

## The purpose of existence

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Sunday, September 09, 2012

Excerpt:

*In his talk, the Maulana explains that the purpose of creation of man was to bring into being a creature that would tear apart the veil of confusion, discover God and willingly lead a God-oriented life. He also explains that history is a witness that a just system never came into being. This was an impossible goal since the Creator did not create the present-world to usher in a perfect system. According to the Quran, this world is a testing ground to evaluate the candidature for inhabiting individuals in paradise.*

*Referring to various Prophets in the course of human history, he explains how they established an example of following God-oriented life and how human history appears as a collection of sparkling individuals when seen in the light of such persons!*

Lesson:

*By giving him a mind, God provisioned all resources for man to unfold his latent potential. The purpose of creation was not to establish a just system at socio-political level but to identify individuals, who while using the opportunities in the world, would develop a God-oriented personality and become a deserving candidate for paradise on the basis of their thinking, demeanour and intellect. Those who would prove themselves as such would find place in the ideal world of paradise!*

## Introduction

The topic of purpose of existence has been greatly deliberated by various thinkers. Strange as it may sound but despite a thinking process spanning over three thousand years, this subject is still an untold story. Rene Descartes (d.1650) a philosopher said, "*I think, therefore I exist.*" Though Descartes discovered his own being in this universe, he failed to fathom the purpose of existence.

It was Aristotle (d.322 BC) who philosophised that man is born with unimaginable potential but actualization of his qualities seek a favourable system. Without a favourable system, man cannot unfold his potential. That is why Aristotle wanted to prepare Alexander, his pupil and the future king-to-be, so that upon assuming kingship, Alexander implements an ideal system of governance. But Alexander could not fulfil his guide's ambition and after Aristotle this thinking did not develop any further.

Later, Karl Marx (d.1883) attempted to secularize the philosophical interpretation of Aristotle but Marxism rose and declined without leading to actualisation of human potential. The twentieth century Muslim thinkers - *Syed Qutb* (Arab world) and *Syed Abu ala Maududi* (Indian subcontinent) - islamised the philosophical interpretation and claimed that Islam can usher a just system which would lead to unfolding of man's potential. But both failed and all they could give to the world was violence and bloodshed.

It is worth reflecting why such an important question remained unanswered. One reason is that bright minds did not get involved in this because of being trapped in a world of immediate gains. This question was connected to post-immediate and they were so involved in the immediate that they could not think about it. Despite the glaring paradox of those living in a world of immediate gains and established empires dying, leaving behind all their wealth, the bright minds did not consider this issue worthy enough to devote themselves to it.

I spent my life deliberating over this and did not engage myself in any other occupation. My discovery is that the answer to this question can be found only in the Quran.

Every religion originally provided the answer to this question but all the earlier scriptures lost their authenticity due to human interpolation. French philosopher Ernest Renan (d. 1892) remarked that Islam is the only religion which is historically authentic. He wrote that unlike other founders of religion, Muhammad is the only Prophet who was born in the full light of history. Quran therefore is authentic not in the sense that it was the only book that was revealed but because other religious books could not be preserved by their followers and therefore the preserved text does not exist today. The irony is that present-day Muslims are unaware about this fact and they have made the Quran, an abandoned book. They merely recite the Quran but do not deliberate upon its verses.

### **Quranic answer**

According to the Quran

**When your Lord said to the angels, 'I am putting a successor on earth,' they said, 'Will You place someone there who will cause corruption on it and shed blood while we glorify You with Your praise and extol Your holiness?' [God] answered, 'Surely, I know that which you do not know.' (2: 30-30)**

When God created man to dwell on earth, He decreed that man might enjoy freedom of will. God created man as '*khalifa*' on Earth. The literal meaning of '*khalifa*' or 'caliph' is 'one who takes another's place' – a successor. According to this usage, the word came to refer to one invested with power. The angels became apprehensive of man being corrupted by this grant of power and free will and, as a consequence, spreading evil and causing bloodshed in the world. Given this apprehension, it is worth deliberating why still God gave the charge to man when the Quran itself confirms that the fears of angels would come to pass. According to a verse in the Quran

**Corruption has appeared on land and sea because of the evil which men's hands have done. (30:41)**

Even though the apprehensions expressed by angels were to come true and human history in the words of a German historian was to be 'a little more than a register of crimes,' God still created man and gave him free will. In such a scenario, it becomes important to understand the purpose of creation and existence.

This is a big question and all my life I have tried to find its answer. I realised that thinkers failed to find the answer to this question because they judged the situation against a wrong criterion. For example, if this building is judged on the criterion of being a hospital, it will be ranked poorly owing to lack of healthcare amenities. Similarly, the thinkers decided on a yardstick and evaluated the issue basis that. They did not attempt to know the purpose of existence outlined by the Creator.

According to the Quran

**He taught Adam all the names, then He set them before the angels and said, ‘Tell Me the names of these, if what you say be true.’ They said, ‘Glory be to You, we have no knowledge expect whatever You have taught us. You are the All Knowing, the All Wise.’ Then He said, ‘O Adam, tell them their names.’ (2:31-33)**

The above verse refers to the event when angels expressed before God their doubt upon the creation of Adam. By this time, only Adam had been created and the remaining generations had to be born still. The verse explains that God told Adam the names of *selected* individuals and not entire mankind and then presented him before angels. It clarifies that angels had formed their opinion basis the entire mankind but the target of God was never the entire mankind but only *selected* individuals who are born in this jungle but they prove themselves by rightfully using their freedom, developing their personality and unfolding their potential. The next verse reads

**God said to the angels, ‘Did I not say to you: I know the secrets of the heavens and of the earth, and I know what you reveal and what you conceal?’ (2:33)**

“*Gaib*” meaning ‘future’ refers to selected individuals who shall be born in future. God created all mankind at the time of first creation and told the name of selected individuals to Adam. After listening to these names, the apprehensions of angels were put to rest. When we think this, we are able to understand the complete plan. According to God’s creation plan, He created man and gave him complete freedom for the purpose of test. God’s plan is that man chooses right of his own accord, without any compulsion.

The misuse of freedom by man turned this world into a jungle of confusion. In such times, a man is born who is able to tear apart the veil of confusion and reflects independent of the prevalent ideologies to become a big-bird thinker. He is able to embark on the process of self-discovery to reach truth. He does not misuse his freedom, gives a proof of self-discipline and stands on self-discovery. God told the names of such selected individuals to Adam and when Adam told this to angels, the latter realised the meaningfulness of creation. Prior to this, angels were evaluating the creation of man on the criteria of entire mankind being just and meaningful. But this was not the purpose of creation because when mankind was given free-will, all of them could not have been just. Some shall use and others shall misuse the freedom. God's plan is to select individuals, not masses. And the mistake committed by all thinkers since Aristotle was that they considered the creation of a just system for mankind, as the goal of creation. This was an unachievable goal.

### **Figures in history**

History is a witness that a just system never came into being in the socio-political sphere. This was an impossible goal since the Creator did not create the world to bring into being a perfect system here. According to the Quran, this world is a testing ground to evaluate the candidature for inhabiting individuals in paradise.

In the very beginning, God established two examples – *Adam* and *Iblis* – to depict what would happen throughout history. Adam was created and inhabited in paradise, with the condition that he could enjoy the entire paradise, except that he must refrain from eating the fruit of the Forbidden Tree. Adam could not exercise patience and he ate the fruit after which, he was ousted from paradise.

After this, he was deeply penitent about his mistake and prayed to God. God accepted his repentance and destined paradise for him again. This example is of a person who would do right and wrong during the course of his life but when he does wrong, he feels repentant and starts following the right course. It is not possible that man does not commit a mistake and remains perfect.

Being a testing ground, this world does not provide perfect situations where man may not err. Therefore, to err is human but what is required is that man feels repentant, rectifies his behaviour and gets back on the right path.

The other example is of *Iblis* who upon being ordained to bow before Adam did not do so. Despite his act, he did not feel repentant. These two characters sum up what shall happen in future. There would be a kind who when they commit a mistake would become repentant and would seek forgiveness from God. God shall forgive them and they would put their life back on the right track. Such individuals will be selected for paradise. The other kind of persons would be those who err and become transgressors and would fail to admit their mistake. They would become deprived of God's blessings, for eternity, like *Iblis* was. These are two parallel courses running in history, one following Adam and the other following Satan. This was established as a forewarning by God and he informed man about this in the beginning of creation.

In the next generation of Adam, Cain and Abel were born. They developed controversy over an issue and it grew so much that Cain killed Abel. According to the Quran, when Cain lifted his hand to hit Abel, the latter said to his brother

**If you raise your hand to kill me, I will not raise mine to kill you (5:28)**

In doing so, Abel established a great example that whatever God has forbidden, a pious man will not make it legitimate for himself at any cost. He will control his desires, temptation, and wishes and not transgress that boundary, which God has set.

God sent Prophet Noah as a messenger and he is said to have lived for 950 years. Even after so many years and despite facing problems from his people, the well-wishing he had in his heart did not extinguish. He kept transmitting the message to his community and kept praying for them. According to the Quran

**Noah prayed, 'O my Lord! Do not leave on earth a single one of those who deny the truth' (71:26)**

It must be understood that this prayer of Prophet Noah was not an act of ill-wishing. It was merely the pronouncement of God's decree by His Prophet. It is a fallacy to consider that this is an example of a Prophet's ill-wish for his people. On the contrary, Prophet Noah set the example that till last moment a dayee should stay the well-wisher of the community and not leave it behind.

Prophet Jonah [Yunus] was sent as a Prophet to Nineveh, an ancient city of Iraq. For a long time, he invited the community to accept the unity of God and the Hereafter, but they were not ready to do so. If any community remains adamant about their denial of a prophet, even after having had the divine message conveyed to them to the fullest possible extent (*itmam-e-hujjat*), then God's way is to ask the prophet to leave the town and thereafter the community is subjected to punishment (in the form of some disaster). But Jonah himself felt that the time had come for him to go, and he went away leaving behind his community, without waiting for God's command to do so. According to the Quran,

**Remember the man in the whale [Jonah] when he went away in anger thinking We had no power over him. (21:87)**

This was against the plan of God. After Prophet Jonah left the city, he underwent a series of events that made him realise his mistake in having left his community. Feeling repentant, he sought forgiveness from God and returned to his community. The example set by him was that there may be a time when the actions of others anger you so severely that you sever all ties with them. But the learning is that when man realises that his action was wrong, he should make amends leaving aside anger and negative emotions.

At the time of Prophet Moses, the contemporary Pharaoh was an unbeliever and tyrant. But his wife, Asiya was a woman of Faith and doer of pious deeds. Having recognised the truth of Moses' message, she accepted it. When Pharaoh came to know it, he decreed death punishment for her. According to Quran, she prayed to God

**My Lord, build me a house in nearness to You in Paradise (66:11)**

The example set by her was that if a believer is presented with a choice between this world's palace and house in God's neighbourhood, he should leave behind the former and opt for the latter.

Prophet Moses had continued to preach to Pharaoh over a long period of time, using rational arguments and also showing him miracles of physical nature. But Pharaoh did not believe in Moses and in fact, alleged that the miracles were nothing more than magic. To prove his point, Pharaoh invited expert magicians from throughout the country to compete with Moses. The competition started with the magicians throwing their ropes and sticks on the ground where they seemed to move about in the shape of snakes. But this was an illusory effect. Then, in accordance with God's orders, Moses threw his stick on the ground where it immediately assumed the shape of a big snake, and started moving along the ground. At its touch, the magicians' spell broke, then all the things which had appeared to be moving about like snakes turned back into mere ropes and sticks. The magicians were now absolutely certain that the power Moses possessed was not that of human magic, but the actual ability to perform a miracle of God. This conviction was so deep that they thereupon declared their acceptance of Moses' faith. As Pharaoh's 'greatness' was completely based on polytheism, he could not tolerate its defeat and pronounced the severest punishment for the magicians: that their hands and legs would be cut off at random and they would be publicly crucified, in spite of these draconian orders, the magicians were not discouraged. Those very same magicians who had earlier pledged allegiance to Pharaoh and asked to be rewarded, now fearlessly proclaimed that whatever Pharaoh did, they were not going to be dissuaded from accepting Moses' religion. The reason for this high morale of theirs was the discovery of Faith. A man bears a loss when, by this loss, he expects to find something greater.

Before embracing the faith, the greatest things the magicians could hope to have were Pharaoh's approval and his reward. But on embracing true religion, God and His Paradise now appeared to them to be greater than all else. That is why they were now ready to bear the losses of those very things which, prior to embracing the Faith, they had held too dear to part with.



The magicians set the example that this world is fleeting and temporary. The real world is the world hereafter, which is eternal and whenever there is a choice between temporary world and the world hereafter, a believer must always opt for hereafter.

Moving further, we find the example of Prophet Muhammad. He was born in Mecca and faced vehement opposition from his adversaries, which grew so much that after thirteen years of Prophethood, he had to migrate to Medina, leaving behind his hearth. Despite the harsh treatment meted out to him that ultimately led to him being ousted, the first speech given by the Prophet at Medina was neither a register of complaints nor a catalogue of grievances. Prophet Muhammad lived in Medina for ten years without undertaking any propaganda against the Meccans – neither the first day nor the last day. He established the example that irrespective of what the other person does (whether conspiracy or ill-treatment), a believer must never lose his positivity and must not adopt a complaining attitude.

Throughout history, such individuals can be seen. Hajra's example stands tall in this history. Through Prophet Abraham, God planned that a generation is raised in a desert. Abraham had to settle his son along with his mother, near Mecca, which at that time was nothing but a vast, uncultivable and inhospitable desert. To raise this kind of a generation that would be away from the civilisational influence, Hajra sacrificed herself. When Prophet Abraham started setting out, leaving behind Hajra and Ismail, she enquired why he was leaving them in that valley where there is nothing – no person or habitation. Prophet Abraham did not reply. Hajra repeated it many times but he did not say anything. Then she asked him: "Has God ordered you to do so?" He said: "Yes." She said: "Then He will not let us get wasted!" And she returned (to her child) while Prophet Abraham proceeded on his way. The settlement of this small family in the desert was the beginning of a new phase.

Within one thousand years a community came into being whose members were so strong in character that it was called a nation of heroes. The example set by Hajra in this case was that if a believer stands in a desert and says that he is there for the sake of God, whatever the situation may be, God shall take care. In the same desertlands today, there is unprecedented opulence.

Throughout history, such individuals have been born who have led exceptional lives. The historian who saw history as a little more than a register of crimes would have considered it as a collection of glittering diamonds had he seen it in the light of such exceptional individuals.

## **Conclusion**

God's plan was to create man and give him total freedom. Then, in that jungle of freedom, some individuals would arise who would have independent thinking, will not think under the influence of situations, stand on truth, not succumb to temptations and desires and instead of focussing on immediate gains, would plan for future. They would discover and love God without actually seeing him! Such individuals were born throughout history. The so-called Muslim thinkers, who islamised Aristotle's concept (of establishing a just system at socio-political level), were actually attempting to confront with the Creation Plan of God.

They failed to understand that God gave complete freedom to man and therefore, there would be a Hitler who would wage a war against humanity, a transgressor who would kill Prophet Yahya, someone who would kill Caliph Umar and a person who would create atom bomb and destroy communities. God will not stop this because He shall not abolish man's freedom before doomsday. As such, a just system would never come into being because with total freedom, comes the right to misuse freedom and no one has the power to abolish God-given freedom.

Starting from Adam, the plan of God was to select individuals who can be chosen to inhabit paradise. This would go on till doom strikes. Paradise would be a society of selected persons. Those who fail to prove that they would rightfully use their freedom, would be rejected whereas those who proved that they could rightfully and wilfully use their freedom and spent their life after understanding the Creation Plan of God would be selected. According to the Quran

**Whoever obeys God and the Messenger will be among those He has blessed: the messengers, the truthful, the witnesses, and the righteous. (4:69)**

These people will be chosen for the paradisiacal society, a world that man must aspire for! It must be understood that in the present-world, neither will man get what he desires nor will he be able to abolish others' freedom. The only option is that man develops himself. The target of a dayee should therefore be an individual and not a group. The idea of a world government is one that shall not come to pass and those who harbour such a goal shall die in frustration.

According to a verse in the Quran

**Do not regard with envy the worldly benefits We have given some of them, for with these We seek only to test them. The provision of your Lord is better and more lasting.**  
**(20:131)**

People have attained great material feats in this world and a believer should not look at it enviously. Instead he should be on the lookout of inspiration from God – for an ideology that is in consonance with the rest of the universe. By developing his mind, a person can become the recipient of something much greater than material attainments – an ideology! All material possessions are limited save one's thinking ability. For a believer who wishes to develop thinking, universe is the limit! The entire world would become an ideological empire in which he would live and develop his personality! Such a person who takes care of his personal and spiritual development would be selected by God for inhabiting the perfect world of paradise.

By giving him a mind, God provisioned all resources for man to unfold his latent potential. The purpose of creation was not to establish a just system at socio-political level but to identify individuals, who while using the opportunities in the world, would develop a God-oriented personality and become a deserving candidate for paradise on the basis of their thinking, demeanour and intellect. Those who would prove themselves as such would find place in the ideal world of paradise.

I pray that God inspires us to tread this path!

## **Question – Answers**

*Q1: Please clarify the concept of gratitude.*

A: Gratitude is a vast concept. That I am thirsty and drink water, I would feel grateful but I think modern-day science has given man a gigantic framework of thanksgiving. For example, earlier man could only drink water and thank God for it but modern-science made it known to man that to cater to his fresh water requirements, God put in place a complete rain cycle. The original source of this water is the saltwater stored in the seas and oceans. This stored water is saline, nature having mixed ten per cent of salt in this water as a preservative, but saltwater is useful neither for man nor for agriculture. It is nature that initiates a global process of desalination and it is desalinated water that, by the established law of nature, rises in the form of vapour and forms clouds. Then from the clouds there is a downpour of fresh water. Man did not know this earlier. And by realising this his gratitude would increase manifold.

Western civilisation actually gave us a bigger framework to express gratitude. It gave us the microscope to observe the realities in the micro world and a telescope to view the grand universe! This was predicted in the Quran as

**We shall show them Our signs in the universe and within themselves, until it becomes clear to them that this is the Truth. (41:53)**

The developments in science converted the local *shukr* into universal *shukr*. Man always expressed gratitude to God but through secular men, believers got a much wider framework to express gratitude.

*Q2: In Al-Risala, you said, 'One man, one mission' is not correct. Earlier you have mentioned several times that it is the only formula. Which approach is correct?*

A: I have revised this formula and I now think that in every situation, man undergoes experiences and in every way therefore, he can draw spiritual food. Now that we are in the age of printing press, we only need a copy of the Quran with us. The earlier formula was with respect to the old times but in modern times, such opportunities have opened up that man can use every situation as a dawah opportunity.

*Q3: Many people read Al Risala but the mind it seeks to develop is rare. Why is this so?*

A: This is but natural. Everyone reads the Quran but do all take the same impact? It has never happened that all readers draw the same influence by reading a book. This is a natural thing.

*Q4: While discussing about God, one of my friend was adamant that God comes in the form of a personality to guide his devotees. How to make people aware that God does not take birth in this world as a human being?*

A: The first question is what is the source of this information? The source should be authentic, which can only be a revealed book and of all the books that were revealed only the Quran is preserved. Given this, the reference will have to be from the Quran. It must be remembered that God is not the concern of physical sciences but of revealed books. Those who have apprehensions should read the Quran and try to understand the answer from it.

*Q5: People give more importance to a political empire in comparison to an ideological empire. Why is this so?*

A: This is a result of deficient thinking. Political empire is a 'political headache'. The rulers of empires remain enmeshed in problems and as a result their thinking does not develop. The Chief Minister of Uttar Pradesh (biggest state of India), Mr. Akhilesh Yadav was asked what is it that he misses after becoming the Chief Minister. He said, 'Freedom'. If freedom is lost upon being the Chief Minister, such a title is of no use. Therefore, you should not run after political empire and instead undertake opportunities for unobstructed intellectual development.

*Q6: God's remembrance brings solace to the heart of a believer. What is this solace because this world is full of turmoil and strife (kabad)?*

A: Solace does not mean satisfaction or happiness. It refers to 'explanation'. Man wants to explain what he witnesses around him because he is an explanation-seeking animal. When man discovers God and undertakes God-oriented contemplation, he is able to explain his life and surroundings. It is in this sense that he finds solace.

*Q7: According to the Quran, “Believers! If you succour God, He will succour you and make your footsteps firm.” (47:7) In this verse, what does helping God mean? And what help will man get?*

A: In this case, helping God is only in the context of doing dawah work (spreading the word of God to mankind). God wants man to discover the Creation Plan. The concept that God comes himself is a mere philosophy. He sent the knowledge through Prophets and gave them the responsibility to transmit it to mankind.

This verse pertains to seeking divine succour in the cause of dawah and not to solve community problems. In other words, believers who rise up to perform dawah work will be able to realise their goal. It does not indicate that believers shall usher in an Islamic empire. Thinking this is baseless and anachronistic. The verse indicates that believers would be able to discharge the task of spreading the word of God.

*Q8: In the Quran, God has mentioned many incidents related to the lives of Prophets which relate how the Prophets realised their mistakes and turned to God in repentance. However the attitude of present-day Muslims (of being violent and not accepting their mistake) is different and is it not a proof that they derive their ideology from elsewhere but not from the Quran?*

A: These are different matters. The violence that Muslims are committing is nowhere mentioned in the Quran. And as such Quran is disowning them because of which Muslims are facing defeat and are not getting any result of their deeds. There is no doubt that the violent activities of Muslims will neither get them any result in this life nor in the hereafter.

*Q9: Kindly explain the following verse of the Quran, “People who are not distracted by trade or commerce from the remembrance of God and the observance of prayer and the payment of the zakat – fearing a Day when hearts and eyes will be convulsed.” (24:37)*

A: It means that amidst every activity, a believer discerns such points of reference through which he can remember God. For example, a business man receives an international call for a business proposal.

This is apparently a business activity but upon thinking he would realize that God did not merely give camels and horses to man but He had also kept such technology, which man used to invent telephones and people in far-away lands can be reached instantly. There is instant communication which has been made possible and the opportunities are far great. While amidst business or travel, man is amidst such items of gratefulness and this is what it means.

*Q10: Urdu newspapers increase negativity. Should we stop reading it?*

A: Urdu newspapers are centres of negativity. They disseminate choicest of negative news items from amongst the collection of positive news items in the world. Urdu journalism is the biggest example of ‘yellow journalism’. Only those who have the ability to dismiss and discard baseless news items should read it. If you will take influence from it, you shouldn’t read it.

*Q11: Is there any positive contribution of Syed Qutb or Abu ala Maududi that can be acknowledged?*

A: This question is not correct because some contribution is also of Gandhi, Nehru, Hitler or Mussolini. Then why are they criticised. It is not about ‘some’. The problem is what their target was. Their main target was to establish Islamic rule or set-up a system of justice. This target was against the Creation Plan of God because when God has granted freedom to man, how a system of justice will come into being. Even at the time of Prophet such a system did not exist. In Medina, when the Islamic rule had come into being, a companion said to Prophet, “*Khuda ki qasam aapne justice nahin kiya!*” (By God! You were not fair!). Where was the ‘perfect’ system?

If establishing a system of justice is made the goal, it would mean confrontation with the existing ruler. Replacing the ruler however will not change the state of affairs because the same kind of confrontation would ensue between the rebels and the new ruler. These two thinkers kept fighting rulers, one after the other. Is this the target of Islam? No. Such an unnatural goal will send out the image of rulers being a hindrance. Their ideology first created hatred that this ruler must be removed – they began with words, writings and when that did not happen, gun and bomb culture began and after that suicide bombing happened.

When an unachievable target is made a target, it will lead to destruction. The right target is only dawah work which is totally non-confrontational. The evaluation therefore has to be as per the target they propagated and what it resulted in.

*Q11: There are many religions nowadays. How can we prove that Islam is the only true religion on scientific criteria?*

A: We do not believe that Islam is the only true religion. It is only a preserved religion. All religions were originally true. But it is a fact that no one's original text is preserved anymore and so it cannot be referred. Only a preserved text can be referred.

*Q12: Man is an idealist by nature but must live in this world pragmatically. How can he live amidst this contradiction so as to be selected for paradise?*

A: This is not a contradiction. As far as your being is concerned, you must live as an idealist. But when you are amidst others, then you should be pragmatic and accommodating. If someone is pragmatic for self-interest, that is evil. But when we realise that we cannot abolish God-given freedom and adjust with that, it is a form of worship. The only point of caution is that it should not be done for one's vested interests but for disseminating the Word of God.

*Q13: What is self-respect? Is it a quality?*

A: Self respect is not a quality; it is a beautiful name of arrogance. The most important quality of man is modesty.

*Q14: Discovery cannot happen without experience. What is the role of latter in attaining the former?*

A: Experience is included in discovery. Man does not think in an abstract manner. Experience is ingrained in discovery. There is however a difference between experiment (scientific) and life's daily experiences. The latter continues irrespective of the situation we are in. Thinking and experience together make you traverse your journey.



*Q15: Do acts of desecration serve the purpose of protestors? What should government do to correct the negative effects of such mobs?*

A: This is an issue of administration and we are no one to give an opinion on it.

*Q16: People say dawah work is not merely an act of giving the Quran; it is to make a madu bear witness and give shahadah. Is this true?*

A: This is absolutely wrong. No Prophet or companion did this. They only recited and transmitted the message; some agreed and some did not. But they did not stop dawah work. Shahadah is the choice of the madu, not your responsibility.

*Q17: Muslims are sensitive for their akabirs and community but nor for right ideology. Why?*

A: Their concern must be their (elders). Our concern is truth. They may be enamoured by personality cult, which eventually leads to idol-worship.

*Q18: You speak of intellectual development. But it needs education and that needs books. For both, money is required. Someone who doesn't have money, how will he undertake his intellectual development?*

A: This is a false question. Books are available greatly. Libraries are filled with books. There are so many people who would be willing to lend books. No person is a victim of the phenomena of dearth of books. As for education, one is formal education, which provides a degree and a job. But knowledge as such needs no degree. Thomas Alva Edison had no degree (not even a school certificate) and he has more than one thousand inventions to his credit. All these are not obstructions. When there is a will, there is a way!