

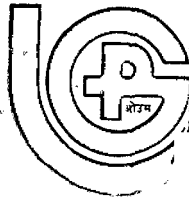
WHY I GAVE UP ISLAM

(Reason for the miseries of the Universe)

Dr. AMARESH ARYA

(Previously)

**Shaik Ameer Mohammad
Afzal-ul-Ulama**



U. I. F.

ओ३म

गुरु विरजानन्द दण्डी
संदर्भ पुस्तकालय

दयानंद महिला महाविद्यालय
कुरुक्षेत्र

वर्गीकरण नम्बर

पु. परिग्रहण क्रमांक . 5409

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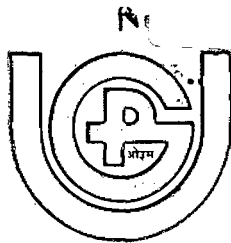
Presented by
S. A. P. Sabharwal

Dr. AMARESH ARYA

25. 8. 83

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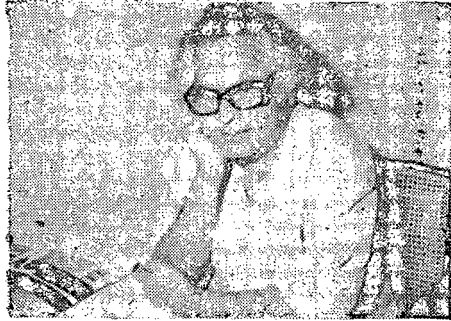
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INTRODUCTION



Dr. Amaresh Arya's life is an example of how transition from one stage of progress to the other is possible within one's own span of life, if one is sincere and bold in his endeavour to emerge into light from darkness. Vishwamitra a great Kshatriya king, by opting to a life of sacrifice and penance, became a Brahma Rishi, on par in status with the great seer Vasishtha. Vishwamitra longed for it intensely. He worked for it and he attained it.

I have read the booklet 'Why I gave up Islam'. It is in a nut-shell, a fine exposition of what is righteousness and what the opposite of it is and the way which leads to righteousness.

Man, in the light of what Vaidicism preaches is a growing phenomenon. He does not come out of nothing. He has been there and shall continue to be so till eternity. He is one of the eternal trinity - God, soul and Nature. When he dies, his fragile physical frame alone is consigned to flames. His soul is not dying. He survives even after death and continues his march on the road to success. Success according to Vaidic Dharma can only be a release from the shackles of bondage, the bondage of alluring nature.

I wish all well to Dr. Amaresh and express the hope that his march towards progress continues till he is able to free himself from the pulls of nature and attain bliss.

— Vandemataram Ramachandra Rao.

P R E F A C E

This booklet throws light on the story of my long quest for truth. It was published about six months ago in Urdu. Under advise of some of my respected friends, I am now bringing out English version of the same. This will be helpful particularly to those who do not know Urdu but who have a fairly good knowledge of English.

Readers will find, that in this booklet, I have endeavoured to give greater preference to the subject matter than to its language. The subject of discussion, obviously is a difficult one and it has consumed much of my attention and hard labour. What is virtuous and what not, which way leads to truth and which leads us astray, all these are complicated issues. I have tried to deal with them to the best of my capacity.

I cannot subscribe to the theory that is propounded by some that the faith of mankind has heridity as its base. If that were so, then man need not have to labour so hard in search of Truth. My decided opinion is that faith is the result of human endeavour tok now truth.

For quotations from Quran and other Islamic books, (I have quoted them extensively), I have used the original Arabic texts. I have given all such quotations towards the end of the booklet in numerical order for the convenience of the readers.

I am grateful to Shri Ramgopalji Shalwale, President of the International Aryan League for his kind guidance in the matter. Shri Vandemataram Ramachandra Raoji Senior Vice-President of the International Aryan League deserves my thanks for his kind patronage in getting this English version prepared and published. My thanks are also due to Shri Ramachandra Raoji Kalyani President of the Andhra Pradesh Unit of the International Aryan League and its Treasurer Shri B. Kishanlalji for their help. Shri A. Narahari Rao deserves special mention here for his help in translating the booklet. I also thank all those in the Arya Pratinidhi Sabha Andhra Pradesh and Deewan Hall, Delhi whose kind assistance has always been coming to me in all my adventures.

Hyderabad,
27-10-1982.

AMARESH ARYA
(Previously)

Shaik Ameer Mohamuad-
Afzal-ul-Ulama.

WHY I GAVE UP ISLAM

“Oh, Merciful God, shower on us thy bounties. Bestow on us the wisdom to deal with our worldly problems, Oh Lord of the Universe.

Dear readers, let me tell you at the outset that my aim in writing this book is not to indulge in any personal criticism or denigrating any religion or religious precepts. My only endeavour will be to bring out Truth and nothing but Truth. If in so doing, anybody feels his feelings are hurt, I pray I may please be excused for that. Such observations may be overlooked as they are not intentional.

I stand for Truth. I stand for righteousness (Dharma). I will not budge an inch from this path, come what may.

For years, I have been wandering from pillar to post, from one Master to the other, from one holy place to the other in search of Truth. I have exhaustively read books on Islam and Christianity in my quest for Truth. I have also moved among atheists. Their reasoning about the non-existence of God did not also satisfy me. I read books on all sorts of sciences, books on religion, morality and ethics too. Books I read on theology also did not quench my thirst at all. My mind grew more restive as my search progressed. The question of questions that disturbed my mind most was the following—

“Why in this world of ours, some are born rich and some poor, some suffer from no disabilities and some do suffer from disabilities, some are born as women and some as men.

Why this yawning gulf of disparity between man and man, when all the theologists proclaim at the top of their voices that God alone is the creator of all this Universe ?

Is God responsible for this disparity or Is there any other reason for it ?

This is the puzzle, I propose discussing about in this booklet. Failure to find a solution to this in many cases has lead one towards atheism. The quest may branch off in that direction, in case we neglect. It is the duty of all the theologists therefore that they should endeavour their mite to find a correct solution to this puzzle.

Let us first see what the Quran and the Hadees say about the attributes of God.

Q U R A N O N G O D

- 1) He (God) is very generous and kind (*Fatiha*) (1)
- 2) Only God, none else should be worshipped. He is immortal. (*Bakara*) (2)
- 3) God is the greatest of all judges. (*Teen*) (3)
- 4) God is the creator and King of all beings (*Al-nass*) (4)
- 5) Undoubtedly God does not harm, does not harass His servants. (*Najm*) (5)

- 6) God does not intend to do any harm to His followers. (*Muhmin*) (6)
- 7) God is the creator and Guardian of all things (*Zumar*) (7)

The above quotations reveal the following about God—

That He is just, merciful, Kind, Lord of the Universe, creator, embodiment of Justice, Peace etc.

THE TWO WAYS - SAMIAN AND ARYAN

Having said about the attributes of God, I refer here to what are called the SAMIAN and the ARYAN ways. Under the SAMIAN category, we have Islam and Christianity. The Aryan way emanates from the holy Vedas. How these two ways get the names given above is a matter of great historical importance, which I prefer to deal elsewhere.

The Quran further says—

1. God is the sole monarch of the whole earth and the skies. (*Al-fatah*) (8)
2. All the treasures in side the earth and the skies do belong to Him. (*Munafiqoon*) (9)
3. The prowess of the earth and the skies are all His. (*Al-fatah*) (10)
4. All happiness and all pleasures and pains are contained in His fist (control). (*Ahraf*) (11)
5. God, undoubtedly surrounds us all. (*Banoo-Israil*) (12)

The Quran tells us to believe that all pleasures and pains are at the mercy and sweet will of God.

Let us cast a glance at the world of ours to-day. While posing the question of questions at the outset, we have already pointed out how a yawning gulf separates people, some to enjoy and some condemned to a hell of suffering.

Does God, the merciful know of this? Since all pleasures and pains are at His mercy, why should some suffer and why some others enjoy? Why should this happen when God Himself is the giver of all pleasures and pains? This is either a case of unjust discrimination or there should be some other reason for it.

Shall we presume that God is ignorant about the fate of men to-day.

or

Shall we say He does discriminate between man and man, while distributing his bounties.

or

Shall we say, man's present fate is the sum total of his past actions.

If even any one of the above first two alternatives is presumed to be correct, then one should not be surprised, if man is driven to atheism, out of utter frustration.

We shall now see, which of the above three propositions Quran supports. Quran says—

1. Even the smallest of the small - something smaller than the atom - is not hidden from **God**, whether down on earth or up above in the skies. (*YOUNUS*) (13)
2. **God**, undoubtedly knows all that is in the skies and all that exists on earth. He also knows what is hidden in the minds of people as well (*FATIR*) (14)
3. He knows what all is happening under the seas and on land. Without His knowledge not even a leaf can fall nor grow from the womb of (Mother) earth. (*AL-ANAM*) (15)

Whatever comes to pass is according to the will of God only. He is All-pervading and knows about all that transpires in the world. Nothing can happen un-noticed by him.

When such is the case, we are compelled to once again repeat the question 'Why the disparity between man and man'.

I quote once again from the Quran—

1. "Whomsoever **God** likes, all His bounties are bestowed on him. God gives lavishly to some. He with-holds his blessings from some." (*Ankabooth*) 16)
2. "He (God) bestows or withdraws His bounties as per His will and pleasure." (*Bakra*) (17)
3. "He (God) may confer on some distinctions at will. He may also subject some to indignities" (*AHRAF*) (18)

4. "He (God) leads some towards the path of righteousness and some He may lead astray." (*Bakra*) (19)
5. "You (The prophet) cannot bring to the path of virtue such of those whom I (God) dislike. I (God) alone as per my will and pleasure can bring anybody to the path of virtue." (*BAKRAH*) (20)
6. "Whomsoever **God** leads towards the path of righteousness, cannot be lead astray by any body." (*AL HADEES*) (21)
7. "That man is a tyrant, worst of all, who turns away from things which point at God, who has forgotten all about his past deeds. I (God) have closed all his senses of perception, of audition and understanding. Hence, never, never will these be attracted towards the right path." (*AL-KHAF*) (22)
8. "The ignorant having strayed away from the path of righteousness have no chance of escape. **God's** mercy does not help them out of it. (*MARIYAN*) (23)
9. "I have left 'Satan' behind Kafirs (Non-muslims) such that they may be perpetually misled." (*MARIYAM*) (24)
10. "It is in the nature of God to lead men towards the right path' Some among men are tyrants. If He so desires He can bring all to the right path. (*NAHAL*) (25)
11. "Whosoever is led astray by God finds no way to come back to the path of righteousness. (*SHOORA*) (26)

12. "undoubtedly, it is only **God**, who can make people laugh out of happiness or weep out of sorrow. (*NAJM*) (27)
13. "Do you think Oh Man that all things you enjoy are all your own Nay, It is I **God**, I have given all these to you. Some of you enjoy them, Some donot. All this is done at my pleasure to perpetuate the bonds of serfdom." (28)
14. "In case **God** had so intended people would not fight among themselves. Strife does persist out of **God's** will. (*BAKRA*) (29)

Many such quotations can be quoted in this context from Quran. For fear of space, I drop the idea. A perusal of the quotations referred to above will reveal to us—

That nothing is hidden from **God**. He can peep into the minds of individuals too and know of their depths.

That **He** is the creator and can inflict sorrow on man or make him happy.

That the disparities we see as between man and man are a consequence of His miracle.

That it is His divine grace that leads some astray.

That man is helpless in making or marring his own prospects. **God's** alone will be done,

That some of **God's** slaves enjoy divine bounties. His grace makes some suffer from indignities.

Quran does neither promise man any hope of a better living nor suggests a way out of his present accursed position.

Quran in its revelations presents God as a power arbitrarily inclined, doing things at his sweet will and pleasure. The Vagaries we see in Him from a perusal of the above Quranic quotations donot speak well of His position as God the Merciful, God, the just and God the kind etc. If God is responsible for leading man astray, why blame him for all the evil he does. And so, what is the punishment inflicted on him !

1. Fires in hell have human bodies and stones to keep them burning (*BAKRA*). (30)

2. Sinners in hell get 'pus' to consume, Death seems to approach them from all sides, They will not die, for there remain many more deadly sufferings to undergo. (*IBRAHEEM*) (31)

3. God would push the sinner and the criminal into hell, when the later approaches Him. They will neither die nor will they survive. The fire in hell will burn their faces, They are maimed and made ugly to look at. (*MUHMINOON*) (32)

4. The prophet says that the Fire we have here is only one seventieth part of the total fire burning in hell. (*BUKHARI*) (33)

5. The mildest form of punishment as reported by Bukhari and 'Muslim' from Numan is that a person is

made to wear two chappals, which are themselves made up of fire, As a result his brain boils like something in a boiling pot. (34)

7. The prophet goes a little further in his mental flights and says that the tongue of a non-muslim will be pulled four to five miles outside and people will be made to trample on it. (*Reported by Ahmad from IBNUMAR*) (35)

God inflicts the above punishments on man when the later on no account is responsible for his crimes. According to Quran and Hadees God Himself leads man astray, blocks his way out of his present accursed position and inflicts punishment just to please himself. And these are reckoned as miracles of God!

Have the followers of Quran anything to say in this regards?

In my opinion it is blasphemy to think of God as described in the Islamic books.

The life of man is short. This is an open secret. He seems to have come out of non-existence. In a limited span of life, his achievement also will be limited. Is it justice to inflict on man untold sufferings and in a limitless way and that too in the name of Divine miracles.

Here below, we read an extremely ludicrous proposition—

“Those in hell will always remain there. Their forms will be changing. On them will be inflic-

ted most deadly punishments, always new.”
(*QURAN*) (36)

Shall we presume from the quotation of Qwran and Hadees—

1. “That **God** created hell much in advance of the creation of **Man**.” (37)
2. “That His miracles lead **Man** into hell. This seems to be the only function of **God**.” (38)
3. “That **God** having created **Man** leads him either to hell or heaven.”
4. “That **God**’s sweet ‘Will’ alone places man on the way to hell or heaven.”
5. That **Man** is helpless.
6. Of what significance or use are struggles of **Man** to build up his life, if his fate is sealed by the will of **God**.
7. That it is necessary to believe in such a power as **God**, despite His vagaries, His cruelty, injustice and wanton creation of disparities among human beings for fear that **He** will put us in hell.

It is obvious. My careful study of *Quran* and *Hadees* the very basic books of Islam have revealed that there could be no other interpretation. So I lost faith in Islam, a religion, which could not present **God** in His true colours, which straight led one to believe that **God** was unjust, unkind and created

disparities among men only to satisfy His own whims. I therefore, decided to disentangle myself from the shackles of Islam and try to see if the Vaidic way could lead me to light. I entered its portal voluntarily. I received a grand welcome. It was not because that I had come to them that the followers of Vaidicism gave me a grand welcome. But that I had provided them with a chance to try their hand at chiselling me to a good shape was the thing which made them most happy.

I sat at the feet of Mahatma Amara Swamy of Gaziabad. His brilliance animated life in me. I realised, a plentiful flow of light was gushing into me from all sides. Vaidic God unlike the Islamic God was not arbitrary. He did not suffer from any vagaries.

To my question of questions—

“Why the disparity between man and man.

I got the reply—

“Not, God’s vagaries but the past ‘Karma’ of man was the cause for his present fate.”

I had my doubt cleared.

Karma is what Man does in his life. A man is born blind. Another one is born hale and healthy with a set of beautiful eyes with a good power of perception.

This suggests a birth previous to the present one and the cumulative effect of all the actions in the past birth accrue to bestow on man the present fate.

Man is not what we see of him extraneously. He is something beyond the physical frame. He is 'Soul'. He is free, free to act, free to think and free in every aspect of life. His right is to act and God only confers on him the sweet or bitter fruits of his actions. Vaidic Dharma does not visualise existence of a hell or heaven some where on the seventh sky or so, like Quran and Bible.

Vaidic Dharma is just like a light house. It enunciates principles which are scientific, which are practical, realistic and based on correct reasoning.

Take for example, the issue 'What happens to Man after death.' The Islamic conception is that he is condemned to remain in a lifeless grave' degenerating and inert till the Dooms Day. We discuss here below the truth or otherwise of the said issue.

Suppose a man dies. Do you mean to say that with his death all the rich experiences he had gained in his life, would be allowed to go waste? God's design of creation is not that foolish to suppose in that fashion. A man wages relentless battles against ignorance, against forces of evil, against all such other impediments that retard his progress. He profits by these struggles and gains rich experience. He attains a certain standard of progress. Will all this be allowed to go waste? I do not think so. Every one should be allowed to benefit by the moral heights he has reached as a consequence of the sanguine battles he has waged to reach such heights. The fruits of his hard labour must be allowed to enable him to reach future heights. It is height of cruelty to allow one to remain confined to the limits of a grave till the Dooms

Day! And God is not that cruel to allow such things to happen. He is all Merciful. In this life of ours, we experience many vicissitudes. We are frustrated some times and there are occasions when our hopes blossom forth. An occasion should therefore be provided to man to have the realisation that although frustrated at a stage, God is merciful to give him a chance to once again be born to succeed, where he had once failed. Man should not be deprived of this bliss. The soul is immortal. Only the body is consigned to flames and it perishes, for it is made of Panch Bhootas - the five elements in nature.

Says the Atharvana Veda ...

“The Soul will never die, never it will perish. Donot be afraid, Only the body perishes and not the Soul. The soul is imperishable.”(2-24)

Vaidic Dharma preaches hope. No sooner the rays of the Vaidic sun are able to tear away the clouds of darkness, they spread to every nook and corner dispelling all traces of the atmosphere of despondency and frustration, which would have otherwise prevailed in this world, of ours. So, let us take refuge under this warm enlighting and ennobling shelter of the Vaidic way of life.

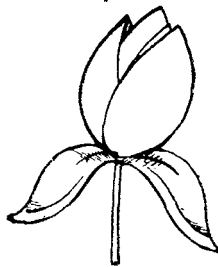
Vaidic Dharma does not accept the theory that man after death remains condemned to the limits of the lifeless grave till the Dooms Day, dis-integrating and inert. You dig out a grave, It may be, that of one of the greatest of the great that has ever lived in this wide world. We only see small pieces of his bones. If one says, he continues to remain so in that

condition for ever, this statement also cannot be true, in view of the various natural changes that we see occurring in the human world, we do not know, where those small pieces of bones of that great man get lost during devastating earth quakes, inundations, erosion and other worst natural calamities like these.

There are persons who argue that like the Hindus the Muslims also believe in a life after death, with this difference that what constitutes them, remains only confined to the grave till the Dooms Day; it does not of-course reappear in another birth immediately thereafter.

This is silly and a ridiculous representation of what actually happens after death.

So on the basis of my personal experience and bare facts as they stand before me, I appeal to those, who are still groping in the dark not knowing what light is, to emulate my example and embrace the Vaidic way of life. Atheism cannot be a solution for religious frustration.



Original Text of the Quatations.

- 1 - الرحمن الرحيم (الفاتحة)
- 2 - الله لا اله الا هو الحي القيوم (البقرة)
- 3 - احكم الحاكمين (التين)
- 4 - رب الناس وملك الناس (الناس)
- 5 - وان الله ليس بظلام للعبيد (النجم)
- 6 - وما يريد الله ظلماً للعباد (المؤمن)
- 7 - والله خالق كل شئ وهو على كل شئ وكيل (الزمر)
- 8 - والله ملك السموات والارض (الشورى)
- 9 - والله خزائن السموات والارض (المفقون)
- 10 - والله ينزول السموات والارض - (الفتح)
- 11 - بيدك الحى (ال عمران)
- 12 - ان ربك احاط بالناس (بنو اسرائيل)
- 13 - وما يعزب عن ربك مثقال ذرة في الارض ولا في السماء (يونس)
- 14 - ان الله عالم غيب السموات والارض انه علم بذات الصدور (فاطر)
- 15 - ويعلم ما في البر والبحر وما تسقط من ورقة الا يعلمها ولا حبة في ظلمت الارض (الانعام)
- 16 - الله يسطر الرزق لمن يشاء من عباده ويقدر له من يشاء ان الله لكل شئ عليم (عنكبوت)
- 17 - يعطى من يشاء ويمنع لمن يشاء (البقرة)
- 18 - يعز من يشاء ويذل من يشاء (الاعراف)
- 19 - يصلح من يشاء ويهدي من يشاء (النحل)
- 20 - انك لا تهدي من احببت ولكن الله يهدي من يشاء الى صراط مستقيم (البقرة)

- 22 - ومن اظلم ممن ذكر آيات ربه فاعرض عنها ونسى ما قدمت
 يداه انا جعلنا على قلوبهم اكنة ان يفقهوا وفي آذانهم وقراً
 وان تدعوهم الى الهدى فلن يهتدوا اذا ابداً (الكهف)
- 23 - من كان في الضلالة فليمد له الرحمن مداً حتى اذا روا
 ما يوعدون اما العذات واما الساعة (مریم)
- 24 - الم تر انما ارسلنا الشياطين على الكافرين تهزيم الزل
 (مریم)
- 25 - وعلى الله قصد السبيل ومنها جائر ولو شاء الله
 لهداهم اجمعين (الحمل)
- 26 - ومن ايضاً ما له من سبيل (شورى)
- 27 - ان الله هو اضحك وابكي (التخيم)
- 28 - هم يقسمون نعمة ربك نحن قسمنا بينهم معيشتهم
 في الحياة الدنيا ورفعنا بعضهم فوق بعض درجات
 ليخذ بعضهم بعضاً سخرياً (الزأرف)
- 29 - ولو شاء الله ما اقتتل الذين من بعد ما جئتكم البينات
 فمنهم من كفر ومنهم من آمن ولو شاء الله ما اقتتلوا
 ولكن الله يفعل ما يريد (البقرة)
- 30 - وقودها الناس والحجارة (البقرة)
- 31 - ويسقي من ماءٍ صديد، يتجرعه ولا يكاد يسيغه و
 يأتيه الموت من كل مكان وما هو بميت ومن ورائه عذاب
 غلظ (ابراهيم)
- 32 - انه من آيات ربه مجزاً فان له جنم لا يموت فيما
 ولا يحيى، تغلج ووجههم النار وهم فيها كالحون (مؤمنون)
- 33 - عن ابي هريرة ان رسول الله صلعم قال: ناركم
 جزء من سبعين جزء من نار جهنم (بخاري)
- 34 - نحن نيمان بن بشر قال قال رسول الله صلعم: ان اهل
 اهل النار عذاباً من له نعلان وشرا كان من فإما
 يغلى مغزاً دماغه كما يغلى المرجل (متفق عليه)

35- عن ابن عمر قال قال رسول الله صلعم ان الكافر ليس بلسانه الفرسنج والفرسخين يتوطأه الناس (سرواه احمد)
 36- كلما ضجبت جلودهم بد نهم جنوداً غيرها اليد وقوا العنة (النساء)

37- I- قال رسول الله صلعم فان شدة الحر من فح جهنم (ص)
 II- ان رسول الله صلعم قال: ان هذا الحر من فح جهنم (مسلم)

38- I- ولكن حق القول مني لا ملأن جهنم من الجنة والنار

II- وسمعت كلمة ربيك لا ملأن بهم من الجنة والنار (السجدة)

III- يوم تقول لجنهم هل امتلئت وتقول هل من من (هود)

39- كان رسول الله صلعم يقول: اللهم لا مانع لما اعطيت ولا معطي لما منعت ولا ينفع اذا الجد منك الى (مسلم)



गुरु विरजानन्द दण्डी
सम्बन्धित पुस्तकालय
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