saljunks that crusades were fought against the Christian empires of Europe. Through the crusades, the Khalifahs of Baghdad remained engrossed in their internal struggles and passed their days idly and extravagantly. This mode of life continued till the capture of Baghdad by Halakoo Khan, the grandson of Chengij Khan. Halakoo Khan devastated the city of Baghdad and killed Al-Mulasim, the last Khaliphah of Abbasid dynasty in 1258 CE.

Abbasid caliphate did not pursue the policy of conquest and the empire entered a period of civilization. Fields of education, music, science, agriculture, architecture, painting calligraphy and literature were patronized. The Abbasid reign, therefore, produced some great Muslim scientists and philosophers of their time.

### **The Umayyad Caliphate of Spain (929-1031)**

When the first Abbasid Khalifah started the massacre of Umayyad dynasty, a member of the house of Umayyah, Abdur Rahman escaped to Spain. There he established himself as a ruler and founded the Umayyad dynasty in Spain. For 173 years (756-929 CE), the Umayyads ruled in Spain under the titles of Amirs and Sultans. Then in the year 929 CE, Abdur Rahman III assumed the titles of Khalifah and Amir al-Muminin and thus led the foundation of the Umayyad Caliphate in Spain vis-a-vis Europe. Over the next 102 years there were nine Khalifahs in this dynasty. By the year 1031, the caliphate system ended in Spain and the country plunged into total anarchy. Out of this disorder emerged a number of small kingdoms. These petty kingdoms continued till Ferdinand conquered Cordova in 1236 CE and Seville in 1248. The period of Umayyad caliphate in Spain or Andalus as the Arabs call it, was one of the most glorious in the history of Islam. Both Abdur Rahman III and his son Hakak II were great patrons of science and literature. Muslim Spain produced some great people in this field. Notable of them are Ibne Rush, Mohiuddidein Al-Ibne Arabi, Ibne Khaldun. Some of the women of this period were also famous for their intellectual endeavor.

### **The Fatimide Caliphate of Egypt (909-1171 CE)**

The Fatimas claimed themselves to be the direct descendants of Ali and Fatima. According to them, Ubaydullah Al-Mahdi the founder of the caliphate was the great grandson of Ismail, the son of the sixth Imam Hazrat Jafar Al-Sadiq (AS). After the death of Imam Jafar Al-Sadiq a schism appeared among Shites. A majority recognized Musa Al-Kazim as the 7<sup>th</sup> Imam and they are termed as The Twelvers. The others recognized Muhammad Al-Mahdi, son of Ismail, as the 7<sup>th</sup> Imam and they are called as the Ismailies. Ubaydullah used to be an Ismailite Imam in Syria and was invited to head the North African Ismailite movement. He accepted the invitation, declaring himself the great grandson of Ismail. In 909 CE, he reached Tunis, the capital of Aghlabids and drove Ziadatullah, the last Aghlabid out of the country. After this he proclaimed himself Imam under the title of Ubaydullah al-Mehdi and thus established the Fatima caliphate in North Africa. There were 14 Khalifahs in the Fatimide dynasty who ruled North Africa for about 262 years. The last of Fatimide Khalifah al-Azid was dethroned by Salah Uddin the great, the famous warrior of the crusaders. The Fatimide Khalifahs patronized various fields of learning and the Khilafat produced its share of some well known Muslim scholars. The famous al-Azhar academy was established by Khalifah al-Aziz. The Khalifah was the spiritual as well as temporal head of the state.

### **Ottoman Caliphate 16<sup>th</sup>-17<sup>th</sup> Century**

Ottoman sultans also referred to by the title of Padishah used the title of caliph only sporadically before 1517. The title Caliph was used on occasion before, however, the Ottoman rules began to claim caliphal authority only after Ottoman Empire defeated the Mamlak Sultane in 1517 and took control of most Arab lands, during the reign of Selim 1. The last Abbasid caliph at Cairo, al-Mutawwakil 3, was taken into custody and was transported to Constantinople. Where he reportedly delivered the symbols of Caliphate to Selim 1. According to Barthold, the first time the title of caliph was used as a political instead of symbolic religious title by the Ottomans was the peace treaty with Russia in 1774 CE. When the Empire retained moral authority on territory whose sovereignty was ceded to the Russia Empire.

The outcome of Russo-Turkish war of 1768-74 war was disastrous for the Ottomans. Large territories including those with large Muslim populations, such as Crimea, were lost to the Russian Empire. However, the Ottomans under Abdul Hamid 1 claimed a diplomatic victory by being allowed to remain the religious leader of the Muslims in the non-independent Crimea as part of the peace treaty, in return Russia became the official protector of Christians in Ottoman empire. Around 1880 Sultan Abdul Hamid 2, reasserted the title as a way of countering Russian expansion into Muslim lands. His claim was most fervently accepted by the Muslims of British India. By the eve of World War 1, the Ottoman state despite its weakness relative to Europe, represented the largest and most powerful independent Islamic political unity. The Sultan also enjoyed some authority beyond the borders of his shrinking empire as caliph of Muslims in Egypt, India and central Asia.

The Ottoman Empire, having sided with the central powers (Axis power) during World War 1 (1914-18), suffered a major defeat. The Treaty of Versailles (1919) reduced its territorial extent and diminished its political influence but the victorious European powers promised to protect the Ottoman Emperor's Status as the Caliph. However, under the treaty of Terviz (1920) territories such as Palestine, Syria, Lebanon, Iraq, Egypt severed from the empire. Within Turkey a pro-western national movement arose, Turkish national movement. During the Turkish War of Independence (1919-24) led by one of the Turkish revolutionaries Mustafa Kamal Ataturk abolished the treaty of Terviz with the treaty of Lausanne (1923). Pursuant to Kamal's reforms, the Republic of Turkey abolished the position of caliphate in 1924 and transferred its power within Turkey to The Grand National Assembly of Turkey.

Although political activities and popular outcry on behalf of the caliphate emerged across the Muslim world, the most prominent activities took place in India. At the onset of the Turkish War of Independence, Muslim religious leaders feared for the caliphate. Which European powers were reluctant to protect. To the Muslims of India, the prospect of being conscripted by the British to fight against fellow Muslims in Turkey was anathema. To its founders and followers, the khilafat was not a religious movement but rather a show of solidarity with their fellow Muslims in Turkey.

Muhammad Ali and his brother Maulana Shaukat Ali joined with other Muslim leaders of the then India published the Khilafat Manifesto (1920), which called upon the British to protect the caliphate and for Indian Muslims to unite and hold British accountable for this purpose. However, the movement collapsed by late 1922 when Turkey gained favorable diplomatic position, by 1924 it simply abolished the roles of Sultan and Caliph. Thus the concept of Islamic caliphate lost into the oblivion of history. (IMMAMAT AND KHILAFAT)

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## Politics

Politics originated from the Greek word "Politikos meaning of, for, on relating to citizens. It is the practice and theory of influencing other people on a civic or individual level. It also refers to achieving and exercising positions of governance organized control over a human community, particularly a state. A variety of methods is employed in politics, which include promoting its own political views among people, negotiation with other political subjects, making laws, and exercising, force, including warfare, against adversaries. Politics is exercised on a wide range of social levels, from clans and tribes of traditional societies, through modern local governments companies upon sovereign states, to international level.

The word politics was used in Middle English in 1520. The singular politic first attested in English in 1430 and come from Middle French politique, in turn from Latin politicus, which is Latinization of the Greek, meaning, amongst other, of for or relating of citizens, civil, civic, belonging to the state, citizens and that from city.

The history of politics is reflected in the origin & religion and religious beliefs, religious, laws, customs, traditions and other socio-cultural activities. As we know that the kings. Emperors. Pharaohs, Caesars and other type of monarchs or rulers were considered as Divine. Actually politics is an essential part of religion. For this reason there is a constant struggle between the monarchs and priests throughout history and it can not be separated. Because both claim total control of all human activities. For the same reason the secularists tried very hard to separate these two but miserably failed in their endeavour. However of the institutions that ruled states, that of kingship stood at the forefront until the French

Revolutions (1789) put an end to the concept of divine right of kings. Nevertheless,

The monarchy is among the longest –lasting political institution dating as early as 2100 B-C in Sumeria to the 21st century AD British monarchy. Kingship becomes an institution through heredity. Political Scientist Harold Lasswell defined politics as who gets what, when and how. Related areas of study include political philosophy which seeks a justification for politics and an ethic of public behavior, political economy which seeks a rationale for politics and an ethic of public behavior, political economy which attempts to develop understandings of the relationships between politics and the economy

and the governance of the two and public administration, which examines the practices of governance. Philosopher Charles Blattberg, who defined politics as responding to conflict

with dialogue, offers an account which distinguishes political philosophies from political ideologies.

In order to understand politics in its true perspective and the subject matter correctly it is obvious to have fair idea on the following : 1) political Thought 2) Political Philosophy 3) Political Ideology 4) Political Behavior 5) Public Administration 6) Government 7) Political Economy 8) Political Party 9) Left-Right Politics 10) Political Corruption 11) Political System 13) Legal System 14) Law Giver 15) International Politics.

## **Political Thought**

The **history of political thought** dates back to antiquity. The political history of the world, and thus the history of political thinking by man, stretches up through the Medieval period and the Renaissance. In the Age of Enlightenment, political entities expanded from basic systems of self-governance and monarchy to the complex democratic and communist systems that exist of the Industrialized and the Modern Era. In parallel, political systems have expanded from vaguely defined frontier-type boundaries, to the definite boundaries existing today.

Plato and Aristotle from a detail of The School of Athens, a fresco by Raphael. Plato's Republic and Aristotle's Politics secured the two Greek philosophers as two of the most influential political philosophers. As an academic discipline. Western political philosophy has its origins in ancient Greek society, when city-states were experimenting with various forms of political organization including monarchy, tyranny, aristocracy] oligarchy, and democracy. One of the first, extremely important classical works of political philosophy is Plato's Republic, which was followed by Aristotle's Politics, both created in the context of Athenian democracy. Roman political philosophy was influenced by Greek schools of



thought, particularly Stoicism, in conjunction with the Roman tradition of republicanism, as evidenced by the political philosophy of the Roman statesman Cicero.

Independently, Confucius, Mencius, Mozi and the Legalist school in China, and the Laws of Manu and Chanakya in India, all sought to find means of restoring political unity and political stability; in the case of the former through the cultivation of virtue, in the last by imposition of discipline. In India, Chanakya, in his Arthashastra, developed a viewpoint which foreshadowed both the Legalists and Niccol Machiavelli. Ancient Chinese and Indian civilizations resembled Greek civilization in that there was a unified culture divided into rival states. In the case of China, philosophers found themselves obliged to confront social and political breakdown, and seek solutions to the crisis that confronted their entire civilization. The early Christian philosophy of Augustine of Hippo was by and large a rewrite of Plato in a Christian context. The main change that Christian thought brought was to moderate the Stoicism and theory of justice of the Roman world, and emphasize the role of the state in applying mercy as a moral example. Augustine also preached that one was not a member of his or her city, but was either a citizen of the City of God (Civitas Dei) or the City of Man (Civitas Terrena). Augustine's City of God is an influential work of this period that refuted the thesis, after the First Sack of Rome, that the Christian view could be realized on Earth at all - a view many Christian Romans held.

### **Medieval Islam**

The rise of Islam, based on both the Qur'an and Muhammad(SM) strongly altered the power balances and perceptions of origin of power in the Mediterranean region. Early Islamic philosophy emphasized an inexorable link between science and religion, and the process of ijtihad to find truth - in effect all philosophy was "political" as it had real implications for governance. This view was challenged by the Mutazilite philosophers, who held a more Greek view and were supported by secular aristocracy who sought freedom of action independent of the Caliphate. By the late medieval period, however, the Asharite view of Islam had in general triumphed.

Islamic political philosophy, was, indeed, rooted in the very sources of Islam, i.e. the Qur'an and the Sunnah, the words and practices of Muhammad (AS). However, in the Western thought, it is generally supposed that it was a specific area peculiar merely to the great philosophers of Islam: al-Kindi (Alkindus), al-Farabi (Abunaser), Ibn Sina (Avicenna), Ibn Bajjah (Avenpace), Ibn Rushd (Averroes), and Ibn Khaldun. The political conceptions of Islam such as kudrah, sultan, ummah, cemaa -and even the "core" terms of the Qur'an, i.e. ibada, din, rab and ilah- is taken as the basis of an analysis. Hence, not only the ideas of the Muslim political philosophers but also many other jurists and ulama posed political ideas and theories. For example, the ideas of the Khawarij in the very early years of Islamic history on Khilafa and Ummah, or that of Shia Islam on the concept of Imamah are considered proofs of political thought. The clashes between the Ahl-i Sunna and Shia in the 7<sup>th</sup> and 8<sup>th</sup> centuries had a genuine political character.

The 14<sup>th</sup> century Arab scholar Ibn Khaldun is considered one of the greatest political theorists. The British philosopher anthropologist Ernest Ge considered Ibn Khaldun's definition of government, "an institution which prevents injustice other than such as it commits itself", the best in the history of political theory. But it should be noted that the Muslim political philosophers at large have abandoned the fundamental concept of Divine Appointment from Islami political areana after the demise of holy prophet (sm).

## **Medieval Europe**

Medieval political philosophy in Europe was heavily influenced by Christian thinking. It had much in common with the Islamic thinking in that the Roman Catholics also subordinated philosophy to theology. Perhaps the most influential political philosopher of medieval Europe was St. Thomas Aquinas 'who helped reintroduce Aristotle's works, which had only been preserved by the Muslims, along with the commentaries of Averroes. Aquinas's use of them set the agenda for scholastic political philosophy, dominated European thought for centuries.

## **European Renaissance**

During the Renaissance secular political philosophy began to emerge after about a century of theological political thought in Europe. One of the most influential works during this burgeoning period was Niccolo Machiavelli's *The Prince*, written between 1511—12 and published in 1532, after Machiavelli's death. That work, as well as *The Discourses*, a rigorous analysis of the classical period, did much to influence modern political thought in the West. A minority (including Jean Jacques Rousseau) could interpret *The Prince* as a satire meant to give the Medici after their recapture of Florence and their subsequent expulsion of Machiavelli from Florence. Though the work was written for the di Medici family in order to perhaps influence them to free them from exile, Machiavelli supported the Republic of Florence rather than the oligarchy of the Medici family. At any rate, Machiavelli presents a pragmatic and somewhat consequentialist view of politics, whereby good and evil are mere means used to bring about an end, i.e. the secure and powerful state-Thomas Hobbes, well known for his theory of the social contract, goes on to expand this view at the start of the 17<sup>th</sup> century during the English Renaissance.

John Locke in particular exemplified this new age of political theory with his work *Two Treatises of Government*. In it Locke proposes a state of nature theory that directly complements his conception of how political development occurs and how it can be founded through contractual obligation. Locke stood to refute Sir Robert Filmer's paternally founded political theory in favor of a natural system based on nature in a particular given system.

## **European Age of Enlightenment**

Eugene Delacroix's *Liberty Leading the People* (1830, Louvre) a painting created at a time where old and modern political philosophies came into violent conflict.

During the Enlightenment period, new theories about what the human was and is and about the definition of reality and the way it was perceived, along with the discovery of other societies in the Americas, and the changing needs of political societies (especially in the wake of the English Civil War, the American Revolution and the French Revolution) led to new questions and insights by such thinkers as Jean-Jacques Rousseau, Montesquieu and John Locke. These theorists were driven by two basic questions: one, by what right or need do people form states and two, what the best form for a state could be. These fundamental questions involved a conceptual distinction between the concepts of state and

government.” It was decided that !state! would refer to a set of enduring institutions through which power would be distributed and its use justified. The term ‘government’ would refer to a specific group of people who occupied, and indeed still occupy the institutions of the state, and create the laws and ordinances by which the people, themselves included, would be bound. This conceptual distinction continues to operate in political science, although some political scientists, philosophers, historians and cultural anthropologists have argued that most political action in any given society occurs outside of its state, and that there are societies that are not organized into states which nevertheless must be considered in political terms.

Political and economic relations were drastically influenced by these theories as the concept of the guild was subordinated to the theory of free trade, and Roman Catholic dominance of theology was increasingly challenged by protestant churches subordinate to each nation-state, which also (in a fashion the Roman Catholic Church often decried angrily) preached in the vulgar or native language of each region.

In the Ottoman Empire, these ideological reforms did not take place and these views did not integrate into common thought until much later. As well, there was no spread of this doctrine within the New World and the advanced civilizations of the Aztec, Maya! Inca, Mohican, Delaware! Huron and especially the Iroquois. The Iroquois philosophy in particular gave much to Christian thought of the time and in many cases actually inspired some of the institutions adopted in the United States: for example, Benjamin Franklin was a great admirer of some of the methods of the Iroquois Confederacy, and much of early American literature emphasized the political philosophy of the natives.

### **Industrialization and the Modern Era**

Karl Marx and his theory of Communism developed along with Friedrich Engel proved to be one of the most influential political ideologies of the 20th century.

The Industrial Rrevolution produced a parallel revolution in political thought. Urbanization and capitalism greatly reshaped society. During this same period, the socialist movement began to form. In the mid 19th century, Marxism was developed, and socialism in general gained increasing popular support, mostly from the urban working class. By the late 19th century, Socialism and Trade Unions were established members of the political landscape. In addition, the various branches of anarchism and syndicalism also gained some prominence, particularly in Spain and France. In the Anglo-American world, anti-imperialism and pluralism began gaining currency around the start of the 20th century.

World War I was a watershed event in human history. The Russian Revolution of 1917 (and similar, albeit less successful, revolutions in many other European countries) brought Communism - and in particular the political theory of Leninism, but also on a smaller level Luxemburgism (gradually) - on the world stage. At the same time, Social Democratic parties won elections and formed governments for the first time, often as a result of the introduction of universal suffrage. However, a group of Central European economists led by Austrians Ludwig von Mises and Friedrich Hayek identified the collectivist underpinnings to the various new socialist and fascist doctrines of government power as being different brands of political totalitarianism.

## **Political philosophy**

**Political philosophy** is the study of such topics as politics, liberty, justice, property, rights, law, and the enforcement of a legal code by authority; what they are, why (or even if) they are needed, what, if anything! makes a government legitimate, what rights and freedoms it should protect and why, what form it should take and why, what the law is, and what duties citizens owe to a legitimate government, if any, and when it may be legitimately overthrown, if ever. In a vernacular sense, the term “political philosophy” often refers to a general view, or specific ethic, political belief or attitude, about politics that does not necessarily belong to the technical discipline of philosophy. In short, political philosophy is the activity, as with all philosophy, where by the conceptual apparatus behind such concepts as aforementioned are analyzed, in their history, intent, evolution and the like.

## **History :**

### **Ancient China**

Chinese political philosophy dates back to the Period, specifically with Confucius in the 6<sup>th</sup> century BC. Chinese political philosophy developed as a response to the social and political breakdown of the country characteristic of the Spring and Autumn Period and the Warring States period. The major philosophies during the period, Confucianism, Legalism, Mohism, Agrarianism and Taoism, each had a political aspect to their philosophical schools. Philosophers such as Confucius, Mencius(They were Religious preachers), and Mozi, focused on political unity and political stability as the basis of their political philosophies. Confucianism advocated a hierarchical, meritocratic government based on empathy, loyalty, and interpersonal relationships. Legalism advocated a highly authoritarian government based on draconian punishments and laws. Mohism advocated a communal, decentralized government centered on frugality and asceticism. The Agrarians advocated a peasant utopian communalism and egalitarianism. Taoism advocated a proto-anarchism. Legalism was the dominant political philosophy of the Qin Dynasty, but was replaced by State Confucianism in the Han Dynasty. Prior to China's adoption of communism, State Confucianism remained the dominant political philosophy of China up to the 20<sup>th</sup> century.

### **Ancient Greece**

Western political philosophy originates in the philosophy of ancient Greece, where political philosophy begins with Plato's Republic in the 4<sup>th</sup> century BC. Ancient Greece was dominated by city-states, which experimented with various forms of political organization, grouped by Plato into four categories: timocracy, tyranny democracy and oligarchy. One of the first, extremely important classical works of political philosophy is Plato's Republic which was followed by Aristotle's Nichomachean Ethics and Politics. Roman political philosophy was influenced by the Stoics, including the Roman statesman Cicero

### **Ancient Indian Subcontinent and Hindu Philosophy**

Indian political philosophy evolved in the ancient times, and created well organized and mature institutions of state. There was a clear distinction between (1) nation and state (2) religion and state. The Hindu states used constitutions which evolved over time and were based on (1) political and legal treatises (2) prevalent social institutions. The institutions of state were broadly divided into governance, administration, defense, law and order. Mantranga or the principal governing body consists of the King, Prime Minister, Commander in chief of army, Chief Priest of the King. Prime Minister heads the committee of ministers along with head of executive (Maha Amatya). Chanakya is a well known political philosopher regarded as among the greatest of all times. His treatise Arthashastra not only was a great ancient text but as recent as Niccolo Machiavelli. reflect his views. Chanukya in his political treatise Arthashastra of 4<sup>th</sup> Century BC makes comprehensive accounting of the science of politics for a wise ruler, policies for foreign affairs and wars, system of spy, state and surveillance and economic stability of the state, However Chanakya himself quotes several authorities like Brihaspati, Ushanas, Prachetasa Manu, Parasara, Ambi and mentions himself as a descendant of a long lineage of political philosophers(Actually religious leaders/Rishis) with his father Chanaka being his immediate predecessor. Sukra Neeti sara is another treatise of ancient Indian political philosophy which is still extant) An example of constitution of ancient India is the Manusmrti or Laws of Manu.

### **Medieval Christianity**

## **Saint Augustine**

The early Christian philosophy of Augustine of Hippo was heavily influenced by Plato. The main change that Christian thought brought was to moderate the Stoicism and theory of the Roman world, and emphasize the role of the state in applying mercy as a moral example. Augustine also preached that one was not a member of his or her city, but was either a citizen of the City of God (Civitas Dei) or the City of Man (Civitas Terrena). Augustine's City of God is an influential work of this period that refuted the thesis, after the First Sack of Rome, that the Christian view could be realized on Earth at all - a view many Christian Romans held.

## **Saint Thomas Aquinas**

In political philosophy, Aquinas is most meticulous when dealing with varieties of law. According to Aquinas, there are four different kinds of laws:

1. God's cosmic law
2. God's scriptural law
3. Natural law or rules of conduct universally applicable within reason
4. Human law or specific rules applicable to specific circumstances.

## **Political Philosophy of religion Islam**

The rise of Islam, based on both the Qur'an and the prophet Muhammad strongly altered the power balances and perceptions of origin of power in the Mediterranean region. Early Islamic philosophy emphasized an inexorable link between politics, science and religion. Origins of Islam as a political philosophy are to be found in the Quran, the life and times of Islam's prophet Muhammad (sm) and his successors. In 622 CE, in recognition of his prophethood, He was invited to rule the city of Medina. Medinans saw in Muhammad a Prophet of Allah, an impartial outsider who could resolve the inter tribal conflict of Medina. As Messenger of Allah, Muhammad, drafted the Medina Charter. This document made Muhammad (sm), the ruler. The laws given by Allah as interpreted and implemented by Muhammad(sm) was in force. Muhammad (Sm) gained widespread following and an army, and his rule expanded first to the city of Mecca and then spread through the Arabian peninsula through a combination of his miraculous power, diplomacy and military conquest.

### **Islamic State of Medina .**

The first recorded written constitution of the world, the Constitution of Medina was drafted by prophet Muhammad(Sm). It constituted a formal agreement between the Muslims, Jews, Christians and Pagans. This constitution formed the basis of the first Islamic state. The document was drawn up with the explicit concern of bringing to end the bitter inter tribal fighting between the clans of the Aus and Khazraj within Medina. To this effect it instituted a number of rights and responsibilities for the Muslims, Jewish, Christians and Pagan communities of Medina within one community - the Ummah. The Constitution established: the security of the community, religious freedom, the role of Medina as Haram or sacred place (barring violence and weapons), the security of woman, stable tribal relations within Medina, a tax system for supporting the community in time of war / conflict, parameters for exogenous political alliance, a system for granting protection of individuals, a judicial system for resolving disputes, and also regulated the paying of blood money (the payment between families or tribes for the slaying of an individual in lieu of lextalions) (The Charter of Medina).

## **Medieval Europe**

Medieval political philosophy in Europe was heavily influenced by Christian thinking. It had much in common with the Mutazalite Islam thinking in that the Roman Catholics though subordinating philosophy

to theology did not subject reason to revelation but in the case of contradictions, subordinated reason to faith as the Asharite of Islam. The Scholastics by combining the philosophy of Aristotle with the Christianity of St. Augustine emphasized the potential harmony inherent in reason and revelation. Perhaps the most influential political philosopher of medieval Europe was St. Thomas Aquinas who reintroduce Aristotle's works, which had only been transmitted to Catholic Europe through Muslim Spain, along with the commentaries of Averroes. Aquinas's use of them set the agenda, for scholastic political philosophy dominated European thought for centuries even unto the Renaissance. Medieval political philosophers, such as Aquinas in Summa Theologica, developed the idea that a king who is a tyrant is no king at all and could be overthrown.

Magna Carta, viewed by many as a cornerstone of Anglo political liberty, explicitly proposes the right to revolt against the ruler for justice sake. Other documents similar to Magna Carta are found in other European countries such as Spain and Hungary.

### **European Renaissance**

During the Renaissance secular political philosophy began to emerge after about a century of theological political thought in Europe. While the Middle Ages did see secular politics in practice under the rule of the Holy Roman Empire, the academic field was wholly scholastic and therefore Christian in nature.

### **Niccolo Machiavelli**

One of the most influential works during this burgeoning period was Niccolo Machiavelli's *The Prince* written between 1511-12 and published in 1532, after Machiavelli's death. That work, as well as *The Discourses*, a rigorous analysis of the classical period, did much to influence modern political thought in the West. A minority (including Jean-Jacques Rousseau) could interpret *The Prince* as a satire meant to be given to the Medici after their recapture of Florence and their subsequent expulsion of Machiavelli from Florence." the work was written for the di Medici family in order to perhaps influence them to free him from exile, Machiavelli supported the Republic of Florence rather than the oligarchy of the di Medici family. At any rate, Machiavelli presents a pragmatic and somewhat consequentialist view of politics, whereby good and evil are mere means used to bring about an end, i.e. the secure and powerful state. Thomas Hobbes, well known for his theory of the social contract, goes on to expand this view at the start of the 17<sup>th</sup> century during the English Renaissance. Although neither Machiavelli nor Hobbes believed in the divine right of kings! they both believed in the inherent selfishness of the individual. It was necessarily this belief that led them to adopt a strong central power as the only means of preventing the disintegration of the social order.

### **John Locke**

John Locke in particular exemplified this new age of political theory with his work *Two Treatises of Government*. In it Locke proposes a state of nature theory that directly complements his conception of how political development occurs and how it can be founded through contractual obligation. Locke stood to refute Sir Robert Filmer's paternally founded political theory in favor of a natural system based on nature in a particular given system. The theory of the divine right of kings became a passing fancy, exposed to the type of ridicule with which John Locke treated it. Unlike Machiavelli and Hobbes but like Aquinas, Locke would accept Aristotle's dictum that man seeks to be happy in a state of social harmony as a social animal. Unlike Aquinas's preponderant view on the salvation of the soul from original sin, Locke believes man's mind comes into this world as *tabula rasa*. For Locke, Knowledge is neither innate, revealed nor based on authority but subject to uncertainty tempered by reason, tolerance and moderation. According to Locke, an absolute ruler as proposed by Hobbes is unnecessary, for natural law is based on reason and seeking peace and survival for man.

### **European Age of Enlightenment**

Eugene Delacroix's *Liberty Leading the People* (1830, Louvre), a painting created at a time where old and modern political philosophies came into violent conflict.

During the Enlightenment period, new theories about what the human was and is and about the definition of reality and the way it was perceived, along with the discovery of other societies in the Americas, and the changing needs of political societies (especially in the wake of the English Civil War, the American Revolution and the French Revolution) led to new questions and insights by such thinkers as Thomas Hobbes, John Locke, Montesquieu and Jean-Jacques Rousseau. These theorists were driven by two basic questions: one, by what right or need do people form states; and two, what the best form for a state could be. These fundamental questions involved a conceptual distinction between the concepts of "state" and "government." It was decided that "state" would refer to a set of enduring institutions through which power would be distributed and its use justified. The term "government" would refer to a specific group of people who occupied the institutions of the state, and create the laws and ordinances by which the people, themselves included, would be bound. This conceptual distinction continues to operate in political science, although some political scientists, philosophers, historians and cultural anthropologists have argued that most political action in any given society occurs outside of its state, and that there are societies that are not organized into states that nevertheless must be considered in political terms. As long as the concept of natural order was not introduced, the social sciences could not evolve independently of theistic thinking. Since the cultural revolution of the 17th century in England, which spread to France and the rest of Europe, society has been considered subject to natural laws akin to the physical world.

Political and economic relations were drastically influenced by these theories as the concept of the guild was subordinated to the theory of free trade, and Roman Catholic dominance of theology was increasingly challenged by Protestant churches subordinate to each nation-state, which also (in a fashion the Roman Catholic Church often decried angrily) preached in the vulgar or native language of each region. However, the enlightenment was an outright attack on religion, particularly Christianity. The publication of Denis Diderot's and Jean d'Alemberts *Encyclopedie ou Dictionnaire raisonne sciences, des arts et des metiers* marked the crowning intellectual achievement of the epoch. The most outspoken critic of the church in France was François Marie Arouet de Voltaire, a representative figure of the enlightenment. After Voltaire, religion would never be the same again in France

In the Ottoman Empire, these ideological reforms did not take place and these views did not integrate into common thought until much later. As well, there was no spread of this doctrine within the New World and the advanced civilizations of the Aztec, Maya, Inca, Mohican, Delaware, Huron and especially the Iroquois. The Iroquois philosophy in particular gave much to Christian thought of the time and in many cases actually inspired some of the institutions adopted in me United States: for example Benjamin Franklin was a great admirer of some of the methods of the Iroquois Confederacy, and much of early American literature emphasized the political philosophy of the natives.

### **Industrialization and the Modern Era**

Karl Marx and his critique of capitalism—developed with Friedrich Engels—was, alongside liberalism and fascism, one of the defining ideological movements of the Twentieth Century. The industrial revolution produced a parallel revolution in political thought. Urbanization and capitalism greatly reshaped society. During this same period, the socialist movement began to form. In the mid-19th century, Marxism was developed, and socialism in general gained increasing popular support, mostly from the urban working class. Without breaking entirely from the past, Marx established principles that would be used by future revolutionaries of the 20<sup>th</sup> century namely Vladimir Lenin, Mao Zedong, Ho Chi Minh, and Fidel Castro. Though Hegel's philosophy of history is similar to Immanuel Kant's, and Karl Marx's theory of revolution towards the common good is partly based on Kant's view of history—Man is said to have declared that on the whole, he was just trying to straighten out G. W.F. Hegel who was actually upside down. Unlike Marx who believed in historical materialism, Hegel believed in the Phenomenology of Spirit. Be that as it may, by the late 19th century, socialism and trade unions were established members of the political landscape. In addition, the various branches of anarchism, with thinkers such as Mikhail Bakunin, Pierre-Joseph Proudhon or Peter Kropotkin, and syndicalism also gained some prominence. In the Anglo-American world, anti-imperialism and pluralism began gaining currency at the turn of the 20<sup>th</sup> century.

World War I was a watershed event in human history. The Russian Revolution of 1917 (and similar, albeit less successful, revolutions in many other European countries) brought communism - and in particular the political theory of Leninism, but also on a smaller level Luxemburgism (gradually) - on the world stage. At the same time, social democratic parties won elections and formed governments for the first time, often as a result of the introduction of universal suffrage. However, a group of central European economists led by Austrians Ludwig von Miss and Friedrich Hayek identified the collectivist underpinnings to the various new socialist and fascist doctrines of government power as being different brands of political totalitarianism.

### **Contemporary political philosophy**

From the end of World War II until 1971, when John Raw published *A Theory of Justice*, political philosophy declined in the Anglo-American academic world, as analytic philosophers expressed skepticism about the possibility that normative judgments had cognitive content, and political science turned toward statistical methods and behavioralism. In continental Europe, on the other hand, the postwar decades saw a huge blossoming of political philosophy, with Marxism dominating the field. This was the time of Jean-Paul Sartre and Louis Althusser, and the victories of Mao Zedong in China and Fidel Castro in Cuba, as well as the events of May 1968 led to increased interest in revolutionary ideology, especially by the New Left. A number of continental European emigr to Britain and the United States—including Hannah Arendt, Karl Popper, Friedrich Hayek, Leo Strauss, Isaiah Berlin, Eric Voegelin and Judith Shklar—encouraged continued study in political philosophy in the Anglo-American world, but in the 1950s and 1960s they and their students remained at odds with the analytic establishment.

Communism remained an important focus especially during the 1950s and 1960s. Colonialism and racism were important issues that arose. In general, there was a marked trend towards a pragmatic approach to political issues! rather than a philosophical one. Much academic debate regarded one or both of two pragmatic topics: how (or whether) to applyutilitarianism to problems of political policy, or how (or whether) to apply economic models (such as rational

choice theory) to political issues. The rise of feminism, LGBT social movements and the end of colonial rule and of the political exclusion of such minorities as African Americans and sexual minorities in the developed world has led to feminist, postcolonial, and multicultural thought becoming significant. This led to a challenge to the social contract by philosophers Charles W. Mills in his book *The Racial Contract* and Carole Pateman in her book *The Sexual Contract* that the social contract excluded persons of colour and women respectively.

In Anglo-American academic political philosophy, the publication of John Rawls' *A Theory of Justice* in 1971 is considered a milestone. Rawls used a thought experiment, the original position, in which representative parties choose principles of justice for the basic structure of society from behind a veil of ignorance. Rawls also offered a criticism of utilitarian approaches to questions of political justice. Robert Nozick's 1974 book *Anarchy, State, and Utopia*, which won a National Book Award responded to Rawls from a libertarian perspective and gained academic respectability for libertarian viewpoints.

Contemporaneously with the rise of analytic ethics in Anglo-American thought, in Europe several new lines of philosophy directed at critique of existing societies arose between the 1950s and 1980s. Most of these took elements of Marx's economic analysis, but combined them with a more cultural or ideological emphasis. Out of the Frankfurt School, thinkers like Herbert Marcuse, Theodor W. Adorno, Max Horkheimer, and Jürgen Habermas combined Marxian and Freudian perspectives. Along somewhat different lines, a number of other continental thinkers—still largely influenced by Marxism—put new emphases on structuralism and on a “return to Hegel”. Within the (post-) structuralism line (though mostly not taking that label) are thinkers such as Gilles Deleuze, Michel Foucault, Claude Lefort, and Jean Baudrillard. The Situationists were more influenced by Hegel; Guy Debord, in particular, moved a Marxist analysis of commodity fetishism to the realm of consumption, and looked at the relation between consumerism and dominant ideology formation. Another debate developed around the (distinct) criticisms of liberal political theory made by Michael Sandel and Charles Taylor. The liberal-communitarian debate is often considered valuable for generating a new set of philosophical problems, rather than a profound and illuminating clash of perspectives.

There is fruitful interaction between political philosophers and international relations theorists. The rise of globalization has created the need for an international normative framework, and political theory has moved to fill the gap.

One of the most prominent subjects in recent political philosophy has been the theory of deliberative democracy. The seminal work is by Jürgen Habermas in Germany but the most extensive literature has been in English! led by theorists such as Jane Manbridge, Joshua Cohen, Amy- and Dennis Thompson.

### **Influential political philosophers**

A larger list of political philosophers is intended to be closer to exhaustive. Listed below are some of the most canonical or

important thinkers, and especially philosophers whose central focus was in political philosophy and/or who are good representatives of a particular school of thought.

- Aristotle: Wrote his *Politics* as an extension of his *Nicomachean Ethics*. Notable for the theories that humans are social animals, and that the polis (Ancient Greek city state) existed to bring about the good life appropriate to such animals. His political theory is based upon an ethics of perfectionism (as is Marx's, on some readings).
- Murray Rothbard: The central theorist of anarchy-capitalism and an Austrian School economist.
- Thomas Aquinas: In synthesizing Christian theology and Peripatetic (Aristotelian) teaching, Aquinas contends that God's gift of higher reason—manifest in human law by way of the divine virtues—gives way to the assembly of righteous government.
- Mikhail Bakunin: After Pierre Joseph Proudhon, Bakunin became the most important political philosopher of anarchism. His specific version of anarchism is called collectivist anarchism.
- Jeremy Bentham: The first thinker to analyze social justice in terms of maximization of aggregate individual benefits. Founded the philosophical/ethical school of thought known as utilitarianism.
- Isaiah Berlin: Developed the distinction between positive and negative liberty
- Edmund Burke: Irish member of the British parliament, Burke is credited with the creation of conservative thought. Burke's *Reflections on the Revolution in France* is the most popular of his writings where he denounced the French revolution. Burke was one of the biggest supporters of the American Revolution.
- Confucius: The first thinker to relate ethics to the political order.



- William E Connally: Helped introduce postmodern philosophy into political theory, and promoted new theories of pluralism and agonistic democracy.
- John Dewey: Co-founder of pragmatism and analyzed the essential role of education in the maintenance of democratic government.
- Ran Feizi: The major figure of the Chinese Fajia (Legalist) school, advocated government that adhered to laws and a strict method of administration.
- Michel Foucault: Critiqued the modern conception of power on the basis of the prison complex and other prohibitive institutions, such as those that designate sexuality, madness and knowledge as the roots of their infrastructure, a critique that demonstrated that subjection is the power formation of subjects in any linguistic forum and that revolution cannot just be thought as the reversal of power between classes.
- Antonio Gramsci: Instigated the concept of hegemony. Argued that the state and the ruling class uses culture and ideology to gain the consent of the classes it rules over.
- Thomas Hill Green: Modern liberal thinker and early supporter of positive freedom.
- Jurgen Habermas: Contemporary democratic theorist and sociologist. He has pioneered such concepts as the public sphere, communicative action, and deliberative democracy. His early work was heavily influenced by the Frankfurt School.
- Friedrich Hayek: He argued that central planning was inefficient because members of central bodies could not know enough to match the preferences of consumers and workers with existing conditions. Hayek further argued that central economic planning - a mainstay of socialism - would lead to a total state with dangerous power. He advocated free-market capitalism in which the main role of the state is to maintain the rule of law and let spontaneous order develop.
- G. W. F. Hegel: Emphasized the 'cunning of history', arguing that it followed a rational trajectory, even while embodying seemingly irrational forces; influenced Marx, Kierkegaard, Nietzsche, and Oakeshott.
- Thomas Hobbes: Generally considered to have first articulated how the concept of a social contract that justifies the actions of rulers (even where contrary to the individual desires of governed citizens), can be reconciled with a conception of sovereignty.
- John Locke: Like Hobbes, described a social contract theory based on citizens' fundamental rights in the state of nature. He departed from Hobbes in that, based on the assumption of a society in which moral values are independent of governmental authority and widely shared, he argued for a government with power limited to the protection of personal property. His arguments may have been deeply influential to the formation of the United States Constitution.
- David Hume: Hume criticized the social contract theory of John Locke and others as resting on a myth of some actual agreement. Hume was a realist in recognizing the role of force to forge the existence of states and that consent of the governed was merely hypothetical. He also introduced the concept of utility, later picked upon and developed by Jeremy Bentham.
- Thomas Jefferson: Politician and political theorist during the American Enlightenment Expanded on the philosophy of Thomas Paine by instrumenting republicanism in the United States, Most famous for the United States Declaration of Independence.
- Immanuel Kant: Argued that participation in civil society is undertaken not for self-preservation, as per Thomas Hobbes, but as a moral duty. First modern thinker who fully analyzed structure and meaning of obligation. Argued that an international organization was needed to preserve world peace.
- Peter Kropotkin: One of the classic anarchist thinkers and the most influential theorist of anarcho-communism
- Niccolo Machiavelli: First systematic analyses of: (1) how consent of a populace is negotiated between and among rulers rather than simply a naturalistic (or theological) given of the structure of society: (2) precursor to the concept of ideology in articulating the epistemological structure of commands and law.
- James Madison: American politician and protege of Jefferson considered to be "Father of the Constitution" and "Father of the Bill of Rights" of the United States. As a political theorist, he believed in separation of powers and proposed a comprehensive set of checks and balances that are necessary to protect the rights of an individual from the tyranny of the majority.
- Herbert Marcuse: Called the father of the new left. One of the principal thinkers within the Frankfurt School, and generally important in efforts to fuse the thought of Sigmund Freud and Karl Marx Introduced the concept of repressive desublimation, in which social control can operate not only by direct control but also by manipulation of desire. His work Eros and Civilization and notion of a non-repressive society was influential on the 1960s and its counter-cultural social movements.
- Karl Marx: In large part, added the historical dimension to an understanding of society, culture and economics. Created the concept of ideology in the sense of (true or false) beliefs that shape and control social actions. Analyzed the

fundamental nature of class as a mechanism of governance and social interaction. Profoundly influenced world politics with his theory of communism.

- Mencius: One of the most important thinkers in the Confucian school, he is the first theorist to make a coherent argument for an obligation of rulers to the ruled

tation.\y'

. (Model Public Admn Policy LETTER OF HAZRAT ALI) .

## **Theories of political behaviour**

**Theories of political behavior**, as an aspect of political science, attempt to quantify and explain the influences that define a person's political views, ideology, and levels of political participation. Theorists who have had an influence on this field include Karl Deutsch and Theodor Adorno.

### **Long-term influences on political orientation**

There are three main sources of influence that shape political orientation which creates long-term effects. Generally, the primary influence originates from family. As stated previously, children will often adopt their parents ideological values. Some theorists have argued that family tends to be the strongest, most influential force which exists over the lifetime; one essay has credited the majority of the student activism of the 1930s to the influence of parents.

Secondly! teachers and other educational authority figures have a significant impact on political orientation, From as early as age 4 up until 18, children spend about 25% of their time involved in educational processes. Post-secondary education significantly raises the impact of political awareness and orientation; an October 2004 study of 1,202 college undergraduates across the United States showed that 87% of college students were registered to vote, compared to a national average of 64% of American adults! study at Santa Clara University also showed that 84% of students there were registered to vote.' Also consider that childhood and adolescent stages of personal growth have the highest level of impressionability

Thirdly, peers also affect political orientation. Friends often, but not necessarily, have the advantage of being part of the same generation, which collectively develops a unique set of societal issues; Eric L. Dey has argued that "socialization is the process through which individuals acquire knowledge, habits, and value orientations that will be useful in the future." The ability to relate on this common level is where the means to shape ideological growth.

### **Short-term influences on political orientation source**

Short-term factors also affect voting behavior; the media and the impact of individual election issues are among these factors. These factors differ from the long-term factors as they are often short-lived. However, they can be just as crucial in modifying political orientation. The ways in which these two sources are interpreted often relies on the individuals specific political ideology formed by the long-term factors.

Most political scientists agree that the mass media have a profound impact on voting behavior. One author asserts that 'few would argue with the notion that the institutions of the mass media are important to contemporary politics.. in the transition to liberal democratic politics in the Soviet Union and Eastern Europe the media was a key battleground.' Second, there are election issues. These include campaign issues, debates and commercials, Election years and political campaigns can shift certain political behaviors based on the candidates involved, which have different degrees of effectiveness in influencing voters.

### **The influence of social groups on political outcomes**

Recently, some political scientists have been interested in many studies which aimed to analyze the relation between the behavior of social groups and the political outcomes. Some of the social groups included in their studies have been age

demographics, gender, and ethnic groups.

For example, in U.S. politics, the effect of ethnic groups and gender has a great influence on the political outcomes. Latin Americans have a profound social impact on the political outcome of their vote and are emerging as a strong up-and-coming political force. The most noticeable increase in Latin American voting was in the 2000 presidential election, although the votes did not share a socially common political view at that time. In the 2006 election, the Latin American vote aided tremendously in the election of Florida Senator Mel Martinez, although in the 2004 presidential election, about 44% of Latin Americans voted for Republican President George W. Bush. Latin Americans have been seen to be showing an increasing trend in the issues on which they vote for, causing them to become more united when faced with political views. Currently illegal immigration has been claiming most attention and Latin Americans, although not completely unanimous, are concerned with the education, employment and deportation of illegal immigrants in the United States. Over seven decades ago, women earned the right to vote and since then they have been making a difference in the outcomes of political election. Given that the right to be politically active has granted them the opportunity to expand their knowledge and influence in current affairs, they are now considered one of the main components in the country's decision-making in both politics and economy- According to The American Political Science Association, over the past 2004 presidential election] the women's vote may have well decided the outcome of the race. Susan Carroll, the author of Women Voters and the Gender Gap, states that the increase of women influence on political behaviors is due to four main categories: women outnumber men among voters; significant efforts are underway to increase registration and turnout among women; a gender gap is evident in the 2004 election as it has been in every presidential election since 1980; and women constitute a disproportionately large share of the undecided voters who will make their decision late in the campaign.

### **Biology and political science**

Interdisciplinary studies in biology and political science aim to identify correlates of political behavior with biological aspects, for example the linkage of biology and political orientation, but also with other aspects

like partisanship and voting behavior, This field of study is sometimes called biopolitics, although the term has other meanings.

## What Is political Ideology

When it comes to politics, many of us have a lot of questions, such as what is political ideology? An ideology is essentially what a person believes, so a political ideology is a set of basic beliefs about the political, economic, social and cultural affairs held by the majority of people within a society.

Based on what is political ideology to you, you will fall into the characteristics of a particular political party.

Across the world, there are a wide variety of individual political parties, but the most powerful political parties are those that are in the United States. Here are a few of the major political parties in the United States and what is political ideology for each of them:

- **Democratic Party** — Often referred as liberals or to the left, the Democratic party believes in the freedom of speech and the right to dissent. They believe in offering a communal/classless society where everyone works and lives as one and that the wealth on the top should be redistribution through a welfare state to those that are less fortunate at the bottom.

- **Republican Party** - Often referred as conservatives or to the right, the Republican party believes in maintaining the status quo and for the government to stay out of fiscal and social issues. They believe in the allowance of social inequality due to social, economic any other circumstances.

- **Libertarian Party** - The Libertarian party is the 3rd largest political party in the United States and it is typically described as being farther left than liberals in some respects, but also farther right than some conservatives in other respects. Some of the ideologies include favoring minimally regulated markets, a less powerful state, strong civil liberties, separation of church and state open immigration, non-interventionism and neutrality in diplomatic relations.

For a list of all of the political parties that are found in the United States and a more in depth description of what is political ideology of each, you should visit Wikipedia

here: [http://en.wikipedia.org/wiki/United\\_States\\_Political\\_Parties](http://en.wikipedia.org/wiki/United_States_Political_Parties)

## **Public administration**

Administration means the act of administering government of public affairs, the service rendered or duties ensured, in conducting affairs, the conducting of any office or employment, direction, management. The executive part of government, the persons collectively who are entrusted with the execution of laws and the superintendence of public affairs, the chief magistrate and his cabinet of council or ministry.

Public administration is the bureaucracy, the latter being the working machinery under which the state operates. The government exists for the good/welfare of the population/the state. According to Hobbes, in the absence of state/administration man's life is solitary, poor, nasty, brutish and short. (Hobbes-1651)

The government has the responsibility of providing security, safeguard the fundamental human dignity and happiness for all. It is therefore, charged with serving the poor against the rich, and vice-versa. Anticorruption and antipoverty campaigns are a part of the commitment of public administration in a political system.

Administration is the act of implementing public policies, as feedback is relayed to the policy makers. It is government in action, a collective effort of getting things done in accordance with the laid down procedure and within the legal framework. Various scholars, politicians, philosophers have come forward with various definitions. All of which have hinge on the public. It pre-supposes, planned human activities by organizing human and material resources (Mukhi 1998). L.D White says it is that which consists of all those operations having their purpose fulfillment or enforcement of public policy. In his words, former American President Woodrow Wilson defined it as and systematic application of law (Wilson 1941), to him therefore, any application of law amounts to public administration.

Nicholas Henry talks of public administration as... a broad ranging and amorphous combination of theory and practice its purposes is to promote a superior understanding as government and its relationship with the society it governs, as well as to encourage public policies more responsive to social needs and to institute managerial practices attuned to effectiveness efficiency and the deeper human requisite to of the citizenry.

From the above definitions one thing is clear, public administration has to do with the policy process in general and policy implementation in particular. Such public administration provides a link between the three traditional arms of government, namely the legislature, executive and judiciary. It may be said to be supportive in the each case without which the arms cannot operate. As the establishment that interacts with the general public, public administration is part of the political process and helps in policy formation through feedback mechanism. Lutter Gullick contends that function of public administration include the following.

Planning-setting the broad agenda and fixing the target to be met by the staff. Organizing –establishing formal structures of authority, coming up with a chain of command.

Staffing setting the correct people for the correct job specifications in a public office.

Directing-giving orders and providing guidelines to the responsible staff Coordination- creating harmony between and among different departments for optimum functioning. It reduces duplication and wastage.

Reporting –getting the right information to the right persons within the organization for record management. Budgeting – this function deals with financial planning and controls well as budgeting as the name suggest. Administration considers by which theory\philosophy\concept\ideology the knowledge and application of theory ( the policies both of administration should posses). It lays much emphasis in interdisciplinary approach as it deals with human behaviors which is affected by a whole complexity of the issues: actually this is the most crucial point and we shall come to this in latter of our discussion.

Elements of administration

Administration holds the :

- 1.administrative machinery and this is based on the principle of organization.
- 2.The subject deals with the staff that is the public servants and individuals
- 3.Finances are also commitments administration.
- 4.Availability of resource and sources of the same and the mode/ policy of distribution of these resources.

#### Comparative public administration

In this studies different political systems have different ways of administration. ,The way of administration in a unitary totalitarian regime works in different from the operations of administration are run in a decentralized liberal democracy. The workings of the three traditional arms of the government also vary with the political system in place. Control and human resource also varies in different form of administration. The problem and grievances are addressed in different manners.

The role of the head of state in a parliamentary system like the United Kingdom where real power rest with the Monarch and that of the United States where the power is vested with the President. It such cases the influence of the head of the state in administration of the state. The subject also deals in France and United States where power rests with the President but applied differently. Studies on the interaction between the three arms of the government reveals that United Kingdom is fused system , United States has separation of powers with a strict system of checks and balances. The changing paradigms in international relations brought about by globalization, terrorism, piracy, global warming etc.all are within the scope of administration. As the study intensifies the scope of study widens. With globalization developing at an ever faster rate, so the exchange of ideas of administrative reforms. International conferences and seminars have been organized around the world to have a way for administration

Public administration is both an academic discipline and a field of practice; the latter is depicted in this picture of US federal public servants at a meeting administration is concerned with the implementation of government policy, and is an academic discipline that studies this implementation and prepares civil servants for working in the public service. As a “field of inquiry with a diverse scope” its ‘fundamental goal... is to advance management and policies so that government can function.” Some of the various definitions which have been offered for the term are: “the management of public programs”; the “translation of politics into the reality that citizens see every day”; and “the study of government decision making, the analysis of the policies themselves, the various inputs that have produced them, and the inputs necessary to produce alternative policies.”

Public administration is “centrally concerned with the organization of government policies and programmers as well as the behavior of officials (usually non-elected) formally responsible for their conduct” Many unelected public servants can be considered to be public administrators. Public administrators are public servants working in public departments and agencies, at all levels of government.’

In the US, civil servants and academics such as Woodrow Wilson promoted American civil service reform in the 1880s, moving public administration into academia. However, “until the mid-20th century and the dissemination of the German sociologist Max Weber’s theory of bureaucracy” there was not “much interest in a theory of public administration.”

The field is multidisciplinary in character; one of the various proposals for public administration’s sub-fields sets out six pillars, including human resources, organizational theory, policy analysis and statistics, budgeting, and ethics. It should be noted that the political philosophy of the religion of Islam has given people god-fearing public servants. The code of conduct of which can be found in a letter given by the Caliph Ali Ibn Abu Talib to the governor designate to Egypt Malik Ashtar. The letter is as follows:

### **Caliph Ali’s Letter To Malik Ashtar**

Edited by Paul S Armstrong

Imam Ali, the fourth Caliph of Islam and the first Imam of the Ahlul Bayt, is well known for his abiding contribution to spiritual thought. In the Arabic world he’s just as famous for being a great jurist and man of letters.

The historian Masudi (Murooj-uz-Zahab Masudi Vol. II, p. 33. Egypt), recognized Imam Ali as being the source of no less than 480 treaties, lectures and epistles on a variety of subjects dealing with philosophy, religion, Law and politics, as collected by Zaid Ibn Wahab in the Imam’s own lifetime. These contributions are held in such high regard, both for their contents as well as intrinsic literary worth, that some of his masterpieces stimulated into being many subjects of study in Muslim colleges and universities. Imam Ali’s reputation was such, that it seems to have even reached to Europe by the time of the Renaissance, as we find that Edward Powcock (1604-91) a professor at the University of Oxford, in 1639 delivered a series of lectures on his Rhetoric’, and was responsible for publishing the first translation of his “Sayings” into English. Here we present Imam Ali’s famous letter of advice while Caliph, to the Governor of Egypt, Malik Ashtar, which is based on the translation by Rasheed Turabi. The letter, according to Fehrist-i-Tusi (p.33) was first copied during the time of Imam Ali himself by Asbagh bin Nabata and then later on reproduced or referred to in their writings by various Muslim scholars, chief of them being Nasr ibn Mazahim (148 AH.), Jahiz Basari (255 A.H.) Syed Razi (404 A.H.) Ibn-i-Abil Hidaid and Allama Mustafa Bek Najib, the great living scholar of Egypt. The latter scholar, regarded this letter “as a basic guide in Islamic administration.”

Caliph Ali’s Letter To Malik Ashtar

The Richest Treasure

Be it known to you, O, Malik, that I am sending you as Governor to a country which in the past has experienced both just and unjust rule. Men will scrutinize your actions with a searching eye, even as you used to scrutinize the actions of those before you, and speak of you even as you did speak of them. The fact is that the public speak well of only those who do good. It is they who furnish the proof of your actions. Hence the richest treasure that you may covet would be the treasure of good deeds. Keep your desires under control and deny yourself that which you have been prohibited from, for, by such abstinence alone, you will be able to distinguish between what is good to them and what is not.

Develop in your heart the feeling of love for your people and let it be the source of kindness and blessing to them. Do not behave with them like a barbarian, and do not appropriate to yourself that which belongs to them. Remember that the citizens of the state are of two categories. They are either your brethren in religion or your brethren in kind. They are subject to infirmities and liable to commit mistakes. Some indeed do commit mistakes. But forgive them even as you would like God to forgive you. Bear in mind that you are placed over them, even as I am placed over you. And then there is God even above him who has given you the position

a Governor in order that you may look after those under you and to be sufficient unto them. And you will be judged by what you do for them.

Do not set yourself against God, for neither do you possess the strength to shield yourself against His displeasure, nor can you place yourself outside the pale of His mercy and forgiveness. Do not feel sorry over any act of forgiveness, nor rejoice over any punishment that you may mete out to any one. Do not rouse yourself to anger, for no good will come out of it.

Do not say: "I am your overlord and dictator, and that you should, therefore, bow to my commands", as that corrupt your heart, weaken your faith in religion and create disorder in the state. Should you be elated by power, ever feel in your mind the slightest symptoms of pride and arrogance, then look at the power and majesty of the Divine governance of the Universe over which you have absolutely no control. It will restore the sense of balance to your wayward intelligence and give you the sense of calmness and affability. Beware ! Never put yourself against the majesty and grandeur of God and never imitate His omnipotence; for God has brought low every rebel of God and every tyrant of man.

Let your mind respect through your actions the rights of God and the rights of man, and likewise, persuade your companions and relations to do likewise. For, otherwise, you will be doing injustice to yourself and injustice to humanity.

Thus both man and God will turn unto your enemies. There is no hearing anywhere for one who makes an enemy of

God himself. He will be regarded as one at war with God until he feels contrition and seeks forgiveness. Nothing deprives man of divine blessings or excites divine wrath against him more easily than cruelty. Hence it is, that God

listens to the voice of the oppressed and waylays the oppressor.

### **The Common Man**

Maintain justice in administration and impose it on your own self and seek the consent of the people, for, the discontent of the masses sterilizes the contentment of the privileged few and the discontent of the few loses itself in the contentment of the many. Remember the privileged few will not rally round you in moments of difficulty they will try to side-track justice, they will ask for more than what they deserve and will show no gratitude for favours done to them. They will feel restive in the face of trials and will offer no regret for their shortcomings. It is the common man who is the strength of the State and Religion. It is he who fights the enemy. So live in close contact with the masses and be mindful of their welfare.

Keep at a distance one who peers into the weaknesses of others. After all, the masses are not free from weaknesses. It is the duty of the ruler to shield them. Do not bring to light that which is hidden, but try to remove those weaknesses which have been brought to light. God is watchful of everything that is hidden from you, and He alone will deal with it. To



the best of your ability cover the weaknesses of the public, and God will cover the weaknesses in you which you are anxious to keep away from their eye. Unloose the tangle of mutual hatred between the public and the administration and remove all those causes which may give rise to strained relations between them. Protect yourself from every such act as may not be quite correct for you. Do not make haste in seeking confirmation of tale-telling, for the tale-teller is a deceitful person appearing in the garb of a friend.

#### The Counsellors

Never take counsel of a miser, for he will vitiate your magnanimity and frighten you of poverty. Do not take the advice of a coward either, for he will weaken your resolve. Do not take counsel of the greedy: for he will instill greed in you and turn you into a tyrant. Miserliness, cowardice and greed deprive man of his trust in God. The worst of counselors is he who has served as a counselor to unjust rulers and shared in their crimes. So, never let men who have been companions of tyrants or shared their crimes be your counselors. You can get better men than these, men gifted with intelligence and foresight, but unpolluted by sin, men who have never aided a tyrant in his tyranny or a criminal in his crime. Such men will never be a burden on you. On the other hand, they will be a source of help and strength to you at all times. They will be friends to you and strangers to your enemies. Choose such men alone for companionship both in privacy and in the public. Even among these, show preference to them who have a habitual regard for truth, however trying to you at times their truth may prove to be, and who offer you no encouragement in the display of tendencies which God does not like His friends to develop.

Keep close to you the upright, and the God fearing, and make clear to them that they are never to flatter you and never to give you credit for any good that you may not have done: for, the tolerance of flattery and unhealthy praise stimulates pride in man and makes him arrogant.

Do not treat the good and the bad alike. That will deter the good from doing good, and encourage the bad in their bad pursuits. Recompense everyone according to their deserts. Remember that mutual trust and goodwill between the ruler and the ruled are bred only through benevolence, justice and service. So, cultivate goodwill among the people; for their goodwill alone will save you from troubles. Your benevolence to them will be repaid by their trust in you, and your ill-treatment by their ill-will.

Do not disregard the noble traditions established by our forbears, which have promoted harmony and progress among the people; and do not initiate anything which might minimize their usefulness. The men who had established these noble traditions have had their reward; but responsibility will be yours if they are disturbed. Try always to learn something from the experience of the learned and wise, and frequently consult them in state matters so that you might maintain the peace and goodwill which your predecessors had established in the land.

#### The Different Classes of People

Remember that the people are composed of different classes. The progress of one is dependent on the progress of every other, and none can afford to be independent of the other. We have the Army formed of the soldiers of God. We have our civil officers and their establishments, our judiciary, our revenue collectors and our public relations officers. The general public itself consists of Muslims and other subjects and among them of merchants and craftsmen, the unemployed and the indigent. God has prescribed for them their rights, duties and obligations. They are all defined and

preserved in the Holy Quran and in the traditions of his Prophet. The army, by the grace of God, is like a fortress to the people and lends dignity to the state. It upholds the prestige of the faith and maintains the peace of the country. Without it the state cannot stand. In its turn, it cannot stand without the support of the state. Our soldiers have proved strong before the enemy because of the privilege God has given them to fight for Him; but they have their material needs to fulfill and have therefore to depend upon the income provided for them from the state revenue. The military and civil population who pay revenue, both need the co-operation of others — the judiciary, civil officers and their establishment. The judge administers civil and criminal law; the civil officers collect revenue and attend to civil administration with the assistance of their establishment. And then there are the tradesmen and the merchants who add to the revenue of the state. It is they who run the markets and are in a better position than others to discharge social obligations. Then there is the class of the poor and the needy, whose maintenance is an obligation on the other

classes. God has given appropriate opportunity of service to one and all; then there are the rights of all these classes the administration which the administrator has to meet with an eye on the good of the entire population — a duty which he cannot fulfill properly unless he takes personal interest in its execution and seeks help from God. Indeed, it is obligatory on him to impose this duty on himself and to bear with patience the inconveniences and difficulties incidental to his task.

### The Army

Be particularly mindful of the welfare of those in the army who in your opinion, are staunchly faithful to their God and the prophet and loyal to their chief, and who in the hour of passion can restrain themselves and listen coolly to sensible remonstrance, and who can succor the weak and smite the strong, whom violent provocation will not throw into violent temper and who will not falter at any stage.

Keep yourself in close contact with the families of established reputation and integrity with a glorious past, and draw to yourself men brave and upright in character, generous and benevolent in disposition; for such are the salt of society.

Care for them with the tenderness with which you care for your children, and do not talk before them of any good that you might have done to them, nor disregard any expression of affection which they show in return, for such conduct inspires loyalty, devotion and goodwill. Attend to every little of their wants not resting content with what general help that you might have given to them, for sometimes, timely attention to a little want of theirs brings them immense relief. Surely these people will not forget you in your own hour of need.

It behooves you to select for your Commander-in-Chief one who imposes on himself as a duty, the task of rendering help to his men, and who can excel in kindness every other officer who has to attend to the needs of the men under him, and look after their families when they are away from their homes; so much so, that the entire army should feel united in their joys and in their sorrows. The unity of purpose will give them added strength against the enemy. Continue to maintain a kindly attitude towards them so that they might feel attached to you. The fact is that the real happiness of the administrators and their most pleasant comfort lies in establishing justice in the state and maintaining affectionate relations with the people. Their sincerity of feeling is expressed in the love and regard they show to you, on which alone depends the safety of the administrators. Your advice to the army will be of no avail, unless and until you show affection to both men and officers, in order that they might not regard the Government as an oppressive burden or contribute to

its downfall. Continue to satisfy their needs and praise them over and over again for what services they have rendered. Such an attitude, God willing will inspire the brave to braver actions and induce the timid to deeds of bravery. Try to enter into the feelings of others and do not foist the mistake of one over another and do not grudge dispensing appropriate rewards. See to it, you do not show favours to one who has done nothing but merely counts on his family position; and do not withhold proper rewards from one who has done great deeds simply because he holds a low position in life.

### **The Real Guidance**

Turn to God and to His prophet for guidance whenever you feel uncertain as to what you have to do. There is the commandment of God delivered to those people who He wishes to guide aright to people of the Faith! Obey God and obey His prophet and those from among you who hold authority over you. And refer to God and His prophet whenever there is difference of opinion among you. "To turn to God" is in reality to consult the Book of God; and to turn to the prophet is to follow his universally accepted traditions.

### **Chief Justice**

Select as your Chief Justice from the people, one who is by far the best among them — one who is not obsessed with domestic worries, one who cannot be intimidated, one who does not err to often, one who does not turn back from a right path once he finds it, one who is not self-centered or avaricious, one who will not decide before knowing full facts, one who will weigh with care every attendant doubt and pronounce a dear verdict after taking everything into full consideration, one who will not grow restive over the arguments of advocates and who will examine with patience every new disclosure of fact and who will be strictly impartial in his decision, one who flattery cannot mislead or one who does not exult over his position. But it is not easy to find such men.

Once you have selected the right man for the office, pay him handsomely enough, to let him live in comfort and in keeping with his position, enough to keep him above temptations. Give him a position in your court so high none can even dream of coveting it and so high that neither back-biting nor intrigue can touch him.

#### **Subordinate Judiciary**

Beware! The utmost carefulness is to be exercised in its selection: for it is this high office which adventurous self-seekers aspire to secure and exploit in their selfish interests. After the selection of your chief judge, give careful consideration to the selection of other officers. Confirm them in their appointments after approved apprenticeship and probation. Never select men for responsible posts either out of any regard for personal connections or under any influence, for that might lead to injustice and corruption.

Of these, select for higher posts, men of experience men firm in faith and belonging to good families. Such men will not fall an easy prey to temptations and will discharge their duties with an eye on the abiding good of others. Increase their salaries to give them a contented life. A contented living is a help to self-purification. They will not feel the urge to tax the

earnings of their subordinates for their own upkeep. They will then have no excuse either to go against your instructions or misappropriate state funds. Keep a watch over them without their knowledge. Perchance they may develop true honesty and true concern for the public welfare. But whenever any of them is accused of dishonesty and the guilt is confirmed by the report of your secret service, then regard this as a sufficient to convict him. Let the punishment be corporal and let that be dealt in the public at an appointed place of degradation.

### **Revenue Administration**

Great care is to be exercised in revenue administration, to ensure the prosperity of those who pay the revenue to the state, for on their prosperity depends the prosperity of others, particularly of the masses. Indeed, the state exists on its revenue. You should regard the proper upkeep of the land in cultivation as of greater importance than the collection of revenue, for revenue cannot be derived except by making the land productive. He who demands revenue without helping the cultivator to improve his land, inflicts unmerited hardship on the cultivator and ruins the state. The rule of such a person does not last long. If the cultivators ask for a reduction in their land tax for having suffered from epidemics, drought, excessive rainfall, soil infertility, floods impairing the fertility of the land or the cause of crop damage, then reduce the tax accordingly, so that their condition may improve. Do not mind the loss of revenue on that account, for that will return to you one day manifold in the hour of greater prosperity of the land and enable you to improve the condition of your towns and to raise the prestige of your state. You will be the object of universal praise. The people will believe in your sense of justice. The confidence which they will place in you in consequence will prove your strength, as they will be found ready to share your burdens.

You may settle down on the land any number of people, but discontent will overtake them if the land is not improved. The cause of the cultivator's ruin is the rulers who are bent feverishly on accumulating wealth at all costs, out of the fear that their rule might not last long. Such are the people who do not learn from examples or precedents.

### **Clerical Establishment**

Keep an eye on your establishment and on your scribes, select the best among them for your confidential correspondence such among these, as possess high character and deserve your full confidence, men who may not exploit their privileged position to go against you, who may not grow neglectful of their duties, who in the drafting of treaties may not succumb to external temptation and harm your interests, or fail to render you proper assistance and to save you from trouble, who in carrying out their duties can realize their serious responsibilities, for he who does not realize his own responsibilities can hardly appraise the responsibilities of others. Do not select men for such work merely on the strength of your first impressions of your affection or good faith, for as a matter of fact, the pretensions of a good many who are really devoid of honesty and good breeding, may cheat even the intelligence of rulers. Selection should be made after due probation, which should be the test of righteousness. In making direct appointments from people, see to it that those selected possess influence with the people and who enjoy the reputation of being honest, for such selection is agreeable to God and the ruler. For every department of administration, let there be a head, whom no trying task might cause worry and no pressure of work annoy.

Remember, every weakness of any one among your establishment and scribes, which you may overlook, will be written down against you in your scroll of deeds.

### **Trade and Industry**

Treat businessmen and artisans well, and advise others to do likewise. Some of them live in towns, while some move from place to place with their wares and tools earning their living by manual labour. Trade and industry are the real sources of profit to the state and the suppliers of consumer goods. While the general public is not inclined to bear the strain, those engaged in these professions take the trouble to collect commodities from far and near from land and across the sea, from mountains and forests and naturally derive benefits.

It is this class of peace loving people from whom no disturbance need be feared. They love peace and order, indeed they are incapable of creating disorder. Visit every part of the country and establish personal contact with this class, and inquire into their condition. But bear in mind that a good many of them are intensely greedy and are inured to bad dealings. They hoard grain and try to sell it at a high price and this is most harmful to the public. It is a blot on the name of the ruler not to fight this evil. Prevent them from hoarding, for the prophet of God had prohibited it. See to it, that trade is carried on with the utmost ease, that the scales are evenly held and that prices are so fixed that neither the seller nor the buyer is put to a loss. If in spite of your warning, anyone should go against your commands and commit the crime of hoarding, then deal him appropriately with a severe punishment.

### **The Poor**

Beware ! Fear God when dealing with the problem of the poor who have none to patronize them, who are forlorn, indigent, helpless and are greatly torn in mind — victims of the vicissitudes of time. Among them are some who do not question their lot in life and who, notwithstanding their misery, do not go about seeking alms. For God's sake, safeguard their rights, for on you rests the responsibility of protecting their interests. Assign for their uplift a portion of the state exchequer (Bayt al-Mal), wherever they may be, whether close at hand or far away from you. The rights of the two should be equal in your eye. Do not let any preoccupation slip them from your mind, for no excuse whatsoever for the disregard of their rights will be acceptable to God. Do not treat their interests as of less importance than your own, and never keep them outside the purview of your important considerations, and mark the persons who look down upon them and of whose conditions they keep you in ignorance.

Select from among your officers such men as are meek and God fearing who can keep you properly informed of the condition of the poor. Make such provision for these poor people as shall not oblige you to offer an excuse before God on the Day of Judgment for, it is this section of the people which, more than any other, deserves benevolent treatment. Seek your reward from God by giving to each of them what is due to him and enjoin on yourself as a sacred duty the task of meeting the needs of such aged among them as have no independent means of livelihood and are averse to seek alms. The discharge of this duty is what usually proves very trying to rulers: but is very welcome to societies which are gifted with foresight. It is only such societies or nations who truly carry out with equanimity their covenant with God to discharge their duty to the poor.

## **Open Conferences**

Meet the oppressed and the lowly periodically in an open conference and conscious of the divine presence there, have a heart-to-heart talk with them, and let none from your armed guard or civil officers or members of the Police or the Intelligence Department be by your side, so that the representatives of the poor might state their grievances fearlessly and without reserve. For I have heard the prophet of God say that no nation or society, in which the strong do not discharge their duty to the weak, will occupy a high position. Bear with composure any strong language which they may use, and do not get annoyed if they cannot state their case lucidly. Even so, God will open for you his door of blessings and rewards. Whatever you can give to them, give it ungrudgingly and whatever you cannot afford to give, make that clear to them in utmost sincerity. There are certain things which call for prompt action. One of them is correspondence regarding the redress of grievances, which your heedless staff have been unable to tackle. See to it that petitions or applications that are submitted for your consideration, are brought to your notice without any delay, however much your officers might try to intercede them. Dispose of the day's work that very day, for the coming day will bring with it its own tasks.

## **Communion with God**

Do not forget to set apart the best of your time for communion with God, although every moment of yours is for Him only, provided it is spent sincerely in the service of your people. The special time that you give to prayer, is to be devoted to the performances of the prescribed daily prayers. Keep yourself engaged in these prayers both in the day and in the night, and to gain perfect communion, do not as far as possible, let your prayers grow tiresome.

When you lead in congregational prayer, do not let your prayer be so lengthy as to cause discomfort to the congregation or raise in them the feeling of dislike for it or liquidate its effect, for in the congregation there may be invalids and also those who have to attend pressing affairs of their own.

When, on receiving an order to proceed to Yemen, I asked of the prophet of God, how I should lead the people there in prayer, he said "Perform your prayers even as the weakest among you would do, and set an example of consideration to the faithful"

## **Aloofness not desirable**

Alongside the observance of all that I have said, bear one thing in mind. Never, for any length of time, keep yourself aloof from the people, for to do so is to keep oneself ignorant of their affairs. It develops in the ruler a wrong perspective and renders him unable to distinguish between what is important and what is not, between right and wrong, and between truth and falsehood. The ruler is after all human, and he cannot form a correct view of anything which is out of sight.

There is no distinctive sign attached to truth which may enable one to distinguish between the different varieties of truth and falsehood. The fact is that you must be one of two things. Either you are just or unjust. If you are just then you will not keep yourself away from the people, but will listen to them and meet their requirements. But, if you are unjust, the people themselves will keep away from you. What virtue is there in your keeping aloof? At all events aloofness is not

desirable, especially when it is your duty to attend to the needs of the people. Complaints of oppression by your officers or petitions for justice should not prove irksome to you.

Make this clear to yourself that those immediately about and around you, will like to exploit their position to covet what belongs to others and commit acts of injustice. Suppress such a tendency in them. Wake' rule of your conduct never to give even a small piece of land to any of your relations. That will prevent them from causing harm to the interests of others and save you from courting the disapprobation of both God and man. Deal justice squarely, regardless of whether one is a relation or not. If any of your relations or companions violates the law, mete out the punishment prescribed by law, however painful it might be to you personally, for it will be all to the good of the state. If at any time people suspect, that you have been unjust to them in any respect, disclose your mind to them and remove their suspicions. In this way, your mind will get attuned to the sense of justice and people will begin to love you. It will also fulfill your wish that you should enjoy their confidence.

### **Peace And Treaties**

Bear in mind that you do not throw away the offer of peace which your enemy may himself make. Accept it, for that will please God. Peace is a source of comfort to the army, it reduces your worries and promotes order in the state. But Beware ! Be on your guard when the peace is signed for, certain types of enemies propose terms of peace just to lull you into a sense of security only to attack you again when you are off your guard. So you should exercise the utmost vigilance on your part, and place no undue faith in their protestations. But, if under the peace treaty you have accepted any obligations, discharge those obligations scrupulously. It is a trust and must be faithfully upheld and whenever you have promised anything, keep it with all the strength that you command, for whatever differences of opinion might exist on other matters, there is nothing so noble as the fulfillment of a promise. This is recognized even among non-Muslims, for they know the dire consequences which follow from the breaking of covenants. So never make excuses in discharging your responsibilities and never break a promise, nor cheat your enemy. For breach of promise is an act against God, and none except the positively wicked acts against God.

Indeed Divine promises are a blessing spread over all mankind .The promise of God is a refuge sought after, even by the most powerful on earth, for there is no risk of being cheated. So, do not make any promise from which you may afterwards offer excuses to retract, nor go back upon what you have confirmed to abide by, nor break it, however galling it may at first prove to be. For it is far better to wait in patience for wholesome results to follow, than to break it out of any apprehensions.

Beware! Abstain from shedding blood without a valid cause. There is nothing more harmful than this which brings about one's ruin. The blood that is willfully shed shortens the life of a state. On the Day of Judgment it is this crime for which one will have to answer first. So, beware Do not wish to build the strength of your state on blood for, it is this blood which ultimately weakens the state and passes it into other hands. Before me and my God no excuse for willful killing can be entertained.

Murder is a crime which is punishable by death. If on any account the corporal punishment dealt by the state for any lesser crime results in the death of the guilty, let not the prestige of the state stand in any way of the deceased relations claiming compensation.

### **Last Instructions**

**Do** not make haste to do a thing before its time, nor put it off when the right moment arrives. Do not insist on doing a wrong thing, nor show slackness in rectifying a wrong thing. Perform everything in its proper time, and let everything occupy its proper place. When the people as a whole agree upon a thing, do not impose your own will on them and do not neglect to discharge the responsibility that rests on you in consequence. For, the eyes of the people will be on you and you are answerable for whatever you do to them. The slightest dereliction of duty will bring its own retribution. Keep your anger under control and keep your hands and tongue in check. Whenever you fall into anger, try to restrain yourself or else you will simply increase your worries. It is imperative on you to study carefully the principles which have inspired just and good rulers who have gone before you. Give close thought to the example of our prophet, his traditions, and the commandments of the Holy Quran and whatever you might have assimilated from my own way of dealing with things. Endeavor to the best of your ability to carry out the instructions which have given you here and which you have solemnly undertaken to follow. By means of this order, I enjoin on you not to succumb to the prompting of your own heart or to turn away from the discharge of duties entrusted to you.

I seek the refuge of the might of the Almighty and of his limitless sphere of blessings, and invite you to pray with me that He may give us together the grace willingly to surrender our will to His will, and to enable us to acquit ourselves before Him and His creation, so that mankind might cherish our memory and our work survive. I seek of God the culmination of His blessings and pray that He may grant you and me His grace and the honor of martyrdom in His cause. Verily, 'we have to return to Him. I invoke t(is blessings on the prophet of God and his pure progeny. NB: This Prayer was granted by Allah as because both Hazrat Ali (RA) and Malik Ashtar were rewarded with Martyrdom.

### **Antiquity to the 19th century**

Dating back to Antiquity, Pharaohs, kings and emperors have required sages, . treasurers, and tax collectors to administer the practical business of government. Prior to the 19th century staffing of most Public administrations was rife with nepotism favoritism and political patronage which was often referred to as a "spoils systems". Public administrators have been the eyes and ears of rulers until relatively recently. In medieval times the abilities to read and write add and subtract were as dominated by the educated elite as public employment. Consequently the need for expert civil servants whose ability to read and write formed the basis for developing expertise in such necessary activities as legal record-keeping, paying and feeding armies and levying taxes. As the European Imperialist age progressed and the military powers extended their hold over other continents and people, the need for a sophisticated public administration grew.

The eighteenth-century noble, King Frederick William 1 of Prussia, created professorates in Camerlism in an effort to train a new class of public administrators. The universities Frankfurt an der Oder, and University of Halle were Prussian



institutions emphasizing economic and social disciplines, with the goal of societal reform. Johann Heinrich Gottlob Justi was the most well known professor of Cameralism. Thus, from a Western European perspective, Classic, Medieval, and Enlightenment era scholars formed the foundation of the discipline that has come to be called public administration. Lorenz von Stein, an 1855 German professor from Vienna, is considered the founder of the science of public administration in many parts of the world. In the time of Von Stein, public administration was considered a form of administrative law, but Von Stein believed this concept too restrictive. Von Stein taught that public administration relies on many prestablished disciplines such as sociology, political science, administrative law and public finance. He called public administration an integrating science, and stated that public administrators should be concerned with both theory and practice. He argued that public administration is a science because knowledge is generated and evaluated according to the scientific method.

Modern American public administration is an extension of democratic governance, justified by classic and liberal philosophers of the western world ranging from Aristotle to John Locke to Thomas Jefferson, Woodrow Wilson.

In the United States of America, Woodrow Wilson is considered the father of public administration. He first formally recognized public administration in an 1887 article entitled 'The Study of Administration.' The future president wrote that "it is the object of administrative study to discover, first, what government can properly and successfully do, and, secondly, how it can do these proper things with the utmost possible efficiency and at the least possible cost either of money or of energy." Wilson was more influential to the science of public administration than Von Stein, primarily due to an article Wilson wrote in 1887 in which he advocated four concepts:

- Separation of politics and administration
- Comparative analysis of political and private organizations
- Improving efficiency with business-like practices and attitudes toward daily operations
- Improving the effectiveness of public service through management and by training civil servants, merit-based assessment

The separation of politics and administration has been the subject of lasting debate. The different perspectives retackling this dichotomy contribute to differentiating characteristics of the suggested generations of public administration.

By the 1920s, scholars of public administration had responded to Wilson's solicitation and thus textbooks in this field were introduced. A few distinguished scholars of that period were, Luther Gulick, Lyndall Wick, Henri Fayol, Frederick Taylor, and others. Frederick Taylor (1856-1915) another prominent scholar in the field of administration and management also published a book entitled 'The Principles of Scientific Management' (1911). He believed that scientific analysis would lead to the discovery of the "one best way" to do things and/or carrying out an operation. This, according to him could help save cost and time. Taylor's technique was later introduced to private industrialists, and later into the various government organizations (Jeong, 2007) Taylor's approach is often referred to as Taylor's Principles, and /or Taylorism. Taylor's scientific management consisted of main four principles (Frederick W. Taylor, 1911):

- Replace rule-of-thumb work methods with methods based on a scientific study of the tasks.
- Scientifically select, train, and develop each employee rather than passively leaving them to train themselves.

- Provide Detailed instruction and supervision of each worker in the performance of that workers discrete task (Montgomery 1997: 250).
- Divide work nearly equally between managers and workers, so that the managers apply scientific management principles to planning the work and the workers actually perform the tasks.

Taylor had very precise ideas about how to introduce his system (approach): It is only through enforced standardization of methods, enforced adoption of the best implements and working conditions, and enforced cooperation that this faster work can be assured. And the duty of enforcing the adoption of standards and enforcing this cooperation rests with management alone.' The American Society for Public Administration (ASPA) the leading professional group for public administration was founded in 1939. ASPA sponsors the journal Public Administration Review, which was founded in 1940.

### **US in the 1940s**

The separation of politics and administration advocated by Wilson continues to play a significant role in public administration today. However, the dominance of this dichotomy was challenged by second generation scholars, beginning in the 1940s. Luther Gulick's fact-value dichotomy was a key contender for Wilson's proposed politics-administration dichotomy. In place of Wilson's first generation split, Gulick advocated a "seamless web of discretion and Interaction".

Luther Gulick (1892—1993) was an expert on public administration.

Luther Gulick and Lyndall Urwick are two second-generation scholars. Gulick, Urwick, and the new generation of administrators built on the work of contemporary behavioral, administrative, and organizational scholars including Henri Fayol, Frederick Winslow Taylor, Paul Appleby, Frank Goodnow, and William Willoughby. The new generation of organizational theories no longer relied upon logical assumptions and generalizations about human nature like classical and enlightened theorists. Gulick developed a comprehensive, generic theory of organization that emphasized the scientific method, efficiency, professionalism, structural reform, and executive control. Gulick summarized the duties of administrators with an acronym; POSOCORB, which stands for planning, organizing, staffing, directing, coordinating, reporting, and budgeting. Fayol developed a systematic, 14-point, treatment of private management. Second-generation theorists drew upon private management practices for administrative sciences. A single, generic management theory bridging the borders between the private and the public sector was thought to be possible. With the general theory, the administrative theory could be focused on governmental organizations. The mid-1940 theorists challenged Wilson and Gulick. The politics-administration dichotomy remained the center of criticism.

1950s to the 1970s source enduring the 1950s, the United States experienced prolonged prosperity and solidified its place as a world leader. Public Administration experienced a kind of hey-day due to the successful war effort and successful post war reconstruction in Western Europe and Japan. Government was popular as was President Eisenhower. In the 1960s and 1970s, government itself came under fire as ineffective, inefficient, and largely a wasted effort. The costly American intervention in Vietnam along with domestic scandals including the bugging of Democratic

party headquarters (the 1974 Watergate scandal) are two examples of self- destructive government behavior that alienated citizens

The costly Vietnam War alienated US citizens from their government. There was a call by citizens for efficient administration to replace in ineffective wasteful bureaucracy. Public administration would have to distance itself from politics to answer this call and remain effective, Elected officials supported these reforms. The Hoover Commission, chaired by University of Chicago professor Louis Brownlow to examine reorganization of government. Brownlow subsequently founded the Public Administration Service at the university, an organization which has provided consulting services to all levels of government until the 1970s

Concurrently, after World War II, the whole concept of public administration expanded to include policy-making and analysis, thus the study of 'administrative policy making and analysis' was introduced and enhanced into the government decision-making bodies. Later on, the human factor became a predominant concern and emphasis in the study of Public Administration. This period witnessed the development and inclusion of other social sciences knowledge, predominantly, psychology, anthropology, and sociology, into the study of public administration (Jeong, 2007), Henceforth, the emergence of scholars such as, Fritz Morstein Marx with his book 'The Elements of Public Administration (1946), Paul H. Appleby 'Policy and Administration' (1952), Frank Marini 'Towards a New Public Administration (1971), and others that have contributed positively in these endeavors.

### **1980s—1990**

In the late 1950s, yet another generation of public administration theorists began to displace the last, The new theory, which came to be called New Public Management, was proposed by David Osborne and Ted Gaebler in their book Reinventing Government. The new model advocated the use of private sector-style models, organizational ideas and values to improve the efficiency and service-orientation of the public sector. During the Clinton Administration (1993—2001), Vice President Al Gore adopted and reformed federal agencies using NPM approaches. In the 1990s, new public management became prevalent throughout the bureaucracies of the US, the UK and, to a lesser extent, in Canada.

Some modern authors define NPM as a combination of splitting large bureaucracies into smaller, more fragmented agencies, encouraging competition between different public agencies, and encouraging competition between public agencies and private firms and using economic incentives lines (e.g., performance pay for senior executives or user-pay models). NPM treats individuals as "customers' or "clients" (in the private sector sense), rather than as citizens)

Some critics argue that the New Public Management concept of treating people as 'customers' rather than "citizens' is an inappropriate borrowing from the private sector model, because businesses see customers are a means to an end (profit), rather than as the proprietors of government (the owners), opposed to merely the customers of a business (the patrons). In New Public Management, people are viewed as economic units not democratic participants. Nevertheless, the model is still widely accepted at all levels of government and in many OECD nations.

### **Late 1990s—2000**

in the late 1990s, Janet and Robert Dinhardt proposed a new public services model in response to the dominance of NPM.' A successor to NPM is digital era governance, focusing on themes of reintegrating government responsibilities, needs-based holism (executing duties in cursive ways), and digitalization (exploiting the transformational capabilities of

modern IT and digital storage). One example of this is open forum. com.au, an Australian non-for-profit eDemocracy project which invites politicians, senior public servants, academics, business people and other key stakeholders to engage in high-level policy debate. Another new public service model is what has been called New Public Governance, an approach which includes a centralization of power; an increased number, role and influence of partisan-political staff; personal-politicization of appointments to the senior public service; and, the assumption that the public service is promiscuously partisan for the government of the day. Increasingly, public policy academics and practitioners have utilized the theoretical concepts of political economy to explain

policy outcomes such as the success or failure of reform efforts and/or the persistence of sub-optimal outc

In academia, the field of public administration consists of a number of sub-fields. Scholars have proposed a number of different sets of sub-fields. One of the proposed models uses five pill.

### **Niskanen's budget-maximizing**

In 1971, Professor William Niskanen proposed a rational choice venation which he called the "budget-maximizing model. He claimed that rational bureaucrats will universally seek to increase the budgets of their units (to enhance their stature), thereby contributing to state growth and increased pubic expenditure. Niskanen served on President Reagan's council of Economic Advisors; his model underpinned what has been touted as curtailed public spending and increased privatization. However, budgeted expenditures and the growing deficit during the Reagan administration is evidence of a different reality. A range of pluralist authors have critiqued Nickname's universalist approach. These scholars have argued that officials tend also to be motivated by considerations of the public interest.

### **Donleavy bureau-shaping source**

The bureau-shaping model, a modification of Niskanen, holds that rational bureaucrats only maximize the part of their budget that they spend on their own agency's operations or give to contractors and interest groups. Groups that are able to organize a "flow back" of benefits to senior officials would, according to this theory, receive increased budgetary attention. For instance, rational officials will get no benefit from paying out larger welfare checks to millions of low-income citizens because this does not serve a bureaucrats' goals. Accordingly, one might instead expect a jurisdiction to seek budget increases for defense and security purposes in place programming. If we refer back to Reagan once again, Dunleavy's bureau shaping model accounts for the alleged decrease in the 'size' of government while spending did not, in fact, decrease, Domestic entitlement programming was financially de-emphasized for military research and personnel.

### **Academic field source**

See also: Master of Public Administration and Doctor of Public Administration

In the United States, the academic field of public administration draws heavily on political science and administrative law. Some MPA programs include economics courses to give students a background in microeconomic issues (markets, rationing mechanisms, etc.) and macroeconomic issues (e.g., national debt). Scholars such as John A. Rohr write of a

long history behind the constitutional legitimacy of government bureaucracy. In Europe (notably in Britain and Germany), the divergence of the field from other disciplines can be traced to the 1720s continental university curriculum. Formally, official academic distinctions were made in the 1910s and 1890s, respectively.

The goals of the field of public administration are related to the democratic values of improving equality, justice, security, efficiency, effectiveness of public services usually in a non-profit, non-taxable venue; business administration, on the other hand, is primarily concerned with taxable profit. For a field built on concepts (accountability, governance, decentralization, clientele these concepts are often ill-defined and typologies often ignore certain aspects of these concepts (Dubois & Fattore 2009)) | One minor tradition that the more specific term 'public management' refers to ordinary, routine or typical management concerns, in the context of achieving public good. Others argue that 'public management' refers to a newer, market-driven perspective on the operation of government. This latter view is often called "new public management" by its advocates. New Public Management represents a reform attempt aimed at reemphasizing the professional nature of the field bone This will replace the academic, moral or disciplinary emphasis. Some theorists advocate a bright line differentiation of the professional field from related academic disciplines like political science and sociology; it remains interdisciplinary in nature.

Public administration theory is the domain in which discussions of the meaning and purpose of government, the role of bureaucracy in supporting democratic governments, budgets, governance, and public affairs takes place. In recent years, public administration theory has periodically connoted a heavy orientation toward critical theory and postmodern philosophical notions of government, governance, and power. However, many public administration scholars support a classic definition of the term emphasizing constitutionality, public service, bureaucratic forms of organization, and hierarchical government.

### **Comparative public administration source**

Comparative public administration is defined as the study of administrative systems in a comparative fashion or the study of public administration in other countries Another definition for 'comparative public administration' is the "quest for patterns and regularities in administrative action and behavior", There have been several issues which have hampered the development of comparative public administration, including: the major differences between Western countries and developing countries; the lack of curriculum on this subfield in public administration programs; and the lack of success in developing theoretical models which can be scientifically tested the comparative Administration group has defined CPA as, "the of public administration applied to diverse cultures and national setting and the body of factual data, by which it can be examined anteed." Accordingly to Jong S. Jun, "CPA has been predominantly cross-cultural and cross-national in orientation.'

## **Theories of political behaviour**

**Theories of political behavior**, as an aspect of political science, attempt to quantify and explain the influences that define a person's political views, ideology, and levels of political participation. Theorists who have had an influence on this field include Karl Deutsch and Theodor Adorno.

### **Long-term influences on political orientation**

There are three main sources of influence that shape political orientation which creates long-term effects. Generally, the primary influence originates from family. As stated previously, children will often adopt their parents ideological values. Some theorists have argued that family tends to be the strongest, most influential force which exists over the lifetime; one essay has credited the majority of the student activism of the 1930s to the influence of parents.

Secondly! teachers and other educational authority figures have a significant impact on political orientation, From as early as age 4 up until 18, children spend about 25% of their time involved in educational processes. Post-secondary education significantly raises the impact of political awareness and orientation; an October 2004 study of 1,202 college undergraduates across the United States showed that 87% of college students were registered to vote, compared to a national average of 64% of American adults! study at Santa Clara University also showed that 84% of students there were registered to vote.' Also consider that childhood and adolescent stages of personal growth have the highest level of impressionability

Thirdly, peers also affect political orientation. Friends often, but not necessarily, have the advantage of being part of the same generation, which collectively develops a unique set of societal issues; Eric L. Dey has argued that "socialization is the process through which individuals acquire knowledge, habits, and value orientations that will be useful in the future." The ability to relate on this common level is where the means to shape ideological growth.

### **Short-term influences on political orientation source**

Short-term factors also affect voting behavior; the media and the impact of individual election issues are among these factors. These factors differ from the long-term factors as they are often short-lived. However, they can be just as crucial in modifying political orientation. The ways in which these two sources are interpreted often relies on the individuals specific political ideology formed by the long-term factors.

Most political scientists agree that the mass media have a profound impact on voting behavior. One author asserts that 'few would argue with the notion that the institutions of the mass media are important to contemporary politics.. in the transition to liberal democratic politics in the Soviet Union and Eastern Europe the media was a key battleground.'" Second, there are election issues. These include campaign issues, debates and commercials, Election years and political campaigns can shift certain political behaviors based on the candidates involved, which have different degrees of effectiveness in influencing voters.

### **The influence of social groups on political outcomes**

Recently, some political scientists have been interested in many studies which aimed to analyze the relation between the behavior of social groups and the political outcomes. Some of the social groups included in their studies have been age

demographics, gender, and ethnic groups.

For example, in U.S. politics, the effect of ethnic groups and gender has a great influence on the political outcomes. Latin Americans have a profound social impact on the political outcome of their vote and are emerging as a strong up-and-coming political force. The most noticeable increase in Latin American voting was in the 2000 presidential election, although the votes did not share a socially common political view at that time. In the 2006 election, the Latin American vote aided tremendously in the election of Florida Senator Mel Martinez, although in the 2004 presidential election, about 44% of Latin Americans voted for Republican President George W. Bush. Latin Americans have been seen to be showing an increasing trend in the issues on which they vote for, causing them to become more united when faced with political views. Currently illegal immigration has been claiming most attention and Latin Americans, although not completely unanimous, are concerned with the education, employment and deportation of illegal immigrants in the United States. Over seven decades ago, women earned the right to vote and since then they have been making a difference in the outcomes of political election. Given that the right to be politically active has granted them the opportunity to expand their knowledge and influence in current affairs, they are now considered one of the main components in the country's decision-making in both politics and economy- According to The American Political Science Association, over the past 2004 presidential election] the women's vote may have well decided the outcome of the race. Susan Carroll, the author of Women Voters and the Gender Gap, states that the increase of women influence on political behaviors is due to four main categories: women outnumber men among voters; significant efforts are underway to increase registration and turnout among women; a gender gap is evident in the 2004 election as it has been in every presidential election since 1980; and women constitute a disproportionately large share of the undecided voters who will make their decision late in the campaign.

### **Biology and political science**

Interdisciplinary studies in biology and political science aim to identify correlates of political behavior with biological aspects, for example the linkage of biology and political orientation, but also with other aspects like partisanship and voting behavior, This field of study is sometimes called biopolitics, although the term has other meanings.

### **Government and its forms, classifications**

The word Government is derived from the Latin 'infinite' meaning to govern manage. Government consists of the Legislature ,Executive and Judiciary. administrators, arbitrators in administrative bureaucracy who control a state at a given time , and the system by which they are organized. Government is the means by which state policy is enforced as well as the mechanism for determining the policy of the state, a form of government l or form of state governance refers to the set a political institutions by which a government of a state as organized . synonyms included regime type and system of government.

States are served by a continuous succession of different governments. Each successive government is composed of body of individuals who control and exercise control over political decision making. Their function is to make and enforce laws and arbitrate conflicts. In some societies, this group is often a self-perpetuating or hereditary class. In other societies, such as democracies, the political rules remain but there is frequent turnover of the people actually filling the positions. In parliamentary systems, the word "government" is used to refer to what is presidential systems would be the executive branch and as government party. In parliamentary systems, the government is composed of the Prime Minister and the Cabinet. In other cases, government "refers to executive, legislative, judicial, bureaucratic, and possible also developed power. public disapproval of a particular government (expressed, for example, by not reelecting an incumbents) does not necessarily represent disapproval of the state itself. In fact, the leaders often attempt to deliberately blur the lines between the two, in order to conflate their interests with those of polity

### **Forms of Government**

There are many forms of governments but the most popular form of governments one listed below with term and definition.

#### **Definition**

**Authoritarian**-rule by a authoritarian government characterized by an emphasis on the authority of the state in republic or union. It is a political system controlled by unelected rulers who usually permit some degree of individual freedom.

#### **Autocracy-**

Rule by one person, whose decisions are subject to neither legal restraints nor regularized mechanism of popular control except perhaps for the implicit threat autocrat needs servants while despot needs slaves.

**Chieftdom** - Rule by a government based on tribal small complex society of varying degrees centralization that is led by individual known as a chief.

**Constitutional Monarchy** - Rule by a government that has a monarch, but one whose powers are limited by law or by a formal constitution, such as the United Kingdom.

**Constitutional Republic**- Rule by government whose powers are limited by law or a formal constitution and chosen by a vote amongst at least some sections of the populace (ancient Sparta) was in its own term a republic, though most inhabitants were disenfranchised. The United States is a Federal Republic. Republic which exclude reactions of this populace from participation will typically claim to represent all citizens (by defining people without the vote as non citizens)



**Democracy.** Rule by a government chosen by election where most of the populace are enfranchised. The key distinction between a democracy and other forms of constitutional government is usually taken to be that the right to vote is not limited by a person's wealth or race the main qualification for enfranchise most is usually having reached certain age). A democratic government is therefore, one supported (at least at the time of election) by a majority of the populace (provided the election held fairly). A 'majority' be defined in different way. There are many "power sharing" usually in countries where people mainly identify themselves by a race or religion electoral college or constituency system where the governments is not chosen by a simple one- vote –per- person head count.

**Despotism-** Rule by a single entity with absolute power. That entity may be an individual, as in an autocracy, or it may be a group, as in an oligarchy. The word despot's means to "rule in the fashion of a despot" and does not necessarily require a singular despot "an individual. despot needs slaves while autocrat needs servants.

**Dictatorship-** Rule by an individual who has full power over country. The term refer to a system where the dictator come to power, and holds it purely by force, but also includes system where the dictators first came to power legitimately but then was able to amend the constitution so as to in effect gather all power for themselves.

**Emirate-** Similar to monarchy, but a government in which the supreme power is in the hands of an Emir (the ruler of a Muslim state), the Emir may be an absolute overlord or a sovereign with constitutional limited authority.

**Monarchy** Rule by an individual who has inherited the role and expect to bequeath it to their heir.

**Republic** -Rule by a form of government in which the people or some significant portion of them have supreme control over the government and where offices of the state are elected or chosen by elected people. In modern times, as common simplified definition of a republic is a government where the head of state is not a monarch..  
The word these means by god and kratein meaning to rule

**Theocracy** It is a form of government in which a state is understood as government by immediate divine guidance especially a state ruled by clergy or by officials who are regarded as divinely guided from the perspective of the theocratic government. God himself is recognized as the Head of the State, hence the term Theocracy originates from Greek word Theos means "God" and Kratein means to Rule. So the term Theocracy used to mean Rule of God. The term used by Josephus of the kingdoms Israel and Judah. Theocratic government enacts theonomic laws. It may be monist in form, where the administrative hierarchy of the government is identical with the administrative hierarchy of the religion, or it may have two arms" but with the state administrative hierarchy subordinate to the religion's hierarchy. theocracy should be distinguished from other form of government that have a state religion, are merely influenced by theological or are moral concepts and monarchies held by the grace of god.

It was first coined by Josephus Flavious in the first century AD to describe the characteristics of the government of the Jew. Josephus argued that while the Greeks recognized three types of government : monarchy, aristocracy and anarchy. The Jews

were unique in that they had a system of government that did not fit into these categories. Josephus understood theocracy as a fourth form of government in which only god and his law is sovereign. Josephus' definition was widely accepted untill the age of Enligment era, when the term started to collect more universalistic and negative connotations especially in Hegel's hand.

The first recorded English use of this was in 1622. With the meaning sacerdotal government under divine inspiration (as in Biblical Israel before the rise of kings the meaning priestly or religious body wielding political and civil power is recorded from 1825).

In the most common usage of the term theocracy, some civil rulers are leaders of the dominant religion (e.g the Byzantine emperor as patron of the head of the official church) the government claims to rule on behalf of God or a higher power as specified by the local religion ,and divine approval of and laws. The concept is used in Sociology and other social sciences but the term often used inaccurately, especially in popular rhetoric.

**The Divine Rights of King. It is a political and Religious doctrine of royal and political legitimacy . It asserts that a monarch is subject to no earthly authority, deriving his right to rule directly from the will of God. The King is thus not subject to the will of his people, the aristocracy or any other estate of the realm, including (in the view of the protestant) the church. According to this doctrine, since only God can judge an unjust king, the king can do no wrong .The doctrine implies any attempt to depose the king or to restrict his powers runs contrary the will of God and may constitute sacrireligious act. This theory originates from the perverted form of Theocracy.**

## **Stratocracy**

Rule by a form of military government in which the state and the military are traditionally the same thing (Not to be confused with militarism or military dictatorship).

Montesquieu included both democracies, where all the people have a share in rule, and aristocracies or oligarchies, where only some of the people rule, as republican form of government.

Although on the surface, identify a form of government appears to be easy, as all governments have official form. the United States is a Federal Republic while the former Soviet Union was a Socialist Republic. However, self identification is not objective, and as Kop stein and Lichback argue defining Regimes can be tricky. For example, the elections are a defining characteristics of a democracy, but in practice elections in the former Soviet Union were not 'free and fair' and took place in a single party system state. Thus in many practical classification it would not be considered democratic. Another complication is that a large number of political systems originated as socio-economic movements and are carried into governments by specific parties naming themselves after those movements.

Experience with those movements/causes in power and the strong ties they may have to form particular form of government.

Without understanding the significance the attributes the administration and form of government will not reveal the true picture of the people's socio-economic or political conditions. Certain major characteristics are defined certain types of governments. Others are historically associated with certain forms of governments. These are : 1.Rule according to higher/divine (so called) law. 2. Civilian control of military.3.Totalitarianism/Authoritarianism versus Liberty.4.Police State.5. Economic System (Capitalism, Socialism, Welfare State , Feudalism.6.Patriocracy or Matriocracy- Dominance of a particular gender.

### **By Approach to Regional Autonomy**

These are elements which focus on the different approaches that political systems take to the distribution of sovereignty and the autonomy of regions within the state:1. Sovereignty located exclusively at the center of political jurisdiction.2.Empire.3.Unitary State.4. Sovereignty located at the centre and in peripheral areas.5. Hegemony 6. Federation and Federal Republic.7. Confederation 8.Divergent degrees of sovereignty.9.Federacy.10. A systematical Federalism/.

### **Political Party**

A political party is a political organization that typically seeks to influence, or entirely control, government policy, usually by nominating their own candidates and trying to seat them in political office. Parties participate in electoral campaigns and educational outreach or protest actions. Parties often espouse an ideology or vision, expressed in a party program, bolstered by a written platform with specific goals, forming a coalition among disparate interests.

#### **Structure**

An individual who either volunteers for, is employed by, or helps to establish and operate a political party is known as a party organizer, also known as the **party activist** or **party worker**. A political party is typically led by a party leader (the most powerful member and spokesperson representing the party), a party secretary (who maintains the daily work and records of party meetings), party treasurer (who is responsible for membership dues) and party chair (who forms strategies for recruiting and retaining party members, and also chairs party meetings). Most of the above positions are also members of the party executive, the leading organization which sets policy for the entire party at the national level. The structure is far more decentralized in the United States because of the separation of powers, federalism and the multiplicity of economic interests and religious sects. Even state parties are decentralized as county and other local committees are largely independent of state central committees. The national party leader in the U.S. will be the president, if the party holds that office or a prominent member of Congress in opposition (although a big-state governor may aspire to that role). Officially, each party has a chairman for its national committee who is a prominent spokesman, organizer and fund-raiser, but without the status of prominent elected office holders.

In parliamentary democracies, on a regular, periodic basis, party conferences are held to elect party officers, although snap leadership elections can be called if enough members opt for such. Party conferences are also held in order to affirm party values for members in the coming year. American parties also meet regularly and, again, are more subordinate to elected political leaders.

Depending on the demographic spread of the party membership, party members form local or regional party committees in order to help candidates run for local or regional offices in government. These local party branches reflect the officer positions at the national level.

It is also customary for political party members to form wings for current or prospective party members, most of which fall into the following two categories:

- identity-based: including youth wings, women's wings, ethnic minority wings, LGBT wings, etc.
- position-based: including wings for candidates, mayors, governors, professionals, students, etc. The formation of these wings may have become routine but their existence is more of an indication of differences of opinion, intra-party rivalry, the influence of interest groups, or attempts to wield influence for one's state or region.

These are useful for party outreach, training and employment. Many young aspiring politicians seek these roles and jobs as stepping stones to their political careers in legislative and/or executive offices.

### **Parliamentary party structure**

When the party is represented by members in the lower house of parliament, the party leader simultaneously serves as the leader of the parliamentary group of that full party representation; depending on a minimum number of seats held, Westminster-based parties typically allow for leaders to form frontbench teams of senior fellow members of the parliamentary group to serve as critics of aspects of government policy. When a party becomes the largest party not to be represented in a Westminster-style parliament, the party's parliamentary group forms the Official Opposition, with Official Opposition frontbench team members often forming the Official Opposition Shadow cabinet. When a party achieves enough seats in an election to form a majority, the party's frontbench becomes the Cabinet of government ministers.

### **Regulation**

The freedom to form, declare membership in, or campaign for candidates from a political party is considered a measurement of a state's adherence to liberal democracy as a political value. Regulation of parties may run from a crackdown on or repression of all opposition parties, a norm for authoritarian governments, to the repression of certain parties which hold or promote ideals which run counter to the general ideology of the state's incumbents (or possess membership by-laws which are legally unenforceable).

Furthermore, in the case of far-right, far-left and regionalist parties in the national parliaments of much of the European Union, mainstream political parties may form an informal cordon sanitaire which applies a policy of non-cooperation towards those "Outsider Parties" present in the legislature which are viewed as anti or otherwise unacceptable for government. Cordon Sanitaires, however, have been increasingly abandoned over the past two decades in multi-party democracies as the pressure to construct broad coalitions in order to win elections - along with the increased willingness of outsider parties themselves to participate in government - has led to many such parties entering electoral and government coalitions.

Starting in the second half of the 20th century modern democracies have introduced rules for the flow of funds through party coffers, e.g. the Canada Election Act 1976, the PPRA in the U.K. or the FECA in the U.S. Such political finance

regimes stipulate a variety of regulations for the transparency of fund raising and expenditure, limit or ban specific kinds of activity and provide public subsidies for party activity, including campaigning.

### **Voting systems**

The type of electoral system is a major factor in determining the type of party political system. In countries with a simple plurality voting system, parties elected tend to be few (often only two in any given jurisdiction). In countries that have a proportional

representation voting system, as exists throughout Europe, or to a greater extent ranked voting systems, such as in Australia or Ireland, three or more parties are often elected to parliament in significant proportions, and thus may have more access to public office.

### **Partisan style**

Partisan style varies according to each jurisdiction, depending on how many parties there are, and how much influence each individual party has.

### **Nonpartisan**

In a nonpartisan system, no official political parties exist, sometimes reflecting legal restrictions on political parties. In nonpartisan elections, each candidate is eligible for office on his or her own merits. In nonpartisan legislatures, there are no typically formal party alignments within the legislature. The administration of George Washington and the first few sessions of the United States Congress were nonpartisan. Washington also warned against political parties during his Farewell Address. In the United States, the unicameral legislature of Nebraska is nonpartisan but is elected and votes on informal party lines. In Canada, the territorial legislatures of the Northwest Territories and Nunavut are nonpartisan. In New Zealand, Tokelau has a nonpartisan parliament. Many city and county governments are nonpartisan. Nonpartisan elections and modes of governance are common outside of state institutions. Unless there are legal prohibitions against political parties, factions within nonpartisan systems often evolve into political parties.

### **Single dominant party**

In single-party systems, one political party is legally allowed to hold effective power. Although minor parties may sometimes be allowed, they are legally required to accept the leadership of the dominant party. This party may not always be identical to the government, although sometimes positions within the party may in fact be more important than positions within the government. North Korea and China is an example; others can be found in Fascist states, such as Nazi Germany between 1934 and 1945. The single-party system is thus usually equated with dictatorships and tyranny.

In dominant-party systems, opposition parties are allowed, and there may be even a deeply established democratic tradition, but other parties are widely considered to have no real chance of gaining power. Sometimes, political, social and economic circumstances, and public opinion are the reason for others parties' failure. Sometimes, typically in

countries with less of an established democratic tradition, it is possible the dominant party will remain in power by using patronage and sometimes by voting fraud. In the latter case, the definition between Dominant and single-party system becomes rather blurred. Examples of dominant party systems include the People's Action Party in Singapore, the African National Congress in South Africa, the Human Rights Protection Party in Samoa, the Indian National Congress in India from 1947-1996, and the Democratic Party of Socialists of Montenegro in Montenegro. One party dominant systems also existed in Mexico with the Institutional Revolutionary Party until the 1990s, in the southern United States with the Democratic Party from the late 19th century until the 1970s, in Indonesia with the Golongan Kaya (Party of the Functional Groups) from the early 1970s until 1996, and in Japan with the Liberal Democratic Party until 2009

## **Two political parties**

Two-party systems are states such as Jamaica, and Ghana in which there are two political parties dominant to such an extent that electoral success under the banner of any other party is almost impossible. One right wing coalition party and one left wing coalition party is the most common ideological breakdown in such a system but in two-party states political parties are traditionally catch all parties which are ideologically broad and inclusive.

The United States has become essentially a two-party system. Since the birth of the Republic, a Conservative (such as the Republican Party) and Liberal (such as the Democratic Party) party has usually been the status quo within American politics. The first parties were called Federalist and Republican, followed by a brief period of Republican dominance before a split occurred between National Republicans and Democratic Republicans. The former became the Whig Party and the latter became the Democratic Party. The Whigs survived only for two decades before they split over the spread of slavery, those opposed becoming members of the new Republican Party, as did anti-slavery members of the Democratic Party. Third parties (such as the Libertarian Party) often receive little support and are very rarely the victors in elections. Despite this, there have been several examples of third parties siphoning votes from major parties that were expected to win (such as Theodore Roosevelt in the election of 1912, George Wallace in the election of 1968 and Ross Perot in the election of 1992). As third party movements have learned, the Electoral Colleges requirement of a nationally distributed majority makes it difficult for third parties to succeed. Thus, such parties rarely win many electoral votes, although their popular support within a state may tip it toward one party or the other. Wallace had weak support outside the South and Perot carried no states at all. More generally, parties with a broad base of support across regions or among economic and other interest groups, have a great chance of winning the necessary plurality in the U.S largely single-member district, winner-take-all elections. The tremendous land area and large population of the country are formidable challenges to political parties with a narrow appeal.

The UK political system, while technically a multi-party system, has functioned generally as a two-party (sometimes called a "two-and-a-half party) system; since the 1920s the two largest political parties have been the Conservative Party and the Labour Party. Before the Labour Party rose in British politics the Liberal Party was the other major political party along with the Conservatives. Though coalition and minority governments have been an occasional feature of parliamentary politics, the first-past-the-post electoral system used for general elections tends to maintain the dominance of these two parties, though each has in the past century relied upon a third party to deliver a working

majority in Parliament. A plurality voting system usually leads to a two-party system, a relationship described by Maurice Duverger and known as Duverger's Law. However, the 2010 General Election resulted in a coalition government led by the Conservative Party and including the Liberal Democrats. There are also numerous other parties that hold or have held a number of seats in Parliament.

## **Multiple political parties**

A poster for the European Parliament election 2004 in Italy, showing party lists

Multi-party systems are systems in which more than two parties are represented and elected to public office.

Australia, Canada, People's Republic of Bangladesh, Pakistan, India, Ireland, United Kingdom and Norway are examples of countries with two strong parties and additional smaller parties that have also obtained representation. The smaller or third parties may hold the balance of power in a parliamentary system, and thus may be invited to form a part of a coalition government together with one of the larger parties; or may instead act independently from the dominant parties. More commonly, in cases where there are three or more parties, no one party is likely to gain power alone, and parties work with each other to form coalition governments. This has been an emerging trend in the politics of the Republic of Ireland since the 1980s and is almost always the case in Germany any on national and state level, and in most constituencies at the communal level. Furthermore since the forming of the Republic of Iceland there has never been a government not led by a coalition (usually of the Independence Party and one other (often the Social Democratic Alliance). Political change is often easier with a coalition government than in one-party or two-party dominant systems. If factions in a two-party system are in fundamental disagreement on policy goals, or even principles, they can be slow to make policy changes, which appears to be the case now in the U.S. with power split between Democrats and Republicans. Still coalition governments struggle, sometimes for years, to change policy and often fail altogether, post World War 1 France and Italy being prime examples. When one party in a two-party system controls all elective branches, however, policy changes can be both swift and significant. Democrats Woodrow Wilson, Franklin Roosevelt and Lyndon Johnson were beneficiaries of such fortuitous circumstances, as were Republicans as far removed in time as Abraham Lincoln and Ronald Reagan. Barack Obama briefly had such an advantage between 2009 and 2011.

## **Party funding**

Political parties are funded by contributions from

- party members and other individuals,
- organizations, which share their political ideas (e.g. trade union affiliation fees) or which stand to benefit from their activities (e.g. corporate donations) or
- governmental or public funding.

Political parties, still called factions by some, especially those in the governmental apparatus, are lobbied vigorously by organizations, businesses and special interest groups such as trade unions. Money and gifts-in-kind to a party, or its leading members, may be offered as incentives. Such donations are the traditional source of funding for all right-of-centre cadre parties. Starting in the late 19th century these parties were opposed by the newly founded left-of-centre

workers parties. They started a new party type, the mass membership party, and a new source of political fund raising, membership dues. From the second half of the 20th century on parties which continued to rely on donations or membership subscriptions ran into mounting problems. Along with the increased scrutiny of donations there has been a long term decline in party memberships in most western democracies which itself places more strains on funding. For example in the United

Kingdom and Australia membership of the two main parties in 2006 is less than an 1/8 of what it was in 1950, despite significant increases in population over that period.

In some parties, such as the post-communist parties of France and Italy or the Sinn Féin party and the Socialist Party (Ireland), elected representatives (i.e. incumbents) take only the average industrial wage from their salary as a representative at while the rest goes into party coffers. At these examples may be rare nowadays, 'rent-seeking' continues to be a feature of many political parties around the world.

In the United Kingdom, it has been alleged that peerages have been awarded to contributors to party funds, the benefactors becoming members of the House of Lords and thus being in a position to participate in the legislative process. Famously, Lloyd George was found to have been selling peerages. To prevent such corruption in the future, Parliament passed the Honours (Prevention of Abuses) Act 1925 into law. Thus the outright sale of peerages and similar honors became a criminal act. However, some benefactors are alleged to have attempted to circumvent this by cloaking their contributions as loans, giving rise to the 'Cash for Peerages' scandal.

Such activities as well as assumed 'influence peddling' have given rise to demands that the scale of donations should be capped. As the costs of electioneering escalate, so the demands made on party funds increase. In the UK some politicians are advocating that parties should be funded by the state; a proposition that promises to give rise to interesting debate in a country that was the first to regulate campaign expenses (in 1883).

In many other democracies such subsidies for party activity (in general or just for campaign purposes) have been introduced decades ago. Public financing for parties and or candidates (during election times and beyond) has several permutations and is increasingly common- Germany, Sweden, Israel, Canada, Australia, Austria and Spain are cases in point. More recently among others France, Japan, Mexico, the Netherlands and Poland have followed suit

There are two broad categories of public funding, direct, which entails a monetary transfer to a party, and indirect, which includes broadcasting time on state media, use of the mail service or supplies. According to the Comparative Data from the ACE Electoral Knowledge Network, out of a sample of over 180 nations, 25% of nations provide no direct or indirect public funding, 58% provide direct public funding and 60% of nations provide indirect public funding. Some countries provide both direct and indirect public funding to political parties. Funding may be equal for all parties or depend on the results of previous elections or the number of candidates participating in an election. Frequently parties rely on a mix of private and public funding and are required to disclose their finances to the Election Management Body.

In fledgling democracies funding can also be provided by Foreign Aid. International donors provide financing to political parties in developing countries as a means to promote democracy and good governance. Support can be purely financial or otherwise. Frequently, it is provided as capacity development activities including the development of party manifestos, party constitutions and campaigning skills. Developing links between ideologically linked up is another



common feature of international support for a party. Sometimes this can be perceived as directly supporting the political aims of a political party, such as the support of the US government to the Georgian party behind the Rose Revolution. Other donors work on a more neutral basis, where multiple donors provide grants in countries accessible by all parties for various aims defined by the recipients. There have been calls by leading development think-tanks, such as the Overseas Development Institute, to increase support to political parties as part of developing the capacity to deal with the demands of interest-driven donors to improve governance.<sup>10</sup>

### **Color and Emblems for Parties**

Generally speaking, over the world, political parties associate themselves with colors, primarily for identification, especially for voter recognition during elections. Conservative parties generally use blue or black. Pink sometimes signifies moderate socialist. Yellow is often used for libertarianism or classical liberalism, due to yellow being the color of gold, which signifies the gold standard. Red often signifies social democratic, socialist or communist parties. Green is the color for green parties, Islamist parties and Irish republican parties. Orange is sometimes a color of nationalism, such as in the Netherlands, in Israel with the Orange Camp or with Ulster Loyalists in Northern Ireland; it is also a color of reform such as in Ukraine. In the past, Purple was considered the color of royalty (like white), but today it is sometimes used for feminist parties. White also is associated with nationalism. "Purple Party" is also used as an academic hypothetical of an undefined party, as a centralist party in the United States (because purple is created from mixing the main parties' colours of red and blue) and as a highly idealistic "peace and love" party—in a similar vein to a Green Party, perhaps. Black is generally associated with fascist parties, going back to Benito Mussolini's black shirts, but also with Anarchism. Similarly, brown is sometimes associated with Nazism going back to the Nazi Party's tan-uniformed storm troopers.

Color associations are useful for mnemonics when voter illiteracy is significant. Another case where they are used is when it is not desirable to make rigorous links to parties, particularly when coalitions and alliances are formed between political parties and other organizations, for example: Red Tory, "Purple" (Red-Blue) alliances, Red-green alliances, Blue-green alliances, Traffic light coalitions, Pan-green coalitions, and Pan-blue coalitions.

Political color schemes in the United States diverge from international norms. Since 2000, red has become associated with the right-wing Republican Party and blue with the left-wing Democratic Party. However, unlike political color schemes of other countries, the parties did not choose those colors: they were used in news coverage of 2000 election results and ensuing legal battle and caught on in popular usage. Prior to the 2000 election the media typically alternated which color represented which party each presidential election cycle. The color scheme happened to get inordinate attention that year, so the cycle was stopped lest it cause confusion the following election. The emblem of socialist parties is often a red rose held in a fist. Communist parties often use a hammer to represent the worker, a sickle to represent the farmer, or both a hammer and a sickle to refer to both at the same time. The emblem of Nazism, the swastika or "hakenkreuz", has been adopted as a near-universal symbol for almost any organized white supremacist group, even though it dates from more ancient times.

Symbols can be very important when the overall electorate is illiterate. In the Kenyan constitutional referendum, 2005, supporters of the constitution used the banana as their symbol, while the “no” used an orange.

### **international organizations of political parties**

During the 19th and 20th century, many national political parties organized themselves into international organizations along similar policy lines. Notable examples are The Universal Party, International Working men’s Association (also called the First International), the Socialist International (also called the Second International), the Communist International (also called the Third International), and the Fourth International, as organizations of working class parties, or the Liberal International (yellow), Hizb ut-Tahrir, Christian Democratic International and the International Democrat Union (blue). Organized in Italy in 1945, the International Communist Party, since 1974 headquartered in Florence has sections in six countries “ Worldwide green parties have recently established the Global Greens. The Universal Party, The Socialist International, the Liberal International, and the International Democrat Union are all based in London. Some administrations (e.g. Hong Kong) outlaw formal linkages between local and foreign political organizations, effectively outlawing international political parties.

### **Types of political parties source**

The French political scientist Maurice Duverger drew a distinction between cadre parties and mass parties. Cadre parties were political elites that were concerned with contesting elections and restricted the influence of outsiders, who were only required to assist in election campaigns. Mass parties tried to recruit new members who were a source of party income and were often expected to spread party ideology as well as assist in elections. Socialist parties are examples of mass parties, while the British Conservative Party and the German Christian Democratic Union are examples of hybrid parties. In the United States, where both major parties were cadre parties, the introduction of primaries and other reforms has transformed them so that power is held by activists who compete over influence and nomination of candidates. Klaus von Beyme categorized European parties into nine families, which described most parties. He was able to arrange seven of them from left to right: communist, socialist green, liberal, Christian democratic conservative and libertarian . The position of two other types. agrarian and regional/ethnic parties varied

## **Political Economy**

### **Not to be confused with Economic policy.**

Political economy was the original term used for studying production, buying, and selling, and their relations with law, custom, and government, as well as with the distribution of national income and wealth. Political economy originated in moral philosophy. It was developed in the 18th century as the study of the economies of states, or polities, hence the term political economy.

In the late 19th century, the term economics came to replace political economy, coinciding with the publication of an influential text book by Alfred Marshall in 1890. Earlier, William Stanley Jevons, a proponent of mathematical methods

applied to the subject, advocated economics for brevity and with the hope of the term becoming “the recognized name of a science.” -

Today political economy where it is not used as a synonym for economics, may refer to very different things, including Marxian analysis, applied public-choice approaches emanating from the Chicago School and the Virginia School, or simply the advice given by economists to the government or public on general economic policy or on specific proposals. A rapidly growing mainstream literature from the 1970s has expanded beyond the model of economic policy in which planners maximize utility of a representative individual toward examining how political forces affect the choice of economic policies, especially as to distributional conflicts and political institutions. It is available as an area of study in certain colleges and universities.

### **Etymology**

Originally, political economy meant the study of the conditions under which production or consumption within limited parameters was organized in nation-states. In that way, political economy expanded the emphasis of economics, which comes from the Greek *oikos* (meaning “home”) and *nomos* (meaning “law” or “order”); thus political economy was meant to express the laws of production of wealth at the state level, just as economics was the ordering of the home. The phrase economic political (translated in English as political economy) first appeared in France in 1615 with the well-known book by Antoine de Montchrétien, *Traite de l'economie politique*. The French physiocrats, Adam Smith, David Ricardo, and German philosopher and social theorist Karl Marx were some of the exponents of political economy. The world’s first professorship in political economy was established in 1754 at the University of Naples Federico II, Italy (then capital city of the Kingdom of Naples); the Neapolitan philosopher Antonio Genovese was the first tenured professor; in 1763, Joseph von Sonnenfels was appointed a Political Economy chair at the University of Vienna, Austria. In 1805, Thomas Malthus became England’s first professor of political economy, at the East India Company College, Haileybury, Hertfordshire. Glasgow University, where Smith was Professor of Logic and of Moral Philosophy, changed the name of its Department of Political Economy to the Department of Economics (ostensibly to avoid confusing prospective undergraduates) in the academic year 1997—98, leaving the class of 1998 as the last to be graduated with a Master of Arts (Scotland) in Political Economy.

In the United States, political economy first was taught at the College of William and Mary, where in 1784, Smith’s *The Wealth of Nations* was a required textbook.’

### **Current Approaches**

Robert Keohane, international relations theorist

In its contemporary meaning, political economy refers to different, but related, approaches to studying economic and related behaviors, ranging from the combination of economics with other fields to the use of different, fundamental assumptions that challenge earlier economic assumptions:

Political economy most commonly refers to interdisciplinary studies drawing upon economics, law, and political science in explaining how political institutions, the political environment, and the economic system—capitalist, socialist, or mixed—influence each other. The Journal of Economic Literature classification codes associate political economy with three sub areas: the role of government and/or power relationships in resource allocation for each type of economic

system, international political economy, which studies the economic impacts of international relations, and economic models of political processes.’ The last area, derived from public choice theory and dating from the 1960s, models voters, politicians, and bureaucrats as behaving in mainly self-interested ways, in contrast to a view, ascribed to earlier economists, of government official’s trying to maximize individual utilities from some kind of social welfare function. An early and continuing focus of that research program is what came to be called constitutional political economy. Economists and political scientists often associate political economy with approaches using rational-choice assumptions, especially in game theory and in examining phenomena beyond economics’ standard remit, such as government failure and complex decision making in which context the term “positive political economy” is common. Other “traditional” topics include analysis of such public policy issues as economic regulation, monopoly, rent seeking? market protection, institutional corruption, and distributional politics. Empirical analysis includes the influence of elections on the choice of economic policy, determinants and forecasting models of electoral outcomes, the political business cycles, central-bank independence, and the politics of excessive deficits.

A recent focus has been on model in economic policy and political institutions as to interactions between agents and economic and political institutions,’ including the seeming discrepancy of economic policy and economist’s recommendations through the lens of transaction costs. From the mid-1990s, the field has expanded, in part aided by new cross-national data sets that allow tests of hypotheses on comparative economic systems and institutions. Topics have included the breakup of nations, the origins and rate of change of political institutions in relation to economic growth, development, backwardness , reform and transition economies, the role of culture, ethnicity, and gender in explaining economic outcomes, macroeconomic policy the environment fairness, the relation of constitutions to economic policy, theoretical and empirical.’

New political economy may treat economic ideologies as the phenomenon to explain, per the traditions of Marxian political economy. Thus, Charles S. Maier suggests that a political economy approach “interrogates economic doctrine to disclose their sociological and political premises.... in sum, (it) regards economic ideas and behavior not as frameworks for analysis, but as beliefs and actions that must themselves be explained.” This approach informs Andrew Gamble’s *The Free Economy and the Strong State* (Palgrave Macmillan, 1988), and Colin Hay’s *The Political Economy of New Labour* (Manchester University Press, 1999). It also informs much work published in *New Political Economy*, an international journal founded by Sheffield University scholars in 1996.

- International political economy (IPE) is an interdisciplinary field comprising approaches to the actions of various actors. In the United States, these approaches are associated with the journal *International Organization*, which in the 1970s became the leading journal of IPE under the editorship of Robert Keohane, Peter J. Katzenstein, and Stephen Krasner. They are also associated with the journal *The Review of International Political Economy*. There also is a more critical school of IPE, inspired by Karl Polanyi’s work; two major figures are Matthew Watson and Robert W. Cox.

Anthropologists, sociologists, and geographers use political economy in referring to the regimes of politics or economic values that emerge primarily at the level of states or regional governance, but also within smaller social groups and social networks. Because these regimes influence and are influenced by the organization of both social and economic capital, the analysis of dimensions lacking a standard economic value (e.g., the political economy of language, of

gender, or of religion) often draws on concepts used in Marxian critiques of capital. Such approaches expand on neo-Marxian scholarship related to development and underdevelopment postulated by Andre Gunder Frank and Immanuel Wallerstein.

Historians have employed political economy to explore the ways in the past that persons and groups with common economic interests have used politics to effect changes beneficial to their interests?

### **Related disciplines**

Because political economy is not a unified discipline, there are studies using the term that overlap in subject matter, but have radically different perspectives:

Sociology studies the effects of persons involvement in society as members of groups, and how that changes their ability to function. Many sociologists start from a perspective of production-determining relation from Karl Marx. Marx's theories on the subject of political economy are contained in his book *Das Kapital*.

Anthropology studies political economy by investigating regimes of political and economic value that condition tacit aspects of socio cultural practices (e.g., the pejorative use of pseudo-Spanish expressions in the US entertainment media) by means of broader historical, political, and sociological processes. Analyses of structural features of transnational processes focus on the interactions between the world capitalist system and local cultures.

Archaeology attempts to reconstruct past political economies by examining the material evidence for administrative strategies to control and mobilize resources. This evidence may include architecture, animal remains, evidence for craft workshops, evidence for feasting and ritual, evidence for the import or export of prestige goods, or evidence for food storage.

Psychology is the fulcrum on which political economy exerts its force in studying decision making (not only in prices)] but as the field of study whose assumptions model political economy.

History documents change, often using it to argue political economy; some historical works take political economy as the narrative's frame.

Human geography is concerned with politico-economic processes, emphasizing space and environment .

Ecology deals with political economy, because human activity has the greatest effect upon the environment, its central concern being the environment's suitability for human activity. The ecological effects of economic activity spur research upon changing market economy incentives.

Cultural studies examines social class, production, labor, race, gender, and sex.

Communications examines the institutional aspects of media and tele-communication systems. As the area of study focusing on aspects of human communication, it pays particular attention to the relationships between owners, labor, consumers, advertisers, structures of production, and the state, and the power relationships embedded in these relationships

## **Left-right politics**

The **left-right** political spectrum is a system of classifying political positions, ideologies and parties. Left-wing politics and right-wing politics are often presented as opposed, although a particular individual or group may take a left-wing

stance on one matter and a right-wing stance on another. In France, where the terms originated, the Left has been called “the party of movement” and the Right “the party of order.” The intermediate stance is called centrism and a person with such a position is a **moderate**.

There is general consensus that the Left includes progressives, communists, social-liberals, greens, social-democrats, socialists, democratic-socialists, civil-libertarians (as in “social-libertarians”, not to be confused with the right’s “economic-libertarians”), secularists, and anarchists, and that the Right includes conservatives, reactionaries, neoconservatives, capitalists, neo-liberals, economic-libertarians (not to be confused with the left’s “civil-libertarians”), social-authoritarians, monarchists, theocrats, nationalists, Nazis (including neo-Nazis) and fascists.

## History of the terms

The terms “left” and “right” appeared during the French Revolution of 1789 when members of the National Assembly divided into supporters of the king to the president’s right and supporters of the revolution to his left. One deputy, the Baron de Gauville explained, ‘We began to recognize each other: those who were loyal to religion and the king took up positions to the right of the chair so as to avoid the shouts, oaths, and indecencies that enjoyed free rein in the opposing camp.’ However the Right opposed the seating arrangement because they believed that deputies should support private or general interests but should not form factions or political parties. The contemporary press occasionally used the terms “left” and “right” to refer to the opposing sides.

When the National Assembly was replaced in 1791 by a Legislative Assembly composed of entirely new members, the divisions continued. ‘Innovators’ sat on the left, “moderates” gathered in the centre, while the “conscientious defenders of the constitution” found themselves sitting on the right, where the defenders of the Ancien

Régime had previously gathered. When the succeeding National Convention met in 1792, the seating arrangement continued, but following the coup d’état of June 2, 1793, and the arrest of the Girondins, the right side of the assembly was deserted, and any remaining members who had sat there moved to the centre. However following the Thermidorian Reaction of 1794 the members of the far left were excluded and the method of seating was abolished. The new constitution included rules for the assembly that would “break up the party groups.”

However following the Restoration in 1814-1815 political clubs were again formed. The majority ultraroyalists chose to sit on the right. The “constitutionals” sat in the centre while independents sat on the left. The terms extreme right and extreme left, as well as centre—right and centre-left, came to be used to describe the nuances of ideology of different sections of the assembly.

The terms “left” and ‘right’ were not used to refer to political ideology but only to seating in the legislature. After 1848, the main opposing camps were the democratic socialists” and the “reactionaries” who used red and white flags to identify their party affiliation.

With the establishment of the Third Republic in 1871, the terms were adopted by political parties: the Republican Left, the Centre Right, and the Centre Left (1871) and the Extreme Left (1876) and Radical Left (1851). Beginning in the early

twentieth century the terms left and right came to be associated with specific political ideologies and were used to describe citizens' political beliefs, gradually replacing the terms "reds" and the reaction" or "republicans" and "conservatives". By 1914 the left half of the legislature was composed of Unified Socialists, Republican Socialists and Socialist Radicals, while the parties that were called "left" now sat on the right side.'

There was a symmetry in the use of the terms left and right by the opposing sides. The right mostly denied that the left—right spectrum was meaningful because they saw it as artificial and damaging to unity. The left, however, seeking to change society, promoted the distinction. As Alain observed in 1931, 'When people ask me if the division between parties of the right and parties of the left, men of the right and men of the left, still makes sense, the first thing that comes to mind is that the person asking the question is certainly not a man of the left'

The terms left and right came to be applied to British politics during the 1906 general election, which saw the Labour Party emerge as a third force.

The sociologist Robert M. MacIver noted in *The Web of Government* (1947):

The right is always the party sector associated with the interests of the upper or dominant classes, the left the sector expressive of the lower economic or social classes, and the centre that of the middle classes. Historically this criterion seems acceptable. The conservative right has defended entrenched prerogatives, privileges and powers; the left has attacked them. The right has been more favorable to the aristocratic position, to the hierarchy of birth or of wealth; the left has fought for the equalization of advantage or of opportunity, for the claims of the less advantaged. Defense and attack have met, under democratic conditions, not in the name of class but in the name of principle; but the opposing principles have broadly corresponded to the interests of the different classes.

### Political parties in the political spectrum

#### Seating in the 2009 European Parliament

- European United Left—Nordic Green Left (left-wing to far left) (35)
- Progressive Alliance of Socialists and Democrats (centre-left) (184)
- European Greens—European Free Alliance (55)

Alliance of Liberals and Democrats for Europe(center) (84) European People's Party(centre-right) (265)

- European Conservatives and Reformists(centre-right) (54) 4 Europe of Freedom and Democracy(right-wing to far right) (32)
- Non-Inscrits (27)

Political scientists have observed that the ideologies of political parties can be mapped along a single left—right axis. Klaus von Beyme categorized European parties into nine families, which described most parties. He was able to arrange seven of them from left to right: communist, socialist, green, liberal, Christian democratic, conservative and right-wing extremist. The position of agrarian and regional/ethnic parties varied. A study conducted in the late 1980s on two bases, positions on ownership of the means of production and positions on social issues, confirmed this arrangement.

There has been a tendency for party ideologies to persist, and values and views that were present at a party's founding have survived. However they have also adapted for pragmatic reasons, making them appear more similar. Lipset and

Rokkan observed that modern party systems are the product of social conflicts played out in the last few centuries. They said that lines of cleavage had become 'frozen'.

The first modern political parties were liberals, organized by the middle class in the 19th century to protect them against the aristocracy. They were major political parties in that century but declined in the twentieth century as first the working class came to support socialist parties and economic and social change eroded their middle class base. Conservative parties arose in opposition to liberals in order to defend aristocratic privilege. But in order to attract voters they became less doctrinaire than liberals. However they were unsuccessful in most countries and generally have only been able to achieve power through cooperation with other parties.

Socialist parties were organized in order to achieve political rights for workers and were originally allied with liberals. However they broke with the liberals when they sought worker control of the means of production. Christian democratic parties were organized by Catholics who saw liberalism as a threat to traditional values. Although established in the 19th century, they became a major political force following the Second World War. Communist parties emerged following a division within socialism first on support of the First World War and then support of the Bolshevik Revolution.

Right-wing extremist parties are harder to define, other than being more right-wing than other parties, but include fascists and some extreme conservative and nationalist parties.

Green parties were the most recent of the major party groups to develop. They have rejected socialism and they are very liberal on social issues.

These categories can be applied to many parties outside Europe. Ware (1996) asserted that in the United States both major parties were liberal, even though there are left—right policy differences between them.

## **Usage in Western Europe**

In the 2001 book *The government and politics of France*, Knapp and Wright say that the main factor dividing the left and right wings in Western Europe is class. The Left seek social justice through redistributive social and economic policies, while the Right defends private property and capitalism. The nature of the conflict depends on existing social and political cleavages and on the level of economic development. Left-wing values include the belief in the power of human reason to achieve progress for the benefit of the human race, secularism, sovereignty exercised through the legislature, social justice, and mistrust of strong personal political leadership. To the Right, this is regularly seen as anti-clericalism, unrealistic social reform, doctrinaire socialism and class hatred. The Right are skeptical about the capacity of radical reforms to achieve human well-being while maintaining workplace competition. They believe in the established church both in itself and as an instrument of social cohesion, and believe in the need for strong political leadership to minimize social and political divisions. To the Left, this is seen as a selfish and reactionary opposition to social justice, a wish to impose doctrinaire religion on the population, and a tendency to authoritarianism and repression (351).

The differences between left and right have altered over time. The initial cleavage at the time of the French Revolution was between supporters of absolute monarchy (the Right) and those who wished to limit the king's authority (the Left). During the 19th century the cleavage was between monarchists and republicans. Following the establishment of the



Third Republic in 1871, the cleavage was between supporters of a strong executive on the Right and supporters of the primacy of the legislature on the Left.

### **Contemporary usage in the United States**

The terms left-wing and right-wing are widely used in the United States but, as on the global level, there is no firm consensus about their meaning. The only aspect that is generally agreed upon is that they are the defining opposites of the United States political spectrum. Left and right in the U.S. are generally associated with liberal and conservative ,respectively , although the meanings of the two sets of terms do not entirely coincide. Depending on the political affiliation of the individual using them, these terms can be spoken with varying implications. A 2005 poll of 2,209 American adults showed that “respondents generally viewed the paired concepts liberals and left-wingers and conservatives and right-wingers as possessing, respectively, generally similar political beliefs”, but also showed that around ten percent fewer respondents understood the terms left and right than understood the terms liberal and conservative.

The contemporary Left in the United States is usually understood as a category including New Deal liberals, Raw liberals, social democrats and civil libertarians, and is generally identified with the Democratic Party. In general, left-wing implies a commitment to egalitarianism, support for social policies that favor the working class, adult cultureless. The contemporary Left usually defines itself as promoting government regulation of business, commerce and industry; protection of fundamental rights such as freedom of speech and freedom of religion; and government intervention on behalf of racial, ethnic, and sexual minorities and the working class? The contemporary Right in the United States is usually understood as a category including social conservatives, Christian conservatives and free market liberals, and is generally identified with the Republican Party. In general, right-wing implies a commitment to conservative Christian values, support for a free-market system, and ‘traditional family values’. The contemporary Right usually defines itself as promoting deregulation of banking, commerce, and industry.

Whether something is considered to be Left or Right depends on one’s point of view. According to liberal commentator David Sirota, writing in Salon.com, “On economic issues, we are often told that right is center, center is left, and left is fringe.”

### **Relevance of the terms today**

Main affected; Political spectrum Some political scientists have suggested that the classifications of “left” and ‘right” are no longer meaningful in the modern complex world. Although these terms continue to be used, they advocate a more complex spectrum that attempts to combine political, economic and social dimensions However, a survey conducted between 1983 and 1994 by Bob Altimeter of Canadian legislative caucuses showed an 82% correlation between party affiliation and score on a scale for right-wing authoritarianism when comparing right-wing and social democratic caucuses. There was a wide gap between the scores of the two groups which was filled by liberal caucuses. His survey of American legislative caucuses showed scores by American Republicans and Democrats were similar to the Canadian Right and liberals, with a 44% correlation between party affiliation and score.

Norberto Bobbio saw the polarization of the Italian Chamber of Deputies in the 1990s as evidence that the linear left/right axis remained valid, He thought that the argument that the spectrum had disappeared occurred when either the

Left or Right were weak. The dominant side would claim that its ideology was the only possible one, while the weaker side would minimize its differences. He saw the Left and Right not in absolute terms, but as relative concepts that would vary over time. The key distinction was one of equality. The Right was committed to inequality while the further left one went the more committed to equality one was. In his view, the left right axis could be applied to any time period.

The political philosopher Charles Blattberg has proposed response to conflict as the basis of a reinterpreted political spectrum. According to Blattberg, those who would respond to conflict with conversation should be considered as on the left, with negotiation as in the centre, and with force as on the right.

Libertarian writer David Boaz argued that terms left and right are used to spin a particular point of view rather than as simple descriptors, with those on the “left” typically emphasizing their support for working people and accusing the right of supporting the interests of the upper class, and those on the “right” usually emphasizing their support for individualism and accusing the Left of supporting collectivism. Boaz asserts that arguments about the way the words should be used often displaces arguments about policy by raising emotional prejudice against a preconceived notion of what the terms mean.

### **Political corruption**

World map of the 2012 Corruption Perceptions Index by Transparency International, which measures “the degree to which corruption is perceived to exist among public officials and politicians’. High numbers (yellow) indicate less perception of corruption, whereas lower numbers (red) indicate higher perception of corruption. Political corruption is the use of power by government officials for illegitimate private gain. Misuse of government power for other purposes, such as repression of political opponents and general police brutality! is not considered political corruption. Neither are illegal acts by private persons or corporations not directly involved with the government. An illegal act by an office holder constitutes political corruption only if the act is directly related to their official duties, is done under color of law or involves trading in influence.

Forms of corruption vary, but include bribery, extortion. cronyism, nepotism, patronage, graft, and embezzlement. Corruption may facilitate criminal enterprise such as drug trafficking, money laundering and human trafficking. though is not restricted to these activities

The activities that constitute illegal corruption differ depending on the country or jurisdiction. For instance, some political funding practices that are legal in one place may be illegal in another. In some cases, government officials have broad or ill-defined powers, which make it difficult to distinguish between legal and illegal actions. Worldwide, bribery alone is estimated to involve over 1 trillion US dollars annually. A state of unrestrained political corruption is known as akleptocracy literally meaning rule by thieves. Some forms of corruption — now called institutional corruption — are distinguished from bribery and other kinds of obvious personal gain. Campaign contributions are the prime example. Even when they are legal, and do not constitute a quid pro quo, they have a tendency to bias the process in favor of special interests and undermine public confidence in the political institution They corrupt the institution without individual members being corrupt themselves. A similar problem of corruption arises in any institution that depends on financial support from people who have interests that may conflict with the primary purpose of the institution.

## **Effects on Politics, Administration, and Institutions**

Detail from Group Legislation (1898) by Eiihu Vedder Library of Congress Thomas Jefferson Building Wash D.C In politics, corruption undermines democracy and good governance by flouting or even subverting formal processes. Corruption in elections and in the legislature reduces accountability and distorts representation in policymaking; corruption in the judiciary compromises the rule of law and corruption in public administration results in the inefficient provision of services, It violates a basic principle of republicanism regarding the centrality of civic virtue. More generally, corruption erodes the institutional capacity of government if procedures are disregarded! resources are siphoned off, and public offices are bought and sold, Corruption undermines the legitimacy of government and such democratic values as trust and tolerance. Recent evidence suggests that variation in the levels of corruption amongst high-income democracies can vary significantly depending on the level of accountability of decision-makers .

## **Economic Effects**

In the private sector, corruption increases the cost of business through the price of illicit payments themselves, the management cost by

negotiating with officials and the risk of breached agreements or detection Although some claim corruption reduces costs by cutting bureaucracy, the availability of bribes can also induce officials to contrive new rules and delays. Openly removing costly and lengthy regulations are better than covertly allowing them to be bypassed by using bribes. Where corruption inflates the cost of business, it also distorts the playing field, shielding firms with connections from competition and thereby sustaining inefficient firms.

Corruption also generates economic distortions in the public sector by diverting public investment into capital projects where bribes and kickbacks are more plentiful. Officials may increase the technical complexity of public sector projects to conceal or pave the way for such dealings, thus further distorting investment. Corruption also lowers compliance with construction, environmental, or other regulations reduces the quality of government services and infrastructure, and increases budgetary pressures on government.

Economists argue that one of the factors behind the differing economic development in Africa and Asia is that in Africa, corruption has primarily taken the form of rent extraction with the resulting financial capital moved overseas rather than invested at home (hence the stereotypical, but often accurate image of African dictators having Swiss bank accounts) In Nigeria. for example. more than \$400 billion was stolen from the treasury by Nigeria's leaders between 1960 and 1999, University of Massachusetts Amherst researchers estimated that from 1970 to 1996 capital flight from 30 sub-Saharan countries totaled \$187bn, exceeding those nations external debts [ (The results! expressed in retarded or suppressed develop have been modeled in theory by economist Mancur Olson). In the case of Africa, one of the factors for this behavior was political instability, and the fact that new governments often confiscated previous government's corruptly-obtained assets. This encouraged officials to stash their wealth abroad, out of reach of any future expropriation. In contrast Asian administrations such as Suhartos New Order often took a cut on business transactions or provided conditions for development, through infrastructure investment, Law and order, etc

## **Environmental and social effects**

Corruption is often most evident in countries with the smallest per capita incomes. relying on foreign aid for health services. However, political exploitation of these funds have been noted to occur in the past, especially in the sub-

Saharan African nations, where it was reported in the 2006 World Bank Report that about half of the funds that were donated for health usages, were never invested into the health sectors or given to those needing medical attention, Instead they were expended through "counterfeit drugs siphoning off of drugs to the black market, and payments to ghost employees". Ultimately, there is a sufficient amount of money for health in developing countries, but this cash is given to the wrong hands, which leads to political and governmental corruption that takes away medical attention necessary for the citizens of these regions and rather, used for personal gain. Corruption facilitates environmental destruction. Corrupt countries may formally have legislation to protect environment. , it cannot be enforced if officials can easily be bribed. The same applies to social rights worker protection ,unionization prevention, and child labor. Violation of these laws rights enables corrupt countries to gain illegitimate economic advantage in the international market. The Nobel Prize-winning economist Amartya Sen has observed that 'there is no such thing as an a political food problem. While drought and other naturally occurring events may trigger famine conditions, its government action or inaction determines its severity, and often even whether or not a famine will occur. Governments with strong tendency towards kleptocracy can undermine food security even when harvests are good. Officials often steal state property. In Bihar, India. more than 80% of the subsidized food aid to poor is stolen by corrupt officials. Similarly, food aid is robbed at gunpoint by governments. criminals, and warlords alike, and sold for a profit. The 20th century is full of many, examples of governments undermining the food security of their own nations sometimes intentionally

### **Effects on Humanitarian Aid**

The scale of humanitarian aid to the poor and unstable regions of the world grows, but it is highly vulnerable to corruption, with food aid, construction and other highly valued assistance as the most at risk. Food aid can be directly and physically diverted

from its intended destination, or indirectly through the manipulation of assessments, targeting, registration and distributions to favor certain groups or individuals. Elsewhere, in construction and shelter, there are numerous opportunities for diversion and profit through substandard workmanship, kickbacks for contracts and favoritism in the provision of valuable shelter material. Thus while humanitarian aid agencies are usually most concerned about aid being diverted by including too many. recipients themselves are most concerned about exclusion. Access to aid may be limited to those with connections to those who pay bribes or are forced to give sexual favors . Equally, those able to do so may manipulate statistics to inflate the number of beneficiaries and siphon off additional assistance

**Other Areas: Health, Public Safety, Education, Trade Unions, etc.** corruption is not specific to poor, developing, or transition countries. In western countries, cases of bribery and other forms of corruption in all possible fields exist, under-the-table payments made to reputed surgeons by patients attempting to be on top of the list of forthcoming surgeries, bribes paid by suppliers to the automotive industry in order to sell low-quality connectors used for instance in safety equipment such as airbags, bribes paid by suppliers to manufacturers of defibrillators (to sell low- quality capacitors), contributions paid by wealthy parents to the 'social and culture fund" of a prestigious university in exchange for it to accept their children, bribes paid to obtain diplomas, financial and other advantages granted to unionists by members of the executive board of a car manufacturer in exchange for employer-friendly positions and votes, etc. Examples are endless, These various manifestations of corruption can ultimately present a danger for the public health; they can discredit specific, essential institutions or social relationships. Corruption can also affect the various components of sports activities (referees, players, medical and laboratory staff involved in anti-doping controls, members of national sport federation and international committees deciding about the allocation of contracts and competition places).

Cases exist against( members of) various types of non-profit and non-government organizations, as well as religious organizations. Ultimately, the distinction between public and private sector corruption sometimes appears rather artificial, and national anti- corruption initiatives may need to avoid legal and other loopholes in the coverage of the instruments.

### **Bribery**

A bribe is a payment given personally to a government official in exchange of his use of official powers. Bribery requires two participants: one to give the bribe, and one to take it. Either may initiate the corrupt offering; for example, a customs official may demand bribes to let through allowed (or disallowed) goods, or a smuggler might offer bribes to gain passage. In some countries the culture of corruption extends to every aspect of public life, making it extremely difficult for individuals to stay in business without resorting to bribes. Bribes may be demanded in order for an official to do something he is already paid to do. They may also be demanded in order to bypass laws and regulations. In addition to using bribery for private financial gain, they are also used to intentionally and maliciously cause harm to another (i.e. no financial incentive). In some devoting nations, up to half of the population has paid bribes during the past 12 months)

In recent years, efforts have been made by the international community to encourage countries to dissociate and incriminate as separate offences, active and passive bribery. Active bribery can be defined for instance as the promising, offering or giving by any person, indirectly or, directly. of any undue advantage (to any public official], for himself or herself or for anyone else, for him or her to act or refrain from acting in the exercise of his or her functions (article 2 of the Criminate Law Convention on Corruption (ETS 173), of the Council of Europe). Passive bribery can be defined as the request or receipt (by any public official], directly or indirectly, of any undue advantage, for himself or herself or for anyone else, or the acceptance of an offer or a promise of such an advantage, to act or refrain from acting in the exercise of his or her functions (article 3 of the Criminal Law Convention on Corruption (ETS 173 ). The reason for this dissociation is to make the early steps (offering, promising, requesting an advantage) of a corrupt deal already an offence and, thus, to give a clear signal (from a criminal policy point of view) that bribery is not acceptable. Furthermore, such a dissociation makes the prosecution of bribery offences easier since it can be very difficult to prove that two parties (the bribe-giver and the bribe-taker) have formally agreed upon a corrupt deal. In addition, there is often no such formal deal but only a mutual understanding, for instance when it is common knowledge in a municipality that to obtain a building permit one has to pay a "fee" to the decision maker to obtain a favorable decision . A working definition of corruption is also provided as follows in article 3 of the Civil Law Convention (ETS 174).For the purpose of this convention "corruption" means requesting , offering, or accepting , directly or indirectly, a bribe or any other undue advantage or prospect there of, which distorts the proper performance of any duty or behaviour required of the recipient of the bribe ,the undue advantage thereof.

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worker protection, unionization prevention, and child labor. Violation of these laws also enables corrupt countries to gain illegitimate economic advantage in the international market.

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Other areas: health, public safety, education, trade unions, etc. source: [jeditoeta](#) See also. Police corruption

Corruption is not specific to poor, developing, or transition countries. In western countries, cases of bribery and other forms of corruption in all possible fields exist: under-the-table payments made to reputed surgeons by patients attempting to be on top of the list of forthcoming surgeries, bribes paid by suppliers to the automotive industry in order to sell low-quality connectors used for instance in safety equipment such as airbags, bribes paid by suppliers to manufacturers of defibrillators (to sell low-quality capacitors), contributions paid by wealthy parents to the social and culture fund of a prestigious university in exchange for it to accept their children, bribes paid to obtain diplomas, financial and other advantages granted to unionists by members of the executive board of a car manufacturer in exchange for employer-friendly positions and votes, etc. Examples are endless. These various manifestations of corruption can ultimately present a danger for the public health; they can discredit specific, essential institutions or social relationships.

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CORRECT TYPING ABOVE

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## Trading in influence

Trading in influence, or influence peddling, refers to a person selling his influence over the decision making process to benefit a third party (person or institution). The difference with bribery is that this is a tri-lateral relation. From a legal

point of view, the role of the third party (who is the target of the influence) does not really matter although he/she can be an accessory in some instances. It can be difficult to make a distinction between this form of corruption and some forms of extreme and loosely regulated lobbying where for instance law-or decision-makers can freely 'sell' their vote, decision power or influence to those lobbyists who offer the highest compensation, including where for instance the latter act on behalf of powerful clients such as industrial groups who want to avoid the passing of specific environmental, social, or other regulations perceived as too stringent, etc. Where lobbying is (sufficiently) regulated, it becomes possible to provide for a distinctive criteria and to consider that trading in influence involves the use of 'improper influence', as in article 12 of the Criminal Law Convention on Corruption (ETS 173 of the Council of Europe).

### **Patronage**

Patronage refers to favoring supporters, for example with government employment. This may be legitimate, as when a newly elected government changes the top officials in the administration in order to effectively implement its policy. It can be seen as corruption if this means that incompetent persons, as a payment for supporting the regime, are selected before more able ones. In nondemocracies many government officials are often selected for loyalty rather than ability. They may be almost exclusively selected from a particular group (for example Sunni Arabs in Saddam Hussein's Iraq the nomenclatura in the Soviet Union or the Junkers in Imperial Germany) that support the regime in return for such favors. A similar problem can also be seen in Eastern Europe for example in Romania, where the government is often accused of patronage (when a new government comes to power it rapidly changes most of the officials in the public sector).'

### **Nepotism and Cronyism**

Favoring relatives (nepotism) or personal friends (cronyism) of an official is a form of illegitimate private gain. This may be combined with bribery, for example demanding that a business should employ a relative of an official controlling regulations affecting the business. The most extreme example is when the entire state is inbred as in North Korea or Syria. A lesser form might be in the Southern United States with Good ol' boys, where women and minorities are excluded. A milder form of cronyism is an 'old boy network, in which appointees to official positions are selected only from a closed and exclusive social network — such as the alumni of particular universities — instead of appointing the most competent candidate.

Seeking to harm enemies becomes corruption when official powers are illegitimately used as means to this end. For example, trumped-up charges are often brought up against journalists or writers who bring up politically sensitive issues, such as a politician's acceptance of bribes

### **Electoral Fraud**

Electoral fraud is illegal interference with the process of an election. Acts of fraud affect vote counts to bring about an election result, whether by increasing the vote share of the favored candidate, depressing the vote share of the rival



candidates or both. Also called voter fraud, the mechanisms involved include illegal voter registration, intimidation at polls, and improper vote counting

### **Embezzlement**

Embezzlement is theft of entrusted funds. It is political when it involves public money taken by a public official for use by anyone not specified by the public. A common type of embezzlement is that of personal use of entrusted government resources; for example, when an official assigns public employees to renovate his own house

### **Kickbacks**

A kickback is an official's share of misappropriated funds allocated from his or her organization to an organization involved in corrupt bidding. For example, suppose that a politician is in charge of choosing how to spend some public funds. He can give a contract to a company that is not the best bidder, or allocate more than they deserve. In this case the company benefits, and in exchange for betraying the public, the official receives a kickback payment, which is a portion of the sum the company received. This sum itself may be all or a portion of the difference between the actual (inflated) payment to the company and the (lower) market based price that would have been paid had the bidding been competitive.

Another example of a kickback would be if a judge receives a portion of the profits that a business makes in exchange for his judicial decisions. Kickbacks are not limited to government officials; any situation in which people are entrusted to spend funds that do not belong to them are susceptible to this kind of corruption

### **Unholy alliance**

An unholy alliance is a coalition among seemingly antagonistic groups for ad hoc or hidden gain. Like patronage, unholy alliances are not necessarily illegal, but unlike patronage, by its deceptive nature and often great financial resources, an unholy alliance can be much more dangerous to the public interest. An early, well-known use of the term was by Theodore Roosevelt (TR)

"Try To destroy this invisible Government to dissolve the unholy alliance between corrupt business and corrupt politics is the first task of the statesmanship of the day." — 1912 Progressive Party Platform, attributed to TR and quoted again in his autobiography where he connects trusts and monopolies (sugar interests Standard Oil, etc.) to Woodrow Wilson, Howard Taft. and consequently both major political parties.

### **Involvement in Organized Crime**

An illustrative example of official involvement in organized crime can be found from 1920s and 1930s Shanghai, where Huang Jinrong was a police chief in the French concession, while simultaneously being a gang boss and co-operating with Du Yuesheng, the local gang ringleader. The relationship kept the flow of profits from the gang's gambling dens, prostitution, and protection rackets undisturbed.

The United States accused Manuel Noriega's government in Panama of being a narcokleptocracy a corrupt government profiting on illegal drug trade. Later the U.S invaded Panama and captured Noriega

### **Conditions Favorable for Corruption**

It is argued that the following conditions are favorable for corruption:

#### **>Information deficits**

- Lacking freedom of information legislation. For example: The Indian Right to Information Act 2005 is perceived to have already engendered mass movements in the country that is bringing the lethargic, often corrupt bureaucracy to its knees and changing power equations completely
- Lack of investigative reporting in the local media
- Contempt for or negligence of exercising freedom of speech and freedom of the press.
- Weak accounting practices, including lack of timely financial management.
- Lack of measurement of corruption. For example, using regular surveys of households and businesses in order to quantify the degree of perception of corruption in different parts of a nation or in different government institutions may increase awareness of corruption and create pressure to combat it This will also enable an evaluation of the officials who are fighting corruption and the methods used.
- Tax havens which tax their own citizens and companies but not those from other nations and refuse to disclose information necessary for foreign taxation. This enables large scale political corruption in the foreign nations.
- Lacking control of the government.
- Lacking civic society and non-governmental organizations which monitor the government.
- An individual voter may have a rational ignorance regarding politics, especially in nationwide elections, since each vote has little weight.
- Weak civil service, and slow pace of reform
- Weak rule of law.
- Weak legal profession.
- Weak judicial independence.
- Lacking protection of whistleblowers.
- Government Accountability Project
- Lack of benchmarking, that is continual detailed evaluation of procedures and comparison to others who do similar things, in the same government or others, in particular comparison to those who do the best work. The Peruvian organization Ciudadanos al Dia has started to measure and compare transparency, costs, and efficiency in different government departments in Peru. It annually awards the best practices which has received widespread media attention. This has created competition among government agencies in order to improve

#### **• Opportunities and Incentives**

- Individual officials routinely handle cash instead of handling payments by giro or on a separate cash desk — illegitimate withdrawals from supervised bank accounts are much more difficult to conceal.

- Public funds are centralized rather than distributed. For example, if \$1,000 is embezzled from a local agency that has \$2,000 funds! it is easier to notice than from a national agency with \$2,000,000 funds.
- Large, unsupervised public investments.
- Sale of state-owned property and privatization)"
- Poorly-paid government officials.
- Government licenses needed to conduct business e.g., import licenses, encourage bribing and kickbacks.
- Long-time work in the same position may create relationships inside and outside the government which encourage and help conceal corruption and favoritism. Rotating government officials to different positions and geographic areas may help prevent this; for instance certain high rank officials in French government services (e.g. treasurer-paymasters general) must rotate every few years.
- Costly political campaigns, with expenses exceeding normal sources of political funding, especially when funded with taxpayer money.
- A single group or family controlling most of the key government offices. Lack of laws forbidding and limiting number of members of the same family to be in office
- Less interaction with officials reduces the opportunities for corruption. For example using the Internet for sending in required information, like applications and tax forms, and then processing this with automated computer systems. This may also speed up the processing and reduce unintentional human errors.
- A windfall from exporting abundant natural resources may encourage corruption. Resou
- War and other forms of conflict correlate with a breakdown of public security.

### **. Social Conditions**

- Self-interested closed cliques and old boy networks
- Family-, and clan-centered social structure, with a tradition of nepotism/favoritism being acceptable.
- A gift economy, such as the Soviet blat system. emerges in a Communist centrally planned economy.
- Lacking literacy and education among the population.
- Frequent discrimination and bullying among the population.
- Tribal solidarity, giving benefits to certain ethnic groups. In India for example, the political system, it has become common that the leadership of national and regional parties are passed from generation to generation.
- Creating a system in which a family holds the center of power. Some examples are most of the Dravidian parties of south India and also the Congress party, which is one of the two major political parties in India
- Lack of strong laws which forbid members of the same family to contest elections and be in office as in India where local elections are often contested between members of the same powerful family by standing in opposite parties so that whoever is elected that particular family is at tremendous benefit.

### **Size of Public Sector**

Extensive and diverse public spending is in itself, inherently at risk of cronyism, kickbacks, and embezzlement.

Complicated regulations and arbitrary, unsupervised official conduct exacerbate the problem. This is one argument

for privatization and deregulation. Opponents of privatization see the argument as ideological. The argument that corruption

necessarily follows from the opportunity is weakened by the existence of countries with low to non-existent corruption but

large public sectors, like the Nordic countries these countries score high on the Ease of Doing Business Index, due to good and often simple regulations, and have rule of law firmly established. Therefore, due to their lack of corruption in the first place, they can run large public sectors without inducing political corruption. Recent evidence that takes both the size of expenditures and regulatory complexity into account has found that high-income democracies with more expansive state sectors do indeed have higher levels of corruption.

Like other governmental economic activities, also privatization, such as in the sale of government-owned property, is particularly at the risk of cronyism. Privatizations in Russia, Latin America, and East Germany were accompanied by large scale corruption during the sale of the state owned companies. Those with political connections unfairly gained large wealth, which has discredited privatization in these regions. While media have reported widely the grand corruption that accompanied the sales, studies have argued that in addition to increased operating efficiency daily petty corruption is: or would be, larger without privatization, and that corruption is more prevalent in non-privatized sectors. Furthermore, there is

evidence to suggest that extralegal and unofficial activities are more prevalent in countries that privatized less. There is the counterpoint, however, that industries with an oligarchy of companies can be quite corrupt, with collusive price-fixing, pressuring dependent businesses etc., and only by having a portion of the market owned by someone other than that oligarchy, i.e. public sector, can keep them inline. If the public sector company is making money and selling their product for half of the price of the private sector companies, the private sector companies won't be able to simultaneously

gouge to that degree and keep their customers the competition keeps them in line. Private sector corruption can increase the poverty and helplessness of the population, so it can affect government corruption, in the long-term.

In the European Union, the principle of subsidiary is applied' a government service should be provided by the lowest most local authority that can competently provide it. An effect is that distribution of funds into multiple instances discourages embezzlement, because even small sums missing will be noticed. In contrast in a centralized authority, even minute proportions of public funds can be large sums of money.

### **Governmental corruption**

If the highest echelons of the governments also take advantage from corruption or embezzlement from the state's treasury, it is sometimes referred with the neologism kleptocracy. Members of the government can take advantage of the natural resources (e g., diamonds and oil in a few prominent cases) or state-owned productive industries. A number of corrupt governments have enriched themselves via foreign aid which is often spent on showy buildings and armaments. A corrupt dictatorship typically results in many years of general hardship and suffering for the vast majority of citizens as civil society and the rule of law disintegrate. In addition, corrupt dictators routinely ignore economic and social problems in their quest to amass ever more wealth and power.

The classic case of a corrupt, exploitive dictator often given is the regime of Marshal Mobutu Sese Seko, who ruled the Democratic Republic of the Congo (which he renamed Zaire) from 1965 to 1997. It is said that usage of the term kleptocracy gained popularity largely in response to a need to accurately describe Mobutu's regime. Another classic case is Nigeria, especially under the rule of General Sani Abacha who was de facto president of Nigeria from 1993 until his death in 1998. He is reputed to have stolen some US\$3—4 billion. He and his relatives are often mentioned in Nigerian 419 letter scams claiming to offer vast fortunes for "help" in laundering his stolen "fortunes" which in reality turn out not to exist.

More than \$400 billion was stolen from the treasury by Nigeria's leaders between 1960 and 1999,

More recently, articles in various financial periodicals, most notably Forbes magazine, have pointed to Fidel Castro, General Secretary of the Republic of Cuba since 1959, as likely being the beneficiary of up to \$900 million, based on "his control" of state-owned companies. Opponents of his regime claim that he has used money amassed through weapons sales, narcotics, international loans, and confiscation of private property to enrich himself and his political cronies who hold his dictatorship together, and that the \$900 million published by Forbes is merely a portion of his assets, although that needs to be proven.

### **Judiciary Corruption**

There are two methods of corruption of the judiciary: the state (through budget planning and various privileges), and the private. Budget of the judiciary in many transitional and developing countries is almost completely controlled by the executive. The latter undermines the separation of powers, as it creates a critical financial dependence of the judiciary. The proper national wealth distribution including the government spending on the judiciary is subject of the constitutional economics.

### **Fighting corruption**

Mobile telecommunications and radio broadcasting help to fight corruption, especially in developing regions like Africa where other forms of communications are limited. In India, the anti-corruption bureau fights against corruption, and a new ombudsman bill called Jan Lokpal Bill is being prepared.

In the 1990s, initiatives were taken at an international level (in particular by the European Community, the Council of Europe, the OECD) to put a ban on corruption: in 1996, the Committee of Ministers of the Council of Europe for instance, adopted a comprehensive Programme of Action against Corruption and subsequently, issued a series of anti-corruption standard-setting instruments:

- the Criminal Law Convention on Corruption (ETS 173)
- the Civil Law Convention on Corruption (ETS 174)
- the Additional Protocol to the Criminal Law Convention on Corruption (ETS 191)
- the Twenty Guiding Principles for the Fight against Corruption (Resolution (97) 24)P
- the Recommendation on Codes of Conduct for Public Officials (Recommendation No. R (2000) 10);
- the Recommendation on Common Rules against Corruption in the Funding of Political Parties and Electoral Campaigns (Rec (2003)4)1

The purpose of these instruments was to address the various forms of corruption (involving the public sector, the private sector, the financing of political activities, etc.) whether they had a strictly domestic or also a transnational dimension. To monitor the implementation at national level of the requirements and principles provided in those texts a monitoring mechanism — the Group of States Against Corruption (also known as GRECO) (French: Group d'Etats contra a corruption) was created.

Further conventions were adopted at the regional level under the aegis of the Organization of American States (OAS or OEA), the African Union, and in 2003, at the universal level under that of the United Nations Convention against Corruption.

### **Campaign Contributions**

In the political arena, corruption is mainly proven by following the money trail. However, the connection between the contribution and anything in return is difficult to prove. For this reason, there are often unproven rumors, that are termed, smear campaign, about many politicians.

Politicians are placed in apparently compromising positions because of their need to solicit financial contributions for their campaign finance. If they then appear to be acting in the interests of those entities that funded them or their parties, it could be considered corruption. Though donations may be coincidental the question asked is, why are they funding politicians at all, if they get nothing for their money. However some donors may just want to support a candidate, a party or a policy of their personal preference. Therefore not all campaign contributions are part of a quid pro quo.

Certain countries such as France or Canada, ban altogether the corporate funding of political parties. Because of the possible circumvention of this ban with respect to the funding of political campaigns, Both countries also impose maximum spending caps on campaigning, candidates that have exceeded those limits, or that have handed in misleading accounting reports, risk having their candidacy ruled invalid. They also may be prevented from running in future elections, in addition the government funds political parties according to their successes in elections.

In some countries political parties are run solely off subscriptions (membership fees). Furthermore, the party subsidy is intended to reduce incentives for corruption.

Even legal measures such as these have been argued to be legalized corruption, in that they often favor the political status quo. Minor parties and independents often argue that efforts to rein in the influence of contributions do little more than protect the major parties with guaranteed public funding while constraining the possibility of private funding by outsiders. In these instances, officials are legally taking money from the public coffers for their election campaigns to guarantee that they will continue to hold their influential and often well-paid positions.

### **Measuring Corruption**

Measuring corruption statistically is difficult if not impossible due to the illicit nature of the transaction and imprecise definitions of corruption. While corruption indices first appeared in 1995 with the Corruption Perceptions index CPI, all of these metrics address different proxies for corruption, such as public perceptions of the extent of the problem. Transparency international, an anti-corruption NGO, pioneered this field with the CPI, first released in 1995. This work is

often credited with breaking a taboo and forcing the issue of corruption into high level development policy discourse. Transparency International currently publishes three measures, updated annually: a CPI (based on aggregating third-party polling of public perceptions of how corrupt different countries are); a Global Corruption Barometer (based on a survey of general public attitudes toward and experience of corruption); and a Bribe Payers index! looking at the willingness of foreign firms to pay bribes. The Corruption Perceptions Index is the best known of these metrics, though it has drawn much criticism' and may be declining influence. In 2013 Transparency International published a report Of the

'Government Defense Anti-corruption Index. This index evaluates the risk of corruption in countries' military sector. " The World Bank collects a range of data on corruption including survey responses from over 100,000 firms worldwide: and a set of indicators of governance and institutional quality. Moreover, one of the six dimensions of governance measured by the Worldwide Governance Indicators is Control of Corruption, which is defined as 'the extent to which power is exercised for private gain, including both petty and grand forms of corruption as well as 'capture' of the state by elites and private interests " While the definition itself is fairly precise, the data aggregated into the Worldwide Governance Indicators is based on any available polling: questions range from Is corruption a serious problem?" to measures of public access to information, and not consistent across countries. Despite these weaknesses the global coverage of these datasets has led to their widespread adoption, most notably by the Millennium Challenge Corporation. In part in response to these criticisms, a second wave of corruption metrics has been created by Global Integrity, the International Budget Partnership, and many lesser known local groups, starting with the Global integrity index,' rest published in 2004. These second wave projects aim not to create awareness, but to create policy change via targeting resources more effectively and creating checklists toward incremental reform. Global Integrity and the International Budget Partnership each dispense with public surveys and instead uses in-country experts to evaluate the opposite of corruption' — which Global Integrity defines as the public policies that prevent, discourage or expose corruption. These approaches compliment the first wave. awareness-raising tools by giving governments facing public outcry a checklist which measures concrete steps toward improved governance.

Typical second wave corruption metrics do not offer the worldwide coverage found in first wave projects, and instead focus on localizing information gathered to specific problems and creating deep, unpackable content that matches quantitative and qualitative data. Meanwhile, alternative approaches such as the British aid agency's Drivers of Change research skips numbers entirely and favors understanding corruption via political economy analysis of who controls power in a given society.

### **Institutions dealing with political corruption**

- Global Witness, an international NGO established in 1993 that works to break the links between natural resource exploitation, conflict poverty, corruption, and human rights abuses worldwide
- Group of States Against Corruption, a body established under the Council of Europe to monitor the implementation of instruments adopted by member states to combat political corruption
- Independent Commissar Against Corruption (disambiguation)
- International Anti-Corruption Academy

- Transparency International a non-governmental organization that monitors and publicizes corporate and political corruption in international development

Corruption Perceptions Index , published yearly by Transparency International

- Trust Law a service of the Thomson Reuters Foundation is a global hub for free legal assistance and news and information on anti-corruptionlaw.

## Law

**Law** is a term which does not have a universally accepted definition, but one definition is that law is a system of rules and guidelines which are enforced through social institutions to govern behaviour. Laws can be made by legislatures through legislation (resulting in statutes), the executive through decrees and regulations, or judges through binding precedents (normally in common law jurisdictions). Private individuals can create legally binding contracts, including (in some jurisdictions) arbitration agreements that exclude the normal court process. The formation of laws themselves may be influenced by a constitution (written or unwritten) and the rights encoded therein. The law shapes politics, economics, and society in various ways and serves as a mediator of relations between people.

A general distinction can be made between civil law jurisdictions (including canon and socialist law), in which the legislature or other central body codifies and consolidates their laws, and common law systems, where judge-made binding precedents are accepted.

Historically, religious laws played a significant role even in settling of secular matters, which is still the case in some religious communities, particularly Jewish, and some countries, particularly Islamic. While Islamic Shari law is the world's most widely used religious law. Adopted to every field of actual day-to-day life since thousands of years, Jewish Hadaka is the oldest collective body of religious laws still in use.

Lady Justice, a symbol of justice. She is depicted as a goddess equipped with three items: a sword, symbolizing the coercive power of a court; scales, representing an objective standard by which competing claims are weighed; and a blindfold indicating that justice should be impartial and meted out objectively, without fear or favor and regardless of money, wealth, power or identity.

The adjudication of the law is generally divided into two main areas. Criminal law deals with conduct that is considered harmful to social order and in which the guilty party may be imprisoned or fined. Civil law (not to be confused with civil law jurisdictions above) deals with the resolution of lawsuits (disputes) between individuals or organizations. These resolutions seek to provide a legal remedy (often monetary damages) to the winning litigant.

Under civil law, the following specialties, among others, exist: Contract law regulates everything from buying a bus ticket to trading on derivatives markets. Property law regulates the transfer and title of personal property and real property. Trust law applies to assets held for investment and financial security. Tort law allows claims for compensation if a person's property is harmed. Constitutional law provides a framework for the creation of law, the protection of human rights and the election of political representatives. Administrative law is used to review the decisions of government agencies. International law governs affairs between sovereign states in activities ranging from trade to military action.

To implement and enforce the law and provide services to the public by public servants, a government's bureaucracy, military and police are vital. While all these organs of the state are creatures created and bound by law, an independent legal profession and a vibrant civil society inform and support their progress.

Law provides a rich source of scholarly inquiry into legal history, philosophy, economic analysis and sociology. Law also raises important and complex issues concerning equality, fairness and justice. There is an old saying that 'all are equal before the law.' The author Anatole France said in 1894, "In its majestic equality, the law forbids rich and poor alike to sleep under bridges, beg in the streets, and steal loaves of bread." Writing in 350 BC, the Greek philosopher Aristotle declared, "The rule of law is better than the rule of any individual." Mikhail Bakunin said: All law has for its object to



confirm and exalt into a system the exploitation of the workers by a ruling class.” Cicero said “more law, less justice.” Marxist doctrine asserts that law will not be required once the state has withered away.

## **Definition**

### **Whether it is possible or desirable to define law**

There have been many attempts to produce “a universally acceptable definition of law.” By 1972, no such definition had been produced. McCoubrey and White said that the question “what is law?” has no simple answer. Glanville Williams said that the meaning of the word “law” depends on the context in which that word is used. He said that, for example, “early customary law” and “municipal law” were contexts where the word “law” had two different and irreconcilable meanings. Thurman Arnold said that it is obvious that it is impossible to define the word “law” and that it is also equally obvious that the struggle to define that word should not ever be abandoned. It is possible to take the view that there is no need to define the word “law” (e.g. “let’s forget about generalities and get down to cases”).

### **Proposed definitions**

One definition is that law is a system of rules and guidelines which are enforced through social institutions to govern behaviour. In *The Concept of Law* Hart argued law is a “system of rules”; Austin said law was “the command of a sovereign, backed by the threat of a sanction”; Dworkin describes law as an “interpretive concept” to achieve justice; and Raz argues law is an “authority” to mediate people’s interests. Holmes said “The prophecies of what the courts will do in fact, and nothing more pretentious, are what I mean by the law.” Aquinas said that law is rational ordering of things which concern the common good that is promulgated by whoever is charged with the care of the community. This definition has both positivist and naturalist elements.

## **Legal subjects**

All legal systems deal with the same basic issues, but jurisdictions categorise and identify its legal subjects in different ways. A common distinction is that between “public law” (a term related closely to the state, and including constitutional, administrative and criminal law), and “private law” (which covers contract, tort and property). In civil law systems, contract and tort fall under a general law of obligations, while trusts law is dealt with under statutory regimes or international conventions. International, constitutional and administrative law, criminal law, contract, tort, property law and trusts are regarded as the traditional core subjects although there are many further disciplines.

## **International law**

International law can refer to three things: public international law, private international law or conflict of laws and the law of supranational organizations.

- **Public international law** concerns relationships between sovereign nations. The sources for public international law development are custom, practice and treaties between sovereign nations, such as the Geneva Conventions. Public international law can be formed by international organizations, such as the United Nations (which was established after the failure of the League of Nations to prevent the Second World War), the International Labour Organization, the World Trade Organization, or the International Monetary Fund. Public international law has a special status as law because there is no international police force, and courts (e.g. the International Court of Justice as the primary UN judicial organ) lack the capacity to penalize disobedience. However, a few bodies, such as the WTO, have effective systems of binding arbitration and dispute resolution backed up by trade sanctions.
- **Conflict of laws** (or “private international law” in civil law countries) concerns which jurisdiction a legal dispute between private parties should be heard in and which jurisdiction’s law should be applied. Today, businesses are increasingly capable of shifting capital and labour supply chains across borders, as well as trading with overseas businesses, making the question of which country has jurisdiction even more pressing. Increasing numbers of businesses opt for commercial arbitration under the New York Convention 1958.

**European Union law** is the first and, so far, only example of an internationally accepted legal system other than the UN and the World Trade Organization. Given the trend of increasing global economic integration, many regional agreements-especially the Union of South American Nations-are on track to follow the same model. In the EU, sovereign nations have gathered their authority in a system of courts and political institutions. These institutions are allowed the ability to enforce legal norms both against or for member states and citizens in a manner which is not

possible through public international law. As the European Court of Justice said in the 1960s, European Union law constitutes “a new legal order of international law” for the mutual social and economic benefit of the member states

### **Constitutional and administrative law**

Constitutional and administrative law govern the affairs of the state. Constitutional law concerns both the relationships between the executive, legislature and judiciary and the human rights or civil liberties of individuals against the state. Most jurisdictions, like the United States and France, have a single codified constitution with a bill of rights. A few, like the United Kingdom, have no such document. A “constitution” is simply those laws which constitute the body politic, from statute, case law and convention. A case named *Entick v Carrington* illustrates a constitutional principle deriving

from the common law. Mr Entick’s house was searched and ransacked by Sheriff Carrington. When Mr Entick complained in court, Sheriff Carrington argued that a warrant from a Government minister, the Earl of Halifax, was valid authority. However, there was no written statutory provision or court authority. The leading judge, Lord Camden, stated that, The great end, for which men entered into society, was to secure their property. That right is preserved sacred and incommunicable in all instances, where it has not been taken away or abridged by some public law for the good of the whole... If no excuse can be found or produced, the silence of the books is an authority against the defendant, and the plaintiff must have judgment.

The fundamental constitutional principle, inspired by John Locke, holds that the individual can do anything except that which is forbidden by law, and the state may do nothing except that which is authorized by law. Administrative law is the chief method for people to hold state bodies to account. People can apply for judicial review of actions or decisions by local councils, public services or government ministries, to ensure that they comply with the law. The first specialist administrative court was the Conseil d’Etat set up in 1799, as Napoleon assumed power in France.

### **Criminal law**

Criminal law, also known as penal law, pertains to crimes and punishment. It thus regulates the definition of and penalties for offences found to have a sufficiently deleterious social impact but, in itself, makes no moral judgment on an offender nor imposes restrictions on society that physically prevent people from committing a crime in the first place. Investigating apprehending, charging, and trying suspected offenders is regulated by the law of criminal procedure. The paradigm case of a crime lies in the proof, beyond reasonable doubt, that a person is guilty of two things. First, the accused must commit an act which is deemed by society to be criminal act, or *actus reus* (guilty act). Second, the accused must have the requisite malicious intent to do a criminal act, or *mens rea* (guilty mind). However, for so called “strict liability” crimes, an *actus reus* is enough. Criminal systems of the civil law tradition distinguish between intention in the broad sense (*dolus directus* and *dolus eventualis*), and negligence. Negligence does carry criminal responsibility unless a particular crime provides for its punishment.

Examples of crimes include murder, assault, fraud and theft. In exceptional circumstances defences can apply to specific acts, such as killing in self defense, or pleading insanity. Another example is in the 19th-century English case of *R v Dudley and Stephens*, which tested a defense of “necessity”. The *Mignonette*, sailing from Southampton to Sydney, sank. Three crew members and Richard Parker, a 17-year-old cabin boy, were stranded on a raft. They were starving and the cabin boy was close to death. Driven to extreme hunger, the crew killed and ate the cabin boy. The crew survived and were rescued, but put on trial for murder. They argued it was necessary to kill the cabin boy to preserve their own lives. Lord Coleridge, expressing immense disapproval, ruled, “to preserve one’s life is generally speaking a duty, but it may be

The plainest and the highest duty to sacrifice it.” The men were sentenced to hang, but public opinion was overwhelmingly supportive of the crew’s right to preserve their own lives. In the end the Crown commuted their sentences to six months in jail. Since people at large have no religious binding that killing his fellow brother itself a heinous act. So eating his flesh is also equally another criminal act. So in absence of religious regulates people can behave and in such indulge an act. Criminal law offences against not just individual, but the community as well The state, usually with the help of police, takes the lead in prosecution, which is why in common law countries cases are

cited as "The people v..." or "R (for Rex or Regina) v ...". Also, lay juries are often used to determine the guilt of defendants on points of fact: juries cannot change legal rules. Some developed countries still condone capital punishment for criminal activity, but the normal punishment for a crime will be imprisonment, fines, state supervision (such as probation), or community service. Modern criminal law has been affected considerably by the social sciences, especially with respect to sentencing, legal research, legislation, and rehabilitation. On the international field, 111 countries are members of the International Criminal Court, which was established to try people for crimes against humanity.

### Law and society

- Labour law is the study of a tripartite industrial relationship between worker, employer and trade union. This involves collective bargaining regulation, and the right to strike. Individual employment law refers to workplace right, such as job security, health and safety or a minimum wage.
- **Human rights**, civil rights and human rights law are important fields to guarantee everyone basic freedoms and entitlements. These are laid down in codes such as the Universal Declaration of Human Rights, the European Convention on Human Rights (which founded the European Court of Human Rights) and the U.S. Bill of Rights. The Treaty of Lisbon makes the Charter of Fundamental Rights of the European Union legally binding in all member states except Poland and the United Kingdom.
- **Civil procedure** and **criminal procedure** concern the rules that courts must follow as a trial and appeals proceed. Both concern a citizen's right to a fair trial or hearing.
- **Evidence** law involves which materials are admissible in courts for a case to be built.
- **Immigration law** and **nationality law** concern the rights of foreigners to live and work in a nation-state that is not their own and to acquire or lose citizenship. Both also involve the right of asylum and the problem of stateless individuals.
- **Social security** law refers to the rights people have to social insurance, such as jobseekers' allowances or housing benefits.
- **Family law** covers marriage and divorce proceedings, the rights of children and rights to property and money in the event of separation.

### Law and commerce

- **Company law** sprang from the law of trusts, on the principle of separating ownership of property and control. The law of the modern company began with the Joint Stock Companies Act 1856, passed in the United Kingdom, which provided investors with a simple registration procedure to gain limited liability under the separate legal personality of the corporation.
- **Commercial law** covers complex contract and property law. The law of agency, insurance law, bills of exchange, insolvency and bankruptcy law and sales law are all important, and trace back to the medieval Lex Mercatoria. The UK Sale of Goods Act 1979 and the US Uniform Commercial Code are examples of codified common law commercial principles.
- **Admiralty law** and the **Law of the Sea** lay a basic framework for free trade and commerce across the world's oceans and seas, where outside of a country's zone of control. Shipping companies operate through ordinary principles of commercial law, generalized for a global market. Admiralty law also encompasses specialized issues such as salvage, maritime liens, and injuries to passengers.
- **Intellectual property law** aims at safeguarding creators and other producers of intellectual goods and services. These are legal rights (copyrights, trademarks, patents, and related rights) which result from intellectual activity in the industrial, literary and artistic fields.
- **Restitution** deals with the recovery of someone else's gain, rather than compensation for one's own loss.
- **Unjust enrichment** When someone has been unjustly enriched (or there is an "absence of basis" for a transaction) at another's expense, this event generates the right to restitution to reverse that gain.
- **Space law** is a relatively new field dealing with aspects of international law regarding human activities in Earth orbit and outer space. While at first addressing space relations of countries via treaties, increasingly it is addressing areas such as space commercialization, property, liability, and other issues.

## Law and regulation

- **Tax law** involves regulations that concern value added tax, corporate tax, and income tax.
- **Banking law** and financial regulation set minimum standards on the amounts of capital banks must hold, and rules about best practice for investment. This is to insure against the risk of economic crises, such as the Wall Street Crash of 1929.
- **Regulation** deals with the provision of public services and utilities. **Water law** is one example. Especially since privatization became popular and took management of services away from public law, private companies doing the jobs previously controlled by government have been bound by varying degrees of social responsibility. Energy, gas, telecomms and water are regulated industries in most OECD countries.
- **Competition law**, known in the U.S. as antitrust law, is an evolving field that traces as far back as Roman decrees against price fixing and the English restraint of trade doctrine. Modern competition law derives from the U.S. anti-cartel and anti-monopoly statutes (the Sherman Act and Clayton Act) of the turn of the 20<sup>th</sup> century. It is used to control businesses who attempt to use their economic influence to distort market prices at the expense of consumer welfare.
- **Consumer law** could include anything from regulations on unfair contractual terms and clauses to directives on airline baggage insurance.
- **Environmental law** is increasingly important, especially in light of the Kyoto Protocol and the potential danger of climate change. Environmental protection also serves to penalize polluters within domestic legal systems.

## Law givers

**Muhammad (c. 570-632) The Prophet of Islam.** He is depicted holding the Qur'an. The Qur'an provides the primary source of Islamic Law. Prophet Muhammad's teachings explain and implement Qur'anic principles. . Muslims generally have a strong aversion to sculptured or pictured representations of their Prophet. It is well known fact that most of the white laws of the societies all over the world are of divine origin. And consequently declared and developed the Prophets and their religio-political successors. For this reason the world famous law givers are prophets.

Read more at The Qur'an May Have Reinforced Thomas Jefferson's Commitment to Religious Freedom There is a frequent attempt by Islam bashers to say that Thomas Jefferson's purchase of the Qur'an was due to the dispute with Barbary Pirates in 1780. This excellent article written by Sebastian R. Prange puts that idea to rest, "Sifting through the records of the Virginia Gazette, through which Jefferson ordered many of his books, the scholar Frank Dewey discovered that Jefferson bought this copy of the Qur'an around 1765, when he was still a student of law at the College of William & Virginia. This quickly refutes the notion that Jefferson's interest in Islam came in response to the Barbary threat to shipping. Instead, it situates his interest in the Qur'an in the context of his legal studies – a conclusion that is consistent with his shelving of it in the section on jurisprudence."

We also learn that Jefferson knew of Islam and the Qur'an from a work "closer to hand" titled, Of the Law of Nature and Nations by Samuel Von Pufendorf Continue reading the full article on link below: <http://www.islamophobiatoday.com/2011/08/10/the-qur%E2%80%99an-may-have-reinf...>

More information below: There is a frieze in the Supreme Court building that depicts Moses and Mohammad... The frieze, which is a sculpture installed in a wall, were sculpted by Adolph Weinman in 1932. Weinman sculpted 18 people through history who have had an impact on our concept of law, as well as allegorical figures depicting some great legal concepts. This information was collated from the Supreme Court web site.

Allegorical figures: Fame, authority, light of wisdom, history, philosophy, equity, right of man, liberty, and peace.

The lawgivers: Menes (first Divine king of first dynasty of Egypt); Hammurabi possibly the Divine king of Babylon, creator of the Code of Hammurabi); Moses (shown holding the Ten Commandments); Solomon (king of Israel); Lycurgus (legislator of Sparta); Solon possibly an divine guide (lawgiver of Athens, codified and reformed Athenian law);

Draco (first lawgiver of Athens); Confucius (Chinese philosopher); Octavian (first emperor of the Roman Empire); Justinian (Emperor of Byzantine, father of the Justinian Code); Mohammed (shown holding the Koran); Charlemagne (Roman emperor, founder of the Holy Roman Empire); King John (shown holding the Magna Carta); Louis IX (King of France, creator of the first appeals court); Hugo Grotius (author of the first book on international law); William Blackstone (English law professor whose work influenced English and American law); John Marshall (Chief Justice of the Supreme Court, 1801-1835); Napoleon (Emperor of France, influenced the Napoleonic Code).

### **Religious law**

Religious law is explicitly based on religious precepts. Examples include the Jewish Halakha and Islamic Sharia – both of which translate as the “path to follow” – while Christian canon law also survives in some church communities. Often the implication of religion for law is inalterability, because the word of God cannot be amended or legislated against by judges or governments. However a thorough and detailed legal system generally requires human elaboration. For instance, the Quran has some law, and it acts as a source of further law through interpretation, Qiyas (reasoning by analogy), Ijma (consensus) and precedent. This is mainly contained in a body of law and jurisprudence known as Sharia and Fiqh respectively. Another example is the Torah or Old Testament, in the Pentateuch or Five Books of Moses. This contains the basic code of Jewish law, which some Israeli communities choose to use. The Halakha is a code of Jewish law which summaries some of the Talmud’s interpretations. Nevertheless, Israeli law allows litigants to use religious laws only if they choose. Canon law is only in use by members of the Catholic Church, the Eastern Orthodox Church and the Anglican Communion

### **Sharia in the world**

Members of the Organization of Islamic Cooperation where sharia plays no role in the judicial system. Countries where Sharia applies in personal status issues (such as marriage, divorce, inheritance, and child custody), but otherwise have a secular legal system. Countries where Sharia applies in full, covering personal status issues as well as criminal proceedings. Regional variations in the application of sharia.

- Article 222 of the Family Code of 1984 specifies sharia as the residuary source of laws. In criminal cases the testimony of two women are equal to the testimony of one male witness.
- It has a civil law system with influences from customary law.
- It has a civil law system.
- It has a mixed legal system of English common law, French civil law, and customary law.
- The government is declared to be secular in the constitution.
- The legal system is based on Sharia. According to the article 229-7 of the Penal Code, any Muslim who makes use of products forbidden by Islamic law can be punished by imprisonment of up to six months.
- It has a civil law system.
- The Family Code is mainly derived from Islamic law and regulates personal status matters such as marriage, divorce, child custody and inheritance.
- Sharia courts and qadis are run and licensed by the Ministry of Justice. The personal status law that regulates matters such as marriage, divorce and child custody is governed by Sharia. In a family court, a woman’s testimony is worth half of a man’s testimony.
- Sharia courts entertain cases dealing with marriage, inheritance and family of Muslims.
- Sharia courts have jurisdiction on cases regarding marriage, divorce, maintenance, guardianship of minors (only if both parties are Muslims). Also included are cases concerning waqfs, gifts, succession, or wills, provided that donor is a Muslim or deceased was a Muslim at time of death.
- It has a mixed legal system of French civil law and customary law.
- Article 7 of the constitution identifies sharia as source of law in matters of personal status and inheritance among members of communities to which it applies.
- Islamic law is applied by customary or traditional courts as part of customary law.
- It has a mixed legal system of civil law and customary law.
- It has a civil law system.
- Islamic law is applied by Kadhis Courts where “all the parties profess the Muslim religion.” Under article 170, section 5 of the constitution, the jurisdiction of Kadhis court is limited to matters relating to “personal status,

marriage, divorce or inheritance in proceedings in which all the parties profess the Muslim religion and submit to the jurisdiction of the Kadhi's courts."

- Qaddafi merged civil and sharia courts in 1973. Civil courts now employ sharia judges who sit in regular courts of appeal and specialize in sharia appellate cases. The personal status laws are derived from Islamic law.
- It has a civil law system influenced by customary law.
- The Penal Code contains Sharia crimes such heresy, apostasy, atheism, refusal to pray, adultery and alcoholism. Punishments include lapidation, amputation and flagellation.
- In 1956, a Code of Personal Status (Mudawana) was issued, based on dominant Maliki doctrine. Sharia sections of regional courts also hear personal status cases on appeal. In matters of family law, a woman's testimony is worth only half of that of a man. The Moudawana was the subject of a wide-ranging reform in 2004.
- Article 9 of the constitution declares it a secular state.
- It has not adopted any elements of Islamic law.
- The government is declared to be secular in the constitution.
- It has a common law system influenced by customary law.
- Sharia was adopted in 2009. Religious law is traditionally only used to settle domestic disputes, including issues of marriage and family. Traditional law usually takes precedence on criminal matters.
- The Criminal Act of 1991 prescribes punishments which include forty lashes for drinking alcohol, amputation of the right hand for theft of a certain value and stoning for adultery.
- Islamic law is applicable to Muslims under the Judicature and Applications of Laws Act, empowering courts to apply Islamic law to matters of succession in communities that generally follow Islamic law in matters of personal status and inheritance. Unlike mainland Tanzania, Zanzibar retains Islamic courts.
- It has a customary law system.
- The Law of Personal Status was inspired by unofficial draft codes of Maliki and Hanafi family law, but it bans polygamy and extrajudicial divorce. Sharia courts were abolished in 1956.
- Article 129 (1) (d) of the constitution allows the parliament to establish by law "Qadhi's courts for marriage, divorce, inheritance of property and guardianship."
- The country has a common law system.
- The country has a civil law system.
- Criminal law in Afghanistan continues to be governed in large in large part by Islamic law. The Criminal law of September 1976 codifies sharia, and retains punishments such as the stoning to death of adulterers. However virtually all courts, including the Supreme Court of Afghanistan, rely on Islamic law directly.
- The government is declared to be secular the constitution.
- Civil courts have jurisdiction over cases related to civil, commercial, and criminal matters, while Sharia courts are limited to personal status law issues only. A personal status law was codified in 2009 to regulate personal status matters. It applies only to Sunni Muslims, there is on codified personal status law for Shiites. Before a Shari'a court a woman's testimony is worth half of that of a man.
- Marriage, divorce, alimony and property inheritance are regulated by Sharia for Muslims. The Muslims Personal Law (Shariat) Application Act, 1937 (XXVI of 1937) applies to Muslims in all matters relating to Family Affairs. Islamic family law is applied through the regular court system. There are no limitations on interfaith marriages.
- Sharia courts decide personal status cases or cases relating to religious offences. Sultan Hassan al-Bolkiah declared in 2011 his wish to establish Islamic criminal law as soon as possible. A new penal code enacted in May 2014 will eventually prescribe sharia punishments, including the severing of limbs for property crimes and death by stoning for adultery and homosexuality.
- The Egyptian personal status law of 1954 is applied. The personal status law is based on Islamic law and regulates matters related to inheritance, marriage, divorce and child custody. Shari'a courts hear cases related to personal status. The testimony of a woman is worth only half of that of a man in cases related to marriage, divorce and child custody.
- The Muslim Personal Law (Shariat) Application Act 1937 directs the application of Muslim Personal Law to Muslims in a number of different areas, mainly related to family law.
- Article 167 of the constitution states that all judicial rulings must be based upon "authoritative Islamic sources and authentic fatwa." Book 2 of the Islamic Penal Code of Iran is entirely devoted to hudud punishments, including flogging and stoning for adultery, and execution for men who have sex with men.

- Article 1 of Civil Code identifies Islamic law as a main source of legislation. The 1958 Code, made polygamy extremely difficult, granted child custody to the mother in case of divorce, prohibited repudiation and marriage under the age of 16. In 1995, Iraq introduced Sharia punishment for certain types of criminal offenses. Iraq's legal system is based on French civil law as well as Sunni and Jafari (Shi'ite) interpretations of Sharia. Article 41 of the constitution allows for personal status matters (such as marriage, divorce and inheritance) to be governed by the rules of each religious group. The article has not yet been put into effect, and a unified personal status law remains in place that builds on the 1959 personal status code.
- Sharia law is one of the sources of legislation for Muslim citizens. Islamic law is binding on personal law issues for Muslim citizens.
- The Family Law in force is the Personal Status Law of 1976. Sharia courts have jurisdiction over personal status matters relating to Muslims. In sharia courts the testimony of two women is equal to that of one man.
- Islamic law was in force up until early 1920. A secular state under the 1995 constitution.
- Kuwait follows the civil law system based on French and Egyptian models. Kuwait's legal system is a mix of British common law, French civil law, Egyptian civil law and Islamic law. For the application of personal status laws, there are three separate sections: Sunni, Shia and non-Muslim. The personal status law is based on the Maliki school of Sunni Islam. For Shiites, their own school of Islam regulates personal status matters. Before a family court the testimony of a woman is worth half of that of a man.
- It has a civil law system.
- Lebanon's legal system is based on a combination of Civil Law, Sharia law and Ottoman laws. There are 17 official religions in Lebanon, each with its own family law and religious courts. The Law of 16 July 1962 declares that Sharia law governs personal status laws of Muslims, with Sunni and Ja'afari Shia jurisdictions.
- Muslims are bound by Sharia on personal matters like marriage and custody rights, while members of other faiths follow civil law. In 1988 the constitution was amended to state that civil courts cannot hear matters that fall within the jurisdiction of Sharia courts. Muslims are required to follow Islamic law in family, property and religious matters. In 2002, the state government of Terengganu approved a bill to bring in Islamic criminal law, including death by stoning for adultery and cutting off hands and feet for theft. Kelantan also enacted similar laws, but they cannot be applied as they are in conflict with the constitution. Malaysian Muslims can be sentenced to caning for such offences as drinking beer, and adultery.
- Article 15 of the Act Number 1/81 (Penal Code) allows for hudud punishments. Article 156 of the constitution states that law includes the norms and provisions of sharia.
- Provisions of the Islamic Sharia are the basis for legislation in Oman as stated in Article 2 of the Basic Law. The Personal Statute (Family) Law issued by Royal Decree 97/32 codified provisions of Sharia. Sharia is the source of all legislation, and Sharia Court Departments within the civil court system are responsible for family-law matters, such as divorce and inheritance. Instead of having a separate sharia court system, there is a department of sharia within all the three tiers of the country's court system which deals with matters related to personal status. A 2008 law stipulates that the testimonies of men and women before a court are equal.
- Until 1978 Islamic law was largely restricted to personal status issues. Zia ul Haq introduced Sharia courts and made far reaching changes in the criminal justice system. Articles 203a to 203j of the constitution establish a sharia court with the power to judge any law or government actions to be against Islam, and to review court cases for adherence to Islamic law. The penal code includes elements of sharia. Under article 5, section 2 of the Ordinance No. VII of 1979, whoever is guilty of zina, "if he or she is a muhsan, be stoned to death at a public place; or if he or she is not a mushan, be punished, at a public place, with whipping numbering one hundred stripes." Under a 2006 law, rape cases can be heard under civil as well as Islamic law.
- Sharia is one of the main sources of legislation. Codified family law was introduced in 2006. Sharia courts were abolished in 2003 but Sharia principles are still applied in matters related to personal status (such as marriage, divorce and child custody). In some cases a woman's testimony is worth half a man's and in some cases a female witness is not accepted at all. Article 1 of the Law No. 11 Of 2004 (Penal Code) allows for the application of "sharia provisions" for the crimes of theft, adultery, defamation, drinking alcohol and apostasy if either the suspect or the victim is a Muslim.
- Saudi criminal law is based totally on sharia. No codified personal status law exists, which means that judges in courts rule based on their own interpretations of sharia. See Legal system of Saudi Arabia.
- Sharia courts may hear and determine actions in which all parties are Muslims or in which parties involved were married under Muslim law. Court has jurisdiction over cases related to marriage, divorce, betrothal, nullity of marriage, judicial separation, division of property on divorce, payment of dowry, maintenance, and muta.

- Private matters of Muslims are governed by Muslim Law, including marriage, divorce custody and maintenance. Muslim law principles have been codified in the Act No. 13 of 1951 Marriage and Divorce (Muslim) Act; Act No. 10 of 1931 Muslim Intestate Succession Ordinance and Act No. 51 of 1956 Muslim Mosques and Charitable Trusts or Wakfs Act.
- Article 3 of the 1973 Syrian constitution declares Islamic jurisprudence one of Syria's main sources of legislation. The Personal Status Law 59 of 1953 (amended by Law 34 of 1975) is essentially a codified Sharia law. The Code of Personal Status is applied to Muslims by Sharia courts. In Sharia courts, a woman's testimony is worth only half of a man's.
- The government is declared to be secular in the constitution.
- Article 11 of the constitution declares that religious groups are separate from the state and the state educational system.
- It has a civil law system.
- The Jordanian personal status law of 1976 is applied. The personal status law is based on Islamic law and regulates matters related to inheritance, marriage, divorce and child custody. Sharia courts hear cases related to personal status. The testimony of a woman is worth only half of that of a man in cases related to marriage, divorce and child custody.
- Law 20/1992 regulates personal status. The constitution mentions sharia. Penal law provides for application of hadd penalties for certain crimes, although the extent of implementation is unclear. Article 263 of the 1994 penal code states that "the adulterer and adulteress without suspicion or coercion are punished with whipping by one hundred strokes as a penalty if not married. [...] If the adulterer or the adulteress are married, they are punished by stoning them to death."
- It has a civil law system, except in the northern rural areas where the Code of Leke prevails.
- It has a civil law system.
- It has an evolving legal system; a mixture of applicable Kosovo law, UNMIK laws and regulations, and laws of former Yugoslavia.
- It abolished sharia in April 1924, with the Law Regarding the Abolition of Islamic Law Courts and Amendments Regarding the Court Organization.
- Aceh is the only part of Indonesia to apply Sharia in full. Islamic courts in Aceh had long handled cases of marriage, divorce and inheritance. After special autonomy legislation was passed in 2001, the reach of courts extend to criminal justice. Under a 2009 law, married people convicted of adultery can be sentenced to death by stoning, while unmarried people can be sentenced to 100 lashes.
- In other parts of Indonesia, religious courts have jurisdiction over civil cases between Muslim spouses on matters concerning marriage, divorce, reconciliation, and alimony. The competence of religious courts is not exclusive, and parties can apply to District Courts for adjudication on basis of Roman Dutch law or local adat. Since 2006, a number of districts have issued local ordinances based on sharia, although many are unconstitutional.
- Until 1999, Islamic law applied primarily to civil matters, but twelve of Nigeria's thirty-six states have since extended Sharia to criminal matters. Sharia courts can order amputations, and a few have been carried out. The twelve sharia states are Zamfara, Bauchi, Borno, Gombe, Jigawa, Kaduna, Kano, Katsina, Kebbi, Niger, Sokoto and Yobe. See also the main article, Sharia in Nigeria.
- Borno, Gombe and Yobe have not yet begun to apply their Sharia Penal Codes.
- The rest of Nigeria has a mixed legal system of English common law and traditional law.
- There is sharia criminal law in Marawi City. Alcohol and gambling is illegal for Muslims. Women are required to cover their heads. Karaoke bars are illegal and so is homosexuality. However stoning, amputations, other harsh Islamic punishments, and the death penalty do not apply as it does not meet the regulations of the law of the Philippines.
- There are sharia trial and circuit trial courts in Mindanao. Sharia District Courts (SDCs) and Sharia Circuit Courts (SCCs) were created in 1977 through Presidential Decree 1083, which is also known as the Code of Muslim Personal Laws.
- The rest of the Philippines has a mixed legal system of civil, common, and customary law.
- In Yala, Narathiwat, Pattani and Songkhla provinces, Islamic law is allowed for settling family and inheritance issues under a 1946 law.
- The remaining provinces of Thailand have a civil law system with common law influences.



- Dubai and Ras Al Khaimah are not part of the federal judicial system.

The court system comprises Sharia courts and civil courts. The Personal Status Law, which is based on Sharia and was enacted in 2005, regulates matters such as marriage, divorce and child custody. In criminal matters a woman's testimony is worth half of that of a man before a court. Sharia courts have exclusive jurisdiction to hear family disputes, including matters involving divorce, inheritances, child custody, child abuse and guardianship of minors. Sharia courts may, at the federal level only, also hear appeals of certain criminal cases including rape, robbery, driving under the influence of alcohol and related crimes. Article 1 of the 1987 Federal Penal Code states that "provisions of the Islamic Law shall apply to the crimes of doctrinal punishment, punitive punishment and blood money." The Federal Penal Code repealed only those provisions within the penal codes of individual Emirates which are contradictory to the Federal Penal Code. Hence, both are enforceable simultaneously. Sharia courts sometimes impose flogging sentences for drug use, prostitution, and adultery.

## **Definition, Nature and Scope of International Politics**

The great Greek Philosopher Aristotle, said that man by nature is a social animal.

Being a social animal, man can't live in isolation. His basic nature and his basic needs make him to satisfy his numerous needs in association with others. Moreover no man is self sufficient even in his daily needs and therefore, he has to depend upon his fellow man for existences. Just as no individual can live in isolation, no state can afford to live in isolation. Like the individual no state is self sufficient. Naturally, it has to cultivate relations between states. These relations are the subject matter of International Politics.

### **DEFINITION**

Palmer and Perkins opine that International politics is essentially concerned with state system. Sprout and Sprout also defined international politics as those aspects of the

interactions and relations of independent political communities in which some element of opposition, resistance and conflict

### **NATURE OF INP**

International Politics constitute relations and interactions among nations. As in politics, so in international politics. there are sovereign states whose interests are not identical. Those interests of the sovereign states are called national interest. The sovereign states in order to achieve their interest come into conflict with one another and as a means to achieve the ends, power is generally used. Thus INP is that aspect of interactions and relations of sovereign states in which the element of conflict or interest is present. It is a process in which nations try to protect their incompatible interest by means of power.

### **Difference between International Politics and International Relations**

But international relations are not merely state to state political relations but it is something more than this. As Hartmann says "INRS include all intercourse among states and all movements of peoples, goods and ideas across national frontiers. Thus it is clear that international Relations covers a wider meaning than mere political relations. No doubt

political factors dominate over other factors in international Relations namely economic, cultural and religious factors. Therefore it studies the totality of all relations of all those factors between, and among the states of the world.

### **SCOPE OF INTERNATIONAL POLITICS**

International Politics is an important branch, of social science and it is inter disciplinary in nature. Scope means areas of study. The scope of International Relations is not yet well settled. In 1954 the UNESCO published a booklet edited by C.A W Manning.

In this book IR has been recognized as an independent discipline. During the last 60 years this discipline has evolved all the traits of an independent study and it can be understood from its progress that it is well on its way to becoming and Independent academic discipline Most of the scholars of international Relations describe the following aspects in the study of this discipline.

1. State system
2. National Interest
3. National Power
4. Foreign Policy
5. Instruments of international politics - Diplomacy. Foreign policy, international trade, Economic and Military assistance etc.
6. Nationalism, Colonialism and imperialism.
7. Control of inter-state Relations - Balance of power-International law and international organizations.
8. Dynamic elements and new Dimensions-Rivalry between super powers and different blocs of nations.
9. World government.
10. War and peace ideologies.
11. Ethnic groups - Races of mankind and Terrorist groups.
12. International Regionalism.
13. Nuclear weapons and its use
14. International organization and its role in maintaining world order.

International Relations is a developing subject it has to keep pace with the highly dynamic, and developing nature of relations among nations. Hence its scope is bound to be ever expanding in content.

### **International Relations and International Politics**

Many writers have shown their inability in drawing a line of demarcation between international Relations and international Politics. Kenneth Thompson and Morgenthau consider IP as an inalienable part of IR. This superficial resemblance does not make IP the core of IR/-Both are different from each other as shown below:

1. International Relations includes all sorts of relations i.e. political, economic, cultural, geographical, legal and non official. So it embraces the totality of relations among people. But International Politics includes only the political aspects of the overall relations. In other words only those relations which arouse actions and reactions are the subjects of IP. Thus it can be said that international politics is the political aspects of international Relations.
2. International Relations is a wider concept whereas international politics is a narrower concept
3. The methodology of the study of international relations is descriptive while that of international politics is purely analytical. In international relations the factors are studied chronologically while in international politics the basis of study is what, when and how of the present with a relationship between the past and future.

It is established beyond doubt that international politics derives its strength from international relations. The former uses the latter as the basis and subject matter of study and hence both are one and the same thing. Modern international politics aims at the establishment of peace through the international organization and international relations too are based on this very principle. Thus, concern for peace is the common denominator between international politics and international relations.

### **International Politics and National Politics**

In international politics, there are sovereign states whose interests are not identical. These interests of the sovereign states are called the national interest. The sovereign states in order to achieve their interests come into conflict with one another and as a means to achieve the ends power is generally used. Thus, international politics is that aspect of interactions and relations of sovereign states in which the element of conflict or interest is present. National Politics, like international politics also involves a sort of adjustment of relationship within and among individuals or groups.

Politics denotes the struggle for power. Whether it is national politics or International politics, politics is a common word. According to Morgenthau "Power man's control over the mind- and actions of other men and political power means the mutual relations of control among the holders of public authority and between the latter and people at large.

There are groups of divergent interest in national politics too and each aims to further its own interest. This incompatibility of interests generates a conflict. Keeping in mind their own interests the groups tend to strengthen their position by making temporary alliances. However, the conflict always remains restricted to a certain level as the government checks the struggle with the help of laws. The governmental intervention may frustrate a group or a section of people from taking the process of politics beyond limits. In national politics the individual is the actor. The individual is generally under the impact of a particular culture, ideology and ethical values. This analysis states that there is an area in which the national and international politics are similar and in some respects they are different from one another.

## **SIMILARITIES BETWEEN NATIONAL POLITICS AND INTERNATIONAL POLITICS**

1. International politics as well as national politics cluster around the interests. Conflict is the result of incompatible interests.
2. In both seeking of power is important as it is the means through which the desires and wants can be fulfilled.
3. Both adopt psychological methods to seek power.
4. In both alliances generally appear from the desire of men states to strengthen themselves against the adversary.

## **DISSIMILARITIES**

1. In international politics only interests are permanent and so the states may use direct means to achieve their goals. The use of cunningness, treachery, and sabotage is the part and parcel of international politics. In national politics some ethical norms have to be observed. The state regulates the conduct of its citizens and punishes them if they jump over the limits.
2. In national politics the individuals are under the coercive authority of the state. The laws are universally binding upon them and the municipal courts have a complete jurisdiction over them. On the other hand, the sovereign states are governed by a weak law called international law and the International Court of Justice too cannot exercise its jurisdiction as freely as the municipal courts do in regard to individuals.
3. In international politics the sovereign states generally resort to wars if their interests are jeopardized and there is apparently no other alternative. National politics is a field which does not interest the ordinary man. The issues involved in international politics to an ordinary man are incomprehensible.

## **OBJECTS OF THE STUDY OF INTERNATIONAL POLITICS**

In this increasingly inter dependent world its study is essential for human survival and human progress. It reveals how men and nations tend to act in given circumstances and so tells us what conditions should be encouraged and what conditions should be discouraged if we are to promote international harmony and well being.

In international relations we deal with nations and human beings. The states are sovereign in nature and sovereign nation states have not yet learned to live in peace. War is the most important problem facing the world community. Today a war cannot be fought with the nuclear weapons, since it would destroy the whole civilization that mankind has built up. The students of international relations should bear in mind this cold reality. Attempts may be made to put an end to this ugly phenomenon of war.

Again,, no community can live in isolation. What is being witnessed is increasing global inter dependence, both political and economic. A war any where or fluctuations in prices of commodities like oil will affect all countries. Under such conditions the study of international relations will help people to know each other and understand the problems which confront them.

Our aim is to create a world state. Every people should have consciousness about the brotherhood of man. A bask knowledge of the cultural or linguistic or racial peculiarities of the people of the world would help us to create more understanding and tolerance.

**The objects can be summed up as follows:**

1. To find out ways and means leading to the establishment of peace.
2. To avoid conflict among nations and to seek the areas of co-operation.
3. To give less and less importance to the external sovereignty and to perpetuate the idea of world brotherhood.
4. To help the underdeveloped and undeveloped countries by pooling the resources of economically advanced countries.
5. Liquidation of imperialism and colonialism.
6. To balance the power among nations.
7. To establish collective security for maintaining peace and avoid aggression.
8. To give respect and obey the international law.
9. To respect and strengthen the working of international organization
10. To maintain a high standard of International morality.
11. To assure the proper enjoyment of Human rights and fundaments freedoms.

**APPROACHES TO THE STUDY OF INTERNATIONAL POLITICS**

The History of modern political thought is the story of a contest between two schools that differ fundamentally in their conception of the nature of man, society and politics. Realism and idealism are the two main competitors for recognitions as the sound approach to the study of international politics. One believes that a rational and moral political order derived from universally valid abstract principles achieved, It assumes the essential goodness and changeability of human nature. It trusts in education, reform and the periodic use of force to remedy these defects. This is the idealistic school. The basic assumption underlying realist approach is rivalry and strife among nations in some form or other. It is contest for power or influence always goes on in international society, and this contest cannot be controlled by International law or Government. Therefore, the prime function of Diplomacy and Statesmanship is to check the contest for power and the means to be adopted, for its new balance of power

**REALISM**

The Philosophy as realism which flourished almost throughout the 18th and 19th centuries has been revived after the second World War. E.H .Carr, George Kennan, Thompson, Schuman and Morgenthau are the leading realists. Morgenthau is generally recognised as the main exponent of this theory. It was he who gave theoretical orientation to realism. He is the first to develop a realistic model. According to him, the central focus of realism is power. Other realists who follow Morgenthau have only carried forward the tradition established by him.

Since Morgenthau is the chief advocate of the realist school it is proper to discuss in detail his realist theory of International politics. In his famous book "Politics Among Nations", published in the late forties Morgenthau propounded the theory. He has developed his theory in the form of six principles of political realism.

The first principle of Political realism is that Politics is governed by objective laws which have their roots in human nature. Man is a mixture of good and bad, selfishness and altruism. Loving and quarrelsome traits and possessive and sacrificial qualities. Above all this is the story of struggle for survival and human history is an account of War contest and peaceful settlements. The earlier theory of politics takes into account the story of human history as it has unfolded itself and tries to prevent it in a rational manner.

Secondly the main element of Political realism is the concept of national interest which Morgenthau defines in terms of power. His assumption is that statesmen think and act in terms of interest defined as power. Power is not only a tool of analysis but also a guide to policy.

According to Morgenthau, a foreign policy should concern more with the political requirement of success rather than anything else. He guards against two popular fallacies. The concern with motives and the concern with ideological preferences. A student of international politics must not indulge in finding the motives of statesmen. For one thing such a task is difficult as motives are a complex psychological phenomenon and another it is unnecessary in political study.

Another factor which we must guard against is the desire to find out ideological roots for statesman's act. Ideology very often provides an idealistic or philosophical cover for actions which are essentially nationalist and thus misguide the researcher. The Sino

Soviet conflict had initially developed in ideological terms. Mao had accused Khrushchev of abandoning the revolutionary mission of communism and of pursuing a policy of peaceful co-existence with imperialistic west. But by the beginning of the seventies. Mao himself had established ties with the US. He vehemently criticized Soviet Policy towards the non aligned world especially with India.

Thirdly, interest and power are no doubt the key concept in Morgenthau's Theory, but the meaning attached to them is not static and fixed once and for all. The states interests are fluid and change with the ever changing situation in the world at large.

Fourthly, political realism, though aware of the moral significance of political action, maintains that universal moral principles should not be applied to the action of states in their abstract universal formulation. It must be modified in accordance with the time and place. Realism, considers prudence to be the supreme virtue in politics. There can be no political morality without prudence.

Fifthly, as political realism does not identify national interests with universal morality and defeats its own purpose, it does not treat what is right and justifiable for certain nation as good for all countries. It refuses to identify the moral aspirations of a particular nation with moral law that governs universe.

Finally political realism maintains the autonomy of the political sphere. It thinks in term of interest defined as power. It puts all other standards in subordination to political standard. It should not be mixed up with the legalistic moralistic approach to international politics;

### **Evaluation**

Like any other general theory, Morgenthau's realist theory appears vague and abstract when subjected to detailed examination. Although he has termed his theory as realist, the rational statesman he has envisaged to exist more in theory than in reality. As Stanely Hiffman has pointed out, irrational factors too influence Statesmen's decisions as it would be unrealistic to brush them aside as irrelevant intrusions or pathological deviations. History is replete with fanatic rulers who saw no other social good and morality except the one that they had cherished. To say that such fantasy was not rational is to admit the limitations of his realist model.

In conclusion we may say that Morgenthau made the study of international politics scientific. His two messages are (1) adopt that policy which enhances the power of a nation. (2) Know other's interest to avoid conflicts. So his approach is less open to risk.

## **THE PROCESS OF DI VORCE OF RELIGION FROM POLITICS:**

### **The Knights Templar Paves Way for Protestant Reformation:**

Most all have read or heard about the Roman Catholic religious wars during the Middle ages to free Jerusalem, called the "Crusades". In the Catholic religion, "indulgences" or special favors in the forgiveness of sins are given by the pope to those who make pilgrimages to holy shrines. Jerusalem had the very holiest of shrines. However, Jerusalem fell to the Muslims in 1071 AD. The whole Catholic world became alarmed. To recover Jerusalem, an urgent appeal was presented by Pope Urban II at the Council of Clermont, arousing an enthusiastic response of Catholic to

arms. It became the first of a series of eight religious wars from 1096 to 1291 AD, nearly 200 years, mostly ending in defeat and horrible disasters. Pope after Pope through the years, made their appeals urging and rallying crusade after senseless crusade. One in particular is repugnant in history, where mere children were allowed to answer the call. Many became sick and died along the way or were sold into slavery before ever reaching their destination. To the Popes, who are supposed to be the representatives or vicars of Christ, winning back Jerusalem at any cost, was all that mattered.

The crusaders precariously delivered Jerusalem from the Muslims, and even though they occupied the area, the severe hostilities and frequent skirmishes from surrounding neighbors was a constant reminder of how insecure the victory really was. The crusaders had fulfilled their views, and were now ready and anxious to return home. What was needed for their replacement was a provision establishing a permanent defensive military force against the enemy and also a means to ensure protection and safety for traveling pilgrims. These needs brought about the creation of a very unique institution- the military monk' order of knighthood.

Two orders of knights were established. One, the Knights of Hospitallers of St. John of Jerusalem, later to become the Knights of Malta, who took care of the sick and the physical needs of the pilgrims. The other, were the Knights of Templar, who became the military arm for defense and protective escorts for pilgrims traveling to and from the city. The Knights templar history is one of extreme importance and becomes one of the most fascinating stories ever to be researched. As the first order of men becoming military monks, they became the role model for every succeeding military order afterwards. The meteorite like career in their rise to power, wealth and fame, was as legendary and sensational as the tragic and grisly manner they were brought to their end- or at least their 'visible' end. Mystery intrigues, and cover up surround their demise, and it is in this atmosphere that presents a great paradox today, especially when considering the parties involved during the founding of the United States of America.

It would be very hard to find a greater contrast, when comparing the principles on which the Roman Catholic Church is ruled, along side those which the American Republic was founded. Catholicism is controlled through the role of 'one' who has been invested with infallible, absolute and ruthless dictatorial powers compelling all to fully submit, with all democratic process banished and condemned. On the other hand, the American Republic extended to its people the 'right' as individuals to think, to express themselves unobstructed, to be ruled by a government whose laws were for the people and by the people, that they might live and move and worship freely, in peace and unmolested.

John Carroll was a Roman Catholic Jesuit priest. George Washington was a protestant Freemason. They indeed according to the principles they each represented, were supposed to be opposed to one another. Instead, they worked in perfect harmony together in laying out Washington D.C. the city and seat of our nation's government, and in conjunction with and at the very same time, founded the first Jesuit college in the states, Known today as Georgetown University. As we progress further in our study, it will be shown the hidden connection between the Roman Catholic Knights Templar and Freemasonry, and how the Jesuits infiltrated Freemasonry, then by creating a secret society, founded their "Order" of the Illuminati.

## **TEMPLARS FOUNDED**



In the year 1118, a few years after the first crusade conquest of Jerusalem, the Knights Templar were founded. Their name was taken from the ancient Temple of Solomon, the site of their first headquarters. They continued as an order until the year 1307, nearly 200 years, and were dissolved a few years after the permanent loss of Jerusalem. Their immediate popularity after becoming an order has been contributed to the two great passions of the Middle ages, religious fervor and martial prowess. Their expansion in wealth, power, and land possessions was phenomenal. Gifts of every kind were showered upon them. One such example in 1131, the king of Aragon bequeathed to them a third of his domains. At the peak of their prosperity, it is said that they held over 9000 manors all over Europe, plus mills, markets, and trade monopolies. These were all income producing properties. In addition, they controlled a considerable fleet of fighting and merchant ships and maintained an international banking operation.

The Popes took them under their immediate protection, exempting them from all taxes including paying tithes. They were above all laws and answered to no one but the Pope. By virtue of their possessions, manpower, diplomatic skills, and martial expertise, the temple Knights wielded enormous political and military influence. But it was no less influential financially, handling much, if not most, of the available capital in western Europe. Kings deposited their royal treasuries with the Templars and became quite often deeply in debt to them, and at a high rate of interest. It is impossible to calculate the profound and lasting influence the knights Templar had on every level of society . With such a vast amount of power and influence, especially in high places, it would not be rational to believe that with the termination of the order, all traces of its influence also just stopped and abruptly vanished along with them.

Nearly every one has some notion about the inquisitions; at the very least, that it was a Catholic Church ordained and perpetuated hunt for, and destruction of dissenters, apostates, heretics, Jews, witches, warlocks, alchemists, and anyone else out of ecclesiastical favour. That it operated a long time ago, say from the middle ages to the French Revolution, and that it achieved its ends by means so terrible and ferocious that history had recorded nothing comparable until the Holocaust of 1939-45. It was a time when no one was ever safe from the bloodlust of the Church. Prosecution and destruction for a banned thought or feeling or merely for being suspected of one, was an ever, present peril for all. It was during this time period and this mind set that the Knights Templar were founded, when they flourished, and when they came to their sudden end.

In 1291 Roman Catholic rule forced from the Holy Land was complete, never to be restored to the island of Cyprus as a temporary place of residence. Here they dreamed and planned for another crusade. But Europe no longer rallied to the cry for a holy war. The fervor was gone. So much wealth had been spent and so many lives lost in vain, that it became a dead issue. In effect, the Templars had lost their purpose to exist. What was worse, They had made many enemies because of their arrogance and haughty ways. They were also in constant conflict with the Hospitallers. Some even suggested, including the Pope, for practical purposes, the two orders of Knights should be combined. And with this in mind, Pope Clement V summoned Jacques de Molay, the last Grand Master of the Knights Templar, to appear before him.

The king of France, Philip IV, the most powerful monarch on the continent at the time, also looked favorably on the merger proposals, but with a totally different point of view. He had proposed to Pope Clement V, that the kings of France be named the hereditary grand masters of the combined orders and that he himself be appointed as supreme commander, to be known as "War King". The only one who seemed to like his idea was Philip himself. So as an alternative to gain access to the Templars wealth. Philip developed a plan to bring the Templar order down.

## **TEMPLARS BETRAYED**

By 1306, the Templars had become the focus of particular attention for Philip IV of France. Philip was enormously ambitious. He had grandiose designs for his country, and gave little thought about crushing whoever or whatever stood in his way. He had already engineered the kidnapping and murder of one pope, Boniface VIII, and is widely believed to have orchestrated the death, probably by poison, of another. Benedict XI, who followed By 1305, he had installed his own puppet on the papal throne, Clement V, In 1309. Philip hijacked the papacy itself, uprooting it from Rome and relocating it on French soil, at Avignon, where it remained, dividing the Catholic Church for the next sixty eight years. With the papacy thus in his pocket, Philip had the latitude he needed to move against the Templars, and with staggering swiftness and efficient precision, he did.

With sealed orders, kept absolutely secret and not to be opened until the given time, in one stroke, every knight Templar found in France, including Grand Master Jacques de Molay, were arrested, placed in chains, and cast in prison. Trumped up charges of the most sinister kinds of heresy were brought to bear and broadcasted effectively throughout the realm. Immediately the Inquisitors went to their hideous work, torturing their victims, extorting those confessions they wanted to hear. The shrieks renting the air of those tortured, terrified those who knew they were next. Within a few days after the tortures began, thirty six Templars died as a result. Some had their feet burned totally off and, understandably, a number are reported to have gone mad from the pain. One Templar was helped to a council of inquiry later, carrying with him the blacken bones that had dropped out of his feet as they were burned off. He had been permitted by his torturers to keep the bones as sickening souvenirs.

Pope Clement V refused to believe the accusations Philip was bringing against the Templars. But with some bullying, relentless pressure, and intimidation, the weak pope finally caved in, reluctantly cooperating with the king. It was true, the Templars had made some enemies, but it was also true and very obvious, that the other nations in Europe did not believe the charges either. Most nations acquitted them outright, saying they were innocent. Some allowed them to go into other orders or change into secular clothes, shave their beard, and melt into the crowd. In Portugal, they found refuge by just changing their name to knights of Christ. Christopher Columbus was a Templar knight of Christ. England and Ireland dragged their feet. Scotland ignored the pope's excommunication altogether, and became a haven for the fugitives.

In France the terror went on. Torture, excommunications, and for "relapsed heretics", they were burned alive in public wholesale executions. Four and one half years after the first arrests, Pope Clement V, on March 1312, declared the knights Templar disbanded, yet 'without' proclaiming them either guilty or innocent. All Templar property, except in

Spain and Portugal, was to be transferred to the Hospitallers. Two years after that, March 1314, the Grand master, Jacques de Molay, was roasted alive over a slow fire. The Order that began in such glory, now ended in public disgrace

The decree from the pope was infallible. Any templar not brought to justice was a fugitive from law, and subject to arrest. Yet everyone knew the whole affair was disturbingly wrong. It became a Church scandal that needed to be hushed, covered up. But certainly the cover up 'business' was nothing new to Rome. The Church's suppression of its repulsive involvement, especially when it advertises it can do no wrong, was to save face. The running Templars silence was to keep from being caught.

What seems to us today as a minor, generally obscure fragment of medieval history, is just the point that should be made here, it has been purposely made obscure. How many today have even heard of the knights Templar? But you can be assured of this, when it was all happening, it was the most dominant issue of its time, dramatically surpassing events in far away Scotland, galvanizing opinions and reactions across the Catholic world, sending tremors throughout all Western culture. The Templar, it must be remembered, was, with the sole exception of the Papacy itself, the most important, most powerful, most prestigious, most apparently unshakable institution of its age. It was regarded as one of the central pillars of Western Catholicism. For most of its contemporaries, it seemed as immutable, as durable, as permanent as the Church, herself. That such an edifice should be so suddenly demolished, rocked the very foundation upon which rested the assumptions and beliefs of that time. Indeed, for an example of the indelible impression this tragedy made upon minds, is found in the superstition which holds Friday the 13<sup>th</sup> to be a day of misfortune; most today having not the vaguest idea of its origin, will find that it grew from the very date when king Philip made his initial arrests, Friday, 13 October 1307.

So here all of a sudden, a very large and prestigious group of men of Europe, the rejected military monk, found himself in a weird and totally new condition. The Pope had rejected him, so he had no choice but to reject the Pope. Before, during his entire life in the Templar order, his link with God had been through his Grand Master, who was responsible only to the Pope, who claimed to be God's sole viceroy on earth. Now his religious order had been dissolved, his Grand Master had been burned at the stake, and Christ's vicar had cast him aside. He still believed in God, but his chain of intercession with God had been ripped away. Now for the first time in his life, no one stood between God and himself. His prayers of solicitation and thanksgiving, his act of adoration, his hopes of salvation could no longer be through the Pope, and were now on a purely personal basis, not by choice, but brutally thrust upon him. To the medieval mind, there could have been no other harrowing and traumatic experience imaginable.

It was from this most brutal and overwhelming experience, that the 'seeds' of Protestantism were violently sown; left to germinate fully sixty years and more before John Wycliffe and the Lollards came on the scene. Those seeds were free to germinate and propagate because they were nurtured in complete secrecy, and they gave strength to others who were also religiously persecuted and disillusioned.

## FRIENDLY HELP

The nations of England, Ireland and Scotland were separated from the Continent, and so it helped to breed their own independent ideas. One example, they never allowed machines of the Inquisition permanently on their soil. That doesn't mean they were not staunch Catholics, or they were much less brutal in the way those who came under the law were treated. They just had their own way of thinking about certain things, and that included Rome. This independent thought became fertile ground for friends and families in their efforts to hide, feed, and to give any needed assistance to keep the running Templars safe from being caught. They became vital contacts, providing what any fugitive is desperate for safe lodging, food, some news, and a chance to let his panic subside. These basic provisions allowed the Templars some needed time to think clearly and rationally, to organize an underground network of contacts, and a secret system for survival.

To show the determination of the English people in their resistance to Rome's decree, a royal dragnet assisted by other religious orders, had turned up just two fugitives in England and one in Scotland. In addition, a number of them escaped who had been earlier imprisoned, which undoubtedly had required help from inside or outside, or both. Then too, because the king was slow to act, the arrests in England had come three months after the arrests in France, providing good time to make preparations. Bruce, the newly elected king of Scotland during this same time period was struggling for Scotland's independence from England, had desecrated a Church by shedding blood in it found himself also excommunicated by the Pope. And yet, significantly enough, this made no impression on the Scottish clergy, giving Bruce their full support, and allowing a perfect haven for the fugitive Templars.

In any case there was some kind of mutual assistance organization, to the extent that it stayed alive functioning for three generations, seventy years. There had been a common goal, a common fear, and a common enemy to require the usefulness and need of a mutual protection society to motivate such longevity in 1381, the "Peasant Uprising" gave ample proof of a 'secret society' that was in place and working, giving both leadership and organization to the uprising as they vented their specific hatreds and grievances.

As we review historical events and circumstances during those turbulent times, we see the most deplorable conditions which could only have possibly produced the groans of a population thoroughly oppressed. The rigorous suppression, the complete disregard for human life, the vicious and incredible practices of butchery that were constantly before a person's eye to keep everyone in line from generation to generation, all in the name of religion, where king and Pope vied for the position as to who was the 'top' agent of God- this was that marvelous apparatus which was loved by Rome, known as the feudal system. To get a better perspective or the 'pulse' of the times, from when the Templars were first arrested in 1307, and for two hundred years after, we shall briefly, in chronological order, list just a few events that historians felt worthy to record.

The history of man, and certainly the nations of medieval times were constantly at war, causing a steady drain on manpower and finances. England and France 1337-1453, fought their historic Hundred Years' War. The people were taxed, taxed, and taxed again to replenish depleted treasuries. In 1340 the plague Black Death swept through Europe and Asia, annihilating whole communities and killing nearly half of the European population. Because of the ruthless oppression of the people, priests of the lower clergy who were intimately involved with the pains and emotions of their parishioners, began to petition and preach against Rome for reform. Around 1360 priests like John Ball, John Wrawe, and John Wycliffe, with other local priests openly condemned the corruptions of Rome and demanded freedom for all men, Clerics, being then the only literate class, wrote and sent letters to other parish priests, intending them to be read aloud for others to hear. By 1380 John Wycliffe had translated the Bible into the English language and was sending it to other preaching priests throughout England. His followers were known as Lollards. John Wycliffe himself was spoken of as the "Morning Star of the Reformation". The Peasant Uprising was in the year of 1381. In 1450 the printing press was invented and the John Gutenberg Bible was printed. Columbus discovered the New world in 1492. Henry VIII reigned 1509-1547 and made himself head of the English Church instead of the Pope. In Germany Martin Luther, another humble Catholic parish priest, nailed his famous Ninety Five These, in 1517 to the church door, giving new vitality to an already growing and uncontained sentiment of the people.

To go back again to the Peasant Uprising in 1381, there are some important factors involved that can not be dismissed if conditions we're to believe it was just a spontaneous eruption. It's true, conditions were at a boiling point, but there are too many evidences showing that the uprising had been well planned in advance to be a coincidence. First, there were over 100 thousand rebels who took part in the rampage coming from great distances of fifty miles or more and from every direction, but strangely enough, the movement began simultaneously, as by a predetermined given time. Also some 1500 were wearing a special identifiable hooded uniform, so that they could be readily recognized. Prison gates were left open, draw bridges left down, certainly the work of inside help. Too many inconsistencies to examine them all here in this brief description. However, with all the head choppings that took place, and all the Knights Hospitallers and their properties which had been given to them by the Pope, but belonging originally to the Templars, were a very special target. Considering in that day and time, when communication and transportation was by foot or horseback, (and only the noble class had horses) there seems to have been some real quality time, leadership, and organization put into the planning, to have successfully pulled the uprising off.

## **BROTHERHOOD OF FUGITIVES**

Historical and archaeological findings have produced substantial evidence to show the Knights Templar had fully established themselves in a secret underground society through the years, known to the peasants as the "Great society". It was the influence of that society working with the lower parish priests, that made the clandestine peasant uprising possible. To be a Templar, you could not be of peasant descent, you had to be free born and of the noble class. Yet it was the peasants who always suffered most miserably and it was to their great messes that the seeds of protest and reform, with the urging of the Templars, had the greatest appeal. The uprising was crushed, but the seeds that gave

hope of a better way lived on through the centuries. And whether history records it or not, for an honest researcher, the proof is overwhelming that it was the fugitive Knights Templar who gave birth to the effective protesting of Rome.

To break the bands of Roman tyranny, it took an experience literally so catastrophic within the Catholic realm, setting in motion ripples of protests, waves ever increasing through the centuries, developing into the full tidal wave of the Protestant Reformation, the France Revolution, and the Pope taken prisoner in 1798 by the French Army, thus ending the temporal power of the Roman Catholic Church. It is this loss of Temporal power, which Scripture describes as the "Beast" receiving a "wound unto death" that rattled the very foundation of the Roman system. And to recover that loss, Rome focused its energies into an ultra important top priority secret strategy, encompassing deep and long range plans- confidentially working, patently waiting for the "Grand Design" to bear its fruit.

How can any mortal man put into descriptive words, a picture that adequately reveals the intensity of those times? The seeds of protest were born, and would not die. Through relentless torture, starvation, genocide massacres, burning at the stake, against every conceivable fury of Rome, they could not be extinguish. History estimates that over one hundred million people lost their lives during that time of Roman tyranny. Is it any wonder that God graphically describes this onslaught of Rome as her being "drunken with the blood of the saints, and with the blood of the martyrs of Jesus", and calls her the "Beast"? As viciously as Rome fought to hold on to its power the word of God had declared that it would receive a "Deadly Wound" and it did.. What the clandestine movement the knights Templar began. God raised up fearless preachers of His 'Word of Truth' to complete.

To try to trace the movements of the fugitive Templars historically is a monumental job, because in reality they left no recorded history. Only by searching for telltale clues, do we recognize their influence and presence, As a group of men fleeing for their lives and the torture they knew was in store for them if they got caught, secrecy and the oaths of those brought into that secrecy was of paramount importance. Every imaginable cover was used to guarantee that safety. However, the legacy of those courageous men live on today through the records of their "Old Charges"; prescribed rules which once government their conduct as a brotherhood of fugitives.

After the Protestant Reformation had completed its work in lifting humanity to its rightful God given position, and the pressure for secrecy diminished, allegorical rituals came into play to preserve and remind the Templars of their earlier times. And when four London lodges finally decided to go public on 24 June 1717, they emerged not with the name knights Templar, but instead, Freemasonry; a name that reminded them of their rage to be free, to end all serfdom and villeinage, to be a free man born of a free mother. In understanding the tragic history of the Templars, then observing the rituals of Freemasonry, especially their central ritual involving the construction of King Solomon's temple, makes sense. For remember, the original headquarters and residence of the grand master were at the 'round temple' in Jerusalem, from which they took their name. And it was during the time of building their order, that their leader was struck down and murdered, leaving allegorically speaking the construction of their "Temple", or order, unfinished. Freemasonry is the direct descendant of the knights Templar.

With the invention of the printing press, the Scriptures became available to the people. Like a candle illuminating the blackest night. God's truth began to shine in men's hearts. A book that was forbidden and unlawful from the very beginning, the message it contained and the hope it sparked, was valued by far much greater, than the terrible risks of having it in possession. After two hundred years since the arrests of the Templars., God using their devastating experience, brought unspeakable glory to His name and truth. Vallant men transformed by that "Truth" held God's banner high. Martin Luther, like it was said of the apostle Paul, was turning Europe upside down. The frenzied hatred and seethong revenge that Rome held for these men is fully realized in the order given by the council of Constance, thirty-five years after the death of John Wycliffe, that his remains be dug up and burned for heresy. This desecration was not the act of some isolated fanatic, it was the official act of the Church. Rome's appetite for power and control over others is insatiable. For one to question or disrupt that power, is an anathema.

Martin Luther's unwavering testimony sent shock waves through the Roman Catholic hierarchy. How dare this lowly monk tamper with the dogmas of Rome? Fearing for his very life, but calm and steadfast in mind, he stood in German court and struck down, one by one, the corrupt doctrines of Roman Catholicism, as compared with Bible truth. So fully did he convince the German princes, that they became his protector from Rome's fury to burn him. His faith and practical teaching of Bible truth were words that exploded in the minds of his listeners. A movement before only spoken in darken hushed tones of whispers, now suddenly burst forth as the noontide sun. The "Protestant Reformation" , to the glory of Almighty God

## **ROME- IMPLACABLE ENEMY OF GOD'S TRUTH- REASON FOR REFORMERS CRIES:**

### **PAGAN ROME**

Rome, from its earliest history, has always been the implacable enemy of God's truth, from its decree to crucify Jesus Christ, to sending early Christians to their deaths in the coliseum arena of ravenous lions. it was that same "Sun" worship system of religion, that had been originally concocted in Babylon. Anciently, it had come to Rome in fragments and was known historically as pagan Rome. But later, as the Imperial Roman Empire collapsed and Papal Rome took its place, Babylonian Sun worship manifested itself in an almost pure and radical form. And even though today it has lost the power to have one executed for not conforming to its doctrines, it is steel the same, and is called the 'Roman' Catholic (universal) Church.

The religion of the Romans was always emphatically a state religion, and every Roman god had something to do, some useful office to perform with distinct rituals and sacrifices related to national life. The calendar was an official almanac of religion, which paralleled the seasonal changes of the year, the progress of agriculture development, the family meal, all contributed to the ongoing pulsation and energetic cycle of ceremonies. About one day in four was set apart for the worship of particular Gods, celebrated by their feasts, games, sacrifices, and ceremonies. Religion had ceremonies for every event in life, from birth, to infancy, puberty, marriage, to death, and a place in every vocation and in every public

work. So strongly had these ceremonies and calendar dates become a part of the lives of the people that its influence is even felt in modern society today.

Another area of the Roman religion that was most important for the constant surveillance of the well-being of the land and its people, was a group of men called Augurs and Haruspices, whose technical expertise was to 'divine' the future. Augurs were a religious college of diviners, and their function was to determine, reveal, and interpret the will of the Gods toward men, and was practiced in accordance with superstitious occurrences and observations of certain signs or omens. These included thunder and lightning, the flight and cries of particular birds, feeding of the sacred chickens, the actions of certain serpents, or accidents, such as spilling-salt or the stumbling of a horse. It is interesting to note that in ancient Rome there was a territory called Ager Vaticanus from which site arose the Vatican of today. The word Vatican is a two part word, "vatic" meaning to divine, and 'can' or canny, an attribute of the serpent. In other words, Vatican means the divining serpent. Haruspices, had distinctly another 'science' to foretell the future. After certain animals had been sacrificed, their entrails and liver were examined to discover the will of the Gods. Nothing in regards to state action was ever undertaken without the advice of these diviners."

Jupiter was the supreme deity of the Romans, with the God of Mars and Saturn following. But as Rome ever enlarged her empire, deities of conquered nations were added to her pantheon. For example, there was Mithra, the Persian Sun God, Isis and Osiris, divinities of Egyptian Sun worship, Venus, the Semitic goddess of love and beauty, and Janus, the Asia Minor god of doors and hinges, called the opener and shutter, who along with the goddess Cybele, each having a spiritual 'key' are just a few that became a panorama of pagan gods and goddess devoutly and rigidly worshipped in Rome.

In the minds of worshippers, the 'heavenly' or spiritual was always represented or acted out by an 'earthly'. As the sun in the heavens was the great object of worship, so 'fire' was worshipped as its earthly representative. In Egypt, one of the commonest symbols of the sun or Sun god, was a disc with a serpent around it. The original reason of that identification was, as the sun was the great enlightener of the physical world, so the serpent was held to have been the great enlightener of the 'spiritual' by giving mankind the 'knowledge of good and evil'. In Pagan Rome, this fire worship and serpent –worship both occupied a pre-eminent place in Roman esteem. The 'fire of Vesta', the virgin goddess of the blazing hearth, was regarded as one of the great safeguards of the empire by whose duty it was kept with most jealous care by the Vestal virgins-small girls chosen and having to serve chastely for thirty years. The serpent, being universally acknowledged as a symbol of fire-worship, so the "Great Fiery Serpent" or "Red Dragon" then became, next to the Eagle, the principal Imperial standard of the Roman legions as an emblem of that system of fire-worship on which the safety of the empire was believed so vitally to hinge.

The worship of sun, the great fire-god, who was intimately identified with the serpent, was actually the central object of worship from which every other god and ritual revolved. As the sun made its daily appearance and disappearance in the heavens, creating daylight and darkness, and as the earth made its annual trip around the sun producing summer-time



and winter's death, a time to plant and a time to harvest, it was obvious that all life depended on the sun, for its light warmth, for its very existence. Plainly then man's anticipations of good and anxieties of bad, his parade of lesser gods, and his calendar that kept him informed, were all subject to the moods of the sun.

But the sun had also a human representative. Over this massive and complex system, where every minute detail of worship was controlled and regulated, there presided the Sovereign Pontiff or Pontifex Maximus, who was worshipped as the great king of the Sun, or the sun-god in incarnate. Under him, was the hierarchy of his college of Pontiffs or cardinals. Like a fine tuned and well oiled machine, these priests kept this religious system running smoothly. However, it was only when Julius Caesar, who had been previously elected Pontifex Maximus, and then became as Emperor, the supreme civil ruler of the Romans, as he combined in himself, both as head of the Roman state and head of the Roman religion, that all powers and functions of the 'true legitimate Babylonian Pontiff' were supremely vested in him? It was from this god-king mentality, who had demanded worship from his subjects, and to whom Christians had refused to bow, that caused them to be brutally put to death. With all the religion that saturated the Roman soul, it failed utterly to soften the severity of their character, or weaken their passion for war and bloody sports. Their hard and rigid wills were rarely moved by the cries of agony or the shrieks of the dying.

The word of God, when properly understood, is a most incredible gift. Who can fathom such a sovereign God having the awesome ability to foresee the future, and then with unselfish love, reveal it to His people so that they may not walk in darkness, but rather light? Scripture had predicted centuries before the event, that Rome as a world empire would collapse, and out of her ruins and fragments, arise a religio-political power that would labor to bind up her broken pieces. The ruling society, benefiting from Rome's successes in conquest, had become extremely rich and prosperous, giving way to excessive licentiousness and debauchery. Over half of the Roman population were slaves, and it was from the miseries of these wretched peoples, that the aristocrats relished their fondest pleasures and recreation. The moral decay and depravity of the Roman mind and government is vividly illustrated in its lawfulness of the gory gladiator contests that excited hundreds of thousands in its amphitheaters. This organization of murder which became such a popular pastime and sport, and yet being the most monstrous and disgusting outrage upon human dignity, only serves to demonstrate again, Rome the "Beast". And Rome, not over right, but as her moral cancer worked incessantly through the centuries, from within and without, finally crumbled. The Roman Empire staggers, sprawls, is thrust off the stage, and as if by magic, 'reappears'- it is the Church of Rome which plays the part of the magician and keeps this corpse alive.

### **CATHOLIC ROME- OCCULT SEAT OF SUN WORSHIP**

Anyone with eyes to see, and who is not blinded by 'religion', certainly must recognize Papal Rome as the disguised offspring of Pagan Rome, or Paganism 'baptized' with the name Christianity. In light of Scriptural teaching, sincere men like John Wycliffe, Savonarola, Martin Luther, and thousands of others, were willing to give their lives for God's truth,

and most did. The Church of Rome makes pure mockery of everything that is sacred, pure and the truth. Claiming to be Christian, it has in clinging tenaciously to its possession of the title 'Pontifex Maximus' who sits at the Vatican, and its preoccupation with the revival of Roman ascendancy on earth as the kingdom of Heaven, has become just a continuation of Roman Paganism with even greater atrocities, using the faith and needs of simple men to forward its schemes. Let's review just a few of the core items carried over from Paganism to the Church of Rome, that Protestants fearlessly gave their lives to oppose.

'Syncretism' is a word meaning, the mingling into one religious system, elements that have been drawn from different other religious systems. As a smokescreen, this is exactly what the Church of Rome has done in calling herself Christian. Most will ask, is it really that important? What difference does it honestly make? The reader must be reminded, that God calls this 'mixing' of false religion with His truth as something He bates, an abomination. (Deuteronomy 12:28-32 & 18:9-12) It is startling to learn of God's stern denunciation and warnings against this 'mixing', but even more amazing is the attitude of those who claim to be teachers of God's Word, who shrug these poisons off as perfectly harmless.

## **THE MASS**

It is said 'True Christianity' teaches that when the Messiah, Jesus Christ had come and fulfilled His mission in giving Himself as the "final sacrifice" to ransom the world from sin, that by His death, but much more important, by His resurrection, which certified His sinless life; this supernatural event proved that Christ's ministry was fully approved by God the Father. Thus the whole Hebrew system of priests and sacrifices, which God had originally given to them to be a 'type' and figure of the coming Messiah's death; was to be abolished at his death. But the underlying and basic teaching of the Church of Rome, is its hierarchy of supreme pontiff or pope, its various orders of priests and nuns, and the endless sacrificial ceremony of Christ, called the mass. God says the priests and sacrificial system ended at the death of Christ. Rome says no, and sets them up. Through the Mass, and the capture of superstitious minds, and only in the name of religion, Catholics are taught to believe that a wafer and wine is turned in to the 'literal' body and blood of Christ. But carrying this absurdity a bit further, it is then required for the believers to participate in an act of cannibalism after the wafer has been turned to flesh, to eat that flesh, so to speak, as the flesh of the 'victim of sacrifice', whose flesh it is believed to be Christ's. Remove these two Romish 'false' doctrines, the priesthood and the sacrificial Mass, and there is no Roman Church. But that is only the beginning.

## **THE SUN WHEEL**

The Vatican, and its supreme pontiff of the sun, titled Pontifex Maximus, has been previously mentioned. To see another 'sun' symbol of the Occult at the Vatican, one only needs an aerial view of Saint Peter's court yard, and in the pavement you will notice what is known as a 'double cross', or the largest "Sun Wheel" in the world. Anciently, it was taught that the Supreme sun god drives a chariot drawn by four steeds that traversed each day in the spaces of the firmament and sank at dusk, extinguishing its fires in the ocean. The nation of Israel was caught up in this Sun worship,

and during a period of 'reform', it is recorded how they put down those "that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven, and took away the houses that the kings of Judah had given to the sun, and burned the chariots of the sun with fire". (2 kings 23.5 & 11)

Chariots, and especially the 'wheels' of the chariots, were representative of the Sun. The wheel and its spokes actually became a cross within a circle, which is one of the most ancient symbols of the Sun. The circle and the cross within the circle represents the four extreme points of the sun in relation to the earth in its yearly travel around the sun. Those four points are: the 'two solstices' occurring at 21 June, making the longest day during the year and 21 December, making the shortest day of the year----and the 'two equinoxes', occurring in the spring, 21 March, and autumn, 21 September, making night and day of equal length all over the earth. Hitler's regime was deep into the Occult, and his Swastika is nothing more than a Sun symbol of a cross, with the segments of the circle broken and with right angles made at the ends of the cross. The Hindu religion, a thousand years before Christ, had the swastika symbol of the Sun.

### **THE PHALLIC OBELISK AND DOME**

From your aerial vantage point over the Vatican courtyard, you will also see rising from the center or hub of this Sun Wheel, in its erect position, a symbol of the Occult and Sun worship that highly regarded for its sacred importance. This particular Sun symbol was literally uprooted from Egypt and transplanted in Rome, as others were taken to the cities of London, Paris, Constantinople, and Central Park, New York. Its numerous 'look alikes' are popularly used as monuments and memorials for great men, or actually any man that wants to be remembered. A casual walk through any graveyard will vividly show you this. But just what is the significance of this Sun symbol, this stone monuments or 'obelisk' as it is called, especially in certain places where it stands erect before a Dome?

First, it must be noted that even though the obelisk has been publicly displayed in the most obvious and conspicuous places to be seen, yet in any dictionary or regular encyclopedia, the subject 'obelisk' and its full meaning is just never explained. Only in specialized books and literature do you find its true symbolic significance and what it meant to those who worshiped the sun, In other words, the obelisk symbol has been purposely displayed for public awareness, but at the same time, its real meaning has been kept from us, or at the least, kept out of those reference books were most would normally look. 8

However, the Encyclopedia Americana, 1964 edition showing how the obelisk was related to Sun worship, explains it like this---"a monument representing the sun in ancient Egyptian religion. The Egyptians were sun worshippers, regarding the great luminary as the creator of the universe, the maker of all God's above and below, and even the author of himself----The two most striking characteristics monuments which represented him on earth were the obelisk and the pyramid--- The obelisk is the technical figure of one ray or pencil of light emanating from the sun. "The word o-'bel'-isk actually means the 'shaft of bel'; Bel being another way of writing Baal, the Babylonian and Egyptian Sun god, that all nations followed after.

It is an interesting fact about the chief temples of Egypt and Babylonia, that they were “oriented” –that is to say, that the temples were built so that the shrine and entrance always faced in the same direction. On one morning in the year, and one morning alone, in a temple oriented to the rising place of the sun at Mid-Summer Day, the sun’s first rays would smite down through the gloom of the temple and down the long alley of the temple pillars to brilliant illuminate the altar. Thus it was believed that by that pencil of light or “shaft” of the Sun’s presence upon the altar, it became impregnated. This solemn event gave assurance of fertility in the land and another fruitful year”.

But as further evidence that give proof that Roman Catholicism is nothing more than disguised Sun Worship, that actually arose from the ruins of Roman paganism, consider the fact that the Vatican of today and St. Peter’s Basilica is literally built right over the very grounds of the ancient Vatican Circus. It was here, that they held their Chariot races to the “Sun”. And as then, so today, St. Peter’s is oriented toward the east. That is “so that at the vernal equinox the great doors can be thrown open at sunrise and the sunrays passing throw the nave will illuminate the high altar”.<sup>10</sup>

By Pagan tradition, an altar symbolized the female body, which in turn symbolized ‘Mother’ Earth. It does not take any great imagination to understand the symbolism of an obelisk standing before a Dome--- which represents a pregnant woman’s belly. Ask yourself with deep soul searching what does any of this have to do with “true” Christianity??

Today’s world wide participation in observing calendar dates that have come down to us from ancient Babylonian Sun worship, tells only too well the influence this system has had upon mankind. Most people today observe these dates as Christian holy days and festivities, when in reality, the dates themselves have nothing whatever to do with Christianity. Christmas and Easter both are good examples of how these sun dates have been twisted and perverted to be recognized as something that is Christian. Yet, any good encyclopedia will quickly inform you of their true origin.

## **BABYLON MYSTERY RELIGION**

The date, 25<sup>th</sup> December, because the days began to lengthen after the death of the winter solstice, was believed by the pagans to be the ‘birth’ date of Sol, their Sun god. But to better understand the origins of this heathenistic custom that we know today as Christmas, we should go all the way back to the city and nation of Babylon. Babel, which later became Babylon, was originally founded by a man named Nimrod, “the mighty hunter”. (Genesis 10:8-10) Babylon was the sent of the first great apostasy against God after the food. It was here that the “Babylonian Cult” was instituted by Nimrod and his quen, Semiramis Semiramis was also Nimrod’s mother and his wife in an incestuous relationship. From this Babylonian Cult is derived all types and forms of false worship, carried over today into the various pagan religions, including also the Christ-Mass and Easter.

Nimrod lived approximately two hundred and fifty years after the flood. It was during those days of Nimrod, Semiramis, and his father Cush, when they gained a following and a deep hold over the then whole human race, for at that time there was only one language and all were one homogenous people. The Bible tells us that Nimrod gained the title

“Mighty Hunter” and “The Apostate” because of his innovative building of walled cities to free men from the ravages of wild beasts, which were then multiplying against mankind, and because of his leading men away from the idea of a God who was capable of interceding with wrath into the affairs of men. History records that he led people astray to such an extent that they drifted from the faith of their fathers in the true God.

Ancient history teaches, that it was the Babylonians who first became involved in the worship of the heavens., and developed a system of numerology, the horoscope, astrology, and the zodiac, claiming the highest wisdom and ability to ‘divine’ the future. It was characterized by the word ‘Mystery’ because their practices were hidden from non members. Once admitted into the Babylonian mystery religion, men were no longer Babylonians, Assyrians, or Egyptians, but became members of a mystical brotherhood over which ruled the Pontifex Maximus, or high priest, whose word was final in all matters within the lives of the brotherhood---regardless of the country in which they lived, becoming a supranational organization.

This Babylonian system, from its very inception right till today, has been a blueprint and planned method to effectively circumvent the truth of God. From Babylon it spread to the ends of the earth and to where, scripture records. Abraham was chosen of God to flee those idolatrous nations, and thus preserve His truth through a called out people. This explains how so many different nations of the world, whether Egypt, India, Aztec, Maya, Inca, or Sioux Indian, all worshiped the Sun in some manner, and are found to have common religious traditions interwoven into their cultures. Egypt, almost surpassed Babylon in its worship with pyramid and obelisk monuments dedicated to the Sun. Joseph, when sold into Egypt by his brothers, (Genesis 41:45) later married the daughter of the priest of ‘On’, or the priest of the Sun.

Babylon continued to be the seat of worldwide ‘mystery religion’ activity until it was conquered by the Medes and Persians and the Babylonian priesthood (or Chaldeans) were forced to move to Pergamos, which then became their headquarters. Over the years this cult gained such power to where the Roman Caesars absorbed the bulk of the principles and structure of the Babylonian religion into their own pagan religion. Julius Caesar was made Pontifex Maximus of the Etruscan Order in 74 B.C. Thereafter, Rome’s religion became that of Babylon.

As believers in this Sun worship system, calendar dates were set up to celebrate the winter solstice, (24-25<sup>th</sup> December, the shortest day of the year) and the summer solstice. (24<sup>th</sup> June the longest day of the year). Easter was the pagan festival that occurred at the spring equinox, when all nature was in ‘resurrection’ after the death of winter. Any student of the Scriptures well knows the word Easter, in its ‘original’ meaning is not a Christian expression, but comes from the goddess of spring Astart or Ishtar, which is just another name for the Queen of Heaven, Semiramis, who celebrated that festival with the sun rising in the ‘east’ ---- even as the word “East-er” implies. (Ezekiel 8:16). When Nimrod’s life was abruptly ended, it was Semiramis who called for a period of mourning, who instructed her subjects that Nimrod had

returned to the Sun, declaring that his deified name was now Tammuz. Looking towards the east, the rising place of the Sun, was the natural place to look for the return of the savior.

Rituals and festivals, which harmonized with the Sun worship calendar dates, were also applied to the death and resurrection of Tammuz. Forty days of 'sacred' Lenten abstinence were given to weeping for his death, now claimed to be the Sun god incarnated. The forty days also seemed to be an indispensable preliminary to sharpen their zeal for the degrading activities or unbridled lust in the Easter or Bacchus festivities that were to follow. As the death of Winter became representative of the death of Nimrod, so the resurrection of Spring Became also representative of Nimrod's resurrection, but with his new deified name Tammuz, and were celebrated both by alternately weeping and then rejoicing. (Ezekiel 8:14) Even today, Bacchus, which means "The Lamented One", lives on as the 'patron saint' of such disgusting public homosexual orgies as are evident during the New Orleans Mardi Gras. But even more obvious. it lives on in the annual Lenten rituals of the Roman Catholic Church.

When you take a good look at the doctrines and rituals practiced by the Roman Catholic Church, then try in a search of the Scriptures to support them, shockingly, you will find they are just not there. The truth is, with heart-felt sadness, that the pope grows rich in the measure that the poor are duped. The doctrine of purgatory is a striking example of such an abuse; and has no justification, whether in scripture or in logic. Its real basis in Rome's wanton greed. For there is not one word spoken of it in all Holy Scripture, and also if the pope with all his pardons may for money deliver one soul from torment he may deliver as well without money; and if he may deliver one, he may deliver a thousand, he may deliver them all, and so destroy purgatory. And so then he is a cruel and unmerciful tyrant, without a trace of compassion, if he keeps them, there in prison, writhing in pain, till men will give him money Doesn't this make reasonable sense, dear Catholic reader?

During the Reformation in the sixteenth century, when Martin Luther was redirecting the world's attention (and conscience) to God's Holy Word, these falsehood and corruptions were identified and repudiated as having no part in the worship of the Lord Jesus Christ--- as taught in the Scriptures. Doctrines such as Purgatory, and paid for Masses to get loved ones out of purgatory , an existing burning hell, worship of the cross, images, relic, and of Mary, and Sundays a holy days can't be found in Scripture. The celibacy of the priesthood, confessing sins to a priest , kissing the Pope's feet, rosary prayer beads, holy water, sale of indulgences, abominable human inventions to burden and enslave superstitious minds. To keep the people in total darkness, the Bible was labeled a forbidden book and placed in the index of forbidden books by the Council of Toledo in 1229 AD. By contrast, our Lord and the apostles commanded that the Scriptures should be read by all (John 5:39, 2 Timothy 2:15-17).(The Grand Conspiracy by John Daniel,page-17 to 41)

### **The reformation in Europe :**

In 1517 Martin Luther, a German Catholic priest at the University of Wittenberg, appealed to the Pope to correct abuses in the Roman Catholic Church, about which there was already widespread concern within the church and among the laity. When reforms were not forthcoming, and Luther was excommunicated by the Pope for insubordination, religious dissension and wars erupted in Europe, and continued intermittently for the next 200 years. When, ultimately, a religious "balance of power" emerged, the political face of the continent had been changed.

Historians now refer to these events, in retrospect, as the reformation. During this period the Catholic Church was reformed and reorganized, and numerous "protestant" sects were separately established. These included Lutherans, Anglican and Calvinist denominations. The protestants were later subdivided by doctrinal differences into a bewildering number of sects known as Congregationalists, Baptists, Methodists, Presbyterians, Puritans, Quakers and so on. In keeping with the long tradition of deep involvement of the church in political affairs. European states, large and small, adopted either a Protestant sect or Catholicism as the state religion in accordance with the ruler's religious preference (*cuius regio eius religio*, "whose the region, his the religion".)

When each ruler attempted to enforce religious conformity within his domain, religious intolerance, already the norm, was intensified. Special police and courts were set up to investigate and penalize non-conformity. Expulsion, imprisonment, torture, the death penalty, mass executions and massacres were tools of religious repression applied by both Catholics and Protestants. To these afflictions of European society, already inured to centuries of judicial cruelty, were added the destruction and demoralization of the protracted religious wars.

Why was the struggle so bitter, long and deadly? Because the Protestant movement, as it evolved, sought not merely to reform the Catholic Church; it aimed to replace it with a church based on the Protestant interpretation of the Bible, shorn of traditional Catholic sacraments, ritual and ecclesiastical hierarchy for which the Protestants could find no scriptural justification. At stake was the immense and pervasive spiritual and temporal power of the medieval Catholic Church. Finally, after 200 years, either Catholicism or Protestantism had achieved dominance in each European state. Religious strife then gradually waned. However, state policy of religious toleration was rarely adopted until much later. Catholics and Protestants simply became reconciled to a wary coexistence.

The Catholic Church retained its ascendancy in Spain, Portugal, France, Ireland, and in southern and eastern Europe. Protestant denominations prevailed in central and northern Germany, Holland, the Scandinavian countries and in England and Scotland. Meanwhile, major political realignments and consolidations occurred within the nations of Europe, leading to establishment of strong secular states that progressively reduced the influence of religion in government.

Power to the church of his doctrine is still hold good in the sense that in Britain the king can do no wrong is still practiced and accepted in Britain's constitution .

### **The Reformation in England:**

With the above outline of there Reformation began in 1534 when king Henry VIII(1509-1547) despaired of obtaining a male heir to succeed him on the throne from his existing wife, Catherine of Aragon. Therefore, he requested Pope Clement VII to annul his marriage to Catherine. Since Catherine objected and was , furthermore, the aunt of the Holy

Roman Emperor Charles V, the Pope hesitated impatient with the delay, Henry acted by repudiating Papal authority and setting up the Anglican Church as the State Church of England with the King as "Protector and only Supreme Head of the Church and Clergy of England". At the time, Henry did not intend to create a Protestant church along the lines evolving on the continent under the influence of the moderate German. Martin Luther, or more radical reformers such as the Frenchman, John Calvin. He only wanted to be the supreme head of an English Catholic Church.

Nevertheless, Protestant ideas infiltrated England and Scotland, and Protestant Churches were organized, thus setting the stage for 150 years of religious conflict between Catholic and Protestant, and between subsets of the Protestants. The details are tiresome, but tragic and of great import to the future American colonies.

Scottish Presbyterian congregations were led by the Calvinist John Knox in the 1550s. About the same time the Puritan movement, also Calvinist in origin, came to notice in England as the result of insistence by Queen Elizabeth I (1558-1603), who was head of the Church of England, on the enforcement of uniformity in the dress of the clergy. Because the Calvinist objected to the prescribed vestments as a remnant of popery, they were called "Puritans". This was the beginning of a long and bitter confrontation between the puritans and the English monarchs, with the puritans continuing to press for reforms of the Church of England along Calvinist lines. They had no quarrel with official Anglican doctrine, but they wished to do away with all clergy above the rank of parish priest; abolish set prayers and elaborate rituals; and reorganize the Church as either a hierarchy of councils (Presbyterianism) or a federation of independent parishes (Congregationalism) free from state control.

Throughout the 1600s English monarchs, except for two brief, bloody and unsuccessful attempts to restore Catholicism, sought primarily to assure the supremacy of the State Church of England by enforcing conformity with Anglican doctrine and practice. At the same time, they were engaged in ominous confrontations with a parliament that increasingly challenged the right of the king to make laws, decide legal cases, enforce religious conformity and levy taxes. Charles I, who reigned from 1625 to 1649, confronted a parliament in 1640 which by that time had come under the control of the Puritans in spite of his efforts to suppress them.

In the ensuing Civil war Oliver Cromwell a devout Puritan, emerged as the military leader of the Parliament's army, and Puritan soldiers proved to be the most effective of the military forces. Gradually the royalist followers of Charles I were defeated by the parliamentary forces, called Roundheads from the close haircuts favored by the Puritans. In 1649 King Charles I was tried and condemned to death by a Parliament which in the course of the course of Civil War had been reduced to subservience to Cromwell and his Puritan army. The King was beheaded on 30 January 1649.

There followed turbulent decade of autocratic rule of England, Scotland and Ireland by Cromwell during which the British Isles were declared a Republic. It was known as the "Commonwealth" and Cromwell assumed the title of Lord Protector. Ultimately the people and the army became disillusioned with the puritanical restrictions and political



dictatorship of Cromwell's regime. After he died in 1658, his son proved unable to maintain the Protectorate. As a result the monarchy, the Church of England and the Parliament were restored in 1660. and with almost universal approval.

These changes inaugurated the period in English history known as the Restoration (1660-1688). The Puritan's, While in control of the Parliament, had abolished bishops and otherwise reorganized the Anglican Church. In order to secure the support of the Scottish army., Parliament had agreed to make Presbyterianism the legal state religion of England, Scotland and Ireland. Now these "reforms" were reversed and Charles II (1660-1685) son of the executed Charles I was proclaimed King. Legally, government and religion supposedly reverted to the status they held in 1640.

Charles II, an Anglican with Catholic leanings, died in 1685 and was succeeded on the English throne by his Catholic brother. James II(1685-1688). When a son was born to James in June 1688 and baptized into the Catholic faith, it foreshadowed a line of Catholic monarchs for England. This being unacceptable to the political Leaders of England, they abandoned James and offered the throne to his grown daughter, Mary a Protestant married to the Dutch William of Orange. James lost the ensuing military struggle and in December 1688 fled to France and the protection of Louis XIV. The English refer to this episode as the Glorious Revolution of 1688.

William of Orange became William (1689-1702). He and his wife Mary (1689-1694) were offered the crown of England jointly and assumed the throne in 1689, but not until they had acceded to the demand of Parliament for an historic Bill of Rights that assured the Preeminence of parliament over the king in parliament. The Bill asserted the true, ancient, and indubitable right of the people", and declared that no Roman Catholic could wear the crown. Parliament also passed the Toleration Act in 1689 which legalized Protestant dissent and defined the rights of Nonconformists such as the Quakers, but still excluded them from political activity and public service.

The threat of Counter Reformation through a Catholic monarchy had been kept alive in England for 150 years by French and Spanish intrigue, and by hereditary accession to the throne of two Catholic sovereigns, Mary I (1553-1558) and James II (1685-1688). When Mary I, daughter of Henry VIII and Catherine of Aragon and older half sister to Elizabeth I, became queen she restored the catholic creed and the laws against heresy, Because of her relentless pursuit of heretics, many of whom were hanged and some 300 burned at the stake, she has gone down in English history as "Bloody Mary" . Fortunately her reign was short. With the coming of William and Mary, the threat of deadly persecution was virtually eliminated by Parliament, and the Toleration Act greatly reduced the grounds for religious dissent and repression. The Protestant Reformation in England and Scotland was coming to a close.

With this essential background, we can now turn to consideration of how religious conflict during the English reformation spawned the Quaker movement; and how the desire to escape religious repression led to the founding of six of the original 13 English Colonies in North America, including the Quaker state of Pennsylvania.

## **Six American Colonies Founded for Religious Motives:**

Five colonies were established by Puritans in New England: Plymouth (1620); Massachusetts Bay(1630); New haven (1638)Connecticut (1639); and Rhode Island(1644). In 1662, Connecticut received a charter from the crown that included in its boundaries the new haven colony, which thereafter became part of Connecticut and ceased to exist as a separate colony. The other two colonies founded on a religious basis were Maryland (1633) and Pennsylvania (1682).

### **Plymouth Colony, 1620.**

The first to emigrate for religious reasons were puritan separatist (Known to history as the “Pilgrims”) who established Plymouth colony in 1620. During the reign of Elizabeth I, certain English Puritan groups called separatists, despairing of reform and unwilling to compromise, formed voluntary congregations. They were broke with the Church of England, chose their own pastors by common consent, and lived as religious communities in accordance with their conception of the original church described in the Bible. They were savagely repressed by Elizabeth. Two laymen were hanged in 1583 for selling separatist tracts; and three separatist clerics were hanged in 1593. Severe pressure on these groups continued under her successor, James I(1603-1625), who had the Bible translated into the “Authorized King James Version”, and swore that he would “harry the Puritans out of the land”.

Seeking to escape persecution and the worldly excesses of English society, a small separatist congregation from the area of scrubby, England, fled to Holland in 1607. They lived first in Amsterdam and later moved to leyden where they formed an English congregational Church. After 13 years of exile in Holland, they decided to emigrate to America and returned to England in July 1620 to make final preparations for voyage. They sailed from Plymouth on 6 September 1620 aboard the Mayflower with a company of 102 men, women and children to establish the Plymouth colony.

Two months later, on 11 November 1620, these Pilgrims disembarked on the shore of Cape Cod Bay. After prospecting the coast for the best place to settle permanently, they chose the site of the present city of Plymouth, Massachusetts. Committed as they were to facing all hardships together, they drew up the historic Mayflower Compact, signed by the forty-one adult males of the company, by which they agreed to the principle of self-government by the majority. They were ill-prepared to face the wilderness and the rigors of the new England winter. By the following spring, half the company had died, yet when the Mayflower set sail for England on 5 April 1621, not one of the survivors elected to return in her.

### **Massachusetts Bay Colony. 1630**

Under King Charles I(1625-1649) pressure for religious conformity worsened, even for English Puritans who were not separatist and had remained nominally in the Church of England. When the restrictions became intolerable a company of 900 to 1000 Puritans decided to emigrate. They sailed in 17 ships to new England in 1630 to establish Massachusetts Bay Colony, a “Godly Commonwealth” based on Puritan doctrine. The Colony included Boston and six or seven nearby towns. Because the Massachusetts Bay Charter was transferred to America with the colonists, the Colony became

practically independent of England and was thus able to develop a distinctively American form of representative government. Colonial New England was set on a course significantly influenced by Puritan values which included piety, hard work and learning.

More than 100 graduates of Oxford and Cambridge came to Massachusetts in this Puritan migration. Among them was John Harvard (1607-1638) who received an A.B. degree in 1631 and an MA degree in 1635 from the Puritan Emanuel College of Cambridge University and shortly after his graduation was ordained as a dissenting minister. He arrived in the Massachusetts Bay colony in 1637 and settled in Charlestown where he occasionally served as a minister. In poor health from tuberculosis, he made his will in 1636 two years before his death and bequeathed half his small estate of 1,700 pounds, and his well-chosen library of 260 volumes, to a new school founded on 28 October 1636 in Newtown (Cambridge), by the General court of Massachusetts.

A contemporary of John Harvard among the colonists described how this new school received the name of Harvard College.

After God had carried us safe to New England, and wee had builded our houses, provided necessaries for our livelihood, rear'd convenient places for God's worship and settled the civil Government; One of the next things wee longed for and looked after was to advance learning, and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Minister shall lie in the dust. And as we were thinking and consulting how to effect this great work it pleased God to stir up the heart of Mr. Harvard ( a godly Gentleman and a lover of learning, there living amongst us) to give the one half of his Estate..... towards the erecting of a Colledge, and all his Library ; after him another gave 300 pounds. Others after them cast in more, and the public land of the state added the rest; the collage was, by common consent, appointed to be at Cambridge (a place very pleasant and accomodate) and is called (according to the name of the first founder) Harvard College.

In 1782, the Harvard Corporation voted to establish a Medical School. Dr. John Warren was asked to draw up a plan for Medical studies and was elected Professor of Anatomy and surgery. By this action, Harvard founded the third American medical school. The second Medical school was the Medical Department of King's college in New York, opened in 1767, later to become the College of Physicians and Surgeons of Colombia University. Drs. William Shippen, Jr. and Benjamin Rush (faculty members from America's first medical school established in 1765 by the College of Philadelphia) assisted Dr. Warren in the work of organization.

### **The Religious Reformation in Europe:**

In 1617 Martin Luther, a German catholic priest at the university of Wittenberg appealed to the Pope to correct abuses in Roman catholic churches about which there was already wide spread concern within the church and among the laity. When reforms were not forthcoming and Luther was ex-communicated by the Pope for insubordination, religious

dissension and wars erupted in Europe and continued intermittently for the next 200 years. When ultimately a religion "balance of power" emerged, the political face of the continent had been changed.

Historians now refer to these events in retrospect as the "Reformation". During this period the Catholic Church was reformed and reorganized and numerous "protestant" sects were separately established. These included Luther, Anglican and Calvinist denominations. The protestants were later subdivided by doctrinal differences into a bewildering number of sects known as Congregationalists, Baptists, Methodists, Presbyterians, Puritans, Quakers and so on. In keeping with the long tradition of deep involvement of the church in political affairs, European states large and small, adopted either a protestant sect or Catholicism as the state religion in accordance with the ruler's religious preferences. *Ecce homo* religion "whose the region, his the religion."

The protestant reformation did not cause the division of Germany into dozens of independent territories, in fact, the reverse is true. The extraordinarily diverse and divided political landscape of the Holy Roman Empire in the early sixteenth century was the single most important factor in the spread of evangelical ideas and the adoption of church reforms. As it became clear to Martin Luther that the church of Rome would not accept his theological and pastoral reforms (referred to as evangelical), he turned to the Christian nobility of the German nation and exhorted them to take their responsibility to reform the church. Their response was varied. Luther's own territorial ruler, Elector, Frederick III (the Wise of Saxony, 1486-1525), was willing to allow the ideas of his unruly theologian to circulate in Saxony and in the empire, other princes and free imperial cities eagerly read, creatively interpreted and put into practice the idea, coming out of Wittenburg. Emperor Charles V, like most of the German princes, appreciated Luther's criticisms of the papacy and the Roman curia but wanted no part of Luther's fundamental theological challenge to the authority of the church of Rome. Charles stated that he would not "deny the religion of all his ancestors for the false teaching of a solitary monk."

But taking advantage of the fragmentation of imperial and territorial authority across the empire, individual principalities and city states became "laboratories" for church reform and religious innovation. Because builders of the first protestant institutions were leaders among the estates of the empire, the conflict over reform and reformation was played out in the institutions of the empire, above all in Imperial diets.

It was the Diet of Speyer in 1529 that a group of princes including the elector of Saxony and the landgrave of these and fourteen imperial free cities submitted an official protest against the suppression of the evangelical movement. The name "Protestant" arose from their action. The next Imperial Diet at Augsburg in 1530 produced a definitive protestant statement of faith. In 1531 the Empire's leading protestant princes and free cities formed an alliance, the Schmalkaldic League. This alliance was not formally directed against the empire or its Catholic ruling house of Hapsburg, but its confessional politics held an immense potential to disrupt the institutions of the Empire.

The protestant princes and free cities of the empire created their own territorial church by seizing the lands of monasteries and church, severing all links with Rome and overseeing the doctrine and morals of their subjects. Scholars

have labeled this process “confessionalization “ and it is the defining characteristics of the empire in the period from 1530 s through the end of the seventeenth century. This confessionalization meant the doctrinal and organizational consolidation of the diverging Christian reformations into established churches with mutually exclusive creeds, constitution and forms of piety. The power and authority of the princes was naturally reinforced by this level of spiritual administration. In this confessional era the line between Insider and outsider became much sparser, subjects and rulers to better deployed the new scope of territorial authority to accuse, try and burn witches, expel Jews and Christians of other confessions, and police the poor and the criminal. The cruel work of the great European witch persecutions reached its peak in the years between 1580 & 1660, and about half of the forty to fifty thousand executions took place in the empire. The promulgation of countless churches and police ordinance allowed territorial rulers to envision (though not create) a land of Godly, orderly and obedient subjects. Geographically and politically, these territories resembled modern sovereign states and this gain in power and authority by the individual estates of the empire proved irreversible.

Given the consolidation of the power and authority of the individual estates by the peace of Westphalia (1648) was the Holy Roman Empire of states after 1648? Historians of the 19<sup>th</sup> and 20<sup>th</sup> centuries, focused on the modern nation state, answered in the negative and critically. The origins of modern state in Germany were seen in the large territories of the empires, especially Brandenburg Prussia. The concept of nation state meant condemnation of the Holy Roman Empire, which was denied any significant contribution to the modern state. Early modern political theorists offer a different perspective. However, a series of reforms in 1803 came too late to restore political relevance to the empire and could not prevent its elimination, through the abdication of Emperor Francis (Ruled 1792-1806), at the instigation of Napoleon. The tradition in the Holy Roman Empire died, and its revival was not seriously discussed in the congress of Vienna in 1815.

When each ruler attempted to enforce religious conformity within his domain, religious intolerance, already the norm was intensified. Special police and courts were set up to investigate and paralyze non-conformity, expulsion, imprisonment, torture, the death penalty and executions and massacre were tools of religious repression applied by both Catholics and Protestants. To this affliction of European society, already inured to centuries of judicial cruelty, were added the destruction and demoralization of the protracted religious wars.

Why the struggle so bitter, long and deadly. Because the Protestant movement, as it evolved, sought not merely to reform the Catholic church, but aimed at to replace it with a church based on the Protestant interpretation of the Bible. Shorn of traditional Catholic sacraments, rituals and ecclesiastical hierarchy for which the Protestant could find no scriptural justification. At stake was the immense and pervasive spiritual and temporal power of the medieval Catholic church. Finally after 200 years either Catholicism or Protestantism achieved dominance in each European state. Religious strife then gradually waned. However a state policy of religious toleration was rarely adopted until much later. The Catholic church retained its ascendancy in Spain, Portugal, France, Ireland and in southern and eastern Europe. Protestant denominations prevailed in central and northern Germany, Holland, the Scandinavian countries and in

England and Scotland. Meanwhile major political realignment and consolidations occurred within nations of Europe leading to establishment of strong secular states that progressively reduced the influence of religion in government.

#### 1. The reformation in England

The reformation in Europe

#### 2. Six American colonies founded for religious motifs.

#### 3. Religion in America.

#### 4. Reformation and religious deception. (or one world government/ 'government of Anti christ Dajjal

The blue print of world domination through international intrigues, conspiracy romances, corruption, graft, political assassinations also abolition of religion. Family, private property, existing governments, inheritance, Private property, Patriotism.

The protocols of the learned Elders of Zion (copy-1)

### **RELIGION IN AMERICA**

Religion was a dominant feature of life in colonial and frontier America. After 1800 the frontier moved rapidly westward from the Atlantic seaboard. Ordained ministers and itinerant preachers of many different sects accompanied the migration, establishing churches, schools and colleges with a missionary zeal that assured the early presence of congregations and educational institutions wherever settlements occurred. In a process repeated over and over during the development of the country, these varied social ingredients were united within a uniquely American frame of government to produce dynamic communities where religion was often an agent of progress. For instance, from 1858 the medical school founded by Cooper was the medical department of a sectarian institution- first the University of the Pacific founded by the Methodists, and later the University (City) College established by the Presbyterians. A striking example from modern times of constructive social change fostered by a religious group is the leadership of African American churches and their ministers in the movement for desegregation and equal opportunity.

In contrast to the strife created in Europe by restrictions on religious worship during the Reformation (1500-1700), religious free enterprise in the United States after the founding of the Republic in 1778 led to vigorous competition among the many religious groups with relatively little sectarian conflict. The first Amendment of the Constitution (1791) is responsible for this tolerable state of affairs. Although the Amendment has not entirely eliminated either religious discrimination or political intervention by religious partisans, it has controlled them, and has been an effective bulwark against the harsher forms of religious repression which drove many of America's most resourceful immigrants from the old world to the new in colonial times.

The spectacle of bloody religious conflict during the European reformation convinced the framers of the American constitution that government dominated by religion is incompatible with a free society—a principle still widely ignored among nations in today's world. John Madison (1751-1836), in A Memorial and Remonstrance, which he addressed to the general assembly of Virginia in 1785, made an historic plea for separation of religion and government. He referred to the Reformation era in these words. "Torrents of blood have been spilt in the old world, by vain attempts of the secular arm, to extinguish Religious discord, by proscribing all difference in religious opinion."

Madison recognized that the question of church- state relationship was one of the most crucial and potentially disruptive issues facing the First congress of the new American Republic. Resolution of the question was urgent for the reasons that after the war of independence (1775-1783), establishments of religion had been promptly authorized by six of the original 13 states (New Hampshire, Massachusetts, Connecticut, Maryland, South Carolina and Georgia), and also by Vermont which was admitted to the Union in 1791 as the 14<sup>th</sup> state. An "establishment of religion" meant that taxes were collectible in each of these states to provide for the public support of one or another Protestant sect chosen in accordance with state law. These arrangements were already in sharp contention among competing religious groups, and European experience during the reformation foretold divisive escalation of the controversy.

Fortunately for future generations of Americans, and as an example to the world, the first Congress of the United states in 1789 took an unprecedented and definitive step. It mandated separation of church and state by adopting the first Amendment to the Constitution, proposed by Representative James Madison of Virginia. The Amendment reads (in part) "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...."

This statute has been of immeasurable benefit to American society by guaranteeing freedom of religion and erecting a "wall of separation between Church state". In spite of persistent efforts to breach the wall, the Amendment had served its purpose well (The first ten Amendments to the constitution, known as the Bill of rights, were ratified in 1791).

In spite of the First Amendment, the Americans were incorrigibly religious. Alexis die Tocqueville, an observant young Frenchman who visited America in 1831, wrote; "On my arrival in the United States the religious aspect of the country was the first thing that struck my attention. "He also observed "Religion in America takes no direct part in the government of society, but it must be regarded as the first of their political institutions,

For another keen observer's view of religion in America at the same period, one may turn to Domestic manners of the Americans by Mrs. Frances Trollope, British gentlewoman, member of the church of England and mother of the novelist Anthony Trollope. Her unsuccessful commercial venture in the department store business in Cincinnati in the late 1820's brought her within 35 miles of Elias Cooper, living then as a boy of ten on his family's farm near Somerville, Ohio. The "gossipy pages" of Mrs. Trollope's chapter on Religion are unsparingly critical of the coarseness and arrogance of the society she encountered in the raw New World of the Andrew Jackson era: She wrote:

The whole people appear to be divided into an almost endless variety of religious factions, and I was told, that to be well received in society, it was necessary to declare yourself as belonging to some one of these. Let your acknowledged belief be what it may, you are said to be not a Christian. unless you attach yourself to a particular congregation. Besides the board and well known distinctions of Episcopalian, Catholic, Presbyterian, Calvinist, Baptist, Quaker, Swedenborgian, Universalist, Dunker, etc. etc..etc... ; there are innumerable other springing out of these, each of which assumes a church government of its own: of this, the most intriguing and factious individual is invariably the head; and in order, as it should seem, to show a reason for this separation, each congregation invests itself with some queer variety of external observance that has the melancholy effect of exposing all religious ceremonies to contempt.

It is impossible, it witnessing all these unseemly vagaries, not to recognize the advantages of an established church as a sort of headquarters for quiet unassuming Christians, who are contented to serve faithfully, without insisting upon having each a little separate banner, embroidered with a device of their own imagining....

I believe I am sufficiently tolerant, but this does not prevent my seeing that the object of all religious observances is better obtained, when the government of the church is confided to the wisdom and experience of the most venerated among the people, than when it is placed in the hands of every thinker and tailor who chooses to claim a share in it.

The influence of religion on community life in America was more pervasive in the day of de Toqueville and Mrs. Trollope than at present. And it remind so until after the publication of Darwin's On the origin of Species in 1859 when it began to diminish. Darwin's research was an historic turning point for a materially loosened the hold of religious dogma on the mind of western man, and "pricked the great bubble of belief in which the world of 1859 had its being." He injected a rational view of man, based for the first time on credible scientific observation, into the main stream of secular discourse, and since then religion has been increasingly demythologized. On 12 February 1909, fifty years after publication of Origin of Species, David Starr Jordan, distinguished zoologist and President of Stanford, gave a resume of the work and influence of Darwin at a



symposium in San Francisco honoring the hundredth anniversary of the birth of two of the greatest men of the nineteenth century- Charles Darwin and Abraham Lincoln. Of Darwin he said "The chief and essential contention of Darwin, that species are formed by natural processes, is now absolutely established. That animals and plants today, man included, are descended from the animals and plants of earlier periods by natural lines of descent with modification, is one of the certainties of modern science."

In the above discussion we have referred to religion as a pervasive feature of American life in the colonial and succeeding period, and have alluded to the determining influence of Quakers on the early history of Stamford medical school. For a perspective on these subjects we will now consider the European roots of religion to America, and the English origin of the society of Friends.

## **THE REFORMATION AND RELIGIOUS DECEPTION :**

The Protestant Reformation fundamentally transformed the social, political, religious and intellectual landscape of Europe, leaving a lasting imprint on our modern world. Yet few understand what really happened during this turbulent period, or realize its significance for us today.

The Protestant reformation of the 1500s was a crucial turning point in the history of western civilization. This momentous event fundamentally transformed the social, political, religious and intellectual landscape of Europe that had existed for over 1,000 years. It left a lasting imprint on our modern world. Yet few understand what really happened during this turbulent period, or realize its significance for us today.

The Roman Catholic church has considered the reformation an unwarranted rebellion which produced a tragic split in Christendom. Protestants have viewed it as the hand of God working to purify the church from the evils of corruption and paganism that had accumulated over centuries. Regrettably, both of these commonly held views are misleading – and obscure what reality happened.

Bible prophecy reveals that before the return of Jesus Christ, the western world will experience another great religious movement which will attempt to unite diverse factions of professing Christians, and amalgamate the religious world into one body. This ecumenical movement will deceive millions. We need to understand why the Reformation occurred and what actually happened, because crucial facts, and important lessons of history—which will facilitate this coming deception—have been forgotten and obscured.

## **CAUSATIVE FACTORS:**

The reformation did not 'just happen'; There were powerful causative factors. One fundamental reason was the well-documented and pervasive corruption in the Roman Catholic papacy and clergy. Popes in the late Middle Ages had mistresses, meddled in politics, hired armies and waged wars. Many clergymen lived lavishly in places, exploiting people monetarily and spiritually. Church offices often went to the highest bidder or were given out as political favors. Crusaders were recruited with the promise that killing infidels would forgive sins. Indulgences (spiritual pardons) were sold to raise money for the church. By the 1500s, many reformers saw that the church was corrupt, yet resistant to attempts at internal reform.

Another important factor was the invention of the printing press in Mainz, Germany in the 1440s. This made possible widespread circulation of books, pamphlets and tracts at prices that nearly anyone could afford. Access to knowledge and ideas was no longer limited to the elite. Translations of the Bible from Latin (which few understood) into commonly spoken tongues (German, French and English) allowed people to read the Bible for themselves. Bible readers discovered that many Roman Catholic beliefs and practices were contrary to Scripture (For example, the Bible plainly shows that Jesus alone is our Mediator (1 Timothy 2:5) and that Peter, whom Roman Catholics consider the first Pope, was married (Mark 1:30; 1 Corinthians 9:5).

A third element that contributed to the reformation was the Renaissance- the rebirth of learning, the growth of science and the emphasis on the individual and the practical. The rise of an affluent middle class, and the expanding number of universities, gave rise to a spirit of critical inquiry that clashed with the authoritative, tradition bound approach of the Roman Catholic Church. Protestant reformers were much more in tune with these trends than were their Roman Catholic peers. Reformers correctly saw that the Pope and his clergy had assumed an intermediary position, between God and people, not supported by scripture. Although Rome attempted to suppress these ideas, the dam finally broke. The Catholic edifice shattered because its hierarchy was on the wrong side of powerful historical trends.

## **MISLEADING ASSUMPTIONS :**

Did the reformation really destroy the unity of professing Christendom? The facts of history provide informative answers. The Reformation was not the first disagreement with, or challenge to, the authority claimed by the church headquartered in Rome. The Roman Catholic and orthodox churches separated in 1054 AD, with the Pope and Patriarch excommunicating each other. In 1,500 years following the ministry of Jesus Christ, there had been numerous conflicts over doctrine and multiple ruptures in the so-called body of Christ. In fact, history records the continuous existence of Christians who never accepted doctrines that emanated from Rome.

The Jerusalem Church – not Rome – was the model for Apostolic Christians (Acts 15:2:1) Thessalonians 2:14; Galatians 2:1-2). In the second century, a controversy arose over the date and manner of keeping Passover, and whether it should be replaced by Easter. Rome promoted Easter observance on Sunday, but churches in Asia refused to support this doctrine. They continued to observe the Passover on Nisan 14 (using the Hebrew calendar) declaring that they had been taught this observance by John, the last surviving Apostle. At first, this declaration settled the validity of their case, but 50 years later, those who insisted on keeping a Nisan 14 Passover were excommunicated by a Roman bishop for holding to their practice. This “Quartodeciman controversy” continued to cause divisions in the church for centuries.

The Roman hierarchy gained control over most of professing Christendom in the fourth century, In the days of Constantine. This control was extended and maintained for more than 1,000 years. It is instructive to remember how that power was used. During this time, anyone who disagreed with decisions of Popes or church councils was censored or excommunicated. At the pinnacle of the Roman Church’s power, between 1000 and 1300 AD. It launched Crusades against infidels and an inquisition against heretics. The inquisition was conducted (usually in secret) by priests who functioned as lawyer, judge and jury. Those convicted of believing or teaching contrary to Roman doctrine- Jews, Muslims, and non-conforming professing Christians- were labeled heretics. Properties were confiscated and the “guilty” were banished, imprisoned, tortured or burned at the stake. The inquisition was instituted because “Christendom” was not united. It was in dynamic ferment, as it had been since the first century;

A far more crucial issue was that the Roman hierarchy itself was seriously divided. During the 1300s. French and Italian bishops were locked in a power struggle for control of the church. At one point there were two rival Popes. A French Pope ruled from Avignon in France. An Italian Pope ruled from Rome. Each claimed to be the universal head of the church with the right to collect the revenues of “Christendom”.

## **CHURCH REFORMS:**

The reformation sought a return to the purity of the Apostolic Church. Many assume that this happened, yet history reveals otherwise. In their quest to purify the church, reformers asserted the Bible alone was the ultimate authority for doctrine- as Scripture states (Isaiah 8:20). They rejected the Roman idea that church councils and traditions were equal to Scripture for establishing doctrine. The role and authority of the Pope were rejected as lacking scriptural and historical foundation. History shows that there was no papal office in the Apostolic Church. The bishops of Rome assumed that position “by elevating themselves to the head of the Western church” over a period of centuries (History of Western Europe, James et al.. 1903. p. 49). While

Roman Catholics claim that Jesus appointed Peter at the first Pope (Mathew 16:18-19), both Protestants and Eastern Orthodox reject this “Petrine theory” . Peter’s role in the first Church council at Jerusalem (Acts 15) hardly resembles that of a Pope. The Apostle James presided at that council and stated the final decision (Acts 15:13-21).

Reformers disagreed with Rome over the doctrine of Transubstantiation – the idea that during the mass, the priest transforms bread and wine into the actual body and blood of Jesus. Most of the reformers understood that these were symbols and not the actual flesh and blood of Christ. The reforms also rejected the ideas of purgatory, celibacy and prayers for the dead as lacking scriptural foundation. They viewed the worship of relics and statues as idolatry and a violation of the Second Commandment (Exodus 20:4). The Mass, adoration of the “Virgin Mary” and the cross and the practice of praying to dead “saints”, were also rejected as unscriptural practices borrowed from paganism. Many professing Christians may be surprised to learn that worship of a Madonna and child can be traced back to ancient pagan Babylon (The two Babylons, Hyslop, pp, 19-23).

### **SPIRITUAL BAGGAGE:**

The reformation eliminated much of the pomp and ritual, and many of the doctrines, which the Roman Catholic church had absorbed from paganism. However the reformers carried with them from Rome many doctrines foreign to the teachings of Jesus and the Apostles. Scripture reveals that Jesus and the Apostles kept the seventh- day Sabbath (Luke 4:16; Acts 17:2), observing the Fourth Commandment (Exodus 20:8-11). The Bible nowhere commands Christians to observe Sunday. Roman Catholic literature acknowledges the lack of scriptural grounds for changing the Sabbath to Sunday, thus showing that Protestants who observe Sunday are following Roman Catholic Tradition. The council of Laodicea (364ad) outlawed Sabbath keeping because of anti-Jewish sentiments among professing Christians. Those who continued to observe the seventh-day Sabbath were anathematized by the Roman church and persecuted by the Roman Empire.

### **Triumph of Atheism (The Conspiracy Against God)**

Atheism or non theism is the belief that God or Allah or Bhagoban Ywawah do not exist or a complete rejection or any belief in a personal God or Gods. It can cover a wide range of both religious and non-religious attitudes. Many atheists tend towards Secular Philosophies such as Humanism and Naturalism.

The term “atheism” is a Greek word meaning Godless. It has originated as an insult applied to any person or belief in conflict with established religion, the first English usage dating back to the 16<sup>th</sup> century. In common use, it merely indicates a disbelief in God or Creator, rather than an active denial of the existence of any God (s). With the spread of so called free thought, scientific skepticism and criticism of religion, the term began to gather a more specific meaning

and was first used to describe a self avowed belief in late 18<sup>th</sup> century Europe and is now increasingly used as a self description by atheists.

It is rooted in an array of philosophical systems. Ancient Greek philosophers such as Democritus and Epicurus argued for it in the context of materialism.

In ancient Greece, the 5<sup>th</sup> century B.C philosopher Diagoras is often credited as the “first atheist” and strongly criticized all religion and mysticism.

During the Middle Age, Scholasticism and Orthodoxy in religious thought was at its height, and atheism was a very uncommon, even dangerous, doctrine, although William Ockham went so far as to assert the divine essence could not be intuitively or rationally apprehended by human intellect. By the time renaissance (15<sup>th</sup>-16<sup>th</sup> centuries) more skeptical inquiry was beginning and Niccolo Machiavelli, Leonardo Vince, Bonaventure Desperiers and Franois Rabelais all criticized religion and church during this time.

In 17<sup>th</sup> and 18<sup>th</sup> century, Europe, Deism increased in popularity and criticism of Christianity became increasingly frequent, but it was only towards the end of the 18<sup>th</sup> century that atheism began to be openly espoused by individuals such as Jean Meslier and Baron d'Holbach and Empiricist David Hume began to undermine the metaphysical basis of natural theology.

By the mid 19<sup>th</sup> century many prominent German philosophers (including Ludwig Feuerbach, Arthur Schopenhauer, Karl Marx and Friedrich Nietzsche) were denying the existence of deities and were strongly critical of religious beliefs of every description.

In the 20<sup>th</sup> century atheistic philosophy found recognition in a wide variety of other broader philosophies such as Existentialism, Objectivism, Humanism Nihilism, Logical Positivism, Marxism as well as Analytic Philosophy, Structuralism, Naturalism and Nominalism, Movements they gave rise to Bertrand Russel emphatically rejected belief in God and Ludwig Wittgenstein and A.J. Ayer in their different ways, asserted the unverifiability and meaninglessness of religious statements.

There are various types of Atheism:-

- a) Implicit Atheism is the absence of belief in one more Gods, without a conscious rejection of it. This may apply to some one who has never thought about beliefs in God or never been exposed to theistic ideas.
- b) Explicit Atheism on the other hand, is where some one makes a positive assertion either weak or strong regarding their lack of belief in God.

### **Arguments for Atheism**

Some atheists argue a lack of empirical evidence for the existence of deities and are skeptical of all supernatural beings while others argue of atheism on philosophical, social or historic ground among the arguments for atheism are:

### **Epistemological arguments**

Various arguments claim that people cannot know God or determine the existence of God (arguably equivalent to agnosticism). The rationalistic agnosticism of Kant only accepts knowledge deduced with human rationality and holds that Gods are not discernible as a matter of principle and therefore, cannot be known to exist. Skepticism asserts that certainly about anything is impossible, so one can never know the existence of God. Logical Positivism asserts the meaninglessness or unintelligibility of basic terms such as God and statements such as God is all powerful. Non-cognitivism holds that the statement “God Exists” does not express a proposition and is therefore non-sensical or cognitively meaningless.

### **Metaphysical Arguments**

Absolute metaphysical atheists subscribe to some form physicalism which explicitly denies the existence non-physical beings. Relative metaphysical atheists maintain an implicit denial of a particular concept of God based on the incongruity between their individual philosophies and attributes commonly applied to God, such as transcendence personal aspect, unity etc.

### **Psychological, Sociological and Economical Arguments**

Some thinkers including anthropologist Ludwig Feuerbach and the psychologist Sigmund Freud have argued that God and other religious beliefs are human inventions, created to fulfill various psychological and emotional wants or needs. Marxists like Karl Marx and Friedrich Engels and the Russian anarchist and revolutionary Mikhail Bakunin have argued that belief in God and religion are social functions, used by those in power to oppress and enslave the working classes.

### **Logical and Evidential Arguments**

Logical atheism holds that the various conceptions of God, such as the personal God of Christianity are ascribed logically inconsistent qualities (such perfection, omniscience, omnipotence omnibenevolence, transcendence personhood etc). Epicurus is credited with first expounding the problem of evil (the problem of reconciling the existence of evil or suffering in the world with the existence of God).

### **Anthropocentric Arguments**

Axiological (or constructive) atheism favors humanity as the absolute source of ethics and values and permits individuals to resolve moral problems without resorting to God. Marx, Nietzsche, Sartre and Freud all used this argument to some extent to convey messages of liberation, full development and unfettered happiness. Actually there are the people among others who have devised various doctrines/philosophies/ideas and isms. Which have shaped the thought provoking modern minds of the present world. We shall discuss some of these philosophies in brief: Darwinism, a) Naturalism b) Humanism c) Existentialism d) Marxism e) Liberalism f) Nihilism g) Logical Positivism h) Structuralism i) Secularism and j) Modernism.

## **Darwinism**

**Darwinism** is a theory of biological evolution developed by Charles Darwin and others, stating that all species of organisms arise and develop through the natural selection of small, inherited variations that increase the individual's ability to compete, survive, and reproduce. Also called Darwinian theory. It originally included the broad concepts of transmutation of species or of evolution which gained general scientific acceptance when Charles Robert Darwin published *On the Origin of Species*, including concepts which predated Darwin's theories, but subsequently referred to specific concepts of natural selection, the Weismann barrier or in genetics the central dogma of molecular biology. Though it usually refers strictly to biological evolution, the term has been used by creationists to refer to the origin of life, and has even been applied to concepts of cosmic evolution, both of which have no connection to Darwin's work. It is therefore considered the belief and acceptance of Darwin's, and his predecessors, work in place of other theories including divine design and extraterrestrial origins.

The meaning of "Darwinism" has changed over time, and varies depending on its context. In the United States, the term "Darwinism" is often used by creationists as a pejorative term in reference to beliefs such as atheistic naturalism, but in the United Kingdom the term has no negative connotations, being freely used as a shorthand for the body of theory dealing with evolution, and in particular, evolution by natural selection.

The term was coined by Thomas Henry Huxley in April 1860, and was used to describe evolutionary concepts in general, including earlier concepts such as Spencerism. Many of the proponents of Darwinism at that time, including Huxley, had reservations about the significance of natural selection, and Darwin himself gave credence to what was later called Lamarckism. The strict neo-Darwinism of August Weismann gained few supporters in the late 19<sup>th</sup> century. During this period, which has been called "the eclipse of Darwinism", scientists proposed various alternative evolutionary mechanisms which eventually proved untenable. The development of the modern evolutionary synthesis from the 1930s to the 1950s, incorporating natural selection with population genetics and Mendelian genetics, revived Darwinism in an updated form.

While the term has remained in use amongst scientific authors when referring to modern evolutionary theory, it has increasingly been argued that it is an inappropriate term for modern evolutionary theory. For example, Darwin was unfamiliar with the work of Gregor Mendel, and as a result had only a vague and inaccurate understanding of heredity. He naturally had no inkling of yet more recent developments and like Mendel himself, knew nothing of genetic drift for example.

## **Conceptions of Darwinism**

While the term Darwinism had been used previously to refer to the work of Erasmus Darwin in the late 18<sup>th</sup> century, the term as understood today was introduced when Charles Darwin's 1859 book *On the Origin of Species* was reviewed by Thomas Henry Huxley in the April 1860 issue of the *Westminster Review*. Having hailed the book as, "a veritable Whitworth gun in the armoury of liberalism" promoting scientific naturalism over theology, and praising the usefulness of Darwin's ideas while expressing professional reservations about Darwin's gradualism and doubting if it could be proved that natural selection could form new species, Huxley compared Darwin's achievement to that of Copernicus in explaining planetary motion:

## **Social Darwinism**

**Social Darwinism** is a modern name given to various theories of society that emerged in England and the United States in the 1870s, and which allegedly sought to apply biological concepts of natural selection and survival of the fittest to sociology and politics. Social Darwinists generally argue that the strong should see their wealth and power increase while the weak should see their wealth and power decrease. Different social Darwinists have different views about which groups of people are the strong and the weak, and they also hold different opinions about the precise mechanism that should be used to promote strength and punish weakness. Many such views stress competition between individuals in laissez-faire capitalism, while others motivated ideas of eugenics, racism, imperialism, fascism, Nazism and struggle between national or racial groups.

The term social Darwinism gained widespread currency when used after 1944 by opponents of these earlier concepts. Today, because of the negative connotations of the theory of social Darwinism, especially after the atrocities of the Second World War, few people would describe themselves as social Darwinists and the term is generally seen as pejorative.

Creationists have often maintained that social Darwinism – leading to policies designed to make the weak perish – is a logical consequence of "Darwinism" (the theory of natural selection in biology). Biologists and historians have stated that this is a naturalistic fallacy, since the theory of natural selection is merely intended as a description of a biological phenomenon and should not be taken to imply that this phenomenon is good or that it ought to be used as a moral guide in human society. Social Darwinism owed more to Herbert Spencer's ideas, together with genetics and Protestant Nonconformism, than to Charles Darwin's research. While most scholars recognize some historical links between the popularization of Darwin's theory and forms of social Darwinism is not a necessary consequence of the principles of biological evolution.

Scholars debate the extent to which the various social Darwinist ideologies reflect Charles Darwin's own views on human social and economic issues. His writings have passages that can be interpreted as opposing aggressive individualism, while other passages appear to promote it. Some scholars argue that Darwin's view gradually changed and came to incorporate views from the leading social interpreters of his theory such as Spencer, but Spencer's Lamarckian evolutionary ideas about society were published before Darwin first published his theory, and both promoted their own conceptions of moral values. Spencer supported laissez-faire capitalism on the basis of his Lamarckian belief that struggle for survival spurred self-improvement which could be inherited.

## **Origin of the term**

The term first appeared in Europe in 1877, and around this time it was used by sociologists opposed to the concept. The term was popularized in the United States in 1944 by the American historian Richard Hofstadter who used it in the ideological war effort against fascism to denote a reactionary creed which promoted competitive strife, racism and chauvinism. Hofstadter later also recognized (what he saw as) the influence of Darwinist and other evolutionary ideas upon those with collectivist views, enough to devise a term for the phenomenon, "Darwinist collectivism." Before Hofstadter's work the use of the term "social Darwinism" in English academic journals was quite rare.

## **How the pseudoscience of Social Darwinism nearly destroyed humanity**

Following the publication of Darwin's *On the Origin of Species* in 1860, many political theorists and opportunistic politicians applied his findings to human society. In the 20<sup>th</sup> century, these ideas were put into practice – and it nearly destroyed us. Here's why Social Darwinism was one of the worst ideas ever.

Charles Darwin's theory of natural selection was unlike any that had preceded it, the shockwaves of which are still being felt today. Even Copernicus's terribly upsetting notion – that the Earth revolves around the Sun – only mildly perturbed our sense of the universe and our place within it. The same could be said about Newton's clockwork physics and Einstein's relativistic interpretation of the cosmos. These axiomatic shifts certainly changed the way Western society looked at itself, but not to the degree that Darwinian natural selection did.

### **God is Dead**

Indeed, Darwin's dangerous idea penetrated deeply into a hypersensitive realm that had stubbornly languished beyond human understanding: The origin of life.

Darwin's theory served not merely as an explainer for life on Earth – it was also a veritable God killer. What's more, it "reduced" humanity to the level of animals, forever disrupting the Judeo-Christian (Islam Hinduism) notion that humanity existed in an exalted place between God and the natural world. Humanity, it was suddenly realized, was not privy to the whims of God, but rather to the laws of nature. Moreover, the human species wasn't static.

For the 19<sup>th</sup> Century intelligentsia, this further reinforced burgeoning notions of materialism, the sense of social change and progress, and the inexorable struggle for survival. Feeding off earlier notions posited by the likes of Thomas Hobbes (who argued that the original state of nature is nasty, brutish, and short), Thomas Malthus (whose theories on human population growth served as a kind of proto-sociobiology) Auguste Comte (a positivist), and Jean-Baptiste Lamarck (who presented an earlier, but inaccurate, theory of evolution), many thinkers began to apply Darwinian notions to human individuals, society, and races. In the absence of God, went the argument, humanity needed to act to ensure its fitness and ongoing survival. Darwin's thesis seemed to provide a blueprint on how this could be done.

And thus began the transference of Darwinian theories from animal species to social groups and races – a development that would lead to catastrophic results.

### **The Right Idea At The Wrong Time**

As a term, "Social Darwinism" was used sparingly in the 19<sup>th</sup> Century; it was only popularized in the United States in 1944 by historian Richard Hofstadter. And indeed, it's a term that casts a wide net, encompassing several different areas as it pertains to the extension of Darwinism to the social realm.

Indeed, its wide interpretation led thinkers to a number of different conclusions, including the reinforcement of individualism and minimalist government, theories about racial and social "hygiene" and eugenics, notions of racial superiority and the justified use of force, and the idea that the human species could be moulded by the state.

Part of the problem is that Darwin's theory arrived at a dangerous time – a time when Western cultural and scientific sensibilities were not entirely ready for it; it was an idea ahead of its time, and by consequence, was misappropriated to realms into which it didn't belong. The acceptance of Social Darwinism was not only a symptom of an emerging and overly enthusiastic scientism, but also the result of poorly developed conceptions surrounding race, ethnicity, and biological diversity. It appeared during a time of deeply embedded and unquestioned racism, where the conditions of under-developed nations and poverty-stricken visible minorities were attributed to racial inferiority.

It was also driven by a fallacy that exists to this very day, namely the Naturalistic Fallacy. Social Darwinism was often justified on account of evolution being a "natural" process – a very dangerous proposition, to be sure.

During the latter half of the 19<sup>th</sup> century, Darwin's biological ideas began to influence not just political theorists, but politicians as well. His theory – which described the process of variation and selection, the struggle for existence, and the need for adaptation and improvement – were applied to human society, primarily to reinforce and rationalize aspects of competition and struggle. It was also used to justify political control by a minority (e.g. imperialism and colonialism) and the capitalistic system itself. What's more, because Darwinism was (and still is) often misunderstood to imply an evolutionary trajectory, evolution was also equated with social progress.

### **An Individualist Order**



The chief advocates of Social Darwinism during the 19<sup>th</sup> century included Herbert Spencer and William Graham Sumner. Interestingly, Spencer's highly influential work, *Progress: Its Law and Cause*, was released three years before the publication of Darwin's *On the Origin of Species*, while his *First Principles* was printed in 1860. So while Spencer was not immediately influenced by Charles Darwin, the subsequent popularization and legitimization of his ideas were most certainly a direct consequence.

Both Spencer and Sumner asserted the value of the struggle for life which resulted in improvement, a natural consequence of the "survival of the fittest" doctrine. This early form of Social Darwinism had a distinctive laissez-faire character to it, whose supporters advocated for an individualist order of society.

Herbert Spencer in particular was an ardent individualist. He firmly believed that the functions of the state should be limited to protection, and that no restrictions should be placed on commerce, and no provision made for social welfare or education. This individualism was a clear consequence of his application of evolutionary biology to social relationships.

All existence, Spencer argued, grew through a series of transformations from the simple to the complex by successive variations. He saw civilization as an ongoing process in which humans adjusted to an increasingly complex world. This evolutionary process, in the absence of interference, led inevitably to social improvement – an idea that now resonates with modern libertarians.

He also saw the poor as being biologically "unfit." Public efforts to help them, be it through legislation, charity, and social reconstruction, were undesirable because it might allow them to mature and pass on their weakness. He suggested that the whole thrust of nature was to get rid of the inefficient in order to make room for the superior. The way he looked at it, if they weren't fit enough to live, they would die – and it was probably for the better.

Spencer wrote: Other evils, no less serious, are entailed by legislative actions and by actions of individuals, single and combined, which overlook or disregard a kindred biological truth. Beside an habitual neglect of the fact that the quality of a society is physically lowered by the artificial preservation of its feeblest members, there is an habitual neglect of the fact that the quality of a society is lowered morally and intellectually, by the artificial preservation of those who are least able to take care of themselves.

Similarly, Cesare Lombroso, an Italian physician, argued in 1876 that born criminals were essentially proto-humans – a throw-back in evolution. Similar sentiments were also used to justify slavery in the United States.

These ideas would go on to influence the eugenics movement, an early 20<sup>th</sup> century initiative designed to prevent those deemed too unworthy to pass their deleterious genes to the next generation, lest the overall health of human society be compromised.

Additionally, the burgeoning Social Darwinism of the time would go on to influence such politicians as Otto von Bismarck, Joseph Chamberlain, and Theodore Roosevelt. It was often used in the political arena to justify eugenic or racial differences, imperialist expansion, colonialism, and war. These politicians, whether they did so opportunistically or sincerely, used these sentiments to stress competitive relationships and struggles between nations and groups in order to ensure the survival of the physically and mentally worthiest people.

And to further the cause of their nation.

### **The Totalitarian Tragedies**

Without question, the most infamous application of Social Darwinism was in Nazi Germany. By the early 20<sup>th</sup> century, the pseudoscientific generalities of Social Darwinism remained popular in Europe – and it spoke to those advocating for racial purity.

Indeed, Social Darwinism served to heighten race consciousness to a greater degree; anti-semitism during this time was justified on biological grounds.

Historian Alan Cassels writes: Above all, German Volkish cultists excoriated Jews as “a pestilence and a cholera” which threatened to pollute the race. To accomplish this corruption, Jewish males were supposed to lust perpetually after Aryan women. A logical recommendation to be drawn from this view was the destruction of German Jewry in order to preserve the purity of the German race – a proposal made by some fanatics before 1914 and ultimately implemented by the Nazis.

Using such thinking, Jews could then be persecuted not for their actions or beliefs, but simply for who they were.

Adolf Hitler further articulated these beliefs in the first volume of *Mein Kampf*. He essentially saw the world as one gigantic struggle among the races – a struggle that would ultimately be won by the strongest.

And therein lay one of the most nefarious ideas to take root in modern politics – the notion that force could always be justified in this context, with no room for ethics, law, or humanitarian scruples. The acceptance of Social Darwinism by the Nazis goes a long way in explaining the intense brutality meted out during the Second World War. It not only motivated them to unite the Teutonic peoples, but to decimate races altogether, and to claim other lands as the conquerors of more primitive races – including the Slavs who Hitler described as being subhuman, a race suitable for both colonization and, eventually, annihilation (Hitler’s Hunger Plan, which was never put into practice on account of stubborn Soviet resistance, called for the deliberate starvation of tens of millions of Slavs in preparation for the colonization of Ukraine and parts of Russia.)

So severe, was Nazism, that its political opponents deemed it an existential risk. It had to be wiped out lest its tentacles spread to all corners of the Earth, spawning a culture-crushing and science-stifling Dark Age. The resulting war – the first to feature apocalyptic weapons – was the greatest human-instigated disaster to befall our civilization.

But fascists weren’t the only totalitarians to be influenced by Darwin. The misapplication of biology to politics was also committed by the communists. Karl Marx read *On the Origin of Species* and absolutely loved it. Not only did it speak to his materialist sensibilities, it also affirmed his theory of class struggle – an agenda that was put into full force by Joseph Stalin during the Great Terror period, a time when millions of people were murdered by the Soviet apparatus as a means of self-colonization.

Marx wrote: Darwin’s work is most important and suits my purpose in that it provides a basis in natural science for the historical class struggle...Despite all shortcomings, it is here that, for the first time, ‘teleology’ in natural science is not only dealt a mortal blow but its rational meaning is empirically explained.

What’s more, it also affirmed in Marx’s mind that humanity is a work in progress. It supported his conception of the utopian New Man – the next iteration of the human species. But rather than have it come about through the haphazard processes of natural selection, it could be enforced through state imposition.

### **A Weak Moral Compass**

Sadly, Darwin never intended for this to happen. For the most part, he limited the theory to the biological realm (though he did delve into speculative sociology in his later work, *The Descent of Man*).

But like so many things in life, it takes only a few people to ruin it for everybody else. To this day, Darwinism has its detractors, including Creationists who wrongly blame Darwin and his theory for the travesties committed last century. Quite obviously, equating natural selection – a remarkably potent theory that’s accepted wholeheartedly by any serious biologist – with the ills of Social Darwinism is a tragic mistake. The science is still science, while Social Darwinism, with its gratuitous generalizations and misreadings of how natural selection works (e.g. it completely fails to account for group selection theories and the rise of such characteristics as empathy) will forever remain in the realm of pseudoscience.

What’s more, the application of Darwinian processes to human morality is about as facile an exercise as it gets. As a moral maxim, “survival of the fittest” is as unenlightened as it gets. If anything, the general tendency of human society is remove itself as far away from possible to this process. If anything, Social Darwinism is anathema to civilized society.

And the fact that it nearly destroyed us should serve as a potent lesson.

### **Social Darwinism and Satanism**

The concept of social Darwinism and eugenics, by those who attribute the term to themselves, is prevalent within modern Satanism. Social Darwinist ideas are presented throughout The Satanic Bible, authored by Anton LaVey, founder of the Church of Satan and 20<sup>th</sup> century Satanism. LaVey describes Satanism as “a religion based on the universal traits of man,” and humans are described throughout as inherently carnal and animalistic. Each of the seven deadly sins is described as part of human’s natural instinct, and are thus advocated. Social Darwinism is particularly noticeable in The Book of Satan, where LaVey uses portions of Ragnar Redbeard’s Might is Right, though it also appears throughout in references to man’s inherent strength and instinct for self-preservation. LaVeyan Satanism has been described as “institutionalism of Machiavellian self-interest” because of many of these themes. The Church of Satan webpage heading “Satanism: The Feared Religion,” by Magus Peter H. Gilmore, states, “...contemporary Satanism[...]is: a brutal religion of elitism and social Darwinism that seeks to re-establish the reign of the able over the idiotic...” and, “Satanists also seek to enhance the laws of nature by concentrating on fostering the practice of eugenics.”

### **Nazism, eugenics, fascism, imperialism**

Social Darwinism was predominantly found in laissez-faire societies where the prevailing view was that of an individualist order to society. As such, social Darwinism supposed that human progress would generally favor the most individualistic races, which were those perceived as stronger. A different form of social Darwinism was part of the ideological foundations of Nazism and other fascist movements. This form did not envision survival of the fittest within an individualist order of society, but rather advocated a type of racial and national struggle where the state directed human breeding through eugenics. Names such as “Darwinian collectivism” or “Reform Darwinism” have been suggested to describe these views, in order to differentiate them from the individualist type of social Darwinism.

Some pre-twentieth century doctrines subsequently described as social Darwinism appear to anticipate state imposed eugenics and the race doctrines of Nazism. Critics have frequently linked evolution, Charles Darwin and social Darwinism with racialism, nationalism, imperialism and eugenics, contending that social Darwinism became one of the pillars of fascism and Nazi ideology, and that the consequences of the application of policies of “survival of the fittest” by Nazi Germany eventually created a very strong backlash against the theory.

As mentioned above, social Darwinism has often been linked to nationalism and imperialism. During the age of New Imperialism, the concepts of evolution justified the exploitation of “lesser breeds without the law” by “superior races.” To elitists, strong nations were composed of white people who were successful at expanding their empires, and as such, these strong nations would survive in the struggle for dominance. With this attitude, Europeans, except for Christian missionaries, seldom adopted the customs and language of local people under their empire

### **Naturalism**

Naturalism is the idea or belief that only natural as opposed to supernatural or spiritual laws and forces operate in the world, the idea or belief that nothing exists beyond the natural world. Adherents of naturalism or naturalist assert that natural laws are the rules that govern the structure and behavior of the natural universe that the changing universe at every stage is a product of these laws.

Naturalism can intuitively be separated into a metaphysical and a methodological component. Metaphysical here refers to the philosophical study of the nature of reality. Philosopher Paul Kurtz argues that nature is the best accounted for by reference to material principle. These principles include mass, energy and other physical and chemical properties accepted by the scientific community. Further, this sense of naturalism holds that spirits, deities and ghosts (zinn angels) are not real and there is no “purpose” in nature. Such an absolute belief in naturalism is commonly referred to as metaphysical naturalism.

In the 20<sup>th</sup> century, W.V. Quine, George Santayana and other philosophers argued that the success of naturalism in science meant that scientific methods should also be used in philosophy. Science and philosophy are said to form a continuum according to this view.

During the Age of Enlightenment, a number of philosophers including Francis Bacon and Voltaire outlined the philosophical justifications for removing appeal to supernatural forces from investigation of the natural world. Subsequent scientific revolutions would offer modes of explanation not inherently theistic for biology, geology, physics and other natural sciences.

The current usage of the term Naturalism derives from debates in America in the first half of the last century. The self-proclaimed "Naturalists" from that period included John Dewey, Ernest Nagel, Sidney Hook and Roy Wood Sellars. For them nature is the only reality. There is no such thing as "Supernatural." The scientific method is to be used to investigate all reality, including the human spirit, "so understood." Naturalism is not a particularly informative term. The great majority of contemporary philosophers would happily ... reject "Supernatural" entities and allow that science is a possible route (if not necessarily the only one) to important truths about the human spirit (soul/atma).

### **Humanism**

Humanism has been defined by The American Humanist Association as "the belief that man shapes his own destiny. It is a constructive philosophy, a non-theistic religion, a way of life."

It is observed that according to its own publication humanism is also a religion, a new way of living in and looking at the world.

Karl Marx was one of the first to link philosophy of Communism with the philosophy of Humanism. When he said, communism is a fully developed naturalism is humanism and again humanism is denial of God and total affirmation of man humanism is nothing else but Marxism. And in 1970, the new program of the communist party, U.S.A stated that Marxism is not only rational, it is humanist in the best and most profound meaning of the term.

Sir Julian Huxley a leading scientist, wrote; I use the word humanist to mean someone who believes that man is just as much natural phenomenon as an animal or plant, that his body, mind and soul were not supernaturally created but were products of evolution and that he is not under the control or guidance of any supernatural being or beings but has to rely on himself and his own powers.

The humanist philosophy and religion is not new, but it took a formalized step in 1933 when a group of scientists, educators, ministers, authors and others published The Humanist Manifesto. This document contained three introductory paragraphs and then a series of 15 planks detailing the position of their new philosophy and religion. A partial reading of this Manifesto reveals just what the humanist believe in:

The time has come for wide spread recognition of the radical change in religious beliefs through the modern world.

Science and economic change has disrupted the old beliefs.

Religions the world over are under the necessity of coming to terms with the new conditions created by a vastly increased knowledge and experience. In every field of human activity, the vital movement is now in the direction of a candid and explicit humanism we therefore affirm the following:

First: Religious humanists regard the universe as self existing and not created.

Second: Humanism believes that man is part of nature and that he has emerged as a result of a continuous process.

Sixth: We are convinced that the time has passed for theism (a belief in Creator).

Fourteenth: The humanists are firmly convinced that the existing acquisitive profit motivated society has shown it self to be inadequate. A socialized and co-operative economic order must be established to the end that the acquisitive distribution of the means of life be possible.

A brief review of each of these statements reveals the nature of humanist philosophy and religion. The first plank details the position that the universe has always existed and was not created. Therefore there is no need for a Creator.

The second plank states the belief in evolution as the history of man that man has arisen from nothing as the result of his constant battle with his environment.

The sixth plank states that the humanists believe that the time for theism (a belief in God or Gods) has passed. Therefore the humanists believe, since there is no Creator, that there is no need to believe in one. The Humanists are atheists. And the fourteenth plank states their belief that the free enterprise system is inadequate and that it must be replaced with communist system of forced sharing of all goods, produced by the society. The humanists were actually Evolutionist Atheists and Communists and their beliefs are in complete agreement with the philosophies of Weishaupt, Marx and Lenin.

### **Existentialism**

Existentialism as a philosophical movement is properly a 20<sup>th</sup> century movement, but its major antecedents, Soren Kierkegaard and Friedrich Nietzsche wrote long before the rise of Existentialism. In the 1840s academic philosophy in Europe, following Hegel, was almost completely divorced from the concerns of individual human life in favor of pursuing abstract metaphysical systems. Kierkegaard sought to reintroduce to philosophy, in the spirit of Socrates: subjectivity, commitment, faith and passion, all of which are a part of the human condition.

Like Kierkegaard, Nietzsche saw the moral values of 19<sup>th</sup> century Europe disintegrating into Nihilism. Nietzsche attempted to undermine traditional moral values "God is dead". The Christian God, Nietzsche taught was pitiable, absurd and a crime against life. (The Twilight of The Idols and The Antichrist). He encouraged people to fear their bodies, their passions and their sexuality and had promoted a piling morality of compassion which had made us weak. There is no ultimate meaning or value and human beings had no business offering an indulgent alternative in "God." In thus spoke Zarathustra, Nietzsche suggests that to call God love is a slander to love, since God wants also to judge and love should never even see sins is need of forgiveness.

Both philosophers are precursors to Existentialism, among other ideas, for their importance on the "Great Man" against age. Kierkegaard wrote of 19<sup>th</sup> century Europe, Each age has its own character depravity. Ours is perhaps not pleasure or indulgence or sexuality, but rather a dissolute pantheistic contempt for the individual man. Jean Paul Satre was another exponent of the philosophy of Existentialism. Satre insisted that even if God existed (which he did not believe), it was still necessary to reject Him, since the idea of God negates human freedom. Traditional religion tells us that we must conform the God's idea of humanity to become fully human. Instead, we must see human beings as liberty incarnate. (A History of God)

### **Marxism**

An ideology and a socio-economic theory developed by Karl Marx and Friedrich Engels. The fundamental ideology of Communism, it holds that people are entitled to enjoy the fruits of their labor but are prevented from doing so in a capitalist system. Which divides society into two classes: Non-owning workers and non-working owners. The workers accepts their suffering as a part of their religious belief. Marx saw religion as "the sigh of the oppressed creature," the opium of the people", which made this suffering bearable. (Quoted in a history of God). The Marxist theory of history posits class struggle as history's driving forces and it sees capitalism as the most recent and most critical historical stage-most critical because at this stage the proletariat will at last arise united. The failure of the European Revolutions of 1848 and an increasing need to elaborate on Marxist theory. Whose orientation is more analytical than practical, led to adaptations such as Leninism and Maoism, in the 20<sup>th</sup> century the collapse of the Soviet Union and China's adaptation of many elements of a free market economy seemed to mark the end of Marxism as an applicable economic or governmental theory, though it retains interest as a critique of market capitalism and a theory of change also responsible for the death of billions of people in this 19<sup>th</sup> and 20<sup>th</sup> century.

### **Liberalism**

Liberalism as a political movement spans the better part of the last four centuries, though the use of the word liberalism to refer to a specific political doctrine did not occur until the 19<sup>th</sup> century. Perhaps the first modern state founded on liberal principles with no hereditary aristocracy was the United States of America. Whose declaration of independence states that all men are created equal and endowed by their creator with certain unalienable rights, among these life, liberty and the pursuit of happiness, echoing John Locke's phrase life, liberty and property. A few years later, the French

Revolution overthrew the hereditary aristocracy, with the slogan “Liberty, Equality and Fraternity” and was the first state in history to grant universal male suffrage. The declaration of the Rights of Man and of The Citizen first codified in France is a foundational document of both liberalism and human rights.

The French Revolution is often seen as making dawn of the modern era and its convulsions are widely associated with the triumph of liberalism. For liberals, the Revolution has their defining moment and later Liberals approved of The French Revolutions almost entirely – “not only its results but the act itself.” The French Revolution began in May 1789 with the convocation of The Estates general. The first year of the Revolution witnessed among other major events, the storming of The Bastille in July and the passage of the declaration of The Rights of Man and the Citizens in August. The traditional explanation of The French Revolution is that the French people, tired of being oppressed by King Louis XVI and Marie Antoinette rose up in opposition to the monarchy and started the Revolution by storming the Bastille prison. The activity according to the official record, started the Revolution that was to culminate in the replacing the monarchy with the so called French Republic.

The French people commemorate the start of their “Revolution” by making Bastille Day, July 14, an annual holiday. This further supports the contention that the people of France truly revolted and overthrew the King of France.

However, those who have studied the Revolution in depth like Nesta Webster, explained that, A plan of attack was to storm the Bastille, not to release the hundreds of “oppressed political prisoners” supposedly imprisoned there, but to capture the needed weapons to start the revolution. This was confirmed by the fact that, when the mob reached The Bastille, so called “torturous” prison of the “oppressive” King Louis XVI, there were only seven prisoners incarcerated there: four forgers, two lunatics and the comtede solages, incarcerated for “monstrous crimes against humanity” at the request of his family. In fact, the damp dark dungeons had fallen into complete disuse; since the first ministry of Necker in 1776, no one had been imprisoned there.

The second erroneous presumption about the causes of The French Revolution is that the revolution has the action of the masses of The French people. This concept of large numbers of French men the revolution is erroneous, because in truth out of the 8000,000 inhabitants of Paris only approximately 1,000 took any part in the siege of The Bastille.

What, then was offered to The French people instead of their old society? What was to be the guiding force behind the new society offered by the illuminili (the conspirators)? The question was answered by an author who has studied The Revolution? The French Revolution represented the first attempt to use the religion as the foundation of the new order of the society. In fact, in November 1793 the multitude assembled in the cathedral of Notre Dam to worship the Goddess of Reason, personified by an actress placed naked by government decree upon the Altar.

So The French Revolution was created to replace God with the Goddess of Reason. The conspirators offered the French people the essential program of the illuminiti: Man’s mind would solve man’s problem. The liberty which was the basis of French Revolution was also replaced by “monarchy” of or The Emperorship of Napoleon Bonaparte in 1793. French people fought for liberalism, the price was the “reign of terror” and the prize was dynastic Emperorship.

### **Nihilism**

It is a philosophical position that deny that there are objective foundations for human value systems. In 19<sup>th</sup> century Russia the term was applied to a philosophy of skepticism. Philosophical doubting of knowledge claims in various areas. From ancient to modern times, skeptics have challenged accepted views in metaphysics science, morals and religion. Pyrrhon of Elis (c360-272Bc) sought mental peace by avoiding commitment to any particular view (Religion), his approach gave rise in the 1<sup>st</sup> century Bc to pyrrhonism, proponents of which sought to achieve suspension of judgement by systematically opposing various knowledge claims. Modern skeptical philosophers include Michel DE MONTAIGNE, PIERRE BAYLE and DAVID HUME.

Nihilism was popularized through the figure of Bazarov in Ivan Turgenev’s Fathers and sons (1862), Rejecting the social sciences, classical philosophic systems and the established social order, Nihilism rejected the authority of the state, the church (all religious beliefs) and the family. It gradually became associated with political terror and degenerated into a philosophy of violence.

## **Logical Positivism**

The early school of analytical philosophy, inspired by David Hume, the mathematical logic of Bertrand Russell and Alfred North Whitehead, Ludwig Wittgenstein's *Tractatus* (1921). The school formally instituted at the University of Vienna in a seminar of Moritz Schlick (1882-1936) in 1922, continued there as the Vienna Circle until 1938. It proposed several revolutionary theses: 1) All meaningful discourse consists either of a) the formal sentences of logic and mathematics or b) The factual propositions of the special sciences, 2) Any assertion that claims to be factual has meaning only if it is possible to say how it might be verified, 3) Metaphysical assertions, including the pronouncements of religion, belong to neither of the two classes of 1) and are therefore meaningless. Some logical positivists' statements of fact but only as expressions of the speaker's feelings of approval or disapproval toward some action.

## **Structuralism**

After 1950s, anthropologists turned their attention more to the role of religion as an expression of the structure of the ideas, values and beliefs of a society. They drew a picture of the relationships which existed between doctrines. They asked how people argued, how they organized their beliefs and what was the inner logical pattern of a religion. For example, village Buddhists escape painful experiences by means of exorcists, how do they square this with the Buddhist ideal which denies the validity of such exorcism? Or how do Christians groups relate their beliefs about everyday life to The Concept of The Trinity? This structuralism approach draws attention to the organization of human thought and to the way man brings an ordered pattern of his complex world. For instance, the French anthropologist Claude-Lévi-Strauss has studied the question of how this works out in the case of myths.

## **What is Secularism?**

Secularism is "the view that religious considerations should be excluded from civil affairs or public education." (dictionary.com) Therefore in a purely secular state there would be no preferential treatment given to any religious viewpoint, indeed in both local and national affairs there would be no place given to religious convictions. In education comparative religion is permissible and the simple description of religious practices or history, but such teaching must not attempt to present religion as attractive and certainly not appear to favor a particular religion. We have defined it as the desire to exclude religion from public life. Some argue for secularism purely on the basis that they wish to allow different religious groups to co-exist and believe this is the only way to allow such to happen. Yet for many people secularism is itself an ideology and as such can perhaps be better defined as secular humanism. This is the belief that religion is irrelevant and unnecessary and the genuine secular humanist will therefore be seeking to eradicate all religion. Some states, in particular communist countries, have pursued this as a goal. There is the famous quotation from the French Revolution when one of the revolutionaries boasted to a peasant "we are going to pull down everything that reminds you of God." This indeed is the objective of many political movements in recent centuries. But the peasant responded "Citizen, then pull down the stars." In the same way, to the obvious infatuation of some secular humanists, religion of all sorts has proved remarkably durable. At present in western democracies secular humanists do not try to suppress religion outright. Nevertheless there are those who take every opportunity to ridicule religion and to misrepresent it and the mainstream media is their chief tool and apparently all too willing to promote their views. The pernicious thing is that broadcasters appear unwilling to allow the promotion of religious views through their media but are content to promote anti-religion. In the same way the goal of a secular state is pursued by some because they see this as a positive step in achieving the marginalization of religion along the way to eradicating it entirely.

## **Modernism: Characteristics**

Arising out of the rebellious mood at the beginning of the twentieth century, modernism was a radical approach that yearned to revitalize the way modern civilization viewed life, art, politics and science. This rebellious attitude that flourished between 1900 and 1930 had, as its basis, the rejection of European culture for having become too corrupt, complacent and lethargic, ailing because it was bound by the artificialities of a society that was too preoccupied with image and too scared of change. This dissatisfaction with the moral bankruptcy of everything European led modern thinkers and artists to explore other alternatives, especially primitive cultures. For the Establishment, the result would be cataclysmic; the new emerging culture would undermine tradition and authority in the hopes of transforming contemporary society.

The first characteristic associated with modernism is nihilism, the rejection of all religious and moral principles as the only means of obtaining social progress. In other words, the modernists repudiated the moral codes of the society in which they were living in. The reason that they did so was not necessarily because they did not believe in God, although

there was a great majority of them who were atheists, or that they experienced great doubt about the meaninglessness of life. Rather, their rejection of conventional morality was based on its arbitrariness, its conformity and its exertion of control over human feelings. In other words, the rules of conduct were a restrictive and limiting force over the human spirit. The modernists believed that for an individual to feel whole and a contributor to the re-vitalization of the social process, he or she needed to be free of all the encumbering baggage of hundreds of years of hypocrisy.

The rejection of moral and religious principles was compounded by the repudiation of all systems of beliefs, whether in the arts, politics, sciences or philosophy. Doubt was not necessarily the most significant reason why this questioning took place. One of the causes of this iconoclasm was the fact that early 20<sup>th</sup>-century culture was literally re-inventing itself on a daily basis. With so many scientific discoveries and technological innovations taking place, the world was changing so quickly that culture had to re-define itself constantly in order to keep pace with modernity and not appear anachronistic. By the time a new scientific or philosophical system or artistic style had found acceptance, each was soon after questioned and discarded for an even newer one. Another reason for this fickleness was the fact that people felt a tremendous creative energy always looming in the background as if to announce the birth of some new invention or theory.

As a consequence of the new technological dynamics, the modernists felt a sense of constant anticipation and did not want to commit to any one system that would thereby harness creativity, ultimately restricting and annihilating it. And so, in the arts, for instance, at the beginning of the 20<sup>th</sup>-century, artists questioned academic art for its lack of freedom and flirted with so many isms: secessionism, fauvism, expressionism, cubism, futurism, constructivism, dada, and surrealism. Pablo Picasso, for instance, went as far as experimenting with several of these styles, never wanting to feel too comfortable with any one style.

The wrestling with all the new assumptions about reality and culture generated a new permissiveness in the realm of the arts. The arts were now beginning to break all of the rules since they were trying to keep pace with all of the theoretical and technological advances that were changing the whole structure of life. In doing so, artists broke rank with everything that had been taught as being sacred and invented and experimented with new artistic languages that could more appropriately express the meaning of all of the new changes that were occurring. The result was a new art that appeared strange and radical to whoever experienced it because the artistic standard had always been mimesis, the literal imitation or representation of the appearance of nature, people, and society. In other words, art was supposed to be judged on the standard of how well it realistically reflected what something looked or sounded like.

This mimetic tradition had originated way back in ancient Greece, had been perfected during the Renaissance, and had found prominence during the nineteenth-century. But for modern artists this old standard was too limiting and did not reflect the way that life was now being experienced. Freud and Einstein had radically changed perception of reality. Freud had asked us to look inwardly into a personal world that had previously been repressed, and Einstein taught us that relatively was everything. And, thus, new artistic forms had to be found that expressed this new subjectivity. Artists countered with works that were so personal that they distorted the natural appearance of things and with reason. Each individual work begged to be judged as a self-sufficient unit which obeyed its own internal laws and its own internal logic, thereby attaining its own individual character. No more conventional cookie-cutter forms to be superimposed on human expression.

What were some of the artistic beliefs that the modernists adopted? Above all they embraced freedom, and they found it in the artistic forms and emotions of the primitive cultures of Africa, the Orient, the Americans and Oceania. This act was the repudiation of all of the stylistic refinements that were the basis of 19<sup>th</sup>-century artistic endeavor. On the one hand,



primitivism represented the simplification of form, which was to become one of the hallmarks of modernism. This abstraction of form suggested that some essential structure, previously hidden by realistic technique, would come to light. Art had, according to the modernists, become too concerned with irrelevant sophistications and conventions that detracted from the main purpose of art: the discovery of truth. On the other hand, primitivism was the expression of all that civilized man had to repress in order to enter into contract with society. According to Sigmund Freud's *Civilization and Its Discontents*, In order for man to partake in civilized society, he had had to lay aside many uncivilized urges within the self, such as the natural appetite for adultery, incest, murder, homosexuality, etc., all held as taboos. It is this repression of natural desires that, Freud argues, is the source of modern neurosis. As a Jew, Freud was too well acquainted with the THOU SHALT NOTS of the Ten Commandments. Symbolically, the embrace of primitivism is a negation of the very principles of the Judeo-Christian tradition and an affirmation of authentic expression of that hidden self that only finds expression at night when we dream.

The modernist interest in primitivism also expressed itself in its correlative, the exploration of perversity. This obsession with the forbidden and the lurid was tantamount to the re-discovery of passion, a way of life which so many creative people at the time believed to have been repressed or had lain dormant. Frederich Nietzsche blames this dormancy on the 19<sup>th</sup>-century's preoccupation with form. In his seminal work *The Birth of Tragedy*, Nietzsche had traced the origins and development of drama back in Ancient Greece to the balance that existed between two gods who existed in opposition to one another, Apollo and Dionysius, Apollo represented the essence of light, rationality, civility, culture, and restraint. In contrast, Dionysius suggested wine, the primitive urge, all that was uncivilized. Although these two gods existed in opposition to one another, they were both, nevertheless, revered equally, thus striking a balance between form (the Apollonian) and creative impulse (Dionysius). The modernists concurred with Nietzsche that art had degenerated because it was too concerned with the rules of form and not enough with the creative energies that lie underneath the surface.

It is that exploration of what is underneath the surface that the modernists were so keen about, and what better way to do so than to scrutinize man's real aspirations, feelings, and actions. What was revealed was a new honesty in this portrayal: disintegration, madness, suicide, sexual depravity, impotence, morbidity, deception? Many would assail this portrayal as morally degenerate; the modernists, on the other hand, would defend themselves by calling it liberating.

Ironically, the modernist portrayal of human nature takes place within the context of the city rather than in nature, where it had occurred during the entire 19<sup>th</sup>-century. At the beginning of the 19<sup>th</sup>-century, the romantics had idealize nature as evidence of the transcendent existence of God; towards the end of the century, it became a symbol of chaotic, random existence. For the modernists, nature becomes irrelevant and passé, for the city supersedes nature as the life force. Why would the modernists shift their interest from nature and unto the city? The first reason is an obvious one. This is the time when so many left the countryside to make their fortunes in the city, the new capital of culture and technology, the new artificial paradise. But more importantly, the city is the place where man is dehumanized by so many degenerate forces. Thus, the city becomes the locus where modern man is microscopically focused on and dissected. In the final analysis, the city becomes a "cruel devourer", a cemetery for lost souls.

### **The Forces That Shaped Modernism**

The year 1900 ushered a new era that changed the way that reality was perceived and portrayed. Years later this revolutionary new period would come to be known as modernism and would forever be defined as a time when artists and thinkers rebelled against every conceivable doctrine that was widely accepted by the Establishment, whether in the arts, science, medicine, philosophy, etc. Although modernism would be short-lived, from 1900 to 1930, we are still reeling from its influences sixty-five years later.

How was modernism such a radical departure from what had preceded it in the past? The modernists were militant about distancing themselves from every traditional idea that had been held sacred by Western civilization, and perhaps we can even go so far as to refer to them as intellectual anarchists in their willingness to vandalize anything connected to the established order. In order to better understand this modernist iconoclasm, let's go back in time to explore how and why the human landscape was changing so rapidly.

By 1900 the world was a bustling place transformed by all of the new discoveries, inventions and technological achievements that were being thrust on civilization: electricity, the combustion engine, the incandescent light bulb, the automobile, the airplane, radio, X-rays, fertilizers and so forth. These innovations revolutionized the world in two distinct ways. For one, they created an optimistic aura of a worldly paradise, of a new technology that was to reshape man into moral perfection. In other words, technology became a new religious cult that held the key to a new utopian dream that would transform the very nature of man. Secondly, the new technology quickened the pace through which people experienced life on a day to day basis. For instance, the innovations in the field of transportation and communication accelerated the daily life of the individual. Whereas in the past, a person's life was circumscribed by the lack of mechanical resources available, a person could now expand the scope of daily activities through the new liberating power of the machine. Man now became literally energized by all of these scientific and technological innovations and, more important, felt a rush emanating from the feeling that he was invincible, that there was no stopping him.

Modernity, however, was not only shaped by this new technology. Several philosophical theoreticians were to change the way that modern man perceives the external world, particularly in their refutation of the Newtonian principle that reality was an absolute, unquestionable entity divorced from those observing it. The first to do so was F. H. Bradley, who considered that the human mind is a more fundamental feature of the universe than matter and that its purpose is to search for truth. His most ambitious work, *Appearance and Reality: A Metaphysical Essay* (1893), introduced the concept that an object in reality can have no absolute contours but varies from the angle from which it is seen. Thus Bradley defines the identity of a thing as the view the onlooker takes of it. The effect of this work was to encourage rather than dispel doubt. In one of the most seminal works of this century, "On the Electrodynamics of Moving Bodies," Albert Einstein's theory of relativity held that, if, for all frames of reference, the speed of light is constant and if all natural laws are the same, then both time and motion are found to be relative to the observer. In other words, there is no such thing as universal time and thus experience runs very differently from man to man. Alfred Whitehead was another who revised the ideas of time, space and motion as the basis of man's perception of the external world. He viewed reality as living geometry and believed in the essential relevance of every object to all other objects: "all entities or factors in the universe are essentially relevant to each other's existence since every entity involves an infinite array of perspectives." For all of these thinkers, subjectivity was now the main focus.

Several psychological theoreticians were to also fundamentally alter the way that modern man viewed his own internal reality, an unexplored heart of darkness. Sigmund Freud was the first to gaze inwardly and to discover a world within where dynamic, often warring forces shape the individual's psyche and personality. To explain this internal world within each of us, he developed a complex theory of the unconscious that illustrated the importance of unconscious motivation in behavior and the proposition that psychological events can go on outside of conscious awareness. And so, according to Freud, fantasies, dreams, and slips of the tongue are outward manifestations of unconscious motives. Furthermore, in explaining the development of personality, Freud expanded man's definition of sexuality to include oral, anal, and other bodily sensations. Thus his legacy to the modern world was to expose a darker side of man that had been hidden from view by the hypocrisy of 19<sup>th</sup>-century society.

Freud was not the only psychological theoretician who asked us to gaze inwardly to better understand the human psyche. His disciple, Carl Jung, was also to develop another theory delving into the unconscious which explored the nature of the irrational self and which explained the common grounds shared by so many cultures. Jung's Theory of the Collective Unconscious, about an area of the mind that he believed was shared by everyone, states that there are patterns of behavior or actions and reactions of the psyche which he calls archetypes that are determined by race. These instinctive, universal patterns manifest themselves in dreams, visions, and fantasies and are expressed in myths, religious concepts, fairy tales, and works of art.

The French philosopher Henry Bergson was also to turn his gaze to the unconscious to explore the nature of memory as experienced in the present moment. Bergson's Time and the Free Will was an attempt to establish the notion of duration, or lived time, as opposed to what he viewed as the spatialized conception of time measured by the clock and commonly known as chronological time. According to Bergson, states of conscious memory permeate one another in storage within the unconscious, in the same way that "oldie-goldies" are stored in a juke-box. A sense impression, such as whiff of cologne or the taste of sweet potato pie, might trigger consciousness to recall one of these memories, much like a coin will cause the record of your choice to play. Once the submerged memory resurfaces in the conscious mind, the self becomes suspended, there might be a spontaneous flash of intuition about the past, and just maybe, this insight will translate into some kind of realization of the present moment. In fact, isn't this what we do when we listen to an old song, forget the present, re-experience the past, and then, all of a sudden, apply it all to our lives in the present? And thus, intuition leads to knowledge.

Politics and the economy would also transform the way that modern man looked at himself and the world in which he lived. Science and technology were radically changing the means of production. Whereas in the past, a worker became involved in production from beginning to end, by 1900 he had become a mere cog in the production line, making an insignificant contribution. Thus, division of labor made him feel fragmented, alienated not only from the rest of society but from himself. One of the effects of this fragmentation was the consolidation of workers into political parties that threatened the upper classes. And thus, the new political idealism that was to culminate in the Russian Revolution that swept through Europe. Next Modernism Fight Against Freud

### **The Devil's Work: Feminism and the Elite Depopulation Agenda**

February 20, 2002

Henry Makow Ph.D. writes:

In the present day world we are like the passengers on a bus that keeps having "accidents" which cause untold death and suffering. These are wars, depressions and epidemics etc. We have just completed the bloodiest century in human history: Auschwitz, Dresden, Ruanda, and Hiroshima, Cambodia. Over a hundred million people were murdered, and that's not counting abortions.

We keep changing the 'driver' but the accidents do not cease. This is because the drivers all take their orders from the same diabolical source.

Because the human race keeps running off the road, we are not reaching our destination. The road is G-d's plan. For Christians, this is Jesus' Gospel of Love. The destination: to know G-d. Mankind evolved for this purpose. G-d wishes to be known by His Creation.

Our purpose is to know ourselves to be Divine. G-d is the principle of our evolution, both personal and collective. Truth and Goodness are Absolutes: they are G-d. All great religions teach us to listen for G-d's voice and obey it.

When we deny the existence of G-d, we are denying the principle of our own evolution and stunting our development. When we deny God, we deny ourselves. When we deny man's divinity, we open the door for genocide.

A reader "Pat" wrote last week that he has "a hard time believing that a group of elites could agree on anything, let alone a far reaching evil agenda...[It] seems like the process of achieving this agenda is too slow for any bad people...requires too much flawless, seamless, secretive, cooperation...The only entity with that kind of plan and patience with that kind of plan and patience would have to be the devil himself, wouldn't it?"

I replied that he was on to something. At the beginning of the 20<sup>th</sup> Century, huge fortunes were built by monopoly capitalists like J.P. Morgan and J.D. Rockefeller. The "D" stands for "devil." What is monopoly but the desire to "have it all," and to drive everyone else out of existence. Evil is the spiritual cancer that seeks to "fulfill" itself not in G-d, but in limitless material acquisition and sensual excess.

It was not a large leap for a J.D. Rockefeller to go from owning the oil industry, the pharmaceutical industry, the banking industry etc. to wanting to own the whole world. This is the reason that Rockefeller and his foundation have been in the forefront of the population "control" and eugenics movement (<http://www.think-aboutit.com/Omega/files/omega29.htm>). Ultimately the goal is to reduce the earth's population for the simple warped reason that the less there is for you and me, the more there will be for J.D. and his cronies (<http://radioliberty.com/pca.htm>).

The elite just loves birth control. Warren Buffet, Bill Gates, Ted Turner are among the ultra rich that have donated billions to spreading the gospel of contraception, abortion and feminism using the United Nations and "US Aid." Rockefeller funded the invention of the pill, the IUD and owns the rights to the abortion drug RU-486 (<http://www.iahf.com/other/20000929.html>). In the last 50 years, billions of public dollars have been spent on "family planning" designed to limit population by deceit and coercion, including compulsory abortion and infanticide. In "The War Against Population (1988)," Dr. Jacqueline Kasun writes that in 1981, a directory of population control agencies in Washington DC listed 92 private (but mostly publicly funded) agencies, 12 United Nations and 57 agencies of the US government (p. 198). "The real problem of government family planning is not one of families out of control but of planners out of control," she wrote (p. 211).

For the same reason, the Elite is behind "sexual liberation" and "gay liberation." Through funding and media control, they make us regard sex as a recreation/physical release rather than as the expression of a spiritual bond (i.e. a loving marriage) resulting in children.

The Elite modus operandi is to finance and promote disgruntled minorities in order to destabilize and undermine the world. Feminism is a prime example. It pretends to be about giving women equal opportunity in the workplace when in fact it is devoted to discouraging women from seeking fulfillment in motherhood.

In the bible of modern feminism, "The Feminine Mystique" (1963) Betty Friedan makes this obscene comparison between housewives and Nazi concentration camp inmates:

"They were reduced to childlike preoccupation with food, elimination, the satisfaction of primitive bodily needs; they had no privacy and no stimulation from the outside world. But above all, they were forced to spend their days in work which produced great fatigue...required no mental concentration, gave no hope of advancement or recognition, was sometimes senseless, and was controlled by the needs of others..."(306).

Clearly Friedan is talking about mothers. Comparing the nurturing of their children to the brutal slavery and poisoning of Auschwitz inmates is psychological warfare of the most vicious kind. Friedan, who hid the fact that she was a paid Communist activist (<http://www.savethemales.ca/150801.html>), should have been denounced as a hate monger. Instead she was celebrated as the new oracle and received honorary degrees and fellowships at Harvard, Yale and Columbia. Saturday Review called her book "a scholarly work, appropriate for serious study" and anthropologist Ashley Montagu said it was "the wisest, sanest, soundest, most understanding and compassionate treatment of American woman's greatest problem."

Do we need further proof that the world is one-horse company town, and J.D. and his cabal own the company? They decide which politicians, universities and academics get funding, which books get published and reviewed, which movies get made. We are condemned to look into mirrors that don't reflect reality. That's why we are so skeptical of

conspiracy. That's why most people on this web site don't get published. On the other hand, Eve Eisler, is reading her pornographic play "The Vagina Monologues" on HBO this month. This "play," which features women looking at their genitals with hand mirrors and describing steamy scenes of lesbian sex with minors, masquerades as feminist empowerment (<http://www.savethemales.ca/241001.html>). In fact, it is an invitation to lesbianism.

Feminism fits the elite's depopulation agenda. Since 1963, when "The Feminine Mystique" was published we have experienced an unprecedented breakdown in the family. More than half of all children are now born out of wedlock; the number of single parent households has tripled. In "The Broken Hearth," William Bennett writes: "Most of our social pathologies, crime, imprisonment rates, welfare, educational underachievement, alcohol and drug abuse, suicide, depression, STD's, are manifestations, direct and indirect, of the crackup of the American family (p.4)."

We are now suffering from underpopulation. ([www.pop.org/briefings/robpoor.html](http://www.pop.org/briefings/robpoor.html)). The US birthrate has been cut from 4 to 2 children per woman, the European and Canadian is

1.5. (We need 2.2 just for replacement.) Russia (1.17 children) will see its population plummet from 145 million to 115 million by 2015. In the "Death of the West," Pat Buchanan argues that population decline is responsible for the inevitable extinction of the West.

Reproduction requires the most delicate care. In the case of human beings, the female must be prepared for motherhood and honored for her contribution to society. The male must be shown that the standard of manhood is to provide leadership and sustenance for mother and children. Both mother and father must be able to give their children intellectual and spiritual guidance.

Instead, in schools and universities, the tender shoots of feminine sexuality are crushed under the feminist jackboot. Young women are taught that heterosexual sex, marriage and family are inherently oppressive. Homosexuality on the other hand is an act of rebellion that is "chic" and "normal."

Frieden's comparison of mothers with the concentration camp inmates is pertinent. Betty Frieden, agent of the elite cabal, has put mothers in the concentration camp. Mothers!? The ultimate aim is genocide (<http://www.conceptual.net.au/%7Ejackc/depopulation.html>). The Elite want the world's population to be much smaller. Can there be any question that this is the devil's work?

### **Relationship between religion and science**

From Wikipedia, the free encyclopedia

The **relationship between religion and science** has been a subject of study since Classical antiquity, addressed by philosophers, theologians, scientists and other commentators. Perspectives from different geographical regions, cultures and historical epochs are diverse. Recent commentators have characterized the relationship as one of 4 categories: conflict, independence, dialogue and integration. Discussions of what is science and what is not science, the demarcation problem in the philosophy of science, have interested with discourse on religion in some instances and both have had complex relations in their historical interactions.

The conflict thesis remains generally popular for the public, though most historians of science no longer support it. Other contemporary scientists such as Stephen Jay Gould, Francisco Ayala, Kenneth R. Miller and Francis Collins hold that religion and science are non-overlapping magisterial, addressing fundamentally separate forms of knowledge and aspects of life. Some theologians or historians of science, including John Lennox, Thomas Berry, Brian Swimme and Ken Wilber propose an interconnection between t

### **Perspectives**

The kinds of interactions that might arise between science and religion have been categorized, according to physicist, theologian and Anglican priest John Polkinghorne are: 1) conflict between the disciplines, 2) independence of the disciplines, 3) dialogue between the disciplines where they overlap, and 4) integration of both into one field.

The typology is similar to ones used by theologians Ian Barbour<sup>[6]</sup> and John Haught.<sup>[7]</sup> More typologies that categorize this relationship can be found among the works of other science and religion scholars such as theologian and biochemist Arthur Peacocke.

### **Conflict**

Historical, philosophical, and scientific arguments have been put forth in favor of the idea that science and religion are in conflict. Historical examples of religious individuals or institutions promoting claims that contradict both contemporary and modern scientific consensus include creationism (see level of support for evolution). A number of scientists including Jerry Coyne<sup>[9]</sup> have made an argument for a philosophical incompatibility between religion and science. An argument for the conflict between religion and science that combines the historical and philosophical approaches has been presented by Neil Degrasse Tyson – Tyson argues that religious scientists, such as Isaac Newton, could have achieved more had they not accepted religious answers to unresolved scientific issues.

### **Conflicts**

The conflict thesis, which holds that religion and science have been in conflict continuously throughout history, was popularized in the 19<sup>th</sup> century by John William Draper and Andrew Dickson White. Most contemporary historians of science now reject the conflict thesis in its original form, arguing instead that it has been superseded by subsequent historical research indicating a more nuanced understanding:

Although popular images of controversy continue to exemplify the supposed hostility of Christianity to new scientific theories, studies have shown that Christianity has often nurtured and encouraged scientific endeavour, while at other times the two have co-existed without either tension or attempts at harmonization. If Galileo and the Scopes trial come to mind as examples of conflict, they were the exceptions rather than the rule. –Gary Ferngren, *Science & Religion*<sup>[13]</sup>

Today, much of the scholarship in which the conflict thesis was originally based is considered to be inaccurate. For instance, the claim that people of the Middle Ages widely believed that the Earth was flat was first propagated in the same period that originated the conflict thesis<sup>[1]</sup> and is still very common in popular culture. Modern scholars regard this claim as mistaken, as the contemporary historians of science David C. Lindberg and Ronald L. Numbers write: “there was scarcely a Christian scholar of the Middle Ages who did not acknowledge [earth’s] sphericity and even know its approximate circumference.”<sup>[1]</sup>

### **Independence**

A modern view, described by Stephen Jay Gould as “non-overlapping magisterial” (NOMA), is that science and religion deal with fundamentally separate aspects of human experience and so, when each stays within its own domain, they co-exist peacefully.<sup>[1]</sup> While Gould spoke of independence from the perspective of science, W. T. Stace viewed independence from the perspective of the philosophy of religion. Stace felt that science and religion, when each is viewed in its own domain, are both consistent and complete.<sup>[1]</sup>

According to the Archbishop John Habgood, both science and religion represent distinct ways of approaching experience and these differences are sources of debate. He views science as descriptive and religion as prescriptive. He stated that science and mathematics concentrates on what the world ought to be, like in the way that religion does, may lead to improperly ascribing properties to the natural world as happened among the followers of Pythagoras in the sixth century B.C.<sup>[1]</sup> In contrast, proponents of a normative moral science take issue with the idea that science has no way of guiding “oughts.” Habgood also stated that he believed that the reverse situation, where religion attempts to be descriptive, can also lead to inappropriately assigning properties to the natural world. A notable example is the now defunct belief in the Ptolemy planetary model that held sway until changes in scientific and religious thinking were brought about by Galileo and proponents of his views.

### **Parallels in method**

Thomas S. Kuhn asserted that science is made up of paradigms that arise from cultural traditions, which is similar to the secular perspective on religion.

Michael Polanyi asserted that it is merely a commitment to universality that protects against subjectivity and has nothing at all to do with personal detachment as found in many conceptions of the scientific method. Polanyi further asserted that all knowledge is personal and therefore the scientist must be performing a very personal if not necessarily subjective role when doing science. Polanyi added that the scientist often merely follows intuitions of “intellectual beauty, symmetry and empirical agreement”. Polanyi held that science requires moral commitments similar to those found in religion.<sup>1</sup>

Two physicists, Charles A. Coulson and Harold K. Schilling, both claimed that “the methods of science and religion have much in common.” Schilling asserted that both fields – science and religion – have “a threefold structure – of experience, theoretical interpretation and practical application.” Coulson asserted that science, like religion, “advances by creative imagination” and not by “mere collecting of facts,” while stating that religion should and does “involve critical reflection on experience not unlike that which goes on in science.”<sup>[19]</sup> Religious language and scientific language also show parallels (of. Rhetoric of science).

## **Dialogue**

The religion and science community consists of those scholars who involve themselves with what has been called the “religion-and-science dialogue” or the “religion-and-science field.” The community belongs to neither the scientific nor the religious community, but is said to be a third overlapping community of interested and involved scientists, priests, clergymen, theologians, and engaged non-professionals. Institutions interested in the intersection between science and religion include the Center for Theology and the Natural Sciences, the Institute on Religion in an Age of Science, the Ian Ramsey Centre, and the Faraday Institute. Journals addressing the relationship between science and religion include Theology and Science and Zygon: Journal of Religion & Science.

The modern dialogue between religion and science is rooted in Ian Barbour’s 1966 book *Issues in Science and Religion*. Since that time it has grown in to a serious academic field, with academic chairs in the subject area, and two dedicated academic journals, *Zygon: Journal of Religion & Science* and *Theology and Science*. Articles are also sometimes found in mainstream science journals such as *American Journal of Physics* and *Science*.

Recently philosopher Alvin Plantinga has argued that there is superficial conflict but deep concord between science and religion and that there is deep conflict between science and naturalism.<sup>[27]</sup> Reviewing his book, Maartin Boudry writes that Plantinga resorts to creationism and fails to “stave off the conflict between theism and evolution.”<sup>[28]</sup> Michael Ruse has said that Plantinga “really isn’t a friend of science,” which Plantinga “significantly” alters in “unacceptable ways;” Daniel Dennett has stated that Plantinga is “an apologist” rather than a serious philosopher. Regarding Plantinga’s past work, Eugenie Scott has written for the National Center for Science Education that Plantinga supports “theistic science,” which invokes miracles to explain some natural phenomena and is fairly a “special form of creationism.”

## **Concerns over the nature of reality**

Scientific and theological perspectives often coexist peacefully. Non-Christian faiths have historically integrated well with scientific ideas, as in the ancient Egyptian technological mastery applied to monotheistic ends, the flourishing of logic and mathematics under Hinduism and Buddhism and the scientific advances made by Muslim scholars during the Ottoman Empire. Even many 19<sup>th</sup> century Christian communities welcomed scientists who claimed that science was not at all concerned with discovering the ultimate nature of reality.

## **Modernism’s war against the past: Freud, James, Dewey and the conservative reaction in the early twentieth century**

### **Building a Brave new World**

From the start, modernists have had no interest in sharing the stage with the proponents of traditional wisdom. The modernists wanted to have the stage all to themselves, so they could program our future as our new masters. This was just as true of Francis Bacon (17<sup>th</sup> century) as it was of John Dewey (20<sup>th</sup> century).

## **The conservative reaction**

The encouraging part of this story is that the follies of modernism are breeders of traditionalist conservatism. Modernists’ deceptions about human nature have provoked a conservative reaction. Men such as Edmund Burke, G. K. Chesterton,

Richard Weaver, J.R.R. Tolkien, C.S. Lewis and Russell Kirk became traditionalist conservatives partly in reaction to modernism and partly from the influence of Christianity.

However, not all of the reactionary conservatives were Christians. Edith Wharton, who was at best a nominal Christian, became a traditionalist conservative. In her youth, she attempted to live according to modernist notions of personal "liberation" and found them unlivable. Wharton wrote in *French Ways and their Meaning* (1919), "There is nothing like a revolution for making people conservative."

Wharton was not interested in political theory as was Russell Kirk, but was interested in the complex interplay of men and women in society. She was a trenchant observer of the attitudes, ideals, illusions, denials and frustrations of individual people as they groped their way through the labyrinth of life.

Wharton was critical of the "childish and self-deceiving" ways that modernists try to "refuse to themselves pain." She debunked the modernist delusion that human nature can be remade to serve our purposes. One of her fictional characters believed that denying evil prevents it from coming into being. That character threw herself into all the foolish self-help fads and ersatz spiritual cults of the 1920's.

Interestingly, Wharton was a mischievous closet traditionalist. She amused her reader as she laughed at traditional society, all the while setting the stage for defending the best elements of the old traditions and exposing the folly of modernism.

### **From rebel to reactionary**

Edith Wharton was born into a respectable family of old money named Jones. The family was so prominent in New York society that social climbers spoke of "keeping up with the Joneses," an expression that survived the fall of the Jones family into obscurity. As the style setter, the young Edith attempted to become the best dressed young woman in New York as her mother had been.

After surveying the artistic grandeur, brilliant conversation and bohemian ways of Paris, the famous Jones girl stopped trying to keep up with the Joneses. She rebelled against the traditional convention-bound New York high society and ridiculed the social system in print. As a writer, Wharton tried to follow the example of Dickens and Thackeray in her satires and caricatures of society.

Gradually, she began to see through the follies of modernism and to discover that the social mores and traditions of old New York embodied a lot of wisdom about human nature. She advanced from rebel to reactionary.

### **The human tragedy**

Wharton embraced the two classical masks of comedy and tragedy. Her novels are full of wit, levity and sarcastic teasing, but in the end, her stories convey a tragic view of life. She observed the modernists flinging themselves into disaster while the traditionalists lived decent and dignified lives of quiet tragedy. The traditionalist stoically endured his personal tragedy and the confining limitations of his society because he enjoyed the consolations of virtue, family and society and the agreeable amenities of a civilized and cultured life. The French of the old regime had these sweet consolations in mind when they spoke of "the sweetness of life."

Wharton did not formally subscribe to the Christian doctrine of original sin and the fall of man. However, she had an instinctive understanding that there is no escape from the self-defeating tangles of human perversity and the iron decrees of nature. Therefore, she recognized the futility of the modernist hope of finding a way out of the traps of human depravity and the cruelty of nature.

### **No escape to a world of dreams**

Newland Archer, the dreamy and inarticulate protagonist of Wharton's book *The Age of Innocence* fell in love with the exotic and articulate Madame Olenska. Olenska was born into a prominent New York family, but lived for years at the summit of the rich and elegant society of Paris. Wharton does not give her many lines to speak, but puts all of the most memorable words of the book into her mouth.



Newland, as a personification of his culture at its best, embodied a goodness and innocence of which Olenska was more aware than he was. He unwittingly convinced her that they can never be together. She said, "...you had felt the world outside tugging at one with all its golden hands – and yet you hated the things it asks of one; you hated happiness bought by cruelty and indifference. That was what I'd never known before – and it's better than anything I've known ... and don't let us undo what you have done!" she cried. "I can't go back now to that other way of thinking. I can't love you unless I give you up."

At another time, she continued her explanation to Newland, "...it was you who made me understand that under the dullness [of conventional society] there are things so fine and sensitive and delicate that even those [things] I most cared for in my other life look cheap by comparison ... but it seems as if I'd never before understood with how much that is hard and shabby and base the most exquisite pleasures may be paid for." (i.e.: to allow the sordid things of bohemian society to trample upon the fine things of conventional society is too heavy a price to pay, even for the seemingly exquisite pleasures of romantic dalliance and aesthetic refinement.)

As a new convert to the old ways, Madame Olenska had a deeper understanding of and a stronger commitment to the good things she had learned from Newland than Newland did himself. He was shaken from his dutiful and upright resolve by his overwhelming love for Madame Olenska and his dreamy longing to run away with her.

"And you'll sit beside me, and we'll look not at visions but reality," she said, "I don't know what you mean by realities," he responded. "The only reality I know is this." Olenska startled him out of his dreamy trance by asking, "It is your idea, then, that I should live with you as your mistress – since I can't be your wife?" As a man of delicate manners, he was shocked by the crude word "mistress." "I want – I want somehow to get away with you into a world where words like that – categories like that – won't exist. Where we are simply two people who love each other, who are the whole of life to each other; and nothing else shall matter."

She drew a deep sigh that ended with a laugh. "Oh my dear – where is that country? Have you ever been there? ... I know so many who have tried to find it; and believe me, they all got out at the wrong stations ... and it wasn't at all different from the world they left, only rather smaller and dingier and more promiscuous."

### **America's tragic loss**

Wharton, as a writer who lived in Paris, observed the tragic lives of those who had fled from New York to Paris in order to be "modern." She concluded that they would have been better off to stay in New York. Many of them were emotionally dislocated and alienated from one another. Ernest Hemingway referred to the American expatriates in Paris in the twenties as *une generation perdue* or "a lost generation."

Life within the old social boundaries was comfortable and safe, but frustrating, as Wharton well knew. The inability to find satisfaction in such a regime emanates from the deep disorders of human nature. A change of regime will not eliminate these disorders. The quest to find freedom from restraint and "free love" in Paris often led to the seduction and debauching of naive Americans, leaving them jaded at best and depraved and suicidal at worst.

In contrast, Wharton discovered that many of the customs and traditions of old New York embodied a deep wisdom about human nature. She grieved that a lost generation of post-WWI moderns were dismantling the old social system and that something good about America was being lost forever.

(The first part of this essay was inspired by the book *The Age of Innocence* by Edith Wharton and *The Genius of Old New York*, a book review by Cheryl Miller of the biography, *Edith Wharton*, by Hermoine Lee, *Claremont Review of Books*. Fall 2007).

### **Building a brave new world**

The writings of Sigmund Freud, William James and John Dewey have helped to dismantle traditional society. Each man offered a substitute for the cultural heritage and the wisdom of the past. Freud's substitute was the human subconscious. James' substitute was the quick payoff of practical action. Dewey's substitute was to provide pragmatic techniques for adapting to a contemporary society in flux. Each man in his own way was trying to build a brave new world on the ashes of the old.

Aldous Huxley wrote a book about utopia called *Brave New World* (1932). In that world, war and poverty has been abolished. The people were stimulated and tranquilized through promiscuous sex and drugs. One particular drug imparted escape from pain and bad memories and offered pleasant hallucinations. Complacent escape from responsibility became the norm, while the government abolished the family, culture, art, literature, science, religion and philosophy. In short, civilization, culture, virtue, faith, friendship, love, and all that is noble about man was replaced by the indulgence of contented human cattle by the pandering and controlling government.

Huxley's book *Brave New World* was prescient about the direction that modernism was heading. The long series of modernist thinkers such as Hegel, Darwin, Marx, Freud, James and Dewey culminated in the gathering of human cattle at Woodstock (1969).

The zombies at Woodstock were stoned on drugs, brought to sensual oblivion through a perpetual sex orgy, and pounded into insensibility through drums and electric guitars amplified to the threshold of pain. The sedated zombies made inarticulate grunts that war, poverty, family and religion should be abolished and that all people should be united through promiscuous sexual embrace and a drugged euphoria.

Huxley saw all this coming, but probably did not expect the debauchery to be so ugly and degrading or the political slogans to be so mindless. George Orwell's book *Animal Farm* (1945) warned us about the slogans. Madame Oleska's words, "smaller, dingier, and more promiscuous" were on the right track, but fell short of the hideousness of Woodstock.

### **A mad man's myth about human nature**

Prior to Freud, most people acquired an understanding of human nature through relationships, experience, family, society, the Bible, church, and the literacy classics. Freud wracked his fevered brow, brought forth dark speculations and built a new model of man that radically contradicted all older concepts.

Sigmund Freud (1856-1939) was the founder of psychoanalysis. Science has been unable to validate the effectiveness of traditional (Freudian-style) psychoanalysis and it has largely passed out of use among younger psychologists. It is now known that Freud had no solid clinical evidence for some of his more controversial theories, but speculated upon his clinical observations to establish his theories.

Freud's personal mental pathologies suggest that he was a driven man – not driven to follow the evidence, but driven by his own neurotic agendas. He was subject to depression, phobias, exaggerated fears of dying, and psychosomatic illnesses. Cocaine was his drug of choice – which he rationalized as a therapeutic antidepressant.

Freud did a great deal of psychoanalysis on himself – which a self-absorbed drug-addled psychologist was bound to do. During his obsessive journeys into his inner darkness, he discovered perversions that he used as the basis for his theory of infantile desires for incest as the source of neurosis. He also theorized that religious joy was a delusional relapse to an infantile state during which one freshly experiences the remembered joy he had in his mother's arms. Incredibly, such drivel was popular for a couple of generations.

Modernists have foolishly entrusted themselves to the guidance of this drug-addicted mad-man in their quest to find out who they are. Unfortunately, Freud's baleful influence lingers on in literature, films, and philosophy, and in Marxist and feminist theory. His self-sedation with drugs and his preoccupation with the most primitive impulses of his psyche were reenacted at Woodstock. Freud created a mythology of human nature that has been adopted as part of the modernist program. Freudian science is dead, but the Freudian cult is alive and well.

### **Freud and modernism**

How does Freud fit in with the agenda of modernism? To start with, he was an atheist and materialist like Darwin and Marx. He saw man as a dynamic biological system. As a biological determinist, he thought our perceptions of free will are delusions. He asserted that the conscious mind plays a minimal role in our actual behavior. We are thereby reduced to the status of mere automatons running on the fuel of primeval impulses. Freud's primeval man accords well with Darwin's classification of man as an animal descended from the apes. One cannot negate God without negating man as well.

If man has no freedom of choice and is not guided by the conscious mind, he is free from moral accountability. Freud treated “guilt-feelings” as a psychological disorder that can be treated with therapy. He rejected as a religious myth that an objective moral guilt can exist. Beginning with Freud, the psychological profession has struggled mightily to take the moral stigma out of crime and to rationalize criminality and sexual immorality. Their encouragement of liberation from sexual “repression,” an idea of Freud, gradually led the profession to the formal acceptance of homosexuality and sexual perversion.

Modernists have consistently followed Jean Rousseau (the founder of liberal modernism and a co-founder of the Romantic movement) in denying the existence of innate evil in man and in arguing against the moral responsibility of the individual. Modernism and the Freudian model of man have been popular because they fit the modernism agenda and because most men are rascals and wish to escape moral responsibility. A being that rejects moral responsibility is unfitted for freedom, but must be supervised by an authoritarian socialist government – which is one of the objectives of the modernist program. Encourage moral depravity and then call upon big government to clean up the mess. If this is not evil, nothing is.

### **Fresh rationalizations**

In her novel, Wharton’s spoke of the desire of moderns to break free from the restraints of traditional society. Freud offered fresh rationalizations for breaking free from restraint. He theorized that the subconscious mind represses primeval desires and urges. The result of this repression, he said, is neurosis. The objective of Freudian psychoanalysis was to bring the repressed desires up from the ocean depths of the unconscious to the surface, where the consciousness mind can observe it for purposes of therapy. Notice that after minimizing the role of the conscious mind, Freud attributes therapeutic powers to the conscious observing mind. Freudianism is self-contradictory.

Freud did not advise his patients to give way to the primitive impulse, but just to liberate it from repression and observe it for therapeutic effect. Whether the mere exposure and observation of the repressed desire has value for therapy is a matter of controversy. A psychologist of my acquaintance told me that playing with buried complexes of identity is unwholesome because it stirs those dark entities up and gives them power. Tampering with the secret complexes can make one more neurotic – just as Freud became more neurotic after his own self-analysis.

### **Freud and the social sciences**

Tragically, as Freudian thought moved into the social sciences, the emphasis shifted from therapeutic observation to acting out the impulse. The Freudian voyeur became a libertine experimenter. The social scientists recommended that after one was freed from repression, he should actualize the thing that had been repressed. Freud opened Pandora’s box and the social sciences encouraged the demons to fly out of their cages. Freud rationalized the monstrosities and the social sciences introduced them to society.

Anthropologist Margaret Mead (1901-1978) brought sexual Freudianism into the social sciences. She wrote about the “sexual liberation” of Polynesian girls in *Coming of Age in Samoa* (1928). Mead favorably contrasted the sexual promiscuity of Samoan adolescents with the “sexual repression” of American girls. However, it is now known that the Polynesian girls soon caught on to Mead’s sexual agenda and invented lurid sexual stories to titillate her morbid preoccupation with sex – and laughed at her behind her back.

### **Freud and the arts**

As Freud’s pernicious influence has spread throughout Western culture, his effect upon the visual arts was particularly striking and shocking. Performance art, the acting out of one’s primeval impulses, is merely the exhibitionism of the narcissist who is pretending to be an artist. A second aspect of Freudian art was art as therapy, which was most obvious in abstract impressionist art.

Jackson Pollock (1912-1956), the inventor of abstract impressionism, tossed together atrocious pictures that appear to be paint randomly splashed upon canvas. The effect might not be so hideous if purely random methods were used. Pollock obeyed primeval urges as he splashed, dripped, and smeared the paint. The depressing, haunted and demented quality of modern art is no accident. It is the depraved art of Freudian mad men.

Pollack, who was a frequent psychiatric patient, used his paint drippings for self-therapy, much as he had used Rorschach inkblot tests. Just as he had seen his demons in the ink blots, he conjured up his demons as he splashed his paint. His psychoanalysis had freed him of the inhibitions that had kept the monsters of his haunted forest in the forest. Pollock brought the monsters out of the forest so they could haunt his “art.” The manic “authenticity” of his arm movements as he followed his demented impulses was more important to him than what the mess looked like on canvas.

The hideous ugliness Pollock created bespeaks of an insane man in hell. This is what the brave new world must be in the end. The utopia turns into a hellish haunted house. Pollack turned to alcohol to escape his tormented madness. When that did not work, he killed himself by crashing his automobile and took a young party girl with him. If C.S. Lewis had included Pollock in his book *The Great Divorce*, he would have said that Pollock was in hell before he died and continued in hell after he died. His paintings are a record of his descent into hell.

### **The subversive nature of modern art**

Modern art involves a radical renunciation of the Western aesthetic tradition. Traditional art exalts beauty, but modern art wallows in ugliness and rejects beauty. Traditional art seeks order, harmony and proportion, while modern art revels in chaos. Traditional art is committed to form and reason. Modern art shatters form and seeks disordered experiences that undermine reason.

Saint Augustine defined evil as that which undermines and subverts the good. By this definition, modern art is evil. Since the modernist agenda lays aside the Western cultural tradition, resulting in the loss of much that is good, it can be argued that the modernist program is in large part an evil agenda.

Jackson Pollock was evil, not just through his perversion of art, but in his personal abuse of everyone who tried to help him. His murderous hatred of life was expressed in his suicide and in his murder of the party girl.

### **William James and pragmatism**

William James (1842-1910) wrote “Pragmatism” (1907), a book that was popular in America. He applied the empiricism of Bacon, Locke, and Hume to religious and literary ideas. He tested the validity of a religious idea by whether it works in practice. His standard for judging the value of an idea drawn from philosophy and literature was whether it had a short-term practical pay-off.

How does one measure the payoff? If one acts upon the idea and the outcome is pleasing, then the action has a pay-off, or in James words, it has “cash value.” Truth equals pragmatic cash value.

Machiavelli, who was famous for his political pragmatism, would have been embarrassed by a pragmatism that stoops to calculations so sordid that they negate all thinking beyond the most elemental level. Machiavelli was a master of Greek and Roman philosophy. Such an achievement would be impossible for a disciple of William James.

Cash-value pragmatism as a judge of the worth of an idea is not only vile – it does not really work in practice. A Program based upon valid ideas might fail due to circumstances outside one’s control. Failure might come from a timing problem or from incorrect methods of application. On the other hand, a bad idea might have temporary success. Many powerful fads are based upon bad ideas.

Many Americans practice cash-value pragmatism in their workaday lives. They bring it to church and try to serve God pragmatically. Even in churches that embrace orthodox doctrine, one often hears the catch-phrase “don’t learn any more until you are practically applying what you have learned.” But this is not a Christian idea. It is a modernist and secular idea, and it happens to be false. Pragmatism is not only antithetical to Christianity, it simply does not work.

First of all, one cannot judge the validity of a religious idea by its immediate applicability or by the immediate outcome when you put it into practice. Some concepts have depth and cannot be boiled down to simple cook book directions for instant action. Some spiritual concepts sink deep into the heart and change one’s outlook on life – and slowly bubble up into attitudes and actions. An adult might suddenly understand the application of something he learned as a child. Some

things that are true will drive the crowds away because they inform people of what they need to hear and not what they want to hear. According to William James, such ideas are not valid because they have no cash value.

Looking for an instant application will at best render the shallowest possible construction of a concept, and at worst will miss the point. Finally, following the teachings of Christ will tend to make one unpopular – which can be construed pragmatically as a negative outcome. Unfortunately, pragmatic methods for bringing the crowds are now popular in many Evangelical churches. However, there is no such thing as a cool, crowd-pleasing Christ. This imaginary person is the fantasy of a shallow pragmatic mind. The crucified Christ is offensive to the individualistic, self-sufficient American who is complacent because he has inordinate high self-esteem.

William James version of pragmatism was particularly vicious. He said that the measure of the cash value of an outcome is determined by subjective feelings. If it feels good, do it. Unalloyed pragmatism amounts to a narcissistic self-indulgence that is deceiving and corrupting.

Feeling good about an outcome is a very unreliable basis for judging the validity of an idea upon which an action is based. A greedy man might feel bad about an outcome if it does not make him richer. A cruel man might feel good about an outcome that hurts someone. One might feel bad about a positive outcome if one is in a bad mood or if one hoped for a different outcome.

It is impossible to apply William James program without becoming self-seeking calculating. Such a person is destined for the misery of a shallow and grasping life.

### **Pragmatism and intellectual shallowness**

Pragmatism makes one intellectually and morally shallow. The pragmatist is impatient with ideas unless he can readily conceive of an application. As a rule, it is the shallow ideas that offer the easiest applications. Pragmatists are innocent of deep intellectual reflection and are therefore doomed to be the followers of stupid fads and cults. They are vulnerable to conspiracy theories that are based upon one simple concept about the what is wrong with the world.

Does James pragmatism cut us off from the cultural, literary and intellectual past? In an indirect way, it does just that. Literary classics are immortal because they sink down into the human heart and impart deep wisdom about life and human nature. James approach to literature negates this effect. If one reads literature while searching high and low for snippets that are of immediate practical use, one will come away with little of lasting value. The harvest of wisdom from great literature is arrived at through sympathetic immersion in the lives of the characters of the stories, reflection about the life stories of those persons and being stirred by the drama of their lives.

The universities are full of scholars who have read the classics yet come off as illiterates. The methods they are taught to use to interpret the classics ensures that they learn nothing of value from them. It is no accident that those with doctorates in English are less likely to be commercially successful as writers than those from almost any other field.

### **Pragmatism and learning**

The connection of pragmatism with learning brings us to the topic of education. As such, it introduces us to John Dewey, whose influential educational theories were deeply influenced by William James.

Both James and Dewey were deceived about the way men learn. Any child can memorize a list of rules for practical action. But this does not mean that the child has learned anything.

Learning is a slow process of meditation, digestion and assimilation. Some of the deepest lessons might take years to assimilate. It might take more time to learn to discern the right settings, contexts and opportunities to apply a truth. The understanding of human motivations, attitudes and reactions to life events is often necessary before a truth can be properly applied.

How can a mere pragmatist hope to understand human nobility and human depravity? How can he correctly apply a concept when he knows nothing about the hopes, dreams, fears and follies of mankind? The mere pragmatist is of all men most pitiable.

### **A bias against learning**

One can't learn when he is impatient for action. The pragmatic student is annoyed when he is assigned to read great literature, because he is intellectually lazy and does want to dig for wisdom. He despises profound truths that have no instant applications. He wants easily accessible cookbook rules to guide his actions.

Pragmatism is anti-metaphysical. James valued only ideas with a quick payoff. The meaning of life, the nature of being and the question of what man can know and how he knows it are issues with a very slow payoff. The historical hostility of pragmatists of metaphysics reveals their anti-intellectual bias.

Metaphysics pertains to the true nature of reality. If pragmatists paddle on the surface, metaphysics probes the ocean depths. The mind that is unfamiliar with metaphysics can never be fully developed in its powers. Pragmatism is intellectually superficial and the pragmatist must remain second-rate in his intellectual powers.

### **Dewey's hand holds**

John Dewey (1859-1952) is famous for "instrumentalism," which is a fancy word for practical hand holds. For example, if Dewey wanted a student to learn to work in groups, he would teach him practical techniques for doing so. He developed these techniques through experimentation. His empirical methods of experiment had a scientific patina that gave Dewey academic respectability.

The student under Dewey develops a cookbook of instrumental techniques. But what has the student been trained to do? He is trained to look in a menu for a canned technique as a substitute for thinking. In the professional world these folks are hard to teach.

In my former work with auditors involving both teaching and quality review, I found that those who used a canned (cookbook) approach never matured professionally. They could never explain the reason they were doing what they were doing. They could not tailor an audit based upon the special problems and unique structure of an auditee. They lacked the intellectual powers to correctly interpret the results of their tests. They could not even explain how they came to their conclusions.

Partners in CPA firms who had come up the ranks in a firm that insists upon a canned approach were ignorant of basic auditing concepts that they should have learned during their first year in the profession. The canned approach makes progressive stages of learning impossible.

Dewey's instrumental methods involve a cookbook of canned techniques. But it is impossible to learn this way. Christ's rebuke to lawyers in Luke 11:52 – that they have taken away the key of knowledge – puts me in mind of Dewey. By substituting canned techniques for serious analysis, he has taken away the key to deep learning necessary for the progressive stages of growth to intellectual maturity. Just as ten years of canned auditing leaves one a beginner in the conceptual understanding of auditing. Dewey's methods produce college professors who are beginners in literary criticism. Dewey's instrumental techniques lead to intellectual paralysis. Boys and girls, that is why the public schools have been dumbed down. Dewey has turned bright kids into slow learners.

### **The mad skipper of the educational ship**

Dewey believed that human culture is in continuous flux. Being a strict pragmatist, he believed that the only learning that is relevant equips the student with techniques that will have a short-term payoff in the world that exists at this moment in time. Dewey asserted that the tricks that worked a generation ago are irrelevant to the present generation because society has changed and people have changed. This is now a very popular idea in America – but it happens to be absurd and destructive.

Dewey believed in an extreme historicism. Hegel, the father of historicism, would have been shocked at how far Dewey carried it. For example, Dewey dismissed traditional ideas of good and evil. Because man has changed, old ideas of good and evil are now irrelevant, or so we are told. The normative ethics of the society that exists right now are all the student should be concerned about. "Mama, all the other kids are doing it!"

The idea that human nature is in constant flux is preposterous. To think that man changes as quickly as the fluctuating fads on the street is madness – the unique madness of John Dewey. He was a madman who sat at the tiller of the educational ship. In spite of generations of failure in the application of his methods, he is still held in high esteem by the educational establishment. Having been intellectually debilitated by Dewey's guidance, the educational leaders lack the mental capacity to learn from Dewey's mistakes.

Dewey's radical historicism involves rejection of the lessons of history and a contempt for the past. The present multiculturalism of the educational establishment involves a suppression of the Western cultural heritage. This subversion of education would not have been possible without John Dewey.

### **Flowers breaking through the concrete**

As modernism destroys Western culture, one might despair amidst the dismal gloom. However, Edith Wharton reacted to the madness of modernism by learning deep truths about traditional society. When a culture becomes inhuman, human nature rebels against it. The contemporary conservative movement came into existence partly in reaction to the inhumanity of modernism and the shocking moral depths to which the decadent culture has fallen. In a brave new world paved over with concrete, flowers are growing through the cracks. Hedonism, Darwinism, Satanism, Luciferism, Utilitarianism be included.

### **The Untold History of History**

What appears in history books is not the real history of the world. Real history is conducted in secret and is almost never documented. Real history revolves around a handful of power-players together with a small number of secret societies and closed associations. Real history is all about conspiracies whereas history, as it appears in books, resembles a crime scene investigation. Events take place and historians come along later and try to work out what caused those events. But while crime scene investigators have elaborate scientific techniques to help them gather decisive forensic evidence historians have access only to what is available in the public record and even that is often unreliable.

If there is no public record historians have nothing to fall back on other than their imagination. They create a narrative to link the events, to establish cause and effect. But that's all a narrative story. It's not the truth the real causes are always concealed from the gaze of history. Only a fool would take an ordinary historian's interpretation of events as reality. History is as meaningful as literary criticism. Generally speaking historians are always unreliable narrators.

Historical events originate from the powerful people conspire in secret rooms far from public scrutiny and send out their agents assassins and attack to execute their will. Presidents, Ministers, Popes, Politicians Princes are also agents. Although these people may seem powerful in their own right, the real decision makers stand in the background unseen, presidents or visible people in power and authority more often than not, are puppets put in post to do the bidding of their masters. That might involve declaring war introducing new laws favourable to the puppet masters, awarding lucrative contracts to The Puppet Masters favoured corporations appointing allies of the puppet master to vital, well-paid jobs discrediting enemies of The Puppet Masters, planting stones, even carrying out assassinations. All of that will be denied, of course. And naturally, they have a huge machine of misinformation, disinformation, spin and propaganda, to conceal themselves and rubbish their enemies.

Conspiracy theorists are always dismissed as mad, who benefits from the discrediting of conspiracy theorists? The conspirators of course.

No historian will ever take conspiracy theory seriously. They can't afford to. If they admit that conspiracy theories exist then, they are putting themselves out of a job because they are admitting that the causes of major historical events are forever concealed from them. Historians promote their own agenda and exaggerate their own importance and significance. The conspirators can rely on historians not to cause any trouble. It's an alliance of self-interest.

Many conspiracy theories are absurd. That does not mean that conspiracies do not exist. The whole point about conspiracies is that only the conspirators know what takes place in the secret meetings. So everyone else has to engage in speculation and they add to the mix their own prejudices, pet topics and fantasies. Before long people are claiming that the Illuminati are reptiles or lizards from another dimension. Who dress up in zip-up human costumes or

use elaborate shape-shifting technology whereby their true form can be glimpsed only at certain transitional point. This is where conspiracy theories merge science fiction and fantasy.

But this is not the whole truth about the Illuminati or other secret societies who shaped the history according to their desired path to a considerable extent keeping this in view Author Arthur Edward Waite wrote:

Beneath the broad tide of human history there flow the stealthy undercurrents of the secret societies which frequently determine in the depths of changes that take place upon the surface.

The British Prime Minister Benjamin Disraeli (1870-1880), confirmed the above assertion about the control by the secret societies in the affairs of men when he wrote: There is in Italy a power which we seldom mention in This House (British parliament)... I mean the secret societies... It is useless to deny, because it is impossible to conceal that a great part of Europe the whole of Italy and France and a great portion of Germany, to say nothing of other countries is covered with a network of these secret societies, just as the superficies of the earth is now being covered with railroads. And what are their objects? They do not attempt to conceal them. They do not want constitutional government, they want to change The Tenure of land, do drive out the present owners of the soil and to put an end to ecclesiastical establishments. Some of them many go further. (Disraeli in The House of Commons, July 14, 1856).

President Woodrow Wilson said, Some of the biggest men in The U.S in the field of commerce and manufacturing are afraid of somebody, are afraid of something. They know that there is a power some where so organized, so subtle, so watchful, so interlocked, so complete, so pervasive, that they had better not speak above their breath when they speak in condemnation (President Woodrow Wilson, The New Freedom (New York: Doubleday and Co. 1913) Chapter 1, Regarding conspiracy in the U.S congressmen Charles Lindbergh wrote, "Under the Federal Reserve panics are scientifically created. The present panic is the first scientifically created one, worked out as we might figure a mathematical problem. The hard times that followed created unspeakable suffering for all Americans except the very wealthy (mostly, the conspirators themselves) many families never recovered from the disaster.

If anyone reading this knows or is related to anyone who went through this horrible period (and bet that would be practically everybody who is reading the report) just consider this: The hardships, despair and misery that your family or loved ones (or even you, if you were alive at the time) suffered during the depression (1929-33) didn't "just happen" and were not the result of some uncontrollable force of fate or destiny, but were meticulously planned and was done by the same despicable group of criminals who have since stolen practically all our property, our rights, our freedom and our privacy and who fully intend to continue to take everything we have until we are forced to give up the last vestiges of our sovereignty to become more slaves to their one world dictatorship.

Another Federal Reserve critic who saw through the conspiracy's plan, congressman Louis Mc Fadden was still chairman of the House Banking Committee at the time He had this to say about the depression: It was not accidental. It was carefully contrived occurrence. The international bankers sought to bring about a condition of despair here so that they might emerge as rulers of us all.

Curtis Dail FDR's son in law, who also just happened to be a manager for Lehman Brothers (one of the owners of The Federal Reserve what a surprise!) was on the floor of The New York Stock Exchange the day of the crash. He said actually it was a calculated shearing of The Public by the world money powers, triggered by the planned sudden shortage of call money in The New York money market.

Louis Mc Fadden on 10 June, 1932 before the congress said, Mr. Chairman we have in this country one of the most corrupt institutions the world has ever known. I refer the Federal Reserve Board and The Federal Reserve Bank. Which have cheated the government and the people of The United States out of enough money to pay the national debt several times over? This evil institution has impoverished and ruined the people of The United States, and has practically bankrupted our government. It has done this through the defects of the law under which it operates, through the maladministration of that law, by the Federal Reserve Board and the corrupt practices of the moneyed vultures who control it.



Some people think the Federal Reserve banks are United States government institutions. They are not. They are private credit monopolies which prey upon the people of The United States for the benefit of themselves and their foreign swindlers and the rich and predatory money lenders. In that dark crew of financial pirates, there are those who would cut a man's throat to set a dollar out of his pocket; there are those who send money into states to buy votes to control our legislation and there are those who maintain international propaganda for the purpose of deceiving us and wheedling us into granting new conclusions which will permit them to cover up their past misdeeds and set again in motion their gigantic train of crime. These twelve private credit monopolies were deceitfully and disloyally foisted upon this country by bankers who came here from Europe and repaid our hospitality by undermining our American institutions those bankers took money out of this country to finance Japan in a war against Russia. They created a reign of terror in Russia with our money. They planned and instigated Russian Revolution. Thus a conspiracy does indeed exist and that is extremely large, deeply entrenched and therefore extremely powerful. It is working to achieve absolute and brutal rule over the entire human race by using wars, depressions, inflations and revolutions to further its aims. The conspiracy's one unchanging purpose has been to destroy all religions, all existing governments and traditional human institution values, families, love, marriage, concepts of right and wrong, on which the whole mankind have deep rooted respect and honour. It wants to build a new world order. (this phrase will be defined later) upon the wreckage they have created.

Dr. Carroll Quigley, a professor of History at Georgetown University's foreign service school and formerly taught Princeton and Harvard famous also as the mentor of Clinton, the ex-president of the U.S.A has written a thirteen hundred page book entitled Tragedy and Hope. This book published in 1966, was according to the author the result of twenty years research into the conspiracy.

Dr Quigley concludes: There does exist and has existed for a generation international Anglophile net work which operates to some extent in the way the radical right believes the communists act. In fact this network, which we may identify as the Round Table Groups has no aversion to cooperating with the communists or any group and frequently so I know of the operations of this network because I have studied it for twenty years and was permitted for two years in the early 1960's to examine its papers and secret records.

But Quigley took a step none of the exposes have publicly taken. He admits that he is a supporter of the conspiracy he has written about: I have no aversion to it and many of its instruments. I have objected, both in the past and recently, to a few of its policies.... But in general my chief difference of opinion is that it wishes to remain unknown and I believe its role in history is significant enough to be known.

The ultimate purpose of this conspiracy is power. There are some who desire this more than even material goods, although the two frequently go together one such individual was Joseph Kennedy father of the late president John Kennedy. Family admirer and author Pearl Buck wrote the following in her book. The Kennedy Woman: Rose Kennedy (the wife of Joseph Kennedy) knew that the man she loved, loved a power beyond the power of money. He wanted the power of government and he would have it.

The conspiracy that Dr Quigley and others observed, then needs conspirators and it is logical to ask why illustrious men of wealth and fortune would join such an enterprise. One who answered this question was author Blair Coah who wrote in his book The Red Web: The is quite the reverse of the question: These men (involved with the conspiracy became illustrious primarily because they were part of the conspiracy. So those involved do not become rich and/or illustrious and then join the conspiracy; rather they become rich and illustrious because they are members of the conspiracy.

But what is their motive? What prompts men to seek wealth and position? Former congressman John Schmitz explains that there is an additional goal: Power! Men join conspiracy to gain money and then power. Schmitz wrote "when a person has all the money he needs, his goal becomes power."

Benjamin Franklin, American statesmen explained this connection between money and power when he said "There are two passions which have a powerful influence on the affairs of man. These are... love of power and love of money... when united... they have the most violent effects."

However, power itself has a corrupting influence on those seek it. In an oft quoted truth Lord Acton explained power thus: "Power corrupts; absolute power corrupts absolutely";.

Those who seek power will be corrupted by it. They will be intentionally cause depressors revolutions and wars in order to further their desire for more power. This corrupting nature of the very pursuit of power explains why the moral mind of the individual who neither desires power over others nor understands the desire for such power cannot fathom why power seekers would want to create human misery through wars depressions and revolutions. In other words the conspirators are successful because the moral citizen cannot accept the conclusion that other individuals would actually wish to create incredibly destructive acts against their fellow citizens.

The delight in the possession of power over others was explained by another power seeker, the Russian anarchist Bakunin, explained that the process of corruption even affected those dedicated to freedom who were given power to protect the powerless. He wrote that, "The possession of power transformed into tyrant even the most devoted friend of liberty."

So the motive of the conspirators has been identified: It is power the concept of power seekers intention and justification was offered by George Orwell, the British socialist, who wrote Animal Farm and 1984 two books on the subject of absolute power in the hands of a few. He wrote: "The party is not concerned with perpetuating its blood but with perpetuating itself. Who wield power is not important provided the hierarchical structure remains always the same.

The method by which the conspiracy recruits new members to replace those reitile is explained by Norman Dodd, an investigator and researcher into the existence of the conspiracy. Mr. Dodd, an investigator and researcher explained : "The careers of men are watched. The men who indicate that they would be especially capable in terms of the aims of this group are approached quietly and invited into inner ceicle. They are watched as they carry out assignments and eventually they are drawn into it under circumstances which make it virtually impossible for them to ever get out of it".

What is the ultimate goal of the conspiracy? If total power is the final object, then any system to be desired. In terms of government then, the ultimate form of power is centralized control of authority. A system for concentrative and controlling people. It is common for detractors of this position to claim that the last thing that the wealthy of the world want is government control over ownership of the factors of production. But history records socialism, communism, fascism even democracy (through capitalism) offers the conspiracy the greatest vehicle for concentrating and controlling wealth. This is the ultimate goal of these planners (the conspirators); power over not only the wealth of the world, but also the producers of that wealth, the people themselves. So the conspiracy uses government to set control of the government and total control is the control is their goal.

If government is being used by the conspiracy to consolidate power into its hands, it behooves those who wish to preserve their freedoms to understand the very nature and function of government. Once the character of government is understood, efforts can be directed against the increase in governmental powers over both the national economy and the lives of its citizens.

A good place to begin such a study is to examine the two sources claimed to be the source of human rights. There are only two presuming that it is admitted that humans do indeed have rights: either man himself, or someone or something external to man himself a creator.

The makers of constitutions must realize this and this should be reflected in the making or drafting the constitution itself. Even the secular constitution makers used to appreciate this which is evident in the drafting of the U.S. constitution itself. Thomas Jefferson, for instance stated his concern and understanding thus: The god who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God? However, the corresponding alternative explanation argues that our rights come from government, the creature of man himself. This contention holds that man creates government to give man his rights.

A stern warning for those who do not distinguish between these two alternating came from William Penn. He wrote: "It men will not be governed by God, they then must be governed by tyrants."

There are four references to a Creator as the provider of these fundamental human rights is referred in- The Declaration of Independence. And the God believing Americans have tried their best to protect these God given rights from the

government. But certain of America's leaders are now asking that God must be separated from the affairs of the government. If this separation can finally be made, as Mr. Penn indicated, the people will be governed by tyrants and future tyrants will do all that they can to separate a belief in God from the existence of government.

The observation of William Penn in politics must not be taken as American geo-politics only, rather it should be taken as a universal dictum and should be followed by all.

A good example of the philosophy that government grant human rights to their citizens is found in the international covenants of Human Rights passed in 1966 by the United Nations. It reads in part: The States Parties to the present covenant recognize that, in the enjoyment of those rights provided by the state, in conformity with the present covenant, the state may subject such rights only to such limitations as are determined by law. It further concluded that these rights could be limited by law; in other words, that which the government grants can be controlled by the granting body, the government. That which the government gives can also be taken away by the same authority i.e. the government. So, the secular authority like UNO by giving this authority (human rights) to the respective governments had a denied these rights for all practical purposes. So man's rights under this secular thought are not very secure, government can change and with the change man's rights can disappear (as in the case of Martial Law or other non-humanitarian form of governments). Knowledge of this fact did not escape America's founding fathers, who wrote in the Declaration of Independence: we hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights...

Here, then is the other theory of the source of man's rights: they are given to man by his Creator. Man's rights are inalienable (defined as incapable of being transferred) which means that they cannot be taken away by anyone except the entity that gave the rights in the first place: in this case the Creator. Theoretically the constitution makers do not acknowledge the concept of the representative of the Creator or God, the defector power of this is bestowed upon the good sense of the court of law.

On the contrary the Muslim political philosophy bestows these power of the Creator rests in the Messenger of God i.e. Nabi Rasul, Imam or those who are appointed and chosen by God the almighty. And in the present day religio-political philosophy to either secular courts or law enforcing agency.

So, in the present day world constitutional frame work, we find the two competing and contradictory theories about the rights of man: One holds that they are given by the Creator and therefore can only be removed by the entity that Created them in the first place, the other holds that man's rights come from man himself and therefore can be limited or removed by man or by other men, as "determined by law."

Therefore, the man who wishes to protect his rights from those who wish to limit them must protect himself and his human rights by creating an agency that has the power to exceed that exerted by those who violate human rights. The agency created is called the government. But granting power to government to protect human rights also grants power to those who can abuse it as a vehicle to destroy or limit the rights of the people who created the government.

The authors of The American constitution realized that this tendency existed when they wrote the Bill of Rights, the first ten Amendments to the constitution. The purpose of these amendments is to restrict the power of the government to violate the rights of the citizens of America. The constitution makers wrote these restrictions with phrases like:

Congress shall pass no law...

The right of the people... Shall not be infringed

No person shall be deprived

The accused shall enjoy the right.

These are not restrictions on human rights, but are restrictions on the activity of the government.

If rights are granted by the Creator of those rights. What are rights granted by the governments? It becomes important to distinguish between a right and a privilege by defining these two terms. A right is a freedom to act morally without asking permission. A privilege is a freedom to act morally but only after permission has been granted by some governmental entity.

The human rights that the individual wishes to protect are simple in nature and include the right to life, liberty and property.

These three rights are in essence only one right: the right to life.

Liberty is the only thing you cannot have unless you are willing to give it to others. Liberty is defined as rights with responsibilities. It's opposite, license is defined as rights with no responsibilities. Another word for license would be anarchy, or privileges. The strong devour the weak, the powerful destroy the powerless. In the animal world, license is defined as the "Law of Jungle." The Creator of man laid down some guidelines about the rights of others. These guidelines are written in all the religious teachings or otherwise called the Divine Decrees for mankind-like 10 commandments, The Quran, Veda or Manu's Book all the Divine books. Even those religions do not have divine books, they even maintain these rights in social cultural instructions like not to steal, not to indulge in debauchery, not to kill or murder etc.

### **New Age Movement**

There existed in antiquity the great time clock in the night sky, which we still share with our ancestors. This is the zodiac, a great turning wheel of twelve constellations making a complete circle every 25,920 years but with each of its twelve constellations in order having ascendancy over the skies of earth approximately every 2,160 years.

According to zodiacal tradition the ascendancy of each new sign every 2000 odd years is accompanied by cataclysmic or otherwise crucial events on the earth.

### **What is the New Age**

As the zodiacal wheel turns to the constellation of Aquarius, astrologers are studying the stars, predicting that a major event will soon occur, which will bring in their world teacher. From the "New Era" of Emmanuel Swedenborg (1757) until today, the Masonic World has been poised for the coming of the "New Age."

In fact, the title of the Scottish rite monthly magazine, New Age, has been suggesting this for over a century.

Masonry and the impending "New Era," an article in New Age, July 1914 (Five months before America entered the second world war), spoke of the world government expected to be established at the conclusion of the war to help usher in a newer phase of evolutionary progress. In April 1943 the New Age reported that the struggle for the freedom of man began with the American and French revolutions and the World War II is the climax of a world ideological struggle which started at the end of the 18<sup>th</sup> century. It is the struggle of the New Age against the Middle Age.

The phrase Middle Age, as used in the text above is Masonic jargon for Christianity. Webster's Dictionary defines the Middle Ages as the period of European history from about 500 AD to about 1500 AD – the same period of time the Catholic church dominated European politics. We can readily decode the Masonic lingo above and accurately name the enemy against which masons struggle: It is the struggle of the New Age against the age of Christianity or divine God or religion of every description. Although masonry's "New Age" dates from the end of the 18<sup>th</sup> century, the motives of the modern New Age Movement were not manifest until the end of the nineteenth century, when in 1889 the Luciferian Doctrine of palladism was introduced to the twenty three supreme councils of the world. Before this date the general body of English Masons including most of The Supreme Council was not Luciferians, but deists. In July 1889 the International Workers Congress was held in Paris, Mrs. Annie Besant, President, Theosophical Society one of the delegates concurrently, the Marxists held their International Congress and Mrs. Besant moved amid great applause, for amalgamation with them. And yet another International Congress was then being held in Paris, to wit that of spiritists, The delegates of these occultists were the guests of the great orient, whose headquarters they occupied at 16, ruecadet. The president of the spiritists was Denis and he has made it quite clear that the three Congresses there came a mutual understanding for in a which he afterwards delivered he said:

"The occult powers are at work among men. Spiritism is a powerful germ which will develop and bring about transformation of laws, ideas and of social forces. It will show its powerful influence on social economy and public life."

As a result of these three conventions of unions, Marxists and spiritists hosted by grand orient freemasonry an amalgamation of mystical spiritism with atheism was successfully accomplished. Although atheism remained grand orient's published dogma, those Masonic congresses started a spiritist movement – The New Age Movement – which encircled the globe.

The most significant outcome of these adversarial Masonic congresses meeting on the same date and location is that shortly after they adjourned, revisionist historians began to observe a gradual transfer of conspiracy activities from Paris to London subsequent events suggest that there was a secret agreement between the unionists. Marxists Spiritists and Luciferians. The Grand Orient had no choice but to co-operate. If its Communists experiment was to be successfully launched it needed the support of wealthy British masons. Thus it was the culminating point of implementing the blue print to destroy the church or Christianity and finally all the religions of the world. The struggle was against God. His messengers his chosen or holy people and the divine books or in other words the teaching which have been received through divine revealed books and the messengers of God. The conspiracy was against God in the first place. Through different isms and philosophies especially Darwinism and Naturalism the existence of God was made uncertain or controversial. The divine people or the messengers of God the ultimate source of ultimate truth was abandoned and was replaced by so called philosophers (Lovers of wisdom) scientists, experts in particular discipline of knowledge and through these people a new set or standard of moral, social and economic values were created among the people. And the common mass was asked, brainwashed and convinced to believe in them.

This evil design was drawn up over two hundred years ago by Adam Weishaupt, who has been called "The Human Devil." Whether Weishaupt received it from philosopher Voltaire or Frederick the Great the Prussian king is not known. Nesta Webster the Author of the book "Secret Society and Subversive Movements" suggests some connection when she notes that "The resemblances between Weishaupt's correspondences and that of Voltaire and of Frederick the Great are certainly very striking. We know from historical records that from 1750-1755 Voltaire was a guest at Frederick's court."

Monsignor Dillon wrote of that visit: (Voltaire) sketched out for them the whole mode of procedure against the church. His policy as revealed by the correspondence of Frederick II and others with him was not to commence an immediate persecution, but first to suppress the Jesuits and Religious Orders and to secularize their goods, then to deprive the Pope of temporal authority and the Church of property and state recognition, primary and higher class education of lay and infidel character was to be established, the principle of divorce affirmed and respect for Ecclesiastics lessened and destroyed. Lastly when the whole body of the church should be sufficiently weakened and infidelity strong enough, the final blow was to be dealt by the sword of open relentless persecution. A reign of terror was to spread over the whole earth and to continue while a Christian (believer) should be found obstinate enough to adhere to Christianity. This of course was to be followed by a Universal Brotherhood without Marriage, Family Property, God or Law...

Weishaupt took up the cause of Voltaire providing the vehicle by which the plan would be carried to future generations. When Weishaupt penetrated freemasonry with Illuminism, the lodge took up the cause citing Voltaire as a patron. Miller explains in the famous book "Occult Theocracy" that after the 1789-1793 destruction of old France and subsequent reign of Napoleon, Grand Orient Freemasonry's aim was the same as Voltaire's.

From the minutes of the Italian Masonic Lodge, permanent instructions or practical code of rules: Guide for The Heads of The Highest Grades of Freemasonry, Miller quotes:

Our final aim is that of Voltaire and of the French Revolution the complete annihilation of Catholicism and ultimately of Christianity... under this cloak (of freemasonry), we may conspire at our convenience and arrive, little by little, at our ultimate aim.

The Masonic Lodge ever since has been bent upon the destruction of Families, Churches, Nations, the earth and our beloved God. Allah or Supreme Creator of human: Freemasonry's ultimate aim is a One World Humanistic Government without Christ and his Church and finally God. Obviously, the Masonic Lodge is still carrying out Voltaire's plan.

Author and 18<sup>th</sup> century English Freemason John Robison in "Proofs of a Conspiracy" (1798) quotes a letter from Weishaupt to his Illuminatus brother Cato, where in he states his use of masonry to another end: "The great strength of

our order lies in concealment, let it never appear in any place in its own name, but always covered by another name and another occupation. No one is fitter than the three lower degrees of freemasonry, the public is accustomed to it, expects little from it and therefore takes notice of."

Having achieved this goal, Weishaupt's next step was two fold: 1) through revolution win freedom for his subjects of what he regarded as despotic kings and church and 2) after revolution inaugurate an ostensibly atheistic government under the guise of democracy. Commander Guy Carr in the Conspiracy writes that Weishaupt never intended that any except specially selected masons, from the Higher Degrees should learn "The full secret of Lucifer." Only those known to have defected completely from almighty God were initiated into the higher degrees of the grand orient lodges and told that the Illuminati were a secret organization with the order dedicated to the cause of forming a One World Order Government.

Robison quotes Weishaupt's that the revolution he was planning would be "The means to regain man his rights to raise liberty from its ashes to restore to man his original rights – to produce the previous revolution in the mind of man to obtain an eternal victory over oppressors to work the redemption of mankind. Each of these phrases in order reveals Weishaupt's intent. "Reason" would take the place of Faith. Liberty means self-rule, apart from God's dictate. Man's original rights according to Weishaupt had begun in the "Previous Revolution". The Luciferian Rebellion followed by Adam's Rebellion at Eden. The eternal victory over oppressors means the overthrow of kings and church. And finally, man would not need the saving grace of Jesus Christ (Messenger of Allah) Weishaupt's Illuminated system would allow "the Redemption of Mankind" first politically and second spiritually, without any intervention from God.

Unlike the English, whose Masonic Revolution initially protected free enterprise, as well as crown and church, Weishaupt's plan was to eliminate thrones and religion altogether, commerce, he concluded, would be controlled by government. His system foreshadowed Communism. This is revealed by what Weishaupt's initiates had learned, as they reached the second of three degrees, called mineral about the ultimate aims of Illuminati: 1) Abolition of all ordered government 2) Abolition of private property 3) Abolition of inheritance 4) Abolition of patriotism 5) Abolition of all religions 6) Abolition of The Family (via abolition of marriage and 7) Creation of a world government.

President Roosevelt said, "In politics nothing happens by accident. If it happens, you can bet it was planned that way." He was in a good position to know, we believe that many of the world events that are shaping our destinies occur because somebody or some bodies have planned that way.

There are also religious leaders who are aware of the existence of a world wide conspiracy. In a UPI story dated December 27, 1965 father Pedro Arrupe head of the Jesuit Order of The Roman Catholic Church made the following charges during his remarks to the ecumenical council:

This Godless society operates in an extremely efficient manner at least in its higher levels of leadership. It makes use of every possible means at its disposal be they scientific, technical, social or economic. It follows perfectly mapped-out strategy. It holds almost complete sway in international organizations, in financial circles, in the field of mass communications, press, cinema, radio and television.

One thing which makes it so hard for some socially minded people to assess the conspiratorial evidence objectively is that conspirators come from the very highest social strata. They are immensely wealthy, highly educated and extremely cultured. Many of them having lifelong reputations for philanthropy. Nobody enjoys being put in the position of accusing prominent/intellectuals/experts people of conspiring to enslave their fellow human beings but the facts are inescapable.

To cite an example: Richard Nixon told to news man Howard K. Smith that he is "now a Keynesian in economics." Howard K. Smith was well aware that such a statement was tantamount to a declaration by Mr. Nixon that "I am now a socialist." John Maynard Keynes, the English economist and Fabian socialist, bragged that he was promoting the "euthanasia of capitalism." It is generally believed in England among students of this conspiracy that John Maynard Keynes produced his general theory of money and credit at the behest of certain insiders of international finance who hired him to concoct a pseudo-scientific justification for government deficit spending – just as the mysterious League of Just Men hired Karl Marx to write Communist Manifesto. The farther a government goes into debt, the more interest is paid to the powerful insiders who "create" money to buy government bonds by the simple expedient of book keeping

entries, Otherwise, you can bet your last farthing that the insiders of International Banking would be violently opposed to inflationary deficits.

The term "New Age" (NA) is shorthand for "New World Order," one shorn of Judeo-Christianity and comprised of a One World Religion and One World Government Satan initiated this World Order in Eden, as evident from the assertion that the "New World" is formed by eating the fruit of Eden's Tree of knowledge. Satan desires world rule and the worship of all which God will allow one day. Since Satan is worshipped through his religion of occultism, at that time the world will be totally occult.

The modern New Age Movement (NAM) is an Occult Socio-Political-Religious Movement that is the Synthesis of, or Umbrella for, all heretical and residuous movements, calling itself a Revolution, its aim is a complete Cultural Transformation, to be obtained by Occultism replacing Judeo-Christianity (All established religions) and Totalitarian (socialism fascism or the present religion based socio-political system) of government. By convention any philosophy, individual or group contributing to the establishment of the new order is labeled New Age. The movement operates through a network linking those believing Satan's original temptation that individuals can evolve through knowledge to God head (perfection knowing everything), seems to have no headquarters, but there are core groups like planetary citizens, the World Federalist Association, the Tara Center, the Club of Rome, Global Education Associates and others.

### **Concept of truth is relative**

New Age concept of Modern Secular Concept of Truth is relative. Purged of all religion's established truth and moral values of absolutes, it put man at the center of all things. This conclusion is based on the philosophical beliefs that there is no personal infinite God and that man can determine truth within himself. The Secular Humanism is the offspring of Pagan Greek Platonism/Gnosticism that view man's mind not God as the center of reality.

The Gnostics and Humanists can't know what reality or Truth is, because man has no means of determining the certainties of Truth and Reality apart from God and his Revealed Books-Teaching. Only the Almighty Allah knows the totality of that body of Eternal Truth. But by the grace al Allah His chosen people have been given access to All Truth. As such Allah in His revealed books and His chosen people are available for the Whole Truth.

The atheistic or agnostic humanist is left with no way what his five senses tell him about the reality of the world he inhabits.

There is no way that the ordinary people can explain, love, beauty or music or to attach any meaning of life or experience. Man is only a biological machine. This is what leads to the despair of the New Agers and all its derivatives.

The Concept of Supernatural (Revealed knowledge, books, teaching and miracles of every description) had been rejected because it is not rational within the consciousness perceivable by the five senses, certain phenomena such as Clairvoyance, Divination Necromancy, Spiritism etc. which can not be explained by accepted so called Scientific Method, are now given a place in academia as "paranormal" which simply means beyond Normal. Faculty and students turned to drugs and mysticism as a means of seeking truth. This is also the primary reason the youth do drugs. They are seeking an experience that gives some meaning to life without God and without any firm Hope. This is also why the suicide rate has skyrocketed. They seek a way out of an existence that is hurting because there are no Answers and no Hope.

Man is the central figure in the NAM. He is viewed as divine and progressing toward a kind of Godhead. Many NAM divisions are pantheistic they believe God is in everything and everything together makes up God. Therefore, as a part of nature, man is part of God. Many New Age practices are designed to push man through the Spiritual Evolution to Godhood. Astral projection (Training your soul to have out of body experiences), contacting spirit guides and using crystal to purify your body and mind's energy systems are among these practices. Many New Ages believe in partial reincarnation and in Karma in a corrupted form.

Some NAM terms you may hear are holistic, synergistic, unity, oneness, harmony, transformed personal growth, human potential, awakening, networking, energy, cleansing and consciousness. They also uses some Christian terms having their own interpretations (not in conformity with Christian faith).

NAM beliefs are: God is an impersonal force, God is all and all is God, He is part of Creation, as are all of us. There is no sin, only misunderstanding of truth, man save himself (no divine assistance is recognized) Heaven and Hell do not exist. They are states of mind.

Perhaps one of the biggest drawback of The NAM is the release it provides from personal accountability and responsibility. Most relativism claims that there is no such thing as right or wrong. Each person, in their effort to achieve oneness, must travel their own path and make their own decisions (No divine instruction teaching is required). And those decisions are never wrong, provided they're not wrong in that person's mind. On the contrary all religious beliefs recognize the fallacy of that thinking. We know for certain that man is finite and imperfect. In fact, man has a sinful nature. Only through faith in an eternal and omnipotent God may we be saved from our sin. The NAM sees the religious view of salvation through the messengers of God and His divine books/teaching alone as being divisive and exclusionary. What they do not see is that the gift of salvation is free to everyone. The stipulation is that each person must accept that in this context everyone is reminded to realize that the following are irrefutable truths:

- \* There is such a thing as right and wrong.
- \* There is a Heaven and there is a Hell.
- \* There is only one God, who is eternal in
- \* Nature and who created the universe and everything in it
- \* Man is finite, imperfect and sinful.
- \* God is not impersonal. He love you more than you can imagine. As a token to love He sent His beloved Messenger and Apostles to guide in this world. So that they can be saved from going to Hell.
- \* God is just. He has provided this path for our salvation, one must accept it.
- \* God is as loving as He is just. He is not willing that any should parish.

Eternal life in paradise can be yours provided you confess you sins and accept the gift of salvation through the Messengers of God.

If you have not yet accepted the gift and wish to, say the following prayer. This prayer is not a magical incantation and just as an example. If you wish to say it in your own word or mother tongue, feel free. O God, I know now that I am a sinner I recognize my sinful natures and the fact that I have sinned against you. I am sorry, I know that you have provided for my salvation and I want to claim that now. I turn my back on my sinful nature and I give myself (surrender) to you come into my life. Lord, cleanse me of my sins. Make me whole thank you for this precious gift Lord. I dedicate my life to you. I pray these things in the name of your beloved Messengers/Apostles. Amen.

### End time

**End time** (also called **end times**, **end of time**, **end of days**, **fast days**, **final days**, or **eschaton**) is a time period described in the eschatologies of the dominant world religions, both Abrahamic and non-Abrahamic.

The Abrahamic faiths (Judaism, Christianity and Islam) maintain a linear cosmology, with end time scenarios containing themes of transformation and redemption. In Judaism, the term "end of days" is a reference to the Messianic Age, and includes an in-gathering of the exiled diaspora, the coming of the mashiach, olam haba, and resurrection of the Tsadikim. In Christianity, end time is depicted as a time of tribulation that precedes the second coming of Christ, who will face the emergence of the Antichrist and usher in the Kingdom of God. In Islam, the Yawm al-Qiyamah or Yawm ad-Din, the Day of Judgement, is preceded by the appearance of the Mahdi atop a white stallion. With the help of Isa (Jesus), Mahdi will then triumph over Masih ad-Dajjal (the false messiah).

The non-Abrahamic faiths have more cyclical eschatologies regarding end time, characterized by decay, redemption and rebirth. In Hinduism, end time is foretold as when Kalki, the final incarnation of Vishnu, descends atop a white horse and brings an end to the current Kali Yuga. In Buddhism, the Buddha predicted that his teachings would be forgotten after 5,000 years, followed by turmoil. A bodhisattva named Maitreya will appear and rediscover the teaching of dharma. The ultimate destruction of the world will then come through seven suns.



Since the discovery of deep time and the age of the Earth, scientific discourse about end time has centered around the ultimate fate of the universe. Theories have included the Big Rip, Big Crunch, Big Bounce, and Big Freeze.

### **Linear cosmology Zoroastrianism**

Zoroastrian eschatology is the oldest in recorded history, with beliefs paralleling and predating the framework of the major Abrahamic faiths. By the year 500 BC, a fully developed concept of the end of the world was established in Zoroastrianism. The Bahman Yasht describes:

At the end of thy tenth hundredth winter, the sun is more unseen and more spotted; the year, month, and day are shorter; and the earth is more barren; and the crop will not yield the seed. And men become more deceitful and more given to vile practices. They will have no gratitude. Honorable wealth will proceed to those of perverted faith. And a dark cloud makes the whole sky night, and it will rain more noxious creatures than water.

A Manichaean battle between the righteous and wicked will be followed by the Frashokereti. On earth, the Saoshyant will arrive as the final savior of mankind, and bring about the resurrection of the dead.

The righteous will partake of the parahaoma, which will confer immortality upon them. Humanity will become like the Amesha Spentas, living without food, hunger, thirst, weapons or injury. Bodies will become so light as to cast no shadow. All humanity will speak a single language, and belong to a single nation with no borders. All will share a single purpose and goal, joining with Ahura Mazda for a perpetual and divine exaltation.

### **Judaism**

In Judaism, the main textual source for the belief in the end of days and accompanying events is the Tanakh or Hebrew Bible. The Five Books of Moses describe a time when the Jewish people will not be able to keep the Laws of Moses in the Land of Israel, and will be exiled but ultimately redeemed. The main sources are the book of Isaiah, Jeremiah and Ezekiel. The books of the Hebrew Prophets also elaborate about the end of days.

In rabbinic literature, rabbis elaborated and explained the prophecies that were found in the Hebrew Bible, along with oral law and rabbinic traditions about its significance.

The main tenets of Jewish eschatology are the following, in no particular order:

- God will redeem Israel from the captivity that began during the Babylonian Exile in a new Exodus
- God will return the Jewish people to the Land of Israel
- God will restore the House of David and the Temple in Jerusalem
- God will create a regent from the House of David, the Jewish Messiah, to lead the Jewish people and the world and usher in an age of justice and peace
- Nations will recognize that the God of Israel is the only true god
- God will resurrect the dead
- God will create a new heaven and earth

It is also believed that history will complete itself, and the ultimate destination will be reached as all mankind returns to the Garden of Eden.

### **Tribulation and the Messianic Age**

Most of tenets of Jewish eschatology are in the Nevi'im, primarily in the books of Isaiah, Jeremiah and Ezekiel. Moses foretells the end of days in Deuteronomy, describing a time of apostasy, in which people of Israel become "settled upon their lees." They do not keep the Laws of Moses and resort to idolatry.

[They] would corrupt themselves, and make a graven image; this was the sin that would most easily beset them. Did ever people hear the voice of God speaking out of the midst of the fire? As the seas turn black and feel like mud, and all will know the wrath and atonement of their sins? You shall utterly be destroyed, scattered among the nations, And your sin shall be made your punishment. There shall you serve gods, the work of men's hands, be compelled to serve them,

whether you will or no, or, through your own sottishness and stupidity, you will find no better succours to apply yourselves in your captivity. –(Deuteronomy 4:26-28).

The Book of Isaiah also describes a time of judgment in Isaiah 2:4: “And he shall judge among the nations, and shall rebuke many people.”

The Messianic Age will follow, and will be an era of global peace, free of strife, and conducive to knowledge of the creator. This is described in a famous scriptural passage from the Book of Isaiah.

They shall beat their swords into plowshares and their spears into pruning hooks; nation will not lift sword against nation and they will no longer study warfare. –(Isaiah 2:4)

Maimonides further describes the Messianic Era in the Mishneh Torah:

And at that time there will be no hunger or war, no jealousy or rivalry. For the good will be plentiful, and all delicacies available as dust. The entire occupation of the world will be only to know God... the people Israel will be of great wisdom; they will perceive the esoteric truths and comprehend their Creator's wisdom as is the capacity of man. As it is written (Isaiah 11:9): “For the earth shall be filled with the knowledge of God, as the waters cover the sea. –(Mishneh Torah, Laws of Kings 12:5).

In the Talmud, the Midrash, and the medieval kabbalistic work, the Zohar, the messiah must arrive before the year 6000 from the time of creation, or before the year 2240 AD. The Midrash comments, “Six eons for going in and coming out, for war and peace. The seventh eon is entirely Shabbat and rest for life everlasting.”

The Zohar maintains that the seven days of the week, based on the seven days of creation, correspond to the seven millennia of creation. The seventh day of the week, the Shabbat day of rest, corresponds to the seventh millennium, the age of universal **rest**, or the Messianic Era. The seventh millennium begins with the year 6000 AM, and is the latest time the Messiah can come. There are a number of early and late Jewish scholars that have written in support of this, including the Ramban, Isaac Abrabanel, Abraham Ibn Ezra,<sup>1</sup> Rabbeinu Bachya, the Vilna Gaon, the Lubavitcher Rebbe, the Ramchal, Aryeh Kaplan and Rebbetzin Esther Jungreis.

### **Christianity Date**

Some first century Christians believed Jesus would return during their lifetime. When the converts of Paul in Thessalonica were persecuted by the Roman Empire, they believed the end of days to be imminent.

While some who believe in the literal interpretation of the Bible insist that the prediction of dates or times is futile, others believe Jesus foretold signs of the end of days. The precise time, however, will come like a “thief in the night” (1 Thess. 5:2). They may also refer to Matthew 24:36 in which Jesus is quoted as saying:

“But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.”

### **Great Tribulation**

The prophetic theme of Tribulation in the New Testament mirrors the Old Testament. In the New Testament, Jesus refers to this as the “Great Tribulation”, “Affliction”, days of vengeance.”

The Book of Matthew describes the devastation: When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand). Then let them which be in Judaea flee into the mountains. Let him which is on the housetop not come down...Neither let him which is in the field return back to take his clothes, and woe unto them that are with child...For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. –(Matthew 24:15-22).

The resulting chaos will affect pregnancies, newborns, and a scourge will spread throughout the flesh, save for the elect. The vivid imagery of this section is repeated closely in Mark 13:14-20.

The Gospel of Luke describes a complete unraveling of the social fabric, with widespread calamity and war: Then he said to them, "Nation will rise against nation, and kingdom against kingdom. There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven. But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. This will be your opportunity to bear witness. Settle it therefore in your minds not to meditate beforehand how to answer, for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death. You will be hated by all for my name's sake. But not a hair of your head will perish. By your endurance you will gain your lives.

"But when you see Jerusalem surrounded by armies, then know that its desolation has come near. Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, for these are days of vengeance, to fulfill all that is written. Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people. They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled."

"And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves, people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near."

And he told them a parable: "Look at the fig tree, and all the trees. As soon as they come out in leaf, you see for yourselves and know that the summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near. Truly, I say to you, this generation will not pass away until all has taken place. Heaven and earth will pass away, but my words will not pass away. -(Luke 21:10-33).

### **Catholicism**

The Profession of Faith addresses Catholic beliefs concerning the Last Days. Catholicism adheres to the a millennial school of thought, promoted by Augustine of Hippo in his work The City of God. Augustine argued for a non-literal fulfillment of prophecy.

### **Protestantism**

Protestants are divided between Millennialists and Amillennialists. Millennialists concentrate on the issue of whether the true believers will see the tribulation or be removed from it by what is referred to as a Pre-Tribulation Rapture. Amillennialists believe that the end times encompass the time from Christ's ascension to the Last day, and maintain that the mention of the "thousand years" in the Book of Revelation is meant to be taken metaphorically (i.e., not literally, or 'spiritually'), a view which continues to cause divisions within evangelical Christianity.

There is a range of eschatological belief in Protestant Christianity. Christian premillennialists who believe that the End Times are occurring now, are usually specific about timelines that climax in the end of the world. For some, Israel, the European Union, or the United Nations are seen as major players whose roles were foretold in scripture. Within dispensational premillennialist writing, there is the belief that Christians will be summoned to Heaven by Christ at the Rapture, occurring before a "Great Tribulation" prophesied in Matthew 24-25; Mark 13 and Luke 21. The Tribulation is described in the book of Revelation.

'End times' may also refer to the passing of an age or long period in the relationship between man and God. Adherents to this view cite St. Paul's second letter to Timothy, and draw analogies to the late twentieth and early twenty-first centuries.

Post-Exilic Hebrew books of prophecy such as Daniel and Ezekiel are given new interpretations in this traditions, while in apocalyptic forecasts appear in the Judeo-Christian Sibylline Oracles which include the Book of Revelation ascribed to John, the apocryphal Apocalypse of Peter, and the Second Book Of Esdras.

Most fundamentalist Christians anticipate biblical prophecy to be literally fulfilled. They see current wars, natural disaster and famine as the birth pangs which Jesus described in Matthew 24:7-8

(<http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=24:7-8&src=>) and Mark 13:8

(<http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=13:8&src=>). They believe that mankind began in the garden of Eden, and point to Megiddo as the place the current world system will finish, after which the Messiah will rule for 1,000 years.

Contemporary use of the term End Times has evolved from literal belief in Christian millennialism. In this tradition, Biblical apocalypse is believed to be imminent, with various current events as omens of impending Armageddon. These beliefs have put forward by the Adventist movement (Millerites), Jehovah's Witnesses, and dispensational premillennialists. In 1918 a group of eight well known preachers produced the London Manifesto, warning of an imminent second coming of Christ shortly after the 1917 liberation of Jerusalem by the British.

Religious movements which expect that the second coming of Christ as a cataclysmic event is generally called Adventism. These have arisen throughout the Christian era, but were particularly common after the Protestant Reformation. Emanuel Swedenborg of the Shakers considered the second coming to be symbolic, and to have occurred in 1757. Along with others, he developed religious systems around the second coming of Christ, disclosed by new prophecy or special revelation. The Millerites are diverse religious groups which similarly rely upon a special gift of interpretation for predicting the second coming.

The difference between the 19<sup>th</sup> century Millerite and Adventist movements and contemporary prophecy is that William Miller and his followers, based on Biblical interpretation, predicted the time of the Second Coming in 1844. Contemporary writing of end time has suggested that the timetable will be triggered by future wars and moral catastrophe, and that this time of tribulation is close at hand.

Seventh-day Adventists believe Biblical prophecy to foretell an end time scenario in which the United States works in conjunction with the Catholic Church to mandate worship on a day other than the true Sabbath, Saturday, as prescribed in the Ten Commandments (Exodus 20:8-11). This will bring about a situation where one must choose for or against the Bible as the will of God.

### **Preterism**

Another view of the 'end times' known as preterism differentiates between the concept of 'time of the end' and 'end of time', and promotes a different understanding of these prophecies. The belief system suggests that the time of the end took place in the 1<sup>st</sup> century, more specifically AD 70, when the Jewish Temple was destroyed and animal sacrifices were stopped. In this view, the 'time of the end' refers to the end of the covenant between God and Israel, rather than the end of time or human life.

Preterists believe that prophecies such as the Second Coming, the defiling of the Temple, the destruction of Jerusalem, the Antichrist, the Great Tribulation, the advent of The Day of the Lord and the Final Judgment were fulfilled at or about the year AD 70 when the Roman general and future Emperor Titus sacked Jerusalem, destroyed the Temple, and put a stop to its daily animal sacrifices.

Proponents of full preterism do not believe in a bodily resurrection of the dead and place this event as well as the Second Coming in AD 70. Advocates of partial preterism, in distinction, do believe in a coming resurrection. Full preterists contend that those who consider themselves to be partial preterists are actually just futurists, since they believe the Second Coming, Resurrection, Rapture and Judgment are still to come.

Many preterists believe the 1st-century living Christians experienced the rapture to rejoin Christ. Preterists also believe the term 'Last Days' or 'Time of the End' refers not to the last days of planet Earth, or last days of mankind, but to the last days of the Old Covenant, the Mosaic Covenant which God had exclusively with Israel until the year AD 70. In this

belief, many 'time passages' in the New Testament are interpreted to foretell the Second Coming of Christ and Last Days to take place in the lifetimes of the disciples of Christ: Matt. 10:23, Matt. 16:28, Matt. 24:34, Matt. 26:64, Rom. 13:11-12, 1 Cor. 7:29-31, 1 Cor. 10:11, Phil. 4:5, James 5:8-9, 1 Pet. 4:7, 1 Jn. 2:18.

### **Dispensationalist prophecies**

Dispensationalism is an evangelical futurist Biblical interpretation that foresees a series of dispensations, or periods, in which God relates to human beings under different Biblical covenants. The belief system is primarily rooted in the writings of John Nelson Darby and premillennial in content. The reestablishment of Israel in 1948 provided a major impetus to the dispensationalist belief system. The wars of Israel after 1948 with its Arab neighbors provided further support, according to John F. Walvoord. After the Six Day War in 1967, and the Yom Kippur War in 1973, it seemed plausible to many Fundamentalist Christians in the 1970s that Middle East turmoil may well be leading up to the fulfillment of various Bible prophecies and to the Battle of Armageddon.

Members of the dispensationalist movement such as Hal Lindsey, J. Dwight Pentecost, John Walvoord, all of whom have Dallas Theological Seminary backgrounds, and some other writers, claimed further that the European Economic Community founded on the Treaty of Rome was a revived Roman Empire, and would become the kingdom of the coming Antichrist and the Beast. The Roman Empire also figured into the New Testament writers vision of the future. The fact that in the early 1970s, there were (erroneously thought to be) seven nations in the European Economic Community was held to be significant; this aligned the Community with a seven-headed beast mentioned in Revelation. This specific prophecy has required revision, but the idea of a revived Roman Empire remains.

The separate destinies of the Church and Israel, a belief which is inherent in dispensationalism is a particular concern to some Jews and evangelical Christians. Evangelicals who reject dispensationalism, such as those who hold to a post Tribulation Rapture, (or more accurately a Post Tribulation Resurrection-Rapture), see both the Church and Israel entering the crucible of the End Time together. "The Jerusalem Declaration on Christian Zionism" (<http://www.voltairenet.org/article144310.html>). Riah Abu El-Assal, Swerios Malki Mourad, His Beatitude Michel Sabbah, Bishop Dr. Munib Younan.

Dispensationalism, in contrast to the Millerite Adventist movement, had its beginning in the 19<sup>th</sup> century, when John Nelson Darby, founder of the Plymouth Brethren religious denomination, incorporated into his system of Biblical interpretation a system of organizing Biblical time into a number of discrete dispensations, each of which marks a separate covenant with God. Darby's beliefs were widely publicized in Cyrus I. Scofield's Scofield Reference Bible, an annotated Bible that became popular in the United States of America.

Since the majority of the Biblical prophets were writing at a time when the Temple in Jerusalem was still functioning, they wrote as if it would still be standing during the prophesied events. According to preterism, this was a fulfillment of the prophecies. However, according to Futurists, their destruction in AD 70 put the prophetic timetable on hold. Many such believers therefore anticipated the return of Jews to Israel and the reconstruction of the Temple before the Second Coming could occur.

### **Post-tribulation pre-millennialists**

A view of the Second Coming of Christ as held by post-tribulation pre-millennialists is unique, though not widely held in the Protestant Church because of its connotations, in particular that the Church of Christ will have to undergo great persecution.

### **Specific prophetic movements**

In 1843, William Miller made the first of several predictions that the world would end in only a few months. As his predictions did not come true (referred to as the Great Disappointment), followers of Miller went on to found separate groups, the most successful of which is the Seventh-day Adventist Church.

Members of the Baha'i Faith believe that Miller's interpretation of signs and dates of the coming of Jesus were, for the most part, correct. They believe that the fulfillment of biblical prophecies of the coming of Christ came through a forerunner of their own religion, the Bab. According to the Bab's words, 4 April 1844 was "the first day that the Spirit descended" into his heart. His subsequent declaration to Mulla Husayn-i Bushru-i that he was the "Promised One"-an

event now commemorated by Baha is as a major holy day – took place on 23 May 1844. It was in October of that year that the Bab embarked on a pilgrimage to Mecca, where he openly declared his claims to the Sharif of Mecca. The first news coverage of these events in the West was in 1845 by *The Time*, followed by others in 1850 in the United States.<sup>l</sup> The first Baha'i to come to America was in 1892. Several Baha'i books and pamphlets make mention of the Millerites, the prophecies used by Miller and the Great Disappointment, most notably William Sears's *Thief in the Night*.

### **Restorationism (Christian primitivism)**

End times theology is also significant to restorationist Christian religion, which considers themselves distinct from both Catholicism and Protestantism.

### **Jehovah's Witnesses**

The eschatology of Jehovah's Witnesses is central to their religious beliefs. They believe that Jesus Christ has been ruling in heaven as king since 1914 (a date they believe was prophesied in Scripture), and that after that time a period of cleansing occurred, resulting in God's selection of the Bible Students associated with Charles Taze Russell to be his people in 1919. They also believe the destruction of those who reject their message and thus willfully refuse to obey God will shortly take place at Armageddon, ensuring that the beginning of the new earthly society will be composed of willing subjects of that kingdom.

The religion's doctrines surrounding 1914 are the legacy of a series of emphatic claims regarding the years 1799, 1874, 1878 1914, 1918 and 1925 made in the Watch Tower Society's publications between 1879 and 1924. Claims about the significance of those years, including the presence of Jesus Christ, the beginning of the "last days", the destruction of worldly governments and the earthly resurrection of Jewish patriarchs, were successively abandoned. In 1922 the society's principal journal, *The Watchtower*, described its chronology as "no stronger than its weakest link", but also claimed the chronological relationships to be "of divine origin and divinely corroborated...in a class by itself, absolutely and unqualifiedly correct" and "indisputable facts", while repudiation of Russell's teachings was described as "equivalent to a repudiation of the Lord".<sup>l</sup>

The Watch Tower Society has admitted its early leaders promoted "incomplete, even inaccurate concepts". The Governing Body of Jehovah's Witnesses says that, unlike Old Testament prophets, its interpretations of the Bible are not inspired or infallible.<sup>l</sup> Witness publications say that Bible prophecies can be fully understood only after their fulfillment, citing examples of biblical figures who did not understand the meaning of prophecies they received. Watch Tower publications often cite Proverbs 4:18, "The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established" (NWT) to support their view that there would be an increase in knowledge during "the time of the end", as mentioned in Daniel 12:4. Jehovah's Witnesses state that this increase in knowledge needs adjustments. Watch Tower publications also say that unfulfilled expectations are partly due to eagerness for God's Kingdom and that they do not call their core beliefs into question.

### **The Church of Jesus Christ of Latter-day Saints**

Members of The Church of Jesus Christ of Latter-day Saints believe that there will be a Second Coming of Jesus to the earth sometime in the future. The LDS Church and its leaders do not make any predictions of the actual date of the Second Coming.

According to church teaching, the true gospel will be taught in all parts of the world prior to the Second Coming. They also believe that there will be increasing war, earthquakes, hurricanes, and man-made disasters prior to the Second Coming.<sup>[55]</sup>

### **Islam**

There are three periods before the Day of Judgment, also known as *ashratu's-sa'ah* or *alamatu qiyami's-sa'ah*, with some debate as to whether the periods could overlap.

The first period began with the death of Muhammad. The second began with the passing of all his Companions, and ended a thousand years later. Another event of the second period was the Tartar invasion, occurring 650 years after Muhammad. The Mongols, led by Hulagu Khan, grandson of Genghis Khan, attacked Baghdad in 1258 AD and brought

the Abbasid caliphate to an end. They massacred millions of Muslims, and the water of the river Tigris turned red with blood. The Qur'an also predicted a fire at Madinah in the Hijaz near Busra in Syria, which Islamic scholars believe occurred in 654 AH. Following the second, the third and final period will be heralded by the appearance of the Mahdi.

## **Sunni**

The dead will then stand in a grand assembly, awaiting a scroll detailing their righteous deeds, sinful acts and ultimate judgment. Muhammad will be the first to be resurrected. Punishments will include adhab, or severe pain and embarrassment, and khizy or shame. There will also be a punishment of the grave between death and the resurrection.

## **Major signs**

There are twelve major signs of Qiyamah, known as amaratu's-sa'ah al-kubra. The first sign will be the appearance of the imam. Mahdi, whose appearance is awaited by the angel Israfil, so that he may sound the horn signaling the end of days. The natural order will become reversed, including the sun, mountains and sea.

The twelve signs are as follows:

1. Appearance of the Mahdi atop a white horse.
2. The false messiah, Masih ad-Dajjal, shall appear as a creature with one eye good and the other blind, and the mark of Kafir. He will claim to hold keys to heaven and hell and lead many astray, although believers will not be deceived.
3. Isa, or Jesus, shall return from the seventh sky to assist the Mahdi against Dajjal
4. Ya'jooj and Ma'jooj, two tribes of vicious beings which had been imprisoned will escape. They will ravage the earth, drink all its water, and destroy all life. Allah will then send worms and insects to destroy them.
5. Medina will be deserted, with true believers going to follow Mahdi and sinners following Dajjal
6. A short legged and thin ruler of Ethiopia will attack Mecca and destroy the Kaaba
7. The Beast of the Earth, or Dabbat al-ard, will populate the entire planet
8. A pleasant breeze will blow from Yemen that will cause all believers to die peacefully
9. The sun will rise from the west
10. The Qur'an will be taken to heaven and even the Hafiz will not recall its verses
11. A first trumpet will sound, and all remaining humanity will die, followed by a period of forty years, at the end of which smoke will envelop the world for forty days
12. A second trumpet will sound, the dead will return to life, and a fire will start from Hadramawt in Yemen that shall gather all people of the world in Mahshar for the Last Judgment

## **Shia**

Concepts and terminology in Shia eschatology includes Mi'ad, The Occultation and Al-Yamani. In Twelver Shia hadiths about the last days, the literature largely revolve around Muhammad al-Mahdi, who is a messianic figure considered to be the twelfth appointed successor to prophet Muhammad. Mahdi will help mankind against the deception by a man called Dajjal who will try to woe people to a new world religion which is called "the great deception".

## **Hinduism**

In Hindu eschatology, time is cyclic and consists of kalpas. Each lasts 4.1-8.2 billion years, which is a period of one full day and night for Brahma, who will be alive for 311 trillion, 40 billion years. Within a kalpa there are periods of creation, preservation and decline. After this larger cycle, all of creation will contract to a singularity and then again will expand from that single point, as the ages continue in a religious fractal pattern.

Within the current kalpa, there are four epochs that encompass the cycle. They progress from a beginning of complete purity to a descent into total corruption. The last of the four ages is Kali Yuga, our current time, during which will be characterized by impiety, violence and decay. The four pillars of dharma will be reduced to one, with truth being all that remains. As written in the Gita:

Yadaa Yadaa hi Dharmasya Glaanir bhavati Bhaarata

Whenever there is decay of righteousness O! Bharatha  
And a rise of unrighteousness then I manifest Myself!

At this time of chaos, the final avatar, Kalki, will appear on a white horse. The eight Adityas, or solar deities, will shine together in the sky. Kalki will amass an army to “establish righteousness upon the earth” and leave “the minds of the people as pure as crystal.”

At the completion of Kali Yuga, the next cycle will begin with a new Satya Yuga, in which all will once again be righteous with the reestablishment of dharma. This, in turn, will be followed by epochs of Treta Yuga, Dwapara Yuga and again another Kali Yuga. This cycle will then repeat till the larger cycle of existence under Brahma returns to the singularity, and a new universe is born.

## **Buddhism**

There are two major points of Buddhist eschatology, the appearance of Maitreya, followed by the Sermon of the Seven Suns.

### **Maitreya**

Buddha described his teachings disappearing five thousand years from when he preached them, corresponding approximately to the year 2300. At this time, knowledge of dharma will be lost as well. The last of his relics will be gathered in Bodh Gaya and cremated. There will be a new era in which the next Buddha Maitreya will appear, but it will be preceded by the degeneration of human society. This will be a period of greed, lust, poverty, ill will, violence, murder, impiety, physical weakness, sexual depravity and societal collapse, and even the Buddha himself will be forgotten.

This will be followed by the coming of Maitreya when the teachings of dharma are forgotten. Maitreya was the first bhoddisatva around whom a cult developed, in approximately the 3<sup>rd</sup> century CE.

The earliest mention of Maitreya is in the Cakavatti, or Sihanada Sutta in Digha Nikaya 26 of the Pali Canon. In it, Gautama Buddha predicted that his teachings of dharma would be forgotten after 5,000 years.

“At that period, brethren, there will arise in the world an Exalted One named Maitreya, Fully Awakened, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, an Exalted One, a Buddha, even as I am now. He, by himself, will thoroughly know and see, as it were face to face, this universe, with its worlds of the spirits, its Brahmas and its Maras, and its world of recluses and Brahmins, of princes and peoples, even as I now, by myself, thoroughly know and see them.” –(Digha Nikaya, 26).

Maitreya Buddha is then foretold to be born in the city of Ketumati in present-day Benares, whose king will be the Cakkavatti Sankha. Sankha will live in the former palace of King Mahapanaada, and will become a renunciate who follows Maitreya.

In Mahayana Buddhism, Maitreya will attain bodhi in seven days, the minimum period, by virtue of his many lifetimes of preparation. Once Buddha, he will rule over the Ketumati Pure Land, an earthly paradise sometimes associated with the Indian city of Varanasi or Benares in Uttar Pradesh. In Mahayana Buddhism, the Buddha presides over a land of purity. For example, Amitabha presides over Sukhavati, more popularly known as the ‘Western Paradise’.<sup>[85]</sup>

A notable teaching he will rediscover is that of the ten non-virtuous deeds – killing, stealing, sexual misconduct, lying, divisive speech, abusive speech, idle speech, covetousness, harmful intent and wrong views. These will be replaced by the ten virtuous deeds, which are the abandonment of each of these practices. He is described by Conze in his Buddhist Scriptures:

The Lord replied, ‘Maitreya, the best of men, will then leave the Tusita heavens, and go for his last rebirth. As soon as he is born he will walk seven steps forward, and where he puts down his feet a jewel or a lotus will spring up. He will raise his eyes to the ten directions, and will speak these words: “This is my last birth. There will be no rebirth after this



one. Never will I come back here, but all pure, I shall win Nirvana.” This may be attributed to Mahdi or return of Jesus Christ. –(Buddhist Scriptures)

He currently resides in Tushita, but will come to Jambudvipa when needed most as successor to the historic Sakyamuni Buddha. Maitreya will achieve complete enlightenment during his lifetime, and following this reawakening, he will bring back the timeless teaching of dharma to this plane and rediscover enlightenment.<sup>1</sup> The Arya Maitreya Mandala, founded by Lama Anagarika Govinda is based on the idea of Maitreya.

Maitreya eschatology forms the central canon of the White Lotus Society, a revolutionary movement during British colonial rule. It later branched into the Chinese underground criminal organization known as the Triad, which exists today as an international underground criminal network.

It is of note that description of Maitreya occurs in no other sutta in the canon, casting doubt as to authenticity of the scripture. In addition, sermons of the Buddha normally are in response to a question, or in a specific context, but this sutta has a beginning and an ending, and its content is quite different from the others. This has led some to conclude that the whole sutta is apocryphal, or tampered with.

### **Sermon of the Seven Suns**

In his “Sermon of the Seven Suns” in the Pali Canon, the Buddha describes the ultimate fate of the world in an apocalypse that will be characterized by the consequent appearance of seven suns in the sky, each causing progressive ruin till the Earth is destroyed.

All things are impermanent, all aspects of existence are unstable and non-eternal. Beings will become so weary and disgusted with the constituent things that they will seek emancipation from them more quickly. There will come a season, O monks when, after hundreds of thousands of years, rains will cease. All seedlings all vegetation, all plants, grasses and trees will dry up and cease to be...There comes another season after great lamps of time when a second sun will appear. Now all brooks and ponds will dry up, vanish, cease to be. –(Angottura-Nikaya, VII,6.2 Pali Canon)

The canon goes on to describe the progressive destruction of each sun. A third sun will the mighty Ganges and other great rivers. A fourth will cause the great lakes to evaporate, and a fifth will dry the oceans. Finally:

Again after a vast period of time a sixth sun will appear, and it will bake the Earth even as a pot is baked by a potter. All the mountains will reek and send up clouds of smoke. After another great interval a seventh sun will appear and the Earth will blaze with fire until it becomes one mass of flame. The mountains will be consumed, a spark will be carried on the wind and go to the worlds of God...Thus, monks, all things will burn, perish and exist no more except those who have seen the path.

The sermon completes with the planet engulfed by a vast inferno. The Pali Canon does not indicate when this will happen relative to Maitreya.

### **Fulfillment**

While most religious traditions await end time, some believe the events have been fulfilled, and that their respective founders represent the coming of the messiah or promised one that had been foretold. In turn, they believe that the spread of their teachings will ultimately bring about a time of redemption and peace.

### **Rastafari movement**

Rastafarians have a unique interpretation of end times, based on the Old Testament and the Book of Revelation. They believe Ethiopian Emperor Haile Selassie I to be God incarnate, the King of kings and Lord of lords mentioned in Revelation 5:5. They saw the crowing of Selassie as the second coming, and the Second Italo-Ethiopian War as fulfillment of Revelation. There is also the expectation that Selassie will return for a day of judgment and bring home the lost children of Israel, which in Rastafarianism refer to those taken from Africa through the slave trade. There will then be an era of peace and harmony at Mount Zion in Africa.

### **Baha’i Faith**

The founder of the Baha'i Faith, Baha'u'llah claimed that he was the return of Christ as well as prophetic expectations of other religious.] The inception of the Baha'i Faith coincides with Millerite prophesy, pointing to the year 1844. They also believe the Battle of Armageddon has passed and that the mass martyrdom anticipated during the End Times had already passed within the historical context of the Baha'i Faith. Baha'is expect their faith to be eventually embraced by the masses of the world, ushering in a golden age.

### **Ahmadiyya**

Ahmadiyya is considered distinct from mainstream Islam. In its writing, the present age has been witness to the evil of man and wrath of God, with war and natural disaster. Ghulam Ahmad is seen as the promised Messiah and the Mahdi, fulfilling Islamic and Biblical prophecies, as well as scriptures of other religions such as Hinduism. His teaching will establish spiritual reform and establish an age of peace. This will continue for a thousand years, and will unify mankind under one faith.

### **End Time Prophecy in Quran**

Muslim end time prophecy Qiyamah will come when...

Hadhrat Abu Musa Ash'ari (RA) narrates that Rasulallah (Sallallahu Alayhi Wasallam) said, Qiyamah will come...

- \* When it will be regarded as a shame to act on Quranic injunctions.
- \* When untrustworthy people will be regarded as trustworthy and the trustworthy will be regarded as untrustworthy.
- \* When it will be hot in winter (and vice versa).
- \* When the length of days is stretched, i.e. a journey of a few days is covered matter of hours.
- \* When orators and lecturers lie openly.
- \* When people dispute over petty issues.
- \* When women with children come displeased on account of them bearing offspring, and barren women remain happy on account of having no responsibility of offspring.
- \* When oppression, jealousy, and greed become the order of the day.
- \* When people blatantly follow their passions and whims.
- \* When lies prevail over the truth.
- \* When violence, bloodshed and anarchy become common.
- \* When immorality overtakes shamelessness and is perpetrated publicly.
- \* When legislation matters pertaining to Deen is handed over to the worst elements of the Ummat, and if people accept them and are satisfied with the findings, then such persons will not smell the fragrance of Jannat.
- \* When the offspring become a cause of grief and anger (for their parents).

The following is part of a lengthy Hadith narrated by Hadhrat Abdullah Ibn Mas'ood (RA) when he inquired from Rasulallah (Sallallahu Alayhi Wasallam) about the Signs of Qiyamah.

- \* Music and musical instruments will be found in every home.
- \* People will indulge in homosexuality.
- \* There will be an abundance of illegitimate children.
- \* There will be an abundance of critics, tale-carriers, back-biters and taunted society.
- \* People will establish ties with strangers and sever relations with their near dear ones.
- \* Hypocrites will be in control of the affairs of the community and evil, immoral people will be at the helm of business establishments.
- \* The Masjid will be decorated, but the hearts of the people will be devoid of guidance.
- \* The courtyards of Masjids will be built beautifully and high mimbars (pulpit) be erected).
- \* Gangsters and evil people will prevail.
- \* Various wines will be consumed excessively.

Auf bin Malik (RA) says: I came to Rasulallah (Sallallahu Alayhi Wasallam) he was in his skin tent during the Tabuk expedition. He said to me, "Count six things before the advent of Qiyamah:

1. My death
2. The conquest of Jerusalem
3. Mass deaths amongst you people, just as when sheep die in large numbers during an epidemic
4. Abundance of wealth to such an extent that if a person were to be given a hundred Dinars he will still not be satisfied
5. General anarchy and bloodshed, that no Arab household will be spared from
6. Then a life of peace as a result of a peace agreement between you and the Asfaar (Romans) which they will break and attack you with a force consisting of eight flags and under each flag will be an army of twelve thousand men. (Hadith: Bukhari).

## **IRAQ and SYRIA**

Abu Nadhrah says: "We were sitting in the company of Jabir bin Abdullah (RA) when he said: 'Soon the people of IRAQ will neither receive any food (grain) any money.'" We asked, "Why would such a thing happen?" He replied, "Because of the non-Arabs." (i.e. they will prevent food from going into Iraq, in the form "sanctions" to this day). He then said: "Soon the people of Shaam (SYRIA) will neither receive any money nor grain." We asked as to why this would happen replied: "Because of the Romans ( Americans/Christians)."

## **CONCEITED PEOPLE:**

Hadhrat Abbas (RA) narrates that Rasulallah (Sallallahu Alayhi Wasallam) said, "Islam will spread far and wide, across the seas. Horses will cross the land and seas in the cause of Jihaad. Then a time will come wherein a group of people will emerge which recites the Quran. They will claim,

'We have recited the Quran and is there anyone who understands the Quran better than us? There is NO ONE more proficient than us in the study of the Quran.'

Then Rasulallah (Sallallahu Alayhi Wasallam) asked the Sahaba, "Do you see good in their claims?" The Sahaba replied, "No". Rasulallah (Sallallahu Alayhi Wasallam) said, "But these conceited claimants will be from my Ummah. THINK

Arab spring explained through Quranic view [link to [www.youtube.com](http://www.youtube.com)]

Jerusalem And Israel in Quran Explained in Quran [link to [www.youtube.com](http://www.youtube.com)]

Quran and collapse of Paper currency and rise of Gold during end times [link to [www.youtube.com](http://www.youtube.com)]

I've already said similar things in my prophecies with exact dates.

Jesus will not be in Damascus though.

Have faith, continue, because all religions will play a part.

This is not a fight of faith, rather of value and philosophy.

You will not be fighting for yourself.

You will be fighting for your children, your neighbors children, etc.

Good luck

Thread: Very dangerous to know mysters of the universe and the Antichrist where the lives and Gog and Magog.

Lets all beseech the One Almighty to SEND JESUS DOWN To start the house cleaning and a New Era for Humanity.

Please leave Jesus out of this.

This is just one big calamity.

Help me write my life off completely.

Here is whole end time scenario explained in one Video [link to [www.youtube.com](http://www.youtube.com)]

## **The Rejection of the True Religion**

The hadiths that deal with the signs of the Last Day provide us with a detailed description of the period in which these signs will appear. We can understand from the hadiths of the Prophet (saas) that the first stage of the End Times is a

period that seems to be religious, but one that almost completely rejects Allah's religion and the moral values of the Qur'an. It is a period in which that which has been clearly indicated in the verses of the Qur'an are overlooked, non-Islamic judgments are given by using the name of Allah, religion falls into discord, worship is performed for show, and religion is used as a means for profit and gain. It is a characteristic of this time that faith does not depend on knowledge and study but on imitation. In this time, so-called Muslims are in the majority, while real scholars and sincere Muslims are in the minority.

The following are the signs revealed by the Prophet (saas) 14 centuries ago, and which are coming true in the age in which we live:

According to the Qur'an, on the Last Day the Prophet (saas) will say that his own people will have abandoned the Qur'an: **"My Lord, my people treat this Qur'an as something to be ignored..." (Surat al-Furqan: 30)** It is also revealed in the hadiths that, during the End Times, the Qur'an's guidance will be disregarded and people will stray from it.

**Near the establishment of the Hour there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread...(Bukari)**

**There will come a time for my people when there will remain nothing of the Qur'an except its outward form and nothing of Islam except its name and they will call themselves by this name even though they are the people furthest from it. (Ibn Babuya, Thawab ul-A'mal)**

A comparison is made in Surah Jumuah, verse 5: **"The metaphor of those who were charged with the Torah but then have not upheld it, is that of a donkey carrying books..."** There is no doubt that this verse applies as a warning to Muslims, reminding them that they must be careful not to fall into the same grave error. The Qur'an was sent down as a book of guidance for people to observe.

The Prophet (saas) said that, despite the fact that the Qur'an will be read, the knowledge and wisdom it contains will not be considered. This is another sign of the time of the End Times.

**There will come a time upon the Ummat when people will recite the Qur'an, but it will not go further than their throats, (into their hearts). (Bukhari)**

Allah's Messenger (saas) spoke of something and said: **"It will happen when knowledge will be no more."** (Ziyad) said: **"Allah's Messenger, how will knowledge vanish despite the fact that we will be reciting the Qur'an and teaching its recitation to our children and our children will teach its recitation to their children up to the Day of Resurrection?"** Thereupon he {the Prophet (saas)} said: **"Ziyad, do these Jews and Christians not recite the Torah and the Bible but not act according to what is contained in them?" (Ahmad, Ibn Majah, Tirmidhi)**

It is sign of the End Times that some Muslims will follow the example of heretical Jews and Christians and imitate them blindly.

**The Prophet (saas) said, "Surely you will follow the ways, of those nations who were before you, span by span and cubit by cubit (i.e. inch by inch) so much so that even if they entered a hole of a lizard, you too would follow them," We said, "O Allah's Messenger! Do you mean the Jews and the Christians?" He replied, "Whom else?" (Bukhari)**

Surat al-An'am, verse 26 speaks of those who keep others away from the Qur'an. We can understand from the hadiths that there will be corrupt manners of thought prevalent before the Doomsday comes, and that systems will come into being that are far from truth and justice, that only cause great discord and draw people away from the ways of Allah.

**The Apostle of Allah (saas) said: Before the Last Hour there will be commotions like pieces of a dark night (Abu Dawood)**

**Before the Last Hour there will be commotions like pieces of a dark night in which a man will be a believer in the morning and an infidel in the evening, or a believer in the evening and infidel in the morning. (Abu Dawood)**

It will be a sign of the Last Day that after Allah has completely revealed in the Qur'an what is lawful and what is forbidden, laws and commands will be given that are not essential to religion.

**A time will come when a man will not care about how he gets things, whether lawful or unlawful. (Bukhari)**

Allah's Messenger (saas), revealed to us that, in the End Times, some people acknowledged as scholars will actually be two-faced impostors:

**Wolves will give readings in the End Times. Let those who come to see those times seek shelter from their evil in Allah. They will be very corrupt people. Hypocrisy will prevail, and nobody will be ashamed of it and its manifestations. (Tirmidhi, Nawadir al-usul)**

**There will appear in latter times a people who will gain this world with the help of religion. (Tirmidhi)**

**Allah's Messenger (saas), "In the End Times men will come forth who will fraudulently use religion for worldly ends and wear sheepskins in public to display meekness. Their tongues will be sweeter than sugar, but their hearts will be the hearts of wolves." (Tirmidhi)**

Those people are described who show no respect for the laws of Islam and who do not hesitate to use religion as a means for their own profit.

**In the End Times of the community of the faithful, people, those who adorn the mosques but leave their own hearts in ruins, who fail to look after their religion as much as they do their clothes, who forsake their religious obligations for the sake of their activities in this world, will increase in number. (Agreed upon)**

It is a sign that the Doomsday is approaching when people know that Allah has commanded them to prefer goodness and shun evil, but do not observe it:

**The Last Hour will not be established until there will remain those people who will neither be aware of the virtues and never prevent the vices. (Ahmad)**

**Near the establishment of the Hour, good deeds will decrease. (Bukhari)**

In one hadith it is revealed as a sign of the Last Day that faithful Muslims will become weakened under pressure from sinners:

**The Hour will come when voices are raised in the mosques. (Tirmidhi)**

**The Hour will come when leaders are oppressors. (Al-Haythami, Kitab al-Fitan)**

The Prophet (saas) says that, in the End Times, there will be very few people who can be called true believers:

**There will come a time for my people when... the mosques will be full of people but they will be empty of right guidance. (Ibn Babuya, Thawab ul-A'mal)**

One hadith says that sincere Muslims will have to hide their faith and perform their worship in secret:

**A time will come when the hypocrites will live secretly among you, and the faithful will try to live their religion in secret among others. (Agreed upon)**

In the hadith quoted below, it is revealed as a sign of the End that mosques and Islamic schools will be made into places used only as social gatherings:

**A time will come upon people in which they will use the Masjid as a pavilion (a meeting place). (Narrated by Hasan (RA.))**

In the End Times, people will appear who read the Qur'an for profit rather than to gain Allah's approval:

**Let him who reads the Qur'an ask (his reward) from Allah. Because in the final times there will be many people who read the Qur'an and seek their reward from other people. (Tirmidhi)**

It is also a sign that the Qur'an will be read only for pleasure, just like a song:

**When the Qur'an is read as if singing a song, and when a person is esteemed for reading in that way, even though he is not knowledgeable...(Al-Tabarani, Al-Kabir)**

Some people who will be recognized as Muslims will have a warped understanding of fate, while some will believe that the stars can grant knowledge of the future. This is another indication of the End Times:

**'The Hour will come, when people believe in the stars and reject al-Qadar (the Divine Decree of destiny) (Al-Haythami, Kitab al-Fitan)**

Despite the fact that Allah has forbidden the taking of interest, it is practiced openly. In one hadith, this is revealed as one of the signs:

**Undoubtedly, a period will come upon people wherein not a single person will be saved from indulging in interest. If anyone avoids direct indulgence in interest, yet he will not escape from the smoke (effects) thereof.. Its effects will somehow reach him. (Narrated by Abu Hurairah)**

Another among the signs of the End Times is that the pilgrimage will be made for the sake of travel, business, ostentation or begging.

**Such a time will come when the rich go on pilgrimage for purposes of travel, the comfortably off for business, the wise for boasting and outward show, and the poor to beg. (Narrated by Anas (RA))**

### **Social Deterioration**

A serious problem that people face today is the disintegration of the social fabric of societies. This collapse is discernable in various ways. Broken families, the increase in divorce and illegitimate births naturally lead to the destruction of the institution of the family. Stress, anxiety, unhappiness, worry and chaos turn the lives of many people into a real nightmare. People living in a spiritual void, looking for a way out of their depression, fall into a bleak mire of alcohol or drugs. Some, who think that there is no solution to be found, consider suicide as a way out.

One of the striking marks of social decline is the huge increase in illicit activities. The level of crime has reached proportions that astound even experts. The report, "Universal Crime and Justice," prepared by the United Nations International Crime Prevention Center, contains a general appraisal of crime throughout the world.

Basically, as in the 1980's, the crime rate continued to rise in the 1990's.

Everywhere in the world, in a five-year period, two-thirds of the people living in large cities have been the target at least once of a criminal action.

All over the world, the odds of being the target of a serious crime (robbery, sexual crimes, assault) are one in five. Regardless of the area, crimes against property, and crimes of violence committed by youth, have both had economic ramifications.

The number of types of illicit drugs has increased and their nature diversified in recent years.

Actually, all this is not surprising. The causes of such a societal phenomenon are clearly related in the Qur'an, in the accounts of past societies. Social deterioration, and all the various problems associated with it, are the inevitable result of human beings forgetting Allah and the purposes of their creation, and their abandoning religion and its spiritual values.

The aspects of this social deterioration we see happening so prevalently today were predicted by the Prophet (saas) fourteen centuries ago. Allah's Messenger (saas) described the End Times as "When people suffer strife and social upheaval" (Ahmad Diya'al-Din al-Kamushkhanawi, Ramuz al-Ahadith). The following are the hadiths relevant to its first phase:

It can be understood from the hadiths that the increase in the amount of evil people, the fact those people regarded as trustworthy are liars, and the fact that some who are regarded as liars are actually trustworthy, are characteristics of the End Times.

**There will be years of deceit, in which a truthful person will be disbelieved and a liar will be believed (Ibn Kathir)**

**The time will be years of confusion. People will believe a liar, and disbelieve one who tells the truth. People will distrust one who is trustworthy, and trust one who is treacherous. (Ahmad)**

**The day of Judgment will not come until the very lowest people are the happiest. (Attain wealth, Honor and Power by illegal way) (Tirmidhi)**

One hadith reveals that there will be few trustworthy people and little money earned according to the rules and laws of our region:

**In the End Times, people will be carrying out their trade but hardly will there be a trustworthy person. (Bukhari and Muslim)**

Truthful testimony will be neglected while false testimony and slander will be widespread. This is yet another sign.

**Verily in the presence of the Last Hour, there would be ... false testimony and concealing evidence. (Ahmad and Hakim)**

**There will be false accusation of unchastity and slander. (Tirmidhi)**

The only measure by which people will be judged will be wealth, respect being dependent on how rich a person is:

**Before the Hour comes, there will be special greeting for the people of distinction. (Ahmad)**

**There will be no Judgment until greetings are given not to the people but to particular individuals. (Mukhtasar Tazkirah Qurtubi)**

It is said in the hadiths that another sign is the destruction of social relations between people:

**Only people one knows will be greeted with the salaam...(Ahmad Diya'al-Din al-Kamushkhanawi, Ramuz al-Ahadith)**

In the hadith quoted below, it is stressed that positions of responsibility will be given to those who are not competent:

**When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday) (Bukhari).**

Another characteristic of the period will be the disintegration of relationships among families, between friends and neighbors, and the loss of community and spiritual values:

**A man is unfilial towards his mother and drives his father far off...(Tirmidhi)**

**There would (first) be turmoil for a person in regard to his family, his property, his own self, his children, his neighbors. (Bukhari and Muslim)**

Young people will be rebellious and the love and respect between young people and adults will deteriorate:

**When the old have no compassion for the young, when the young show no respect to the old... when children grow angry... Judgment is at hand. (Reported by Omar (RA.))**

The hadiths show that another characteristic of the End Times will be that divorce and the number of children born outside marriage will increase:

**Divorces will be a daily occurrence. (Allamah Safarini, Ahwal Yaum al-Qiyamah)**

**There will be an abundance of illegitimate children. (Al-Muttaqi Al-Hindi, Muntakhab Kanzul Ummaal)**

Influenced by materialism and their worldview, people will be excessively attached to this world, and will forget about the Afterlife. This is another characteristic of the End Times:

**Meanness and greed will multiply. (Muslim, Ibn Majah)**

**At that time, people will sell their religion for a small amount of worldly goods. (Ahmad)**

A hadith reveals that people will curse and swear at each other:

**In the Last Days, there will be such people, who, when they meet, curse and abuse each other instead of greeting (with salaam). (Allama Jalaluddin Suyuti, Durre-Mansoor)**

Another characteristic of the period will be gossip and mockery of other people:

**There will be an abundance of critics, tale-carriers, backbiters and taunters in society. (Al-Muttaqi Al-Hindi, Muntakhab Kanzul Ummaal)**

Insincere flatterers will be respected:

**As Judgment draws near... the most respected people of the age will be lickspittles and sycophants. (Agreed upon)**

**The Last Hour will not arrive till people come forth who make a living with their tongues as cows eat with their tongues. (Tirmidhi)**

Another sign of the End Times to be frequently encountered will be dishonesty in business and bribery:

**Deceit and cheating will be common. (Allamah Safarini, Ahwal Yaum al-Qiyamah)**

**Bribes will be called gifts, and will be considered lawful. (Amal al-Din al-Qazwini, Mufid al-ulum wa-mubid al-humum)**

The Prophet (saas) describes the increase of murder in the End Times in these words:



**The Hour (Last Day) will not be established until murder will increase. (Bukhari)**