

Characteristics of a True Religion

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The article is about the characteristics of the true religion. Religion plays a pivotal role in the individual and collective affairs of human beings. Some religions have universal outlook others have limited access. People seek signs and qualities of a true religion. The question arises in human mind that who has the most comprehensive and complete guideline for the mankind? A technical, objective and scientific study of the creeds, dogmas, rituals and religious practices of the religions can solve the problem. Islam, in many ways, is different with all other religions. In this article main features of the true religion has been discussed.

Religion is the real motive force in the world. It not only concerns the man in this world but in the hereafter also. So it is necessary to seek the real authentic religion so that one can gain the real salvation in both the worlds. There exist a number of religions in the world. World religions are: Islam, Christianity, Judaism, Hinduism and Buddhism.

Quran does mention about other religions as it says in the verse: “Those who believe (in Quran), those who follow the Jewish (scriptures), and the Sabians and the Christians, and who believe in God and the last day and work, righteousness-on them shall be no fear, nor shall they grieve.”

Unfortunately, cruelty and killing are often justified through distorted interpretation of religion. Many wars and conflicts have started over religion. Human beings are living in the state of horrors fears and are confused to choose the right path.

Quran which is a divine revelation explains “it is the book explaining all things. Furthermore its text has always remained the same without any change next comes the role of the Holy Prophet in relation to the spread of the divine revelation indeed there is a genuine need for every one including non-Muslims to study the Quran and understand the message of the prophet.

The purpose of this study is to promote good will and better understanding among peoples of diverse beliefs by investigating the main characteristics of a religion. In the following pages I have tried to discuss the important characteristics of the true religion.

What is a *religion*?

Here are some definitions of the word ‘religion’.

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1. Religion means the belief in spiritual beings.¹
2. The term "Religion" whatever its definition be, clearly refers to certain characteristics, beliefs, practices, feelings and attitudes.²
3. Religion means the belief in the existence of a God or gods, and the activities that are connected with the worship of them.³
4. Religion is found in the field of the supernatural, and may be defined as a link between the finite and the infinite or as a grasping by man toward something, beyond himself which gives him a reason for being.⁴
5. Religion is an organized collection of belief systems, cultural systems, and world views that relate humanity to spirituality and, sometimes, to moral values.⁵
6. The sociologist Durkheim, 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"**.⁶

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".⁷

Religious beliefs, myths, dogmas and legends are the representations that express the nature of these sacred things, and the virtues and powers which are attributed to them.⁸

Many religions have narratives, symbols, traditions and sacred histories that are intended to give meaning to life or to explain the origin of life or the universe. From their ideas about the cosmos and human nature, they tend to derive morality, ethics,

religious laws or a preferred lifestyle. According to some estimates, there are roughly 4,200 religions in the world.⁹

Many religions may have organized behaviors, clergy, a definition of what constitutes adherence or membership, holy places, and scriptures. The practice of a religion may also include rituals, sermons, commemoration or veneration of a deity, gods or goddesses, sacrifices, festivals, feasts, trances, initiations, funerary services, matrimonial services, meditation, prayer, music, art, dance, public service or other aspects of human culture. Religions may also contain mythology.¹⁰

Types of religion

Some scholars classify religions as either universal religions that seek worldwide acceptance and actively look for new converts, or ethnic religions that are identified with a particular ethnic group and do not seek converts.¹¹ Others reject the distinction, pointing out that all religious practices, whatever their philosophical origin, are ethnic because they come from a particular culture.¹²

In the 19th and 20th centuries, the academic practice of comparative religions divided religious belief into philosophically defined categories called "world religions." However, some recent scholarship has argued that not all types of religions are necessarily separated by mutually exclusive philosophies, and furthermore that the utility of ascribing a practice to a certain philosophy, or even calling a given practice religious, rather than cultural, political, or social in nature, is limited.¹³

Characteristics of a True Religion:

A question arises in the minds of numerous persons, which religion is supreme? Which is the really true one? What are its signs? What are its basic qualities? It is very difficult to agree with the observation of Arnold Toynbee in which he says, "There is no one alive today who knows enough to say with confidence whether one religion has been greater than all others."¹⁴ According to Muslim point of view there are the criterion and modes through which a true seeker can get the answer if he desires so. Moreover Toynbee is partially right in his saying that Confucius and Laotze, the Buddha, the Prophets of Israel and Judah, Zoroaster, Jesus, Mohammad and Socrates, all are the greatest benefactors of the living generation of mankind.¹⁵ The question is who has the most

comprehensive and complete guideline for the mankind? An honest, fair and neutral comparison of the characteristics of religions can solve the problem.

It is obvious that study of religion should be technical, academic and objective, and it should be proven with the facts of historical evidences. Historical evidences, however, should not be allowed to slow down the pace and obscuring the essential. Religion is a matter of fact as well as a matter of meanings.

So in the following pages an attempt has been made to compare the worth of important religions.

In my views a true religion has some complementary elements. A religion should be God revealed, should have clear concept of creeds and dogmas, safe teachings, comprehensive system of religious practices, codes of morality and culture and modes of relationship with other religions.

Authentic religion has always clearest opening through which the inexhaustible energies of the cosmos enter human life.

Islam is the final and eternal message from the Almighty Allah. It has the following unique characteristics.

Unique Etymology:

Islam is derived from the root s-l-m, which means primarily 'peace' but in secondary sense; surrender;' its full connotation is: "the peace that comes when one's life is surrendered to God."¹⁶

In a religious context it means "voluntary submission to God".¹⁷ Muslim, the word for an adherent of Islam, is the active participle of the same verb of which Islām is the infinitive. Believers demonstrate submission to God by serving God and following his commands, and rejecting polytheism.

In Islamic literature the word Dīn is frankly used in place of religion. Dīn means nothing but acknowledging the sovereignty and leadership of someone and obeying his commands. And when this word is used in the meaning of the way, it implies the way which man must regard as obligatory for himself to follow and the one appointing it as the one whom he ought to obey. On this basis, calling God-appointed Way as legislation pertaining to dīn clearly means that it is not merely recommendatory in nature or a mere counsel, but it is a law enjoined by the Master, which must necessarily be obeyed by the servants and disobedience of which is tantamount to rebellion, and the one who does not obey it, in fact,

denies Allah's being the Sovereign and Ruler and his own position of a servant¹⁸.

Who is Muslim?

'Muslim' signifies he who bows in obedience to God, who acknowledges God alone as his Sovereign, Lord and Master, and the only object of worship, devotion and service, who unreservedly surrenders himself to God and undertakes to live his life in accordance with the guidance that has come down from Him. Islam is the appellation which characterizes the above-mentioned belief and outlook which constitutes the core of the religion of all the Prophets who have appeared from time to time among different peoples and in different countries since the very beginning of human life.

Same Origins of the Religions:

The following Quranic verses clearly state that Muhammad (upon whom be Allah's peace) is not the founder of any new religion, nor was any of the Prophets a founder of a separate religion, but it has been one and the same Religion which all the Prophets have been presenting from Allah from the very beginning, and the same is being presented by Muhammad (upon whom be Allah's peace).

It is to be said that all the Prophets who came to this world, brought one and the same Religion.

إِنَّ الْبَيْنَ أُمَّةً وَالْبَيْنَ هَادُوا وَالضَّرِيَّةَ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا كَإِنَّ اللَّهَ يُضِلُّ بِتَبَهُمْ يَوْمَ الْقِيَامَةِ. إِنَّ اللَّهَ عَلِيمٌ كُلِّ شَيْءٍ

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شَهِيدٌ

(Verily, those who believe (in Allah and in His Messenger Muhammad), and those who are Jews, and the Sabians, and the Christians, and the Magians, and those who worship others besides Allah, truly, Allah will judge between them on the Day of Resurrection. Verily! Allah is Witness over all things.)

So according to Quran Islam is the final episode of this series of religions and the Prophet-hood of Muhammad (peace be upon him) is the succession of Guidance.

Quran says:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَضَىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَضَعْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقْبَلُوا الدِّينَ وَلَا تَتَّبِعُوا فِيهِ كَثِيرًا مِنَ الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَهُ اللَّهِ يُخَيِّجُ إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

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(He (Allah) has ordained for you the same religion (Islam) which He ordained for Nuh (Noah), and that which We have inspired in you (O Muhammad), and

that which We ordained for Ibrahim (Abraham), Musa (Moses) and 'Iesa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikin , is that to which you (O Muhammad) call them. Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.)

The Concept of Revelation:

Islam religiously stands in the Abrahmic family of religions. It has its own philosophy. The Quran is the primary Islamic Scripture. It is the verbatim, uncreated words of Allah. Jibrā'īl, the celestial messenger, brought revelation to the Prophet.

Prophets are the chosen men and models of good behavior, spiritual as well as temporal and social. According to the Quran there were certain Prophets who had received the revelation of Divine Books and there were others who did not receive new Books but had to follow the Books revealed to their predecessors. Through the last Prophet Islam reached its definitive form. There had been authentic Prophets of God before him, but he was their culmination; hence he is called “ the Seal of the Prophets”. No valid prophets will follow him.

According to Islam the Religion is created by God, not by the Prophet Muhammad(peace be upon him) .The Prophet is a mouthpiece it does not focuses on a man rather than a God.

Safe Teachings:

All the important religions of the world are based on certain sacred books, which are often attributed to Divine revelations.

Dr. Hamidullah says, “It will be pathetic if, by some misfortune, one were to lose the original text of the revelation, the substitute could never be in entire conformity with what is lost.”²¹ Religious literature of many religions is suspected. They authentically could not say, who wrote their books? Who transmitted them from generation to generation? Has the transmissions been of the original texts or only their translations? Have not fratricidal wars caused damage to the copies of the text? There are no satisfactory replies to these questions for an honest seeker.

The Prophet of Islam, Muhammad (Peace be upon him) employed both the methods, memory and the art of writing for preserving the basic literature of Islam: the Quran and the Hadith. All the verses of the Quran were written by different Scribes, during his lifetime. Right after the death of the Prophet, in the age of the first Caliph Abubakr (رضى الله عنه) the fair copy was prepared called the Mus'haf (bound leaves). Then the authentic copies of Mus'haf : the Holy Quran were sent to the provincial centers.

The companions of the Prophet recorded all the sayings and the actions of the Prophet of Islam verbally and in written state. They wrote and learned by heart all that the Prophet used to say or acts. The voluminous collection of Hadith books contain all the records of his saying and actions, interestingly verified by the Prophet.

Balanced path of Guidance:

Islam regulates the life of his followers. It admits of no artificial divisions in the life of man: the secular and the theological, the profane and the spiritual, the sublime and the ridiculous. It does not hang around the man's neck the chain of original sin. According to Islam all men are born free and equal. All are capable of rising to the highest summit as all of them are capable of sinking to the lowest depths. Islam provides guidance to keep man firmly on the middle road, the straight path. There is a room, in Islam, for different juristic views. Islam simultaneously fulfills the requirements of the body and the soul.

Laws and Jurisdiction:

A true religion must be an organized, edited and proper system of laws and jurisdiction. Law in Islam serves the cause of ideological unity. The Shariāh or the law of Islam, in a cultural sense, created the most closely integrated international society in spite of the political, racial, linguistic, and geographical differences among the various parts of the common wealth. It does not consist of a rigid set of rules which cannot be interpreted or applied to changing situations.

Cultural System:

Islamic movement made a revolution in pagan Arabia. The ideals of the two societies were opposed, yet the rising culture of Islam did not refrain from accepting, modifying, and identifying itself with a few pre-Islamic institutions. The intellectual

characteristics of the Arab before Islam remain the key to the imperfection and beauty of Arabic literature even in the days of Islam. Islam emerged victoriously from the ordeal and religiously, the outlook represented by paganism had completely vanished. The conquest in the first century of Islam resulted in profound cultural consequences. It came up into contact with imaginative Persian and Roman cultures. So Islam is not an isolated culture. It is a Universalist creed. It seeks to create unity in diversity and treats nations and tribes as convenient symbols used for identification.

Complete Code of life:

The Quran is addressed to all humanity without distinction of race, region or time. Further it seeks to guide man in all walks of life: spiritual, temporal, individual, and collective. It contains directions for the conduct of the head of a state, as well as for war, for spiritual culture as for commerce and material well-being.²²

The Quran speaks of the best rules relating to social life, commerce, marriage, inheritance, penal law, intellectual law and so on.

The diction and style of the Quran are magnificent and appropriate to its Divine quality. Its recitation moves the spirit of even those who just listen to it, without understanding it.²³

لَيْسَ الْبِرُّ أَنْ تَوَلَّوْا وَجْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالرَّسُولِ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَإِنَّ الشَّيْبَانَ وَالشَّالِبِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ

النَّيَاسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ²⁴

(It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers) ; but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor) , and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salt (Iqamat-as-Salt) , and gives the Zakat, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles) . Such are the people of the truth and they are AlMuttaqun)

Turning one's face towards the east or the west is mentioned here only by way of illustration. The actual purpose of

the verse is to emphasize that the observance of certain outward religious rites, the performance of certain formal religious acts out of conformism, and the manifestation of certain familiar forms of piety do not constitute that essential righteousness which alone carries weight with God and earns His recognition and approval.

²⁵ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

(O you who believe! enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Shaiytan (Satan). Verily! He is to you a plain enemy.)

God demands that man should submit, without reservation, the whole of his being to His will. Man's outlook, intellectual pursuits, behaviour, interaction with other people and modes of endeavour should all be completely subordinate to Islam. God does not accept the splitting up of human life into separate compartments, some governed by the teachings of Islam and others exempt.

World view:

The logical conclusion to the Muslim concept of evolution of religious history is a non-sectarian, a non-racial and a non-doctrinal universal religion which Islam claims to be. The God which Islam preaches is not an exclusive God. He is the Lord of the worlds, the Lord of all persons of whatever faith. Islam offers a world view of history where man worships one God maintaining the image of history as one great process limited in time and cultivating the great vision that belief in one God requires a World State based on the brotherhood of man. It denies any limits to the commonwealth of believers, for it is not a nationalist creed. It has no fixed territorial contours, no boundaries, and no limits.

Knowledge Based Religion:

The acquisition of knowledge became a duty. It became an act of piety and a man of knowledge was elevated to the dignity of a martyr. The Quran was instrumental in creating the need for reading, writing and interpreting the commands conveyed by it. Islam makes overwhelming emphasis in acquiring the knowledge. The commentators of the Quran and the early Jurists became very special elite in the society. They were neither philosophers nor narrowly-oriented specialists but pious practicing men.

Accentuation of the Oneness of Allah:

It is the vice that is opposed to the virtue of tawhid, literally "declaring [that which is] one", often translated into the English term monotheism.

As in the other Abrahamic religions, in practice the term has been greatly extended and may be used very widely within Islam to describe behaviour that is deprecated, including the use of images in a way that is seen as un-Islamic, but does not literally constitute worship.

ألا لله التين الخالص، والذين اتخذوا من دونه أولياء، ما نعبدهم إلا ليقربونا إلى الله زلفى، إن الله يحكم بينهم في ما هم فيه يختلفون، إن الله لا يهدي من هو كاذب كفار²⁶

(Surely, the religion (i.e. the worship and the obedience) is for Allah only. And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.)

According to Islam there is no one else who may deserve to be worshipped so that he also should be served and worshipped besides Allah and his commands and laws also obeyed. If a person serves another, apart from Allah, sincerely and exclusively, he does wrong. Likewise, if he combines the worship of another with his worship of Allah, this also is against the truth.

لقد كفر الذين قالوا إن الله هو المسيح ابن مريم، وقال المسيح لبي إسرائيل اعبدوا الله ربي وربكم، إنه من يُشرك بالله فقد حرم الله عليه الجنة، ومأواه النار، وما للظالمين من نصيب²⁷

(Surely, they have disbelieved who say: "Allah is the Messiah [Iesa (Jesus)], son of Maryam (Mary)." But the Messiah [Iesa (Jesus)] said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimin (polytheists and wrongdoers) there are no helpers.)

قل اعتر الله اتخذ وكفا فاطر السموات والأرض وهو يظلمهم، ولا يظلمهم، قل إني أبرأ أن أكون أول من أسلم ولا تكونن من المشركين²⁸

(Say (O Muhammad): "Shall I take as a Wali (helper, protector, etc.) any other than Allah, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allah (as Muslims)." And be not

you (O Muhammad) of the Mushrikin [polytheists, pagans, idolaters and disbelievers in the Oneness of Allah)

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ²⁹

(Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa (Islamic Monotheism, i.e. worshipping none but Allah Alone) and I am not of Al-Mushrikin)

Rejection of all Types of Idolatry:

Idolatry is a pejorative term for the worship of an idol, a physical object such as a cult image, as a god,³⁰ or practices believed to verge on worship, such as giving undue honour and regard to created forms other than God.³¹ In all the Abrahamic religions idolatry is strongly forbidden, although views as to what constitutes idolatry may differ within and between them. In other religions the use of cult images is accepted, although the term "idolatry" is unlikely to be used within the religion, being inherently disapproving. Which images, ideas, and objects constitute idolatry is often a matter of considerable contention, and within all the Abrahamic religions the term may be used in a very wide sense, with no implication that the behaviour objected to actually consist of the religious worship of a physical object.

Behaviour considered idolatrous or potentially idolatrous may include the creation of any type of image of the deity, or of other figures of religious significance such as prophets, saints, and clergy, the creation of images of any person or animal at all, and the use of religious symbols, or secular ones. Idolatry not only refers to false pagan worship. Man commits idolatry whenever he honours and reveres a creature in place of God, whether this be gods, or demons (for example satanism), power, pleasure, race, ancestors, the state, money etc.

In Islam, šhirk (Arabic: شرك) is the major sin of idolatry or polytheism. The word šhirk comes from the Arabic root Š-R-K (ش ر ك), with the general meaning of "to share".³² In the context of the Qur'an, the particular sense of "sharing as an equal partner" is usually understood, so that polytheism is "attributing a partner to Allah". In the Qur'an, šhirk and the related word (plural Stem IV active participle) mušrikūn (مشركون) "those who commit shirk and plot against Islam" often clearly refers to the enemies of Islam (as in verse 9.1–15) but sometimes it also refers to erring Muslims.

Islam strongly prohibits all form of idolatry. It refers to the deification of anyone or anything other than the singular God.³³ Shirk is also associating partners with him, giving his characteristics to others beside him, or not believing in his characteristics.³⁴

³⁵ قُلْ إِنِّي هُدِيْتُ رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ كَدَيْتَا قَيْمًا مَلَأَ إِيْرَهُمْ حَيْفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

(Say (O Muhammad): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrahim (Abraham), Hanifa [i.e. the true Islamic Monotheism - to believe in One God (Allah i.e. to worship nonebutAllah, Alone)] and he was not of Al-Mushrikin)

Within Islam, šhirk is an unforgivable crime; God may forgive any sin except for committing šhirk.

³⁶ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ نَشَاءُ. وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا .

(Verily!Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship withAllah, has indeed strayed far away.)

Allah's Powers:

Allah alone is the Owner of everything in the Universe, and He alone is man's real Guardian and it is for Him to judge the disputes that arise between human beings. Now, when Allah alone is the Owner and Guardian and Ruler, inevitably He alone is entitled to make the code of law for man and it is His responsibility thatHe should give this code of law to man. So, He has carried out His responsibility like this .

Supremacy of Faith:

Whoever studies the Qur'an carefully will see that this Book does not envisage that its adherents will live as subjects of the disbelievers and will pass a religious lift under them, but it openly proclaims that it will have its own rules established; it demands from its followers that they should struggle with their lives for the intellectual, cultural, legal and political supremacy of the true Faith; and it gives them a programme for the reformation of human life, the major part of which can be acted upon only when political power and authority is in the believers' hand. As stated by itself, the object of this Book's being sent down is: "We have sent down this Book to you with the Truth so that you may judge

between the people in accordance with the light that Allah has shown you."³⁷

The Commandments given in this Book about the collection and distribution of the Zakat expressly envisage a government who should be responsible for collecting the Zakat and distributing it among the deserving people according to a laid down procedure.³⁸ The prohibition of interest that has been enjoined in this Book and the declaration of war that has been made against those who do not abstain from taking interest³⁹ can be enforced only when the political and economic system of the country is entirely in the believers' hand. The Law of Retribution for murder⁴⁰, cutting off of the hand for theft⁴¹ and carrying out of the prescribed punishment for adultery and calumny⁴² have not been enjoined on the assumption that the believers will remain subject to the police and courts of the disbelievers. And this thing is not true only about the Madinite Surahs; in the Makkan Surahs as well a discerning eye can clearly see that the scheme envisaged from the very beginning was of Islam's supremacy and dominance and not of Islam's and the Muslims' subjugation under an un-Islamic rule.⁴³

Submission is only to Allah.

⁴⁴ إِذْ قَالَ لَهُ رَبِّي أَسْلِمْ قَالَ أَسْلَمْتُ لِربِّ الْعَالَمِينَ

(When his Lord said to him, "Submit (i.e. be a Muslim) !" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamn (mankind, jinns and all that exists)

Conclusion:

As a whole mankind's most important function is the life of religion that has the wisdom traditions of the mankind. Islam the final episode of the series of religions contains all the features of a true religion. We can say with confidence that it is a universal religion having universal outlook and better than all other religions. Its concept of revelation and prophet-hood is perfect. It rejects all forms of polytheism. It has the most comprehensive and complete guideline for the mankind.

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