

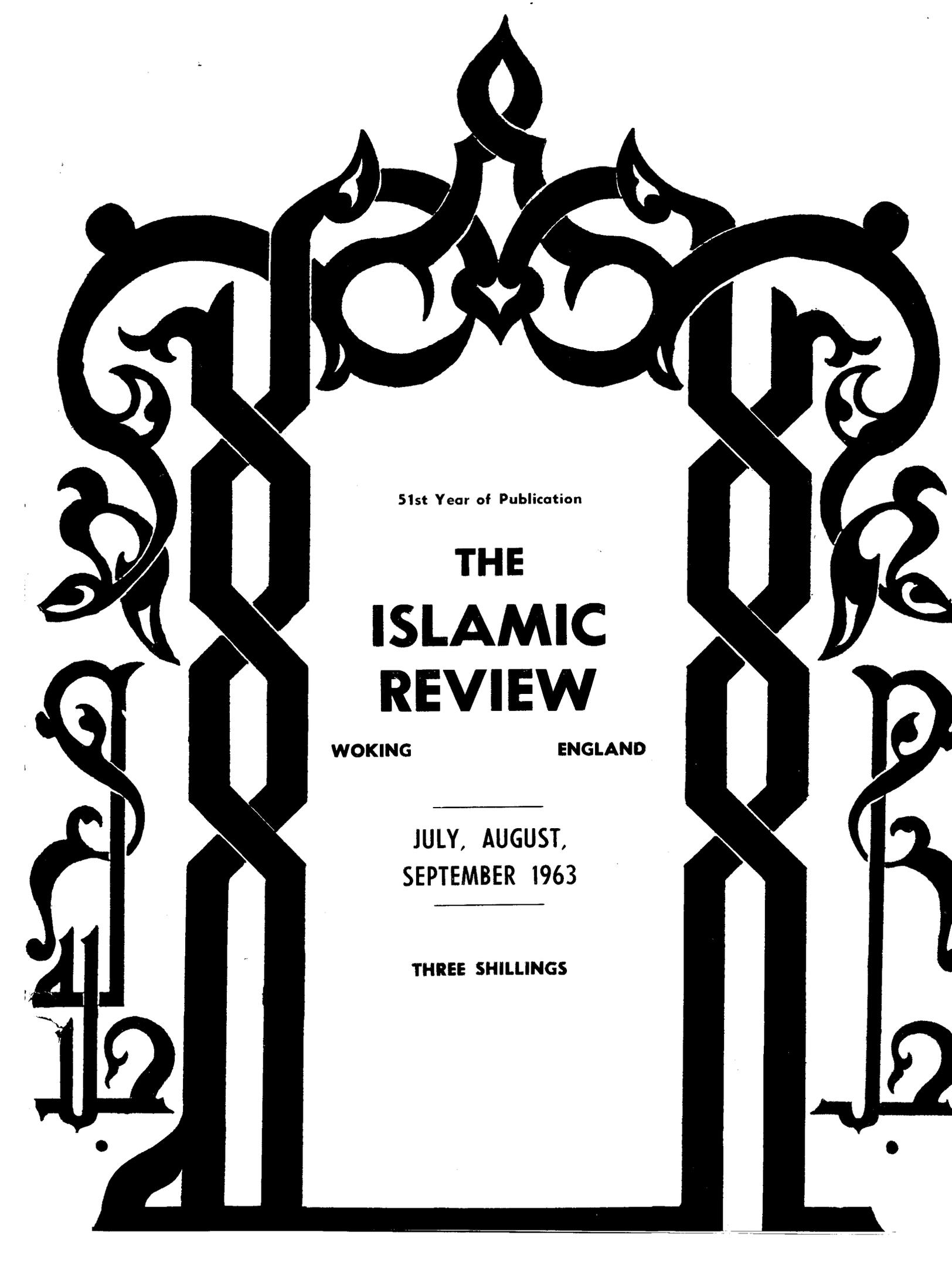
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51st Year of Publication

**THE  
ISLAMIC  
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The design of the cover is conceived around the well-known Arabic sentence *Allah jalla jalala-hu* (God whose Glory be manifest!), and is the work of an Egyptian Muslim artist.

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# The Islamic Review

July-August-September 1963

51st YEAR OF PUBLICATION

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى مُحَمَّدٍ رَسُولِهِ الْكَرِيمِ خَاتَمِ النَّبِيِّينَ

"Muhammad is...the Messenger of God and the Last of the Prophets..." — THE HOLY QUR'AN 33:40  
"There will be no Prophet after me" — THE PROPHET MUHAMMAD

Vol. 51 Nos. 7-8-9

July—August—September 1963

Safar—Rabi' al-awwal—Rabi' al-thani 1383 A.H.

# MESSAGE OF MUHAMMAD TO MANKIND

According to Mahmud Pasha Falaki, the reputed and revered Egyptian astronomer, the date of the Prophet's birth has been computed in his treatise after laborious calculation to Monday 20th April 571 on the 9th of Rabi al-Awwal before *Hijrah*. The *Maulana* Shibli Nu'mani in his *Sirat-un-Nabi* has followed Mahmud Pasha. In this year of grace it is the 1392nd birthday anniversary of Muhammad, the Messenger of God, testifying to positive proof of his having been the Recipient of Revelation under the Guardianship of God.

The life of Muhammad — the Prophet of Islam — presents a picture of perfection for our guidance. He exemplified in himself every aspect of human behaviour to be a perfect model of man. His teaching points to an affinity in religious thought, to trace its origin from Adam — the first Prophet of Islam — to the successive founders of religion. All in their day served to conform to the Will of the Supreme, according to Muslim belief. The Prophet Muhammad also had a similar mission and he sought to establish the foundation of universal brotherhood and unity of mankind, in fulfilment of what has been ordained.

The Prophet took up the cause of peace, chalked out by his distinguished predecessors. Muslims are asked to respect them all equally as Divine Messengers. He laid no claim to a new dispensation but stood firm to uphold the same tradition of truth, only as its latest exponent and to place the seal on the chain of prophethood in continuity. He prepared himself to renew it on the basis of the age-old principles, free from corruption and, without prejudice, to restore it to its pristine purity. Nations of the world are beginning to examine and appreciate the work and worth of this Arabian prophet in the light of the present-day problems. His whole life and career passed through a series of tests and trials.

There is evidence of greater recognition than before in

the field of theology and modern thought. It is the verdict of history. His character stands vindicated before the civilized world. He taught that the manifestation of the physical phenomena is the sign of intelligence and design in nature for a master-mind to conceive of an all-embracing scheme, and, it should be admitted, that the outcome of its handicraft is far above the skill of man to swim into his ken, neither within the limit of human ingenuity nor with the immensity of his imagination. Allah — the God of Islam — is indefinable, and He is beyond comprehension. None can comprehend Him with the limitation of the human angle. God has attributes and they should be assimilated in man to tune his will to the Will of God to enrich himself with the blessing of supreme felicity and to find the highest level in human destiny. These ingredients help him to overcome the ills of materialism and to regulate his earthly desires within bounds.

So moulded, man can lead a life of contentment and be free from the cares and worries that confront him. The possession of virtues, associated with divine attributes, is the surest qualification to evolve oneself from stage to stage, in the Qur'anic terminology, while resorting to constant communion with his Maker, as an aid to spiritual ascension. In spite of the Prophet's mission of peace and his unselfish devotion to service, he had to fight hard in defence of the cause he espoused, against an array of reactionary forces, and he underwent tremendous hardship. He was never in despair, for he had ample confidence in the righteousness of the mandate and implicit faith in the success of his mission.

As the Battle of Badr was about to begin, God revealed to the Prophet Muhammad the verse in chapter "Saff" of the Holy Qur'an: "*nasrun minalahi wa fathun qareeb* (Help from God and a speedy victory). He suffered the pain of torture and cruelty many a time at the hands of his sworn enemies, but in the hour of triumph he forgave them and

proved his magnanimity, unparalleled in the history of mankind, by granting a general amnesty on the memorable occasion of his triumphant march to Mecca. The enemies expected no such generous treatment and almost all of them, to show their gratitude and trust, soon embraced the faith of Islam under no compulsion but on their own free will and choice. In his campaign to preserve the sanctity of the rights and the security of the people, he fought with the weapon of wisdom and moral courage. He showed the way how to realize the ideals of piety and steadfastness and guided them to keep from sin and transgression.

It was indeed a miraculous revolution that brought about an unprecedented change among the warring tribes of Arabia, at one time engaged in blood feuds. The Prophet infused the true light to see the face of truth from the mirror of conscience and to understand the merit of mutual respect and love of service to fellow-men, as the highest form of submission to the Sovereignty of the Supreme. Spiritual leaders found satisfaction in sessions of meditation that equipped them to proclaim the Message of Truth to attain peace of mind, in the midst of temptations, and reach the heart of humanity for an illumination that leads to the realm of reality. The Prophet himself went through this experience in the solitude of Mount Hira. It offers an atmosphere of tranquillity for spiritual supremacy and promotion of introspection to have no ill-will or hatred against any section of the respective followers.

The heights of spiritual enlightenment, so acquired, led to identify themselves in the art of noble living, to glorify God and work for the welfare of all. People were invited to study and practise the tenets of truth and to regulate life with the simple doctrine of Islam without dogmas. It can bring lasting benefit to taste heavenly bliss in our earthly kingdom. 'Allama Yusuf 'Ali, the translator of the Holy Qur'an, comments that "a man's life is subject to inner storms far more devastating than those in the physical world around him". The intuition of God-consciousness is thus instilled. The Qur'an lays down rules for the discovery of the path to purity. According to this Book of God, there are as many ways to God as there are souls in the world. The identity of this truth with the cult and creed of those who believe in religion is discernible in the depth and profundity of knowledge. One who wades through water finds stillness in its deepness. Only waves beat ashore in shallow water to make all the noise.

Death is certain, but this earthly life does not satisfy the instinct and expectation of man completely. The foundation of religion rests with a belief in a soul, without which there is no hope of a future life. In the physical world, light helps all other things to be visible and colour is seen behind it. The intensity of its union causes the visibility of the colour, but not the light, which seems to be hidden. Some colours are absorbed to produce a variation, regarded as the merit of the media. So is the case with the vision or countenance of God, though He is Omnipresent. It brings solace to the soul. This unique symphony enhances the splendours of artistic work and the mechanism of its vibration, serving to fulfil the creative Plan and Purpose of the Government of God. It embraces in varying degrees the faculty of compre-

hension from the beginning to the end, revealed to a panel of chosen prophets in succession. All of them truly deserve to be designated as Saviours of Humanity.

The Prophet exhorted the people to cultivate the spirit of selfless service and sacrifice, through which alone salvation is assured, and to rise to the pinnacle of greatness in the standard of human achievement and to reach the summit of satisfaction. The Law of Karma is the chain of cause and effect, pointing to an unerring maxim that everyone stands or falls by his or her own record. The Prophet, while confirming its efficacy, indicated the promise of God to have hope of redemption in repentance and forgiveness. The monotheism of Islam has no mediator to count upon between God and Man. God is Independent and He has no partners. Intercession should bear the stamp of sanctity. In every instance, the Judgment of God must always be right and just.

As usual, vested interests came into conflict with the practice of Islam in the stronghold of paganism. It caused an upheaval between the haves and the have-nots. This was due to an arrogant assumption of superiority to distinguish them with worldly power and prestige and momentary pleasures that darken the horizon to the sensibility of virtuous acts. They tried to check the growth of Islam and to maintain their ancestral pomp and vanity. Islam, with its seeds of socialism, taking root in the soil of Arabia, blew the wind of change far and wide and swept the world to adopt the precept of unity, fraternity and equality, as the soundest and safest structure of solidarity in human relationship. Worldly power and position, family influence and numerical strength, cannot suppress the might and majesty of Truth, symbolized in the Oneness of God — the Architect of all Creation. The relative merit between possession and withdrawal cannot be final and conclusive. There are other qualifications to outlast the vanishing things of a fleeting world.

Muslims should "seek knowledge from the cradle to the grave". "The ink of the scholar is holier than the blood of the martyr" and "knowledge is the lost property of the Muslims, wherever it is found, it should be claimed as their own." So said the Prophet. All are supposed to know things in ordinary life, but the mystery of time and knowledge deepens while there is only a superficial acquaintance as to how vegetable life springs up or to find an answer with precision regarding a new animal life. The issue seems still more shrouded when questions of our own life and death arise for determination. The responsibility of the Muslims, individually and collectively, does not cease until the Message reaches the last man among countless millions living in the farthest corners of the world. There is no priesthood in Islam to act as an intermediary. A Muslim has every right to appeal to God direct. He should also be a missionary in his own right to propagate Truth both by word and deed for all to share the blessings of peace on earth and to glorify God.

"God alone is worthy of praise,  
His Name is worthy of repetition,  
His Thought is worthy of contemplation,  
His Command is worthy of obedience and  
His Majesty is worthy of service."

M. A. C. M. Saleh

# OUR FINEST HERO

By Sayyid Amjad Husain

**“There is not a single track of life which is not illumined by the spiritual rays of Muhammad. As a father, husband, ordinary member of the community, tradesman, shepherd, humanitarian, a forlorn dreamer, persecuted fugitive, a destitute missionary, and as a king, legislator, judge, general and a political and social thinker, he passed through all the vicissitudes of life that have fallen to the lot of any other man. So whom else other than Muhammad can we make our hero, seeing that he is the finest model for this purpose ?”**

Man is more or less a creature of certain ideas. From cradle to the grave he remains an underling of numerous ideas conceived, realized and preached by certain outstanding personalities. The personality of a man is after all a mixture of heredity, environment and education. But what is heredity, environment and education? What does a man's life draw from these? In order to answer these questions, it may be pointed out that environment and education are nothing but a mass of pre-conceived ideas. As for heredity, it can be shown by analysis that the instinct and mental make-up which a man inherits from his forefathers through blood and ethnical affiliation are in the last analysis the effect of the working of the same preconceived ideas. And a stage is bound to come in the life of the admirer when, culturally speaking, he will be completely devoured by his hero. But it should be borne in mind that only an increasing degree of intensity of love for the hero will bring about such a total cultural eclipse. So there is no denying the fact that man is far more a duplicate than an original being. He is a copy, though not always a true copy, of a certain hero of his choice. The moment he accepts one as his hero or ideal personality, forthwith the hero's way of life begins to cast a tremendous influence upon him.

So, in a sense, we are all hero-worshipping beings. (By “worship” I do not mean that which is only due to God. I mean to select one as a model for emulation and to pay him just the due adoration.) Sometimes we have only one hero, again at times we are attached to more than one hero. For a particular occupation in life or for the development of a particular faculty, we are apt to select a particular hero. Suppose a man aspires after great poetic fame. In that case, it is very probable that he will sort out a renowned Eastern or Western poet as his model. We have been told that the great Bengali poet Madhusadan Dutt wished to become a “Bengali Milton” in the domain of Bengali verse. The *Qa'id-i-A'zam* Muhammad 'Ali Jinnah, in the beginning of his political career, strove to become a “Muslim Gokhel of India”. It is reported by the German writer Emil Ludwig that Napoleon had in his office a big bust of the Prussian king Frederick the Great, around which he used to loiter while dictating to his secretaries. Obviously, the bust served as a source of inspiration. And it is not difficult to understand that, as a military general, Napoleon had for his hero a great German king who was noted in the art of war. Students of history will not fail to detect that so powerful was the influence of the latter upon the former's whole career that Napoleon, in spite of his manifold qualities of head and heart, sorrowfully found himself and his life as a worst aggressor and the “disturber of the peace of Europe”.

It is strange to notice that a particular hero for the purpose of a particular fulfilment in life often casts his influence beyond the supposed range of activity. The influence of the cinema actors and the actresses is a case in point. People are apt not only to copy their idealistic ways of life on the stage and screen but also their private lives at home, which are, unfortunately, in most cases awfully demoralized.

In this way, hero-worshipping has been proved to be a bane of our species. A very careful scrutiny reveals the fact that a lack of alertness and the sense of a proper valuation of things on the part of the votary is sure to lead him to select a damaging hero for himself. Surely, like any other thing, there are two sets of heroes, good as well as bad, the one rightly guiding and the other misleading. After due deliberation, we are inclined to say that, of all heroes, the best are those in the field of religion and morals. They are the genuine leaders of mankind as they create the things that are known as culture and civilization. The outward brilliance of the material civilization of any particular phase of human history may dazzle the imagination of the people of superficial thinking. But the men with average introspection will be in a position to trace the root of such a type of civilization. Historians are agreed that the material civilization of a people is nothing but the outward manifestation of their inner transformation and superior culture of their hearts. As a matter of fact, the roots of Baghdad and Granada civilization can be traced to the ascetic lives of the Medinite people at the time of the Prophet Muhammad.

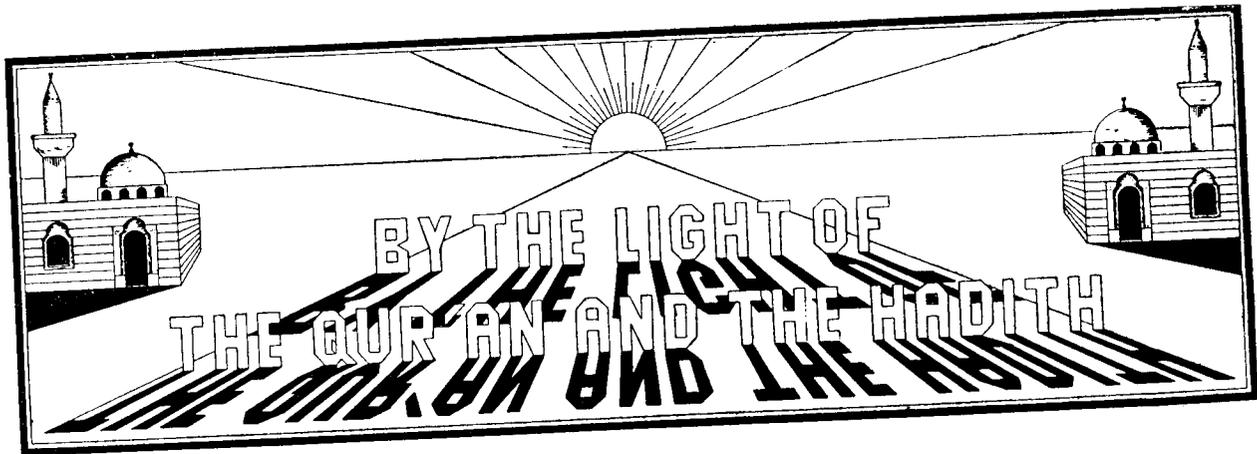
To be sure, the genuinely spiritual men are the only fit persons to become our heroes, not only in religious matters but also in the peculiar affairs of our physical existence. They demonstrated in their lives the different principles and virtues which remain the ideals of mankind even in this, the stormiest period of our social existence, when immorality and corruption are the order of the day.

It has been historically proved that Muhammad was a man of such type. He is the fittest personality to become the hero of humanity. Not for any particular nation or a particular period only, but he is capable of assuming the leadership of all nations for all time to come, because he has been the solitary figure known to history in whose life all the high principles and virtues were magnificently concentrated. He is the embodiment of all human morals, and, as such, fit to be the chief model for shaping the lives of humanity.

We read biographies to seek inspiration and light and to find the way to give a touch of glory and greatness to our

commonplace lives. There are countless biographies available in the libraries and bookshops. There may be light in all of them. We can illuminate our lives morally and emotionally by a perusal of most of them. Usually, the light that can be spotted in these is dim and feebly glittering here and there. But, in the biography of the Prophet Muhammad the light is a complete whole and shining in its full resplendence. It is the only light that can illumine our manifold emotions and thereby give them a correct lead.

There is not a single track of life which is not illumined by the spiritual rays of Muhammad. As a father, husband, ordinary member of the community, tradesman, shepherd, humanitarian, a forlorn dreamer, persecuted fugitive, a destitute missionary, and as a king, legislator, judge, general and a political and social thinker, he passed through all the vicissitudes of life that have fallen to the lot of any other man. So whom else other than Muhammad can we make our hero, seeing that he is the finest model for this purpose?



By Professor MUHAMMAD WAZED 'ALI

### WATER

Water is the essential factor of life. It evaporates from the earth and is carried by the wind to form cloud which condenses as pure water to fall back. The earth absorbs it. The plants and trees live on it, as the animals do. The water vapour changes the composition of air in terms of hydro-metry. Moreover, the water gives different kinds of taste due to its contents. The alluvial gravel and sand deposits at the bed of some rivers contain gold and platinum. The Qur'an says :

“ God hath created every animal of water. Of them (a kind) that goeth upon its belly and (a kind) that goeth upon two legs and (a kind) that goeth upon four ” (24 : 45).

“ God is He who sendeth the winds so that they raise clouds, and spreadeth them along the sky as pleaseth Him, and causeth them to break and thou seest the rain down-pouring from within them ” (30 : 48).

“ (God) causeth water to pour down from the sky, thereby producing fruits as food for you ” (2 : 22).

“ And the water which God sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the change of the winds and clouds between sky and earth, are signs

for people who have sense ” (2 : 164).

“ Water have We sent down from the sky and the vegetation of the earth absorbs it ” (18 : 46).

“ And We send down from the sky water in measure, and We give it lodging in the earth, and lo ! We are able to withdraw it ” (23 : 18).

“ And caused the earth to gush forth springs, so that the water met for a predestined purpose ” (54 : 12).

“ Say : Have ye thought : if (all) your water were to disappear into the earth, who then could bring you gushing water ? ” (67 : 30).

“ And We send down purifying water from the sky ” (25 : 48).

“ And two seas are not alike : this, fresh, sweet, good to drink, the other bitter, salt. And from them both ye eat fresh meat and derive the ornament that ye wear ” (35 : 12).

“ He hath loosened the two seas (the salt water and the sweet). They meet. There is a barrier between them. They encroach not (one upon the other). Which is it of the favours of your Lord that ye deny? There cometh from both of them the pearl and coral-stone ” (55:19-22).

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## MOUNTAINS

As the earth does not rest on any support, there was the necessity of its balance on all sides, so that it should function smoothly and should not fall on one side during an earthquake. The mountains and hills are so placed on the northern hemisphere to balance the oceans on the southern. The Qur'án says :

“ And hath cast into the earth firm hills so that it quakes not with you ” (31 : 10).

“ Set thereon (on the earth) mountains firm and immovable ” (15 : 19).

## TIME

Human beings got the sense of time and could measure it from the functions of the sun, moon, stars, planets, etc. The idea of twelve months making a year is a study of the zodiacal sign in the sky, nevertheless a clear verse in the Qur'án. The convention of seven days making a week might have followed from a prehistoric source. The Qur'án gives an indirect significance of such a figure also :

“ He it is who made the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years and the count (of time) ” (10 : 6).

“ He is the Cleaver of the Daybreak, and He hath appointed the night for rest and tranquillity and the sun and moon for the reckoning (of time) ” (6 : 97).

“ It is He who hath set out zodiacal signs in the sky and made them fair-seeming to all beholders ” (15 : 16).

“ Lo ! the number of the months with God is twelve months by God's ordinance in the day that He created the skies and the earth ” (9 : 36).

“ That is because God maketh the night to pass into the day and maketh the day to pass into the night ” (22 : 61).

“ God causeth the revolution of the day and the night. Lo ! herein is indeed a lesson for those who see ” (24 : 44).

“ They ask thee (O Muhammad) of new moons say : they are but signs to mark fixed periods of time for mankind and for the pilgrimage ” (2 : 189).

“ By the sky and the morning star ! Ah ! what will tell you what the morning star is ! ” (86 : 1-2).

“ And He is the Mighty, the Forgiving who hath created seven skies in harmony ” (67 : 2-3).

“ We have given thee seven of the oft-repeated (verses) and the Qur'án ” (15 : 87).

“ It (hell) hath seven gates and each gate is assigned for a class ” (15 : 44).

## METALS AND COMPOUNDS

There are mentions of many metals, like iron, copper, lead, gold, silver, brass, etc., in different parts of the Qur'án. There is an indication also for the underground materials. The Old Testament (2 Kings 9 : 30 ; Ezekiel 23 : 40) as well as the Qur'án refers to the case of antimony sulphide. The

Prophet Moses spoke to the Almighty God on Mount Sinai, which could not stand by His flash of light, but completely burnt to ash (a re-organization among electrons, protons, neutrons, etc.) of antimony sulphide (surma- used in medicine and as pigment for eyebrows). God created the earth with all its contents at a time. He knows the properties of everything, while human beings are yet to know. He has therefore selected gold and silver as a standard wealth with the clear idea of their properties, like resistance to atmospheric oxidation or actions. These are used as standard wealth world-wide on the basis of the degree of availability and character. The Qur'án says :

“ To Him belongs what is in the skies and on earth, and all between them, and all beneath the soil ” (20 : 6).

“ When his Lord manifested His glory on the Mount, He rendered it crashing down. And Moses fell senseless ” (7 : 43).

“ They who hoard up gold and silver and spend not in the way of God unto them give tidings of a painful doom ” (9 : 34).

## DESTRUCTION OF THE EARTH

A large-scale calamity of a serious type may destroy the earth at any time. God has created everything and given a fixed shape for a specified term. On the expiry of the term, the destruction happens individually or collectively. In order to destroy the earth as a whole, the sun will be disturbed first to cause chaos and confusion in the solar system. The earth will simultaneously undergo a severe quake in its orbit to the wholesale destruction of everything to lifeless matter. The Qur'án says :

“ God created not the skies and the earth and that which is between them, except with truth (properties) and for a predestined end ” (30 : 8).

“ When the sun is overthrown and when the stars fall, and when the hills are moved ” (81 : 1-3).

“ O mankind, fear your Lord. Lo ! the earthquake of the Hour is a tremendous thing ” (22 : 1).

“ And when the trumpet shall sound one blast and the earth with the mountains shall be lifted up and crushed with one crash. Then, on that day, will the event befall. And the sky will split asunder, for that day it will be frail ” (69 : 12-16).

“ But watch thou for the day when the sky will produce visible smoke that will envelop the people. This will be a painful torment ” (44 : 10-11).

“ And the matter of the Hour (of Doom) is but as a twinkling of the eye or it is nearer still. Lo ! God is able to do all things ” (16 : 77).

## REVIVAL AFTER DEATH

“ Thereof We created you and there unto We return you, and thence We bring you forth a second time ” (20 : 55).

“ When we are dead and have become dust (shall we be brought again)? That would be a far return ” (50 : 3).

“ We know that which the earth taketh of them, and with Us is a recording Book ” (50 : 4).

“ Say : the angel of death, who hath charge concerning you, will gather you, and afterward unto your Lord Ye will be returned ” (32 : 11).

“ And they say : When We are bones and fragments, shall we, forsooth, be raised up as a new creation? Say : Be ye stones or iron or some created thing that is yet greater in your thoughts ! Then they will say who shall bring us back (to life). Say : He who created you at the first ” (17 : 49-51).

“ Thinketh man We shall not assemble his bones? Yea, verily, yea, We are able to restore his very fingers ” (75 : 3-4).

“ And man saith : When I am dead, shall I, forsooth, be brought forth alive? Doth not man remember that We created him before, when he was naught? ” (19 : 66-67).

“ Your creation and raising (from the dead) are only as (the creation and raising) of a single soul ” (31 : 28).

“ And whoso doeth good an atom’s weight will see it then, and whoso doeth ill an atom’s weight will see it then ” (99 : 7-8).

#### HEREAFTER

The speed of rotation of the earth is falling down gradually, so much so that the earth may stop the revolution after a period of several million years. The idea of time will then come to nil. The earth will be spread out. The Qur’an says :

“ On the day when the earth will be changed to other than the earth, and, the skies (also will be changed) and they will come forth unto God, the Oné, the Almighty ” (14 : 48).

“ But when the sight is confounded and the moon is eclipsed and sun and moon are united ” (75 : 7-9).

“ Woe upon us ! who hath raised us from our place of sleep? This is that which the Beneficent did promise and the messenger spoke truth ” (36 : 51).

“ And they will bid thee hasten on the Doom and God faileth not in His promise, but lo ! a Day with God is as a thousand years of what Ye reckon ” (22 : 47).

“ Lo ! the Day of Decision is a fixed time, when the trumpet is blown, and ye come in multitudes and the sky is opened and becometh as gates and the hills are set in motion and become as a mirage ” (78 : 17-20).

“ One day We shall remove the mountains and ye will see the earth as a level stretch (emerging out) and We shall gather them altogether nor shall We leave out anyone ” (18 : 48).

#### HEAVEN AND HELL

“ And every man’s fate We have fastened on his neck. On the day of judgment, We shall bring forth from him a book which he will find wide open ” (17 : 13).

“ Give glad tidings unto those who believe and do good works ; that theirs are gardens underneath which rivers flow ; as often they are regaled with food of the fruit thereof ” (2 : 25).

“ Then guard yourselves against the fire prepared for disbelievers whose fuel is of men and stones ” (2 : 24).

“ Lo ! hell lurketh in ambush, a home for the rebellious. They will abide therein for ages. Therein taste they neither coolness nor drink except boiling water and a paralysing cold : reward proportioned (to their evil deeds) ” (78 : 21-28).

## JESUS IN “HEAVEN ON EARTH”

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# THE FOUNDER OF BUDDHISM

By Dr. KHADIM RAHMANI NURI

Buddha, the eminent teacher and preacher of morals, otherwise known as the "Light of Asia" which dispelled all darkness of ignorance and cured spiritual ills from the surface of India, was born in the town of Kapilavastu in Nepal about 2,500 years ago. According to the Buddhist creed he was the last of a galaxy of religious reformers, as many preachers had emerged on particular occasions before him. He was a reformer of the Vedic religion, and his advent was the ninth advent of Krishna, just in conformity with the Bhagavat Gita :

"Whenever there is a decay of Dharma (religion), O Bharat (Varsha) and exaltation of Adharma (irreligion) then I myself come forth, for the protection of the good and for the destruction of evil-doers. For the sake of firmly establishing Dharma, appear from age to age" (Gita, 4 : 7-8).

Buddha's father, Suddhadhana, of the Sakya dynasty, was a king, and his mother's name was Maya Devi. His genealogy reaches the famous Kshatriya Rishi Gautama; hence Buddha was called *Sakya Muni*, *Gautama* or *Sakya Singha*.

"Buddha" is a Sanskrit word, meaning aroused one, awakened, intelligent, clever, enlightened, etc., or it connotes a perfect man who has attained the knowledge of Truth and Righteousness, and one having come out of worldly darkness into Light.

According to the following verses of the Qur'an, he was a prominent prophet :

"Is he (like the Sakya Muni Gautama Buddha) who was (raised from the spiritually) dead; then We gave him (spiritual) life; and for him We made a Light (Buddhi) by which he walks among mankind (and shows the way to them), like another whose condition is one of utter darkness which he cannot cast out?" (6 : 123).

"And is to Ismail and Idris and Zul-Kifl (the 'Dweller of Kapilavastu', or 'One who was given two-fold reward, 28 : 53-54, the Buddha, 38 : 48), they were all of among those who persevere. And We cause them to enter Our mercy (i.e., prophethood). Surely they were all amongst the good" (21 : 85-86).

"And those who strive hard for us, We shall certainly guide them in Our ways. And God is surely with the doers of good" (20 : 69).

## Middle path

Now, who will deny that the Buddha made up his mind that he would never get up until he received illumination, and strove hard to know the Right Path, and agonized himself in search for inner light? It is a well-known fact that, one day after six years of rigid self-mortification when he had reduced himself to a faltering skeleton, he was attacked by a violent pain and fell in a swoon. He came to know that he must adopt a "Middle Path" (*Majhim Pad*) between ascetic self-denial and sensual indulgence, and thus to renounce his earlier teaching of the retirement from the world. This is the very "Right Path", the path of those on whom favours of God are bestowed.

In fact, the origin of the word "Buddha" is the Arabic word *Ba'th*, meaning *he roused him, excited him, or put him in motion or action*. *Baithun* or *Baith* means a man whose anxieties or griefs awoke him from sleep. The Qur'an uses this word about Muhammad :

"It is He who has raised up (*Ba'atha*) amongst (the Arabs) an unlettered people a messenger (in the person of Muhammad) from amongst themselves, who recites to them His signs, and purifies them and teaches them the Scripture and the wisdom, although before this they were in a manifest error" (62 : 2).

According to Buddhist terminology, the word "Buddha" is not a name but a title which is vouchsafed to one who has come out of darkness into light, and who calls others out of the abyss. There have been Buddhas even before Sakya Muni Gautama, and there exists the prophecy of the advent of Buddhas after him.

## Prophecies about the coming of another Buddha

In Tibetan Buddhist literature there is a prophecy that a "Boga Buddha", meaning a "Buddha of white complexion", will appear in Tibet, being the fifth Buddha after Gautama. And in fact we find Jesus Christ appearing there in the fifth century after him, during his tour in search of Buddhist religious knowledge to Tibet and Kashmir via India.

Buddha Gautama further foretold the coming of "Maitriya Buddha" in likeness to him. Jesus the Buddha himself declared that the "Spirit of Truth" is yet to come to guide men into all truth. "Howbeit when he, the 'Spirit of Truth', is come, He will guide you into all truth; for he shall not speak of himself; but whatever he shall hear (from God), that shall he speak; and he will show you things to come" (John 16 : 13). The Qur'an declares :

"O ye mankind! indeed a manifest proof has come to you from your Lord; and We have sent down towards you a manifest Light (Maitriya Buddha)" (4 : 175).

"O ye people of the Scripture (especially the Jews and the Christians)! Surely Our messenger (Muhammad) has come to you to clarify for you (through the Qur'an), most of that (truths) which you used to conceal of the Scripture and he passes over a good deed (which had been given to you to suit only the requirements of the time and are not now needed). Surely, there has come to you from God a (new) light (Maitriya Buddha) and a perspicuous Scripture (the Qur'an)" (5 : 15).

Thus, one of the hundreds of similarities of the Gautama Buddha to the Prophet Muhammad, the Maitriya Buddha, is in his title and in his mission.

Even if there were no such verses of the Qur'an recognizing Buddha as a prophet, there is the probability of his being a prophet, on the following basic teachings of the Qur'an that prophets were raised among all nations and communities : "And We chastise not (any nation or community) until We raise a messenger" (17 : 15); "And every community had a messenger" (10 : 47); "There is a guide for every people" (13 : 7); "And certainly We raised in every nation a messenger" (16 : 36); "And there is not a community but a warner has gone among them" (35 : 24); "And (We sent) messengers We have mentioned to you before, and messengers We have not mentioned to you" (4 : 164).

Thus Islam, the religion of peace-making, accepts all the prophets of the world (2 : 4) as her own, including Buddha, just as all the prophets testified to the truth of, and all the religious scriptures prophesied about, the Prophet Muhammad (3 : 80), laying the foundation of universal peace.

# THE NEW MENACE AND ITS ANSWER

By ABUL HASAN 'ALI NADWI

“The real problem before Islam now is not that of moral degeneration or slackness in matters of prayer or other supererogatory observances or the disregard of the religious practices and the imitation of the foreigners. These are important things, no doubt, but the real issue in front of it, which has worked itself up like a mighty tidal wave and is striking directly at its roots, is one of belief and unbelief. It is that whether Islam will survive in the world or be cast away like an old garment. The battle that is being fought today in the Muslim world is between Western materialism and Islam, the last of the messages from God. On one side there is agnosticism and on the other the Divine Law. I believe this is the last struggle between religion and irreligiosity, after which the world will swing full-scale towards one side or the other”

## Wave of nationalism in Islamic countries

Owing to the political and cultural domination of the West, the Islamic world, which owes its very existence to the Prophet, has now wholeheartedly adopted the creed of nationalism, as if it is a proved scientific truth from which there can be no escape. Almost all the different peoples who go to make the family of Islam are today the ardent admirers of factional prejudices, which that religion had unceremoniously buried. They are doing their best to revive them, including even those paganish national practices which are openly amounting to idolatry. Among some of them the pre-Islamic era of their history, which Islam emphatically condemns as paganish and steeped in ignorance, is being recalled as a thing of pride — and paganism is a word than which no other more detestable exists in the eyes of Islam. The Qur'an declares the deliverance of Muslims from it as one of the choicest favours of God and calls upon them to be duly grateful to Him for that :

“And remember Allah's favour unto you. How ye were enemies and He made friendship between your hearts, so that ye became as brothers by His grace ; and (how) ye were upon the brink of an abyss of fire” (2 : 103).

“Nay, but Allah doth confer a favour on you, inasmuch as He hath led you to the faith, if ye are earnest” (49 : 17).

“He it is who sendeth down clear revelations unto His slave, that He may bring you forth from darkness, unto light ; and lo ! for you, Allah is full of pity, merciful” (57 : 9).

## Muslim standpoint

Such being the case, a Muslim should be filled with repugnance and disgust at the sight of paganism — whether modern or ancient. Have you ever seen a person released from prison not look back at the period of his imprisonment with anguish and displeasure? Or a man, having been cured of a foul disease, not shudder at the thought of his illness? Or has there ever been a man who has not thanked God at the dawn of the day, after having experienced a terrible nightmare during the night? Why, then, should it be different with paganism, which is many times worse than a term in prison or an illness or a nightmare? Why should a person having

been freed from it by the grace of the Almighty not tremble at the thought of it and offer earnest thanksgiving to his Maker for delivering him from a curse which contains innumerable misfortunes of this world and the next? Says a tradition of the Prophet : “There are three things and, if they are present in anyone, he will taste (the joys of) faith : firstly, that God and the Prophet be dearer to him than anything else, secondly, that his love for anyone (or anything) is only for the sake of God, and thirdly, that he dreads returning to the state of paganism like being thrown into the fire” (Bukhari). Says God in denunciation of paganism, its rites, its customs, its practices and its heroes :

“And We made them patterns that invite unto the fire, and on the Day of Resurrection they will not be helped. And We made a curse to follow them in this world, and on the Day of Resurrection they will be among the hateful” (27 : 41, 42).

“Unto Pharaoh and his chiefs, but they did follow the command of Pharaoh, and the command of Pharaoh was no guide. He will go before his people on the Day of Resurrection, and will lead them to the fire for watering-place. And hapless is the watering-place (whither they are) led. A curse is made to follow them in the world and on the Day of Resurrection hapless is the gift (that will be) given (them)” (11 : 19).

## Revival of paganish era in Islamic countries

Due to being over-awed by the Western philosophy and its peculiar mode of approach to life, many Muslims in Islamic countries have begun to recall the pre-Islamic period of their national existence with pride and pleasure. They are being drawn intellectually and emotionally to the customs and practices of that period as a part of their national heritage. They want to resuscitate them and to give a place of honour and privilege to the kings, leaders and other noteworthy personalities of that period in their history, as if it was a golden age which Islam snatched away from them. God bless our souls ! What a colossal ingratitude and lack of appreciation of the worth and value of Islam and the Prophet it is ! It would mean that all dislike for paganism and idolatry and the contempt for their senseless practices has disappeared from the hearts — and these are things which are hard to imagine with respect to a conscientious Muslim. It will be no wonder, because of these follies, the Muslims may totally

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be deprived of faith, the blessing of Islam may be withdrawn from them and some heavenly curse be sent down in place of felicity. The Qur'an has warned :

“And incline not towards those who do wrong, lest the fire touch you, and ye have no protecting friends against Allah, and afterward ye would not be helped” (11 : 113).

### **Moral and spiritual chaos**

Besides nationalism, another calamity that is bringing ruin upon the Islamic world is the blind admiration for the material things of life by its upper classes. They are ready to sacrifice all other considerations and values in the pursuit of their worldly ambitions. There is at work among them a strong tendency to prefer this material world to the Hereafter and to avail themselves wholeheartedly of its pleasures. The appeasement of the sensual appetites has become the chief object of their existence, with the result that moral perversion, drink, debauchery and the other vices have freely crept into them and they have obtained, more or less, a complete freedom from the moral obligations imposed by religion, as if they have no connection with it or that the Islamic *Shari'at* has been repealed. With a few exceptions the ruling sections of Muslims present a picture very much like it everywhere.

### **The biggest danger**

This, in brief, is the moral and spiritual state of the present-day Muslims. A wave of paganism is sweeping across the Muslim world and carrying away with it the glorious heritage of Islam. Never has Islam experienced a danger so powerful and so all-pervading. And the tragedy is that there are few who are willing to take stock of this dismal situation and fewer still to place all that they have at stake to combat it. We remember that, when agnostic tendencies raised their head in Islam under the influence of Greek philosophy, there sprang up a number of outstanding men to put them down with all the unique resources of their mind and heart and with their social prestige. Similarly, when the sects of *Batiniyyah* (Custodians of Concealed Knowledge) and *Muláhadá* (Infidels) made their appearance, the crusaders of Islam jumped into the arena to take issue against them with pen and speech. Thus, Islam, on account of these timely services, continued to command such a strong position intellectually and logically that it could beat off any storm that arose.

### **The real problem**

The real problem before Islam now is not that of moral degeneration or slackness in matters of prayer or other supererogatory observances or the disregard of the religious practices and the imitation of the foreigners. These are important things, no doubt, but the real issue in front of it, which has worked itself up like a mighty tidal wave and is striking directly at its roots, is one of belief and unbelief. It is that whether Islam will survive in the world or be cast away like an old garment. The battle that is being fought today in the Muslim world is between Western materialism and Islam, the last of the messages from God. On one side there is agnosticism and on the other the Divine Law. I believe this is the last struggle between religion and irreligiousness, after which the world will swing full-scale towards one side or the other.

### **The holiest of holy wars**

The *Jihad* of today, the greatest need of the present hour, is to repulse this storm of atheism, nay, to go ahead and make a direct assault at the heart of it. The chief task of religious renovation in modern times lies in the revival of faith among the young men and the educated classes of the Ummat in the basic tenets of Islam, in its moral and spiritual scheme of things and in the messengership of the Prophet. There can be no better deed of worship today than to release the educated young men from the intellectual and psychological confusion and frustration they are going through and to satisfy them mentally with regard to Islam. The basic characteristics of paganism that have dug themselves into their minds must be weeded out to make place for the spiritual truths of Islam.

For a full century the West has been preying on the hearts and minds of the Muslims. It has played havoc with its scepticism, doubt and disbelief. The transcendental truths have been trampled underfoot by the materialistic concepts of political science and economics. We have watched all this like a mere spectator, heedless of what it was leading to. We “sat pretty” on what our ancestors had left behind to us and did not realize that it was essential to bring it into conformity with the changing pattern of time. We also made no effort really to understand the thought-processes the West had released. We never examined the Western philosophy and way of life critically. Our time was wasted in superficial discussions till now, after the passage of a century, the time has come before us when the foundations of the faith itself are in danger and a generation has come up which has very little trust in the spiritual values of life.

### **Call to faith**

The crying need of the hour is to call the Muslims back to faith. The rallying cry of this new religious endeavour should be “Let us re-create faith in Islam”. But mere slogan-raising will avail nothing. We have to think of the way through which to approach the inner selves of the ruling sections of the contemporary Muslim world, so that they can be brought back to Islam.

### **Selfless preachers**

Today, Islam needs workers who may be ready to dedicate their entire resources and abilities, their learning, their time, their money and their energy to its cause and to pay no heed to the attractions of worldly achievement. They must be wholly free from malice, bearing no grudge against anyone. They should serve, but take no service from others, give and not take. Their conduct shall of course be different from that of political workers, who are motivated mainly by the lust for power. Sincerity should be their habit, and freedom from every kind of self-seeking, vanity and prejudice their chief mark of distinction.

### **New institutions**

Furthermore, we require such academies which may produce a literature forceful and inspiring enough to bring the educated youth back to Islam in its wider sense, emancipating them from the bondage of Western ideology, which they have thoughtlessly accepted mainly under the stress of the times—a literature that may lay down the foundations of Islam anew in their minds and provide healthy, wholesome food for their souls. For this task there are needed devoted scholars in

every nook and corner of the Muslim world who may not leave the intellectual front of the battle till the last shot is fired.

For my part, I want to state clearly that I have never been one of those who believe in the separation of religion from politics or who seek to interpret religion (Islam) in a way that it may fit into every pattern of life. Nor do I belong to that category of theologians who include politics among the “condemned tribe of the Qur’án”. I am second to none in my desire to see the development of proper political consciousness and leadership among the Muslims everywhere. I believe that a theocratic society cannot be established without the ascendance of religion and the political structure being based on the precepts of Islam.

### **Past experiences**

But the question is one of precedence, of first things first, and of the exigencies of time. So far our time and our energies have been directed towards political and agitational activities. This was due primarily to the assumption that the condition of the Ummat was sound so far as faith was concerned. The leadership was in the hands of the Muslims themselves and the ruling classes were alive to their responsibilities towards Islam and eager to bring about its victory in the world. But now the state of affairs is just the reverse. The Ummat has suffered a serious degeneration both morally and spiritually without it being actually aware of it. Speaking in a general way, its educated and privileged sections have almost been weaned away from the faith by the Western ideas and they are, so to speak, openly in revolt against the basic ideology of Islam, thinking that what they have borrowed from the West represents the *sine qua non* of truth and progress and that, unless the society is reorganized in the light of the material concepts, there can be no hope for the future. They are pushing forward the Western way of life with all the enthusiasm of new converts and bringing the whole of the Muslim Ummat very close to atheism. It is a different matter that some of them want to hurry through the process, while others believe in a more graduated course. The modes of their approach are also different. But so far as the destination is concerned it is the same with all of them.

### **Two divergent groups among the theologians**

With regard to this section, our theological class — if the term be correct, for there is no clerical or priestly class in Islam — is divided into two divergent groups. One of them is emphatically opposed to it and does not want to have anything to do with those who belong to it, but is completely unconcerned with the question as to what causes and factors are responsible for producing the atheistic tendencies among the privileged Muslim classes. It abhors to have any contacts with them and does little by way of purging them of their erroneous beliefs. The other group associates with them to the full and seeks advantages in terms of worldly gain as a result of its association. It pays no attention to their spiritual redemption. Hence this group has no call to give or religious pride to display. It seems to have abandoned those sections to their fate and has no solicitude for correction and reformation.

### **The group that really is needed**

There is, unfortunately, no group among the religious leaders which may devote itself to the reformation of the

Muslim upper classes thinking that they are merely the victims of a disease from which recovery is not impossible — a group which may carry the message of religious reclamation to them with tolerance and wisdom and discharge among them the obligation of selfless service. Due to this handicap, the Westernized ruling section of our society gets no opportunity to come close to religion and to the religious atmosphere. The result is that this section spends its life in ignorance and distrust of faith and the distrust is further strengthened by the conduct of that group among the ecclesiastics which comes forward as its rival in the political field or fights against it for political power, with religion as the major instrument of its action. Such religious leaders help only to make it more suspicious of religion, for it is natural for man to dislike those who compete with him for a thing which he holds dear, whether it belong to the realm of wealth or of power and prestige or of pleasure and self-indulgence.

The cure of the ills of the Muslim world lies in our capacity to produce a band of dedicated workers who may be above all personal considerations and have no worldly aspirations for themselves. Their entire endeavour should be directed towards loosening the intellectual and psychological knots of the ruling classes of the society through establishing personal contacts with them and bringing forth for them an effective religious literature and through their own piety, sanctity of character, earnestness of purpose, sincerity and selfless and prophet-like moral conduct.

### **Verdict of history**

History records that it is men of this class and calibre who have rendered genuine service to Islam during all the phases of its career. The credit for changing the course of the Umayyad rule and bringing ‘Umar Ibn ‘Abdul ‘Aziz on the throne of the Caliphate belong to this very class of men, functioning under the inspired leadership of Rija Ibn Hayat. In India, too, the revolution of an identical nature that was wrought during the time of the Mughals owed its origin to a similar band of devoted servants of the Ummat. A powerful emperor like Akbar had resolved, so it did seem to all intent and purpose, to cast the sub-continent in the mould of paganism in opposition to Islam, after it had remained for 400 years under the benign shadow of Muslim rule. But by virtue of persistent action by an inspired man of faith and endeavour and his illustrious successors the land was won back for Islam — and more firmly than before. Each successor of Akbar proved to be better than his predecessor till Aurangzeb came to the throne, whose reign constitutes a most glorious chapter in the annals of Islam and religious renovation. History, as you know, is always ready to repeat itself — it never tires of the process — the only thing is that there may be some force strong enough to turn its tide, and the only force which can bring back the golden era of Islam is the earnestness, the sagacity and the missionary zeal we have just spoken of.

### **The current crisis**

We should face the current crisis with wisdom, courage and fortitude. A woeful tragedy of moral, cultural and intellectual apostasy has struck Islam. It should be the object of serious concern to all those who have any solicitude for Islam. Today, the leading sections of Muslim society almost everywhere are on the verge of the dissolution of faith. They

have already discarded, in the main, the moral obligations imposed by the *Shari'at*, their mental outlook has become wholly materialistic and, in politics, they are pursuing enthusiastically what must be described as the course of irreligion. There are many among them — to avoid saying a majority of them — who do not believe in Islam as a creed and an ideology. And the Muslim masses, although they possess all the seeds of goodness and virtue and constitute innately the most virtuous segments of humanity, are under the influence and overlordship of these sections due to their educational and economic backwardness. If the present situation continues as it is, the apostasy will infiltrate into the masses and destroy the faith of the simple-minded Muslim peasants and artisans. It has been so in the West, and it is going to happen here also in the East, if events are allowed to take their course and the all-powerful Will of Providence does not intervene.

### Immediate action

There is not a day to be wasted. The world of Islam is threatened with a most dangerous wave of apostasy — a wave that has spread over the most effective sections of it. This wave is a revolt against the moral and social values that are the most precious treasures of Islam. If these treasures are lost, which are a sacred heritage from the Prophet handed down from generation to generation and for whose protection the soldiers of Islam have borne enormous hardships and gone through the severest of trials, the world of Islam will also be there no more.

Shall we awake to this great reality, to this mighty threat of the times?

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## THE DIVINE DIVAN

Fear not to refer thine affair unto God.  
God the Omnipotent, the One Supreme, thy God.  
God the Omniscient, He knoweth thine affair. Refer. Fear not!

So shalt thou go upon thy way each day  
Happily, carefree, hearing and knowing Whom to obey.  
He is the Hearer, the Answerer. When thou dost pray,  
Think not a thing too little nor too great, but say  
Calmly and clearly from thine heart, if aught  
Loometh before thee to vex thee. Be not distraught,  
But listen intently, submitting thyself and thou shalt be taught  
By the Most Merciful, Mindful, thy Lord Ever-Present,  
The way of perfect peace that for thy feet is meant.

Why dost thou worry? Why perplex thy soul?  
He ruleth all things, He, the One Supreme,  
Possessing-all and Knowing-all (why vex thy soul?),  
He, the Eternal, Lord of Pow'r Supreme.  
Live, then, thy life with confidence, for the One Lord over all  
Is Merciful and Mighty and ever nigh thy call.  
Submit thyself with gladness, for His wisdom may not fall  
Ever into error, and He guideth closely him,  
Who crieth for such Guidance. Praise, then, praise to Him,  
The One Belovéd, for He guardeth closely him,  
Who does submit, who does obey, who listeneth to his Lord  
And strives unceasing, praising still the Merciful Adored.

William Bashyr Pickard.

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## AL-FATIHAH (First Chapter of the Qur'an)

### Allah is the Lord of the Universe

*By the name of Allah, Most Munificent,  
Almighty, Merciful and Most Beneficent.*

*All Praise, all Thanks, all Glory and all existent  
Pertain alone to Allah, Most Munificent,  
Almighty, Merciful and Most Beneficent,  
Of the whole existence the only Lord and Creator,  
The Perfecter of the Universe entire,  
Ordainer of Divine Justice here and hereafter :*

Only Thee, O Almighty *Allah*, we worship and adore,  
And only Thy Help we all always implore :

Lead us in the Right Way, the way of those whom with Grace  
Thou protected, enlightened, empowered and made victors,  
Thou saved and blessed ; and Thou, O Lord of all Powers,  
Our Merciful God, keep us from sins and errors,  
Keep us away from the wicked ways of those  
Upon whom Thou hurled indignation, fire and curse,  
Of those who mercilessly disregard Thy Orders,  
Of those who deny Thy Deity and Laws,  
Of those who are unjust, unrighteous and traitors.

Translation and Commentary  
by Nejmî Sagib Bodamialisade

# A SONG OF ISLAM

There is a white mosque in Woking  
In Britain's kindly land  
And this is the outpost of the faith of Arabia,  
A fortress of truth in the Western world.

But far to the south  
Where the blue Atlantic creams upon the sandy beaches  
Is African Islam's farthest west,  
The land's limit and the edge of things.  
And here at Casablanca and at Mogador  
Muhammad's banners, the banners of God,  
Proclaim the faith of Islam.

In Algeria, Tunisia, and Libya  
The same faith is the faith of the land,  
And where the sleepy Nile, immense and golden,  
Rolls forever to the northern sea,  
Here also the Qur'an is read  
And the Muedhdhin calls on men to Worship God.

The lands of the Arabian Peninsula acclaim Him  
And daily praise the Mighty One  
Beneath whose hand they live,  
For the glittering sun  
And the endless sands  
And the blue mountains afar  
And the black tents of the nomads  
Were here in the days of the Great Prophet.

And the snows of the Kaukasos  
Look down upon Muslim villages,  
And the Tigris and the Euphrates  
Flow through Islamic lands,  
And from the Caspian Sea  
To the Persian Gulf  
Is the land of Islam also.

In the mountain passes  
Where the strong winds blow  
And in the drifted streets of Kabul  
And in Khyber's battled pass  
God rules and is acknowledged God.

In the simmering heat of Lahore  
And at Karachi, cooled by the Arabian Sea  
And down the long streets of Dacca in the blue twilight  
Men and women live by Muhammad's faith.

And in Sumatra and Java and the farther islands  
God is known to be beneficent,  
He is known to be merciful.

God of the Sandalwood Tree and of the Tamarisk,  
Of the Bulbul's song and the Hoopoe's cry,  
God of the glittering stars that hang above endless deserts  
And of the northern lights above the Aral Sea,  
Love us, Thy people, for we love Thee. Amen.

Norman Lewis.

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## NAZRUL ISLAM

### AN EVALUATION OF THE REBEL POET OF BENGAL

By SYED MUHAMMAD 'ALI

The early twenties of the present century were suddenly awakened with a new realization from one single poem from the pen of an ex-soldier. This was the famous "Revolutionary", and its author was Nazrul Islam. How is it that one single poem could startle the whole nation and what was the message of this poem? The answer is not as easy as the question. If poetry defies all attempt at analysis, no poetry was more difficult to analyse. However, we find some definite trends of thought in this poem, which is something original in the field of Bengali literature. For the first time in poetry it declared a violent revolution against all existing orders, a support for the downtrodden and a pledge to fight for them till it was won. Thus he says :

"I am a revolutionary, I am a tireless revolutionary. I shall not rest till the cry of the destitute cease and the sword of the tyrant is removed from the battlefield. I am a tireless revolutionary. I shall not rest till that day."

But the uniqueness of this poem in Bengali literature lies in more than one fact. Here in this poem the individuality and the self of the poet is asserted and a declaration of self-realization is made. In this respect, this poem can be compared with Iqbal's "Secret of the Self" and Swinburn's "Hartha". When he says :

"I am a nomad, I am a Chenghis, and like Chenghis I don't bow to anybody except myself. Suddenly I have known myself and all the barriers and all the obstacles are removed."

Like Whitman's "Self", which was the self-assertation of democratic America, Nazrul's assertion of self is on behalf of the shackled humanity. That is why whoever touches the poem touches the man Nazrul, and through him the whole of humanity. Again, in this poem Nazrul was a pioneer in attempting to adjust heroics with pathos, realism with

romanticism Like Balzac, he was at once a realist and a romantic (*La peau de chagrin*). Thus he writes :

“ I am the north wind, the pleasant breeze, the east wind with its ceaseless ease. I am the thirst for shelter, I am the sun’s scorching ray. I am the flowing fountain of the desert, I am the shadowy picture of the gradually darkening day. I run on, I run, with the gait of a horse, how mad am I, how mad? Suddenly I have known myself, suddenly my shackles are gone.”

In evaluating the genius of Nazrul we must remember that he was born in an age which was completely dominated by the great and towering genius of Tagore. Every poet and every *littérateur* of this period was completely submerged in the flood of Tagore’s writing, and Nazrul himself had a foretaste of Tagore literature. But alone in the field of Bengali literature during the Ravindra era, Nazrul tore himself out of this all-embracing influence and his poems and songs are



Nazrul Islam

not only new, not only bereft of all influence of Tagore, but they were artistic creations of a very high order. Buddhadev Basu (a great critic) writes : “ Nazrul is the first original poet in the Bengali language after Rabindranath.” The poet Tagore himself recognized this fact by his dedication of his drama “ Basanta ” to Nazrul, and by giving special blessing to Nazrul’s magazine *Comet*.

“ Come on, O my comet, come. Build the bridge in the darkness. Unfurl your flag of victory on the top of this fort of evil days.”

While he started a hunger strike in the Hooghly jail, Tagore sent him a telegram with these words “ Give up your hunger strike, our literature claims you ”. But even before the “ revolution ”, Nazrul had established a secure position in Bengali literature, his name was entered in the

literary calendar with the publication of his poem “ Kheya Parer Tarani ” ( “ The boat for destination across the river ” ). Verses of this poem raised wild applause in the literary world of Bengal. Even a great literary critic like Mohitlalo Mojumdar expressed his great admiration in tribute to this poem through a letter to the editor of *Moslem Bahrat*, the magazine which published this poem. He wrote : “ Shall I say what I saw in the poem of Nazrul? I have found that rhyme and rhythm which is the ornament of a wordy expression of poetry, which is the companion and the heartbeat of poetry.” The most important fact about his rhythm is its balance and moderation. It has created the exact tune in accordance with the idea of the verse. His rhythm has never deprived him of the easiness of his style, his independent expression and unrestricted emotion. Astonishment, fright, regard, courage, firmness and, above all, an unrealistic land of fantasy — all these have been presented through his unique choice of words and rhythm. Tagore once said the art of words is in its rhythm, that of sound is in its music and that of messages is in its arrangements and selection. Nothing could be a better illustration of these remarks than the lines from this poem.

“ Abu Bakr, ‘Usman, ‘Umar, ‘Ali-Haidar,  
Darin ey je toronir nai orae nai dor  
Kandari ey tarir paka majhi malla  
Darin mukhe shari gun “ La-sharikallah ”.

“ Fear no more ! Fear no more ! For this boat has boatmen like Abu Bakr, ‘Usman, ‘Umar and ‘Ali. They are efficient boatmen and they are always singing the song ‘ God has no sharer ’.”

The unusual introduction of a complete Arabic sentence in the body of a Bengali poem has been so wonderfully assimilated that it has become part and parcel of the Bengali language. Nazrul was the first poet to introduce effectively Arabic, Persian and Urdu words into the Bengali language, and instead of being an obstacle to the movement of his poem and song these new introductions have helped to enhance the movement. But this was not all. He even introduced the Motakarib rhythm of the Arabic language and wrote some poems in Hindustani, but all these are part of Bengali literature today. In the realm of ideas this poem was the first of many poems dealing with the Muslim heritage and an attempt to inspire the nation into action with the remembrance of the brilliant past. At the same time he had not forgotten another great section of the people, the Hindus, whose past he discussed with as much enthusiasm and admiration as that of the Muslims’. But we must not be confused by this apparent revivalism. He was not a revivalist. He only used these themes to arouse the people to consciousness. In most cases the reference to Muslim historical or Hindu mythological cum historical figures were nothing but symbols to illustrate the existing decadence and the personalities in most cases were compared with their modern counterparts, and the poet cherished his modern heroes like those ancient personalities. In this connection the two most important poems are “ Khalid ” and “ Ananda Mayir Agamana ”. Apparently the former is a tribute to an early Muslim hero of the 7th century C.E., while the latter is a tribute to the goddess Durga. Both these figures represent a destroyer of evil, and instead of paying tribute to them both, these personages are called to redeem the people and to defend their right in the most corrupt, degraded and degenerated epoch. Thus he writes in “ Khalid ”:

“ Khalid, O my Khalid, listen to the call of the morning prayers Listen, the nation is calling. O Khalid, my

Khalid, you didn't join the morning prayer nor did you join at noon. We only cried at Zuhar, and in the late afternoon we had fallen in slumber through your prolonged absence. At the end of the day we are marching to your country to pray the evening prayers. Khalid, O my Khalid, I shall hide no more, I shall speak the truth. Today the white imperialists are all-powerful and we have fallen back. Backward and backward, and now we are near our grave. We know not whether we shall be spared to pray the last prayers of the day."

In "Ananda Mayir Agamane" he called upto the deity to save the nation and to recover its lost glory. Here he gives a mild rebuke to the deity for failing to help her devotees :

*" Arkotokal thakbi beti matir dhelar murti aral  
Sorgo je aj joy kareche atyachari sakti charal  
Deb sisuder marche chabuk, bir jubader dichche fashi  
Bhubharat aj kashaykhana, Ashbi kokhon sorbonashi  
Debshena aj tanchey ghani tepantarar dwipantare  
Rongane maa naambe kay ar tuy naeley kripian dhare?  
Robir shikha chariye galo dik hotay maa digantare  
Shey kor shudhu poshlo na maa ondho kaarar bondho  
ghare !*

"How long, how long, O my daughter, shall you remain covered under stone while the heaven is conquered by the unholy tyrant. The angels are whipped, the brave youths are hanged, and the whole of India has become a slaughter house. When shall you come, you destroyer? Angels are grinding the yoke in the remotest part of an island. Who shall fight for us if you do not come to the battlefield with a sword in your hands? The whole world is enjoying the rays of the sun, but alas! that ray could not penetrate the dark cell of our prison."

In these two pieces we notice a most remarkable feature of Nazrul Islam's writing, his preoccupation with the wretched condition of his country, his desire to redeem the nation, his insatiable thirst for the independence of his country and his noble mission of fusing these two nations of Hindus and Muslims into one. On this problem of the Hindu-Muslim question he has written many poems, both serious and satirical. In his "Khandari Hushiar" ("Beware, O Leader!") he writes :

*"Hindu na ora Muslim? Oy gigyashe cone jon?  
Kandari boley dubichey manush sontan mora maar."*

"Who asks for the religion of the sufferer? Who asked whether he is a Hindu or a Muslim? O my leader, say that it's the children of men which are perishing."

Or his satirical poem, "Hindu-Muslim Fight" :

*"Mavoy! Mavoy! atodine Buihi bharotay jagil pran  
Sojib hoiya uthiyache aj sashan gorosthan  
Khaled abar dhariyache ashi arjun chore baan  
Jegechey bharat dhariyache lathi Hindu-Musulman."*

"Bravo! Bravo! At last the nation is alive and even the graveyard looks lively. Once again Khalid has come with his sword and Arjun with his bow and arrow. India is awakened and the Hindus and Muslims are making good use of their sticks."

It is very unfortunate that, with all his qualities of head and heart, Nazrul is the most misunderstood poet in Bengali literature. His poems have been too much criticized by too many critics. But perhaps the most serious and devastating criticism of this great poet is to reduce him to a mere pam-

phleteer and mere writer of rhymes, since he dealt (it is said) with only contemporary matters, and therefore had not the eternal value of poems. It is obvious that it is only a superficial study of the works of Nazrul which could lead these vain and misinformed critics to reach such an unfounded conclusion. The parallel examples from foreign authors of international standing make the theory all the more untenable.

Could anybody think of discarding Gorki or Turgenev for their preoccupation with Bolshevism and nihilism in their works, "Mother" and "Father and Son" respectively? "Kipling," writes T. S. Eliot, "gave a touch of journalism in his poetry, yet his poems are lively and has permanent value transcending all barriers of time." Bernard Shaw refused to raise a finger for the sake of art which does not do some good for humanity. Like Kipling and Shaw, Nazrul was a writer of the objective school. But at the same time, like Shaw, he wanted to adjust objectivism with subjectivism. Other poets of this period dealt in subjectivism, only being completely engulfed under the shadow of Tagore. Essentially an artist, he could not deviate from the path of an artist in the search for truth. If art is the execution of truth, which poet was greater? Was it not Goethe who said, "Our first and last claim to genius is truthfulness"? And it is truthfully that Nazrul had depicted the people in their sorrows and happiness, in their tears and laughter. He had himself explained his attitude when he says: "My poems and my songs have been born out of my experience. My works are the manifestation of the life-rhythm which is within me. I have gone down to the people whose mute mind I had tried to give expression. They have given me their embrace in return. I have found them as much as they have found me."

Nazrul was a realistic poet, but as realism does not consist in mere subject matter but also in its presentation with the magic touch of composition, Nazrul had proved on several occasions that he had that magic touch. Constantly pestered and unreasonably criticized by his critics, he came out with his "My Explanation", which not only categorically stated his reason for his preoccupation with current affairs but was a wonderful poem in its own right. Here he writes :

*"Bonduh go ar boliytay parina boro bish jala ay bukae  
Dekhiya shuniya khepiya giyachi tai jaha ashe koymucke  
Rokoto jhorate parinato aka tai likhejay ae roktolekha  
Boro katha, boro bhab ashenako mathai bondhuboro  
dukhe  
Amor kabyo tomra likhiyo bondhu jahara acho shuke."*

"O my friend, I can't speak properly; there is so much pain in my heart. What I have seen and what I have heard has made me mad. That is why I say whatever comes to my lips. As I can't shed blood, my pen writes words of blood. I cannot conceive noble words and lofty ideas. O my friends, who are so happy, you would better write those eternal poems."

In 1941 he delivered his last public address and said, "If the flute plays no more, if it is silent, then forgive me. Consider that that restless youth who traversed this earth in search of fulfilment had to live with his mission incomplete, and it was his departed soul which cried amongst us with the pangs of unfulfilment." A few days after this speech, his fiery tongue became dumb, his revolutionary pen became silent, his lute, which played the tune of destruction, stopped playing; the tides of his songs had been exhausted. And yet the melted drops from his sincerest heart came through his eye. It is still flowing, flowing and flowing.

# MAN, RACIALISM AND ISLAM

By NIZAM MUHAMMAD

**“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”—United Nations Universal Declaration of Human Rights.**

**“Mankind is a Single Nation” (The Qur’an, 2 : 213).**

## Man and Universe — purpose or chance?

We live in an age of immense achievements. In the field of physical science, the forces of nature are almost within our grasp. Nature finds her once immutable laws bending before the inventions of science. Religious statements not capable of being explained on the basis of observation or experiment are regarded as scientific inaccuracies. The result is that there has been an increasing tendency to rely more on the verdict of science than on theology. Those who are still proud to be religionists find their particular faith questioned, even in its starting point of belief in a God who creates and sustains the world.

The universe and life itself have not only been explained away as being brought about by chance, but also as being completely devoid of a Divine and purposeful course. “Nowhere,” writes Dr. Julian Huxley, in describing the universe, “in all this vast extent is there any trace of purpose or even of prospective significance. It is impelled from behind by blind physical forces, a gigantic and chaotic jazz dance of particles and radiations, in which the only overall tendency we have so far been able to detect is . . . a tendency to run down.”<sup>1</sup> Yet, it was science which did show, for example, that comets are not erratic in their behaviour but that they obeyed the law of gravitation and that their orbits were subject to accurate calculation. Astronomy does not present a picture of forces moving blindly or chaotically; instead, there is an orderly movement of bodies — the sun displays a preferential motion towards the constellation Hercules at a velocity calculated to be about 45,000 miles per hour. “The sun moves on to its destination.”<sup>2</sup>

Moreover, it was Julian Huxley who, afterwards, mentioned that man is able to “do something radically new in the history of our planet. . . . Human experience is now being transmitted cumulatively and directly from generation to generation, and, as a result of this, a new form of psycho-social evolution is already taking place in man, a form which is exerting a strong influence on art, science and the laws by which man attempts to regulate his conduct. One of the differences between this new psycho-social form of evolution and the previous Darwinian variety of evolution is that whereas the latter was devoid of all aim . . . the new form of evolution has a goal and exercises an attraction from in front. Huxley goes on to say that it is our duty to assist this new forward movement, and our business ‘to discover and to realize new and richer possibilities of life, a greater degree of fulfilment for ourselves and for the evolutionary process of which man is now the spearhead. This is our privilege, but also our grave and almost frightening responsibility.’ . . . Huxley now urges us to scramble on to the bandwagon of ‘purpose’.”<sup>3</sup>

Through various stages, the development of man, whether considered physically or spiritually, was in itself a progressive and purposeful one, and Divine inspiration and assistance were adequately meted out. While we should not regard our Creator as one who, having made the world, set it to function in a mechanical manner, we should also remember Him as one who does not keep on interfering, at every moment, with the way in which things work. Man has been given the freedom to choose the path along which he desires to travel. Thus no blame can be attributed to God for the discrepancies of human nature and actions. “The power of doing all things comes from God, but we are responsible whether those actions of ours are good or bad.”<sup>4</sup>

## Man, a social being

Man is a social being. The pangs as well as the general inadvisability of leading an isolated existence were realized even from the earliest stages of his history. Joint efforts, such as for the purpose of securing provision of food, construction of shelter or defence against a common enemy, served to integrate more closely members of different tribes and families. However, once the basic requirements were attained, communal life, as in the case of individual life, saw the introduction of rather an augmentation of that aspect of human nature which is not within the radius of Divine influence.

To the caveman, life was a continuous fight for existence, not only with the elemental fury but also with foes which included beast and even man. He felt that in order to exist, he had to dominate others. We are supposed to have progressed from that stage. We have been able to secure ourselves against the furies of nature, and the fears against the beasts of prey are almost non-existent. With such fears banished, our minds have been able to strive towards the attainment of an almost unparalleled intellectual experience, an emotional ecstasy that results from our longing for beauty, and a moral satisfaction that reflects our desire to seek ethical values. In fact, when we glance at this period of our history, we seem greatly tempted to label the caveman as a mere brute in human form.

We should not, however, be too shrewd in our remarks of our predecessors, for while it is true that we can glory in our sky-scraping intellect and its fantastic achievements, yet it is also true that even in our times, we continue to be entrenched in the convulsions of fear, and are still victims of insatiable desires, and of inhuman thoughts and actions directed against our fellow-beings. Our capabilities are further extended when in the failure to support our conduct with reason, we mobilize its strength so as to justify our deeds of depravity. We guillotine truth and honesty, and

1 *Evolution in Action*, by Julian Huxley; Chatto and Windus, London, 1953, p. 14.

2 The Holy Qur’an, 36 : 38.

3 *Life's Long Journey*, by Kenneth Walker; Victor Gollancz Ltd., London, 1960, p. 159.

4 The Seventh Cardinal Article of Faith in Islam.

the final result is that we are able to display the ornaments of a captivating and polished exterior, this passing as the acme of our refinement.

In this framework of deceptions and human failings, the twentieth century witnesses one of the most besetting evils of all times, challenging the very mentality of modern society. This concept, conveniently interpreted to indicate the superiority of one section of the community over the other, may be commonly referred to as racialism.

### Racialism

The question of race is a particularly significant one, whose prominence has been very much enhanced by recent events in certain parts of the world. We are on the threshold of an era in which necessity demands that all attempts to weld together the heterogeneous elements of society into a homogeneous unit must completely obliterate any discordant factor such as racialism which encourages the segmentation of society.

Race may be simply explained as a group of human beings possessing common genetical and biological characteristics from which they differ from other groups. It completely excludes mental traits such as intelligence and temperament. Science today can advance no positive physical reason why members of any one race are not capable of competing on equal terms and with fair chances of success with people of other races.

It will be hypocritical to think that all men are white, or that all are black or brown. There certainly exists differences of colour in men's skin, but that these colour differences provide a justification for ascribing superiority to one and inferiority to the other is a gross insult to man's standard of reasoning. It was the concept of belonging to a master race that resulted in some of the most atrocious crimes in the annals of modern history. Hitler, firmly convinced of his role in helping to assert the supremacy of his nation, first of all found it necessary to bind his subjects together by the suppression of free speech, monitoring of telephone conversations, regimentation of labour, and denial of religious freedom. All these were done so as to ensure the success of his "master-race" plan, which would place his people on the pinnacle of power. If Hitler had thought it necessary to impose these conditions upon those whom he considered to be the "master-race", is it surprising that he should have regarded as less than beasts those whose countries he conquered?

At present, the essence of the racial conflict raging has become centred around the notorious dichotomy of man into "white" and "coloured". This, too, has had its unpleasant results, and it is rather interesting to think what would be the ultimate response of those people who call themselves "white" to the justifiable demands for full social recognition from those who are called "coloured".

Race bigots argue that the achievements of certain races exceed those of others, and from this follows the moral that the races who chose to consider their capacities superior have acquired the right and even duty to subjugate those whom they regard as inferior to themselves. Those who found this view abhorrent have countered with the suggestion that all people are similar in their abilities and potentialities. The decisive point is, however, that human capacities can only be discovered if equality of opportunity is provided for all.

The crisis in racial relations today manifests itself in various countries, and in almost all forms of daily life. The following account may still be taken as portraying daily life in South Africa.

"Let us suppose that you are a white visitor and that you have just landed from London at the airport outside Johannesburg. You will note at the airport that all officials are white men, but you will see black men acting as porters and labourers. You will see at the airport building notices which indicate that certain rooms (for example, the main lounge) are for 'Europeans only'. There are other rooms for non-Europeans. . . . After leaving the airport you will pass many modern houses, all of which are occupied by white people, but you will see off the road other houses, of a poorly-built kind, which are occupied by black people. . . . In the streets are many people, both white and black people, and you will note that many of the black people are dressed as domestic servants. . . . The bus stops in the streets, the buses themselves, the seats for the bus passengers, are some for Europeans and some for non-Europeans. If you go to a cinema you will find only white people. If you visit a school you will find only white children, unless you visit a school for native children in one of the 'locations', or a school for Indian children in one of the mixed areas of Johannesburg or a school for 'coloured' children. . . . You will find also that education is compulsory for white children but not for non-white. . . . If you visit a hospital you will find in the ward (or perhaps even in the entire hospital) only European or only non-European patients. If you have cause to visit a doctor you will visit a white one, and you will find only white people in the waiting room. Occasionally you will see a black person (who may be ill) waiting outside in the corridor. You will no doubt find this painful, but you must know that white doctors who have mixed practices usually make separate provision for waiting patients, but that other white doctors either confine themselves to a black practice, or attend to their black patients in a separate part of the town or in one of the 'locations'. You will now realize that there are very few black doctors, and you must know that a black doctor would never attend to a white patient, except under the most urgent circumstances, or secretly. . . . If you attend a church in this suburb where you are staying you will find only white people present, though some churches arrange services at separate times for domestic servants."

### Islam

Any superficial attempt to solve the race-problem may, quite possibly, be highly impressive, but the effect will only be temporary, and sooner or later an almost uninterrupted series of discreditable performances may again commence so as to once more smear the pages of human history. The solution to the race-problem must be both deeply penetrative and permanent in its effect. It must first of all begin with a firm conviction of the inner mind that we are the purposeful product of a single and Divine Creator. We are not the product of change, and we do not have an unguided destiny.

"O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other."<sup>6</sup>

5 "South Africa Today," by A. Paton, pp. 4-6; Lutterworth, London, 1953, quoted in *The Colour Problem* by A. H. Richmond, pp. 106-107, Penguin Books Ltd., England, 1961.

6 The Holy Qur'an, 49 : 13.

Humanity glories in its common origin, and is united in its devotion to the Single Creator, to whom the basis of judging one's greatness of character and integrity is not the pigmentation of the skin, but the piety which can be associated with one's actions.

"Surely the noblest of you with Allah is the most dutiful of you."

We are thus reminded that despite any present and apparent divergencies, we should all be proud to trace our fundamental unity back to the Common Creator and Sustainer. Thus Islam achieves this feeling of unity by first of all freeing the human mind from servitude to anyone except Allah.

"There is no God but Allah. Say: O people of the Book, come to a word which is fair between us and you; namely that we associate nothing with Him, and that we do not take others for Lords besides Allah."<sup>7</sup>

Once the individual accepts the common origin of all mankind, then the community can be discerned as being a unit in which its members should be blessed with a harmonious and inter-related life. "And this your community is one community, and I am your Lord, so keep your duty to Me."<sup>8</sup>

It is one of the basic facts of Islam that it exists primarily in relation to society. Muslims are true only if they practise their faith in a social atmosphere, and a society cannot be Islamic if the laws of Islam are excluded from its codes and customs. Two illustrations may be noted.

A certain man, whose exemplary piety left no time for the daily provisions of life, was mentioned to Muhammad, who then asked, "Who lives with him?" On learning that the pious man had a brother who worked and supported him, the Prophet said, "His brother is then more pious than he."

Again, on one occasion when a certain man was giving evidence before him, Umar Ibn al-Khattab, the second Caliph of Islam, said, "Bring hither someone who knows you". So the man brought another who praised him highly. Then said Umar to the second man, "Are you this man's nearest neighbour, to know his comings and goings?" "No." "Have you, then, been his companion on a journey, whereon he gave evidence of nobility of character?" "No." "Have you perhaps had dealings with him in money matters, wherein he showed himself a man of self-control?" "No." "Then I suspect that you have only seen him in the mosque, mumbling the Qur'an, and now and then lowering and raising his head in prayer." "That is so," replied the man. Then said Umar, "Away. You do not really know him." And turning to the man himself said, "Go, and bring hither someone who really knows you."<sup>9</sup>

These incidents are not illustrative of any rebuttal against Divinely ordained acts such as prayer; rather, they point out that the Islamic spirit is also an unequivocal application to life itself.

7 *Ibid.*

8 *Ibid.*, 3: 63.

9 *Ibid.*, 23: 52.

10 *Social Justice in Islam*, by Sayed Kotb, p. 10; American Council of Learned Societies, Washington D.C., 1953.

"In the midst of what Allah hath given you seek the future world, but forget not your portion in this world."<sup>11</sup>

In a community such as that envisaged by Islam, each member must be regarded as being equal to any other. Any imposition of laws or practices favouring one section of the community more than the other, or any denial of an equality of opportunity to any individual, will be a stultification of the claims of such a society to Islamic justice. The division of society based on the colour of the skin will always be socially harmful, morally unjustified, and above all, can never be religiously sanctified. How can humanity, with its common origin, and with its common love and devotion to the same Supreme Being, ever in its rational state of mind deny to one section the opportunity and facilities which the other section may have been fortunate to acquire? How can man, the intellectual giant of the era, be so spiritually dwarfed as to harbour the fallacious thought that some are bound to lie within the fetters of the mentality imposed on them by racial stipulations?

Islam condemns any form of discrimination, whether it is class division or racial prejudice, and replaces these repugnant expressions of human frailties by the principle of equality and universal brotherhood. The Qur'an clearly forbids any attempt to elevate even the prophet of Islam above others, emphasizing that he was merely a human being.

"And Muhammad is only a messenger; messengers have already passed away before him."<sup>12</sup>

When the Prophet's family thought that as a Messenger he could raise their social standing, he replied to them, "If my people cannot approach me through their good works, shall you, then, approach me through your genealogies? Verily the noblest of you in the sight of Allah is the most pious." Superiority is to be attained only on the basis of good works, and not through genealogy.

In Arabia, as in all parts of the world, a slave was regarded as being greatly inferior to a free man; yet Muhammad married his niece Zainab Ibn Jahsh, a daughter of the Hashemite clan of the Quraysh, to his freed slave Zaid.

This is the equality which Islam preaches, an equality as practised by the holy Prophet of Islam and all true Muslims. If ever the racial problem is to be solved in a desirable manner, then it is this Islamic principle of equality of opportunity which will have to permeate the thoughts and actions of our present-day society. "Islam still has in its power," says H. A. R. Gibb, "to render a conspicuous service to mankind. There is no other society which can show such a record of having united various races in one unity based on equality. The great Islamic community in China, and the still smaller community in Japan, all show that Islam has still the power to completely reconcile such divergent elements as these of race and class. If ever the opposition of the great States of the East and West is to be replaced by understanding, this can only be done through the medium of Islam."<sup>13</sup>

11 The Holy Qur'an, 28: 77.

12 *Ibid.*, 3: 143.

13 *Whither Islam*, by H. A. R. Gibb.

## Universal brotherhood

The rejection of the major kinds of division among men constitutes a vital test of a genuine loyalty to the principle of the brotherhood of all men. Men will cease to be aliens and brothers will no longer belong to different classes. When the spirit of exclusiveness and casting out is dominated by the spirit of universality and drawing in, when loyalty to "my country" becomes loyalty to our world, when the sanctities of some are no longer the abomination of others, when international obligations do not suffer from being a side issue, in adequacy and in spirit, when people are no longer made to believe that life is a contest in which the rules are shams to delude the ignorant and that rights are — as Thrasymachus said long ago in Plato's *Republic* — for the strong, the cunning or the unscrupulous, then only will humanity heave a sigh of relief, and the burning problem of man-made discrimination would have been smothered at the very root.

"O ye who have believed, let not one people mock another, who are possibly better than themselves. And let not women mock other women, who are possibly

better than themselves. Do not scoff at one another, or shame one another with nicknames; it is bad to get the name of evil conduct when you are a Believer; and those who do not repent are evil-doers."<sup>14</sup>

"Mankind is a single nation" is a natural corollary of the Unity of God, and it is only when this Qur'anic fact has been fully realized that men will be able to avert the catastrophic dangers which confront them and lead a life of tolerance, understanding and mutualism. Thus will the human race be proud of the honour with which it has been bestowed by the Creator.

"And We have ennobled the children of Adam; We have carried them by land and sea, and have given them their provision of good things. We have given them preference over much of that which We have created."<sup>15</sup>

May the blessings of Allah be always with us!

<sup>14</sup> The Holy Qur'an, 49 : 11.  
<sup>15</sup> *Ibid.*, 17 : 70.

# A MUSLIM VIEW OF COMMUNISM

By MUHAMMAD A. HUSSAINI

"Our faith is our most sacred possession : we must defend it from enemies without and within "

## A vital question

Can a Muslim be a Communist? Apparently a frivolous question — but a vital one in many Muslim countries today. Since 1945 the map of the world has been altered considerably. Many new countries have been born. In Africa and Asia some of these new States are nominally Muslim. Many of the Afro-Asians, after years of toil and struggle, bloodshed and bitterness, have secured independence for themselves. Muslims in Algeria have bravely moved towards the goal of an "Islamic Socialist Republic". In the UAR, President Gamal 'Abdul Nasir is struggling for Arab Unity. Pakistan has entered its seventeenth year of independence. All this is very inspiring, but lurking behind the banners and the ballyhoo, like a scorpion in a bunch of flowers, the bloodstained spectre of Communism threatens to undermine these new acquisitions in freedom.

## Moscow's anti-Muslim broadcasts

Some Muslims believe that it is possible to be both a Muslim and a Marxist. These misguided brethren must know very little of either Islam or Marxism. The Islamic creed is simple and straightforward : "Nothing is worthy of worship but God, and Muhammad is the Messenger of God". The Marxist creed is also simple : "There is no God and history is determined by the forces of class struggle". The Arabic broadcasts from Radio Moscow preach the universal brotherhood of man, while the Moscow broadcasts to the people of the Soviet Union preach that "Islam is unscientific and absurd". Radio Ashkhabad in Soviet Turkmenistan continually and persistently denounces Islam as a "reactionary force" and "an obstacle to the building of Communism".

A true Muslim cannot become a Communist any more than a true Communist can become a Muslim. What union

can there be between God and the Devil? Between good and evil? Shortly after the seizure of power by the Bolsheviks in October 1917, a pamphlet was distributed among the workers and peasants of what is now Soviet Central Asia. It read : "Comrades ! Your beliefs and your customs, your national and cultural institutions are henceforth free and inviolate. Organize your national life freely and without fear. Lend your support to this revolution and its sovereign government of workers, peasants and soldiers' representatives." It was signed by Lenin and Stalin. Less than ten years later, Stalin began his ruthless purge of "Muslim reactionaries", and *this purge is still in operation.*

In May 1960 the Soviet journal *Science and Religion*, organ of the All-Union Society for the Dissemination of Political and Scientific Knowledge, published the following statements : "Every religion, every church, every mosque or sect is harmful to the cause of building Communism, and an ideological struggle must be directed against any form of religion in general, Islam in particular." Also : "The instruction and education of children in the Soviet Central Asian republics must be conducted in such a way as to make them immune from the backward beliefs of the mullahs and other reactionary parasites."

During the same month that these statements were published, the Moscow propaganda machine was busy churning out the customary May Day international brotherhood treacle, with emphasis on the "struggle for independence of small nations" and the leading role played by Egypt in "the fight against colonialism".

## Faith in Islam is the only safeguard against the attacks of Communism

The religion of Islam has flourished for centuries in Central Asia, but the Marxist contention that "religion is the opiate of the people" is rapidly undermining the faith of the

average Soviet Muslim citizen. The aged still adhere to the tenets of Islam, but the young turn to the godless creed of Soviet Socialism. This is happening not only in the U.S.S.R. but throughout the whole Muslim world.

The Holy Qur'an teaches us to worship nothing but God. If we deny our faith we sin against God. Some Muslims say that Islam can be "modernized". The Holy Qur'an says: "This day have I completed your religion." These are the words of God. If we say we can modernize Islam we are in fact refuting God.

Islam, not Communism, not capitalism, not socialism, not Easternism nor Westernism, but plain, unadulterated Islam

as preached and practised by our Gracious Prophet (peace and blessings be upon him!), is the *only* hope for the salvation of mankind.

In the tenets of Islam we can find the answers to all our problems, personal, political, economical, scientific and financial. I praise God that by His Grace I am a Muslim, and I would not change my faith one iota for all the riches in the world. Our faith is our most sacred possession. We must defend it from enemies without and within.

I began this article with a question — can a Muslim be a Communist? My answer is "No".

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## "AMNESTY INTERNATIONAL"

By J. WYATT

**"A movement to help all those who are physically restrained from expressing any honestly held opinion which does not advocate violence"**

At 2 p.m. on Friday 20th September 1963 there began in Konigswinter, a small town on the Rhine in Western Germany, the third International Conference of a movement known as Amnesty International. It was attended by a miscellany of people from a number of countries, which included Turkey, Italy, Australia, Germany, Britain, Sweden, the Netherlands, Norway, Ireland, Israel, Denmark, France, Belgium and Luxemburg, and included amongst its numbers doctors, lawyers and politicians.

What was it that caused all these people to travel from so far afield to meet at this centre, and what was it that occupied their thoughts as they sat in session?

For Europeans, reference can best be made to the last war, World War II. Many countries suffered great hardship and loss of life during the period 1939-45. Men, women and children — they all suffered, for the instruments of human destruction recognize no barriers of sex or age.

What shocked the world was not only the immensity of the crimes committed, but the fact that a civilized society had produced a species of people who had, inspired by evil genius, sought to annihilate a complete race of people for no other reason than that based on prejudice.

The world was shocked.

Not shocked enough, however! For since the atrocities of World War II were made known, persecution of people has continued until, up to this present day, there are languishing in gaols the world over men and women whose sole crime has been their colour, their political affiliations or their religious beliefs. For merely acknowledging what their consciences dictate they are regarded as criminals by their respective governments, and punished in a manner which most genuine criminals do not experience. In many instances they are torn from the bosoms of their families with little or no warning, or they just "disappear", to end up on the torturer's table and/or to spend years rotting away in primitive gaols.

Few of us need to be reminded of the injustices suffered by South African negroes, Indians or sympathetic whites, of the horrors of the Algerian war, or of the religious persecution in Russia. Sometimes these instances of injustices reach the newspapers, so that we know what is happening, yet continue to feel helpless about it. Less often we hear about Portugal and the suffering her government metes out to her nationals and to the people of her African territories, about Spain and her treatment of people whose views conflict with those of Franco's dictatorship, about Greece and her political persecutions. No geographical barriers exist between nations who are guilty of this crime and nations who are not guilty. East and West, Communist and non-Communist, most are guilty in some measure.

In December 1948, subsequent to the happenings of World War II, the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights, calling upon member countries "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions without distinction based on the political status of the countries or territories."

It was assumed that the next stage would be for an international agreement to be made which would organize and put into effect judicial machinery which would ensure that the Charter was enforced. However, years of fruitless debate have delayed this stage, so that today, fifteen years later, there is still no authority which can institute this Charter.

During World Refugee Year in 1961 a group of lawyers and writers met together and decided to launch an appeal for action on behalf of those persecuted for their religious or political convictions — and so it was that the Amnesty Appeal was founded.

It was initially thought that the campaign to focus attention on these prisoners should be modelled on World Refugee Year, and that at the end of 1961 the campaign would be

wound up. The response to the appeal was, however, so strong that the founding group decided to put the campaign on a more permanent basis. It was believed that at a time of increasing international tension, when the influence of the United Nations had been consistently reduced — and the International Red Cross was restricted by its limited constitution — so that there was a pressing need for a new non-governmental initiative against the persecution of people for their opinions and beliefs.

The principal object of amnesty was evolved, its aim being to mobilise public opinion to introduce effective international machinery to guarantee freedom of speech and of religion. These two Rights are specifically set out in Articles 18 and 19 of the Universal Declaration of Human Rights, and read as follows :

Article 18—Everyone has the right to freedom of thought, conscience and religion ; this right includes freedom to change his religion and belief, and freedom to either live alone or in community with others and in public or in private to manifest his religion or belief in teaching, practice, worship or observance.

Article 19—Everyone has the right to freedom of opinion and expression ; this right includes freedom to hold opinions without interference and to seek and receive and impart information and ideas through new media, and regardless of frontiers.

Amnesty, which is now known by the title Amnesty International, is primarily concerned with working for the immediate release of prisoners. To describe those imprisoned for their ideas the term “Prisoner of Conscience” has been introduced, the definition of this being agreed as being “any person who is physically restrained (by imprisonment or otherwise) from expressing any honestly held opinion (by word or symbol) *which does not advocate violence.*”

During its short existence Amnesty International has had to feel its way through a field previously unexplored. It is still feeling its way, for individual governments have a way of altering existing laws to suit themselves, and of making new laws which in turn create new situations. The South African Government’s 90-day detention order is an example of this latter. It has now served to effectively stifle all means of political expression opposed to apartheid, and places behind bars coloured and white alike. The 90-day detention order can and does in effect mean that individuals can be imprisoned for an indefinite period, for as one term of imprisonment ends and the prisoner steps free, he is immediately re-arrested to serve another 90 days’ period in gaol.

Experience has shown that the help which Amnesty International can give falls into two categories. The first is in education and propaganda to awaken in all peoples awareness that the freedom of the human mind must be acknowledged and safeguarded. The second is by seeking the release of each individual prisoner in a practical manner. Both these policies are pursued as follows :

1. Attention is drawn to the circumstances and suffering of Prisoners of Conscience by widespread and frequent publicity, through all channels of mass media.

2. People in public life are encouraged to use their influence to build up an effective international machinery to implement the Universal Declaration of Human Rights and, wherever possible, to concert international protests in favour of the release of a particular Prisoner of Conscience.
3. A “Prisoner of Conscience Library” is being built up which will contain accurate records of all Prisoners of Conscience. This is a difficult thing to do, for often the trial and imprisonment of people for the reasons stated are often not published in the countries responsible for this type of persecution, and news of the imprisonment only seeps through to the outside world after many months and with the help of relatives and friends. It will also be realized that this increases the hopelessness of the individual prisoner’s position. The collection of relevant data, therefore, is a key in itself to his eventually gaining justice.
4. Local groups of Amnesty members are encouraged. These units of members work actively together and are known as “Groups of Three”. This term describes their work, for each “Group of Three” “adopts” three prisoners, and work for their eventual release. The central office of the movement, which is in London, holds the files of all prisoners who have been brought under their care, and donates the three individual prisoners to each Group. It is strictly observed that of these three, one prisoner is from the West, one from the East and one from an Afro-Asian country. This ensures that another firm principle of the Amnesty movement is observed, and this is that complete impartiality is practised. The Movement has no political or religious affiliation. It is concerned wholly with the right to freedom of thought for *all* people, whether they be Communist, non-Communist, Christian, Muslim or Buddhist, or belong to any racial, political or religious group which is being unjustly persecuted by the government authorities of the country in which he resides.

Each Group undertakes to write to each individual prisoner in their care. This allows the prisoner to know that there are a number of people who have his interests at heart. The Groups further petition the respective Embassies for the release of the prisoner.

Money or kind is collected by the Group and sent to the prisoner’s dependants, for often his family is left destitute.

5. Each year Human Rights Day — 10th December — is commemorated in order to regularly focus the attention of the world on the plight of the “forgotten prisoner”.

To imprison a man or woman for their race or for the dictates of their conscience is crime enough. It is therefore additionally distressing to be aware that in many instances torture and mental and physical degradation is also inflicted.

Think carefully — for even while I write this, and while you, the reader, reads what I write, someone somewhere is being unjustly dragged off to face a long term of imprisonment. Someone somewhere is being tortured !

In some countries what I have expressed in this article would be sufficient to render me liable to imprisonment by the standards of the government. Is this a crime I have committed then? What are the crimes of these prisoners?

We in Amnesty International have sunk our political, religious and national differences to work together in the cause of human freedom and the observance of human dignity. We are convinced that there can be no enforceable system of universal law until people are prepared to respect each other's opinions. The work of Amnesty is urgent, for unless the people of this world stop persecuting each other, there soon may be no people or opinions to suppress.

Time has shown that the mere nature of man's conception of the universe and all it means, and the diversity of his environments, cannot bring us all to follow one specific religious faith. It is clear, however, to those who look to the root of things that the world's greatest faiths all have one thing in common, and that is the awareness of one single spiritual Being. Some call him God. Some call him Allah. To all He teaches the Brotherhood of Man, Universal Love, Toleration. My personal view is that if the followers of these faiths were to unite in a conscious effort to achieve an understanding of each other, and were to present a united front against these persecutors of human dignity, then the work of Amnesty would not be necessary as we all linked hands to help each other.

Trevor Huddleston, Bishop of Masisi in Tanganyika, has written : " The only real test of the value of our civilization is the worth we set upon human dignity."

" Man's conscience is his greatest asset, his greatest treasure ; it is the voice of God ; and to protect its free existence is his duty." So writes the First President of India, Rajendra Prasad.

The final truth, however, is contained in this appeal from an anonymous Lithuanian girl, a prisoner in Siberia :

" We have lost our treasure of treasures : our human liberty. We beseech Thee to find it again for us : and to teach us how to appreciate it, to live and defend it.

" Help us to vanquish servitude in ourselves. That from our midst may depart every kind of meanness, invective, hatred, vengeance, unjust interference in the affairs of any other : that we may never become usurpers of anyone else's liberty."

(Amnesty International, 12 Crane Court, Fleet Street, London, E.C.4.)

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## CREATION OF THE UNIVERSE

By T. B. JALEEL

**" The sudden end of the world may come at any unexpected moment. About twenty times a year the stars in the Milky Way galaxy suddenly burst into tremendous brilliance. A star is expected to flare up at intervals of 50,000 million years. (That is, it becomes a nova.) Our sun runs the risk of bursting out into terrific luminosity at any time. If this disastrous event does happen — our earth and the rest of the members of the planetary family that revolve round the sun would immediately vaporize into gas. Before mankind could even realize what is taking place, this most tragic drama would be over in a few seconds.**

**" How terrible ! Yet how true are the words of the Holy Qur'an. Everything on the face of the earth will be wiped out : ' All that is on the earth will perish, but there will abide (for ever) the Face of thy Lord — full of Majesty, Bounty and Honour ' (55 : 26-27) "**

### Einstein's formula

Matter has three states — gaseous, liquid and solid. Mercury is a liquid. Iron is a solid. Water could be changed into vapour by heat. The atom is the smallest particle of matter in any state. When two atoms of hydrogen combine with one atom of oxygen a molecule of water is formed. Two hydrogen and two oxygen atoms join to form a molecule of hydrogen peroxide. Mountains, trees, animals, plants, stars and men are combinations of atoms. They are matter with different designations. The material universe is nothing but a mass of tiny atomic units grouped into diverse and complex forms.

The atom consists of a nucleus and electrons. The latter revolve round the nucleus in different orbits in a way similar to the revolution of the planets round the sun. When one electron rotates round the nucleus an atom of hydrogen is formed. When two revolve an atom of helium is the result. The elements of nitrogen, oxygen, iron, gold, thorium and uranium, for example, have 7, 8, 26, 79, 90 and 92 electrons

whirling round their nuclei respectively. The rest of the elements which we find in the world are formed according to the number of electrons moving round their respective nuclei.

The number of elements so far known to the world of science amounts to 102, inclusive of the 10 newly-discovered ones. Scientists hope to discover 16 more elements to complete the expected list of 118.

The atom is made of two charges of electricity — the nucleus consisting of protons and neutral neutrons in the centre forming the positive electric charge, and the electrons revolving round the nucleus constituting the negative electric charge.

The atom is congealed electric energy. The entire matter in the cosmos is simply electric energy, which is one form of energy. A few of the other forms are heat energy, chemical energy, kinetic energy, sound energy, potential energy, atomic energy and radiant energy. The fact that matter is mere

energy is illustrated by the most historic formula of Albert Einstein. It is as follows :

Energy is equal to mass multiplied by the square of the velocity of light.

That is :

$$E=MC^2$$

(E stands for energy expressed in ergs ; M for mass in grams and C for speed of light in centimetres per second)

Just a little more than 8 pounds of uranium could provide enough power for "Nautilus", the first atomic submarine, to travel a distance of more than 60,000 miles under water. The source of power for the submarine is from the energy that is released by the splitting of the uranium atoms by neutrons. Uranium, which is a radioactive element, is a suitable substance to demonstrate Einstein's formula of mass energy equivalence. The nuclei of the atoms of uranium are unstable and are subject to spontaneous decay. The decay of the atoms of uranium is a demonstration of the proof that matter is released into energy.

### Ibn al-'Arabi's doctrine

That energy has existed in the universe is asserted by science. But science does not explain how energy originated. It is to Islamic philosophy that we must turn to get the answer to this fundamental question. Says the Holy Qur'an :

"God is the Light of the heavens and the earth" (24 : 35).

God, Who is Light, has manifested Himself as the heavens and the earth. But, He is Light Who is not comparable to any describable light. God, as Light, can be explained only by a parable. Ordinarily, light is energy, but, God is the Great Energy<sup>1</sup> Who manifested and manifests Himself as the energy and matter of the universe. The Great Energy is also known as the Reality behind the phenomenal world. God is the Light, the Great Energy, the Reality and the Essence. The phenomenal universe originated from the Essence. Muhyiud-Din Ibn al-'Arabi, whom Professor A. J. Arberry regards as greater than any other mystical genius who appeared among the Arab people, expounds that the Reality (*Haqq*) is the Essence of all phenomenal existence, and all things of the phenomenal world (*Khalq*) are the manifestation of that Essence. Reality and phenomena are really One Absolute Reality, Who in Qur'anic terminology is God. He is the Unlimited Ocean of Energy. The forms of energy known to science are a few of the manifestations of the Unlimited Ocean of Energy. One small drop of this Ocean manifested Himself as the material world. The material content of the universe consists of billions of galaxies. Our galaxy is called the Milky Way Galaxy. It is one among the billions that are scattered far and wide in space.

### Universe not created from nothing

The phenomenal world is the world of matter and energy. It is also called nature. Ibn al-'Arabi's view is that the phenomenal world was latent in the knowledge of God. What was latent became manifest. The phenomenal world is God's manifestation. He manifested Himself by His attribute of the Manifest (al-Zahir). He was the Hidden (al-Batin) prior to His manifestation. The instrument that brought the phenomenal world into being was God's Will.

<sup>1</sup> God, Soul and Universe in *Science and Islam*, by Sir Muhammad Yamin Khan.

"His command when He intends anything is only to say to it : 'Be !' and it is" (36 : 82).

The material world is a manifestation of energy. That is science. Islamic philosophy is that matter is a manifestation of the Great Energy.

### "Steady-State" Universe

If we recall Ibn al-'Arabi's words, we can refresh our minds that he does not admit that the universe is a manifestation from nothingness. But the British astrophysicist, Fred Hoyle, wants us to believe that matter is formed from nothing in the intergalactic space. Hoyle is the principal protagonist of the "steady-state universe". The hypothesis of the "steady-state universe" visualizes an eternal universe without a beginning and without an end. Hoyle's view is that during the course of the billions of years, new stars and galaxies are born in the space between the flying galaxies by a continuous process of the condensation of matter from hydrogen atoms, which originate from nothingness, and further, that atoms of the heavy elements are formed in the burning furnaces in the core of stars and are expelled into space by supernova explosions. (A supernova is a star that suddenly explodes into such brilliance as would surpass the luminosity of our sun by several billion times. However, such brightness is short-lived.) As the older galaxies fly away into space beyond telescopic vision new galaxies take their place. Thus, the universe persists eternally in a steady state.

### Two schools

Two cosmological views have been recently advanced. One is Hoyle's. The other is the theory of George Gamow, nuclear physicist and cosmogonist. Gamow holds contrary views. He thinks that the universe did have a beginning, and rejects Hoyle's hypothesis of the "steady-state universe" on observational evidence. Moreover, a German cosmogonist has disclosed that heavy elements, including uranium, cannot be made in the interior of stars as the heat even in the hottest stars is not sufficient to form these heavy elements.

### Beginning in time

Coming to the Holy Qur'an we read that it was God who created the heavens and the earth :

"Surely, your Lord is God, Who created the heavens and the earth . . ." (7 : 54).

Gamow's theory that the universe was created agrees with the Qur'anic teaching. The celebrated scientist Albert Einstein, substantiated by the testimony of daily wasting stars, held the opinion that the universe had a beginning in time. When energy took the form of matter, the latter came into dimensional existence -- three dimensions of space (length, breadth and thickness) and one of time. Time, according to Einstein's Theory of Relativity, is related to the motion of celestial bodies. A star or a planet is within the space-time continuum.

Age is measurement of time. It is an interval between two time points. We have age for plants, animals and humans. The earth and the universe have their respective ages. The age of the earth is estimated to be three and a half billion years. The oldest rocks of the earth record uranium deposits. Uranium is expected to last a period between four and five billion years. If the radioactive uranium was formed two remote a time ago, exceeding its life period, by now all its

atoms would have decayed as these atoms are subject to spontaneous disintegration. This fact presents the evidence that the planets, stars, galaxies and the rest of the celestial matter emanated from one creative act. Therefore, we can believe on a scientific basis that the atoms of the 102 elements so far discovered and the atoms of the other elements yet to be discovered came into existence by one creative process in a past era a few billion years ago. The Holy Qur'an says that God is the :

“Wonderful Originator of the heavens and the earth! And when He decrees a thing He says to it only: ‘Be!’ and it is” (2 : 117).

That the universe had no beginning and that it is eternal is a concept that is contrary to the teachings of the Holy Qur'an. Such a hypothesis is quite favourable to a materialistic outlook. Materialism is concerned with the happiness of this world. It denies the survival of the human personality and requital in the life after death for human action on earth. The teachings of Islam cannot agree with what man has misconceived. Islam is not hostile to science. Now there are two important scientific theories connected with the prehistoric evolutionary stage of the universe. One of them is that in the very beginning the primordial matter of the universe was in a gaseous condition, and the other is that all galaxies were compressed into an essential unit of one huge mass before the expansion of the universe. Let us see what Islam has to say about these two theories.

### Hot gas

Gamow has proposed that the matter in the cosmos now manifesting itself as countless galaxies was, at the beginning of the prehistoric stage of the universe, a gas of extremely high temperature and density.

Gamow formulated his hypothesis in the twentieth century. But the Holy Qur'an had already declared in the seventh century C.E. that the matter in space was, originally, in a vapour form. God says :

“And He directed Himself to the heaven and it was a vapour, so He said to it and to the earth : Come both, willingly or unwillingly. They both said : We come willingly. So He ordained them seven heavens. . . . That is the decree of the Mighty, the Knowing” (41 : 11-12).

(The meaning of the heaven and the earth saying “We come willingly” is that both the heaven and the earth are in absolute obedience to the law that governs their origin and progress.) The principle of Gamow's theory is in complete harmony with the Qur'anic statement that originally the heaven was a vapour.

### Presence of heat

In the Qur'anic declaration that the heaven “was a vapour”, the presence of heat in the original gas is affirmed. When heat is added to a liquid matter like water, it is familiar knowledge that it changes into vapour. Even such a solid material as iron could be vaporized by heating it to a temperature of several thousand degrees.

### Meaning of “seven”

“Seven” in the quoted verses needs some explanation. According to the usage in Arabic, “seven,” “seventy,” “seven hundred” and so forth refer to multiplicity, which in the

present context covers the myriads of galaxies observable to the 200-inch telescope at Palomar Mountain, California, and those that exist beyond telescopic vision.

### About the universe

Astronomers have estimated the number of galaxies that could be scanned as a modest total of one hundred billion. Their observation is limited to the extent of the ability of the telescope to penetrate into deep space. Galaxies are of various types. Very many galaxies are elliptical in shape. Some appear to the telescope as oval, while others look almost round. Andromeda Nebula, which is nearest the Milky Way, is a spiral galaxy. Andromeda and the Milky Way are gigantic galactic systems. The former is a formation of stars, star clusters and star clouds. The Andromeda Nebula and the Galaxy M 33 in Triangulum are about 800,000 light years away (light travels six million million miles per year at the speed of 186,000 miles per second). Nearer to the Milky Way galaxy are the two nebulae, Small and Large Magellanic Clouds, which are at a distance of 80,000 light years. The galaxies in the universe are so immensely separated by staggering distances that they are called “island universes” for the reason of their isolation. Observers behold them through powerful lenses.

From the observable galaxies light has taken billions of years to come to the earth. Light takes 150,000 years to traverse across the Milky Way Galaxy. The period of eight minutes is the time taken by light to reach us from the sun, a distance of 92 million miles. Betelgeus, the red star visible on winter evenings, is much larger than the sun. Still bigger is the star Antares in the Zodiac Constellation called Scorpio. Light waves make seven circles round the earth in one second. But light rays take 106 minutes to go round the circumference of Antares. The largest among all these stars is our neighbour Epsilon Aurigae, which is 30,000 times the size of the sun.

### The significance of the Qur'anic mention of the heaven without reference to the earth

Astronomers have estimated the observable stars to number more than one hundred thousand million billions. Our earth is one millionth part of our sun, which is just one star in the universe. The earth compared with the universe sinks, purely from the physical point of view, into insignificance with the significance shifting to the universe. But if we consider the earth as the abode of man, the vicegerent of God (2 : 30), endowed with the wonderful faculty called intelligence, we should give due prominence to this planet. Without intelligence, there will be no conscious universe. When the Holy Qur'an speaks about the heavens or heaven without coupling the earth with it, it is only directing man to look into the wondrous universe, which he could witness beyond the limits of the earth. Being a creature on earth, naturally, he cannot observe the earth as he could have the vision of the nebulae, stars and planets above and beyond him.

### Cosmic mass

But, the Holy Qur'an is purposefully more lucid in its reference to the universe as a whole when it asserts that the heavens and the earth were one mass. That the billions of galaxies now scattered at staggering distances from each other were packed together once upon a time, is the other scientific theory agreeing with the Qur'anic cosmogony. Astronomer Edwin P. Hubble, a few decades ago, discovered that the

galaxies were running away from us and from each other at terrific speeds. All astronomers have agreed that it is so. The remoter galaxies are flying away at speeds proportional to their distances from an earthly observer. One distant galaxy is estimated to be speeding at 75,000 miles per second, nearly half the speed of light. If the universe is expanding (space is expanding, not matter) as the observational evidence shows, at one early stage before the expansion started all the galaxies that presently form the universe must have been cramped into one cosmic mass. God asked in the Holy Qur'an as early as twice seven hundred years ago :

“ Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them ? ” (21 : 30).

Before expansion, the heavens and the earth were a globular mass evidently of high density.

### Creation of galaxies and stars

How the cosmic mass formed into galaxies and stars is an interesting scientific narration. The pre-expansion substance of the universe in the form of vapour (or gas), as the afore-quoted Qur'anic verse refers to it, filled all space. The hot gas began to expand, losing heat in the course of expansion. The gaseous material separated itself by the force of gravitation into billions of huge clouds which became the present-day galaxies. Scientists, like Sir James Jeans, corroborate the version that the primordial gas broke into giant gaseous clouds to form individual galaxies. Once they had separated themselves, the galaxies increased in their distance from each other. Reference is made in the Holy Qur'an to the distance between galaxies. God reminds :

“ He raised high its height (i.e. the height of the heaven) and made it perfect ” (79 : 28).

In the separation of the galaxies from the cosmic mass, gravitation played an important part. The pertinent gravitational action is contained in verse number 30 of chapter 21 of the Holy Qur'an, which has already been quoted.

In this very verse of the Holy Qur'an the clue to the scientific theory, namely, the expansion of the universe, that has been confirmed by astronomers, could be found. The clause “ Then We parted them ” must be construed, in the context of the continuous expansion that is going on at present, as the action that commenced with the act of separation of the globular mass into smaller units.

As the galaxies that were formed from the clouds of vapour were flying away into space, the gas and dust within them, in the meantime, broke into billions of individual clouds. By gravitational force, these individual clouds condensed into stars which grew hotter as they contracted on account of the gravitational pressure from all their sides. Their contraction caused their rotation and increased the degree of their temperature to such a height that their interiors grew to be furnaces of nuclear reaction. Our sun is one such star.

### Creation of the earth

But it is a rare star. It has planets revolving round it. The popular hypothesis that the planets were fragments of a tidal mountain raised on the surface of the sun by the powerful tidal pull of a closely passing star is now dropped in

favour of a more acceptable theory put forward recently by Carl Von Weizsacker, a German cosmogonist, who maintains that the earth and other members of the planetary family evolved, during the general evolution of the universe, from cosmic dust particles which, together with gas, was a solar nebula.

In the Qur'anic cosmogony the creation of the heavens preceded that of the earth. From the verse that follows we learn that God created the galaxies and stars and dispersed them into space. The earth was made after the creation of the galaxies :

“ Are you the stronger in creation or the heaven? He made it. He raised high its height, and made it perfect. And He made dark its night and brought out its light. And the earth, He cast it after that ” (79 : 27-30).

Very recently American astronomers have photographed two galaxies at the remote distance of six billion light years away from the earth. The photograph was made by the giant 200-inch telescope at Palomar Mountain, California, with the help of a novel photo multiplier which could amplify the distant light of stars. We observe the two photographed galaxies as they were six billion years ago, which period is the time that light has taken to reach the earth from the two galaxies under reference. What we learn is that the galaxies are at least six billion years old, and, therefore, the age of the universe. Some geologists have discovered the age of the

Scientists believe that the earth is a younger member of the universe. Some geologists have discovered the age of the earth to be three and a half billion years. We have earlier mentioned this estimate. Another estimate fixes the age a little below this calculation.

## DESTRUCTION OF THE UNIVERSE

### Oscillating universe

An oscillating universe expands and contracts. The contraction finally ends in the return of all forms of matter to the prehistoric stage of nuclear particles of protons, neutrons and electrons. The nuclear particles are expected to group themselves again into atoms of various complexity in order to form stars and galaxies. This re-evolution is the rebirth of the universe. The death of the universe would be the disappearance of all diverse forms of matter and the reversion of all matter into the primeval state of nuclear particles. According to this theory the universe had several previous births and consequent deaths, and is destined in the future to repeat the cycles of formation and dissolution many a time.

### No re-birth

A theory dealing with the recurrence of births and deaths of the universe is a plausible concept in favour of rebirth. But the doctrine of rebirth, however, is repugnant to Islam, whose principle consists of three stages of existence, namely, life on earth, life after death till the day of resurrection and life in the Hereafter. As far as the universe is concerned, it was created. Since it is a creation, it will be destroyed. After its destruction a new order will emerge.

### Created for the first time

In Islamic cosmogony the universe was created for the first time. Remarks the Holy Qur'an, God is the

“ Originator of the heavens and the earth ” (2 : 117).

He created the universe "for the first time and not after the similitude of anything pre-existing". That is the meaning of the original Arabic word, which is translated as "originator".

### **Pulsating universe**

A pulsating universe is an older theory. Some scientists think that the universe is not oscillating, but that it is pulsating. Their concept of a pulsating universe resembles a periodically expanding and contracting balloon. They believe that the present expansion of the universe would reach a maximum limit, and then the process of contraction would commence. The cycles of expansion and contraction would recur through eternity.

### **Not a contracting universe**

The theory of a pulsating universe has not attracted popular approval. American physicists, by recent experiments with particles of titanium and deuterium, carrying positive and negative charges, have come upon the discovery that the universe is expanding and that it is not going to contract. That the reason for the expansion of the universe is a powerful magnetic repulsion that emanated during the evolution of the galaxies. George Gamow, the famous present-day cosmologist, is confident of the continued expansion of the universe. He has no reason to suppose that at any stage the universe would contract.

### **Serious weakness**

The pulsating universe and the "steady-state universe" of continuous creation of matter, which we have previously discussed, suffer from a serious common weakness. The two theories do not bother to explain the origin of the universe, but presume the prior existence of our universe in some form or other. On this assumption the respective protagonists have constructed their theories. The failure to offer an explanation for the origin of the universe persists and must be distressfully recorded to the discredit of such theories. In Islam the universe did have a beginning. Anything that had a beginning must have an end. "Beginning" and "end" are relative terms. They are concepts within the framework of a basic natural law which governs relative existence.

### **No continuous creation of matter**

The theory of continuous creation of matter is a bid to avoid the end of the universe. According to this hypothesis, the reader will be aware, a continuous stream of matter, created from nothing, flows into the universe, condensing finally in the form of stars, to provide replacement for the thinning of matter in the intergalactic regions. Tests by American scientists have not been successful in detecting certain typical X-rays which are expected to be emitted if new matter is being created in the universe. The tests were by sensitive rockets sent into deep space where X-rays with certain properties were supposed to prevail. The presence of these X-rays would lend support to the theory of continuous creation. Unfortunately, the tests bore negative results. The sought-for X-rays were not found.

### **Local process of creation**

However, there are certain rare cases of creation going on in the universe. These are minor local phenomena. The formation of the majority of stars was an event that took place in the very beginning when the primordial hot vapour separated into billions of proto-galaxies. After the greater number of the stars were formed, some of the primordial

vapour was left over. With this remaining vapoury material a slow and small-scale building-up process of star formation is going ahead in a few corners of the universe.

### **Death of stars**

In a universe of immense vastness it is natural to find a wide range in variety. In size there are stars equal to the earth. The sun is a million times larger than the earth. But some gigantic stars are bigger than the sun by a million times. The surface temperature of the sun is about 15,500 degrees Fahrenheit, but its centre is a burning furnace of 30,000,000 degrees Fahrenheit. There are stars enormously brighter than the sun, while some others emit thousands of times less heat and light.

With a multiple diversity in their size, temperature and density, one common feature is noticeable in all the stellar population. That is, they are burning away their matter, and consequently losing their weight. The process is not combustion. If it were so, the flame of the stars would have gone out like that of illuminating candles and the universe would have gradually retired into frozen darkness aeons ago.

The stars are gaseous bodies. Their atoms are being annihilated. The sub-atomic energy, contained in the nuclei of the stellar atoms, is furiously radiated into space by the process of nuclear reaction in which the conversion of hydrogen into helium, which is nuclear ash, continues on a tremendous scale. We know the mechanism of the liberation of energy from the study of the sun. The sun represents an average star. Two hundred and fifty million tons of matter is the loss that the sun undergoes for every minute of its present life.

Heavy stars are very luminous. They speedily exhaust their hydrogen content. We must remember that the stars are made of over 50 per cent of hydrogen. With the consumption of the last atoms of their hydrogen the life of fire of the stars will end. Their centre will begin to shrink by the pressure from the outer parts, and finally their bodies will contract into a minute fraction of their present dimension. Our sun, which is one million times larger than our earth, will contract into the present size of the latter. The anticipated fate of all stars is death and collapse.

### **Red giants**

Red giants are stars that have nearly consumed their hydrogen gas and have become unstable. Their bodies increase and decrease in size with the consequent change in their brightness. The diameters of the Red Giants are large, but their surface temperature is low. They are dying stars.

### **White dwarfs**

White Dwarfs are dead stars that burnt out their hydrogen extravagantly. They keep hot on account of their past heat. Their extremely contracted and dense bodies will take time to cool. When they have completely cooled off, there will not be a ray of light on them. One day, in the course of the march of time, the present universe of hot and furiously raging stars will change into a universe of cold and shrunken stars quiet in death.

### **Anti-matter**

Whether the matter of the universe inclusive of living and dead stars could be ultimately destroyed was a question

that was frequently asked. The entire annihilation of matter in the universe and its total release into energy is now considered possible. Research physicists have confirmed the existence of anti-matter. Anti-matter is a sub-nuclear particle of the atom. The collision of matter and anti-matter results in their mutual destruction by a terrific burst of energy. Some scientists fear that two galaxies in the constellation Cygnus, 400 million light years away from the earth, are in the act of annihilating each other. They suspect that their mutual destruction is due to the reaction of matter and anti-matter.

### Second law of thermo-dynamics

The energy dissipated by the annihilation of matter will finally fill all space. The liberated energy will never return to re-form into atoms, molecules, stars and galaxies. The dissolution of matter in the universe is an overwhelming and irreversible one-way process taking place in nature. This unalterable and unavoidable destiny of the universe is the prediction of the indisputable principle of physical science called the Second Law of Thermo-dynamics. According to this law, all matter in the universe will either return to the original state of energy and fill all space, or, all substances of the universe will assume a uniform temperature. The degree of temperature will freeze all life and make the manifestation of any form of life quite impossible. Diversity in different forms of energy will vanish. The relative nature of the world will disappear. Such terms as new and old, light and darkness, cause and effect, etc., will no longer perform their relative functions. Disorganization will be the state of the universe.

### The Qur'anic statement

Centuries prior to the prediction of the Second Law of Thermo-dynamics, the Holy Qur'an had warned man about the dissolution of the universe. Matter will dissolve into energy, and the whole universe will come to its ultimate end :

“ We created not the heavens and the earth and all between them save with truth and for an appointed term. And those who disbelieve turn away from that whereof they are warned ” (46 : 3).

The Qur'anic doctrine is that everything will decay, including even energy itself. Energy is a creation, and as such it must have a final extinction.

“ Everything will perish but He ” (28 : 88).

Everything will perish except God. Every form of existence will reach the stage of non-existence. But the existence of God is eternal.

According to the principle of conservation of energy, energy is not created. Therefore, energy is indestructible. This principle is found to be based on limited evidence, when considered from a metaphysical point of view. The metaphysical reality is quite different. The Holy Qur'an reveals metaphysical realities. In Qur'anic logic, it is correct to maintain that energy will be destroyed, as energy is a creation. What is created is liable to be destroyed.

### End of the world

In the foregoing paragraphs, we have dealt with the question of ultimate dissolution. But, before this inevitable doom overtakes the universe, the possible cataclysmic end of the world has been the subject of severe obsession of the

thinking mind. With the final destruction of the world all consciousness will reach the termination of its existence. Enumerated herein are the ways how the world will end :

- (a) The risk of a stray star crashing through the solar system.
- (b) The sun is radiating away 15,000,000,000 tons of matter every hour. With the gradual loss of weight and the consequent loss of energy and mass the gravitational pull of the sun on the earth will become weaker and weaker. The distance between it and the earth would lengthen as the latter recedes from the sun 36 inches every year. A time will come when the seas will be frozen. It will be so bitterly cold as to leave little hope of life on earth continuing long.
- (c) A British scientist has discovered that the rotation of the earth is slowing down fifty times faster than scientists had thought. This has been revealed by his atomic clock. The ultimate result of the slow-down will be that the rotation of the earth would finally cease and that one half of the earth will always face the sun (as it is the case with the moon) and get perpetual tropical sunshine, while the other half of the globe will be shrouded in a blanket of eternal darkness and ice. Whether life could survive under such conditions is the vexing question.
- (d) Contrary to the prevailing theory that life on the receding earth would be frozen with the diminishing heat of the dying sun, there is the other theory which predicts that life will rather be scorched out by the increasing heat of the sun when it nears the exhaustion of its hydrogen content. Like a bonfire that burns most intensely prior to reaching its exhaustion point, the solar blaze would increase a hundred times. The seas would boil. Life on earth would be impossible.
- (e) The sudden end of the world may come at any unexpected moment. About twenty times a year the stars in the Milky Way galaxy suddenly burst into tremendous brilliance. A star is expected to flare up at intervals of 50,000 million years. (That is, it becomes a nova.) Our sun runs the risk of bursting out into terrific luminosity at any time. If this disastrous event does happen — there is nothing to prevent it happening — our earth and the rest of the members of the planetary family that revolve round the sun would immediately vaporize into gas. Before mankind could even realize what is taking place, this most tragic drama would be over in a few seconds.

How terrible ! Yet how true are the words of the Holy Qur'an. Everything on the face of the earth will be wiped out :

“ All that is on the earth will perish, but there will abide (for ever) the Face of thy Lord — full of Majesty, Bounty and Honour ” (55 : 26-27).

All that exists on the earth will be destroyed. The rivers, mountains, plants, animals and man will vanish away. Only the Creator of the earth will have eternal existence. “ The Face of thy Lord ” mentioned in the above verse is the “ Existence of God ”.

The "Hour" referred to in the Holy Qur'an will come most suddenly. The knowledge of the "Hour" is not within the reach of man. Warns the Holy Qur'an :

"O people, keep your duty to your Lord ; surely, the shock of the Hour is a grievous thing" (22 : 1).

When the people questioned the Prophet Muhammad about the Hour, God said :

"They ask thee about the Hour, when will it come to pass? Say : The knowledge thereof is with my Lord only. None but He will manifest it at its time. It is momentous in the heavens and the earth. It will not come to you but of a sudden. They ask thee as if thou wert solicitous about it. Say : Its knowledge is with God only, but most people know not" (7 : 187).

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## A SOUND SOCIETY IS A HEALTHY FAMILY

By ABBAS A. AL-AWADY

**"The Muslim countries today seem to be attempting to adopt the standards of the West, transforming their society into a replica of the luxurious Western one. It is indeed sad that the Muslim societies are looking with reverence to the material splendour of the West and overlooking its immoral aspects. We must not ever imitate blindly without first trying to know and understand the way of life which we are seeking to follow"**

The downfall of many a civilization has been due for the most part to a decaying of its moral structure. This general rule has held true for countless generations preceding our time and will hold true, I am sure, for generations to come — until the very end of the world.

Many hypotheses have been suggested in attempts to explain what pushes or drives or lures people towards immorality. For instance, it has often been stated that industrialization and an increased standard of living have been important factors contributing to the immorality of the present generation. Going further, it has been suggested that the struggle for survival in this presently crowded world promotes the trend towards immoral behaviour.

Such "explanations" as those just mentioned impress me as being entirely false and invalid. They represent a tendency on the part of the human being to satisfy the search for an explanation with a mere description of facts bypassing the causes underlying the description and actually leaving problems unexplained and unsolved. Settling for superficial surface definitions of a problem such as immorality is in a sense an indication of fear of admitting the truth — fear of facing the fact that immorality is characteristic of irresponsible citizenship of this earth.

In order to solve problems which we face, we must first admit our faults and demonstrate a desire to try out proposed solutions ; for, in most cases, the real problems are those within ourselves, stemming from misjudgment or mischief.

Industrialization is not *the* cause or even *a* cause of immorality. It is a means to improve the living conditions of people. And any means which will change man's life for the better and guide him toward greater stability is certainly a blessing bestowed upon him by his Creator.

Most people fail to understand that a prosperous, healthy and mature society is not based upon individuals, but upon the unit of the family. This basic unit of the family must first be sound and healthy before the society as a whole can be.

Industrialization certainly does not require a breaking of family ties, nor does it require that anyone forsake morality. As stated before, it is a way of improving conditions for living.

A society built of family units in which there is no mutual respect among the constituent members and in which bonds of loyalty and morality are absent is no society at all. Improving society must begin with improving the family, raising the standards of the family to a healthy level.

It is quite apparent to a sound and learned mind that the cause of a downfall of a civilization is a corrupted family structure leading to corruption of morality. Islam, the religion of truth, by providing the foundations of a moral family in accord with its Creator, provides the preventive measures which keep a society free from corruption. Islam, from its very beginning, has given great importance to the family, specifying carefully the duties of its members. Mutual respect and harmony between the members of each family is essential.

The father is acting head of the family, being so placed by the affection, love and respect of the rest of the family for him. He directs his children through his innermost love for them. The mother is the secretary of the small family "state". She raises and guides her children and provides a good example of managing a harmonious home, in which all are pleased to live. Both father and mother help the growing children to realize and understand their goal in life. The children must be taught respect and dignity and be provided with living, acting examples of these teachings.

best in conduct. Lo ! Allah is Knower, Aware ” (49 : 13).

This surely was Luqman, the father, the example of excellent parenthood for all to follow. He gave a living example for his family — indeed, for all families — of the ideals and principles given to man by his Lord. The first stage of Luqman's example for mankind was to live up to these ideals ; once having done this, he could justly preach and teach wisdom to others.

[The case of the Prophet of Islam (may the peace of God and His mercy be upon him !) is the most beautiful illustration of the nature of the stages in which man is taught true ideals. The Prophet Muhammad lived a lifetime of uprightness among the vices of Arabia, worshipped God and God alone, associated no partner with Him, and purified his own soul and caused it to grow. It was only after living the example of uprightness that Muhammad became a messenger of his Lord, when the word of God came to him : “ In the name of God, the Beneficent, the Merciful, read : in the name of thy Lord Who createth, createth man from a clot. Read : and thy Lord is the Most Bounteous, Who teacheth by the pen, teacheth man that which he knew not ” (96 : 1-5).]

The teaching that man arrives to wisdom by living in complete trust of God, worshipping Him alone, and realizing that all creation and knowledge come solely from Him, is exemplified in Luqman the father. Surely he is a prime model for building a family?

Luqman left a living constitution for the members of his family to follow. He drew his son before him and engraved these teachings on his heart : “ And (remember) when Luqman said unto his son, when he was exhorting him : O my dear son, ascribe no partners unto God. Lo ! to ascribe partners (unto Him) is a tremendous wrong ” (31 : 13). Father Luqman was aware that to ascribe any partner to God is to fall away from the support of the Creator into emptiness. Certainly one who associates a partner with God will serve that which he associates and will eventually forget God, the very source of his life. The result will be the same, irrespective of the nature of that which is ascribed as a partner to God, be it lustful desires, self-pride, emotions, a human being, or whatever else man might associate as supreme. The beginning of decay will be the destruction of the individual, then the breakdown of the family, and soon the corruption of the entire society.

To worship money and make it the primary concern will lead to disregard for the rights of the poor and the needy, lack of concern for the welfare of one's brothers in humanity. Ultimately, this will become hatred and prejudice, and foolish pride in oneself.

Association of a human being with God is, unfortunately, the practice of many people. This seems to have been introduced to accept various concepts of salvation, of sacrifice of God for the sake of people — to give the false security of worshipping a God who exists to serve the human race (the utmost stage of self-pride). Such behaviour causes stagnation of the soul.

The first article of the family constitution which Luqman gave to his son, then, was : Associate NONE with God.

Next, it is taught the child : “ And We have enjoined upon man concerning his parents — his mother beareth him

It seems to me that the first step towards immorality and corruption is taken when one disrespects his Creator. This was realized by a most wise man Luqman, of whom God tells us : “ And verily We gave Luqman wisdom, saying : Give thanks unto God ; and whosoever giveth thanks, he giveth thanks for (the good of his soul). And whosoever refuseth — Lo ! God is Absolute, Owner of Praise ” (The Qur'an, 31 : 12). Luqman was termed wise ; and wisdom was specified as giving thanks unto God. Luqman understood that the foundation of wisdom, the source of wisdom, and the fountain of wisdom, is God Himself, and that giving thanks unto God is the utmost, the supreme stage of wisdom. Luqman the father realized that giving thanks unto God is for the good of the soul of him who gives thanks, as the Qur'an emphasizes in other verses, such as : “ And a soul and Him who perfected it and inspired it (with conscience of) what is wrong for it and (what is) right for it. He is indeed successful who causeth it to grow, and he is indeed a failure who stunneth it ” (91 : 7-10). Luqman knew how to cause his soul to grow. He knew beyond the shadow of a doubt that the means is giving thanks to God, hymning His praise continually ; it is thanking God by seeking His bounty, thanking Him by fulfilling one's goal on earth [which has been specified in the Qur'an : “ ... Lo ! I am about to place a viceroy in the earth . . . ” (2 : 30)]. Fulfilling this goal is to live in awareness of man's viceroyship, and for each to do his duty to the best of his ability.

Luqman the father, in understanding and wisdom, lived up to the ideals taught him by his Creator, obedient to His laws. Certainly Luqman was from among those about whom God says : “ In the name of God, the Beneficent, the Merciful, Successful indeed are the believers who are humble in their prayers, and who shun vain conversation, and who are payers of the poor-due, and who guard their modesty ” (23 : 1-5). Certainly Luqman was among the faithful slaves of the Beneficent : “ The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer : Peace ; and who spend the night before their Lord, prostrate and standing, and who say : Our Lord ! Avert from us the doom of hell ; lo ! the doom thereof is anguish ; lo ! it is wretched as abode and station ; and those who, when they spend, are neither prodigal nor grudging ; and there is ever a firm station between the two ; and those who cry not unto any other god along with God, nor take the life which God hath forbidden save in (course of) justice, nor commit adultery — and whoso doeth this shall pay the penalty ; the doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained for ever ; save him who repenteth and believeth and doeth righteous work ; as for such, God will change their evil deeds to good deeds. God is ever Forgiving, Merciful. And whosoever repenteth and doeth good, he verily repenteth toward God with true repentance — and those who will not witness vanity, but, when they pass near senseless play, pass by with dignity. And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat. And those who say : Our Lord ! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil) ” (25 : 63-74).

Luqman assuredly understood that all of mankind are equal, that all are the same before the eyes of their Lord and that only pioussness differentiates one man from another : “ O mankind, lo ! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo ! the noblest of you, in the sight of God, is the

in weakness upon weakness, and his weaning is in two years — give thanks unto Me and unto thy parents. Unto Me is the journeying” (31 : 14). The child should give thanks to his parents by humble speech, thankfulness and obedience. The first duty, however, the duty of each creature to his Creator, must never be forgotten. “But if they (your parents) strive with thee to make thee ascribe unto Me as partner that of which thou hast no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me. Then unto Me will be your return, and I shall tell you what ye used to do” (The Qur’án, 31 : 15). The child who finds it necessary to disobey his parents because they encourage him to that which is the greatest sin, such a child is still obligated to his parents. “But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest, then speak unto them a reasonable word” (The Qur’án, 17 : 28).

The remainder of the constitution left by Luqman demonstrates the development of the structure which is built by purifying and strengthening family ties through worship of God. “O my dear son, lo! though it be but the weight of a grain of mustard seed, and though it be in a rock, or in the heavens, or in the earth, God will bring it forth. Lo! God is Subtile, Aware. O my dear son, establish worship and enjoy kindness and forbid iniquity, and persevere, whatever may befall thee. Lo! that is of the steadfast heart of things. Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster. Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass. See ye not how God hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within? Yet of mankind is he who disputeth concerning God, without knowledge or guidance or a Scripture giving light” (31 : 16-20). Awareness that God knows what is inside and outside each individual is a guidance to the upright behaviour of a moral society. But this is possible only with the fundamental teaching, worship of God alone, embodied by the heart.

The responsibility a parent has toward his child is illustrated by Luqman. Parents should provide good, living examples for their children of upright behaviour, care for their needs, and give them teachings of wisdom; this is their duty both to their children and to society. In response, children must live up to their obligations. Each child must respect his parents, bearing in mind all that they have suffered for him and all they have sacrificed for him in providing for his needs. A child who does not have respect for his parents will very likely disrespect others and feel little or no concern for the conditions and feelings of others.

The responsibilities of children towards their parents are stated often in the Holy Qur’án. “Thy Lord hath decreed that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not ‘Fie’ unto them nor repulse them, but speak unto them a gracious word. And lower unto them the wing of submission through mercy, and say : My Lord, have mercy on them both as they did care for me when I was little. Your Lord is best aware of what is in your minds. If ye are righteous, then lo! He was ever Forgiving unto those who turn (unto Him)” (17 : 23-25). These verses stress the duties of mercy and submission which are incumbent upon sons and daughters toward their parents. Kindness, humbleness, gentle speech, and graciousness when one’s parents have grown old,

are extremely important if family love and affection are to be preserved.

It should be emphasized that Islam has very clearly specified duties and obligations to be followed strictly by all individuals. Islam enjoins man to utmost modesty, humility, and regular observation of prayers. Islam lays down the regulations for relations between members of a family. And surely, by following these duties and obligations, it is more likely that a society of saints would be created than a society of human devils.

Another portion of the Qur’án relating to the inner structure of the family is 46 : 15-18 : “And We have commended unto man kindness towards parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith : My Lord, arouse me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto Thee. And be gracious unto me in the matter of my seed. Lo! I have turned unto Thee repentant, and lo! I am of those who surrender (unto Thee). Those are they from whom We accept the best of what they do, and overlook their evil deeds. (They are) among the owners of the Garden. This is the true promise which they were promised (in the world). And whoso saith unto his parents : Fie upon you both! Do ye threaten me that I shall be brought forth (again) when generations before me have passed away? And they twain cry unto God for help (and say) : Woe unto thee! Believe! Lo! the promise of Allah is true. But he saith : This is naught save fables of the men of old. Such are those on whom the Word concerning nations of the Jinn and mankind which have passed away before them hath effect. Lo! they are the losers.”

A society in which there is a lack of concern on the part of parents for their children and lack of respect on the part of children for their parents is definitely a decadent society. Lack of moral responsibility among members of a family will lead to the corruption of the society in which they live.

The Muslim countries today seem to be attempting to adopt the standards of the West, transforming their society into a replica of the luxurious Western one. It is indeed sad that the Muslim societies are looking with reverence to the material splendour of the West and overlooking its immoral aspects. We must not ever imitate blindly without first trying to know and understand the way of life which we are seeking to follow. Let us, for a moment at least, look for the truth before committing ourselves to a new way of life.

Let us look at the inner composition of the Western society we are trying to imitate. This society is characterized by parents who do not love their children sufficiently to guide them firmly and protect them from immorality; it is characterized by children who are bursting with eagerness to leave what they regard as the “chains” or “burdens” of family ties. Are we going to forsake the bonds of a united family in order to seek the luxuries of the West? The children of the West have no respect for their parents, and the parents of the West are resentful of their children. Are we willing to forsake the joy and richness of living in the warm sphere of love which a close family exudes?

Should we not look to our true mothers for guidance rather than to immature teenage baby-sitters interested in earning money to spend on selfish desires? Are any of us ready to place children in the hands of lustful young girls looking for excitement and intermixing with receptive young boys in a shameful and repugnant manner? Surely there is no comparison between a society formed from respect, modesty, humble manners, obedience, and the full understanding of duty, and a society which has lost all care and tenderness between parent and child and swims in disrespect?

During the last century, the Muslim world has been under colonial rule. Most probably this situation was due to a corruption of both the rulers and the ruled. It would almost seem as though the spirit of Islam had been somehow lost in the shuffle and forgotten. Under colonial domination, ignorance, poverty and disease reigned throughout the Muslim world. And yet, from under these burdens emerged a group of our fathers who strove to teach us the right, who gave their entire lives working to educate their children. Somehow they were able to accomplish the impossible, going

hungry and sacrificing countless times that they might give an article of clothing and that precious treasure — education — for their offspring. They did this out of their great love for us. Only the Almighty Lord knows the totality of the sacrifices which they made, for they never complained of their sufferings to us.

Are we, now, going to follow the road of the West after all our fathers have done to make advancement and development possible for us? Far better, I should say, that we choose to follow the fine and noble example our fathers have left for us. Our fathers have given us a supreme legacy with great love and hope in God. Most assuredly they deserve a memorial day, a day during which they should be remembered with the respect and admiration due to them, a day dedicated to remembrance of their devotion, a day for giving thanks unto God and unto parents. Truly, they deserve more than a day of remembrance; they deserve a lifetime of living up to the standards which they have set for us, by utilizing the education which they gave us in the same spirit with which that education was given.

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# ISLAM IN ENGLAND

## **The Woking Muslim Mission and Literary Trust**

*Tuesday 7th May 1963.* St. Paul's, Mill Hill, branch of the Mothers' Union invited Mr. S. Muhammad Tufail to speak to their members on Islam. Mr. and Mrs. D. Hall, of 5 Winterstoke Gardens, Mill Hill, London, N.W.7, were kind enough to put up Mr. Tufail for the night at their place.

*Tuesday 21st May 1963.* "A Muslim Looks at the Cross" was the subject of a talk given by Mr. Tufail in a meeting of the Woking Ministers' Fellowship at the Presbyterian Church, Woking. The meeting was arranged by Rev. C. Stark, 61 High Street, Knaphill, Woking, Surrey.

*Friday 24th May 1963.* The Baroness Ravensdale of Kedleston, Sir Henry Self, Rev. John Rowland and Mr. Tufail participated in a meeting of the World Congress of Faiths at Brighton.

*Tuesday 28th May 1963.* A lecture on Islam was given by the Imam to the students of the Grammar School, Godalming.

*Thursday 6th June 1963.* "Life in Pakistan" was the subject of a talk given by Mr. Tufail to the members of the Townswomen's Guild Federation, Mid-Surrey, St. Paul's Church, Church Road, Addlestone. The meeting was arranged by Mrs. C. Garner, 86 Station Road, Weybridge.

*Saturday 15th June 1963.* A joint conference of various spiritually motivated groups took place on 15th and 16th June at Kensington Central Library, London. Meditation was the theme on the evening of the first day. The Islamic point of view was presented by Mr. Tufail.

*Monday 17th June 1963.* Dr. Hyde from London brought a party to visit the Mosque.

## **Members of Middlesex New Synagogue visit the Mosque**

The following notice was circulated by the Rev. Lionel Blue, M.A., of the Middlesex New Synagogue, 39 Bessborough Road, Harrow, among the members of the Synagogue:

"The Imam of the Woking Mosque has very kindly agreed to welcome a visit by our synagogue members, a visit which will be of outstanding interest. Our party will arrive at approximately 12.30 p.m. Light refreshments will be provided by the Mosque. Members should supplement this by bringing along a packed lunch. The traditional food laws of Muslims and Jews are very similar, and all meat brought must be Kosher. After lunch we shall attend a short Muslim service. Members of our party should therefore be suitably dressed. This will be followed by an opportunity to see the Mosque and members of its community will act as guides."

In response to this about 40 people of the Jewish faith visited the Mosque on Sunday 14th July 1963. After arrival they sat on the lawn and ate their packed lunches and made friends with the Muslims present on that occasion. The noon prayers were said at 2 p.m. and the Imam gave a short sermon which was followed by questions and answers lasting for an hour.

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## **The Prophet's Birthday at Bristol**

The Bristol Muslim Association, of 44 Grosvenor Road, Bristol, celebrated the Prophet's Birthday at the Co-operative Hall, Prewett Street, near Temple Meads Railway Station, Bristol 1, on Sunday 4th August 1963. The programme commenced at 8 p.m. Mr. Jawad Moghadass recited a part of the

Qur'an and read out its translation. His children later talked about Islam and the Prophet in the form of questions and answers. Messrs. M. Ramzan, M. Iqbal, Aslam recited *salaams* and poems in praise of the Prophet.

Mr. F. Khokhar spoke in English. Mr. Tufail addressed the audience in English, Urdu and Punjabi. An African Muslim, Mr. Nuru, proposed a vote of thanks to the speakers. Lt.-Col. 'Abdullah Baines Hewitt was in the chair and also addressed the gathering. Prior to the meeting, Mr. Abdul Wahab, owner of the Kohi Nur Restaurant, 24 Denmark Street, Bristol 1, and Vice-President of the Association, entertained some of the speakers with refreshments. The next day Mr. Fazl Ahmad, the President of the Association, was kind enough to take the Imam to Cardiff, where they both contacted various Muslim organizations.

### The Prophet's Birthday in London

In commemoration of the Birthday of the Prophet Muhammad a meeting was held under the auspices of the Shah Jehan Mosque, Woking, at Caxton Hall, Victoria Street, London, on Saturday 7th September 1963. In the absence of H.E. Mr. Muhammad Kellou, Ambassador of Algeria, Dr. 'Ali Moshiri, of Iran, took the chair. Mr. Abdul Wahab Jalim, of Mauritius, recited the Qur'an, and the Imam of the Mosque welcomed the audience. Mr. Akbar Ostouwar, of Iran, recited the Qasidah in Persian in praise of the Prophet. Mr. George Fowler, a British Muslim, spoke about the early life of the Prophet, and Lt.-Col. Abdullah Baines Hewitt dealt with the life of the Prophet at Medina. Colonel Hashimi recited the *salaam* in Urdu. For lack of time the programme was cut short, and Messrs. Nizam Muhammad and B. A. Misri were unable to deliver their speeches. Mr. Abdul Majid thanked all those who participated and the meeting was brought to an end. Tea and refreshments were served.

*Thursday 12th September 1963.* A group of Woking Young Liberals came to visit the Mosque at 8 p.m.

*Friday 13th September 1963.* Mr. George Fowler and the Imam led the first devotional at 10 p.m. at the Cambridge Conference of the World Congress of Faiths.

*Saturday 27th September 1963.* A religious symposium was held at the Spa Hotel, Tunbridge Wells, under the auspices of the World Spiritual Council. The theme of the meeting was "Bridge between the Religions", and it was led by Rev. John Rowland, Unitarian Minister for Brighton. Swami Purananda (Hindu), a Buddhist monk, and the Imam of the Mosque addressed the gathering and replied to many written questions by the participants of the Conference.

*Sunday 29th September 1963.* The Imam visited H.M. Prison, County Road, Maidstone, Kent, at the request of a Muslim prisoner serving a life sentence.

Friday services and Saturday and Sunday gatherings at Woking and London were regularly held. Other social engagements were also kept.

### Marriages solemnized

*27th July 1963.* Mr. Zaffar 'Ali (Trinidadian) and Miss Moira Ann Ritchie Fachie (Scottish). *Address:* Passfield Hall, Endsleigh Place, London, W.C.1.

*10th August 1963.* Mr. Ayed Hamdi Yousif al-Mosulli (Iraqi) and Miss Helena Pronk (Dutch). *Address:* 17 Warren Road, Guildford, Surrey, England.

*14th August 1963.* Mr. William Medwyn Thomas Lewis (British) and Miss Manijeh Navidi (Irani). *Address:* c/o I.O.R.C., Abadan, Iran.

*31st August 1963.* Mr. Talal Ahmed Bajour (Lebanese) and Miss Catherine Rice (British). *Address:* 18 Ashburton Road, Southsea, Hants.

*7th September 1963.* Mr. Malcolm Ernest Tahar 'Ali (British Guianan) and Miss Salima Fazal (British Guianan). *Address:* 11 Linden Court, Anerley Park, Penge, London, S.E.20.

*15th September 1963.* Mr. George Hassim Kassim (South Rhodesian) and Miss Yvonne Enid Hooker (British). *Address:* 21 Shepherd Bush Road, Hammersmith, London, W.6 (P.O. Box Headlands, S. Rhodesia).

*21st September 1963.* Syed Hassan Jaffar and Miss Nargis Charlotte Munch. *Address:* 76 Dundee Road, London, S.E.25 (solemnized by Mr. Abdul Majid at 18 Eccleston Square, London, S.W.1).

### New entrants to the Islamic Faith

Mrs. Selma 'Abbasi (Karachi).  
Miss Jaelle Cottier (Bournemouth).  
Miss Patricia Jane Hines (London).  
Miss Moira Ann Ritchie Fachie (Aberdeen).  
Mrs. Rana Paray (Rita Mary) (Sunbury).  
Miss Ann Quirk (London).  
Mr. James Digbey Beckett (Portsmouth).  
Miss Gina Loraine Marshall (Southsea).  
Miss Eva Elizabeth Dunn (Mrs. Khalid Azam) (London).  
Mrs. Ann Mariam Kordestani (Germany).  
Miss Sushila J. Jadhan (Indian Christian) (London).  
Mrs. Joseph Madrueno Mallick Shanaz (Spanish) (Feltham).  
Mrs. Sheila Lilian Goldsmith (London).  
Miss Betty John Crouch (Mrs. M. Afzal Mufti) (Croydon).  
Miss Margrit Schumacher (German) (London).  
Miss Ivy Roseline Roberts (Mrs. A. M. Chowdhary) (Llanelly).  
Miss Sonia Corbett (London).  
Miss Isabella Veronica Lalsingh (Mrs. D. Aziz) (Trinidad).  
Miss Augusta Gomes Branquinho (Portuguese).  
Mr. George Randell (Wanstead).  
Miss Jean Grimshaw (Leicester).  
Mr. William Medwin Thomas Lewis (Iran).  
Miss Catherine Rice (Southsea).  
Mrs. Shirley Salimi (London).  
Mr. Mett Spruell Jnr. (New Jersey).

### Funeral Services

*4th July 1963.* Tamara al-Kourdi (aged 4 weeks), daughter of Mr. Shawkat al-Kourdi, of Woods Place, Horsham, Sussex. Buried at Heathfield Cemetery, Heathfield, Sussex.

*27th July 1963.* Shakir Muhammad Faruque (Pakistani). Buried at Brookwood Cemetery (Grave No. 221182).

*3rd August 1963.* Adel Saeed Tahir (Arab). Buried at Brookwood Cemetery (Grave No. 221248). Funeral service was led by Mr. Imtiaz Ahmed.

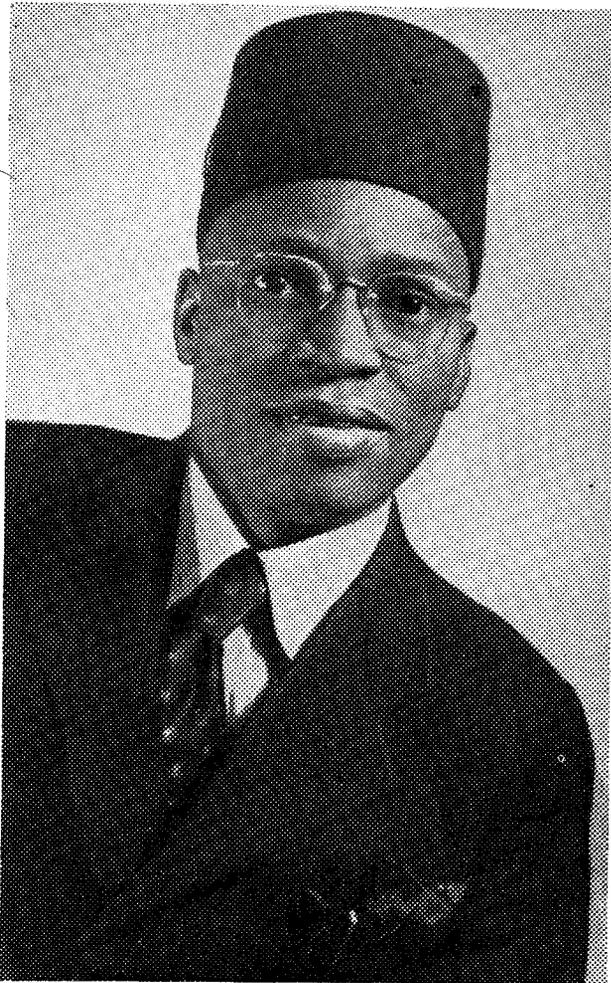
*3rd August 1963.* Muhammad Nuri (Irani). Buried at Brookwood Cemetery.

## WHAT DO THE MUSLIMS WANT?

By the Honourable ELIJAH MUHAMMAD, leader of the coloured Muslims in the United States

This is the question asked most frequently by both the whites and the blacks. The answer to this question I shall state as simply as possible.

1. We want freedom. We want a full and complete freedom.
2. We want justice. Equal justice under the law. We want justice applied equally to all, regardless of creed or class or colour.
3. We want equality of opportunity. We want equal membership in society with the best in civilized society.



*Mr. Elijah Muhammad*

4. We want our people in America whose parents or grandparents were descendants from slaves, to be allowed to establish a separate state or territory of their own — either in this continent or elsewhere. We believe that our former slave-masters are obligated to such and that the area must be fertile and minerally rich. We believe that our former slave-masters are obligated to maintain and supply our needs in this separate territory for the next 20 to 25 years — until we are able to produce and supply our own needs.

Since we cannot get along with them in peace and

equality, after giving them 400 years of our sweat and blood and receiving in return some of the worst treatment human beings have ever experienced, we believe our contributions to this land and the suffering forced upon us by white America justifies our demand for complete separation in a State or territory of our own.

5. We want freedom for all believers of Islam now held in federal prisons. We want freedom for all black men and women now under death sentence in innumerable prisons in the North as well as the South.

We want every black man and woman to have the freedom to accept or reject being separated from the slave-master's children and establish a land of their own.

We know that the above plan for the solution of the black and white conflict is the best and only answer to the problem between two people.

6. We want an immediate end to the police brutality and mob attacks against the so-called Negro throughout the United States.

We believe that the Federal Government should intercede to see that black men and women tried in white courts receive justice in accordance with the laws of the land — or allow us to build a new nation for ourselves, dedicated to justice, freedom and liberty.

7. As long as we are not allowed to establish a State or territory of our own, we demand not only equal justice under the laws of the United States, but equal employment opportunities — NOW!

We do not believe that after 400 years of free or nearly free labour, sweat and blood, which has helped America become rich and powerful, that so many thousands of black people should have to subsist on relief, charity, or live in poorhouses.

8. We want the Government of the United States to exempt our people from ALL taxation as long as we are deprived of equal justice under the laws of the land.

9. We want equal education — but separate schools up to 16 for boys and 18 for girls, on the condition that the girls be sent to women's colleges and university. We want all black children educated, taught and trained by their own teachers.

Under such a schooling system we believe we will make a better nation of people. The United States Government should provide free all necessary textbooks and equipment, schools and college buildings. The Muslim teachers shall be left free to teach and train their people in the way of righteousness, decency and self-respect.

10. We believe that inter-marriage or race mixing should be prohibited. We want the religion of Islam taught without hindrance or suppression.

These are some of the things that we, the Muslims, want for people in North America.



*THE MOROCCANS — Yesterday and Today.* By Rom Landau. Published by the Whitethorn Press Ltd., Drayton House, Gordon Street, London, W.C.1. 61 pages. Price not mentioned.

Mr. Rom Landau is obviously an ardent admirer of Morocco and all pertaining to her. Indeed, according to his account, this North African state is Utopian in all respects.

He is a Professor of Islamic and North African Studies at the University of the Pacific in California, and the writer of many books on Morocco, chief among these being *The Beauty of Morocco*, *Moroccan Drama 1900-1955*, *Outline of Moroccan Culture* and *Morocco Independent*. His range of thought and study also embraces philosophy, religion and fictional works in addition to books on more general world affairs.

Relatively little is known in the West about Morocco, except that it is a place appearing in fiction and films as a background for tales of dope peddling, smuggling and crime detection. The sum effect of this influence being hardly complimentary to the Moroccan scene and Moroccan aspirations. At its best it has appeared exotic and glamorous, and its worst sordid and riddled with crime.

*The Moroccans*, therefore, renders a great service to this North African land, and places at the door of the now reigning monarch much responsibility for the wisdom of government and the economic, educational, social and constitutional advances which have been made in recent years, paying special tribute to the present king's father, his late Majesty Muhammad V, who laid the foundations for these developments, and who led this country on independence to emerge upon the African political scene in a position to command respect and attention. The Islamic background to these achievements being no accident of fate.

For fifteen consecutive years the author has been revisiting Morocco, drawn by an intangible attraction produced by the scenic beauty of the country's terrain and the hospitality of her people. He has written rather larger volumes dealing with her politics and the varying aspects of Moroccan culture and civilization, and so barely touches upon them in this small volume. He nevertheless manages to convey to the reader a picture of a land of great beauty and diversities, and of a people of similar mettle, and all the time there is in the background a single consistent controlling influence which he and the reader cannot avoid acknowledging. It is that of Islam.

One prays that Morocco's success story will be permitted to further develop. She holds a position in the world which is at once unique. She is an important African State, and she is an influential Islamic one. With so much misunderstanding existing in the West about both the continent of Africa and

the religion of Islam, one feels that Morocco's individually unique position can be used to further a clearer understanding on both the racial and religious issues of the day.

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*YOUTH AND LONG LIFE*, by G. N. Amjad, M.A. Published by Mufid-i-am Kutub-Khana, 6 Zubair Street, Fleming Road, Lahore. Price RS. 4.00 (approx. 2/-). Pages 236. 1963.

The title of this book and a preliminary glance through caused me to initially assume that this was a work after the style and manner of Dale Carnegie in his "*How to Make Friends and Influence People*". A second more prolonged glance, however, revealed that this was not so.

The author, G. N. Amjad, states in his preface that he wrote this book "because it is my lifelong desire to live in this world; to live for a longer period, healthy and youthful". He further states that "Today most of the governments are keen to increase the number of hospitals but quite reckless to decrease the number of patients. Hospitals are houses of misery, try to adopt the rightful guidance to evade diseases through cheap and better means provided by nature. This is economic, beneficent and sensible manner for the poor." (The grammar is Mr. Amjad's, not mine!)

Mr. Amjad asserts that one's health is entirely influenced (a) by one's attitude to it and (b) by one's dietary habits. While there is a growing realization in the medical world that many conditions of physical ill-health are psychosomatic in origin, Mr. Amjad's analysis retards rather than aids this theory.

To repeat myself, it is generally accepted now that certain illnesses can be attributed to psychological origins, to nervous strain and emotional anxiety, and this is assessed in the treatment of the patient. It is, however, an equal fact that many other conditions have their origins in pathological and physiological changes in the body, and to treat these as though they were mainly the result of psychological abnormalities would be disastrous in the extreme.

The first point at which *Youth and Long Life* begins to fail is in the impression it seeks to give its readers that all conditions of physical ill-health are attributable to either one's attitude to life and to health or to dietary deficiencies. This is not only inaccurate but could be highly dangerous to the naive. While I would not question the author's right to apply these theories to himself, I would certainly question his right to publicly proclaim them in a manner in which many people could be led astray by them. He seeks to lend authority to

his theories by quoting from many named, but unidentified, "medical authorities". The impression I gain here is that he has thumbed through a number of medical textbooks and taken certain statements from them out of their context and re-applied them into sentences of his own in a way to seek to substantiate his own opinions. It would be interesting to hear what each of them would say about this. Also his anatomical and physiological descriptions seem to follow a pattern of his own choosing, so that in an essay which is in effect in words of one syllable one is suddenly confronted with such technical terms as bradycardia, tachecardia, alpha tocopheral, myopia, astigmatism and subluxations.

A favourite expression used in this book is that "it is an admitted scientific fact", although no authority is quoted to substantiate what follows. In the Introduction it is stated that "It is an admitted scientific fact that all living creatures can live seven to fourteen times the period required to attain maturity". As a later statement puts the age of human maturity at 20 years (though why it should be this age and not that of puberty I do not know), Mr. Amjad is therefore stating that the normal span of human life should be expected to be round about 140 to 280 years.

There are many inaccuracies in this book. Some of the more glaring claims and pieces of information can be summarized as follows, and here I quote: "if a person's gastric juice is produced with sufficient acids, he is likely to live longer" (p. 42); "it has now become an established fact that persons suffering from almost any type of heart disease such as thrombosis, coronary occlusion, angina pectoris, damage left by rheumatic fever or other abnormalities, can be easily cured when vitamin E is added to their diet" (p. 45); "surprisingly good results can be obtained in the treatment of diabetes by using large doses of vitamin E" (p. 61); "absent-mindedness is not a sign of old age but it is the cause of inadequate diet" (???) (p. 65); that on a high protein diet "restoration of sexual potency and the resumption of mating are quickly resumed (in animals)" and in men "too little vitamin A can cause a marked reduction in fertility, disturbed sexual behaviour and in severe cases complete loss of libido" (p. 75); and that "all grey hair results from nutritional deficiencies" (p. 110).

On diseases associated with the eye the author not only devotes a whole chapter to them, but also a question and answer series which is intended to cover most symptoms relating to this organ. Here again I am sceptical, and am led to think that the questions are asked by the author to be answered by the author, if one can see what I mean. For example: "My sight is defective. My eyes become red and pain is produced in my head and eyes after reading for a few hours. Doctors call it 'trachoma' and apply strong caustic lotion for a long time but with no effect. What is the remedy?" The author's answer is that it is eye strain and nothing else. He then proceeds to give his treatment for it. Trachoma is a highly virulent condition and should not be dismissed as being merely an eye strain. Further, I should hardly think that any qualified medical practitioner would apply "strong caustic lotion" to such a delicate structure as the eye.

Persons in good health may enjoy reading this book, but those suffering from some serious disease should consult a medical practitioner.

\* \* \* \* \*

*THE CASTLES OF THE ASSASSINS*, by Peter Willey. Published by George G. Harrap & Co. Ltd., 182 High Holborn, London W.C.1. 328 pages. Price 30/- net.

In 1959 an Oxford Expedition was made to the Alamut Valley in Northern Iran. It was followed by a further expedition in 1960 and yet another a year later. While this book is mainly an account of the experiences encountered in the 1960 survey, it is regaled against the background of the knowledge acquired by all three, and as the author of this book was a member of all three expeditions his account is, in effect, continuous and authoritative.

Readers in the United Kingdom may have been afforded the opportunity to view the film made during the third expedition when it was shown on B.B.C. television. Those who were so fortunate will have received a good grounding on which to study this book, and would be able to appreciate more than most the immense difficulties which the party had to face in the course of their investigations. On this occasion that well-known British rock-climber and mountaineer, Joe Brown, had been enlisted to help in the scaling of rock faces which had proved unsurmountable to the two previous expeditions, these climbs being necessary for the party to gain entrance into some of the Assassin's former strongholds.

Those who were unable to view this film (and this will include the majority of readers) will, however, still be able to appreciate the courage and daring of these intrepid explorers, for Mr. Willey's account of their experiences is very lucid, and ranges from the frustrations and irritations felt in the formation of the expedition's personnel and the petty difficulties they underwent in assembling their equipment to thrilling descriptions of the actual dangers they faced in their field of operation. For example, during the investigations carried out at the site of Maymu-Diz, when the party had to scale the rock-face to gain admittance into the caves which led into the castle, the following description is given:

"After resting, we went up into the stables once more. I climbed out on to the beginning of the ledge, then crawled along as far as I could on my hands and knees, but after about 15 yards it became so narrow that one foot was almost hanging over the side, and there was a sheer drop of 100 feet to the foot of the castle. My leg was beginning to hurt and it felt rather stiff; so I returned. . . . Mike then asked if he could go across, and with some misgivings I agreed. We all held our breath while he gingerly felt his way across this dangerous traverse. . . . Then my turn came, and I climbed to the top of the steps leading to the cat-walk feeling rather like a prisoner walking to execution. The headman, who was standing beside me, turned with a smile and said, 'Go in the name of Allah'. The rope was tied around my waist, and I groped gingerly forward, then past the point that I had reached the day before. Just at the spot where Mike had told me to be particularly careful there was a rumbling sound and some of the rock beneath me collapsed!"

There have been several books written about varying aspects of Iranian life, notable among these being *The Land of the Grand Sophy*, by Sir Roger Stephens, which was reviewed in the January, February, March 1963 edition of *The Islamic Review*. That volume gave a comprehensive picture of Iran in its description of her chequered history, diverse peoples and varying climates and terrain, against which the book under review reflects well, serving as a microscopic close-up, so to speak, of a chosen geographical area of

Iran and its history and people, past and present.

The term "Assassin" is one of present-day international usage originating from the name given to the followers of the fanatic sect found by Hasan Ibn Sabbah, who, in the 11th century, started the reign of terror which culminated in the conquest of that sector of land situated in the Elburz mountains and called the Alamut Valley. The strategy of Hasan was to seize already existing fortresses in the area and further fortify them, setting between them further strongholds so that eventually they formed what was, for two centuries, a completely infallible defence system against all-comers and an ideal base from which to operate the political intrigues and murders which have made their very name synonymous with their deeds.

The leaders immediately succeeding Hasan proved equally fanatic and efficient, and were able to extend their region of power beyond the valley and over the border into Syria, and into the 12th and 13th centuries.

By the mid-13th century, however, their power started to weaken, through defective leadership and the consequent heavy loss of men in battle, so that by 1250 the combination of a weak leader in the person of Rukh-ad-Din and a strong foe in the form of the Mongolian armies under the leadership of Hulagu Khan brought about the downfall of the Assassins, and their eventual wholesale barbaric slaughter, the effectiveness of which was so thorough that the Mongolian historian Juvayni was able to write, "Of him (Rukh-ad-Din) and his stock no trace was left, and he and his kindred became but a tale on men's lips and a tradition in the world".

The destruction of the Assassins themselves was accomplished by the destruction of their citadels, both being accomplished by Hulagu Khan's hordes who, after taking the Assassins prisoner, proceeded to systematically destroy every castle and fort in the valley.

Where the human element is concerned they have indeed disappeared into legend to become, as Juvayni prophesied, "but a tale on men's lips and a tradition in the world".

The more tangible proof of their having existed was almost completely destroyed by the Mongols, but some of the former castle walls and much of the foundations of the fortifications managed to survive, and it was to attempt to trace these that the three expeditions of which the author was a member travelled over near impassable tracks and through what was, to them, extremely harrassing weather conditions.

The ravages of time, natural erosion, further pillage and succeeding habitation further increased the archaeological difficulties, and this was particularly marked in the Alamut Castle excavations, when difficulty was experienced in assessing periods due to the effectiveness of the Mongolian destruction and subsequent natural erosion, which was followed by the adaptation of the site in the 17th and 18th centuries to form a prison for dissident members of the then ruling dynasty. Further occupation of the ruins by local 18th century overlords served to add further misleading archaeological debris, and this and the debris of earlier periods was further confused and disturbed by the ignorant excavations of visitors of the last 100 years who, in their search for legendary gold and treasures completely disregarded the significance of the site and further damaged what ruins remained.

To aid identification of the geographical situation of the sites the expeditions continually referred to Juvayni's own descriptions of the area peculiarities of the various fortresses,

notable amongst these being that of Maymun-Diz, where confusion would otherwise have occurred in mistaking it for another former stronghold, that of Nevisar Shah. Thus it is that one can appreciate the thrill the author experienced when the environs of Maymun-Diz were found to correspond exactly with those described by the Mongolian historian all those centuries ago.

There have been several past publications centred upon the legendary Assassins, chief amongst these being Miss Freya Stark's *The Valley of the Assassins and other Persian Travels*. She herself had achieved the distinction of discovering the site of one of the three most important castles, that of Lamassar. In discovering and confirming the sites of the other two, Maymun-Diz and Alamut, the members of the 1960 expedition can rest in the knowledge that they have also contributed much that is important to this field of study, and this book can be counted of equal importance.

To sum up, the general layout of *The Castles of the Assassins* deserves credit in itself. It has been soundly edited and admirably written, the assorted information having been welded into a coherent whole. It contains three appendices. The first gives a detailed history of Hasan Ibn Sabbah and the Nizari Ismailis, the second gives an account of the geographical and topographical aspects of the Alamut Valley, which were so important in the Assassin planning of the positioning of their fortifications. The third appendix gives a summary of Persian pottery at the period preceding, during and succeeding the Assassin period.

Several maps appear within the book, and also several photographs taken during the expeditions, all of which add to the reader's comprehension of this book.

\* \* \* \* \*

*THREE CENTURIES*. Family Chronicles of Turkey and Egypt, by Emine Foat Tugay. Published by Oxford University Press, Amen House, London, E.C.4. 1963. 324 pages. Price 42/- net.

I suspect that the degree of enjoyment which the reader of *Three Centuries* will experience will be influenced in no small measure by his generation and social background.

The author, Madam Foat Tugay, was born in 1897 in Turkey, a daughter who, on her father's side, belongs to an illustrious line of Turkish soldiers and administrators and on her mother's side is a direct descendant of Muhammad 'Ali the Great. In these family chronicles she writes vividly about the life and times in which she spent her younger years.

Others of her generation will experience a nostalgia for a manner of living which can never return. Those of her social standing, that is, for those who were less fortunately endowed will recall the same age with rather less longing.

Although the chronicles are of family life in Turkey and in Egypt, they were days in which the Edwardian influences of Western life were beginning to infiltrate Eastwards through the media of easier travelling, women's fashions in dress, and changing political developments, so that in many respects Madam Tugay's account of her youth may well arouse feelings of nostalgia in the breasts of those in the West as well as those nearer the scenes of her youthful environs.

The substance of this book has been well orientated, and although its course covers a wide period of time, it is planned

in such a way that the reader does not lose his way as he hoves backwards, then forward, then backward again in time. Perhaps this is due to the method used of devoting each chapter to a particular character or group of characters, ancestors or then living relatives, each miniature biography containing a description of the life and (where appropriate) political climate of the times.

As the author is a grand-daughter of one former ruler of Egypt, niece of three and first cousin to two, her chronicles reveal much that was not previously known about the intimate family lives and habits of these men who form a part of history. That they all appear to the author to be benign, God-fearing family-loving men is understandable. That had they been consistently charming or fully interested in the welfare of the people they governed they would not have been so bitterly opposed by their subjects escapes her almost entirely.

Madam Foat Tugay is obviously a woman of gentility and great natural kindness. She is also one who, especially in the youth about which she writes, enjoyed a life of luxury, and holds a singular position as a member of an influential Turkish family who played an active part in the affairs of Egypt. It is here that one is caused to sigh at the limitations of the human mind in appreciating the circumstances and actions of others. It must be that being so much a part of the actual story itself an attitude of objectivity is extremely difficult to develop. The result is that the author has no understanding at all of what it must have felt like to be a member of the subject country of Egypt, to be ruled by what were virtually foreigners and to have no direct influence over their own affairs.

On the contrary, in *Founders of Modern Egypt*, by Mary Rowlett (reviewed in the March 1963 issue of *The Islamic Review*), the author dealt exclusively upon the events which led up to the revolt of 1882, and related the circumstances which caused the Egyptian population to rebel. The years of subjection to foreign rule, of miserable poverty and deprivations and of corruption in the governing bodies caused them to eventually rise up under the Nationalist flag and the combined leadership of Ahmed Arabi and Muhammad 'Abdu. Madam Tugay, however, gives a necessarily briefer account of the events prior to, during and after the 1882 uprising, but her remarks are enough to illustrate how oblivious she really was to the true overall picture of the times, and how she was in ignorance of the deeper issues at stake. Indeed, the Khendive Ismail is presented as a much sinned against ruler who had to that time done only good for his subjects.

There is, however, no reason why one should not enjoy this book, providing one makes allowances for events such as these, in which the author reveals no deliberate thoughtlessness but rather an ignorance which a sheltered upbringing produced. Living on the more comfortable side of the wall, there was nothing to prompt her or her contemporaries to seek to see what life was to those who lived on its other side, except when these less fortunate beings made themselves heard through the media of rebellions, when they were regarded more as a nuisance than anything else, and rather unkind in their suggestion that the dear grandfather or uncles or cousins of the author's acquaintance were persons other than the benign kindly relatives whom the author knew.

Great mention is made about the purchasing and maintenance of slaves and eunuchs in the late 19th and early 20th centuries, and the book abounds with thumbnail sketches of those owned by Madam Tugay's family. A special Appendix is also devoted to a general description of them as they were under the Ottoman rule of the 19th century. An explanation which will be necessary for most readers. One does not doubt that they were well treated and lived well within the author's sphere of knowledge, but it has again escaped her that the system afforded little protection to the slave population at large and therefore could hardly be hailed as such a wonderful system as it was believed to be by Madam Tugay.

The age in which we live causes us to be out of sympathy with the contents of this book. This is not because Madam Foat Tugay in particular wrote it, but rather because it is the product of an attitude of mind which developed and matured in times less democratic than those in which we find ourselves. There have been comparable books written by members of the upper crust of British society which follow the same pattern as *Three Centuries*.

However, we are as much a victim of our own age as Madam Tugay is of hers, and therefore should realize that one needs to approach her book with the intention of enjoying its scholarship rather than its lack of insight. As an account of a way of life which can now never return it is excellent. It is beautifully produced, orderly and informative. It would be interesting if the author would consider writing another volume about the changes she has personally seen wrought since 1913 — which is where the present publication finishes — to the present day. An account of her life and impressions, during years which are more recognizable to younger readers could not fail to interest in the light of what has already been revealed about this rather pleasant lady.

J. W.

**This is a combined issue for JULY, AUGUST, SEPTEMBER.  
All subscriptions will be extended for two months. — Manager**



## IS ISLAM A LOST CAUSE ?

14 Bairstow Street,  
Preston, Lancs,  
England.

27th August 1963.

Dear Sir,

At the present time two powerful and compact ideologies, Communism and Capitalism, are making cultural, political and social inroads, and sometimes, to our surprise, find acceptance among certain sections of our masses, and of the so-called Muslims leaders — and the fate of Islam as a policy becomes crucial. Where do we go? What do we choose? Nationalism, democracy wearing the garb of lurking capitalism, or Communism of Marx and Engles? The question haunts the so-called Muslim leaders, who have power, but no vision. No vision, simply because they have been bred, nurtured and educated entirely opposed to things Islamic, and therefore they are merely clinging to power by hook or by crook and perpetuate their hold by every possible means.

Amidst these doubts of the Muslim masses and the hesitancy of its leaders, the various alien ideologies referred to above try to drive home the point that the earlier the Islamic way of life is given up the better for them and the world at large. It is an irony of history that in the absence of any common agreement as to what constitutes the proper *Shari'ah* — the austere and noble practice of the first four Caliphs — the leaders in power today, and in the past, find it difficult to follow and continue the process — and the masses are torn asunder in trying to follow the various expositions of the theologians.

The net result of all these shortcomings has resulted in the masses being totally ignored, and their fatalism and fanaticism has been clearly exploited — a recent example being that of the Wahabi movement in Arabia. No sooner had the late Sa'ud found himself secure in power than he forgot everything about the movement, and to put into practice the ideals for which millions in Arabia supported him. The Sa'ud dynasty and not ideals matter — it of course wears the garb of religion and *Shari'ah* outwardly. The scandals of this rich dynasty are well known.

Iqbal hopefully wrote about the Wahabi movement in the following words: "But the spirit of Ibn Taimiyya's teaching found a fuller expression in a movement of immense potentialities which arose in the eighteenth century, from the sands of Nejd, described by Macdonald as the 'cleanest spot in the decadent world of Islam'. It is really the first throb of life in modern Islam. To the inspiration of this movement are traceable directly or indirectly nearly all the great modern

movements of Muslim Asia and Africa, e.g., the Sennusi movement, the Pan-Islamic movement and the Babi movement, which is only a Persian reflex of Arabian Protestantism. The great puritan reformer, Muhammad Ibn Abdul Wahab, who was born in 1700, studied in Medina, travelled in Persia, and finally succeeded in spreading the fire of his restless soul throughout the whole world of Islam" (*The Reconstruction of Religious Thought in Islam*, p. 152).

Our only way out is the *Shari'ah*, and nothing else. Islam is not out of date. "What appears to be the decay of Islam," writes Muhammad Asad in *Islam at the Crossroads*, "is in reality nothing but the death and emptiness of our hearts, which are too idle and too lazy to hear the eternal voice. No sign is visible that mankind in its present stature has outgrown Islam. It has not been able to produce a better system of ethics than that expressed in Islam, it has not been able to put the idea of human brotherhood on a practical footing, as Islam did in its supra-national concept of Ummah: it has not been able to create a social structure in which the conflicts and frictions between its members are as efficiently reduced to a minimum, as is the social plan of Islam: it has not been able to enhance the dignity of man, his feeling of security, his spiritual hope, and last, but surely not least, his happiness. In all these things the present achievements of the human race fall considerably short of the Islamic programme. Where then is the justification for saying that Islam is out of date?" (p. 152).

Nor is it a lost cause. If a Muslim loses Islam he loses everything — he has nothing to gain from other ideologies.

Yours faithfully,

E. M. DESAI.

\* \* \* \*

"HIS HOLINESS"

Schuyler Heights,  
Lake George, N.Y.

14th August, 1963.

Dear Sir,

It comes as a shock, and not a pleasant one, to hear a Muslim political leader address the Pope as "Your holiness"! Equally shocking is it to hear reference made to "the holy office of the Pope". Revolting also is any reference to the Pope as "His Holiness".

What power does the Pope have to "invoke richest heavenly favours and graces" upon Pakistan or any other country?

This worship of humanity must cease. If even Muhammad refused to be called great and reminded us of what we should have known long before, that only God is holy, then how can we dare to refer to the leader of an organization trying for world domination as "His Holiness"?

This is pure politics, and nothing else. But is it Muslim? Which comes first, politics or allegiance to God?

"Knowest thou not that it is God unto whom belongeth the sovereignty of the heavens and the earth; and ye have not beside God any friend or helper?" (The Qur'an, 2:107).

Yours faithfully,  
NORMAN LEWIS.

\* \* \* \*

### BRIEF SURVEY OF THE MOTAMAR'S SECOND COUNCIL MEETING

Karachi,  
West Pakistan.

Dear Sir,

The week-long session of the Executive Council of the Motamar al-Alam al-Islami (World Muslim Congress), started in Karachi on 2nd March and continued until 8th March 1963. Out of 20 members of the Council there was a record attendance of 20. Those who had come to participate in the seminar from other parts of the world were also invited by special invitation to attend the meetings of the Council as observers. Alongside the Council meeting a five-day international seminar was held under the auspices of the Motamar. The theme of the seminar was "Islam and the Challenges of Modern Times".

The Council reviewed the progress of the work of the Motamar since the fifth World Muslim Conference held last June at Baghdad. It took into account the reports of the four delegations which visited different countries of Asia and Africa. It also accepted the numerous recommendations made to the Council by the Secretariat. Among the recommendations accepted the following are the most significant, viz., opening of the Motamar's regional offices for South-East Asia, for East Africa and for West Africa; the setting up of a seminary to prepare missionaries for the Muslim world in general and particularly for the areas where the Muslims are in the minority; and the establishing of a publications department at the Secretariat.

Among the various other resolutions adopted by the Council are the directive to the Secretariat to prepare a detailed scheme for establishing a World Muslim News Agency not only to counter the falsehoods spread by other interested World News Agencies but also to give an objective and correct picture of the happenings in the Muslim world. The Council also approved the two-year programme for the Motamar as prepared by its Secretariat. The Council gave its approval to the proposal of publishing a biennial World Muslim Year Book. The Council decided to set up a Cultural Department at the headquarters of the Motamar to boost up cultural activities amongst the Muslims and to co-ordinate

the various cultural forces now working amongst the Muslims. To finance the various projects of the Motamar it was also decided to set up a Finance Committee. It was also resolved to set up a Committee of Muslim scholars and experts well-versed in the "Deen" of Islam and also in economics and finances to draw up a well-documented and well-worked study as to what is the Islamic economic system and how to establish an Islamic banking system. The Secretariat was asked by the Council to prepare the scheme and rules and by-laws, giving every other year a "Prize of Honour" to outstanding scholarly or research work by any Muslim from any part of the world.

The Council resolved to publish a special study with regard to the Muslim world, especially with reference to (a) manpower, (b) economic resources and economic requirements, (c) political patterns and political trends in different Muslim countries and with regard to the building up of a political set-up on a world level, (d) social evils among the Muslim societies and suggestions to eradicate the same, and (e) educational problems of the Muslim world, including those of scholarly institutions.

The Council left it to the Finance Committee of the Motamar to draw up a detailed Charter regarding the world Islamic *Baitul Mal* and the by-laws thereof.

The Council reiterated the right of self-determination of the people of Kashmir, Eritrea and of the Somali peoples who are artificially cut off by imperial colonial interests. Likewise it reaffirmed its stand on the question of Palestine and on other political questions which had come for discussion at the open session of the Baghdad Conference last year. The Executive Council offered its congratulations to the people of Algeria on gaining independence from the French, and to the people of Indonesia on securing the independence of West Irian.

The Council recorded its sincerest appreciation of the Turkish Government's extension of facilities to all those intending to go for the Hajj. The Motamar recorded its deep condolences on the sad death of Prince Abdul Karim, the famous Riff leader, who was for a long time the Vice-President of the Motamar.

In this session great emphasis was laid on the importance of the African continent. The future of Muslims in Africa highlighted the entire session.

Yours faithfully,  
INAMULLAH KHAN, Secretary-General.<sup>1</sup>

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