

“Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . .”

—HOLY QUR-AN, 33 : 40.

“There will be no prophet after me.”

—PROPHET MUHAMMAD.

The

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مَجْلَدُ رَجَبِ رَضِيَ اللَّهُ عَنْهُ رَسُولَهُ مُحَمَّدًا خَلِيْمًا نَبِيًّا

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BY THE LIGHT OF THE QUR-AN

Blessed is He Who sent down the distinction upon His servant that he may be a warner to the nations.

He, Whose is the kingdom of the heavens and the earth, and who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure.

And they have taken besides Him gods, who do not create anything while they are themselves created and they control not for themselves any harm or profit, and they control not death, nor life, nor raising (the dead) to life.

And those who disbelieve say : This is nothing but a lie which he has forged and other people have helped him at it ; so indeed they have done injustice and (uttered) a falsehood.

And they say : The stories of the ancients, he has got them written—so these are read out to him morning and evening.

Say : He has revealed it Who knows the secret in the heavens and the earth ; surely He is Ever-Forgiving, Merciful.

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And they say : What is the matter with this Apostle that he eats food and goes about in the marts ? why has not an angel been sent down to him, so that he should have been a warner with him ?

Or (why is not) a treasure sent down to him or he is made to have a garden from which he should eat ? And the unjust say : You do not follow any but a man deprived of reason.

See what likenesses do they apply to you, so they have gone astray, therefore they shall not be able to find a way.

(The Holy Qur-án Ch. xxv. 1-9.)

OUR MISSIONARY OBJECTIVES

BY MAULVI AFTAB-UD-DIN AHMAD

Innocent in origin the word 'propaganda' has come to assume a very bad sense in our times. In these days it means proclaiming, loudly and forcefully, things which are either not there at all or even if they are they exist in a far humbler form than they are given out to be. It also means to emphasise certain things or some of their aspects which are not the real objectives, but which are only means to certain ends inasmuch as it is deemed to be inadvisable to disclose the real object for the time being. No doubt the political world is mainly responsible for this perverted meaning that has come to be attached to this otherwise innocent word. But unfortunately even a section of the religious world, by its own conduct, is guilty of lending support to this sense of the term. This unworthy conduct of certain class of religious preachers has been exposed lately by Mr. Dudley Wright in the pages of this *Review*. Indeed it

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will be no exaggeration to say that the majority of the Christian missionaries come to the East to preach what they do not themselves believe or practise. There are many among them who have ere long discarded the doctrines which they try to induce others to subscribe to. And the least that can be said about them all is that they know that they are out to propagate the ideas which have been rejected scornfully in their own countries. And yet they appeal for funds, and for support in their work and display their actions as the performance of a sacred duty. It may naturally be asked what then constitutes their urge for such a work? The reply is simple. The preached ideas are treated as a sort of commodity to be exported for other peoples' consumption. Though not in themselves but in association with the political prestige and achievements in the domain of physical science, they have a market value.

They fulfil a certain need of a civilised Government. It may be depressing to reflect, but it cannot be denied, that every piece of philosophy which the West produces or even reproduces, religious or otherwise, is used invariably as an auxiliary to further the worldly interest of one or the other of the Western nations. And it is a notorious fact, never controverted, that Christian missionaries have always acted as the thin point of a wedge for the advancing political power of their respective nations in the Eastern countries.

This being so, we can very well excuse our free-thinking British clergyman, the Rt. Rev. Dean Inge for characterising sometime back the *Islamic Review* as "a propaganda organ of Islam." In using this epithet the Dean, we know, was only voicing the feelings of many well-meaning British readers of the *Review*. Evidently, he found nothing wrong or unreasonable in it: rather he must have found a lot of things attractive in it. But he

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wonders if all this can be true of Islam or for that matter of any religion. He knows a good deal of the affairs of his own religion and the manner in which it is preached. He can only think of Islam as a religion parallel to Christianity. If the educated and so-called civilized Christian missionaries are only so many *propagandists* of their faith, what else could the Dean think of the Muslim Missionaries who go to the West to preach Islam ?

But there is a fallacy in this chain of argument. Religion as a part of a dazzling civilization, however ugly to its core, may be a good ground for propaganda but it cannot by itself be so in these days. The age is not congenial for a purely religious propaganda. The world is too materialistic just now for such a thing. For good or for evil, nowadays Islam is not at all strong or attractive either politically or culturally. It has nothing to show in its outward appearance. It cannot bear any propaganda on that account. Indeed, it is very striking that the very country that sends out missionary forces of Islam in these days is the one in which Islam is practically non-existent as a political force. Islam in India is eking out a miserable existence so far as political life goes. It has no existence worth the name. The Americans indiscriminately use the word 'Hindu' for an Indian Muslim as well as for a caste or non-caste member of the Hindu race. This is, in spite of their being a hundred million in numbers, sufficient proof of the political non-entity of Indian Muslims. The struggle for Pakistan is a very recent phenomenon and has nothing to do with the movement for the propagation of Islam abroad.

This is a very happy situation indeed. Had this movement of Pakistan preceded the inauguration of the missionary movement of Islam, it might be construed as a propaganda in the interest of the political ambition of

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Indian Muslims. Ours might be regarded as a movement corresponding to the Rama Krishna and Arya Samaj missions of Hindu India. We might be misunderstood as supplying the philosophical side of national propaganda anxious to explain away philosophically, what otherwise might strike an outsider as unworthy of a civilised nation aspiring to be a member in the comity of "free" nations. We have, by a happy arrangement of Providence, escaped all these chances of being misunderstood.

The next question is : Do we preach things which are not there or, even if they are, they are not really so attractive as they are given out to be ? Or, further : Do we preach things which we do not believe or practise ourselves ? The reply is again very simple.

The question to be asked from our side is what can, after all, be the motive for it ? As has already been pointed out, no worldly motive can be ascribed to this movement, if all the facts of time and circumstances are duly taken into consideration. And in the absence of any such motive it must be recognised as an expression of a genuine spiritual urge. Besides, we preach things which are extremely simple in their nature. We preach the Holy Qur-án, a clear and unchallengeable Book and we preach the character of the Holy Prophet, an historical figure *par excellence*. Whatever our enemies might have said about this book and this personality, we Muslims have always had one feeling and one idea about them. They never needed any rationalisation and liberalisation, nor do they admit of modernisation of any kind. For us Muslims they have meant the same in all ages. It is another thing that we may not have always been equally faithful to them. But we never claim to have followed them when we have not done so in actual fact. We realise that our political and cultural fall is due to our laxity in our fealty to them. Indeed, it is the conscious-

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ness of this fall of ours and our realisation of our remissness in our religious obligations that has produced the movement that in course of time gave birth to the present fervour for missionary work in Christian lands. Western thinkers and writers of the type of Dean Inge should take note of the fact that it is not all Muslims that are taking an active interest in this new phase of Islamic propagation movement, but only that section of it which is religiously *penitent*, to use a typically Christian term for want of a better expression. The ardent workers that are out to Islamise Europe and America are a band of purely religious workers that have realised true Islam in their own soul and conduct, before they have set out to invite the Christians to the faith of Islam. For none of them it is a career. They are as much anxious to reform themselves and the masses of born Muslims as they are to admit new members to the fold of Islam. Like everything in nature, this revivalist movement in Islam consolidates itself as it expands. Our Western critics should know that the movements for the inner reform in Islam are even more pronounced than the movement for outward expansion and that it is the effort for the spiritual reorientation of the Muslim mind that supplies energy to the propagation movement that is in evidence in these days. As sincere workers in a truly sacred cause we are not afraid of adverse criticism. In fact, being truly religious we even concede that sometimes our enemies see us better than we ourselves can do. The devil is subtle in his action and misleads more often through a spirit of complacency than through other means. We, therefore, welcome adverse criticism, however unpalatable, in the interest of the very truth we are out to preach ; so that given to ease we may not fall victims to those self-deceptions which have vitiated the zealous activities of others in the field. We, neverthe-

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less, praise God that even after a thorough re-examination of our position in the light of the polite but effective criticism offered by the Dean, we find ourselves on solid grounds of unalloyed truth. We still mean what we say and we possess what we ask others to share. There is no vestige of national, racial or cultural arrogance at the back of our preaching. And like all other realised truths, the truth of religion has made us humble. It is no "brown" man's burden that we are carrying. It is sympathy and commiseration on an absolutely equal footing that prompts us to go out with the torch of Islam in our hands. We are really pained to see a whole civilised world suffering from untold miseries because of its flagrant violation of the eternal laws of creation. We are genuinely anxious to see sinning humanity reconciled to its Lord and Creator, and it is our personal realisation of the truth of Islam that urges us forward in our self-imposed task. Indeed, we cannot afford to forget for a moment that we claim to be the followers of one, of whom it is written :

Say I am commanded that I should serve God, being sincere to Him in obedience, and I am commanded that *I shall be the first of those who submit.*¹

And we are fully aware that if a preacher of Islam is to succeed at all he must try to follow the footsteps of the Holy Prophet Muhammad. He should first surrender his own self to the commandments of the Lord before he asks others to do so. And in so far as he follows this rule of religious preaching, will success fall to his lot. Of course, we know that if Islam has been fortunately vouchsafed such successful preachers in this age it is no credit of us Muslims. The world is actually in need of a genuinely believed and yet true religion. God, the provider of all needs, must supply this great

The Holy Qur-an, 39 : 11-12.

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demand of spiritual humanity. The true religion in the form of Islam is already there. It needed only a band of people that ardently believed in it as the only way to social and moral salvation of humanity. It was the question of demand and supply in nature and an obligation of Providence so to speak. The preachers of Islam, aided by the grace of God, are the foremost of those who have resolved to submit themselves to the injunctions of the religion they preach. All praise is due to Him again. Thus, there is no basis whatsoever for the suspicion that we can have any ulterior motive in recommending our faith to the people of the West. If there can be any object in our doing so, it can only be of an altruistic nature. In no case, however, can our preaching be suspected as "propaganda" in the current meaning of the term. The object of our preaching can only be what we say about it, viz. to awaken certain senses in the civilised man and to make him used to a certain way of looking at things, the absence of which has reduced man to the position of a brute and has been making ordered civilised existence increasingly difficult. These feelings and ways of thinking are too clearly delineated in our teachings, both oral and written to be mistaken. But let us enumerate them to refresh the memory.

First—To inculcate a living sense of the Divine presence. Sir William Muir, a hostile Christian writer, describes the achievement of Islam on this score in the following words :

They, (*i.e.* Muslims) now lived under a sense of Omnipotent power of God and of His Providential care over the minutest of their concern. In all the gifts of nature, in every relation of life, at each turn of their affairs, individual or public, they saw His hand.

Leaving aside for the time being the metaphysical discussion of the extent of the moral responsibility of

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man in relation to the Divine control of things, this sense of Divine presence must be considered as a great asset of moral humanity. The very feeling of it is ennobling, assuring, and hope-inspiring. It is this sense which constitutes the basis of the *Kingdom of God* on earth, for which the Christians have been praying in their Lord's prayer all these two thousand years. It is the lack of this sense that has made civilised man so arrogant and irresponsible in his conduct towards his fellow-beings. It is this which has made him grim, selfish and exploiting. It has denuded his heart of all sense of sanctity for things, actions and feelings. Human life and conduct will appear to be like a dry sandy desert in the absence of this sense of Divine sanction for things and affairs. The so-called "realism" of our times is but an inevitable result of this outlook on life and is but another name for the spiritual bankruptcy of civilised humanity. It is a prelude to vulgarism and chaos. Looking around oneself man must be able to see the Divine touch in all existences and relations; otherwise he will cease sooner or later to be a moral animal and will spell ruin to civilised existence. He must be able to sense the eternity beyond the fleeting, or else he will fail to endeavour for what is good and right irrespective of whether it will bring him any immediate material benefit.

That in spite of much talk about religion, the West is absolutely devoid of this sense of the living presence of God today, nobody will deny. It has fallen to our humble lot to reawaken this feeling in the minds of its people. It was Islam that once aroused this feeling in the minds of people, and it is Islam that is destined to do it again. This is the first objective of our missionary activities.

As if to complete its spiritual bankruptcy the civilised world, is also deprived of the sense of right and wrong,

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of the ugly and the beautiful. There is no sense of sin and its concomitants, remorse and shame, left in the minds of people to day. Acts, regarded in all ages and by all religions as wrong and sinful, are considered to-day as quite good and in order. The criterion of right and wrong lies to-day in the temporary pleasure or the absence of it that a certain act affords to its doer. Failing to comprehend the ultimate harms of a certain conduct to one's own self or to others through their passion-ridden intellect, civilised men and women have ceased to find any ugliness in it. At the height of its material progress humanity seems to have lost the moral refinement which enables man to distinguish between the decent and the indecent in one's relationship to others. The Nudist slogan "to the pure all things are pure" is only a sophisticated expression of this perverted moral sense in man. Whether in Sex or in Economics, in Politics or in Warfare man is unable to distinguish between the ugly and the beautiful owing to this lack of moral refinement in him. The sense of shame is dead in him in all his various relations. It is one of the objectives of the present missionary movement of Islam to bring to man this moral refinement which is so deplorably lacking, and to restore to him the sense that distinguishes between the ugly and the beautiful in our moral acts.

Devoid of any established and recognised moral standard, man has further clung foolishly to the economic value of things as distinguished from their moral value. An artificial standard of valuation created by man himself has become his master instead of being his servant, which is its real position. In all his dealings man has, by an irony of fate, begun to consult this artificial value of things to the exclusion of all other valuations that are higher and real. All our social relationships are nowadays guided by this artificial and false valuation

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of things to the utter misfortune of man and his high destiny. And the saddest fact in this connection is that the person who sees in this false standard an eternal law governing human relationships for all times, is hailed as the prophet of the social salvation of man.

To free the mind of man from the stranglehold of this false valuation and to restore the standard of moral valuation in the transactions of humanity, is still another objective of this propagation movement of Islam.

Geographical barriers no longer stand between nation and nation, thanks to the achievements of science. There is free intercourse between nations and races, too free perhaps at times than is necessary. And yet groups and nations are as exclusive in their social outlook as in the tribal age of humanity. Jealously loyal to their own units, these groups are as jealous of one another as the Arab tribes were before the advent of the Holy Prophet Muhammad. This is a glaring anachronism. Human social outlook needs enlarging. Books and papers, films and radio, travelling facilities and universities, have failed to effect this much-needed change in the social consciousness of man. Some deeper operation would seem necessary—a religious appeal to all appearance. Islam does possess this appeal. Its achievements in the field of international understanding are proverbial. If group loyalties must be replaced by a universal loyalty to the universal interest of humanity, Islam's intercession is unavoidable. This is yet another task which the present propagation movement of Islam has taken upon itself. When we preach Islam, one of the social benefits we propose to confer on Europe through our preachings, is this social transformation of European peoples. From national and racial consciousness we want them to pass on to a truly international consciousness, but for which, it is rightly apprehended, European peoples will pull down

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with their own hands the stupendous structure of civilisation they have so laboriously built up during the past three centuries.

These are just a few among the many objectives we have in view and the principal ones among them.

Now, if the needs of the European peoples are exactly what we have pointed out, the objectives of Islamic missionary activities cannot but be wholesome and prompted by an absolutely good faith. There can obviously be no semblance of "propaganda" in these preachings. They must be well-meaning, being most timely and providential.

Evidently they have their source in an altruistic feeling in the hearts of their preachers.

May it be vouchsafed to the Christian peoples of the West not to delay their own spiritual and social deliverance by suspecting their true friends as their enemies. No doubt there are too many false things about in these days, but the genuine has to be found out at all costs if we are to live at all in this world of hard facts.

RESTORATION OF MONUMENTS OF ISLAMIC ARCHITECTURE IN TURKESTAN

BY A. MIKHAILOV

Samarkand in Soviet Uzbekistan has a long history. To the Greeks of Alexander the Great to whom it fell in 329 B.C., it was known as Marakanda. A dozen centuries later it was the seat of Emperor Timur, conqueror of many lands and founder of a dynasty. From the time of Timur many fine examples of Muslim architecture—mosques, madrasas (religious schools) tombs and shrines—have come down to us.

RESTORATION OF MONUMENTS OF ISLAMIC ARCHITECTURE

Modern Samarkand is a well-planned, tree-bedecked city with many beautiful buildings erected during the past 25 years.

Side by side with the new Samarkand lies the old city whose hoary stones still recall the pomp and splendour of the time of Timur, when Samarkand was the capital of a huge Asiatic empire. In the very centre of the city, surrounded by narrow, winding streets lined with mud-walls and houses that have no windows facing the streets, is the huge open, granite-paved, square of Registan. Bazaars all around this silent square are thronged with a colourful Uzbek crowd; many fruit-sellers are there offering peaches, pears, apples and melons to passers-by.

Three sides of the square are lined with buildings which together form an architectural ensemble, the like of which is not to be found anywhere else in the world. High graceful minarets, covered with marvellously coloured tiles from top to bottom, flash blue, green, red and yellow in the sunlight as they twist and turn in the whimsical arabesques of their ornament. The huge portals leading into Registan are built of blocks of granite; through open doors we get a glimpse of the inner courtyards, buildings, arcades, second-storey galleries and flat roofs. One of the mosques here was built by Mirza Ulug Bek; an astronomer and grandson of Timur; other important buildings are the Tilla Kara and Shir Dor Madrasas.

Not far from Registan lies a huge pile of ruins that was once a congregational mosque (Jama Masjid) of Bibi Khanum; its magnificent walls still bear traces of the greenish-blue tiles that once ornamented it, while part of the huge dome faced with tiles of the colour of a Samarkand sky and a splendid arch portal still remain standing. Before the entrance to the mosque there is a huge

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block of marble carved to represent two open pages of the Qur-án.

On the boundary between the old and new Samarkand stands the Gur Emir Mausoleum, the tomb of Timur himself; the Mausoleum is in the shape of a cube surmounted by a blue-ribbed dome of extra-ordinary beauty. The stone over the grave of the Great Sultan Amir Timur Gurgan is the largest single Nephirite Monolith in the world; its length is over two metres.

On the outskirts of old Samarkand there is a group of medieval Muslim tombs of Shah-i-Zinde that are unique examples of Islamic architecture. Their arches, columns and frontals, their domes and portals are covered with coloured relief tiles the secret of whose manufacture has been lost. There is no other Muslim building which can rival the tombs of Shah-i-Zinde for elegance of structure, intricacy and variety of ornament, freshness and soft shades of colouring.

All these buildings which have attracted the attention of architects and scholars everywhere have been carefully preserved since the establishment of Soviet power in Uzbekistan. They are being studied and restored.

The work of restoration was naturally slowed down by the War, but it is now being undertaken on a larger scale than ever before. This summer work on the Gur Emir Mausoleum was continued and work begun on the Shah-i-Zinde group and on Mirza Uleg Bek Madrasa. Special workshops have been opened where master craftsmen are trying to discover the secrets of the manufacture of the famous Central Asian coloured tiles. The first batch of white bricks to face the restored Madrasa and minarets has already been manufactured.

ISLAM AND SOCIALISM

BY S. MAHMUDUR RAHMAN, B.A., B.T.

[We publish this article just to be able to state the true Islamic position with regard to this vexed question, on the background of the most sympathetic view and the best advocacy by a Muslim, of this latest performance of the deluded West in the field of social thinking. By publishing this article, with our own comments, in the form of footnotes, we hope to be able to clarify our position better than by making any detached one-sided statement of the case. We must point out that the zeal of this kind of thinkers within the house of Islam only indicates an impatience with the existing order. We want to remind these friends, however, that Islam has far greater and truer potentialities for a wholesome revolution in this direction than Marxism can ever hope to possess.

A Muslim who is out to examine any economic or social system must bear in mind two fundamental principles which Islam lays down as the basis of any true social order. One is the principle of private property embracing in its category the producer's goods. The words "tijarat" (commerce) and "bai" (trade) so frequently used in the Qur-án constitute a sanction for these two avocations in clear words. As praiseworthy means of livelihood they have the assumption behind them that they are no mishaps but a regular basis of social existence. The law of inheritance is another standing institution. Islam has great regard for blood relationship. Far from ignoring the ties of relationship it gives it a dignity next only to our spiritual relationship with God (*vide* The Holy Qur-án ch. 4, v, 1).

This regard for the ties it seeks to confirm even in the distribution of wealth. Hence its elaborate Laws of Inheritance. The procedure of the distribution of private wealth consisting of consumer's goods as well as producer's goods, is no casual affair meeting a contingency but constitutes a principle of Muslim economic and social life. That this is so is established by a ruling of the Prophet himself. Inspired by the recommendations of the Qur-án to make bequests for charitable works, a certain companion

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of the Prophet, Sa'd bin Abi Waqqás, asked the Prophet if he could bequeath two-thirds of his possession for charitable purposes. The discussion that ensued is recorded in the Bukhari and is very enlightening on the subject.

Sa'd bin Abi Waqqás said : The Messenger of Allah (peace and blessings of Allah be on him) used to visit me at Makka in the year of the Farewell Pilgrimage, on account of my illness which had become very severe. So I said : My illness has become very severe and I have much property, and there is none to inherit it from me but a daughter, shall I then bequeath two-thirds of my property as charity ? He said : " No. " Then he said : " Bequeath one-third and third is much, for if thou leavest thy heirs free from want it is better than that thou leavest them in want, begging of (other) people ; and thou dost not spend anything seeking thereby the pleasure of Allah but thou art rewarded for it, even for that which thou puttest into the mouth of thy wife."¹

A man's economic obligations to the members of the family are stated here in the clearest possible terms and admit of no two interpretations: Islam is no doubt for a universal social outlook but this without ignoring the natural affections arising out of biological and ethnological ties—.[Ed., I.R.]

Socialism as a theory of state-organisation of industry is apt to be misunderstood and misconceived if we do not follow up what the Capitalist alternative of industrial organisation actually has done to society. The theory of modern capitalism has grown out of industrial development. Ricardo, a Jewish stock-broker, finally worked out this theory in the early part of the nineteenth century. He said :

If there is private ownership of land and capital and freedom of contract between individuals, the proprietors will provide employment to the rest of the community on such terms and wages as will enable them to keep their body and soul together. On the other hand, the proprietors themselves will become so rich as to have superfluous incomes which they will be in a position to invest in industries in order to maintain continuous employ-

¹ Bukhari XXXIII 36

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ment of labour and thereby ensure national prosperity.¹

Thus, in the Christian countries of the West private property rights and absolute sanctity of free contract were enforced as fundamental constitutional principles,² and industries were organised according to the Capitalist economic policy. The result was that within a very short time the gross disparity between the poverty of proletarian employees and the riches of the Capitalist proprietors became manifest enough to produce popular discontent. The problem became more complex when population increased and wages fell, and rents rose enormously, and the overpowering contrast between laborious poverty and indolent luxury attracted the attention of Karl Marx and his school of thought.

At no times of history, the glaring defects of economy have been brought into such conspicuous relief as to-day.³ Since the Industrial Revolution the development of highly-concentrated industries in the hands of powerful capitalists has given rise to a multitude of intricate social problems. Class war at home and wars abroad for colonial expansion, with a view to find markets for commodities, displacement of labour once usefully and peacefully engaged in domestic industries and consequent unemployment, dependence of labour upon the whims and caprices of the proprietors bargaining to their best advantage, the stink, squalor

¹ It is remarkable that it is the members of the once great but since degenerated Jewish race that act as the oracles of such extremist and disturbing social theories. Muslims should take a warning from this very striking fact of history.

² Islam does not believe in any absolute freedom of contract. Possessions and contracts should be guided by certain unchallengeable principles, violation of which should be punished by the state. All rights and obligations have their source in God and His commandments (*vide* Quran 4 : 1).

³ The pendulum swinging in one direction, leaving the balanced position, was bound to go to the other extreme of Socialism. The first swinging was due to lack of guidance in this matter in the Christian religion.

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and poverty in which the multitudinous proletariat is compelled to live, side by side with the untold riches in which their Capitalist employers wallow, have made this world a seething inferno of vices.¹ The rich and the poor, the capitalists and the proletariat, both have been demoralised and barbarised. The rotten corrupt system has not only landed us in gross misdistribution of wealth, but also thrown the world into the two greatest wars of the history within the last twenty-five years.²

It is only a few days back that under capitalism the nations of the world were engaged in the horrible reciprocity of destruction of life and property. Modern industrialism under plutocracy has revealed itself in the ugly nakedness of inhuman atrocities it has been capable of.³ Should we not cry halt to this Capitalist civilisation which has produced such deadliest thing as an atom bomb sufficient to destroy an entire city with all that it contains by a single blast?⁴

Then wherein lies the remedy? What should we substitute for capitalism? The reply is, *Socialism*.⁵ Does Islam put forward any alternative system or lend countenance to Socialism as a cure for all the injustice and inequalities of capitalism? Before discussing this important question, it is necessary to make it clear what Socialism seeks to do.

¹ The lawless, unbounded and unreligious greed of the Capitalist employers who are also imperialists, could not help manifesting itself at home as well. Class war is only greed recoiling on itself.

² International jealousies, the cause of these wars, are also an indication of greed run riot.

³ Lust for comforts of flesh is bound to end in callousness. The minds of both Capitalists and Socialists of the West are barbarised, because the satisfaction of the desires of the flesh is the sole aim of both.

⁴ Russia is as anxious to possess the secret of the Atom Bomb as America, and when in possession of it, we dare say, it will use it more thoroughly than capitalist America has done so far.

⁵ Our reply will be "Islam" which harmonizes the two extreme views of the case.

ISLAM AND SOCIALISM

The precise object which socialism has in view is to put an end to the horrible state of things produced by Capitalist economy that is, to terminate the domination of the predatory capitalists, inflationist financiers, cruel black-marketeers and profiteers and corrupt, slack and snobbish bureaucrats and stabilise human society on certain fundamental principles to be enforced by the state. Socialism is an opinion on the distribution of national income.¹ It is based on distributive justice and demands that the national income should be more perfectly, more equitably and fairly distributed to the members of the state according to their needs and capacities. Although the equality of income is the ultimate end of Socialist economy, most Socialists to-day are of opinion that this is to be realised by a process of progressive equalisation of income, and not by a violent measure called revolution.

A beautiful description of what Socialism does actually mean is given by Bernard Shaw in the following lines :

I also made it quite clear that Socialism means equality of income or nothing, and that under Socialism you would not be allowed to be poor. You would be *forcibly* fed, clothed, lodged, taught and employed, whether you liked it or not. If it were discovered that you had not character and industry enough to be worth-while this trouble, you might possibly be executed in a kindly manner, but whilst you were permitted to live, you would have to live well..... As far as I know, I was the first socialist writer to whom it occurred to state this explicitly as a necessary postulate of permanent civilisation, but as nothing that is true is ever new, I daresay it had been said again and again before I was born.²

Now, it is the State or the organised Society which alone can bring about the socialistic distribution of

¹ We are afraid it is something more. It aspires to be a philosophy of life and a code of morality.

² We have italicised the word "forcibly" to indicate a fundamental difference between Islam and Western civilisation. West, believing in the non-violence of Christ, is yet the greatest believer in violence. In the name of economics it is now determined to employ force in feeding and clothing people. Islam can never countenance this kind of childish nonsense.

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wealth through a programme of social reconstruction. For this purpose private ownership of land and capital including all means of production and transportation will be abolished and replaced by national ownership and management for the benefit of the components of the state as a whole. Under Socialism the individual is required to surrender his private property in production, but he can retain private property in consumption.¹

The mass slaughter and destruction which were resorted to in transforming Russia into a communist state are largely responsible for stigmatising socialism as vandalism and lawless anarchy. These violent measures are neither necessary nor desirable, and the blunderings of the Russian revolutionaries should not obsess our minds as to the possibilities of social reconstruction.²

Socialism has been worked out into many systems in order to make it adaptable and adjustable to the condition of particular states. We have national socialism, social democracy, collectivism, syndicalism, Bolshevism, etc. Socialism in its extreme form is communism which has never been attempted by any modern state with the exception of Russia. The reason why an average Muslim abhors communism as abominable is to be sought in the free intermarriages between all classes (which propagandists call free intermingling of sex)³ and

¹ This latter allowance does not seem logical. To be logical, one's food should be measured by the State and so should the dress be prescribed. That would be true socialism of the Western conception.

² But fundamentally believing in doing good by force, how can one denounce this vandalism, when it had succeeded in overthrowing the hated system of Capitalism?

³ Not the propagandists alone but the Communist themselves as well. Read the popular edition of the Communist Manifesto where the charge is not denied. We speak with authority when we say that members of the communist cult attach no shame to illicit sexual connection. They try to justify themselves on the ground that there is so much hypocrisy in this matter in the Capitalist society of the West. To us, it sounds like the pot calling the kettle black. We Muslims have no patience either with the one or with the other.

ISLAM AND SOCIALISM

the abolition of public religious worship under the Russian communist regime.

Directly opposed to the socialistic theory stand the implacable advocates of the *laissez faire* theory, who extol capitalism as the source of all property, both material and spiritual. The Capitalist who would rather fight death than allow the state to interfere with his right and liberty to possess private property would quote all the arguments of Adam Smith in his *Wealth of Nations* in favour of free trade and free competition. He tries to convince us that private ownership is one of the powerful mainsprings of human endeavour and the chief incentive to industry and enterprise. If the right of the individual to acquire property and accumulate the product for his own use is taken away and Tom, Dick and Harry and all the rank and file of society are given an equal share of wealth, there will be no incentive to labour and consequently no progress and our civilisation will be brought to a dead level.

The above sweeping economic arguments, until very recently, were accepted as convincing enough to put Socialism in discredit and even to-day many intellectual persons are forced to fall quite unwillingly into this Capitalist trick. The gigantic propaganda machine, powerfully manned by the Capitalist, disseminates the obsolete idea that capitalism is in keeping with the laws of nature and religion, and that socialism is anti religious, death of all incentives and ruin of civilisation.¹ They would have us believe that land and capital will be nationalised for the benefit of those who have no wish to work, and that the system will bring into existence a class of idlers

¹ We do not hold any brief for the other items of these propaganda ; but we know the philosophy of Karl Marx is fundamentally opposed to the religious attitude of life. Consult any communist versed in the philosophy of his cult and he will not be found to deny it. We are in no love with the Capitalist but we must give even the devil his due.

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who are parasites living on the industry of others. But the fact is: Socialism is quite the opposite of what its opponents preach against it. Idleness is admittedly the child of capitalism. Babies with millions of dollars and children dying for want of food and drugs are possible under the Capitalist regime while under socialism they are impossibilities. If once you can have capital sufficient to produce superfluous incomes, you need not work. You can leave everything to the paid managers who will do the needful for you and you can indulge yourself in the orgies of idle luxury and debauchery or anything you take fancy to do. Just on the opposite hand is the exploited poor, helpless labourer, who, even by his hard labour from sunrise to sunset, cannot earn an income sufficient to furnish him with a bare subsistence. Under Socialism those who have no wish to work will be exterminated¹ and the ordinary distinctions between the rich and poor will be demolished: everyone will have to be engaged in useful work for the benefit of the organised community. There will be no millionaires indeed to preach about capitalist virtues but no one will die of hunger or Malaria, Cholera and Small-pox as we find millions die of these to-day.²

By this time we have learnt so much about capitalism and socialism that we are now in a position to grasp intelligently the significance of the teachings of the Qur ān with regard to the regulation of moral and social conducts. Islam never lends support to the modern social condition resulting from monstrous inequalities in the distribution of wealth. Although, at the time of the advent of Islam, capitalism in its modern acceptation was unknown in Arabia, Tribal Economy, social evils such

¹ We hope it is not by execution as suggested by Mr. Shaw.

² Provided, of course, that the officers of the socialistic state are 100 per cent conscientious workers like Caliph Umar.

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as usury, gambling, drinking, prostitution, infanticide, slavery and poverty and all that result from misdistribution of wealth assumed so horrible proportions that Islam had to formulate certain stringent laws to check them permanently. But in the Qur-ān no attempt is made to give outlines of an economic society to be developed on capitalism. The Book only formulates certain broad general principles to regulate social and moral conduct in so far as it affects human relationship in the course of worldly business.¹ To the Divine Mind, Whose Omniscience permeates all time and space certainly, it was known that human society may have been evolved on two mutually antagonistic systems of economy, namely capitalism and socialism. In between these Qur-ānic principles, there are gaps which cannot be filled in by mere imagination or by abstract theories detached from the realities of economic developments. If we are to fill in the gaps, intelligently and efficiently, without allowing any loopholes to exist so as to undermine the superstructure of the common brotherhood which the Qur-ān proposes to establish amongst mankind, we must rely upon the results of the political and economic experiments that have been going on in the world since the inception of civilised life.²

Socialism as an alternative to the theory of capitalist organisation of industry is of very recent origin. So

¹ The Qur-ān is definitely for private property, for self-determining home life and for family obligations. Unlike Christianity it cannot be made to appear in tune with every blessed outburst of popular fancy.

Its attitude towards the principal factors of life is clear and definite. Economics being one of the chief factors of our life, the Qur-ān has discussed it at great length in all its different aspects. It must not be forgotten that Islam is very elaborate in its teachings about the two principal aspects of human life—Economics and Sex.

² We are never averse to giving consideration to new facts of history as they make their appearance. But we refuse to read those facts by the coloured glasses lent to us by a people who have forsaken God and whom God has forsaken, whose perceptions of matter and things near are very keen indeed, but whose vision of things, moral and distant, is blind.

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Muslim jurists and theologians accepted capitalism as they found it in operation and fitted Islam to it although they made their best attempt to check its evils. But it is beyond the possibility of doubt that to all intents and purposes the general principles on which the Brotherhood of Islam is based strongly lean towards Socialism.¹ I shall discuss this point in greater detail later on. But here it must be made clear that instead of fitting Islam to the obsolescent theory of capitalism, we can more easily and conveniently fit socialism to Islam because Islam is already socialistic in character.² For the information of those who know very little about sociology and Islamic laws in operation, I feel it necessary to state that there are numerous verses in the Qur-án which are vehement invectives against the Mammonish morality of capitalism. Let me quote some of the verses :

O, you who believe ! be careful of Allah and relinquish what remains due from usury, if you are believers. But if you do it not, then be apprised of war from Allah and His apostle and if you repent, then you shall have your capital ; neither shall you make (the debtor) suffer loss nor shall you be made to suffer loss. ³

The devil only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance and to keep you off from the remembrance of Allah and from prayer : will you then desist ? ⁴

And do not swallow up your property among yourselves by false means. ⁵

¹ Islam, true to its principle, did not destroy anything that was good in capitalism. To call this fitting Islam to the prevailing order, is to miss the whole attitude of this religion towards what it came in contact with in the course of its expansion.

² This is correct. But we must remember here that a Muslim can subordinate his individual freedom to the interests of the society only so far as the society is run on strictly Islamic lines. We are not for fitting Islam to any other extraneous movement. Islam is to act as a judge between contending theories and systems devised by man. If Islam is more socialistic than capitalistic, it may be a matter of gratification for a socialist but not for a Muslim.

³ The Holy Qur-án II, 278--79.

⁴ *Ibid.* V, 91.

⁵ *Ibid.*, II, 188.

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And do not kill your children for fear of poverty, We give them sustenance and yourselves too; surely to kill them is a great sin.

And do not go nigh to fornication; surely it is an indecency and evil is the way.¹

The verses need not be multiplied. In these days of civilization indeed the poor parents do not kill their children. But poverty kills more children now than the parents could possibly kill thirteen centuries back. The nature of capitalism is such that it breeds sin. No amount of moral admonition can set it right. The Holy Prophet and his four immediate successors, the rightly guided Caliphs, understood it quite well that Islam under capitalism had no millennial illusions.

The unique achievement of Islam is the foundation of a vast brotherhood of mankind which involves complete social promiscuity. It is a brotherhood in which every person is an equal member of God's family on the earth. Allah says in the Qur-án :

O men, We have created you all of a male and a female and then made you tribes and families that you may know each other. Surely the noblest among you in the sight of Allah is he who is the most careful of his duties.²

Your wives have rights against you as you have rights against them.³

In a sermon to his people, the Prophet Muhammad declared :

Listen, O people, listen to what I have told you. Fix them in your hearts that every Muslim is the brother of every other Muslim. You are all equal, enjoying equal rights and subject to the same obligations. You are members of a common brotherhood. It is accordingly forbidden to you to take from your brother save that which he gives you of his own free will.

Then again he said :

No one of you is believer in God until he loves for his brother what he loves for himself.

¹The Holy Quran XVII : 31-32

Ibid., XLIX, 13.

³*Ibid.* II : 228.

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How strongly socialistic in tone ! Certainly in these historic sayings of the Prophet lives the germ of socialism in Islam.¹ The Great Creator knows that man is an egoistic animal and that the doctrine of equality of rights is so manifestly opposed to his nature that the idea of common brotherhood will remain a counsel of perfection unless rigidly enforced by certain institutions. So we find the Muslim worship from the daily prayers to the annual prayers on the occasion of the 'Id has been socialised, the fasting has been socialised and the annual Pilgrimage to Makka has been socialised and internationalised. The compulsory poor-tax has been socialised, for it is to be collected and distributed by the state with a view to the liquidation of poverty. It may be said that even marriage has been socialised, because Islam allows free inter-marriages between different classes of Muslims.

The right of equality without equality of income will appear to have no practical significance.² Mere appeal to moral conscience of men for practising charity is no effective remedy for the inequalities of income. It may give temporary relief to the people suffering from privations, but cannot improve their lot permanently.³ Under

¹But socialism on Islamic foundations and principles, not on atheistic foundations.

²This is one of the principal fallacies of the communistic logic and even the bulk of the socialists do not seem to agree on this matter. The unity of our existence has to be realised in the midst of diversity of all sorts; that is the aim of man's spiritual struggles. The natural capacity for producing wealth varying, the incomes do differ in fact even under the ideal communistic regime. Islam concedes, however, that for a man with the greatest power of producing wealth to come to the lowest economic level by his own volition as a matter of sacrifice, is the highest realisation of his being. But this must be a voluntary act to be in harmony with the design of nature and to produce the moral perception in man. All that can be reasonably claimed as a matter of right, is that even the most inefficient producer should be guaranteed his necessities. Islam guarantees this minimum. In addition to this guarantee, it tends to promote, by various devices an equalisation of possession, but this by an appeal to the higher senses of man.

³Islam has an elaborate scheme to make 'have's of 'have not's.

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Capitalism it is necessary to keep a large portion of mankind in a state of indigence and privation because capitalist business thrives on free and unrestricted supply of cheap labour.¹ If such labour supply is to be ensured and bargaining for high wages is to be avoided, a section of people must remain unemployed. Now a capitalist philanthropist may do a great deal to relieve their distress by distributing doles to them and thereby discharge their religious duty. This is sham charity. Not content with private charity, Islam has made poor-tax compulsory.

The alms are only for the poor and the needy and the servants appointed over them and those whose hearts are made to incline to truth and the ransoming of the captives and those in debt and in the way of Allah and the wa farer.²

Then again the Qur-án says :

What shall make you know what the great steep is? It is to free the captive or feed in time of famine an orphan who is a kin or a poor who lies in dust.³

These verses of the Qur-án clearly point to the Government control of charity as well as the private charity.

What about the social control of land, water, light, air and minerals, the inexhaustible sources of wealth? These are the absolutely free gifts of Nature and as such should be utilised for the benefit of the community. The existing unjust and unequal distribution is due to private property in these gifts of nature. How dangerous is private property in the resources of Nature can be made clear by a single illustration. If a man is given the right to build a river-barrage, to irrigate the lands and produce hydro-electricity to light the towns, the whole population

¹ Islam prescribes state interference in such cases but not to the extent of abolition of private property either for capital or for private consumption.

² The Holy Qur-án IX : 60.

³ *Ibid.*, XC : 12-14.

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of the towns and the peasantry are placed at his mercy. As a monopolist he can enrich himself enormously by exploiting his ratepayers. As Science has come to our aid in harnessing the forces of Nature to our use, new forms of property are being daily created. Under capitalism, these new properties are patented and their proprietors are thereby given powers so dangerous that even the constituted Government will not dare to exercise them.¹ Take for example a highly efficacious medicine for Phthisis. Protected by patent rights the proprietor may set so high a price on it that only the rich people can get its benefit while the poor patients will die for want of it.² Such things happen so very frequently under our very nose that it is needless to multiply instances.

The Shariat or the Islamic law does not admit private property in the free gifts of nature. They belong to God, therefore to the community as a whole. These means of production have been communised. In this respect Islam stands as a beacon-light to the benighted world.

According to Islam, the state is conceived to be the family of God on the earth, and all social, moral and spiritual laws have been enunciated with that fundamental principle in view. In Islam the state and religion are inseparable. History has proved up to the hilt that Islam cannot develop its full potentialities except through the agency of democratically constituted Government as the executive organ of the state. Hence the state is a necessity, a positive good—a theory that is akin to the social theory of state and opposed to the capitalistic or individualistic theory which regards the state as essential.

¹This is because the present system does not owe allegiance to Islam and its regulations.

²While Islam led and controlled world-culture, medical relief was never commercialised.

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ly an evil and wants to restrict its functions to the maintenance of peace, order and security.¹

Anyway, we cannot get rid of state control. Even if we accept the capitalist theory that the Government is a police organisation to protect liberty and property, it is obvious that protection involves some restraint on the liberty of others. If restraint is abolished, the logical conclusion is that there is anarchy or no government. So what we find is that the advocates of the policeman theory of the state, I mean the capitalist, cannot thrive without government control. They clamour for protection of industries against foreign competition, for state-subsidies and subventions, patent rights and for all the safeguards of their interests. But the moment anything is done by the state to curtail their rights and liberty to exploit others, they will cry down the government as socialistic, tyrannical and intolerable.²

This is curious human psychology. Yet Government ownership, control and management are quite tolerable only if you do not associate them with socialism, because socialism is a taboo and provokes recollection of the horrors of the Russian Revolution of 1917. Therefore, we see that without declaring themselves as socialist states many progressive states to-day perform functions which are essentially socialistic in character.

Since the cessation of the World-War of 1914, the tendency towards the assumption by organised society of all the means of production has been strongest in almost all the countries of Europe.³ In Hitlerite Germany the

¹As far as we know socialism also aims at the final dissolution of the state.

²They do this because they do not owe allegiance to Islam.

³The efficiency of the working of such states, provided they do not go too far, will depend on the idealistic vision of the individual which does not receive any encouragement from the materialistic philosophy of Kar Marx.

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Government operated and controlled many businesses and industries and regulated many of the details of individual conduct and everything would have gone well if the senseless notion of Nordic race superiority had not led Hitler and his country to self-destruction by waging the global war. "In various countries of Europe", says Prof. Garner," the state owns and operates rail roads, telegraphs, mines and banks and breweries ; monopolises the manufacture of certain commodities like brandy, tobacco, matches and gunpowder, owns and operates or subsidizes theatres and opera houses ; aids and encourages literature, science and art ; insures people against sickness and accidents and old age ; and through the local government manages many public utilities such as water-works, gas and electric light plants and street railways." In England only the other day the recently instituted Labour Government proposed to nationalise the Bank of England and the coal mines, thus it is evident that the process of nationalisation is going on in full swing quite peacefully and without revolution.¹ The question how land and capital will be nationalised in a Muslim State within the limits of the Islamic law is to be answered here. The Muslim socialist who believes in Proudhon's theory that property is theft will vote for nationalisation without compensation.² This is not practicable, because not only the traditional Islamic law under which limited private property has received social sanction will disapprove it, but also the state may be plunged into revolution and civil war.³ If you believe in Fabianised

¹ Islam would disown some of the things enumerated here as of public utility. In a way, the progressive socialisation of the means of production is good ; but it also indicates an increasing deterioration in the individual character which is bound to be reflected in the new management as well.

² No Muslim who has grasped the spirit of his religion and has rationally scrutinised the whole field of economic systems can be entrapped by such childish theories of property.

³ Not only this. It will be an outrage on a subtle law of human nature, which may elude the vision of an intellectual economist but not that of a prophet.

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Socialism of British Socialist Economist, notably of Sidney and Beatrice Webb, the matter becomes easier for you. The Government will buy out the agents of production slowly and gradually by paying reasonable compensation for them. This will be done in such a way that the owners of the private property may not feel the transition from capitalist to socialist economy.¹

Naturally you may entertain the fear that the socialist regime will make inoperative the positive injunctions of Islam regarding private charity and law of inheritance. You need not have fear of that kind. Under this scheme of nationalisation, as I have already told you, private property in consumption is admitted. You will have the right to possess and accumulate earnings in money or in consumption goods, and dispose of them as you like, either in charity or in bequest. Both private charity and inheritance there will be as they are at present, but what you will not be permitted to do is to invest your earnings as capital or an instrument of exploitation.²

Theoretically this will limit individual liberty to a large extent. Liberty does not mean the absolute free-

¹ One great fallacy in the logic of Western socialism is that in it the state is regarded as a miracle working machine which it is not. It is forgotten that the people who run the state institutions have their private rights and interests alongside with their state duties. They are selfish as well as altruistic. They have limitations of energy and genius. By changing the system you do not make angels of men. You may, if the system is founded on sound principles, make them better men but not supermen. To expect too much of these men may be idealistic but not sensible. Experience shows that state control tends to produce a feelingless mechanical system and blocks social advance.

² We are afraid once you admit difference in possession the very object of socialism will be defeated. The greed for hoarding through callous and unfair means will find scope for its play. Another flaw in this line of argument is that it speaks of capital as if it is bound to be an instrument of exploitation. It may have so proved itself in the hands of the bulk of Christians and Jews, but in the hands of Muslims such a use of capital has been only an exception thanks to the Muslim sense of social obligation and the rule of social behaviour based on that sense.

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dom of doing anything at pleasure. Under capitalism, in the name of liberty, a relatively small section of mankind enjoys what is licence pure and simple.¹ Islamic socialism will put an end to this licence, but enlarge the right and liberty of the vast masses of men to enjoy the gains and benefits from the resources of Nature.

ISLAMIC NEW YEAR

Symbolical of Supreme Sacrifice

BY M. A. C. M. SALEH

Muslims all over the world celebrate Muharram with a touch of religious significance due to the overwhelming sorrow caused by the death of the grandson of the Holy Prophet of Islam under tragic circumstances. In the history of Islam the first ten days of the month of Muharrum, which herald the birth of the Muslim New Year, are full of pathos enshrined in the hearts of the Muslims. Generations of Muslims pay homage to Imam Hussain, and his brave band of men, women and children, seventy two in all, for their supreme sacrifice made with their blood, in complete vindication of truth and uprightness.

The illustrious son of *Hazrat Fatima*, the Holy Prophets daughter, is affectionately remembered to this day for his courage and fortitude with which he faced the supreme moment of death. This son of *Hazrat Ali*, the lion-hearted, symbolised the sublime purpose of life in a dangerous situation under which he paid the penalty of death for truth to prevail and falsehood to vanish like the dew-drop before the rising sun.

¹Islam supports neither licence nor unnecessary curtailment of the right of honest application of our God-given genius and energy, to get the best results, material as well as moral.

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Imam Hussain's martyrdom is the greatest consolation man can have in the hour of trials and tribulations engrossed in a world full of materialism and temptations ever corrupting society in the spiritual realm of progress and peace. In his life there is the lesson to kindle the fire of enthusiasm for the youth of the age what he should strive for. The tragedy of Karbala remains unique for it is martyrdom in the truest sense and stands above all other similar incidents. A comparison of the various events since the dawn of time offers no parallel, but this is not the object of the commemoration of the martyrdom of Imam Hussain. It is entirely on a different footing. The disappointment of man in his pursuit of material object leaves no room but for the example set by men of the type of Imam Hussain to inspire him and enable him to aspire to a life sublime and spiritual in its aim.

The noblest deeds of generosity and charity recorded in *Bihar-ul-Anwar* are epitomised in the life and character of Imam Hussain. If we look back through the pages of history and the vistas of ages, there is ample justification for the stir and animation resounding annually throughout the Muslim world in grateful memory of one whose supreme sacrifice has the greatest significance in the destiny of man to the lasting glory of his immortal soul. What Gibbon in his monumental history predicted proved too true. He said that "in a distant age and climate the tragic scene of the death of Hussain will awaken the sympathy of the coldest reader." And such, indeed, has been the case regarding the Muslim world.

There are many instances of the ambitious schemers and designing men who have been ever ready to ignore all sense of decency and decorum and who have set at naught all principles of religion merely to pursue their greed for filthy lucre. Innumerable sycophants and parasites have acted as opportunists and sung the praise of

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evil-doers to gain their own ends. So the sin continues to dominate the lusty. When Yazid usurped the Khilafat of the Muslim Empire treacherous clans clung round his courtyard for pontifical favours. They ignored the cause of truth and justice and lost all sense of fairness and chivalry. They forgot for the moment that on the Day of Reckoning when retribution shall take hold of them there will be no redemption. They did not realise that their wealth, power and usurped courtly dignity will give them no solace, comfort, peace of mind or perfection of the soul.

A philosopher while in a self-complacent mood once tacitly remarked that the magnificent Taj was "a monumental waste of wealth." So it is in the scheme of things that no amount of education and culture can make up the deficiency of something inborn in man. Influence or affluence sometimes brings to light the very weaknesses and infirmities of man which otherwise would lie dormant. A feeling of sympathy and love generated in the breast of man will be the corner-stone and generosity and charity, the mile-stone, leading to the attainment of the goal of perfection. And it is these which the son of Ali symbolises through his supreme sacrifice. The intuitive mind of the celebrated poet-philosopher Iqbal, has given expression, in his loving couplet, the touch-stone of philosophy, which puts in a nut-shell the quality of Imam Hussain, the Martyr, the qualification for any saint or savant :

The character of Shabbir symbolises the mastery of mind over matter.

To follow his example, restores the precious legacy of Islam.

CORRESPONDENCE

The Imam,

The Mosque, Woking.

London, W. 14.

October 6, 1945.

Dear Sir,

In passing Woking by train, I read your notice "What is Islam?"—please write to me. I should be exceedingly grateful if you would enlighten me by sending literature on the above subject.

Yours sincerely,
H. Shepherd.

The Imam,

The Mosque, Woking.

Bedford, Beds.

22nd October, 1945.

Dear Sir,

I shall be glad if you will kindly send me a copy of the *New World Order* as mentioned in *The Spectator* of last week.

If you have any literature *re* the Islamic creed, I should be pleased if you will kindly let me know.

Yours faithfully,
Wm. Jas. Trustram.

Apollo Bunder,
Bombay (Fort).

July 5, 1945.

The Imam,

The Mosque, Woking.

Dear Sir,

I am taking the liberty of writing to you in the hope that you could kindly assist me. I have for a number of years been studying the Islamic religion, and now wish to get in touch with your group in Bombay. I am, therefore, hoping that you could put me in touch with some of your representatives here in Bombay or forward such

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literature as you possess. An air-mail letter, such as this, to the above address will reach me from London in under a week.

I hope, during a forthcoming short leave in the United Kingdom, to pay you a short visit. Should you have no representative in Bombay, a letter from you to one of the Islamic schools would be of very great assistance to me. There comes a time, I have found, where in the matter of reading and studying books solely, and without personal contacts, one reaches a limit when one seems to advance no further. That is my present position. Hoping that this letter is in order, and thanking you for any trouble you may take.

Yours Sincerely,
Lieut. R.N.V.R.

The Imam,
The Mosque, Woking.

Frome, somerset,
9th June, 1945.

Dear Sir,

I would be very grateful if you could inform me as to where I could obtain some books (in English) on the Islamic religion, including an English version of the Holy Qur-án.

I am a Civil Servant in the Colonial Service, and have lived for varying periods in such Muslim countries as Egypt, Palestine, Aden, Malaya and Java, and have a growing interest in Muslim peoples and their religion, for which I have an abiding respect and a desire to know and understand it more fully.

Any information you are able to afford me to enable me to pursue my studies will be much appreciated.

Yours faithfully,

A. B.

THE HOLY PROPHET ON BUSINESS MORALITY

Miqdām reported, The Messenger of Allah, Peace and blessings of Allah be on him, said: "No one eats better food than that which he eats out of the work of his hand".
(*Bukhāri* 34 : 15)

Qatāda said, People used to buy and sell and carry on trade (in goods), but when it was the turn of a duty out of the duties imposed by Allah, neither merchandise nor selling diverted them from the remembrance of Allah, so that they performed their duty to Allah (first).
(*Bukhāri* 34 : 8)

Abu Sa'īd reported, The Prophet, peace and blessings of Allah be on him, said: "The truthful, honest merchant is with the prophets and the truthful ones and the martyrs".
(*Tirmizi* 12 : 4)

Jābir reported, The Messenger of Allah, peace and blessings of Allah be on him, said: "May Allah have mercy on the man who is generous when he buys and when he sells and when he demands (his due)."
(*Bukhāri* 34 : 16)

Hudhaifa said, The Prophet, peace and blessings of Allah be on him, said: The angels met the soul of a man from among those who were before you, (and) they said, Hast thou done any good? He said, I used to give respite to the one in easy circumstances and forgive one who was in straitened circumstances. So they forgave him".
(*Bukhāri* 34 : 17)

Hakīm ibn Hizām said, The Messenger of Allah, peace and blessings of Allah be on him, said: "The buyer and the seller have the option (of cancelling the contract) as long as they have not separated, then if they both speak the truth and make manifest, their transaction shall be blessed, and if they conceal and tell lies, the blessing of their transaction shall be obliterated."
(*Bukhāri* 34 : 19)

Abu Sa'īd reported, The Messenger of Allah, peace and blessings of Allah be on him, forbade *Munabadha*, and this was the throwing of a person his cloth in sale to another before he examined it or looked at it: and he forbade *Mulamasa*, and *Mulamasa* was the touching of a cloth without looking at it.
(*Bukhāri* 34 : 62)

ISLAMIC REVIEW

Abū Huraira said, I heard the Messenger of Allah, peace and blessings of Allah be on him, say : The taking of oaths makes the commodities sell, but it obliterates the blessing (therein).” (Bukhāri 34 : 26)

Ibn ‘Umar reported, They used to buy cereals from the camel-owners in the time of the Prophet, peace and blessings of Allah be on him, and he used to send to them a person who forbade them selling it where they purchased it, until it was brought to the place where cereals were sold. (Bukhāri 34 : 49)

Ibn ‘Umar said, The Prophet, peace and blessings of Allah be on him, said : “Whoever buys cereals, he shall not sell them until he obtains their possession.” (Bukhāri 34 : 54)

Ma‘mar said, The Messenger of Allah, peace and blessings of Allah be on him, said : “Whoever withholds cereals that they may become scarce and dear, is a sinner”. (Mishkāt 12 : 8)

Abū Huraira said, The Messenger of Allah, peace and blessings of Allah be on him, forbade the dweller of the town selling for one coming from the desert, and (he said) : “Do not resort to *Najsh* (augmenting the price of a thing, without any desire to buy it) and let not a man carry on a transaction against his brother’s transaction.” (Bukhāri 34 : 58)

Sa‘id ibn Huraith said, The Messenger of Allah, peace and blessings of Allah be on him, said : Whoever sells a house or a land yielding revenue, then he does not invest the price on a thing akin to it, he is not likely to be blessed therein”. (Musnad IV : 307)

Jābir reported, He heard the Messenger of Allah, peace and blessings of Allah be on him, say, while he was at Makka in the year of the conquest (of Makka) : “Allah and His Messenger have forbidden trade in wine and the dead (animals) and swine and idols.” (Bukhāri 34 : 112)

Ibn ‘Abbās said, The Prophet, peace and blessings of Allah be on him, saw a dead goat which had been given to a maid of Maimuna out of Zakāt. The Prophet, peace and blessings of Allah be on him, said : “Why did you not benefit by its skin ?” They said, It was dead. He said : “Only the eating thereof is forbidden.” (Bukhāri 24 : 61)

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