

The **Islamic Review**

FOUNDED BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

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نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ

•THE ISLAMIC REVIEW

Vol.
XXXIII]

DHU'L-HIJJA, 1363 A.H.
DECEMBER, 1944 A.C.

[No. 12

TO OUR READERS

We highly appreciate our readers' patience all these four months, during which this monthly appeared only in name. Even with the smaller type and lesser margin in the pages, twelve pages can scarcely be regarded a monthly, worthy of representing the cause of Islam in the world of culture. But such obstructions are the common lot of all who stand for Truth in the world. As a matter of fact they are stimulating in a way. Every time we emerge from such obstructions, we acquire a fresh light of faith for our souls. We find a new opportunity for glorifying Allah for His abounding mercy.

After four months of correspondence, the Government of India has very kindly granted us an appreciable quota of newsprint. Equipped with this quota, we are publishing the present issue with 32 pages as reading matter. We have also changed the type, we have been using for the last four months, and made improvements in the general get-up of the journal, changes that will greatly relieve the strain on the energy of the readers. We hope to keep more or less close to this standard, unless we have to face any new difficulties.

We therefore expect all such of our readers as come to the end of their year with the December issue, to honour the V.P.P. for January 1945, in a spirit of whole-hearted co-operation. And we request each of our readers to bring at least two new members to our list of subscribers for the coming year.

Let us try hard that this silent unwavering light of truth may shine in as many houses as it is possible for us to approach. Let us realise with our whole heart that it is a duty we owe to our fellow human beings at this most dismal hour in the history of our species. Let us remember it is the soul of man that has been darkened and the outer chaos is only an external symptom of this inner darkness. Islamic thoughts and feelings alone can dispel this darkness of the soul.

THE ID-AL FITR IN ENGLAND

The Muslim Festival of the Id-al Fitr (1363 A.H.) which marks the close of the Ramadhan was celebrated at the Mosque, Woking, Surrey, on Tuesday, 19th September, 1944.

When the invitations were issued, portents were such as to disappoint the most confident optimist. The sixth year of the war had reached its climax, the grim realities of the struggle that was still being waged in France was brought home to the population in the whole of Southern England by the fact that they were subject to intermittent bombardment by flying bombs fired from enemy installations on the northern shores of France. Every one within easy reach of Woking was in the front line and those who were not engaged in work essential to the war effort had evacuated to safer parts of the country and could not be counted upon to come down to Woking on the festival day. Add to this the lack of facilities for travelling and the incidence of the festival on a weekday, you can have an idea of the gloomy prospect that confronted us. But a week before the event, through the mercy of God, conditions took a favourable turn to allay our anxiety. The Allied Armies had swept across to Belgium at an unprecedented speed, and minimised the nuisance value of the enemy attacks on this country. The news of the arrival in this country of the personnel of the Reception Camps for the Indian and Palestinian prisoners of war from Germany served to raise our expectation of a fairly representative gathering. These last minute hopes were indeed fulfilled, as, at the time of the prayers, a crowd of over 300 strong of diverse nationalities assembled in the marquee on the lawn outside the Shah Jehan Mosque. Maulvi Abdul Majid led the prayers and also delivered the *Khutbah*. Religious part of the ceremony over, the guests settled down to luncheon of Oriental dishes. The nationalities represented include—West Africans, Cyprians, and Palestinians, Syrians, Egyptians, Turks, Muslims from British Guiana, Afghans, Malays and Jugoslavs, and last but not the least English and Indian Muslims and many non-Muslim guests. So ended the festival which in spite of the imponderables preceding it managed to rank as one of the most successful of events.

RELIGION AND THE SUBCONSCIOUS

BY MAULVI AFTABUDDIN AHMAD

“And whether you manifest what is in your minds or hide it, Allah will call you to account according to it”—The Holy Qur-ān Ch. 2, V. 284.

Dr. Sigmund Freud has laid the world under a great debt of obligation by his theory that the concealed inner feelings of a man exert a great influence on his life and career. This is undoubtedly a great improvement on the purely materialistic conception of life, in which all that a man is required to care for is the external condition under which he lives. Equally potent, if not more, we are told by the new theory, are

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the feelings of the man himself in making or unmaking of his life. The repressed feelings of a person, we are told, tend to disturb the whole course of his life. In the term of this psychologist they create complexes, unless properly handled in time and then either released or carried to what is called sublimation. What strikes one, however, as strange in this connection, is that this repression or inhibition should be regarded as confined to the sphere of sex alone. The fact is that man has to resort to this kind of repression in all the various spheres of his life. Man's desires are countless as are the stars in heaven and the sands of the sea-shores. It is by an unceasing and interminable process of conscious or unconscious repression that he maintains his position as a social being. Even the most intractable criminal has to resort to repression at every step of his life. It is only the most hopeless lunatic that knows no repression. As we know, man's desires flow in so many directions. He loves dress, he loves furniture, he loves honour, he loves power, he loves knowledge and he loves so many other things that please his body and mind, besides his love and attraction for the other sex. And in all these desires and passions he comes in conflict, ever and anon, with millions of others like himself inhabiting this world. He cannot afford to fight all of them. He makes a sort of compromise with all to make life possible for himself. It is a sort of unwritten contract on which society is based. The Ten Commandments of the Jewish Scripture or all religious ordinances for that matter, have their counterpart in the very practical common-sense of all civilised human beings. Based on these principal commandments, there is a huge network of laws, big and small, in force in every civilized country of the world. Civilized life may, therefore, be rightly regarded as synonymous with an interminable series of suppressions or repressions of desires and feelings. And if we believe that all repressions create complexes, all civilized human beings are to be regarded as suffering from innumerable complexes at all times. In other words to keep human beings normal we should send all into the wilderness, where they shall not be required to exercise any moral restraint otherwise known as repression. The position, evidently, is untenable.

And yet we must admit there is truth in the theory of repression. Men do get neurotic not only through unconscious repression but even through conscious suppression of natural feelings. As a matter of fact, Doctor Freud's examination of modern social life must have brought before him facts that are too glaring to be ignored. The cases of neurosis, mild or strong, are too numerous among modern civilized human beings to escape the notice of the keen scholar that he is. There may be many reasons for this. But that repression of Freud's theory is responsible for a considerable part of it cannot be denied. We repeat, however, that it is no mere sex repression that is at the back of all modern cases of neurosis but repression of all sorts. And this, if our psychologists would care to listen, is due solely to lack of religious culture of the mind. Let us explain. Whether our friends would like it or not, the devotional practices affecting, as they do, the very source of human emotions, have a soothing effect

on the mind of man and through it to his nerves. That is why some of the best doctors of nervous disorders have recommended devotional contemplation as the best remedy for such troubles. But apart from the effect of such exercises on the health of the individual and thus concerning his private life alone, the devotional practices indirectly and yet vitally influence our collective civilized life. As a matter of fact, no civilization can endure if it is not backed by such exercises of the mind. It does not need any great imagination to realize that the higher the level of civilization and wider the circle of social relationship the greater the need of what the psychologist would call either suppression or repression and the ordinary man's self-restraint. It is a well-known fact that culture in its ordinary sense sharpens our senses and desires and civilization produces ever new materials for the sharpening of those desires.

To live a corporate life under the excitable conditions created by a civilized society, causes obviously a far greater strain on one's nerves than to live a simple life in a village where the mind is not so imaginative and needs and contacts so few. The average man of our times seeks relief from these mental strains of civilized existence, through a struggle on the mental plane. Prolonged experience, however, shows that this results in neurosis on the physical plane of health and complex on the mental plane.

For true relief or to protect man from these maladies, physical and mental, therefore, we have to enter the deeper regions of man's being. And it is this which the founders of religions have been doing throughout the ages. Their united exhortation on the necessity of devotional contemplations vitally concern the interests of civilization, apart from its spiritual benefits to the individual. The abnormal complications of modern world-wide civilized existence have, thus, brought to a glaring prominence a need for religion, which in easier times could never be suspected of affording any effective line of argument.

It is the remembrance of God that acts as gastric juice for us to digest and assimilate the strains of self-restraint. In fact, it is these struggles that go to form our character and sharpen our vision for the reality of life. It is through perpetual control over our own desires and mental urges that we see our consciousness unfolding itself, provided we assimilate them with the help of the gastric juice supplied by the remembrance of God. That is why the Qur-ān says :

"Behold, it is through the remembrance of God that hearts are set at rest" (13 : 29).

This statement of the Qur-ān, while speaking of a spiritual truth, is also an instruction useful on the social plane of our existence. It is only through devotional offering of the being to the unseen Creator that the scars and bruises caused by our emotional clashes can be really healed. Any other process will simply pile them up or at best keep them concealed in the deeper regions of the consciousness, call it subconscious or whatever else you like, subtly disturbing the smooth working of the mind and as a reflex action, of that of the nervous system. And if we allow the people

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to carry on like this, the world will soon be full of abnormal people, incapable of maintaining a civilization. Signs are not wanting that we people of the present age are heading towards a disastrous situation like this. A cursory glance at history will show that all civilizations begin with some kind of religious faith and system, and invariably end in what is known as secularism. This law of the rise and fall of civilizations appears very significant if seen from this particular point of view. Peoples that have made history seem to give up devotional exercise of the mind at a time when it is most needed, and it is this which causes the collapse of various civilizations at various times. Want of devotional culture produces abnormal minds and abnormal minds fail to maintain civilization. To sum up our argument, the suppression of feelings, desires and urges of the mind is an essential feature of civilized existence. But such suppressions need not necessarily result in repression and complexes of the psychologist. These suppressions can be assimilated to the benefit of our mental and moral health through the process of devotion as prescribed by religion. Suppressions enter into the regions of the subconscious and become repression only when this gastric juice of devotion is wanting. And the infringement of this law of assimilation causes not only physical and mental ill-health but spells death to civilization, whereof the people are so guilty. This is what the verse at the top hints at.

From the religious point of view, suppression is the very breath of life for moral life. If our passions get out of our control, we involve ourselves in crime or social offences. This is witnessed not only by God but also by His creatures, human beings and we receive condign punishment. But if we conceal them within our hearts for fear of punishment or public obloquy without spiritually recognising the illegality or wrongfulness of such desires and urges, an act called *Tauba* and *Istighfar* in the terminology of Islam, and repentance in other religions, in other words, if we do not root out such desires with reference to the spiritual censorship of God, the suppression tends to sink under the surface of the mind and becomes a part of our subconscious mind and as such a source of undetected irritation to our whole being. This is the direct punishment of God, hidden from human eye but all the more fearful in its consequences. Repentance and the surrender of our whole being before God in utter humility, is the only true way of escaping from such potential maladies.

Of all methods of sublimation, this is the only one that is really effective reaching as it does the very root of the trouble. Humanity must give it a trial if it wants to emerge from the present cataclysm.

THE ISLAMIC CONCEPTION OF THE STATE *

BY MAULANA MUHAMMAD ALI

The State was originally intended to ensure liberty and justice for man and protect him from the oppression of his more powerful neighbours, but with the advancement of the material civilisation its tendency is more and more to deprive man of his freedom, to enslave him and to become an instrument of oppression instead of being a check on it. Broadly speaking, material civilisation has developed three kinds of States—the Democratic State, the Fascist State and the Bolshevik State. Of these the Fascist tells us in plain words that the State is all in all, the individual being only a slave to carry out its will. The Fascist leaders are at least candid, though undoubtedly wrong, when they say that “the dogma according to which the individual personality has a right to its liberty and to its dignity can bring nothing but destruction,” or that “man is only free in and through the whole; the whole can only be a sovereign state which tolerates no discussion and no control.” The Bolshevik State, which may rightly be called the Capitalist State, goes a step further than the Fascist and carries to the extreme in practice the Fascist theory by depriving the individual both of his freedom and his property. As regards democracy, its claims are high-sounding so far as theory goes but in practice it goes further than even its two younger sisters by enslaving under different names more than half the human race whose only fault is their weakness.

All these new conceptions of the State are the natural outcome of the lines along which the material civilisation of the West is advancing. Material benefits have so obsessed the views of the civilised world that God and religion have been relegated to the corner of oblivion and the higher values of life are utterly neglected, not only in Bolshevik Russia where atheism has become the state religion or in Germany where the Fuehrer is taken for a demi-god, but even in countries which nominally still owe allegiance to Christ and Christianity. The Western States may not be one in their lip profession so far as the supreme authority of God is concerned but, strangely enough, they are one in worshipping the two new gods which material civilization has created in place of the One God Whom it has dismissed as a thing of the past. The Nation and the State are the new idols before which civilised man has fallen prostrate. And along with the old—perhaps the oldest living—god, Mammon, Materialism has its own Trinity in the place of the Trinity of the Church. The gain of economic advantages or the acquisition of wealth being the sole consideration of the civilised man, he is prepared to make any sacrifice that is required of him to gain this end, in the name of the State and for the good of the Nation. Wealth, the Nation and the State have thus the highest place of honour in the heart of the civilised man and he worships these idols. The desire to bow is there in human nature, and if men

* Being a chapter from his instructive book “The New World Order.” Non-Muslim enquirers can have copies of this book either free or at the concession price of Rs. 1/8/- or 2 shillings and 6 pence on application.

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will not bow before their Maker, they must bow before things of their own making. Unworthy objects of worship have, however, always led humanity to ruin, and the worship of Mammon and its two associates, the Nation and the State, through which alone access can be had to the chief idol of the Trinity of Materialism, is even now leading civilization to sure destruction.

The State was needed to stop the aggression of man against man, to protect the weak against the strong and to ensure justice between man and man. But where do we find the civilised State? The State in the West, whether it is labelled as a Democracy or as a Fascist or Bolshevik State, stands for expansion, for aggression and for oppressing the weak who are considered to be unfit to take care of themselves. It is not Machiavelli alone with whom "consideration of justice or injustice" carries no weight, and "every scruple must be set aside" when the safety of the State is at stake. Even those who condemn him are following in his footsteps; they go in fact a step further, as the expansion of the State is as much of a duty with them as its defence. With the gold of the world in their possession and with their bombs and bombers, they claim that they have got an additional right of expanding themselves to bring more and more economic advantages to their own people. Marching into another nation's country becomes a duty with them when that nation is too weak to defend itself; falling on it like a bolt from the blue so that it should not be able to take any measures of self-defence is a happy performance. Aggression is the very essence of the civilised State. The weak have no rights; the right belongs only to those who have the might, who have the strength to command respect and attention; so that if a weak neighbour does not pay attention to the word of a powerful State, it may be wiped out of the existence. This mentality has been developed by every Western nation so that every State strives to outvie others in its armies and armaments. And the result is the deadly conflict of the different States and a burning passion to destroy one another.

The responsibility for this state of things rests entirely with the materialistic conception of the State. Every State must necessarily be invested with power with which it may stop aggression and oppression and protect the weak, dealing out fair justice to all. The advance of science has increased this power a thousandfold. On the other hand, the materialistic outlook on life has made man more unscrupulous in the use of his power against fellow-man, and with advancement in the conquest of nature, the conquest of self which alone serves as a check on the tyranny of man against man, has been retarded and thrown to the background. The result is that the increased powers of the State which must necessarily be exercised through individuals are being used more for the enslavement and destruction of man than for his deliverance from tyranny and for upholding the cause of truth and justice. It has been rightly remarked that while science has given man powers fit for the gods, to their use the civilized man brings the mentality of a savage. The State instead of being helpful in increasing human happiness for which it was originally

meant, has become the greatest menace to human happiness, the individual being so enthralled by this idol that, willingly or unwillingly, he is working as part of a machinery for the destruction of humanity.

It is to remedy this evil that Islam requires the vesting of State authority in the hands of men who are God-fearing before all. The head of the State in Islam is called both an *amir*, lit., one who commands or rules, and an *imam*, lit., a person whose example is followed, i.e., a person who stands on a very high moral plane. On his death-bed, the Holy Prophet gave an indication as to who should succeed him as the head of the Muslim State by appointing Abu Bakr, admittedly the fittest man, to lead prayers for the Muslims in his absence. For a long time this practice was continued, and the head of the State led the prayers. Righteousness—fear of God and regard for other people's rights—was as necessary a qualification for the ruler as fitness to rule. Spiritual force alone could enable a man to control the powers which temporal authority gives him, and which in the absence of such a force are often in danger of being abused, and the early Islamic State organization, which combined the offices of the spiritual and the temporal head of the community, was, therefore, the most perfect which the history of statecraft can show. The head of the State considered himself responsible to God, in the first place, for the exercise of his temporal authority. His responsibility to those who elected him was secondary.

There exists a misconception in some quarters that the Islamic State was a theocracy. The head of the Muslim State never considered himself a representative of God on earth but a representative of men who was chosen to serve them, but he certainly considered himself responsible to God for every act that he did in the exercise of his authority. Perhaps history cannot show a greater conqueror than 'Umar, the second successor of the Holy Prophet, a conqueror and an administrator at one and the same time. Yet he would not stop even one of his lowest subjects rebuking him in public. "Fear God, O 'Umar!" said the man repeatedly; and when some people wanted to stop the man, 'Umar himself intervened, saying: "Let him say so; of what use are these people if they do not tell me such things?" This monarch of four kingdoms visited a famine-stricken camp at night incognito, and when he found a woman with no food to give her children he rushed back to Madina, a distance of three miles, and took a sack of flour on his back to feed the destitute woman and her children. When a servant offered his services to carry the load, he simply replied: "In this life you might carry my burden for me but who will carry my burden on the day of judgment?" Yet when this great servant of his people was lying on his death-bed and a young man lauded his great service, he said: "Enough, young fellow! it is sufficient if the evil I may have done in the exercise of authority is neutralized by any good that I have done." It is such a mental attitude alone which can make men fit for ruling their fellow-beings. But such a mentality is created only by a strong faith in God and a feeling of one's responsibility to God.

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It was such a responsible government that Islam created, government by men who realized that above all other things they were responsible to God for everything which they did. The men to be honoured—and entrusting a man with command was certainly doing him honour—were those who paid the greatest regard to their duties (The Holy Qur-ān 49 : 13), and it was such men that were to be placed in authority over others: "Allah commands you to make over (positions of) trust to those worthy of them" (*Ibid* 4 : 58). Everyone who was entrusted with authority in the State organization was told that he was a ruler in his own sphere, and that he was responsible to God for those who were placed under his trust: "Everyone of you is a ruler and everyone of you shall be questioned about those under his rule; the king is a ruler and he shall be questioned about his subjects; and the man is a ruler in his family and he shall be questioned about those under his care; and the woman is a ruler in the house of her husband and she shall be questioned about those under her care; and the servant is a ruler so far as the property of his master is concerned and he shall be questioned about that which is entrusted to him" (Bukhari 11 : 11). The ruler or head of the State is thus, along with all those persons who hold any authority over others, placed in the same category as a servant. Just as a servant is entrusted with certain property for which he is responsible to his master, those entrusted with State authority, in whatever position they may be, are entrusted with the care of the people and guarding their rights, and for the proper discharge of their duties they are responsible, in the first place, to the real Master who is God, and then to the people who have entrusted them with this charge. A right mentality of the different parts of the State machinery is the first necessity of a good State organization, and the greatest stress is therefore laid on this in the Islamic conception of the State.

The verses and the hadith quoted above show further that hereditary kingship is foreign to the conception of the State in Islam. Nor is it an autocracy, as uncontrolled authority is not vested in the head of the State. Speaking of the great qualities of Muslims, their reliance on their God, their shunning of all kinds of indecency, their forgiveness, their keeping up of prayer the Holy Qur-ān says: "And their rule is by counsel among themselves" (42 : 38). So much was the principle of counsel to be adhered to that the Holy Prophet himself was enjoined to take counsel with his followers in affairs of State: "Pardon them and ask protection for them and take counsel with them in affairs of State" (3 : 158). The Islamic State is thus a Democracy in the truest sense of the word. The first successor to the Holy Prophet was Abu Bakr who was elected as the head of the state by the agreement of all parties, and so were the three successors that followed him. Why the State organization was needed and what the constitutional position of the head of the State was, was explained by Abu Bakr in his very first address:

"You have elected me as Khalifa (successor to the Holy Prophet as temporal head of the State), but I claim no superiority over you. The strongest among you shall be the strongest with me until I go

the rights of others from him, and the weakest among you shall be the strongest with me until I get all his rights. . . . Help me if I act rightly and correct me if I take a wrong course. . . . Obey me so long as I obey God and His Messenger. In case I disobey God and His Messenger, I have no right to obedience from you."

The People's responsibility to the State is to respect its laws and obey its orders so long as they do not require disobedience to God and His Messenger; orders of the State which involve disobedience to God shall not be obeyed (B. 56 : 108). It was considered an act of great merit, "an excellent Jihad," to speak out the truth in the presence of an unjust ruler (Mishkat 17). But active opposition to constituted authority or rebellion against it is not allowed, "unless you see an act of open unbelief in which you have a clear argument from Allah" (B. 93 : 2). In such an extreme case, the Khalifa may even be deposed. The head of the State was a servant of the State who was paid a fixed salary for maintenance out of the public treasury, like all other public servants. He had no special privileges, and in his private capacity he could be sued in the court like any other member of the Muslim community. The great 'Umar, ruler of four kingdoms, appeared as a defendant in the court of a magistrate. Among the orders given to his provincial governors was this that they shall be accessible at all hours of the day to those who had a complaint to make, and that they shall not keep a door-keeper who should prohibit people from approaching them. And further that they shall make themselves accustomed to lead hard lives. The head of the State carried on the administration with the help of ministers, all important state affairs being decided by a council.

Those entrusted with carrying on the work of government, including the head, were required to work for the good of the people : "There is not a man whom Allah grants to rule people, then he does not manage their affairs for their good but he will not smell the sweet odour of paradise" (B. 94 : 8). They were required to be gentle to the people, so as to make them rejoice on account of the State management, and were forbidden to do anything which might cause aversion (B. 64 : 63). They were enjoined to lead simple lives and to be easily accessible to those who needed their services (Msh. 17 : 1), to be God-fearing (B. 62 : 8). The State was not only required to maintain uncared-for families, but also to pay the unpaid debts which were contracted for a lawful need (B. 43 : 11).

As regards relations with other States and questions of peace and war, the motto of the Islamic State is a defensive war and a generous peace. War was a necessary human condition but the principle was laid down in the clearest words that there should be no aggression. It was in defence alone that permission was granted to the Muslims to fight : "And fight in the way of Allah with those who fight with you and do not exceed this limit" (The Holy Qur-ān 2:190). And on another occasion : "Permission to fight is granted to those upon whom war is made because they are oppressed" (*Ibid.* 22 : 39).

THE ISLAMIC CONCEPTION OF THE STATE

This does not leave the slightest doubt that Islam does not allow aggressive war; neither does it allow a war for expansion, nor a war for prestige. It only allows war when a State has been attacked. And even then, if the enemy offers peace, peace must be concluded. The enemies of Islam attacked the Muslim State to annihilate it. "They will not cease fighting with you," says the Holy Qur-ān, "until they turn you back from your religion if they can" (2 : 217). Yet even if such an enemy desired peace, the Muslim State could not refuse it: "If they incline to peace, do thou incline to it and trust in Allah" (8 : 39). The proposal of peace might be insincere; it might be made to gain time and prepare for another war; but even then peace was to be preferred: "And if they intend to deceive thee, then surely Allah is sufficient for thee" (8 : 39). The Muslim's faith in Allah was an assurance to him that if the enemy made another war, he would again be defeated and would have to beg for peace.

Such a war was a mercy; it was mercy at its start because it had to be fought in self-defence—a people were to be saved from the aggressor who was out to annihilate them; it was a mercy in the end because it had to be stopped when the aggressor sued for peace—safety of the oppressed being the object, not the annihilation of the aggressor. It was a mercy for the non-combatants, who in civilised warfare are greater victims of the tyranny of war than even the combatants, as there was an express prohibition against the killing of non-combatants (B. 56 : 147). Not even the aggressors were to be annihilated, because annihilation was not the only means of stopping the aggression. At times, a generous peace was a better corrective than annihilation. The attempt to annihilate a people would only fan the fire of revenge among the vanquished, while a generous peace might bring about a change of heart. Hence it was that Islam did not allow the rejection of an offer of peace even by an aggressor.

It was in this generous spirit that the Holy Prophet treated his own enemies. For twenty one long years he suffered unimaginable tortures at the hands of his foes; he and his faithful band of followers were persecuted most cruelly; even when they fled from their homes and found a haven of peace in distant Madina, the powerful warriors of Makka attacked them in their new homes. Three times did the enemy attack Madina with strong forces to annihilate the small Muslim community that had found shelter there. Yet when the time came to punish the brutal aggressors who were at the mercy of the Holy Prophet and his followers at the conquest of Makka, they were greeted with a message of love: "This day there shall be no reproach against you." This generous treatment brought about a change of heart in the erstwhile blood-thirsty enemies, turning them into fast friends. It is such a peace that the world needs to-day, but only a State based on the broad principles of Islam could offer such a peace.

There exists a great misconception regarding Jihad, one of the five basic religious obligations of a Muslim. It literally means *the exerting of*

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one's power in repelling the enemy or in contending with an object of disapprobation. In the terminology of Islam it is used in both these senses, being applied to the purely missionary activities of a Muslim and his defence of the faith in a physical sense. The first duty, the duty to invite people to Islam, is a permanent duty laid upon all Muslims of all ages, while the second is a duty which arises upon certain contingencies. The Holy Qur-ān and the Hadith call attention to both these duties in the clearest and most forceful words, under the name of Jihad. A *jihad*—*jihadan kabiran*, or a mighty struggle—by means of the Qur-ān, must be carried on against the unbelievers, we are told: "Strive hard against them (*jahid-hum*) a mighty striving (*jihadan kabiran*) with it (i.e., the Qur-ān)" (25 : 52). Islam's greatest *jihad* is, therefore, not by means of the sword but by means of the Holy Qur-ān, i.e., a missionary effort to carry the message of Islam to all nations. Hence it is laid down that there should always be among Muslims a party to invite people to Islam: "And from among you there should be a party who invite to good and enjoin what is right and forbid what is wrong, and these it is that shall be successful" (3 : 103).

Fighting was undoubtedly allowed but it was expressly allowed only as a defensive measure against those who took up the sword to annihilate Islam, as already shown. The sword could not be used to force Islam on others, compulsion in religion being forbidden in clear words: "There is no compulsion in religion" (Qur-ān 2 : 256). There is not a single instance on record in the Holy Prophet's life in which an expedition was undertaken to convert a people to Islam; nor was a single individual ever required to confess the faith of Islam at the point of the sword. Speaking of the fighting with Iran in 'Umar's time, and quoting 'Umar as saying: "I desire that between Mesopotamia and the countries beyond, the hills shall be a barrier so that the Persians shall not be able to get at us, nor we at them", even Muir admits that "the obligation to enforce Islam by a universal crusade had not yet dawned upon the Muslim mind." If such an idea was unknown to Muslim minds in the life-time of the Holy Prophet or during the Early Caliphate, it certainly is not Islamic.

ISLAM VERSUS CHRISTIANITY

BY MUHAMMAD SADIQ DUDLEY WRIGHT

A look of astonishment, even of incredulity, may nearly always be seen on the face of a Christian when he is assured by a Muslim that Islam has no quarrel with Jesus or Christians, that both are held in high esteem by Muslims. Such, however, is a fact. But the reader may interpose with the question "Why do you say 'Jesus and Christian'?" Why not 'Christ and Christianity'?" The answer is "because Christ is not the *name* of an individual; it is a title meaning *Messiah*, 'The sent one.' It is the equivalent of *Rasul*, applied to the Prophet Muhammad, which means 'The Special Messenger'—hence *Rasul Allah*, 'The Special Messenger of Allah.' Whenever the word *Christ* appears in the New Testament, it is nearly always prefixed by the definite article *the*, as in the original Greek. Its occasional omission is but another instance of the gross or wilful carelessness of translators. Strictly speaking the religion known as Christianity ought to be known as the Religion of the teaching of Jesus, but that would be a false description because there is to be found in Christianity very little of the teaching of Jesus. If a more detailed description is wanted "The Religion of Paul" would be more accurate, though with regard to the customs and practices of Christianity and its leaders to-day, the majority of both would undoubtedly be condemned by both Jesus and Paul.

In the fourteenth century, Petrarch, who was a cleric, wrote his *Litser Epistolarum sine Titulo*, a series of eighteen letters, which, says Thomas Campbell, the poet and Petrarch's biographer, "fulminated as freely as if they had been penned by Luther or John Knox." In one of these letters, Petrarch wrote:

"The successors of a Troop of Fishermen have forgotten their origin. They are not contented, like the first followers of Christ, who gained their livelihood by the lake of Gennasereth, with modest habitations, but they must build themselves splendid palaces and go about covered with gold and purple. They are fishers of men, who catch a credulous multitude and devour them for their prey."

Campbell adds that the letters include some descriptions of the debaucheries of the Churchmen which are too scandalous for translation but are, nevertheless, curious relics of history.

Can one imagine the prophet of Nazareth resident at the Vatican or at Lambeth Palace, or in a stately Mansion on Beulah Hill, West Norwood? He who once said:

"The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head."

Jesus would surely feel just as much out of place in those palaces as he would be at High Mass at St. Peter's at Rome or at the High Celebrations in an Anglican Cathedral, or even at a Sunday Morning service in a leading Nonconformist Chapel with its trained Choir, professional organist, florid music and all the appurtenances that betoken the possessor of material wealth. Judging from the record we have of him in the New

Testament, would he not regard the homely gathering of Plymouth Brethren around the table at their Sunday morning meeting or even any one of the prayer assemblies held five times daily at every mosque throughout the world as being more in accord with his conception of worship?

Islam holds Jesus in high esteem as may be seen from the many references to him in the Qur-ān. Here are some of them :

Chapter 2, verse 96.—“And, verily, We gave unto Moses the Scripture and We caused a train of Messengers to follow after him. We gave unto Jesus, son of Mary, clear proofs (of Allah’s sovereignty) and We supported him with the Holy Spirit (The Angel of Revelation).”

Chapter 2, verse 136.—“And we believe in that which Moses and Jesus received and that which the prophets received from their Lord.”

Chapter 2, verse 253.—“We gave Jesus, son of Mary, clear proofs (of Allah’s sovereignty) and We supported him with the Holy Spirit.”

Chapter 3, verse 46.—“He, that is Jesus, will speak unto mankind in his cradle and in his manhood and he is of the righteous.”

Chapter 4, verse 157.—“The Messiah, Jesus, son of Mary, Allah’s Messenger.”

Chapter 4, verse 7.—“The Messiah, Jesus, son of Mary was merely a Messenger of Allah and His word which He conveyed unto Mary and a spirit from Him.”

Chapter 5, verse 461.—“We bestowed on him (Jesus) the Gospel wherein is guidance and the light, confirming that which was revealed before it in the Torah—a guidance and admonition unto those who ward off evil.”

Chapter 43, verse 59.—“He (the son of Mary) is nothing but a slave (‘slave of God’ is a proud designation to Muslims,—bondage to Allah implying liberation from all earthly servitude) on whom We bestowed favour and We made him a pattern for the children of Israel.”

Chapter 57, verse 27.—“We caused Jesus, son of Mary, to follow and gave him the Gospel and placed ‘compassion and mercy in the hearts of those who followed him.”

Chapter 61, verse 6.—“And when Jesus, son of Mary, said, O Children of Israel ! Lo ! I am the messenger of Allah unto you confirming that which was revealed before me in the Torah and bringing good tidings of a messenger who cometh after me, whose name is “The Praised One” (*Ahmad*) (a name of the Prophet of Arabia.)”

There are other references in the Qur-ān to Jesus and the reader could hardly spend his time more profitably than by searching that scripture for them.

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From the Qur-ān we learn also that to every nation and generation a prophet has been sent revealing the way to God :

“Lo ! We inspire thee as We inspired Noah and the prophets after him, so We inspired Abraham and Ishmael and Isaac and Jacob and the tribes and Jesus and Job and Aaron and Solomon and as We imparted unto David the Psalms, and messengers We have mentioned unto thee before and messengers We have not mentioned unto thee, and Allah spoke directly unto Moses ; messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messenger ; Allah is ever mighty, wise.”

And as Paul said (Acts of the Apostles, Chap. 14, verse 17) : “He left not himself without witness in that he did good and gave us rain from heaven and fruitful seasons ; filling our hearts with food and gladness.”

The Roman state was opposed to the introduction of new religion but appears to have looked upon the advent of the Christian religion with equanimity. The reason for this was that Christianity—it was not called by that name in its early days—was, at its inception, thought to be an offshoot of Judaism, as, of course, it really was. Several centuries later, Islam, at its inception, was regarded by many as an offshoot of Christianity. It was not until the Messianic teachings became so pronounced and insistent that both Romans and Jews began to review the situation with critical eyes and as told in the fabulous story of Herod and the massacre of the Innocents, the powers began to fear that the State Religion, if not even the state itself, might become imperilled. Gibbon tells us (Chapter 15) :

“According to the notions of universal toleration, the Romans protected a superstition which they despised. Polito Augustus condescended to give orders that sacrifices should be offered for his prosperity in the Temple of Jerusalem, while the meanest of the posterity of Abraham, who would have paid the same homage to the Jupiter of the capitol, would have been an object of abhorrence to himself and his brethren.”

The early Christians were regarded even by the Jews themselves as reformed Jews but reformed Judaism was not appreciated more in the first century than it was in the 19th. When the followers of the new movement began to abstain from the services of the Temple they became the objects of derision at the hands of conforming Jews and from Acts xi, 26, we learn that at Antioch they began to call them “Christians.” That name was, doubtless, first given to them by the pagan population, because the word “Christ”, as well as its derivatives, would be held in veneration by Jews. The point of Jewish opposition was that Jesus was *not* the Christ but a mere pretender to that honoured title. It was not adopted by command, for example, of Jesus, who addressed his followers as “friends” or “disciples” while they spoke of themselves as “brethren.” Another instance of its use occurs in Acts xxxi, 28, when King Agrippa, unable to reply effectively to Paul, retorted, “Almost thou persuadest me to become a Christian” and the occasion of that utterance would suggest that the words were said in a derisive or satirical tone. The word

"Christian" is used very sparingly by the early apologists, particularly by Ignatius, who urged those Romans who were called "Christians" to become such by their deeds as well as in name, "The Magnesians to live Christian lives and the Tral wians to live on Christian fare." Tacitus, in his *Annals*, which work was written in the early part of the 2nd century, gives a more direct confirmation when he speaks of the Christians as a suffering sect: "a class hated for their abominations, called Christians by the populace."

Muslims have suffered in like manner. The terms "Muhammadan" and "Muhammadanism" are not of their seeking, indeed are distasteful to them. The followers of the faith of Islam are Muslims. They acknowledge Muhammad, the great Apostle of Allah, to be their leader and exemplar in their endeavour to live their lives in submission to the will of Allah. The Mission of Muhammad was akin to that of Jesus. The Jews had departed from their allegiance to God and the people to whom Muhammad first delivered his message had fallen into idolatry and had over-clouded and supplanted the unity of Allah with polytheistic teachings. Each was recalling his followers to renew their pledge of allegiance.

In many respects Judaism and Islam are identical. Moses, Jesus and Muhammad were alike the apostles of Allah, sent to declare the will of the Eternal. Jesus said that his mission was to do the will of God, which was also that of Muhammad. Jesus was to be a light to lighten the Gentiles and Muhammad was sent (Qur-ān xxxiii, 6-7) as a lamp that giveth light and as a summons unto Allah.

There is, however, one difference—and that a considerable one—between the life-stories of Jesus and Muhammad. That of Muhammad is not embellished with narrations of marvellous phenomena as is the story of the life of Jesus. It is the fate of all religious reformers not only to have their deeds clothed with miracles but also for wonders and marvels to herald or accompany even the natural details of pre-natal experiences, of which the subject is unconscious. The Prophet Muhammad was cognisant of this fact but had an aversion, not possessed even by modern Christian advocates of "lying to the glory of God" and he more than once disclaimed the powers or even the will to perform miracles. The attempt was made by fabulists to foster miraculous incidents upon him, thinking perhaps, that wonderful events should be connected with so marvellous a man, but the attempt was not successful. Around the birth and development of Hinduism, Buddhism, Zoroastrianism and Christianity there has grown up a body of miracles and legends which, if it had been adopted in the instance of Muhammad would have choked the seed sown by him.

Washington Irving, in his *Life of Mahomet* says (Chapter 39) :

"The miracles ascribed to him are all fabrications of Muslim zealots. He expressly and repeatedly disclaimed all miracles excepting the Qur-ān, which, considering its incomparable merit and the way it has come down to him from heaven, he pronounced the greatest of miracles."

That later attempts failed is due to the loyalty of Islamic exponent and commentators and, at the present day, as in the lifetime of the Prophet, the creed of Islam remains in its simplicity as in the days of the Prophet. *La Ilaha ill-Allah Muhammad-un-Rasul-Allah*, "There is no god but Allah and Muhammad is His Prophet"; and the life of that Prophet is placed before the world in its unembellished purity and splendour.

Jesus, however, appealed to miracle in proof of his mission. When John sent his disciples to Jesus to make the enquiry "Art thou he that cometh or look we for another?" thereby implying some doubt as to the divine character of his mission, Jesus did not reply directly to the question but told the messenger to go and tell John what they had seen and heard, viz., blind receive their sight, lame walk; lepers cleanse deaf hear; dead men raised to life; and good tidings preached to the poor. "Go your way," he said, "and tell John what things ye have seen and heard."

But the story does not end there. Trypho told Justin Martyr that he ought to be ashamed of narrating stories respecting the birth of Jesus which might be compared with fables current among the heathen respecting the birth of Perseus from Danae and the descent of Jupiter under a shower of gold. He suggested that it would be better at once to say that Jesus was a mere man, living in faithful compliance to the Mosaic Law, rather than to hazard the incredible assertion that God had submitted to be born as a human being.

Justin Martyr in his *First Apology* contends that such fables, including the stories of Bacchus, Hercules, Esculapine and others, were mere corruptions of the predictions of the Old Testament respecting the Messiah put forth by the devil for the purpose of deluding mankind. He made the same comment respecting certain ceremonies introduced in the mysteries of Mithra.

Doctor G. Gregory, in his *History of the Christian Church* (volume 1, pages 10-11) speaking of the Jews, says:

"Whoever attentively and seriously considers the religion of the Hebrews, will find it totally different in every circumstance from that which has been described. By successive revelations the knowledge of the One True God was carefully preserved among them. The abominations of paganism were frequently indeed introduced, but their progress was constantly retarded by some fresh interposition of miraculous power. Abstract and metaphysical notions of the Divine attribute so repugnant to human reason in an uncultivated state, were always regarded with veneration by this singular people. He is represented as Infinite, Eternal, Unchangeable, Invisible, as Omnipotent, Omniscient and Omnipresent, characters which agree with none of the heathen deities. This was, indeed, the first revelation made to man; it was the foundation of the Jewish institution and appears to have been consistent with no other system of religion.

Muhammad disclaimed even the power of working wonders; he rested the truth of his divine commission entirely upon his teaching. There is naught about miracles or wonders in the first pledge taken by

converts called the "pledge of 'Aqaba" from the name of the hill where Muhammad held a conference with his fellow citizens. It was as follows :

"We will not associate anything with God ; we will not steal ; nor commit adultery ; nor fornication ; we will not kill our children ; we will abstain from calumny and slander ; we will obey the Prophet in everything that is right ; and we will be faithful to him in weal and in sorrow. Nor does Islam foster prejudice against Christians. It would be foolish to deny that there may be found isolated instances of anti-Christian activity by unlearned and fanatical Muslims ; but their conduct in that regard is directly in opposition to the teaching and spirit of Islam. Just as much as the persecution of individual Catholic and Protestant by Protestants and Catholics respectively is of the description which may be described as "local." Though such acts cannot be proved against Islam as a whole it may nevertheless exist occasionally among individuals and factions but it is not only entirely unauthorised but it is also as entirely repugnant to the spirit of the religion. We read in the Qur-ān (Chapter 2, verse 40) : "Fight in the way of Allah against those who fight against you but begin not hostilities. Lo ! Allah loveth not aggressors."

And in Chapter 2, verses 191—193 :

"And slay them wherever you find them and drive them out of places whence they drove you out : *For persecution is worse than slaughter.* And if they desist, Lo ! Allah is Forgiving, Merciful. And fight them until persecution is no more and religion is for Allah. But if they desist then let there be no hostility except against wrong-doers."

We hear nothing from Christians of the warfare between the various sects in Jerusalem, particularly at the Holy places. Sir Mount Stuart Duff, in his *Notes from a Diary* 1886 to 1888, I, 228 quotes Said Pasha, Foreign Minister, as saying in 1887 :

"If you wanted to see how far fanaticism can go you would only have to read some half dozen of papers that are constantly passing to my hand about the quarrels of the various sects of Christians in Palestine. If ever there were to come a time when the nations of Europe thought fit to combine against us, I have a sovereign remedy ready to hand ; all that would be needed would be to withdraw our sentinels in Jerusalem at Easter and the train would be laid for a whole series of wars between the different powers of Christendom."

While Islam fosters no prejudice against Christians it cannot hold religion as practised by Christians free from blame. It condemns modern Christianity as a belief unworthy of and derogatory to Allah, as religion not in harmony with the teaching and practice of Jesus, who laid great stress upon the Unity of Allah. Their charge against modern Christianity is that it has departed from the truth as delivered by Jesus and that it persists in error even when the truth has been brought home to it.

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Miss Allen Channells, who was for five years in residence at the court of Ismail Pasha, Khedive of Egypt, who was deposed in 1879, prior to the British occupation, as English Governess to the Princess Zeynab wrote a book entitled *Recollections of an Egyptian Princess*. The recollections are, of course, those of the authoress. They are interesting in both the events they record and in the recording. One incident, in particular, commands attention at this moment. The Princess died in 1875 and in the account given of her funeral the fact is recorded that in the procession Muslim Sheikhs and Christian priests walked side by side. Christians were present at their own request though their place in the procession was allotted to them by a court official. They had petitioned the Khedive for permission to show this mark of respect, a request granted without hesitation. The act would seem to have been commented upon, for the Khedive said, "All serve the same God and I desire the prayers of all on behalf of my daughter."

Islam does not reject the Bible, nor the Vedas, nor the Tripitaka, nor any of the Sacred Books of the East. It accepts them all, though it does not accord equal authority to all. Many Muslims take delight in the reading of the Bible excepting only the narration of such incidents as are derogatory to Allah. One advantage possessed by the Qur-ân over the Bible is that it may be read aloud from cover to cover without bringing a blush to the cheek or hesitancy to the utterance.

A grave mistake has been made by well-intentioned advocates of the Bible in regarding it as a sacred volume of the highest degree, verbally inspired by the Eternal and, therefore, beyond criticism. One such advocate even claimed divine inspiration for the punctuation; another maintained that the vowel point in the Hebrew of the Old Testament were also inspired, ignorant of or passing over the fact that those vowel points were not invented when the manuscripts were written. There are many incidents and passages in both the Old and the New Testament, which are an incentive to holiness of life by all readers, be they Jew, Buddhist, Christian, Muslim or adherents of any other religion. Such for instance, is that incomparable 23rd Psalm and such golden texts as:

"In Thy presence is fullness of joy and at thy right hand pleasures for ever more."

But quotations of equal excellence and charm could be multiplied a thousand times.

But on the other hand—and it is for this reason Muslims do not recommend the indiscriminate reading of the Bible—there are many passages in its pages so dishonouring to Allah that Muslims are repelled from them with disgust and horror. Incidents are recorded and described in all their ghastly details in the pages glibly described as "Holy Writ" which make any decent person blush with shame and which, if written in an ordinary treatise or a novel for general circulation would result in a criminal prosecution; incidents of depravity so vile that a clean-minded man would hesitate to read them even in the seclusion of his own private chamber, which could certainly not be read in public save in an assembly of scoffers of the most depraved type.

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MUHAMMAD "A MERCY TO THE NATIONS"

BY AL-HAJJ DR. MUHAMMAD MAHTABUDDIN

Through love man has been created after the image of God and thus he is the best of the creation. He has been given some potentialities which require culture, development and moulding under the will of God through the diverging and converging attraction of our passions and conscience. When this diverging attraction gets the upper hand the world is submerged into the darkness of social and moral chaos and it is then through the same love of the merciful Lord that a fresh raising of religious leader—a moral teacher—becomes a necessity.

The latest of these religious leaders is the most beloved Muhammad (May God shower His choicest blessings and peace on him) whose holy advent has been written in golden letters in the ethics of almost all the religions of the world.

In the latter part of the seventh century when the world was about to sink in ignorance, superstition, corruption and vice, the great moral teacher Muhammad appeared in the darkest spot in the then world—Arabia.

History says that although Muhammad started his life as an orphan in a poor family, he was given the distinction of *Al-amin* (the faithful), even by his deadliest foes, in the early part of his life, and within the short period of his prophethood people from the farthest west of Europe to the farthest east of Asia admired and accepted his doctrine of monotheism.

Muhammad was not like a chief of a hilly place who rejoiced in bloodshed and plunder but was the true Vicegerent of the Great Monarch of the Heavens, always absorbed in meditation to find out ways and means for the moral salvation of sinking humanity. He was not like those who say: "Do what I say, not what I do," but was every inch a true embodiment of the teachings of the Holy Qur-ān, who put every minute Quranic injunction into practice in his everyday life and set a practical example for the guidance of his followers. Thus in the words of Jesus he is abiding for ever."

By his moral force Muhammad stamped out infanticide, drinking, adultery and polyandry and removed superstition, polytheism and social corruption, and in their place he established due right of women who were so far treated as cats and dogs, and protected destitute widows by the retrodution of widow-marriage and helped the poor by instituting compulsory poor-rate (*Zakat*). He was the saviour of the sinners, the protector of the oppressed and a blessing for the human race in general.

Unlike other religious leaders, Muhammad did not come for a particular nation, sect or tribe. His universal teachings and international doctrines are still respected and accepted by people in every corner of the

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world. Is not the present movement for the prevention of drinking in America, Bombay and Assam, the outcome of Muhammad's universal moral teachings? Is not the present agitation for the remarriage of widows the result of Muhammad's preaching for uplifting women-folk? Is not the current adoption of the system of circumcision a proof of the Prophet's insight into the deeper law of hygiene?

In fact, Islam as preached by Muhammad can claim to be the only natural and practical religion of universal brotherhood and international peace, as has rightly been remarked by the right-thinking people in the East as well as in the West. Men like Mahatma Gandhi and Sir P. C. Ray highly admire the brotherly assemblages in the mosques, where one finds the king and the subject, the rich and the poor, the master and the servant, the high and the low, all properly dressed, standing in the same posture, uttering the same language, praying to the same Lord without distinction of caste, creed and colour.

Muhammad had to face the bitterest opposition like Jesus throughout his life with this difference that Jesus, when taken to the Cross exclaimed: "My Lord, My Lord, why hast Thou forsaken me?" while Muhammad, when he was surrounded in the cave of Mount Thaur by deadly foes and his devoted companion Abu Bakr (may peace of God be on his soul) uttered an exclamation of despair, boldly said, "No, we are not alone, surely God is with us!" What a bright example of absolute faith in God!

In matters of scientific discoveries the modern world is largely indebted to Muslims—the followers of Muhammad. The first accurate account of small-pox was given by Rhazes, an Arabian physician who lived in the seventh century and whose admirable description appears in Green Hill's translation for the Sydenham Society made by Sir William Osler, the world-renowned physician, in his famous book—*The Practice of Medicine*, which refers to the early advancement of medical science by the Arabs. The use of the terms "algebra," "alcohol," "alkali," "elixir," etc., indicates the original cultivation of science by Muslims. The Taj Mahal, the Alhamrah and the Peacock Throne are the abiding proofs of the perfection of Islamic culture in architecture. The translation in different parts of Europe of the famous Astronomical Table of Al-Beruni proves the skilful basal culture of Astronomy by the Muslims. The fact that the metalled streets of Spain were kept well-lighted while the roads of London were full of mud and its people did not know how to light lantern proves that the Arabs were distinctly the torch-bearers of civilization, when Europe was fully steeped in darkness and ignorance. Students of history will agree with Dr. Gustavi Lee Bon who, in his famous book "Le Civilization de Arabs," admits that we are greatly indebted to Arabs for our present scientific tests and researches.

It will not be out of place to mention that mercy was one of the best characteristics of Muhammad's personality. It is borne out by history that, during the conquest of Makka, when the Holy Prophet, witho

bloodshed, reached the entrance of the city, the Makkans fled for fear of punishment. The Holy Prophet sent them a message to appear before him without fear. Though they deserved the severest punishment for their most heinous offences against the Holy Prophet, his family and his followers, he forgave them unconditionally, saying, "There is no reproof for you to-day." Besides, he prayed mercy for them from the merciful Lord, in response to which the following revelation came from the Lord : "When there comes the help of Allah and the victory, you see men entering the religion of Allah in companies ; then celebrate the praise of your Lord and ask His forgiveness ; surely He is oft-returning to mercy." (110 : 1, 2, 3.)

Can history produce any other instance of forgiving one's deadliest enemies and cruellest oppressors at the time of victory, when no human passion can check the temptation of retaliation, or of asking for mercy from the Lord for people who deserve the severest punishment both here and in the hereafter ?

Thus we see not only that the Holy Prophet Muhammad combated all sorts of social ills, superstitions and corruptions but rescued the widows, orphans and the poor from the oppression of others, developed the scope of education, held up the torch of civilization, preached monotheism in all its purity and glory, established peace and concord in place of discord and inhumanity, inculcated universal brotherhood and, lastly, worked out the moral salvation of humanity in general. We find that God Himself was pleased with his work, and the following verses of the Holy Qur-ān allude to this :

1. "We have not sent thee but as a mercy for the nations" (21 : 107.)
2. "Surely We have sent thee for the whole of mankind" (54 : 28.)
3. "That thou may be a warner for mankind" (25 : 21.)
4. "A reminder to all the nations." (12 : 104.)

As followers of the moral precepts of [the world's greatest moral receptor—the Holy Prophet Muhammad—a great duty devolves on the Muslims. It is for them to fight out the prevailing moral disorders and to prove that they are the inheritors of the virtues of the greatest nation-builder the world has ever seen.

BY RABI'AL KARIM, M.Sc.

He who suffered incessant prosecution for long long thirteen years had no meaning in saving his life, it was only to save truth that he went from Makka to Madina. As man goes away to a safe place to save his precious treasures so also did Hazrat Muhammad go away from Makka to Madina to save the treasures of Truth in his glowing heart. Like the wise peasant who leaves the barren sandy stretch and finds the fertile land to make his labour a success, so also did Hazrat Muhammad leave his persecutors at Makka and accepted the invitation to Madina thereby not losing his strength amidst the perpetual oppressions and tortures at Makka. He proceeded to sow the seed of truth in the fertile land of Madina and thus fulfil his mission.

His achievement of Truth in his life at Madina is expressed in war. He is resisting the striking power of falsehood with might and is engaged in establishing truth with all its glory on the firmest foundation.

This is something new in the history of preaching Truth. So long the superman has brought life to truth by sacrificing himself and been establishing truth by giving his life, his blood, and loving touch through peace. And truth has expressed itself like the dew-drops, like the Zephyr, like the radiant rays unknown and unseen from the dark of the past. But now it is serious and stern bent upon punishment and correction. What is this glowing powerful look? Why is militant attitude seen in it and not loving embrace?

Because there lie side by side love and might, sacrifice and spirit, peace and war. Peace is not the only order of nature. War is always raging in it. The manifestation of force is seen all the time demonstrated before our eyes. In Nature there is the tempest with all its might and power as there is the Zephyr with all its tenderness and sweetness. There are in the eyes of Nature the clear blue beautifying autumn, in her limit the spring laden with the perfume of thousands of flowers as a new-year present—while on the other hand there are the scorching rays and heat of the summer and the resounding deep roars of the rain waters rushing through the ravines. In the daily expression of Nature, she seems so sweet so calm and so silent. But under this tranquillity there vibrates tremendous force! with what great speed this big earth is revolving and yet we are living in it as in a resting place and Nature is showing every morning decked with the first golden rays of the bright sun on its forehead, the radiance of life emerging in the luxuriant and beautiful crops, fruits and flowers. Similarly there is the under current of war beneath the surface of peace, and in the end there is peace again, force being required to attain that peace.

In fact the love and might of truth are simultaneously expressed in Hazrat Muhammad. The Saint of Makka has given love and life called out to men in the sweetest voice—and the Saint of Madina has fought for filling human life with the great truth, resisted everything on the way with might and courage and has struck when stricken.

us fulfilling his mission by establishing truth. For the love of truth bore, his love was transformed into might.

One who at one time diffused himself to humanity without restraint the tender affection of a loving mother, has become rigid and taken the checking rod with a father's affection and responsibility. He used to pray for mankind all night standing. His deep and piteous prayers were heard day after day by the shepherds tending their flocks near by. That great soft heart of his became hard to establish truth and bring welfare to mankind thus redeeming humanity from its troubles and falsehoods.

Love is there for the establishment of Truth not for its mere self-expression. It is not an end in itself. There is no worth in love without power and in peace without force. Where falsehood is ready with armed weapons to suck the life-blood of Truth, passive sacrifice in the name of peace is a senseless and fruitless action. To oppose and strike in self-defence is the order of Nature. This all-enduring earth which yields us crops and fruits, yes, even this seemingly dead earth of ours strikes us back when stricken, the liquid water returns the same stroke with equal force, even the invisible air which seems to be non-existent offers resistance, often causing death to man. Will truth only sacrifice itself calmly to truth and await another birth for the fulfilment of its object? Will the human life wait for another blow in reply to the one that has been given now? This life is full of speed and struggles. From our very birth we have been struggling for food and drink against rains and sunshine, against wants and passions and have been straining every moment of our life with blood in wars against sorrows, pains and sins. The Almighty Lord also has reposed a continual warfare in the very blood of mankind. The bacteria in our blood are always fighting with germs of diseases and thus saving human lives. Why then will not the householder fight for his own existence? He will fight and strike back and defend himself by resistance and opposition. He will have to march the path of truth treading upon all opposition and defending his house and family, society and community. Hazrat Muhammad propounded and applied this principle in the glorious process of establishing the eternal truth and thereby has sublimated and glorified the struggle for existence for human life. Man will fight in the cause of truth—fight for justice—and in this fight will find life eternal, whether alive or dead.

Jesus, the great lover of mankind instructed man in the doctrine of love by sacrificing his own life, but human life has not been able to act on that principle. It is his followers who have destroyed his great message by preparing deadly weapons and arms on land, sea and in the air. Though they have passed through many glorious centuries of knowledge and learning, yet they have brutally attacked one another and have stained the battlefield with the blood of millions of people without caring the least for the words of hundreds of peace-loving leaders of thought at the Councils of the League of Nations at Geneva and The Hague. The great teacher of the doctrine of 'Envy not' (Buddha) has been bidden

adieu from the lands of China and Japan. Even in the peaceful abode of India, oppositions and obstructions have become prominent. Man is never able to achieve peace in its absolute form. He has never become a slave to peace nor wholly engaged in war. The flow of human life has overlapped the bounds of peace and war and has at times flown in the murmuring ripples and at others in the form of a torrential flow roaring and rushing with might.

Unruffled peace is inclined to be reduced into the silence and inertness of the grave. Cowardice lies concealed under love without strength. Self-sacrifice charms the heart. It brings the glorious and beautiful sight of heaven to the earth. But when life is sacrificed before a united front of falsehoods and untruths it excites animal spirit. When wrong and evil are ready to strike and suck the blood of truth, self-sacrifice at that time in the name of love only increases the thirst for blood. The life and manhood in man are lulled to sleep, to illusion. But when every blow of falsehood is answered with a blow, it bends its lifted fangs and is obliged to control its animal passions. Animal passions will never get out of human mind and hence the best course is to control them.

The redeemer of mankind has kept close contact with the natural life of man in the course of his striving on behalf of Truth. In his own life he has demonstrated the conflict between Truth and falsehood. He witnessed the radiant rays of the Absolute Truth, that is why he had no doubt nor anxiety in mind and it is because of this that he refused falsehood. He baffled and crushed all its attempts to ruin Truth. His doctrine begins with La (No)—his message starts with 'No.' He has driven away falsehood from within and without and has constructed the throne of Allah in the pure and serene heart of man. There is—none—none other save Allah to be worshipped—There is no other power—no other authority. His great negation has shattered all material oppositions, has purged the human mind of all its stains and illumined it with the glorious rays of the clear blue effulgence of Truth, and made it as clear as the endless blue evening sky with all the colours of a rainbow. And the glowing Truth is shining upon it.

Like the creation of the globe we live in when it came into existence out of the great void—like the rising of the glowing sun piercing the deep darkness of night he preached and published truth by crushing and shattering with might all the superstitions and disbeliefs of ages and placed it in the most solid foundation. The impact of his lion-like courage will be felt by the powers of evil for all times to come. His infinite force of life has been flowing in rivers and streams, seas and oceans, reaching into the deep African forests. The flame has passed through the ashes of thousands of years and touched the worn out skeleton and out of the ashes new life is springing out. He struck death with courage and might and in return has left hopeful and delightful life of believers for mankind.

He was the sceptre of truth and crown of humanity. In him the human soul was symbolised and through him the universal soul has spoken.

after so many centuries. And that speech has come not from the far-off distant shore of the ocean of death and darkness but from the triumphant cheer and delight of the light of life. It has flown with the dynamic speed of restlessness. And on its way to glory its force has broken down so many worn out mansions—stormed so many obstacles—crushed down so many heights and torn up the pitch darkness of falsehood to shine forth in radiant rays. And through these the universal soul has given expression to itself.

The Great Prophet made a successful operation on the moral caruncle that was afflicting mankind at a time when vice had become the order of the day and usurped the position of virtue in a very dark and dismal era in the history of mankind. It was fortunate enough that in such an uncertain time he did not err in his philosophy through feelings or sentiments, nor did heoint it with sandal. He has struck vice with a steady hand and with all the force at his command and it is through his blows that new blood has flown in the life of society and enlivened the same. Humanity has been saved from superstitions and illusions—from the rot and ruin of a static darkness and degradation. The result is that the eyes of knowledge have opened from Baghdad, the Queen of the world, the golden fountain of wisdom has flown from Azhar—the boast of Egypt and the diamond jubilee of learning has been celebrated throughout Europe from Granada the centre of world education.

In reality love has touched and embalmed human life like the deep ocean through his realisation of Truth. The great ocean bellows and heaves and beats its earthen shores day and night, but through these beatings it only expresses its love for its children in a thousand ways, the arched plains of its daughter-earth are soaked and drenched and new flow of blood invigorates its million nerves.

Hazrat Muhammmad saw a great dream of human life with his mind's eyes. He expressed in all his works and action the truth which he achieved in his heart. As in his heart he refused to admit untruth, in the outer world too he revealed a new delightful aspect of human life by fighting and crushing that untruth. He sanctified life with restraint. To purify and elevate the human mind, to glorify and see mankind in knowledge and power, to establish universal brotherhood among the peoples of the world—these were his great and grand mission and all these were the expressions of his life. With a father's loving heart within he became stern without and fought against wrong and evil, and his fight turned to be an elixir. He filled the void in man's mind with truth, knowledge and beauty. Standing on the summit of conquest he addressed in a solemn voice the supreme eternal Being "I have given my message—I have finished my work". And millions of millions purified, elevated, learned people responded "Yes, you have done so."

REVELATION PIECEMEAL

BY SYED WIZARAT ALI.

Islam is a mighty edifice, broad and deep in its foundations, with its pinnacle reaching out to the stars—to the throne of the Almighty Himself, as the Holy Qur-ān puts it (L111 : 42). It is that perennial fountain of truth that the gathering dust of thirteen centuries has not been able to choke a day. Some European writers have tried to muddle this crystal fountain by their muddy-headedness, but to no purpose. Unprejudiced writers have taken them to task for their absurd writings, thus giving proof of their broadmindedness by doing justice to Islam.

Major Arthur Glyn Leonard in his *Islam, Her Moral and Spiritual Value* writes, "To thoroughly comprehend the spirit of Muhammad or soul of Islam, the student must be thoroughly in earnest and sincere. He must, in addition, possess that moral, mental, and intellectual sympathy which gives the ego an insight into human subtleties as well as simplicities. He must, at the outset, recognise that Muhammad was never a spiritual pedlar, no vulgar time-serving vagrant, but one of the most profoundly sincere and earnest spirits of any age or epoch. A man not only great, but one of the greatest *i.e.*, truest—man that Humanity has ever produced. Great *i.e.*, not simply as a Prophet, but as a patriot and a statesman : a material as well as a spiritual builder, who constructed a great nation, a great empire, and more than all these a still greater Faith, true, moreover, because he was true to himself, to his people, and above all to his God. Recognising this, he will thus acknowledge that Islam is a profound and true cult, which strives to uplift its votaries from the depth of human darkness upwards into the higher realm of Light and Truth."

The subject of Revelation is one of the most misunderstood subjects. The late Maulana Muhammad Ali of the Khilafat Movement fame has dealt with it most explicitly and in a charming style in his posthumous publication entitled "My Life : a Fragment." I give below some relevant extracts from this valuable work, which are expected to make interesting reading. "This wonderful book (Qur-ān) is full of repetitions in spite of being but a small volume, abrupt in its transitions from topic to topic, and I can well understand that Europeans who read it in translation more or less out of curiosity and are able to go through it in a few days, so often pronounce it to be incoherent and disjointed. But they do not realise that it was not revealed as a complete volume all at once, but piecemeal and in the course of no less than twenty-three years of the Prophet's Mission. Moreover they do not realise that even God's word, when it appears in human language has to take on the characteristics of the particular language in which it makes its appearance and those who are familiar with the Arabic language and Arab literature know that jerkiness is characteristic of both. In fact, it is characteristic of the very mentality of the people whose thought flits from topic to topic with breathless rapidity. Ideas do not continue to glow with a steady light but seem to flash dazzlingly, as it were, through the gloom from time to

time. . . . Apart from this jerky abruptness, characteristic of all Arabic Literature, for each fragment of the Qur-ān that was revealed from time to time, the circumstance in which it was revealed, and which in fact necessitated the revelation, supplied a relevance and a context, which are not to be found in the text itself. Moreover, it was not a book that was meant to be read as most Europeans read it to-day, sitting comfortably in an arm-chair with their critical faculties specially stimulated, ready to carp and cavil on the least provocation, not altogether unlike a porcupine bristling with quills. It was not revealed for the Arab as "literature," designed to please, though it was admitted by the most inveterate enemies of the Prophet to be superior to any existing literature in the language of which they were so proud that they called the rest of the people that did not speak it "Ajami" or dumb. The Quranic revelations made the poetic competitions at the fairs of Okaz and Majannah a mockery by comparison and the Seven Hangings or Golden Poems suspended in the Holy of Holies, the Ka'ba, were removed after the Qur-ān had struck the Arab poets dumb with admiration, and to this day it is acknowledged by Arabic speaking Christian and Jew as well as Muslim as the standard of literary expression. And yet, as I have said, it was not its literary excellence that had the chief significance for those for whom it was revealed in this fragmentary fashion. To them it was Holy Writ, God's Commandment, the Law, and the Ethics according to which they had to shape their lives, and a score of years was none too long a time in which they had come to learn the lessons it had come to teach them. Our little boys in India memorise the whole book in a few years even though they do not understand a word of Arabic. The Arabs had prodigious memories and the manner in which a large body of ancient Arab poetry and the genealogy and the traditions of the race had been preserved in an age that was practically innocent of all knowledge of the art of writing bear testimony to it. And yet such a devoted Muslim as 'Umar, the faithful companion of the Prophet, who became his second Khalifa or successor, took no less than eight years to memorise the second chapter alone. This was because the first Muslims fully understood that it was no use carrying any part of the Qur-ān in their hands unless they could carry it in their hearts as well and translate it in their daily life.

"In fact, there are several passages in the Qur-ān which explain why the revelation was so gradual

"For the unbelievers the warnings as well as the arguments were repeated day after day, and through logic, parable and history every facet of the great eternal Truth was presented before their eyes. For the Muslims the fragments that were revealed from time to time were so many messages from their Maker, Who, watched their daily and hourly growth with more loving care and vigilance than the most anxious parent and helped them every now and then with a word of courage or of caution.

"His commandments were not promulgated in the humdrum manner of the laws enacted by human legislators, indifferently received by those

REVELATION PIECEMEAL

that were required to obey them. They descended, as occasion required, on a people waiting and watching cautiously to conform to them.

"And on His side the ever vigilant God too who knew how weak after all was the human creature He had made, did not demand impossibilities from first believers who had just been weaned off from heathenism with its lax morals. "Allah casts not on a soul, a heavier load than it can lift" and "The religion of Allah is easy." In their probation the companions were by degrees habituated to the austere life that Islam with all its abhorrence of anchoritism expects a Muslim to live. . . .

"When the commandments were being revealed piecemeal they were engraved, as it were, on the tablets of the Muslims' memories because of the incidents connected with their revelation. A blind man pleads his disability when all Muslims were called upon to bear arms in defence of their faith; a group of men through sheer procrastination tarried behind so long when the Prophet marched out with the Muslims on an expedition that they could not catch him up, and became the defaulters in their duty as Muslims; or a woman states before the Prophet the pitiable case of her daughters whom Arab custom had totally disinherited while distant relations were succeeding to the estate of their deceased father; or may be her own no less pitiable case when in a fit of anger her irascible old husband with whom she bore up unselfishly partly for his own sake and partly for little children, had used words which, according to Arab custom, had the effect of a declaration of permanent separation not amounting to divorce.

"Hostile critics have characterised this as hand-to-mouth legislation but they have wholly missed the object which would have been defeated if an artificial code of laws, like the "Priestly code" promulgated after the Babylonian exile by Ezra among the Jews had descended all at once on the Arabs many of them uncouth warriors or worse still barbarian nomads of the desert. A Pallas Athene rising ready armed from the head of Zeus would have altogether bewildered such worshippers. Finally for the Prophet himself, those revelations coming as they did from time to time provided a Prophet's sustenance, the spiritual food that strengthened his heart and supplied the necessary stimulus throughout a long and arduous mission. And this piece-meal revelation fully served its threefold purpose. At the most trying moments in his Prophetic career it comforted and consoled him and at no time did it take on a surer tone in predicting ultimate triumph than when to all outward appearances the Prophet's condition was hopeless. As for the Infidels, unrelaxing repetition and reiteration wore down their prejudice and hostility and truth at last triumphed and falsehood finally vanished from Arabia."

"Throughout the day, the "Companions" used to be in attendance on him, some to jot down on paper and skins, on tablets and bones and palm branches shorn of leaves, the word of God as the official scribes of the "Illiterate Prophet"; the moment he recovered from the trance-like

condition in which he used to receive the revelation, and others to memorise it for their own use both as lessons for their lives and for liturgical purposes. Thus not a syllable of the Holy Writ was lost or confounded with human utterance and the chief topic of conversation among the thousands at Madina used to be the day's revelation which, along with the explanatory comments of the Prophet, were treasured in the most retentive of memories.

“They loved to read and to recite over and over again the portions of the Qur-ān already revealed and men like Abdullah, the son of Amr bin al-‘As, conqueror of Egypt, would go through the whole of it in the course of each day and not be content with it. But the Prophet, knowing the Divine purpose, insisted on a less rapid reading so that what was read could be easily assimilated. It was this kind of teaching which produced the first evangelists of Islam, men of whom the Qur-ān only too truly says: “Ye are the best community that hath been raised up unto mankind. Ye enjoin the right and ye forbid the wrong and ye believe in Allah”. (3 : 19).

A classic has been well described as literature which reveals a fresh charm every time it is read and one is never tired of reverting to it. Judged by this standard, the Qur-ān is the greatest classic, for the charms it reveals seem to be inexhaustible.

This never-fading freshness of the Qur-ān and its responsiveness was illustrated on a historic occasion (Battle of Uhud) more than thirteen centuries ago. The verses then revealed constitute one of the most moving and impressive portions of the Qur-ān, and the lesson they taught was never forgotten. Ever since, this Bible which so many European critics pronounce to be incoherent, disjointed, and dull, has had the invariable effect of intoxicating us, with its simple grandeur, its intense directness and its incessant flow of motive power for the manifold activities of life.”

The above extracts from the noble work of the late Maulana Muhammad Ali meet the critics' objectives thoroughly.

Well has it been said by Hazrat Shaikh Sa'di (Peace be on him.)

گر نه بیند به روز ز نه چشم — چشمه کتاب را چه گنا

“ If the bat does not see in the day light
It is no fault of the rays of the sun.”

The Holy Qur-ān has been sent for all mankind. It is the rain of God's blessing. Let each one drink of the pure water of this Divine Spring and be satisfied.

CORRESPONDENCE

JUBBULPORE,
19-10-44.

To

THE EDITOR,
The Islamic Review.

DEAR SIR,

Would you be kind enough to send the answers to the following questions at your earliest convenience :

- (1) What are the most fundamental and rudimentary distinctives of Islam ?
- (2) Do please clarify the position of 'Hadith' (حدیث).
Please support your statements with quotations from the Qur-ān and the 'Hadith' (حدیث).

Yours fraternally,
SYED SHAKIR ALI.

REPLY

- (1) The most fundamental distinctions of Islam are that :
 - (a) there is one God, Who makes no discrimination in the distribution of His bounties, material and spiritual and has been taking active interest in the lives of individuals and nations, and in the life of humanity as a whole, and
 - (b) that there has been a progressive guidance for our social and moral life revealed from Him, which has reached its climax in the form of the Qur-ān. It is this idea which we express through the formula :
"Lā ilāha ill-Allāh, Muhammad-un-Rasul-Allāh."

(2) Hadith or Sunna forms a source of Islamic teachings second only to the Qur-ān. The Holy Qur-ān deals with the principles of Islamic Law, while Hadith deals with its details, and it is just and reasonable that only such details should be accepted as are in consonance with the principles. As the Holy Qur-ān itself lays down :

"Obey God and obey the Prophet."

Here "God," stands for the Book of God, i.e. The Holy Qur-ān and "the Prophet" stands for the Hadith or the Sunna, thus showing which one should have the preference over the other. The Holy Prophet explains this in the following words :

"My sayings do not abrogate the word of Allah, but the word of Allah can abrogate my sayings." (Mishkat 1; 6).

So while accepting the genuineness of a hadith, nay even while interpreting even an innocent hadith, due regard should be paid to the relevant datum in the Book of God.

Thus Hadith, no doubt, forms an essential feature of the religion of Islam but it must be subordinated to the Qur-ān and subjected to the light furnished by it.

Islamic Review, Lahore.

Dear BROTHER-IN-ISLAM,

As-Salamu 'Alaikam.

I have received from you in the past week one package of *Islamic Reviews* (Jan.-Aug. '44), one post-card informing me of despatch of the former (incidentally it was received three days after receipt of the former !), and one letter dated 25th October. For all I render my sincere thanks.

I have read all the *Reviews* from Jan.-June, and Sept. and Oct. (received under separate cover). I'm at present reading July's copy and have yet to read August's. I think I am, therefore, justified in expressing an opinion on your paper. Perfectly, honestly and sincerely I write—"Shahbash," carry on with the good work. I think it a magnificent production. I will do my very utmost to spread its popularity amongst my few English friends, and also amongst my many Indian friends—though amongst the latter I fear rather a large proportion are illiterate! or else can not read Urdu, nor English. I'm wondering whether, if I pay you a year's subscription of the *Review* and various other pamphlets, you could get in touch with the Imam Sahib of Woking (by Airgraph, or Air letter—postage debitable to me) and have them sent to my people who live in England? They are very much against my conversion, but I feel sure it is far more in ignorance, than anything else. If some truly relevant literature could be sent to them (particularly to my mother), I feel sure the trouble could be, to a very large extent, smoothed over.

I see an appeal in the March issue of the *Review* for donations to cover the Society's vast expenditure. I fully realise that, considering my income, what I am donating is absurdly out of proportion and niggardly. I pray to God that in some future month I shall have more to spare. But, as the Prophet Jesus is reported, in the Bible, to have said, the widow who gives her only mite, gives more than the rich man who gives his pounds.

I have been asked by a man serving with the R. A. F. if I can put him in touch with a reliable firm who can supply him with an English Translation of the *Qurān-Sharif*. I have therefore given him your address. He was thinking of writing to Messrs. Thackers of Calcutta, but I assured him you would be far better on any matter dealing with Islam. I know this man is interested in Islam, but to what extent, and what the outcome is likely to be, I cannot say, as we do not get the opportunity of talking in private together. I can but add that, *Insha Allah*, he also will take the big step on the road to success and salvation.

I trust, however, that within a few months you will oblige me by publishing a formal declaration, and put my name down permanently in your books.

With regard to the renewing of my *Review* subscription, I will *Insha Allah*—send the money next month, in order that I may continue with your splendid monthly.

Yours sincerely in Islam,
J. H.