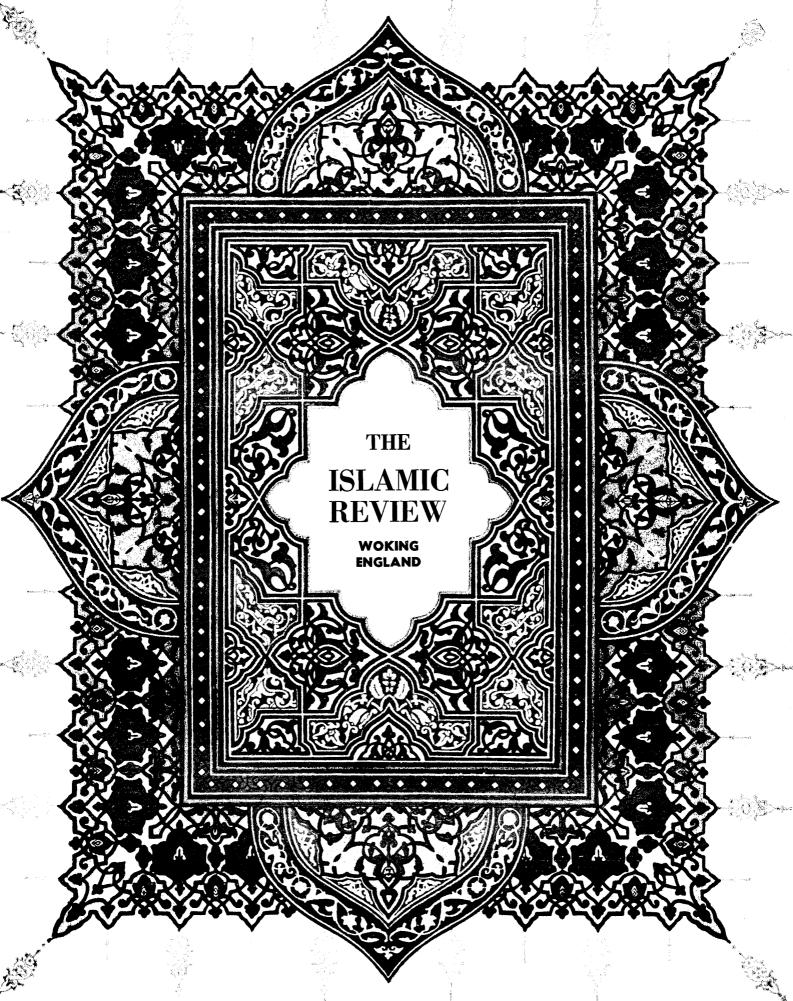
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February 1959



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Zakat is One of the Five Pillars of Islam

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The idea underlying the institution of Zakat is, primarily, the purification of the individual, which the word literally means.

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The Qur'an repeatedly enjoins Zakat, bracketing this virtue with saying prayers:

"Those who believe in God, and keep up prayer, and spend benevolently out of what We have given them . . . these are on the right path with their Lord, and these it is that shall attain the highest good" (2:3-5).

"Surely, those who believe and do good deeds, and keep up prayers and pay Zakat, shall have their reward from their Lord, and no fear or grief shall befall them" (2:277).

The importance of Zakat was underlined by every prophet mentioned in the Qur'án. This is how Jesus Christ is spoken of as extolling this virtue:

"And He (God) has enjoined on me prayer and Zakat so long as I live" (19:31).

The Prophet Muhammad enjoined charity even over and above Zakat, saying:

"In one's wealth there is a due (charity) besides Zakat."

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"It is not righteousness that you turn your faces (in prayer) towards the East and the West" (Tirmidhi and *The Mishkat*, 6:6).

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The Imam, The Shah Jehan Mosque, Woking, Surrey, England.

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Between Ourselves

THE COVER

The decorative design on the Cover is the work of Mr. 'Abd al-Sattar, a young Egyptian of Pakistani extraction. The central theme is the famous Arabiv sentence Allah jalla Jalalu-hu (Allah, Whose might be illustrious), which is written into the design in Kufic characters.



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The Islamic Review FEBRUARY 1959

47th YEAR OF PUBLICATION

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"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. XLVII No. 2

FEBRUARY, 1959

RAJAB, 1378 A.H.

The Qur'an on Man's Adventure to the Moon

"Even if you get out of the range of the earth and the planets you would still be within the jurisdiction of God's sovereignty."—The Qur'an, 55:33.

The Qur'án is not a book on astronomy. It is concerned primarily with unfolding the mysteries of the realm of the spirit, and awakening man to the reality of that non-physical dimension of existence which is beyond the reach of man's physical senses.

Nevertheless, it does use the phenomena of physical nature as an intellectual stepping-stone, as it were, for man to rise to a higher level of consciousness, and have some glimmerings, however faint, of the wonders of that hidden realm which sustains this physical universe and serves as its substratum

The sun, the moon, the planets, their movements in space, the interaction between some of these and the earth, the clouds, their formation, how they are wafted by winds, how they bring rainfall to distant parched regions of the earth, how dead soil, at the quickening touch of this rainwater, resuscitates and there springs up vegetation all around to serve as sustenance for human and animal life — these and numerous such-like phenomena of both the outer nature and the nature within man himself form the themes of the Qur'an with a view to focussing attention on the underlying life-principles, which, though not perceptible by physical senses, are the basic realities which sustain this physical existence.

Some very revealing flashes of light are likewise thrown on the starry creation and the immensity of space beyond all human comprehension. If all the trees become pens, we are reminded in one Qur'anic passage, and all the seas become ink, it would not be possible to count God's creation. This may have sounded an exaggeration when man's knowledge of the starry world was limited to what he could see with his naked eye. But now when, with the help of powerful instruments, it has been possible to penetrate far deeper into space, the science of astronomy tells us that there is no end to the extent of the starry creation, and that our solar system is but one tiny speck in that creation.

The primary purpose of the Qur'an, in calling attention

to these wonders of the cosmos, is to imprint the all-comprehensive sovereignty of God on the mind of man, so that he may attune his own life to this all-pervading Divine symphony of existence, which is the only path to true selfrealization and self-fulfilment.

The modern man's scientific achievements and the arrogant attitude towards the spiritual realities born of them marks a definite epoch in the evolution of man, and has, therefore, come in for special mention and admonition in the Providential scheme of things as revealed in the Qur'an.

The Qur'an is full of references to this modern age, and it seems that in the Divine scheme of things, the present civilization has reached a momentous crossroads of history. On the one hand man's wonders in the domain of the conquest of nature have reached the highest pitch, on the other his denial of God and His sovereignty is also assuming the proportions of a widespread epidemic. As such it carries in its womb immense possibilities for the future of mankind. If it persists in its present course, with an eye only on the material aspect of life, turning a blind eye to the deeper meaning of life, it is bound to go the way of the so many previous civilizations which lie buried in the earth — the Babylonian, the Egyptian, the Indo-Gangetic, the Greco Roman civilizations, which, in their day, attained to great heights of achievement, but had to make an exit from the world stage for their transgressions against the sovereignty of the Divine rule.

There is, however, a silver lining to this dark cloud as well. If only modern man opens his blind eye to the reality of the spiritual law, mankind may yet step into a new era of peace and prosperity, of universal human equality and fellowship, when social justice will reign, and man will cease to oppress fellow-man.

The Qur'an, which, like every foregoing religion, came to proclaim the Kingdom of God, and urge its establishment on earth, therefore makes it a point to pin-point this modern age. It has been described as an industrial age when man

will pride himself on his manufactures,² as an age of the ascendancy of the Western nations,³ an age when these nations will form alliances, and make wars upon one another — a reference to the two World Wars,⁴ as an age when men of all races and colours and languages will be brought together into a common jumble,⁵ when newspapers will be widely circulated,⁶ when animal transport will give place to power-propelled transport,⁷ when gigantic ships looking like huge mountains will sail in the seas,⁸ and last, but not least, when man will conquer the air, and launch an expedition to push his way out of the range of the earth and the moon.⁹

Whether man will ever set foot on the moon, or whether the moon is at all fit for human habitation, or whether man will get to some other planet beyond the moon — these are questions which it is not the business of a moral and spiritual book, as the Qur'an is, to answer. The fact, however, that over a thousand years ago when a man in Arabia knew no better transport than a camel, it visualized the power-driven vehicles of the modern age, its air travel, and its sputniks and satellites, 10 is an evidence to its Divine origin which cannot be lightly dismissed.

And that exactly is the object the Qur'an had in view in calling attention to these great space adventures of modern man. However far you may penetrate into the heights of space, wherever your rockets may reach, you will still be within the sovereignty of the Divine rule, and you can never

get out of it, do what you may. This is the significance of the verse quoted at the beginning of this article.

The idea is to make modern man God-minded, and take the scales off his spiritual eye, which happens to be stark blind. The reminder is therefore followed by a warning that unless you open your eyes to the Divine law of life, you must be prepared for the retribution when flaming fire and molten metal will rain down on you from the skies — a pointed reference to the nuclear warfare and its horrors.¹¹

What nails the whole issue and the nations involved in this wonderful, yet grim, drama, is that both the warning and the exhortation to turn to God have been addressed to the "Two Big Powers" — a significant reference to the two blocs of our day. 12 The exhortation not to turn away from God Who has blessed you with numerous bounties has also been addressed to the two, which is the meaning of the word Rabbikuma (the Lord of you two), and forms the repeated burden of the Chapter Al-Rahman. 13

REFERENCES TO THE QUR'AN

		REFERENCES TO THE QUEATIT
1	31:27.	7 81:4.
2	18:104.	8 55:24.
3	21:96.	9-10 55:33
4	18:99.	11 55:35.
5	81:7.	12 55:30.
6	81:10.	13 55:13, 16, 18, 20, 22, etc.

JAMILA'

Jamila! From my depths I wished
You could hear me — behind your bars!
Here is a soul — a tortured soul,
Waiting, as you, for Dawn's stars!

Adoring Liberty may cost you a life,
And slaying you shall cost — their "Honour"!

Upon them, not you, the Guillotine's knife
Shall fall like Destiny, when comes the hour!

For sake of Liberty you suffer and strive,
But France — will drink your blood in summer!

And every Frenchman and his wife,
Will mix it with their bread and butter!

Jamila! "City of light" is dark!

"Paris" has become the darkest of all!

And even the FIRE that burnt Jean d'Arc

Could grant no LIGHT to its dim soul!

Jamila! Behind their bars and walls
Still, you are FREER than they!
Freedom, that achievement of Souls,
NEVER is barred by mud and clay!
You conquered FEAR, and all France falls
For lack of MEN who are not HAY!
You conquered DARKNESS, and She stalls
For lack of MEN who see their way!

Jamila! As beautiful and dignified
As FREEDOM itself, YOU are indeed!
May be that FREEDOM is not satisfied
With less than YOU, JAMILA BUHREED.

Mumtaz Assayyed Sultan.

¹ Jamila, an Algerian girl, who fought the French side by side with the Algerian liberation forces, was brutally tortured in a French concentration camp.



MEET THE MESSENGER OF GOD

By MUHAMMAD YAKUB KHAN

"Verily, in the Messenger of God is the best of pattern for you." (The Qur'an, 33:21)

Man, they say, is a bundle of imitations. What sort of habits, what form of manners and what type of character one may ultimately form depends in a very large measure upon the kind of pattern one has had before him. Do we not daily see our schoolchildren so vividly bearing the impress of their teachers' ways and manners?

With advancing years, the blind imitation is sublimated into conscious inspiration which still forms a potent factor in regulating the course of one's life. In every walk of life, man is subject, as usual, to such external influences. Constituted as he is, he cannot afford to dispense with the need of a model to draw inspiration from, especially in an undertaking of an arduous nature.

In the sphere of moral evolution, in particular, which is so characteristically an uphill task in ninety-nine out of a hundred cases, it is well-nigh impossible to make a fair headway, unless there is a concrete example to inspire one at every step. In moments of darkness and despair, of trials and tribulations, one must have the footprints of a fellow-brother that has walked before along that steep path, or man is apt to give in. When downcast and dejected in the face of what appear to him to be insurmountable obstacles, he takes heart when he beholds another like him having braved the same difficulties before him, summons his energy afresh and manfully shoulders the wheel.

The influence of a model being so important a factor in the moral development of man, Divine Providence that has taken good care to provide for man's physical wants could not be indifferent to this need of his nature. And as a matter of fact, God has been no less careful about his moral welfare. From the very dawn of life, He has been raising such models of virtue who should serve him as beacon-lights in this stormy ocean of life. They were one and all the moral ideals for the people among whom they were raised. Each one of the noble band appeared at a time when dark clouds of evil and corruption overcast the moral horizon of the world. With their personal example of purity and goodness, they uplifted the generation from the depths of degradation to which it had sunk. They have each left us a rich legacy of moral examples, which is to this day a source of inspiration to us. Every one of this noble band of prophets, in whatever country and to whatever people he was deputed, has left us "footprints on the sands of time" which infuse fresh enthusiasm in our drooping spirits.

Partial exemplars

Inspiring as the example of each and every reformer undoubtedly is, it is unfortunately only a partial example. There

has not been a single one of these racial teachers who alone can suffice by himself to serve as a guide in the hundred and one aspects of this complicated struggle of life. In David, we have an exemplar of kingship, in Joseph, of a minister of State, in Joshua, of a general, in Jesus, as a Teacher of tender morals, but not one of them constitutes an all-comprehensive model.

Home life, for instance, is one of the most essential aspects of our life. Should sweet relations obtain among the various members of a family, the household is converted into a veritable heaven. The very word home is in that case a treasure of the happiest associations. But that same home may degenerate into a hot-bed of misery and discord, if the husband, the wife and the children should disregard their mutual obligations. An example, therefore, to regulate domestic life is of vital importance to the happiness of man. But would it not be futile to look for any such guidance in the person of Jesus, who, so far as we know of him through the Gospels, never entered into matrimonial relations? Again, war has been another important phase of human life, ever since the dawn of social life. How a war might be averted. under what circumstances it has to be waged, how should one behave in the course of fighting towards the combatants, the prisoners, the females, the children, the aged, these and quite a host of such details must need be illustrated in the life of a model teacher or the result would be horror, misery and desolation, as was witnessed during the two World Wars.

Lack of opportunities

It is obvious that the manifestation of a particular moral virtue presupposes an appropriate set of circumstances. The virtue of forgiveness, for instance, can come into play only when one possesses the power to avenge a wrong, when one's tormentors are thoroughly crushed and thrown entirely at one's mercy. Forgiveness under such circumstances alone is worth the name. But where such a punishment is withheld merely for lack of the requisite power to punish, little credit can be claimed for the exercise of clemency. Likewise a destitute, powerless man can hardly boast of humility. Suitable occasion for the display of this moral quality presupposes the possession of wealth, power or position. Sa'adi, the great Persian sage, has aptly remarked that humility looks graceful only in the mighty ones, in a beggar it is a matter of habit.

It is a fact of history that the lives of pre-Islamic prophets did not cover a very rich diversity of situations. Their moral examples, therefore, of necessity cover but a limited sphere of human life. As a matter of fact, we do hold that given the necessary opportunities, one prophet would

have acquitted himself as well as another. That is what the Prophet Muhammad's saying that if Moses and Jesus had been placed in his position, they would have done what he did, connotes. But unfortunately, they were never placed in all the diverse situations of life and consequently only a few traits of their personalities were brought out. This is why, as human society went on developing, prophet after prophet was raised to meet the growing needs. The growing needs of humanity could no longer be met by the example of a foregoing prophet and hence the necessity for a fresh one to arise. The Jewish race, for instance, long downtrodden under the heels of the Pharaohs, had all the manliness crushed out of them, and were given to all the base and mean qualities that are born of political servitude. Their condition called for a teacher like Moses with his teaching of "an eye for an eye, and a tooth for a tooth". The need of the day was to rub some manliness into a degenerate people. The gentle virtues of forgiveness of the enemy would have been quite out of place in the case of a timid and cowardly people as the Jews of the day had become. Subsequently, however, when this same people attained to great power and mighty kings and conquerors were born among them, the evils which crept into the changed society were of a different variety, calling for a different treatment. With the attainment of worldly power, they became haughty, hard-hearted, stiffnecked, given to letter-worship and formalism instead of the true inwardness of religion. These social conditions called for a teacher who should administer them a dose in the gentler virtues of humility and forgiveness. Hence the appearance of a teacher like Jesus with his emphasis on love of neighbour, and forgiveness to the extent of offering the other cheek if someone slapped you on one. It is the prevailing social conditions that determined the pattern of a religious teacher.

A life of rich variety

The Prophet Muhammad appeared at a crossroads of history when mankind stood at the threshold of a new epoch. In every sphere, the old world was dying, and out of its womb was taking shape a new world and a new era. In the realm of geography the world was to shrink to the size of one country, and racial diversity was to give place to a merging of mankind, their customs and cultures, hitherto unknown to history. Hence the need for a teacher with an all-humanity outlook whose teachings should meet the needs of this new complex world, with its complicated problems. In the Prophet of Islam we find the rise of such a world teacher and in the Qur'an a message suited to the conditions and demands of the modern age. In the Prophet's personality also we find an all-comprehensive model to serve as an inspiration in a great variety of situations. The situations he was placed in covered every aspect of human life. From a helpless orphan boy to a mighty Head of State he had to pass through a large variety of situations, which brought out the mettle of his character in all its facets. Once a neglected orphan, then a persecuted citizen, again a soldier and a general on the battle-field, a law-giver sometimes, again a friend, a foe, a husband, a father, a conqueror and a ruler, there is hardly any sphere of human life in which the Prophet Muhammad was not placed. And to every one of these he brought a lustre which shines undimmed at this distance of time. He is as good a model to a poor man in the hut as to a prince in the palace. A humble labourer and teacher finds as much inspiration in him as a general on the field of battle or a statesman in his Cabinet. A son, a father, a husband, a friend, a foe, an ally, there is an object-lesson in his life for everyone. This is what made him the perfect model for humanity. For this reason the Qur'an describes him as one in whom the Divine blessing reached its culmination and as a mercy unto all the peoples of the world.

What mankind needs in grappling with the problems of life is a practical example of a full, good, useful, successful, happy life lived in the fear of God and fellowship of men. Good precepts and sweet sermons cannot carry us very far. In the Prophet Muhammad we have a teacher who practised what he taught. Other religious teachers no doubt must have lived up to their teachings. But unfortunately their lifestories have been so lost in myths, legends and folk-lore that for lack of historicity they can provide no inspiration in work-a-day life. In the Prophet Muhammad we are fortunate in having his life events recorded in the minutest detail with historic authenticity. And hence the value of his example as an inspiration in the problems, obstacles, frustrations, pitfalls, oppositions, disappointments, success and smiling fortune that are the lot of all men.

Precept and practice

There is not a single teaching that has come down from the Prophet Muhammad but we find it fully implemented in his practical life. So strict was the conformity between his teaching and practice that his wife Ayesha, when asked what kind of morals and manners he had, replied: Kana Khulquhu Quran, i.e., his morals were just what the Qur'an is. In other words, whatever he did was in complete accord with the teachings of the Qur'an. Now, this is a characteristic in regard to which the Prophet Muhammad enjoys a distinction not met with in any other religion. His own life, every incident of which has been so carefully preserved, gives us the most authentic interpretation of his teaching, the Qur'an. Here there is little room, therefore, for the kind of creed and dogma differences and dissensions that we find in other faiths. This accounts for the fact that while all other revealed religions are so deeply divided and subdivided into sects and schisms, the faith of Islam retains to this day its original integrity. There are differences among Muslims, but all these relate to minor points. So far as the fundamentals are concerned, they are the same among all schools and shades of thought in Islam. Strictly speaking, there are no sects in Islam in the sense in which we find them in other religions. The reason is that a teaching illustrated through practice leaves no room for ambiguity of interpretation and hence the unanimity of the entire Muslim world on the basic teachings of their faith. This is not the case in any other religion. Since the practice of the teacher is not available to throw light on the real significance of what he taught, we meet with schools of thought diametrically opposed to one another.

What makes the confusion more confounding in the case of other religions is that nothing remains in our hands of the life stories of their Founders except a few hearsay incidents compiled long after they were no more. They must undoubtedly have set up the highest of models to their people, and lived up to their teachings. But we simply don't know anything about it that can be regarded historic and authentic. Their examples, therefore, in the form as they have come down to us, carry little conviction, and hence their lack of inspiration and driving force. Perhaps there was a Divine purpose underlying the obliteration of the true teachings of these prophets as well as their life records. Nature helps preserve only what is useful, and when it ceases to be so, it is against its law of economy to perpetuate it. The teachings of racial prophets served their purpose in their day, and became outmoded with the growth of society, and

the new demands it brought. A curtain of oblivion was therefore drawn on them. The limited nature of their teachings suited the requirements of the particular age. At the advent of the Prophet Muhammad human society had reached a stage of development when, thanks to scientific inventions and fast means of transport, all racial and national barriers were to crumble down, and mankind was to be merged into somewhat of a single community. It was in the fitness of things, therefore, that a common humanity so evolved should have a common teacher who should weld them into a universal brotherhood. That was the significance of the advent of the Prophet Muhammad, who came with a message for the whole of the human race. This is no empty claim. It is amply borne out both by his perfect teachings and his all-comprehensive example. The Qur'an contains a complete guidance to meet the needs of the highly evolved state of society of the present day. Unlike other scriptures, it has to this day been immune against the corrupting influences of the lapse of time. Its teachings have come down to us intact to the smallest diacritical point. Nor is there the slightest apprehension that any corruption may in future creep into its pure text. Apart from the modern printing facilities which ensure the perpetuation of the Qur'anic text as it is, the Qur'an has been preserved in the form of human memories. There are thousands of "Huffaz" in all Muslim lands who have committed it to memory. This is a distinction which is the monopoly of the Islamic scripture alone. No other scripture was ever committed to memory by a single man. This is a safeguard beyond the reach of the worst ravages of time. Even if a revolution sweeps the world or wipes off the entire documentary record of the world, the Qur'an shall yet survive such a universal annihilation. Thus to all human calculations the security of the teachings of the Prophet Muhammad has been guaranteed for all time to

The Qur'an and the Prophet's life-story, both authentic and historic, are the two imperishable sources of Divine light and inspiration. No seeker after truth who earnestly seeks God, and wants to lead a life in accord with His will, can do without this twin beacon of light in this otherwise dark and dismal world sunk deep in the sordid pursuits of the flesh.

Al-Amin: The Embodiment of Uprightness

The very first bright gem that arrests attention in the Prophet's personality was his straightforwardness, uprightness and integrity. He was straight in thought, straight in word, straight in deed. He was an embodiment of the kind of qualities which in the rich Arabic language are summed up in the word Al-Amin. Al-Amin is the man that you can always trust, the man who will never betray confidence, the man who will never let you down, the man of transparent sincerity and good faith who says what he means and means what he says, the man who is always just and fair and square in his dealings. The Prophet Muhammad was so thoroughly identified with this amalgam of multiple moral virtues in the minds of the people that he was given the title of Al-Amin whilst still a young man, living the common life of a plain man. Let us recall a few incidents from his life which highlight this particular trait of the Prophet's character.

First of all, let us picture a lonely figure standing at the top of Mount Safa, a small hill just outside the town of Mecca. The look in his eyes and the gravity of his appearance bespeak him to be there on no mean errand. Anxiety is writ large on his face, as if overwhelmed by the sense of the momentous mission he is charged to fulfil. Summoning

all his strength, he cries at the top of his voice, calling one by one the various clans of his kith and kin. For, this was the usual way in Arabia of warning a people against an impending danger. Again and again he shouts till the people assemble to learn what the matter is.

"Have you ever heard me tell an untruth?" This is the very first question he puts to the assembled people.

With one voice the reply comes: "No, Never! We have always found you truthful."

"Beware, then," rejoins this strange warner. "I forewarn you against the approach of an enemy that is round the corner to bring about your destruction. That enemy is the evil ways of your life. The wrath of God will shortly overtake you unless you give up those ways."

The warning, as was to be expected, went unheeded. The Prophet's cry for the moment proved a cry in the wilderness. A people long addicted to all sorts of evil ways were incapable of lending an ear to this strange, new voice. They dismissed it as the ravings of a visionary. But what is noteworthy is that not one man out of this hostile crowd, already alienated by his preachings and his denunciations of their self-made deities, could withhold from him his life-long reputation for being a man who would never utter an untruth. They all acclaimed him as a man who had always been truthful. This is a tribute, mind you, paid to the Prophet's life-long reputation by people by no means well-disposed towards him. The Prophet had already proclaimed his mission as God's messenger. He had been unsparing in his denunciation of the numerous idols they worshipped as so many deities. For this he was being subjected to all sorts of persecutions. No stone was left unturned to bring his preachings to naught. And yet when the Prophet, in the usual manner of the day, raised the alarm from the top of the neighbouring hill, they all rushed out to listen to him. They knew he was not the man who would shout for nothing. They listened to him with all the respect that only a man of his life-long integrity could command. And, what is more, they all bore testimony to the fact that he had been truthful all his life. Such is the irresistible force of truth. It wins the meed of recognition even from the enemy.

This should give us our first glimpse of this aspect of the Prophet's life as Al-Amin, of which we will essay in these pages to recapture some more glimpses. Let us recall some other incidents from his life to show how punctilious he was about keeping his word and fulfilling obligations reposed in him in the smallest details of daily life as well as in most critical moments when life and death seemed to hang in the balance.

It is related that once in his pre-prophetic span of life the Prophet entered into some bargain with one Abdullah, who seating him on the spot, went away, promising shortly to return to settle accounts. When he was gone, however, he got so entangled in other things that the matter went clean out of his mind and it was not before three full days had passed that the thought came back to him. Forthwith, he rushed to the spot in search of the Prophet, and to his surprise he found the Prophet waiting for him there, all this time. A promise was a promise, and had to be kept at all cost. It was a small matter. The Prophet could have gone away, thinking the man had forgotten all about it. But word once given was as good as a bond with the Prophet, and had to be honoured no matter what happened.

Model of statesmanship

Once it so happened that the Meccans decided to recon-

struct their sacred temple, the Kaaba, which was in a dilapidated condition. All that was left of this ancient house of worship were some remnants of the four compound walls, about six feet in height. The roof was gone altogether. The plight it was reduced to was something like our present-day 'Idgahs, with enclosure walls and no shelter overhead. Situated as it was on a low locality all the water from the town drained towards it. An embankment had been constructed to protect it, but every time there came a rush of water it gave way, and the building was damaged. It was consequently decided that whatever was left of the building should also be demolished and a more substantial structure erected instead. A merchantman having accidently got wrecked at the port of Jedda, it provided the wooden material necessary for the contemplated edifice. The services of a Roman architect on board the doomed vessel were also secured. When all these elaborate arrangements had been completed, the Quraish, who were the official custodians of this sacred house from time immemorial, vied with one another in sharing the honour of lending a hand in the reconstruction. All the clans of this tribe conjointly undertook the work, each specifying a portion for itself. All went smoothly until the time came for the Black Stone to be set in its proper place in the building. This was a privilege which every clan coveted, and would on no account give up in favour of any other. This led to a dispute which developed into a serious situation. Swords were drawn to settle the issue, and every clan swore that they would rather lay down their lives than forego the privilege. For fourteen days the issue hung fire and it was feared that it would lead to bloodshed. On the fifteenth day an aged man respected for his wisdom put forward a formula to resolve

the dangerous deadlock. Whosoever should appear first the following morning within the compound of the Kaaba, he suggested, should be accepted as the sole arbitrator and his decision as binding on all. The proposal was agreed to as the only way out of the impending bloodshed. The following morning the headmen of the clans gathered together at the premises of the Kaaba to watch for the first man to appear. And their joy knew no bounds when it so turned out that the man who chanced to be the first to appear on the scene was none other than the one whom they had always acclaimed as a paragon of integrity. No sooner did this youngish-looking handsome man of tried integrity and good report make his appearance than a shout when up from all the assembled clans: "Al-Amin! Here comes Al-Amin!"

The man who in the days to come was to don a prophet's mantle had been gifted with an abundant measure of wisdom. At a glance he saw the danger that lurked in the tense situation. And he was equal to the task. With a flash came to him the solution that would meet with the approval of all and ease the situation. He took a sheet of cloth, spread it on the ground, and placing the Black Stone in the centre, invited the chiefs of all clans to hold the sheet, and together raise the sacred stone to its proper position in the wall. When it reached the right place, all holding it aloft, he took it out, and set it in the wall. Everybody participated in the honour and went away satisfied with this just and wise solution to the threatening crisis. What might have plunged the country into bloodshed was settled peacefully and amicably by the man who in the fullness of time was to give mankind a religion which alone reconciled the conflicting claims and sentiments of all religions and sections of mankind.

IRAN ON THE MOVE: STEADY ALL-ROUND DEVELOPMENT

The following Address delivered by His Majesty Muhammad Reza Shah Pahlavi, the Shah of Iran, at the opening of the Ninth Session of the Senate in Teheran, should give some idea of the progress Iran is making.

By the grace of God, we hereby declare the ninth session of the Senate open. The Senate's care and attention in examining the administration's bills has always been a source of satisfaction to us, and the useful laws enacted during the past year have added to our satisfaction. It is a source of pleasure that during this period, the activities of the people in the field of economic development and charitable affairs have been intensified with an unprecedented speed.

In industry, taking account of funds made available under the amended currency-backing law, the owners of private industries have achieved more in the said period than what they had accomplished in the previous years. What the benefactors have done by way of constructing nurseries, schools, hospitals and in the field of other charitable activities is unprecedented and worthy of applause and appreciation.

This sort of co-operation with the Government is an evidence of the intense nationalistic feelings which have long been part of the character of every Iranian and have always carried our country over the waves of events and to the shores of salvation. In this world — which is full of calamities — freedom and progress would not be possible unless there were unanimity of thought between the people and the authorities.

Although the ever-increasing needs of the country and our wishes have not all been granted, nevertheless, the works accomplished must not be ignored. The completion of the Teheran-Tabriz railway and the construction of the railroad connecting Kashan-Yazd and Isfahan, presently under way, can be counted for.

Many important actions have been taken to improve the workers' conditions, the most important of which are revision of the labour laws and social insurance schemes, construction of low-priced houses, establishment of industrial training centres, co-operatives, and setting up of a sanatorium in Sorkheh Hessar for consumptive workers.

With the passing of amendments to the laws, expansion of the organization of the Ministry of Justice, establishment of mobile courts, and the speeding up of the investigation of claims, a big step has been taken towards improving the administration of justice.

Expansion of foreign trade has brought down the prices of commodities and has prevented inflation and a rise in the cost of living.

The ban on the cultivation of opium and its use, antimalaria and similar campaigns, continue vigorously. A number of clinics have been established in various parts of the country for consumptives. The laws transferring health affairs to the people are being implemented.

Telephone and radio services with other countries and those within the country have been expanded.

During the educational year 1957-58, the number of students totalled 1,708,800. Five years ago there were only 945,000. Useful steps have been taken to train teachers and stamp out illiteracy. At the moment, about 10,000 Iranian students are studying abroad, and the amount of aid given by the Iranian Government to these students is unprecedented and outstanding. We expect those young students to realize the sacrifices and repay their debt to the country.

Recently, the Teheran municipality has embarked on a series of useful projects. This is a source of satisfaction to us. In 220 municipalities all over the country, a number of agreements have been signed with the Plan Organization for the provision of water supplies, electricity, asphalting of roads, laying of water pipe-lines, and other improvements totalling 5.75 billion rials (75 million dollars). Half of this sum will be paid by the Plan Organization.

Preliminary steps have been taken for the distribution of State-owned lands. This vital project will be carried out soon. Meanwhile the sum of 3.5 billion rials (45.75 million dollars) has been allocated for agricultural loans.

Along the shores of the Caspian Sea and in the central plateau, Khuzestan and the Persian Gulf coast, extensive research has been going on in the oil-bearing areas, and special exploratory wells have been drilled. The oil pipe-line from Abadan to Teheran has been put into operation and its branches are under construction. A plan has been drawn up for exploitation of oil resources in Gach Saran. This includes production installations, the laying of pipe-lines for the transfer of crude oil to the sea, and establishment of port facilities in the Khark area. Implementation of this plan is progressing and will be completed within the next fifteen months.

According to the law of 31st July 1954, the National Iranian Oil Company divided the oil-bearing areas of the country. The three oil districts situated in the south were declared free zones. The National Iranian Oil Company has concluded agreements based on a partnership with the Pan-American Oil Company and exploitation activities have already been started.

These projects and many more, such as the Sefid Roud, Karadi and Dez River dams, cement factories at Dorud and Manjil, textile factories in Teheran, and the construction of Khorramshahr and Shapur ports, have been completed or are nearing completion. Important plans drawn up for the development of Khuzestan will, in the near future, make this province one of the prosperous areas of the world.

Of course our revenues, keeping in mind the balancing of the budget, are sufficient to carry out the greater part of the development programme. Few countries are in such a position to carry out all their plans in the way of progress and improvement in a short time and without any aid. Without political stability it is not possible to attract foreign capital, and political stability is not possible without national unity and consciousness, which, fortunately, are apparent in Iran in their best forms.

Our policy regarding relations with our neighbours and all the other countries of the world is based on the United Nations Charter, mutual respect and the safeguarding of the interest, integrity and the territorial protection of our country. We desire peace and tranquility for the world and our country. We pray to God to create a spirit of kindness and love for mankind in the minds of the rulers of nations, in this hazardous time when civilization and the future of mankind are in danger, and to make their thoughts wise and restrained.

We have gained a great deal of experience from the

visits to Iran by heads of other States as well as from our own visits abroad, and have obtained good results. We have always endeavoured to have our country and others enjoy the advantages of reciprocal economic and political treatment. We hope that the coming trip to Italy will strengthen the friendly relations between the two countries and produce great benefits.

The earthquakes in various parts of the country which, apart from great loss of life and material damage, created an unpleasant situation for the survivors which can never be compensated for, sadden our hearts. The brotherly and sympathetic feelings for the victims expressed by the people and the timely aid provided by the Government and charitable organizations are the only consolations.

We pray to God for the success of the members of the Senate in the fulfilment of their national duties and also for all those who serve Iran.

PEN PALS

Mr. Reazuddin Ahmed, 45/1 Urdu Road, Dacca, East Pakistan. Aged 20, wants to make friends all over the world. Interests: Stamp collecting, photography, geography, travel, movies. To prompt reply Pen Pals are requested to send me used stamps of their country.

M. Muhammad Marikar, Mobilgas Station, Hingula, Ceylon. Aged 18 years. Hobbies: Stamps, photography, magazines and

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THE PROPHET AS THE HEAD OF A STATE

The path he blazed to regulate international affairs in peace and war By DR. MUHAMMAD ZAFRULLAH KHAN

Islam originated as a faith during the early years of the seventh century of the Christian era when Muhammad, the Prophet of Islam, announced that God had chosen him as His messenger to convey to mankind God's will, purpose and guidance in respect of man's behaviour and conduct in the era that was about to open. Muhammad claimed that the Divine command had been conveyed to him through verbal revelation. He was then forty years of age. The process of revelation continued over a period of approximately twenty-three years and came to an end with the Prophet's death in Medina, to which town he had been compelled to move in 622 C.E. and where he passed the last ten years of his life. The arranged record of the verbal revelations that were vouch-safed to the Prophet is called the Qur'án.

When the Prophet announced his mission to the people of Mecca, who had known him as an honest, upright and faithful comrade, his announcement was received with incredulity. His persistence in the assertion of his claim and in calling men to the worship of one God and to a moral and spiritual revolution in their lives was at first met with ridicule. When it was found that here and there, the call of the Prophet was beginning to evoke a favourable response, the ridicule turned into persecution. For ten long years, the Prophet and his small but slowly increasing band of companions were subjected to cruel and merciless persecution in Mecca. They bore all with patience and dignity, setting an example of orderliness and good conduct under the most difficult conditions. Neither abuse nor persecution could provoke them into conduct unbecoming to orderly lawabiding citizens.

The form of government in what may be described as the city-State of Mecca during that period was somewhat of the type of the Greek city-States. An assembly of elders regulated the affairs of the city, specific functions being assigned to the heads or senior members of the leading families of the town.

Save for their repudiation of idol worship and persistence in proclaiming and upholding the unity of God, it does not appear that the Prophet himself or any member of the small Muslim community in Mecca ever attempted to defy the authority of the assembly of elders or the rules and conventions regulating the conduct and behaviour of the citizens of Mecca.

Nevertheless, the tempo of the persecution of the Muslims by the Meccans continued to mount until life was made unendurable for them. Rather than permit a state of civil disorder in Mecca, the Prophet counselled that some of the Muslims should depart from Mecca and seek asylum in the neighbouring State of Ethiopia across the Red Sea. A small group of Muslim men and women thereupon crossed over into Ethiopia. They were, however, followed by a party of Meccans who attempted to incite the Emperor of Ethiopia against them and demanded their return to Mecca. The Emperor heard both sides and declined to grant the request of the Meccans.

In the meantime, conditions in Mecca continued to grow from bad to worse for the Muslims, and later the Prophet advised the Muslims to seek security in Medina, a town approximately eight days' journey north of Mecca, where a few people had accepted the call of the Prophet and were

willing to extend shelter to their brethren in faith from Mecca. Finally, the Meccans resolved to put an end to what they regarded as a most serious threat, not only to their beliefs, such as they were, but to their very way of life, by assassination of the Prophet. For this purpose a volunteer party was organized in which all the principal families of Mecca, save only that of the Prophet himself, were represented. At this stage, the Prophet received the Divine command to leave Mecca and to proceed to Medina. This he did in company with one of his remaining faithful companions in Mecca. The story of their escape from Mecca is an astounding epic in itself but does not concern us here.

At the time of the Prophet's arrival, Medina was a collection of hamlets inhabited by two Arab and three Jewish tribes. Some of the Arabs of both tribes had accepted Islam but the majority were still pagans. The two Arab tribes had for long been at loggerheads with each other and had suffered serious loss of life and property in mutual fighting which had continued until a short period before the Prophet's arrival in Medina. There were also certain factors which had created tension between the Jewish tribes inter se and between the Jews and the Arabs. The advent of the Prophet in Medina was deemed an auspicious event which could be availed of to put an end to all this tension and rivalry which had made Medina a hot-bed of intrigue and counter-intrigue for so long, and which had deprived its people of all sense of security and orderliness of life.

The city-State of Medina

The Prophet's reputation for uprightness and integrity, the purity of his life and his humane disposition, had preceded him to Medina, and the leaders of the tribes inhabiting Medina resolved to accept him as the head of their city-State. He thus became the chief executive as well as the chief magistrate of Medina. A covenant was drawn up which became, in effect, the charter or constitution of Medina. The covenant provided that the people of Medina, organized as they were into various tribes, would live at peace and in amity with each other and would co-operate with each other in safeguarding the peace and security of Medina. If Medina was attacked, they would all combine together to defend it. No section of the people of Medina would ally themselves with its enemies or with those in alliance with its enemies. The Prophet would decide all disputes in accordance with the law and customs governing the various communities in Medina respectively, that is to say, disputes between Muslims would be decided in accordance with Islamic law, disputes between non-Muslim Arabs in accordance with the customary law of the tribe concerned, and disputes between members of the Jewish tribes in accordance with the law of Torah. There are instances on record that when a dispute concerning members of a Jewish tribe was brought to him, the Prophet consulted the leading men of the tribe to ascertain what was the law applicable to the case.

Thus, with the arrival of the Prophet in Medina, a regular Government was set up in Medina which was a sort of federation on a small scale, with the Prophet at its head in whom was vested both executive and judicial authority.

On the other hand, when the Meccans discovered that the Prophet had escaped from Mecca on the very night on which they had designed to put an end to his life, they proclaimed a reward of one hundred camels for anyone who would produce Muhammad before them, dead or alive. Later, when they learned that he had arrived in Medina, they promptly sent an ultimatum to the chief of one of the Arab tribes of that city, demanding that the Prophet should either be returned to them or should be put to death and threatening that in default of compliance with their demand, they would invade Medina. Thus, a state of war was proclaimed between the Meccans on the one side and the Prophet and his followers and all those who might lend him aid or support on the other. Simultaneously, the Meccans proceeded to organize various tribes through treaties and alliances to join them in putting an end to Islam and the Muslims by force of arms.

The Prophet, to whose duties and responsibilities as the spiritual leader of the Muslims were now added the heavy and manifold responsibilities of a head of State, also proceeded to take measures for the security of Medina and for the purpose of bringing about some amelioration in the condition of the Muslims who were still left in Mecca and whose lives were being made a burden to them through the intense persecution to which they were subjected. The Prophet also organized a system of intelligence so that he could be kept informed of the designs of the Meccans and of the tribes in alliance with them, which were directed against himself and

his followers, and against Medina.

In this state of affairs when, with the exception of a few, everybody's hand was lifted against him, the Prophet carried out his manifold and extremely onerous and difficult duties and responsibilities in the most creditable manner. But incidents soon began to occur both inside and outside of Medina. In Medina, there were several disaffected individuals and groups who were always ready to seize every opportunity to foment discord and disorder. Outside Medina, forces were being constantly mobilized to put an end to him and his followers at the earliest opportunity. One of the principal threats to Medina was the movement of armed trade caravans between Mecca and Syria who, in the course of their progress, incited the tribes against Medina. The normal route of these caravans passed close to Medina and the advent of each caravan passing in either direction portended great danger to Medina, in particular to the Prophet and the Muslims. It is on record that during the first five years of the Prophet's sojourn in Medina, the Muslims had to carry arms day and night and live in a state of perpetual alertness as they did not know when and from which direction they may be suddenly attacked.

The Republic of Medina

Within a year of the establishment of the Republic of Medina, as it may now be described, the Prophet received intelligence that while a strong armed caravan was proceeding from Syria south towards Mecca and was expected to pass within a couple of days' march of Medina, a well-armed and well-mounted force was coming up from Mecca ostensibly to cover the safe passage of the caravan, but in reality for the purpose of putting into effect the threat which had been conveyed in the Meccan's ultimatum to one of the chiefs of the two Arab tribes in Medina. Fighting thus became inevitable and the Prophet led a band of 313 Muslims, ill-nourished, ill-armed and ill-mounted, in fact, almost without means of transportation, against a well-armed, well-mounted army of Meccan veterans at least 1,000 strong who comprised within their number renowned warriors, archers and swordsmen. The two sides met in fierce battle near a place called Badar. The issue of the battle was for some time in doubt but eventually

the Meccans were completely routed, leaving on the field of battle among the dead almost all their captains and leading fighters. This has been accounted as one of the most extraordinary and astounding armed combats in history.

The hostilities that were thus opened continued in Arab fashion through a period of five years, when they were suspended by the truce of Hudaibiyah. In less than two years, the Meccans broke the truce and fighting was resumed, but for our purpose we need not pursue the tale, even in outline, any further.

We have so far examined in brief some of the events that accompanied the origin of the faith which today claims the allegiance of 400 million human beings. They are organized in a score of sovereign or *quasi* sovereign States extending from Morocco to Indonesia. Outside these States they are found in millions in the southern Soviets of the U.S.S.R., the North-Western Provinces of China and in India. The number of Muslims noticeably in East and West Africa is on the increase.

One of the peculiarities of Islam is that it seeks to regulate all aspects of a man's life and all his relationships as an individual, as a member of society, as a citizen of a State having relations with other States. It is claimed that the scripture of this faith, the Qur'an, contains fundamental guidance concerning the regulation of all these aspects. This guidance found practical illustration in the conduct and practice of the Prophet of Islam and his immediate successors. Later on, with the expansion of the Muslim community, a great deal of elaboration naturally took place in respect of the guiding principles which should govern these aspects and relationships and voluminous literature is available on all these subjects, particularly on the various branches of Muslim jurisprudence. The object of this article, however, is a modest and limited one. It is to discover from the Qur'an and the practice of the Prophet of Islam the principles which should govern various aspects of the relationship of a Muslim State with other States. Even this limited subject could be adequately treated only within the space of a volume. All that is attempted here is a brief summary of the principles laid down in the Qur'an on the various aspects of this relationship. This is, however, important. The authority of the Qur'an is indisputed and binding and it overrides all juristic elaboration and speculation which is inconsistent with it.

Basis of international relationships

The basis of all relations in Islam, whether within the family, the community, the nation or at the international level, is the central fundamental doctrine of the unity of God. Islam stresses that it is only through this concept that the true brotherhood of man can be established. This brotherhood can become a reality only by virtue of our relationship within each other through God. The realization of this relationship alone would secure mankind against strife and conflict. It can become the surest means of safeguarding peace and security. The Qur'an utters a significant warning that disregard of this relationship is apt to push mankind to the "brink of a pit of fire". Inasmuch as war is referred to in the Qur'an as a conflagration, this verse has been interpreted as meaning that until this concept of human brotherhood through God becomes a reality the danger of war will always persist.

The concept of human brotherhood is emphasized in Islam by the abolition of all privilege or discrimination based upon family, rank, wealth, race, colour, etc. The true badge

of nobility, as it were, is described in Islam as the purity and righteousness of life. This does not mean that Islam places everybody on a dead level of equality in all respects irrespective of the diversity of talent and effort that manifestly prevails in all sections of society. Islam recognizes this diversity and upholds and safeguards the institution of property. It also recognizes the need for discipline; the law must be upheld, disorderliness and transgression must be restrained, civil rights must be safeguarded and enforced. crime must be punished and authority must be obeyed. Nevertheless, the diversity of talent, diligence and reward does not confer any privilege or lead to any discrimination in Islamic society. In the eyes of God, the most honoured is he whose conduct is most righteous.²

The objective thus set before men and women for which they should strive is the promotion of goodness and beneficence. While everybody is exhorted to seek a beneficent development of his or her faculties and capacities, one of the methods of doing so is described as competition, or striving to outstrip each other, in beneficence.³ Islam does not permit withdrawal from or negation of life; it requires acceptance of life and a positive attitude towards it. Muslims, therefore, must participate actively in all aspects and spheres of life but must bring about an adjustment between various activities and values so as to secure a balance. It is through this balance that the desired standard of equity in all human relationships can be achieved.⁴

Islam thus aims at regulating Muslim society upon a beneficent basis so that international relations could be established and carried on in co-operation with the rest of mankind who are equally God's creatures and servants and constitute along with the Muslims a universal brotherhood.

One of the aspects of human relations which has in the past led to a good deal of friction and conflict is that of inter-religious relations. Comparatively little attention is paid today to this aspect of human relationships as it is assumed that religion should not intrude into the political, social or economic spheres of life. This, it is feared, is an unjustifiable assumption. Religion is still a very potent factor in the field of human relations though there is good ground for hope that it may progressively become more effective in promoting unity and accord rather than continue to be a source of friction and conflict. It is important, therefore, to ascertain what attitude Islam adopts towards other faiths and their followers.

The Qur'án teaches that God has raised prophets among various sections of mankind and that no people has been left without Divine guidance.⁵ Indeed it goes further and requires faith in the righteousness of all prophets and in the truth of the revelations vouchsafed by God to the prophets from time to time. Most of the prophets whose books are comprised in the Old Testament are mentioned by name in the Qur'án, and so also is Jesus, who along with the other prophets is revered and honoured by the Muslims.⁶

The scriptures of the various faiths are referred to in the Qur'án as a source of light and guidance. The position of the Qur'án is that it contains the "whole truth" which had been promised. It incorporates all the fundamental guidance conveyed in the previous scriptures, leaving out only that which was of local application or supplied a temporary need and adding what was needed on a universal basis in the era which was about to open out. Islam is thus the culmination of all revelation while upholding the truth of all that had preceded it. It thus brings about a reconciliation between the followers of different faiths with regard to fundamentals

and also establishes a basis of respect and honour between them.

Yet it leaves everybody free to make their own choice with regard to what they would believe or reject. It stands for complete freedom of conscience. It teaches that there shall be no compulsion in matters of conscience, and that everybody is free to believe or to disbelieve according to his conviction.⁷

Complete freedom of conscience

By taking a stand in support of complete freedom of conscience, Islam seeks to eliminate one of the main sources of conflict in international relations. It is true that Islam is a missionary religion but its missionary activities, in the words of the Qur'án, must be conducted "with wisdom and kindly exhortation" and the exposition of Islamic principles must be made "in the best possible manner".

It is much to be feared that in the heyday of their political power Muslim States were not always able to secure complete observance of these injunctions of the Qur'án. Instances of disregard of these principles were, however, exceptional and were always repudiated or, at least, disapproved of. It has throughout been recognized by all scholars of Islam, Muslim and non-Muslim alike, that so far as the faith itself is concerned its teachings proclaim and insist upon complete freedom of matters of conscience and not only tolerance but respect for the beliefs of others, thus eliminating one of the principal causes of international misunderstanding and conflict.

Rumour-mongering deplored

In fact, everything that has a tendency to promote international tension or to disturb international relations is looked upon with disapproval and Muslims have been warned against it. For instance, our experience today shows that a too ready credence of rumours and their wide publicity may cause grave mischief in the sphere of international relations. Such rumours may have their origin in deliberate mischief or may be the product merely of a too active imagination, but the harm done may sometimes become serious. We have recently had a tragic instance illustrating the kind of mischief that may follow upon carelessness in this regard. It put a considerable strain on the friendly relations subsisting between Canada and the U.S.A. The Qur'an warns the Muslims to be extremely careful in this respect. They are told to apply a rigorous test to everything that may emanate from a source that is not completely dependable and trustworthy "lest you do harm to a people in ignorance and then be sorry" for what you did.

In this respect the Qur'an goes even further and deprecates the tendency to broadcast all manner of news, particularly such as may have the effect of disturbing people's minds and agitating public opinion. The Qur'an stresses the desirability of checking up of all such news with those who are in a position to pronounce upon the authenticity of the news and to judge whether the matter should or should not receive publicity. The Qur'an warns that if circumspection is not emphasized in this respect great harm may result.¹⁰

In the sphere of international organization, Islam aims at an ultimate confederation of sovereign States whereunder each State would be responsible for the conduct of its own affairs but would be bound to co-operate with its sister States in the international sphere. It recognizes, however, that the process culminating in this consummation may be a pro-

tracted one. It, therefore, gives directions with regard to the regulation of relations between sovereign States which should secure peaceful co-operation in the promotion of human welfare.

It is insistent upon the strict carrying out of international obligations, the principal source of which is treaties, covenants and other similar instruments. 11 The first essential insisted upon in this connection is that the use of ambiguous expressions or language, which, instead of settling disputes and promoting accord, lays the foundation of differences and gives rise to disputes and controversies with regard to their meaning and construction, must be avoided. The use of such language often leads the parties to suspect each other's sincerity and integrity of purpose. The Qur'an, therefore, insists that plain words and straightforward language should always be employed for the purpose of giving expression to the agreement that may be reached. It is pointed out that if this course is followed, God will bless the conduct of the parties with beneficence and will eliminate the consequence of their defaults.12

Sanctity of treaties

Another source of international conflict is the divergence between proclaimed intentions and policies and actual practice and conduct. The conduct of a State which is inconsistent with its undertakings and its proclaimed policies and professions is bound to raise suspicion concerning its motives and designs and may become a potent cause of disturbance of international relations. The Qur'án, therefore, insists on complete conformity of conduct to professions and declarations. On the other hand, it warns against indulgence in needless suspicion of other people's motives and against seeking to discover excuses for differences and disagreements, as this may result in much harm.¹⁴

The sanctity of treaties and engagements and their complete and scrupulous fulfilment is very emphatically insisted upon in the Qur'án. An Islamic State must carry out complete observance of its undertakings even if it should tend to operate to its prejudice. This obligation covers not only dealings with States that are in direct treaty relationship with an Islamic State but also to its dealings with their allies.¹⁵

An Islamic State is not permitted to enter into treaties the object of which are to weaken or to take advantage of the weakness of the other party, as the objective of Islam in the international sphere is the association of strong and stable States allied together in pursuance of the maintenance of peace, the freedom of conscience and promotion of human welfare. This purpose would be defeated if sovereign States were to seek to weaken each other through subversive methods and exploitation under cover of treaties or covenants.¹⁶

Circumstances may arise under which the conduct of one party to a treaty may make it difficult or impossible for the other party to continue its adherence to the terms of the treaty. If it should be clearly established that the other party to a treaty is determined upon its repudiation or breach, an Islamic State may repudiate the treaty but only after due notice and upon terms which should ensure that no prejudice or disadvantage would be occasioned to the other side by such a repudiation. In other words, it is not permitted that one party to a treaty should enter upon military preparations against the other party even if it should suspect bad faith on the part of the latter save after due notice that from a date specified it will no longer be bound by the treaty on account of its actual, threatened or clearly intended contravention or breach by the other party. This is designed to

ensure that time should be available for the removal of any misunderstanding that may have arisen, or for a renewal of the treaty, if this should be found advisable and feasible. In any case, such notice would safeguard the other party against surprise so that it could make necessary adjustments consequent upon the treaty no longer continuing in operation.¹⁷

Even in connection with the obligation of a Muslim State to go to the assistance of Muslims who are subjected to persecution on account of their faith, it is laid down that this is subject to the strict observance of existing treaties and engagements.¹⁸

The principal objective of Islam both in the international and the domestic sphere is the establishment and maintenance of peace and order, as little progress, whether material, moral or spiritual, is possible in a state of disorder and conflict. The word Islam itself is derived from a root which means peace and also submission. The essence of Islam has thus been interpreted as the attainment of peace through submission to the will of God and to divine law and order.

The Qur'an exhorts the Muslims to strive actively for peace and warns that unless complete peace is secured, evilminded people will always find it easy to promote and spread disorder. There is in the Qur'an severe condemnation of the conduct of one who "when he wields authority strives to create disorder in the land and to destroy tilth and offspring". This is followed up by the terse declaration that "God loves not disorder". On the conduct of the conduct of the land and to destroy tilth and offspring the conduct of the cond

Having set peace as its principal objective, Islam proceeds to warn against factors which tend to disturb or destroy peace and order and deprecates them. Attention may here be drawn to some of these factors.

Domination by one section over another in the domestic sphere or one people by another in the international sphere is a potent cause of disturbance of peace and is strongly condemned by the Qur'an. It is pointed out that God does not approve of the division of His creatures into sections for the purpose of domination of some by others and that whenever such an attempt is made, God's purpose works for the uplift of those who are dominated or oppressed. In this connection, the instance of Pharaoh and his treatment of the people of Israel is cited as an example.²¹

No economic exploitation

Economic exploitation of one people or country by another is another factor which inevitably leads to domination and consequently to disturbance and breach of peace. The Qur'an prohibits such exploitation and points out that an economy which is based on the exploitation of other peoples can neither be beneficial in its consequences nor will it endure. Only such economic development is beneficial and enduring, as is based upon the exploitation of a country's own resources and on the equitable sharing with others of the bounties which God has provided for each.²²

Even when a strong and powerful State avoids domination or exploitation of weaker States and peoples, its behaviour and attitude towards them if they savour of arrogance or contempt might cause irritation and resentment and might result in the disturbance of good relations and imperil the maintenance of international peace. The Qur'an admonishes against such behaviour and points out that the strength or weakness of a people is no indication or measure of its superiority and that, in any case, in the process of the rise and fall of nations, a people that is weak today may become strong tomorrow and that memories of conduct that may have occasioned resentment or engendered ill-will would fester and lead to disturbance of good relations.²³

As has been submitted, the principal objective of Islam is the establishment and maintenance of peace and order. Consequently, war is regarded as an abnormal and destructive activity. Islam permits recourse to the use of force only in exceptional cases, for instance, in support of freedom of conscience, to put down disorder and lawlessness and to restrain or oppose aggression.

Aggression condemned

Should fighting be forced on an Islamic State, its scope must be limited as far as possible and it should not be allowed to extend beyond unavoidable limits. The Qur'an describes an attempt to start fighting as an attempt to start a conflagration. It says that whenever a people bent on mischief or disorder attempts to start the conflagration of war, God seeks to put it out.²⁴ This emphasizes that Islam regards war as a destructive activity. It must be restrained and confined within the narrowest limits and put an end to as soon as possible.

We have seen in the opening part of this article how fighting was forced upon the Muslims in Medina. The Muslims were permitted to take up arms against ruthless aggression entered upon for the express purpose of destroying liberty of conscience and freedom of faith and worship. There was no other issue in dispute between the Meccans and the Muslims. This is very emphatically stressed in the Qur'an which goes on to say that if permission were not to be granted to repel aggression, freedom of conscience would be utterly destroyed. It warns the Muslims that God would assist them in the fighting which had thus been forced upon them because they are the oppressed party but that when God grants them security against the aggression entered upon by their opponents, they must, in their turn, seek to promote righteousness and purity, faith in God and the welfare of the people.25

The Muslims are not permitted to enter upon aggressive war or, in the course of fighting, to adopt unduly aggressive measures.²⁶

Islam thus recognizes that though war is an evil which may in certain circumstances become unavoidable, even then every effort must be made to limit the mischief and horror of war. Savage practices like disfiguring the enemy dead and the torture of prisoners of war were prohibited in Islam. With regard to customs and practices which in themselves are not barbarous or revolting, the principle laid down is that the Muslims may extend reciprocal treatment to the enemy but that the better part would be to endure and to forgive.²⁷

Islam does not permit the use of weapons or devices which are calculated to cause destruction on a wide scale, except by way of answer to their use by the enemy. It forbids the killing or capture of noncombatants, ministers and teachers of religion, scholars, old men, women and children; nor does it permit wanton destruction of property or sources of wealth. Damage to property is permissible only where it becomes necessary for the direct prosecution of the war. Directions given by Abu Bakr, the first Caliph, to Usamah, who was commissioned to lead an army to the northern frontiers to check a threatened invasion by the Byzantines, furnish a good illustration.

If in the course of war any of the enemy should seek shelter with the Muslims, he must be given shelter as he would thus have the opportunity of listening to divine revelation and learning the wholly beneficent character of the teachings of Islam. But should he wish to return to his people, he must then be conducted back to them in security.²⁸ This

is a very outstanding illustration of the spirit which pervades Islamic regulations concerning war and the treatment of the enemy during the progress of hostilities.

Suspension of hostilities encouraged

If in the course of fighting the enemy should propose a truce, the Muslims should be ready to avail themselves of the offer so that hostilities may be terminated and further damage to life and property may be avoided. An offer of truce or suspension of hostilities should not be declined merely on the suspicion that it may have been inspired by ulterior motives. It is expected of the Muslims that if they are forced to take up arms, they should embrace every opportunity of putting an end to fighting so that the differences between them and their opponents may be resolved through peaceful methods.²⁹

In this connection the treaty of Hudaibiyah furnishes an excellent illustration. Six years after his removal to Medina, during a lull in the fighting, the Prophet announced his intention of performing 'Umra (the lesser pilgrimage) to Mecca. He set out from Medina with a party of 1,400 Muslims with this proclaimed purpose. It must be remembered that under well-established Arab custom, nobody could be hindered from entering Mecca for the purpose of performing the rites of the pilgrimage, as Mecca had been proclaimed a sanctuary. On the other hand, nobody entering Mecca for such a purpose was permitted to create any kind of disturbance or disorder.

When the Prophet's party arrived within a few miles of Mecca they learned that the Meccans would not permit them to enter Mecca for the performance of the pilgrimage. So they made camp at a place called Hudaibiyah. The Prophet sent an envoy into Mecca formally requesting that he and his party, who had arrived on a perfectly peaceful mission and the performance of the lesser pilgrimage, may be permitted to enter Mecca for that purpose. The Meccans, on their part, sent an envoy to the Muslim camp to try to persuade the Muslims to go back and not to insist upon performing the pilgrimage. Negotiations dragged on for nearly three weeks and finally the Prophet agreed to accept all the terms proposed by the Meccans. A treaty was drawn up and was formally accepted by both sides. Its main provisions were that fighting was suspended for a period of ten years; the Muslims would return to Medina but would be permitted to perform the pilgrimage the following year; if any man from among the Meccans who had accepted Islam escaped and sought asylum in Medina, the Meccans would be entitled to claim him back, but that if any Muslim left Medina and wished to return to Mecca, he would be at liberty to do so; and that the terms of the treaty would apply to the tribes in alliance or treaty relationship with either side.

When the terms of the treaty were being drawn up in writing, the Meccans objected to the Prophet being described as such in the document and insisted that he should be described only as Muhammad son of Abdullah. The Prophet smiled, and observed that he was a true prophet but was also the son of Abdullah and that he had no objection to being described in the document as the Meccans desired. After the terms had been agreed to, but before the document incorporating them was drawn up, a young man, who happened to be the son of the principal envoy of the Meccans, but had accepted Islam, escaped from Mecca and arrived in the Muslim camp. He had been kept in close confinement in Mecca and had been tortured to force him to abjure Islam. He now pleaded with the Muslims for asylum and begged that he should not be sent back to the Meccans. When the

matter came to the notice of the Prophet, he explained to this young man that what he desired was contrary to the treaty which had just been made with the Meccans and that his request could not be granted. On his further entreaty, the Prophet said he would request the Meccan envoy to exempt the young man from the operation of the particular term of the treaty as a matter of favour. When the Prophet mentioned the matter to the envoy, however, the latter proved adamant and the Prophet thereupon advised the young man to return to Mecca, trusting that God would open out a way for him and others like him in a similar situation in Mecca.

The terms of the treaty occasioned great distress among the Muslims, who regarded them as humiliating. The Prophet observed, however, that the treaty, in spite of some of its unequal terms, was in fact a great triumph for the Muslims. This came as a great surprise to them and they begged for further explanation. The Prophet pointed out that so far as the performance of the pilgrimage was concerned it had only been postponed for a year, so far as refusing asylum to Muslim men was concerned, it did imply a continuation of hardship for the Muslims in Mecca, but that he was sure that God would not for long leave them in that position, but that the great gain was that the Meccans, who had hitherto afforded them no respite at all, had now agreed to the suspension of hostilities for ten years, which left the Muslims free, not only to profess and practice their faith in peace, but also to carry its message in peace to others, compared with which the more onerous provisions of the treaty were but a small sacrifice. On receiving this explanation, the Prophet's companions confessed that they had been mistaken in regarding the treaty as humiliating and were now convinced that it did, in fact, constitute a victory for them.

The Prophet observed the terms of the treaty most scrupulously. The first Muslim who thereafter escaped from Mecca and arrived in Medina was told that he could not be granted asylum in Medina and was handed over to the two Meccans who had arrived in pursuit of him and had demanded his return. When, however, a Muslim woman escaped from Mecca and after braving the great hardships of a journey through the desert on foot arrived in Medina, she was granted asylum, and when the Meccans requested her return, it was pointed out to them that the treaty in express terms applied to "men" who might escape from Mecca and that it made no mention of women. With this the Meccans were content.

The Muslims were permitted to perform the pilgrimage a year later in strict accordance with the terms of the treaty as to the bearing of arms and the duration of their stay in Mecca, etc. Before, however, two years had expired from the date of the treaty, a party of Meccans attacked and looted a tribe in alliance with the Muslims, and thereby tore up the treaty. The truce of Hudaibiyah thus came to an end.

The Prophet thereupon led an army of ten thousand Muslims against Mecca. The Meccans on this occasion found discretion the better part of valour and threw themselves upon the mercy of the Prophet, who granted a complete amnesty to the Meccans from which only a dozen or so were exempted, who were condemned on account of specific offences which had been committed by them. Out of this small number also more than half were later pardoned.

Within a month of the fall of Mecca, the Prophet was confronted with a large force of Arab tribes who had combined together in a supreme effort to put an end to Islam and the Prophet, and fighting again broke out on a large scale. But that is a development which it is not necessary to pursue here. Enough has been related to show that Islam regards

war as an evil which may become unavoidable under certain circumstances, but that it seeks to limit its extent and operation as far as possible and to render it as humane as circumstances will permit.

No forced labour for prisoners of war

Islam does not permit the taking of prisoners of war save in the course of fighting which occurs during a regularly declared war. It does not countenance practices which may be resorted to for the mere purpose of taking prisoners to use them for forced labour or to hold them to ransom. This is severely condemned in the Qur'án and is forbidden.³⁰

Prisoners of war must be humanely treated. They must be fed, clothed and maintained on the same standard as average citizens. In fact, cases are on record where prisoners of war have testified that while they were in the custody of the Muslims they were better mounted and better fed than those who had captured them. Once the fighting is over, prisoners of war must either be exchanged or ransomed or permitted to work for their freedom under equitable terms which must be settled with them and may be judicially determined in case of dispute, or be released as an act of benevolence.³¹ In one instance the Prophet fixed the ransom of certain prisoners who were literate as the teaching of the alphabet by each of them to ten Muslim children.

Should hostilities break out between two Muslim States, the duty of other Muslim States is to call upon the belligerents to stop fighting and to submit their differences to arbitration. Should one of them be unwilling to do so, or having done so, should be unwilling to carry out the terms of the award, the neutral States should all combine to compel the recalcitrant party to submission. For this purpose recourse may be had to the use of force, if this should be necessary. When arbitration is agreed upon, a just and fair settlement of the original dispute or difference between the parties should be determined and enforced. The States who are not parties to the dispute but intervene in the interest of the maintenance or restoration of peace must not seek to derive any benefit for themselves out of the situation that may have arisen.³²

This brief direction contained in the Qur'an for the settlement of international disputes contains fundamental principles, the non-observance of which has in the past laid the foundation of fresh conflicts while the victors have been engaged in the formulation of peace treaties after a war. An unfair peace treaty, particularly if it extends to matters outside the original dispute that led to hostilities or is designed as a retributive measure, has often in its own turn become the source of fresh disputes and conflicts. The Qur'an points out that when a conflict breaks out between two or more States, the first step should be to bring about a cessation of hostilities and to secure the agreement of the parties to a settlement of the points in difference between them through peaceful methods. Recourse to force should be had only at the international level and solely for the purpose of securing agreement to a procedure of peaceful settlement or for the purpose of giving effect to the settlement when it has been reached. The settlement must be confined to the original dispute or difference which had occasioned or was likely to occasion a breach of the peace.

It is hoped that the brief observations submitted here might serve to illustrate the spirit in which Islam seeks to regulate international relations in peace and war.

REFERENCES

^{1 &}quot;Hold fast, all together, by the rope of God and be not divided; and remember the favour of God which He bestowed upon you

when you were enemies and He united your hearts in love, so that by His Grace you became as brothers. You were on the brink of a pit of fire and He saved you from it. Thus does God explain to you His commandments that you may be guided " (The Qur'an, 3:104).

2 "O mankind, We have created you from male and female; and We have made you into tribes and sub-tribes for facility of inter-course. Verily the most honoured among you, in the sight of God, is he who is the most righteous among you" (The Qur'an,

"Everyone has a goal which dominates him; do you strive to outstrip one another in good deeds?" (The Qur'án, 2:149).

4 "We have sent Our Messengers with manifest Signs and sent down with them the Book and the Balance that people may act with equity" (The Qur'an, 57:26).

5 "We have sent thee with the truth as a bearer of glad tidings and as a warner. There is no people to whom a warner has not been sent" (The Qur'an, 35:25-26).

6 "Say ye: We believe in God and in what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac and Jacob and his children, and what was given to Moses and Jesus, and what was given to all other Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves" (The Qur'an, 2:137).

"There shall be no compulsion in religion. Surely, guidance has become distinct from error; so whosoever refuses to be led by those who transgress, and believes in God, has surely grasped a strong handle which knows no breaking" (The Qur'an, 2: 157).

"Say: the truth is from your Lord; wherefore let him to will "Say: the truth is from your Lord; wherefore let him who will, believe, and let him who will, disbelieve" (The Qur'an, 18:30).

"Call unto the way of thy Lord with wisdom and kindly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from his way; and He knows those who are rightly guided" (The Qur'an, 16: 126).

"O ye who believe if an untrustworthy person brings you any news, investigate the correctness of the report diligently, lest you do harm to a people in ignorance, and then become sorry for what you have done" (The Qur'an, 44:7).

"When there comes to them any tidings whether of peace or of fear, they spread it about; whereas if they had referred it to the Messenger and to those in authority among them, those of them who are competent to test the truth of it would have understood its merit" (The Qur'an, 4:84).

O ye who believe! fulfil your covenants" (The Qur'án, 5:2).

"O ye who believe! fulfil your covenants" (The Qur an, 3:2).
"Fulfil your covenants, for you will be called to account in respect of your covenants" (The Qur'an, 17:35).
"O ye who believe, fear God and say the straightforward word. He will bless your works for you and cover up your defaults. Whoso obeys God and His Messenger, shall surely attain a mighty success" (The Qur'an 33:71-72) ' (The Qur'án, 33:71-72).

13 "O ye who believe why do you say that which you do not, most displeasing is it to God that you should say and you do not

(The Qur'an, 60:3-4). "O ye who believe avoid indulgence in much suspicion; for suspicion in some cases may do harm" (The Qur'an, 49:13).

picton in some cases may up harm the country of Fulfil the covenant of God when you make one; and break not your pledges after making them firm, having made God your surety. Certainly God knows what you do " (The Qur'an, 16:92).

16 "Be not like unto the woman who, after having made it strong, picks her yarn into pieces. You make your pledges a means of deception between you, for fear lest one people become more powerful than another. Surely God tries you therewith" (The Qur'án, 16 : 93).

"If you fear treachery from a people, repudiate their covenant on equal terms. God loves not the treacherous" (The Qur'an,

8:59).

"As for those who have believed but have not left their homes, you are not responsible for their protection until they leave their homes. But if they seek your help in the matter of religion, then it is your duty to help them, except against a people with whom you have a treaty. God sees what you do" (The Qur'an, 8:73). 19 "O ye who believe enter wholly into people and C".

"O ye who believe enter wholly into peace and follow not the footsteps of Satan; surely he is your open enemy" (The Qur'an, 2:209).

"When he is in authority, he goes about in the land creating disorder in it and destroying crops and the progeny of man. God loves not disorder" (The Qur'an, 2:206).

"Pharaoh behaved arrogantly in the earth and divided the people thereof into sections; he sought to weaken one section, slaying their male children and sparing their female children. Certainly he was of the workers of evil. We desired to show favour unto those who had been reduced into a position of subordination in the land and to make them leaders and to make them inheritors of Our Favours, and to establish them in the land" (The Qur'an, 38:5-7).

"Do not raise thy eyes covetously after what We have bestowed on some groups to enjoy for a period of the splendour of this life that We may try them thereby. The provision bestowed upon thee by thy Lord is better and more enduring" (The Qur'an,

20:132).

"O ye who believe let not one people behave arrogantly towards another people haply they may be better than themselves" (The Qur'an, 49:12).

"Whenever they kindle the fire of war God extinguishes it. They strive to create disorder in the earth, and God loves not those who create disorder" (The Qur'an, 5:65).

- "Permission to fight is given to those against whom war is made, because they have been wronged — and God indeed has power to help them — those who have been driven out from their homes unjustly only because they said, Our Lord is God - if God did not repel some men by means of others, there would surely have been demolished cloisters and churches and synagogues and mosques, wherein the name of God is often commemorated, God will surely help those who help him, God is indeed Powerful, Mighty—those who, if we establish them in the earth will observe prayer and pay the Zakat and enjoin good and forbid evil. With God rests the final issue of all affairs" (The Qur'an, 22: 40-42).
- "Fight in the way of God those who fight against you but do not transgress. Surely God loves not the transgressors" (The Qur'án, 2 : 191).
- "If you desire to retaliate then retaliate only to the extent to which you have been wronged; but if you endure patiently, then surely that is best for those who are patient. Endure thou with patience; thy patience is possible only with the help of God. Grieve not for thy opponents nor feel distressed because of their machinations. Verily God is with those who are righteous and those who act beneficently" (The Qur'an, 41: 127-128).

"If any one of the polytheists should seek asylum with thee, grant him asylum so that he may hear the word of God; then convey him to his place of security. This is because they are a people who have no knowledge" (The Qur'an, 9:6).

"If they incline towards peace, incline thou also towards it, and put thy trust in God. Surely it is He Who is All Hearing and Knowing. If they intend to deceive thee, then surely God is sufficient for thee. He it is Who has strengthened thee with His help and with the believers" (The Qur'an, 8:62-63).

"It is not permissible to a Prophet that he should make captives

until he engages in regular fighting. You desire the goods of this world while God desires for you the Hereafter. God is Mighty, Wise" (The Qur'an, 8:68).

"When you have overcome them in battle, bind them fast . then afterwards release them as a favour or in return of ransom—until the war lays down its burdens" (The Qur'an, 47:5).

"If two sides from among the believers should fall out with each other, make peace between them; then if after that one of them transgresses against the other, fight the one that transgresses until it submits to the ordinance of God. Then if it submits make peace between them with equity, and act justly. God loves the just" (The Qur'án, 49:10).



"There is no deity worthy of worship except God and Muhammad is the messenger of God"

WHAT ATTRACTS ME IN ISLAM

I believe that no one can afford to ignore Islam in this day and age. Everyone should at least study it with an open mind

By MICHAEL HAMES

It is difficult for a European, educated in the Christian tradition, to appreciate the value of religions and cultures other than his own. But today, with faster travel than ever before and more dangerous weapons, an understanding of one another's points of view by people in different parts of the world is absolutely essential for international co-operation and peace.

Many people in this country are quite ignorant about Oriental religions, and forget that "Christianity" came from the East. They know very little of Islam, which they too often call "Muhammadism". The slightly better informed think that they know something about it, and harbour some very curious ideas, such as that Islam was spread by the sword, Muslims believe women to have no souls, and Muhammad preached polygamy. Those who take the trouble to make an impartial study, however, find a very different state of affairs. Perhaps curiosity, or a belief in universal tolerance, leads to the first investigation. There are many ways of setting about this, but the one that appeals to me most is the study of the Qur'án, which is, after all, the basic book of Islam, divinely inspired and transmitted through the Prophet Muhammad.

"God is the light of the heavens and the earth. His light may be likened unto a lamp within a glass set on a high place, and the glass as it were a brightly shining star, lit from a blessed olive tree neither of the east nor of the west. The very oil would almost shine forth, though it were not touched by fire — light upon light — God guides by His light whom He pleases, and He gives parables to men, for He is the knower of all things" (The Qur'án, 24:35).

Thus we read in the Qur'an. The great Persian poet and philosopher, Jalal-al-din Rumi, must have had this passage in mind when he wrote:

"What is to be done, O Muslims? for I do not recognize myself.

I am neither Christian, nor Jew, nor Gabr, nor Muslim,

I am not of the East, nor of the West, nor of the land, nor of the sea;

I have put duality away, I have seen that the two worlds are one,

I seek One, I know One, I see One, I call One.".

This remarkable poem stresses the central fact of Islam -unity, God is one, and Muhammad is his prophet. Duality has been put away. No father and son, no division into sacred and secular, or east and west. There is one world, one religion, and one humanity. It is for this reason that the brotherhood of man is so much stressed in Islam. This is not an ideal to be achieved, but a fact to be realized. Racial discrimination cannot exist in such a brotherhood. Whether a man's skin is white, vellow, red, brown, or black, makes not the slightest difference. At various times each of these peoples has been visited by prophets, who all brought the same message and taught the same religion, although it was called by a different name in every language. The last country to receive a prophet was Arabia, and Muhammad is the Seal of the Prophets because his mission was to complete the spreading of the message to those who had not already heard of it. The fact remains, however, that he did not teach a new religion. He did not pretend to do so, and he did not claim divinity for himself. Always he made it clear that he was an ordinary man with a special mission. There was no suggestion of vicarious salvation — "no soul can save another". The whole responsibility for right conduct was laid upon the individual himself without any priest to mediate between God and man. Images were destroyed because they focus the attention upon the finite instead of the infinite. The drinking of alcohol was forbidden because it clouds the mind and a drunken man can have no idea whether he is upon the right path or the wrong one.

These are some of the things which attract me in Islam. The central concept of Unity "God is One, and liketh unity"; the recognition of earlier prophets, such as Moses and Jesus, who taught the same religion; the absence of priesthood and

images, which create an artificial gap between the divine and the mundane; and the emphasis on a strict code of morality "No man is true in the truest sense of the word but he who is true in word, in deed, and in thought," Muhammad is reported to have said. Many of these sayings of the Prophet are extremely important in the study of Islam. Although the message is the significant thing, a Westerner likes to build up a mental picture of a man — someone he can take as an example. In the Christian Gospels, the life story of Jesus is interwoven with his message, so that the sayings are incorporated in the book. In the Qur'an, of course, this does not happen, and the two are kept quite separate — the Word of God and the sayings of Muhammad. Undoubtedly, this is as it should be, but it does lead to misunderstanding by some people, because they invent their own false picture of the Prophet without knowing anything about him. Islam could be much more successful in this country at the present time if some of the popular medieval fallacies were dispelled.

It is unfortunate that in the late Middle Ages greedy politicians, full of hatred and delusion, should have recruited armies under the banner of the Cross, and made war in the name of religion. Just about the same time, the Golden Horde was sweeping across Asia, and after the conversion of the Mongols to Islam, Christians firmly believed that Islam had been spread by the sword. It must be realized that true religion never condones the use of aggressive force. Once again, we find that Muhammad has said, "The most excellent Jihad is that for the conquest of self. He is not strong and powerful, who throweth people down; but he is strong who withholdeth himself from anger."

It is ironical that Muslims should be blamed for the deeds of the Mongols before their conversion to Islam, because it was Muslim civilization which suffered most from their ravages. Perhaps this was the cause of the decline which set in soon afterwards. For centuries the greatest advances in the arts and sciences, music and poetry, medicine and mathematics, had been made in the Islamic countries. Such names as Rhazes, Averroes, and Avicenna, spring readily to mind when we think of medieval civilization. Words like algebra, and alchemy, with their prefix al - give a very clear indication that they were sciences imported from Arabic-speaking countries. In fact, there was a time when it looked as if Arabic and not Latin would become the international language. It had spread to many lands outside Arabia itself, and strangely enough the centre of civilization had moved away from Arabia northwards to Iraq and Persia, and the neighbouring countries. There were now large numbers of non-Arab Muslims, and it was with these people that the greatest cultural developments took place. This is an important point to remember, that Islam is not an exclusively Arab religion, although Arabic is its official language. The religion has been embraced by large numbers of people in Africa and Indonesia, as well as in the Middle East. Even the Renaissance in Europe must be attributed to the influence of Islam. It is true that there was an emphasis on things derived from Greece and Rome, but during the Dark Ages, after the fall of the Roman Empire, it was the Muslims who kept learning alive and developed it. What would have been the fate of the world if the Muslim civilization had not arisen to take its place at the time when the Roman Empire was on the point of falling? This is an interesting speculation, and we can only conclude that history is not so much an accident as it sometimes appears to be.

Now we begin to see how civilization is preserved through

the ages — sometimes by one nation and sometimes by another. The Roman Empire, the Ottoman Empire, and the British Empire all had their place in the history of mankind. Without one, perhaps the others would not have been possible although political power is not to be confused with culture and religion. Today the British Empire exists no longer — Pakistan, India, Burma, Malaya, etc., have achieved independence. The Muslim world is extremely active in Algeria, Egypt, Iraq, and Indonesia, to name only a few of the Islamic countries. Quite definitely "something is in the air". No longer are there only the two sides of Russia and America on the international chess board; the Islamic countries are achieving independence and in some cases merging together. As they become autonomous and united, a third world power emerges. But although these are officially Muslim countries, just how much do the present changes owe to Islam? Secularization seems to be taking place in some of these areas, and this may not be altogether a good thing. The idea is that religion should be confined to the personal life, because it is impracticable to apply it to State affairs. But surely, the main point about Islam is that it is a religion which will work in the world. Instead of asking people to give up the world and retire from this vale of tears, it tells them that it is their duty to make the world a better place. This is the true Jihad the war against selfishness, ignorance and suffering. To say that Islam is not only a religion but also a social, political and economic system is not, therefore, a criticism, but rather a recognition of its concept of unity. We read in the Qur'an that "God is wise and all-knowing. His is all that the heavens and the earth contain." How, then, can we separate one part of life from another, and say that religion belongs only to certain times and places?

Religion is not something which is confined to the Mosque on Friday, any more than it is to the Church on Sunday. England is called a "Christian" country, but most people hardly ever attend a religious meeting, and many of those who go to Church do so merely as a matter of habit. There is a feeling that religion does not have any direct connection with real life. Like "Christianity", Islam originated in Asia, and it is indeed refreshing to find Muslim missionaries in Europe, bringing the message direct from the East. The Christian missionaries who go to the Orient "to convert the heathen", seem to forget that all the original European religions, of the Vikings, and Druids, etc., have died out, and the whole of the religion which Europe has, came to us from the Middle East. Islam does not deny Jesus, or worship Muhammad, as some of these people would have us believe. On the contrary, it continues where the Christians left off and some of the Persian Sufi saints achieved stages of religious progress undreamt of by the majority of Europeans. The Jews made the mistake of denying Jesus, and the Christians have made the mistake of denying Muhammad.

Islam attracts me because it offers a complete philosophy of life, and because it is authentic religion, preached and practised by those who understand it. I believe that no one can afford to ignore Islam in this day and age. Everyone should at least study it with an open mind, to find out just what it really is and does. Those who do so will find themselves pleasantly surprised. Whether or not they formally embrace Islam is not the important thing. What is important is that they should come to understand the vital truth of unity, brotherhood, morality, and tolerance, which are the fundamental teachings of the religion of Islam.

WHAT THEY THINK OF US . . .

ARAB NATIONALISM SEEN THROUGH ENGLISH EYES

Under the caption "Arab Frictions", The Times (London), in its issue of 2nd January 1959, editorially writes:

Trouble among the Rif mountaineers in Morocco and rumours of unrest in Kurdistan, like the sectarian jealousies unleashed in Lebanon this summer, are reminders of some of the endemic causes of friction inside the Arab world. Theoretically Arab nationalism speaks broadly the same voice from the Atlantic to the Indian Ocean, yet within this vast area lives a patchwork of different races, religions and tongues. The typical nationalist may be a Sunni Muslim, whose native speech is Arabic, but perhaps as much as a quarter of the inhabitants of the region fail to conform to the typical pattern. There are Sunni Muslims who are not Arabs, such as the Berbers, Kurds and Turcomans. There are Arab Muslims who are not Sunni, like the Shiis, who in Iraq actually outnumber the orthodox, and there are other schismatics and heretics - Druzes, Alawis, Ismailis. There are Christians in their many sects, most of them Arabic speaking, but some, like the Armenians and Assyrians, who preserve their own language as well as their own ritual and traditions. There are Jewish communities still left in most countries, and isolated pockets of antiquity which fit into no category, such as the Yezidis, who propitiate the devil, and the Mandaeans, who lead back to early gnosticism. Birthplace of religions and battlefield of thousands of armies, the Middle East is as full of diversity as Europe.

The vision of Arab unity is, however, obviously far from artificial. Islam and the Arabic language give it substance, as does history with its memories of an all-embracing Caliphate, Arab or Turkish. But the minorities are a complication that has to be reckoned with. In a politically united Arab world they would have to be either assimilated or persecuted or tolerated, which would mean giving them formally or tacitly some special status. All three methods have been tried.

Hitherto assimilation has promised the best results. Most Arab nationalists are careful not to give their theories any religious or racial exclusiveness. Syrian and Lebanese Christians were leaders of the Arab renaissance in the nineteenth century. Since the war Syria has had a Christian Prime Minister, and Iraq for the first time Shii Prime Ministers. A Copt, Makram Obeid, was for long deputy leader of the Wafd in Egypt. More remarkably, post-independence Governments in Morocco and Tunisia have included Jewish Cabinet Ministers. It may still be hard for someone from a minority to go so far or as fast as his Sunni Muslim neighbour—particularly now that the armies, where the minorities have never been strongly represented, are in power—but this need not be surprising. America, after all, is still debating whether it can have a Roman Catholic as President.

Nationalism, pure and simple, is still the touchstone for good citizenship. And in the sense that they resented alien rule and hoped for the dignity and opportunities of independence, most of the minorities have been nationalists in their own countries. It is the vision of a wider unity which makes some of them pause. With the Governments they know there is reasonable hope of making terms that would satisfy their

essential needs — freedom of worship, special linguistic or religious teaching in schools, and so on. Any attempt to guarantee these privileges, such as those written into the mandates after the First World War, are out of date. More to the point are the unwritten conventions, like those which preserve a balance between Christian and Muslim in the Lebanon, or ensure that Kurds and Shiis receive a voice in Iraq Cabinets. How would these conventions survive in a larger unit, which owed its existence to the heritage of the majority?

There are some elements among the minorities who turn their back on the whole concept of unity: Kurds who dream of an independent Kurdistan, Armenians who migrate to the Armenian Republic of Russia, and Maronites who would like to see America take over from France the role of outside protector. But for most of the minorities these lines of escape are closed. If they become too closely identified with outside forces, as the Assyrians did with Britain, tragedy may follow.

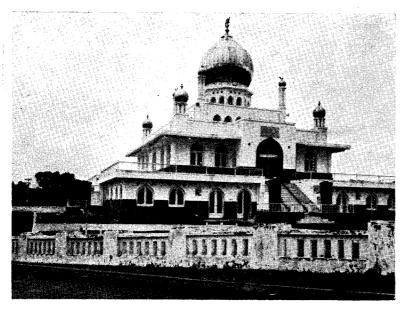
It must be admitted that the outlook for them today is unpromising. On the one hand there is the Nasserite-Baathist form of Arab nationalism, which aims at a form of unity in which minorities would be liable to be swamped. (There is already discrimination against the Copts in Egypt.) On the other hand, there is Communism. To some individuals from the minorities in the Arab world, as for those in Europe, Communism offers the only common ground in which all sense of inferiority can be forgotten. Khalid Bakdash, for example, the most effective Communist in the Middle East so far, is a Kurd. But the secular levelling of Communism is directly in conflict with those things the minorities, as communities, have been trying for centuries to preserve. For the moment, no doubt, it is political and personal rivalries, economic and geographic contradictions, which keep the Arab States apart. The last thing the minorities want is to get involved in these differences — or to be blamed for them without getting involved. But in the clash between Arabism and Communism spectators on the spot are in danger of getting hurt.

TURKEY CELEBRATES MAULANA RUMI'S 685th DEATH ANNIVERSARY

The Times of London (30th December 1958), under the heading "The Whirling Dervishes of Konya", carries the following report from its Ankara correspondent:

"Six Mevlevi dervishes, wearing brilliant white robes reaching nearly to their slippered feet and tall, pinkish hats like bombes glacées, revolved at an estimated 80 revolutions a minute to the music of viols, flutes and drums, salted by the clash of an occasional cymbal. As they gathered momentum their arms, which they at first hugged fast to their shoulders, unfolded as though by centrifugal force and stretched out to their full extent, the right palm upwards to heaven, the left downwards to the ground.

"With heads and tall rounded hats slightly tilted, like the Continued on page 32



The Masjid Shuhada — the Martyrs' Mosque.

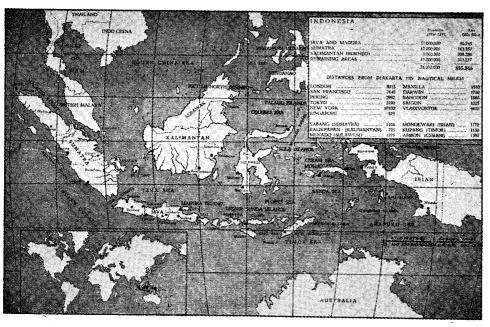
A modern up-to-date Mosque, built in 1952 in the capital of Indonesia in memory of those men and women who laid down their lives for serving the cause of liberation of Indonesia from foreign rule. The mosque is well equipped with modern facilities; it has a library and a study room, while some of its wings are used as lecture halls for the Islamic University of Jakarta. The mosque accommodates 5,000 people. The style of the domes of the mosque is Moghul.



A mosque executed in the Chi Negara River,

A LOOK AT LIFE

The population of Indonesia is 80,000,000. There are more than 3,000 islands that make up the Republic of Indonesia.

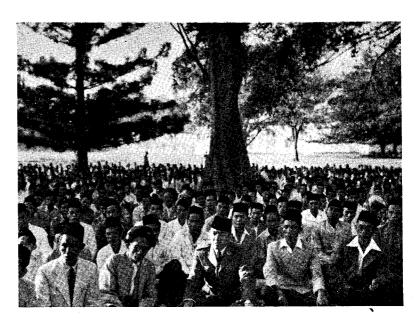




The President of the Re

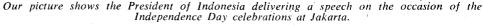


yle is situated on the bank of the nantan, Indonesia.



This picture is typical of Muslim gatherings all over the world. There is no distinction in a Muslim place of worship between one individual and the other. The rich and high receive no preference in the precincts of a mosque. Our picture shows the President of the Republic of Indonesia, Dr. Sukarno (fourth from left), amidst the people at one of the congregational prayer meetings at Jakarta.

IN INDONESIA





of Indonesia, Dr. Sukarno.

INDONESIA ON THE MARCH

The Republic of Indonesia is an archipelago covering a land area of 733,790 square miles, with millions of square miles of sea between its islands. It has been, throughout the centuries, the crossroads of cultural, economic and political migrations. The population is estimated at about 81,175,000, of which rather more than 52 million live in the island of Java, 12 million in Sumatra, 4 million in Kalimantan and about 13 million in the eastern part of the archipelago.

The seas separating the islands make rapid and efficient communications between them difficult. The hundreds of different regional dialects have made it necessary to adopt an overall national language — the Bahasa Indonesia — which is now used as the *lingua franca* throughout the Republic.

The Republic of Indonesia ranks among the underdeveloped countries, with a low income per capita amounting to about £30 per annum. Neither the population nor the distribution of wealth is evenly spread. Moreover, the principal minorities are the two million Chinese and some hundred thousand Europeans, who hold key positions in the country's economy. The Chinese are the middle-class people and traders in the big import and export business and in retail trades. The Europeans, of whom approximately 50,000 are Dutch, concentrate on the production of estate export crops and extractive mining, and the means of transport and communications were, until the expulsion of Dutch nationals at the end of 1957, mostly in their hands.

The fiscal structure of Indonesia is such that about 75 per cent of its Government's income comes directly from foreign trade earnings. The export commodities are mainly estate agricultural products, exported as raw materials, and mineral extractive products. Rubber, sugar, palm oil, tea, coffee, tobacco, tin, bauxite and oil play an important part in foreign exchange earnings. Foreign exchange is badly needed for the recovery and building up of Indonsia. Unfortunately, however, the prices of these export commodities are subject to heavy fluctuations in the world market.

The chaos of the past

Under the Dutch there was no welfare plan for Indonesia and no thought was given to bettering living conditions for the people or to the fostering of cultural progress. Indonesia was used as a guinea pig for experiments in matters of State enterprise, as, for instance, in the case of State railways (Staats Spoorwegen), coal mines and tin mines. The Proclamation of Independence in 1945 resulted in the "Physical" revolution which lasted until 1949. The time between 1950 and 1955 has been called by President Sukarno the "Period of Survival". From 1955 onwards it was the "Period of National Planning and Investment" in Indonesia. During the "Period of Survival" there was no overall plan at all. There was no proper and adequate co-ordination between the different ministries. Some of the already established ministries were running well, some had gigantic and ambitious plans, others had hardly any. Foreign relations and foreign trade had to be re-established and consolidated, and the many Cabinet changes made it impossible to plan or implement a concrete development programme. There was no definite system of priorities, and lack of decision as to what, and where, to start made the situation very confusing.

In 1952 the Indonesian Government decided to establish by decree a National Planning Board. This Board consisted of nine ministers, presided over by the Prime Minister. The Board had, however, no authority of implementation, and the State Planning Bureau was set up to act as the executive body. The Planning Bureau was staffed by nine foreign experts, accredited to the Indonesian Government by the United Nations Organization, and paid by them, but entirely responsible to the Indonesian Government. Besides the official Planning Board and Planning Bureau several foreign aid administering bodies and agencies have been set up.

The Five-Year Plan

A Five-Year Plan was drafted by the Indonesian State Planning Bureau in 1955. This plan is adapted to the social and economic realities of Indonesia, and aims at improving the living standards and bringing about a more balanced economic structure, with diversification of agriculture and a broadening of production in the industrial and mining sectors.

Because of the special structure of the Indonesian economy, as explained earlier in this article, it is at this stage still necessary for most of the projects to be in the hands of the Government. Without entering into State capitalism, or a more dictatorial system, there must still be guidance and support from the Government for private enterprises — as for instance in the agricultural sector, through Government provision of research facilities and through organizing cooperatives. Most of the industrial, power and communication projects must still be State enterprises, since these are vital national projects.

Foreign investment has to be regulated wisely, but Indonesia cannot, at the moment, count too much on foreign investment. When Indonesian enterprises are flourishing, capital will pour in from abroad, but the present troubles, in spite of the country's great need, frighten away foreign investment. In this connection there have frequently appeared in the foreign press articles describing Indonesia, and particularly Java, as Communist, and saying that Java is trying to impose its domination on Sumatra and the other islands. who are represented as the foreign exchange earning areas. In fact, although there was some strengthening of the Communist vote in the provincial areas of Java in 1957, it would be wrong to reckon without the politicians and the political parties. Previously many were willing to co-operate with the Communists, but they are now becoming increasingly aware of their essentially anti-Communist standpoint, and, combined, they represent the great majority of the people.

Moreover, Java and Bali are food-producing islands, and export large quantities of rice and sugar and other food-stuffs to the other islands. On the development side, under the Five-Year Plan, it is intended to carry out many industrial, power and communication projects outside Java, and even in West Irian (Dutch New Guinea). In fact, a much smaller proportion of development money per head of population is set aside for projects in Java. Javanese experts give their services to the other islands, and experts from those islands work happily in Java. Mutual help and understanding between the island is very important and the youth from all areas still share the banner and oath of 1928 of "one country, one nation and one language".

In the execution of the Plan priority is given to public investment projects which can be carried out with resources from public funds and completed within the five years. The amount calculated for Government enterprises is 12.5 billion rupiahs, and in the private sector, up to 10 billion rupiahs

^{1 1} rupiah=approx. 8d.

is expected. Investment by the rural population through community development programmes is estimated at 7.5 billion rupiahs over the five years. The Plan provides for the execution of large national projects, central government projects, and provincial projects, and priorities are given in the fields of food production to meet primary needs, foreign exchange earning projects, and economical and efficient investment in those areas where production is lowest and where goods are needlessly imported, especially where the raw materials are available in Indonesia itself.

The proposed allocation of the available money for the Five-Year Plan is roughly: 25 per cent for irrigation and power; 25 per cent for mining and the industrial sector; 25 per cent for communications and transport; 13 per cent for improving agriculture; and 12 per cent for education, health and social development.

The National Conference for Reconstruction

The first priority was the production of enough food. Rice is in most areas the main food crop. But the rice crop is still not quite large enough to make Indonesia self-sufficient in food. In 1956 the output had risen to 7.3 million tons, which is approximately 85 kg. per head of population. The target for 1960 is 90 kg. per head. To protect the peasant smallholders the National Conference for Reconstruction held in Jakarta in December 1957 decided that the supply of agricultural implements and fertilizers must be in the hands of the Government, and that the trade of agricultural products must be controlled by the State in order to avoid speculation and abuse.

For the provision of more protein for the people many stock-breeding centres are being established to raise the number of cattle. Fish catches have been increased by the mechanisation of the fishing vessels. Recently sea-fishing centres have been opened in Kotta Baru and Ambon. The problem of claiming the fishing grounds in the open seas has been a matter of lively discussion with neighbouring countries. The Department of Forestry of the University of Agriculture has put forward a Ten-Year Programme for reafforestation of various species of trees in order to provide the raw materials for the rayon, paper, tanning, matchstick and plywood industries. The Tjatjaban dam in Central Java has recently been completed and work is proceeding on the implementation of the Djatiluhur project in the region of Purwakarta, north of Bandung. The distribution canals are finished and they are now starting on the building of the big dam. This will be a major irrigation and power project in West Java, and it is of the utmost importance for the agricultural and industrial development of the area. The Asahan power project in Sumatra will be a focal point from which industrialization can be speeded up in East and Central Sumatra. For 1957 there are 44 million rupiahs allocated for this important multi-purpose project. Rubber production is expected to increase, and replanting has been going on since 1945. In the smallholders' section 100,000 hectares have been replanted. Sugar has also produced higher crops as a result of better cane cultivation. A more even distribution of population will ease the economic burden and will contribute towards a more balanced economy for the whole country. The spreading of population by transmigration has not proved to be an easy matter. It is essential to open up new economic projects and new sources of production in the new areas. There is a big project which aims at the transmigration of at least 500,000 people a year. The question of birth control

has been brought up by some intellectual groups, but much controversy has been aroused on the subject.

New ways have been considered to increase the national income by industrialization. A great amount of capital will be required to establish large-scale industries, which will provide enough employment and absorb the working population of the over-populated areas. Planning for industrialization began in 1951 with the formation of the Committee for Industrialization. The Committee planned for the provision of four kinds of industrial project:

- (1) Industries reserved for the Government;
- (2) Industries reserved for the Indonesian entrepreneurs (cottage and small industries);
- (3) Industries given to foreign participants but with Indonesian shareholdings and rights not less than 51 per cent; and,
- (4) A small category of industries open to foreign investment without the domination of Indonesian capital.

The shortage of capital and the difficulty of training personnel is a factor which holds back the progress of industrialization. Thus, for the time being, small-scale and cottage industries form the core of the programme. These industries are sponsored and encouraged by the Department of Industry in the Ministry of Economics. This Department sends officials abroad to study industrialization.

With regard to power development the Five-Year Plan provides for the construction of eleven power stations. Four are already completed and have a capacity of 26,440 kilowatts. The total installed capacity of electrical power will be 273,300 kilowatts. 25 per cent of the development expenditure is also allocated for transport and communications. Priority is also given to road repairs in the "Consolidation" programme. New roads outside Java have been planned, and some have already been completed. Improvement of four major harbours was carried out in 1956. New ships have been ordered by the national shipping enterprise. Air transport by the Garuda Airways is improving. In 1956 freight transport rose by 9 per cent and passenger transport by 10 per cent. Also, automatic telephone installations have been introduced in the big centres. In the field of mining the production of crude oil is increasing. The production of bauxite has risen, and extensive surveys have been successfully conducted to discover deposits of coal and iron ore. Tin production fell, however, in 1956, due to technical difficulties encountered.

National planning and foreign aid

The plan for national development which is laid down in the blueprint of the Five-Year Plan aims in the first instance at achieving a more balanced economy and budgetary equilibrium. In order to finance this programme emphasis is laid on the encouragement of national savings, on the campaign against waste and on retrenchment and austerity. Secondly, it is aimed to tap new sources of income by establishing new industrial projects and increasing exports. Meanwhile, food production must be increased by mechanization. The third source of income is through foreign loans — without political or military ties. Another source is by the encouragement of foreign investment, by accepting foreign capital and technical aid, and by wise spending of war reparations (e.g., from Japan).

The human factor in economic planning

It would be a fallacy to think of economic planning only

in terms of statistics and technical blueprints without taking into account the human factor, which is really the most important factor. An economic plan, even though a very good one, will have to face many difficulties unless it recognizes the importance of human skill, belief and devotion. In an under-developed country the level of education, and the way of thinking of the people, have to be reckoned with. And so, programmes for community development, social welfare, education and health improvement must be integrated with the whole structure of the economic plan for the country.

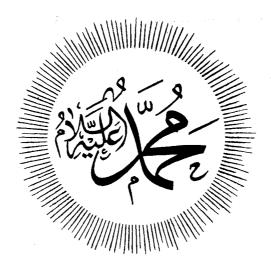
In Indonesia, the people have experienced many centuries of oppression and exploitation, so that their minds have been blunted and frustrated. Outwardly they seem to be very content because of their fatalism, because they have never seen better days. As a result of colonization they seem, on the surface, to be friendly and hospitable to foreigners, but inwardly they have still a feeling of mistrust and suspicion. Even Independence means nothing to them if they are not encouraged to look forward to a better future.

The Community Development Programme has to give them the proper guidance, to make them believe in the progress of modern science, to acquaint them with modern methods of agriculture, with fertilizers and the harnessing of nature for the benefit and prosperity of man The social worker and health education officer work together in the villages to combat the fatalism, ignorance, poverty and ill-health of the community. Step by step illiteracy is being abolished. By the establishment of co-operative organizations the people will get training and experience in self-help and co-ordinated effort, and will be able to improve their living conditions. Free, compulsory education will introduce new ideas and open new horizons for the youth of the country. Health education will improve the knowledge of the prevention of illness. Consultation bureaux for expectant mothers and children give guidance and the promise of a healthier new generation.

It is obvious that this reconstruction will demand all the efforts of the Indonesian people and their leaders; and sacrifice, national consciousness, political stability and security, unity and understanding between the Central Government and the Provinces are the conditio sine qua non for the renaissance of the Indonesian nation.

LIST OF SUBSCRIBERS TO THE SHAH JEHAN MOSQUE REPAIR FUND

SUPPLE	MENT	ARY	LIST	FOR 19	957		•				Kyats	Pyas
(Received through the	valuab	le hel	p of Dr.	. N. A. K	han, 16 C	Golden	Dr. Nyunt Pe	-	-		325	00
Valle	y Road	l, Ran	goon, E	Burma.)			Dr. N. A. Khan	-	-		420	00
					K yats	Pyas	Mrs. N. A. Khan	-	-		80	00
Mr. Varcie	-	-	-		25	00	Dr. Soorma	-	- '		200	00
Mrs. Than Pe	-	-	-		25	00	Mr. I. S. Vanya	-	•		300	00
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Mr. D. S. Vanya			-		150	00	Mr. A. Stephens	_			79	00
U Po Nyunt			-		30	00	Mr. Varcie	·-	- '		30	00
U Thein Pe	-		-	_	10	00	U Kyan Shwe Yi -	-	- '		31	00
Mr. Haron	-	-	-		200	00	Maulvi Nizamuddin -		-		128	70
Mrs. F. Raschid			-		80	00	Mr. Latif	-			6	00
Dr. N. A. Khan and	d Mrs.	Kha	n -		30	00	M. S. Raschid	-	-		7	00.
Dr. Soorma	-	-	-		100	00	Mr. Ahmad Ali	-	-		22	75
Mr. S. E. Baggia -	-	-	-		300	00	U Ba Tin	-	-		21	75
Mrs. S. E. Baggia -	-	-	-		300	00	U Aung Gyaw		-		5	00
Mr. Baroocha	-	-	-		300	00	Mr. Ismail	-	-		24	00
Mr. Ahmad Medha	-	-	-		300	00	Captain Hla Than 🖟 -	-	-		65	00
Mr. Yusuf	-	-	-	·	25	00	Mr. Abdullah	-	-		8	. 00
U Zaw Yee	-	-	-		300	00	Mr. Cassim -	-	-	-	8	00
							Mr. Gani		-		18	00
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							Mr. D. A. Ginwalla -	-	-		125	50
							Mir Brothers	-	-		44	00
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Dr. Than Pe	_	_	_		65	00	Maulana Husain Nizammi	-	-		6	00
Mr. Iqbal Valli	_	_	_		30	00						
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REDISCOVERY OF MUHAMMAD—THE APOSTLE OF GOD

By M. A. AZAM

Muhammad, unlike other prophets, lived in the full glare of history. In fact, his advent marked the close of the mythical era and the dawn of the age of reason and rational thinking in the sphere of religion. Every detail of Muhammad's life was so brightly illuminated by contemporary history and so little has been left to guessing or imagination that it is not difficult for honest endeavours to gain a correct estimate of his character and achievements. Narrators have described with striking simplicity even the delicate incidents of his private life.

For example, one hadith that has come down from Hazrat A'isha on the authority of Al-Qasim Ibn Muhammad records that when she accompanied the Prophet on his pilgrimage her monthly course came upon her, which greatly embarrassed her, and how the Prophet, when he came to

know about it, consoled her.

Yet there has been distortion of facts about his life, his character and his mission. The reason, however, is not far to seek. Extraneous motives and hostile intentions have been at work to belittle the personality of the Prophet, to enhance, by contrast, the prestige and dignity of some other religions by a few over-zealous followers of those religions.

A growing tendency to know the truth about the Prophet

It is significant that the modern trend in the study of Islam and its illustrious founder — both in the East and the West — leans more to the realization of truth about Muhammad and renunciation of prejudice against him. Islam is now being studied earnestly not only in the portals of mosques or madrassahs but also in the forums of the world, drawing in bigger and bigger crowds — for no other reason than in response to the craving of the soul to the need for light, the thirst for knowledge, or the hunger for peace. Muhammad is much better and more widely loved today than ever before. In the words of Carlyle:

"Our current hypothesis about Muhammad that he was a scheming imposter, a falsehood incarnate, that his religion is a mere mass of quackery and fatuity, begins

really to be now untenable to anyone. The lies which well-meaning zeal has heaped round this man are disgraceful to ourselves only. . . . It is really time to dismiss all that."²

Advancement in science and civilization has progressively helped to make Muhammad better understood since he never exploited the ignorance and credulity of the masses. His message was eternal but straight and profoundly simple, like all truths are. The crux of Muhammad's message is found in the first article of Muslim faith: "There is no god but God and Muhammad is His apostle". In other words, while exalting the Divinity of God to the highest conceivable plane, attributing to Him the transcendent qualities of Absolute Oneness, Supreme Power and Authority, he assigned humanity its rightful place. Never before in the history of religious evolution were God the Creator and man seen with such clarity of vision, force of reasoning and strength of conviction.

He made deification of man impossible for all time to come

Today there is hardly any religious sect which does not accept the logic of Oneness of God. Writing in *The Hindu View of Life*, Radhakrishnan says:

"The bewildering polytheism of the masses and the uncompromising monotheism of the classes are for the Hindu the expressions of one and the same force at different levels. Hinduism insists on our working steadily upwards and increasing our knowledge of God. The worshippers of the Absolute are highest in rank. . . . It is true that the thinking Hindu desires to escape from the confusion of the gods into the silence of the Supreme, but the crowd still stands gazing at the heavens."³

Professor Radhakrishnan further admits:

"It is necessary for the Hindu leaders to hold aloft the highest conception of God and work steadily on the minds of the worshippers so as to effect an improvement in their conceptions."⁴

Islam from its birth aimed at effecting this improvement in the conception of God. Likewise in the conception of man, Muhammad brought about a complete revolution. No matter what heights a man may attain in the sphere of material or spiritual achievements he still remains a human being — and not an angel or god. But by defining the orbit of man, Muhammad has not limited the scope of human potential. Man was, indeed, ushered into the realm of newer prestige and surer dignity. "I am a man like you," Muhammad declared as no prophet ever did before him. The noblest of men shared with his fellow beings the legacy of a common human bond and heritage. Muhammad has taught us that for a man to remain human is a privilege and no handicap. Men who want to become gods can never do so. They simply cease to be human. The deification of man is a result of mental abberation, ignorance and superstition. The impact of Muhammad's message has been great on the human thought during the past centuries, so much so that:

"In the history of the world there will not again be any man, ever so great, whom his fellow men will take for a god." 5

His deep sense of humility

True to his human spirit Muhammad did not only enjoin on his followers respect for other prophets who preceded him but also warned against any discrimination. This is quite unlike a person seeking self-aggrandisement. But Muhammad went further: he claimed no originality in respect of his message of Islam. Other prophets preached the same truth and he was following, he said, the religion of Abraham the righteous. This breadth of vision and generous attitude was something new and unique in religious traditions where each religion usually denounced the other with fanatic vehemence, and each of the prophets was acclaimed as by far superior to the rest of them.

According to the Qur'án, "There has been no nation without a Warner being sent unto it" (35:24). Thus Muhammad did not consider the Arabs or the Muslims as the only blessed race with the exclusive privilege of being honoured with the advent of a prophet amongst them. According to the Qur'án, "We (God) did not send you (Muhammad) except as a mercy to the worlds" (21:107). There was no concept of geographical, ethnical or racial discrimination. Fourteen hundred years ago, such a rational, ethnical and human outlook must have been a miracle in itself. As Coon has said: "One of the secrets of Muhammad's success was that he was a man's man."

Muhammad, however, gave the world greater surprises. The *unlettered* prophet was asked to "read" in his first revelation from God.

The messenger of God said:

"Then he (the Angel) took hold of me and he pressed me so hard that I could not bear it any more; and then he let me go and said, 'Read!'. I said, 'I am not one who can read'. Then he took hold of me and pressed me a second time so hard that I could not bear it any more; then he let me go again and said, 'Read'. I said, 'I am not the one who can read'. Then he took hold of me and pressed me for the third time; then he let me go and said,' 'Read in the name of thy Lord Who created. He created man from a clot. Read and thy Lord is most bountiful. Who taught by the pen. Taught man what he knew not'."

Ibn Ishaq in Sirat Rasul Allah adds in the words of Muhammad:

"So I read it, and he (Gabriel) departed from me. And I awoke from my sleep, and it was as though the words were written on my heart".9

Khadija gave him solace and assurance:

"Nay, by God, God will never bring thee to disgrace; thou unitest the ties of relationship and bearest the burden of the weak and earnest for the destitute and honourest the guest and helpest in real distress." 10

This is quite evident that Muhammad did not expect such revelations and least of all the command to read or recite from a writing about the pen — the mighty instrument of knowledge. Later, this unlettered prophet became the greatest advocate of learning, so much so that he made it incumbent on all Muslim men and women. "In pursuit of knowledge," Muhammad said, "go to China if necessary." "The writing ink used by a learner is holier than the blood of a martyr" is another of his famous sayings. It was no wonder the torch of learning Muhammad lighted illuminated the four corners of the globe.

"Scholars from the West visited Spain to learn philosophy, mathematics, astronomy and medicine. The oldest European universities owe an enormous debt to those who returned from Spain bringing with them the knowledge they had gained at the Arab (Muslim) universities of that country."

Beauties of Islam to shine with greater lustre with the advance of education

It is astonishing how Muhammad, who had no formal schooling, had so strongly championed the cause of education. Would this attitude be possible in a lesser mortal? Muhammad's sincere conviction about the truth of his mission was a challenge to the scrutiny of enlightened reasoning. In fact, he thought knowledge would unfold better the beauties of Islam. Education would impart strength to his message and not weaken it. He was true. As Bacon said:

"It is true that a little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion. Indeed, philosophy should help us to put our fundamental religious beliefs on a solid intellectual foundation and so relieve us of much perplexity and doubt. Sometimes our religious beliefs are held timidly and with trembling doubt. We have a sub-conscious dread lest 'profane' science should come in and dissipate our beliefs. Philosophy takes us up unto the mountain top and allows us to look over into this valley of uncertainties. In this, as in many cases, knowledge banishes fear."

Throughout the world — and in the West in particular — there is a great awakening of interest in Islam. Translations of the Qur'an are more widely read than before. Writing in the Reader's Digest, James Michener says:

"Islam is in many ways the simplest and the most explicit... its continued strength and durability derive from the nature of its appeal — simple, lucid and affirmative — which has preserved the unity of Islam through 1300 years. For Islam is more than a formal religion, it is an all-pervasive way of life, guiding thought and action to a degree without parallel in the Western world. Each true Muslim, therefore, lives face to face with God at all times. To the believer religion and life, faith and politics, are inseparable... The Qur'an is remarkable, down-to-earth in its discussion

of good life. . . . It is this dedication to one God plus practical instruction that makes the Qur'an unique." According to Coon:

"If ever a religion was built to fit a cultural situation it was Islam." 13

The devotion his personality inspired in his closest associates

Khadija's assurance to Muhammad that God would not disgrace him reveals the true character of her husband, whom she knew more intimately than anybody else. She knew that Muhammad possessed the noblest human qualities — truth, honesty and fellow-feeling, which indeed, she believed, were virtues that pleased God and which warded off evil. Muhammad's moral and ethical integrity offered a most solid foundation to his religious and spiritual life, which was lived in glorious harmony of example and precept, without a single instance of discord.

It is an undisputed fact of history that those who knew Muhammad closely — whether of his kins, friends or foes — none has even remotely cast any aspersion on his spotless character. The closest to the Prophet had naturally developed the highest admiration for him. His followers have shown such consistency and depth of loyalty and devotion to him that they considered no sacrifice too great in the service of Islam.

After the battle of Uhad, the Prophet wanted to know what happened to Sa'd Ibn al-Rabi. One of the Ansar found him lying wounded among the slain, at the point of death. When he was told that the apostle wanted to know if he was dead or alive, he replied:

"I am among the dead. Convey my greetings to the apostle and say: 'Sa'd says to you, May God reward you by us better than He has rewarded any prophet by his people; and give your people a greeting from me and say, You have no excuse with God if anything has happened to your prophet while you can flutter an eyelid,' and straightway he died."¹⁴

"It is narrated that the apostle passed by a woman of the B. Dinar whose husband, brother and father had been killed at Uhad, and when she was told of their death she asked what had happened to the apostle, and when they replied that thanks to God he was safe, she asked that she might see him for herself. When he was pointed out to her she said, 'Even misfortune, now that you are safe, is negligible'." 15

The story of Bilal's persecution has been legendary. He was bound hand and foot and exposed to the scorching heat of the desert sun above and the searing bed of sand beneath. But nothing daunted him. He would not give up Islam or the Prophet under the pain of the severest torture.

His enemies' tribute to his character

Of Muhammad's contemporaries his opponents made no small contribution to the true assessment of his character. They disliked him intensely. They made his life difficult. They wanted to destroy his life but they never blamed directly or indirectly his character. Muhammad's only fault, according to them, was that he preached and practised something which was different from the traditions of their forefathers, to whom they were bound in blind devotion, little knowing that the past was no criterion of truth. Muhammad by his breaking away from the past dealt a severe blow to the sentiments of the Arabs. But then it must be told in all fairness to his deadliest opponent that even that sentiment, however

intense, did not obscure the sense of a correct appraisal of Muhammad's character. When someone asked Abu Jahl—the Prophet's bitterest enemy—"Tell me truly, what dost thou think of Muhammad? Is he a liar?" He replied, "By God! Muhammad is a truthful man." Al-Mughira Ibn Sh'uba, bitterly opposed to Muhammad, after observing how the Prophet's companions treated him, told the Quraysh:

"I have been to Chosroes in his kingdom, and Caesar in his kingdom and the Negus in his kingdom, but never have I seen a king among a people like Muhammad among his companions. I have seen a people who will never abandon him for any reason, so form your own opinion." 16

Before revelation came to the apostle the Quraysh used to call him "the trustworthy one". He was also respected for his sense of justice and propriety as he was once called upon to settle a dispute between the different tribes of the Quraysh. The Meccans had implicit faith in Muhammad's truthfulness. Once when standing on Mount Safa he asked that if he told them that a strong army lay in ambush behind the hill, would they believe him? "We certainly will," everyone replied in chorus. But yet when Muhammad told them that worship of gods other than God, falsehood and superstition, are worse enemies plotting against them, they did not have the courage to accept his advice, although they had little doubt about the truth of Muhammad's message. They tried their best to dissuade the Prophet from the pursuit of his mission. When Abu Talib, deeply distressed at the breach with his people and their enmity, requested Muhammad, "Spare me and yourself. Do not put on me a burden greater than I can bear," what was his reply? "O my uncle," he said. "By God, if they put the sun in my right hand and the moon in my left on condition that I abandoned this course until God has made it victorious or I perish therein, I would not abandon it."

The Prophet burst into tears as he asserted his love for truth and God above everything in life, including his dear uncle Abu Talib, who was greatly attached to Muhammad.

The Quraysh actually tried to put the sun and the moon in the hands of the Prophet in order to lure him out of his mission. Utba Ibn Rabia, a Quraysh chief, one day proposed to Muhammad:

"If what you want is money, we will gather for you our property so that you may be the richest of us; if you want honour, we will make you our chief so that no one can decide anything apart from you; if you want sovereignty, we will make you king."¹⁷

Did Muhammad flinch from his purpose for a moment? The world has hardly seen any parallel of such selfless devotion to truth and such granite will that would not yield to any persuasion.

All-impelling force of character

Muhammad's own character was in such perfect accord and harmony with his mission that one was a testimony to the other. The sterling character of the Prophet gave him the right to pilot the noble mission which, in turn, was only worthy and equal to the noblest character and personality that was Muhammad's.

"For us it goes without saying that the hold which Muhammad gained and the wills and affections of his companions was due to the influence of his personality. Without that they would have paid little heed to the claims of the Prophet. It was because of his moral qualities, not because of his religious teaching, that the men of Medina invoked his assistance. Ultimately, no doubt, even for the companions the two aspects of his life became indistinguishable as they have remained for all Muslims of later generations."¹⁸

None described his mission more truly and simply than Jafar Ibn Abu Talib, one of the migrants to Abyssinia. When the Quraysh saw that the Prophet's companions found safety and security in Abyssinia, they sent a deputation of their able men to the Negus to get them back. When the Negus asked the Muslims what was the religion for which they had forsaken their people, Jafar answered:

"O king, we were an uncivilized people, worshipping idols, eating corpses, committing abominations, breaking natural ties, treating guests badly, and our strong devoured our weak. Thus we were until God sent us an apostle whose truth, trustworthiness and clemency we know. He summoned us to acknowledge God's unity and worship Him and to renounce the stones and images which we and our fathers formerly worshipped. He commanded us to speak truth, be faithful to our engagements, mindful of the ties of kinships and kindly hospitality, and to refrain from crimes and bloodshed. He forbade us to commit abominations and to speak lies, and to devour the property of orphans, to vilify chaste women. He commanded us to worship God alone and not associate anything with Him, and he gave us orders about prayer, alms-giving and fasting (enumerating the commands of Islam). We confessed his truth and believed in him, and we followed him in what he had brought from God, and we worshipped God alone without associating aught with Him. We treated as forbidden what he forbade and as lawful what he declared lawful. Thereupon our people attacked us, treated us harshly and seduced us from our faith to try to make us go back to the worship of idols instead of the worship of God, and to regard as lawful the evil deeds we once committed. So when they got the better of us, they treated us unjustly and circumscribed our lives, and came between us and our religion."19

Western scholars' tributes

No social and moral reform could have been better conceived, more convincingly preached and so effectively implemented. "Ethical doctrine in Islam," according to Professor Levy, "is intimately connected with the law. . . . The moral teaching of Muhammadanism, therefore, is an integral part of a practical code designed to instruct the true believer concerning the path he must follow to win the approval of God and the reward of Paradise. . . . There is a hadith that the Prophet said to Saib, who had been his friend in the Jahiliya (i.e., before the revelation of the Qur'an), 'Look to those moral practises you had in the *Jahiliya*, and apply them in Islam; give security to your guest, be generous towards the orphan and treat your Jar (the stranger who is under your protection) with kindliness." The same sentiment is to be found in the Qur'an, in a verse that, characteristically, begins by bidding the believer to serve God and associate nought with him, and continues, "Show kindliness towards parents, kinsfolk, orphans, the poor, the jar, whether kinsmen or aliens, to fellow-workers, wayfarers and slaves"... the religion of Muhammad taught that instead of its being cowardly and ignominious to forego revenge, true nobility lay in forgiveness, that in Islam those who restrain their anger and pardon men shall receive Paradise as well-doers. It has been further enjoined in the Qur'an: "And walk not

on the earth with self-conceit: thou wilt neither split the earth nor touch the mountains in height."

Muhammad's teachings, due to their inherent simplicity, practicability and deeply human touch, appealed straight to reason and the noble sentiments of the human heart. They awakened the soul and lifted it up from the mean bonds of the flesh. They could never be traced even to the slightest degree to any ulterior motive. The Prophet was once asked by one of the Ansars as to who was the most excellent of the believers. "The best in character," he replied. "And who is the wisest" "The one who most often remembers death and makes the best preparation for it before it comes to him."²⁰

As the unlettered Prophet started with "Read" in the series of revelations which came to him from time to time, he left as the most precious legacy unto humanity the Qur'án, which not only embodies a complete code of life in its social, moral and spiritual aspects, but also remains a marvel of inimitable literature now universally acclaimed to have been of unparalleled beauty and grandeur. The Qur'án itself had thrown out the challenge for producing even a single verse of comparable quality, but it is yet to be met. In a recent work by Professor A. Guillaume the Qur'án is described as:

"One of the world's classics which cannot be translated without grave loss. It has a rhythm of peculiar beauty and a cadence that charms the ear. Many Christian Arabs speak of its style with warm admiration, and most Arabists acknowledge its excellence. When it is read aloud or recited it has an almost hypnotic effect.

. . . it is this quality it possesses of silencing criticism by the sweet music of its language that has given birth to the dogma of its inimitability; indeed, it may be affirmed that within the literature of the Arabs, wide and fecund as it is both in poetry and in elevated prose, there is nothing to compare with it." 21

After having studied the Qur'an and perusing it from end to end over many years, Professor A. J. Arberry says:

"Assuredly the careful discipline of trying to find the best English equivalent for every meaning and every rhythm of the original Arabic has profoundly deepened my own penetration into the heart of the Koran, and has at the same time sharpened my awareness of its mysterious and compelling beauty. . . . I was talking about this (arresting and hypnotic) power to an Arab friend; before I could say what I would have said he spoke in terms that expressed exactly what was in my mind, 'Whenever' I hear the Qur'an chanted, it is as though I am listening to music; underneath the flowing melody there is sounding all the time the insistent beat of a drum'. Then he added, 'It is like the beating of my heart'."

Geoge Rotvand in Re'alite's (Paris) mentions:

"The beauty of the Koran is strikingly enhanced by vibrant, poetic love of nature. When you read the Koran, you hear 'the ringing of the sands, the forests, the sea'."²³

Coon has also confirmed:

"The great virtue of the Qur'an is its beauty of language. Its proper recitation is moving, whether or not one understands Arabic."²⁴

Such is the Qur'an uttered by the unlettered Prophet as he received the words of God. Some Western critics have however found lack of coherence of the Qur'anic verses, their chronological or topical sequence, but Professor Arberry has an answer to this:

"Though half a mortal life-time was needed for the message (of the Qur'án) to be received and communicated, the message itself, being of the eternal, is one message in eternity, however hetrogeneous its temporal expression may appear to be." 25

The richest-ever role he played in recorded history

It is well known that Muhammad, a posthumous child of his father, became doubly orphaned by the death of his mother before he had hardly passed his infancy. Two years later his grandfather, Abdul Muttalib, also died. Muhammad thus found himself so completely forelorn that he retreated to a mood of solitude and shyness. He had now only his uncle, Abu Talib, by his side, and he grimly faced an alien - different in social environments and mental attitudes. But one of the most amazing things about the Messenger of God is that although he started with a lonesome life he has lived such a fulsome one that no other individual in history can even remotely claim the extent and variety of the roles he played. Muhammad lived to touch almost all aspects of human life. Somewhere and in some way along the line every mortal can find a pattern in Muhammad to fit his own genius and inspire his honestaspirations. Muhammad was poor and destitute but he was also the possessor of the richest resources. Muhammad was a shepherd, but he was also a fighting general with a remarkable knowledge of war strategy. Muhammad was a trader, but he was also a king, diplomat and a jurist. Muhammad was a benevolent dictator but he was one of the greatest social reformers, who gave to the world the unique system of democracy based on the conception of equality and brotherhood of all human beings irrespective of race, colour or profession. Muhammad meditated in the cave of Hira and led an ascetic life, but he was also a good home-maker.

Muhammad was a displaced person — a refugee — and he was resettled. He had even had an experience of space travel on the auspicious night of journey (Shab-i-Miraj).

Just as the rays of the sun blend in them all the seven (and more) colours of the spectrum, so in Muhammad did merge all the facets of the human problems and all phases of human activities to make him the marvel of a human personality. True to his faith and pride in human role and dignity he hoped and feared, he loved and lived, he laughed and languished, triumphed, trudged all throughout his life. Muhammad as a man presents an infinitely nobler and more realistic picture than a possible incarnate or a zealously deified "son" of God. Any remarks from his contemporaries ascribing to him an extraordinary, supernatural or divine character was consistently resented by him with stern sincerity.

Eradicated superstition-mindedness

Once one companion mentioned in his presence that such and such thing will be done if God and His apostle will. "No," the Prophet corrected, "it will be done only if God will".

When Ibrahim, the Prophet's son, died on the day of the solar eclipse, many Muslims attributed the phenomenon to the sad bereavement. "Those are natural phenomena," the Prophet warned. "They have nothing to do with the death of my son."

The Prophet's prayers at Taif show the depth of pathos and human feelings — the faith, the hope, the sincerity which glow from every word of his:

"O God, to Thee I complain of my weakness, little resource, and lowliness before men. O Most Merciful, Thou art the Lord of the weak, and Thou art my Lord. To whom wilt Thou confide me? To one afar who will misuse me? Or to an enemy to whom Thou hast given power over me? If Thou art angry with me I care not. Thy favour is more wide for me. I take refuge in the light of Thy countenance by which the darkness is illumined, and the things of the world and the next are rightly ordered, lest Thy anger descend upon me or Thy wrath light upon me. It is for Thee to be satisfied until Thou art well pleased. There is no power and no might save in Thee."

Indulgence in things of the flesh against the whole trend of his life

Some critics have found fault with the Prophet's plural marriages. Muhammad took into wedlock more than one wife at a time only after he was fifty. Excepting Hazrat Aisha, all of them were either widows or divorced from former husbands. There were humanitarian and social reasons at the root of many of his matrimonial alliances. Some biographers have found political or diplomatic motives also. But whatever may be the motive it simply cannot be inspired by any carnal desire or sensuality.

Muhammad was so far above such crudeness of character that it is not worth while to attach any importance to the vile charges made against him. In the first place the plurality of the Prophet's marriages must be judged against the prevailing social customs. To assess the sex morality of ancient clans or societies on the basis of Western standards would not be fair or rational and far less scientific.

In order to understand his attitude in this matter (plural marriages) we must, before all things, know the background, the moral conditions in Arabia at the time of his appearance. In Muhammad's day endogamy was in general practice among the Arabs — polygamy was customary, the number of wives might be as large as a man pleased. In the pre-Islamic days it was considered humiliating for Arabs to beget daughters. "The grave is the best bridegroom and the burial of daughters is demanded by honour," they used to say.

Muhammad raised the status of women.

"Islam has throughout its history inevitably borne the marks of its Arabian origin; yet in so fundamental a matter as the position held by women and children in his community Muhammad was able to introduce profound changes."²⁶

None of the Prophet's companions, nor any of his opponents, found in the Prophet's actions anything wrong about his character. None of his wives, with all their human jealousies, ever discovered in their husband any perversity of passion.

Did the Prophet ever neglect the call of his mission or shirk his responsibilities because of his preoccupations in the precincts of the harem? This is not the way of the sensual. Carlyle considers such an idea fantastic.

"For my share, I have no faith whatever in that ... Muhammad was a sensual man. His household was of the frugalist: his common diet barley-bread and water: sometimes for months there was not a fire once lighted on the hearth. They record with just pride that he would mend his own shoes, patch his own cloak. ... No emperor with his tiaras was obeyed as this man in a cloak of his own clouting."²⁷

The sword charge a pure myth

This man wielding a formidable sword against an overwhelming force of hostility and aggression is another amazing contrast in his character. Much has been said about Muhammad's propagating his religion by the sword. As a realist the Prophet used force in self-defence. It was the moral courage and force of conviction rather than the force of steel that was Muhammad's. Carlyle beautifully analyses the position:

"The sword indeed! but where will you get your sword!... There is one man against all men. That he take a sword and try to propagate with that, will do little for him. You must first get your sword! On the whole a thing will propagate itself as it can... very sure that it will in the long run conquer nothing which does not deserve to be conquered."²⁸

The Qur'an is explicit about the conditions under which fighting is permitted:

"And fight in the way of God against those who fight against you, but begin not hostilities. Verily God loveth not the aggressors."

"And if they incline to peace, incline thou also to it, and put thy trust in God. Surely He is the Hearing and the Knowing."29

Muhammad took up his benign sword against those who defied the authority of God and unjustly oppressed the feeble.

"Permission (to fight) is given unto those upon whom war hath been made, because they have been oppressed, and verily God is well able to give them victory."

"Those who have been driven forth from their homes unjustly because they say: Our Lord is God, and if God had not repelled some men by others, cloisters and churches and synagogues and mosques wherein the name of God is oft remembered, would assuredly have been pulled down. And him, who helpeth God's (cause), will God surely help; for God is right Strong, Mighty."

"And how should you not fight for the cause of God and for the feeble men and for the women and children who are crying: 'Our Lord! Bring us forth from out of this town whose people are oppressors!' Oh, give us a champion from Thy presence and give us from Thy presence a defender.

"And fight them until persecution is no more, and religion is (tolerated) for (the sake of) God. But if they desist then let there be no hostility save against the oppressors. There is no compulsion in religion." 30

According to Professor Gibb:

"Even in Muhammad's recourse to warfare against the tribes we must see more than a simple reflex of Arabian political and social conditions...his (Muhammad's) fundamental purpose remained exclusively religious. To the end, military and diplomatic action — for he never used the former if the latter sufficed and after the surrender of Mecca purely military operations were discontinued — were regarded by him as an instrument for bringing moral and religious influences to bear on the proud and intractable tribesmen. It must be added that every historical consideration which can be applied to the situation bears out the rightness of his view. . . The centre of all his preoccupations was the training, educating and disciplining of his community."31

The truce of Hudaibiyah which Muhammad concluded with Suhayl Ibn Amr, who represented the Quraysh, is a glorious tribute to the Prophet's faith, patience and inclination to peace. The terms of the armistice were evidently in favour of the Quraysh:

"This is what Muhammad Ibn Abdullah has agreed with Suhayl Ibn Amr: They have agreed to lay aside war for ten years during which men can be safe from hostilities on condition that if any one comes to Muhammad without the permission of his guardian he will return him to them; and if anyone of those with Muhammad comes to the Quraysh, they will not return him to him (Muhammad). We will not show enmity to one another and there shall be no secret reservation or bad faith. He who wishes to enter into a bond and agreement with Muhammad may do so and he who wishes to enter into a bond and agreement with Muhammad may do so and he who wishes to enter into a bond and agreement with the Quraysh may do so."32

While writing the deed, the Prophet told Ali to begin with "In the name of Allah, the Compassionate, the Merciful". Suhayl objected to this and said that it should be "In thy name, O Allah," and so it was written. Again when the Prophet asked Ali to write, "This is what Muhammad the Messenger of God has agreed with Suhayl Ibn 'Amr," the latter protested: "If I witnessed that you were God's Messenger I would not have fought you. Write your own name and the name of your father." And so was it done.

While the document was being written Abu Jandal Ibn Suhayl appeared, walking in fetters. He had escaped to the Prophet. Suhayl pointed out that the agreement was concluded before Abu Jandal came to Muhammad, so he must be returned to the Quraysh under the terms of the treaty. "You are right," the Prophet cried at the top of his voice. Muhammad consoled him, saying, "Be patient and control yourself, for God will provide relief and a means of escape for you and those of you who are helpless. We have made peace with them and we and they have invoked God in our agreement and we cannot deal falsely with them."

On his triumphant occupation of Mecca the Prophet stood at the door of the Kaba and said, "O Quraysh, God has taken from you the haughtiness of paganism and its veneration of ancestors. Man springs from Adam and Adam sprang from dust." Then he read a Qur'anic verse, "O Man, We created you male and female and made you into peoples and tribes that you may know one another: of truth the most noble of you in the sight of God is the best in conduct. Verily God is Knower, Aware". Then he added:

"O Quraysh: What do you think that I am about to do with you? They replied: 'Good. You are a noble brother, son of a noble brother!' He said: Go your way, for you are the freed ones."33

The world can judge if this is the way of a war-monger and not the way of a peace-maker who had not the slightest feeling of vengeance against those who opposed him tooth and nail, goaded him into privation by prolonged boycott, persecuted him most severely, ostracized him menacingly, left no stone unturned to end his life, to kill his followers, to crush his mission. And now when with the help of God through honest efforts, courage of conviction, faith and perseverance he emerged as a king and conqueror, he metes out the most humane treatment to the vanquished even before they had asked for it. But surely they knew as they had always known him in spite of their enmity, that the Prophet could not be otherwise than what he was. A noble son, a noble brother, a noble soul!

Practised what he preached

In his memorable message on the occasion of the Farewell Pilgrimage the Prophet reiterated some of the important rules of conduct, moral and social laws enjoined on the Muslims:

"Your blood and your property are sacrosanct until you meet your Lord, as this day and this month are holy. . . . He who has a pledge let him return it to him who entrusted him with it; all usury is abolished, but you have your capital. Wrong not and you shall not be wronged. All bloodshed in the pagan period is to be unavenged. . .

"You have rights over your wives and they have rights over you. . . . I have left with you something which if you will hold fast to it you will never fall into error a plain indication, the book of God and the practice of His prophet, so give good heed to what I say.

"Know that every Muslim is a Muslim's brother, and that the Muslims are brethren. It is only lawful to take from a brother what he gives you willingly, so wrong not yourselves."34

Quite in accord with the Prophet's character, he never preached what he himself did not practice, and he was first to show the example before he expected anyone to follow him. Even in the course of the above sermon the Prophet announced that the usury of Abbas Ibn Abdul Muttalib was abolished. Similarly in the case of unavenged bloodshed he proclaimed: "The first claim on blood I abolish is that of Ibn Rabia Ibn al-Harith Ibn Abdul Muttalib" (who was fostered among the B. Layth and whom Hudhayl had killed).

According to the tradition of Islam, the Prophet's personality was characterized by unique kindliness, amiability and friendliness. He was never the first to withdraw his hand when he greeted anyone; and he was never the first to turn his face away when conversing with another. No one, whether a red man or a black (that is, an Arab or a Negro), ever spoke to him without receiving a reply; and he often picked up discarded dates and put them into his mouth because he thought they might be a gift and did not wish to offend the giver. He greeted everyone, slaves and little children as well.35

The Prophet was quick in repaying a debt or "returning" a pledge. During his last days he wanted to make sure if there was anything left inadvertently. A person came up with the peculiar claim that once while the Prophet was riding, his lashing whip lynched the complainant's back. The Prophet offered his back to be whipped in return, although at that time he was not in good health. The creditor, however, insisted that it was his "bare" back that was hurt and likewise must be the Prophet's. And so it was! This happened when Muhammad was at the height of his glory and power. The power that struck terror into the hearts of mighty kings was so superbly clothed in humility, so completely submissive to truth and so sincerely pledged to principles.

The Prophet left no instructions as to who should succeed him after his death. He had, however, wished that Abu Bakr should lead the prayers as he was unable to do so during the last days of his illness. The Prophet wanted his followers to choose their leader, and certainly they had chosen the best.

The last words on the Prophet's lips as heard by Aisha were: "Yea, the most Exalted Companion is of Paradise".

As in life so in death the Prophet showed his love and loyalty to his Creator. His kingdom, his followers or family

did not, in the slightest degree, deflect his "choice" for union with the "Most Exalted Companion".

Though no more in the flesh, he still lives in his example, which is still a beacon to humanity

'Umar was terribly upset at the death of the Prophet. In fact he would not believe that the Prophet had departed. "By God, the Apostle will return," he cried out, "as Moses returned, and will cut off the hands and feet of men who allege that the Prophet is dead."

But the teaching of the Prophet was so sure and it so rightly inspired his followers that even in the midst of overwhelming grief they did not fail to discern the truth:

"'O men,' said Abu Bakr, 'if anyone worships Muhammad, Muhammad is dead: if anyone worships God, God is alive, immortal. Then he recited the Qur'anic verse: 'Muhammad is nothing but an apostle. Apostles have passed away before him. Can it be that if he were to die or be killed, you would turn back on your heels? He who turns back does no harm to God and God will reward the grateful'."36

And what did 'Umar say? "By God," he said, "when I heard Abu Bakr recite these words I was dumbfounded so that my legs would not bear me and I fell to the ground knowing that the apostle was indeed dead."

Yes, the Prophet was dead, but he has been alive even after his death as none has ever been throughout the centuries! The lovers of God, the seekers of truth, the pioneers of peace all over the world find in Muhammad a living symbol of humanity par excellence.

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Introduction To Islam

Compiled by Dr. Muhammad Hamidullah, D.Litt., Ph.D.

Demy 8vo. 199 pages with a map of the world showing the direction of the Ka'bah.

A highly useful book for initiates into Islam.

Hyderabad-Deccan, India, 1957.

WHAT THEY THINK OF US . . .

Continued from page 19

axis of the earth, the dervishes spun for 15 minutes or more, paused, and then went on again. Some supernatural force seemed behind them, as if they were tops spun by God. According to the Mevlevi belief, their rotation is in harmony with the movement of the heavenly spheres, and expresses the longing of the human soul for union with the absolute.

"Turkey has just been celebrating the 685th anniversary of the death of the great Muslim poet Mevlana Jelaluddin el-Rumi, who lived at Konya when it was the capital of the Seljuk Turks. Mevlana was born in Khorasan, but migrated early in life to Asia Minor, where he lived at the Seljuk court, making Konya a famous centre of learning and religion. As a poet he is sometimes claimed by Turkey, though he wrote in Persian, and could speak only a few words of the language of the country where he spent most of his life. When his poems were first chanted the effect on his disciples is said to have been so profound that they started spinning in the way which came to be adopted as the characteristic act of worship of the Mevlevi sect.

"Konya today stands for Islam in Turkey just as Ankara symbolizes Kemal Ataturk's breach with Islam as the State religion. There is a notably religious temper in the older city. The Mevlevi were banned by Ataturk, with other dervish sects, when he secularized the State.

"The present annual ceremony on Mevlana's festival was revived by the Government in 1947 as a concession to the religious revival — or reaction, as some modern Turks would call it — which is so notable a feature of Turkey today. Even under the official patronage of the Ministry of Education, the spectable is outstandingly strange and beautiful — a last touch, in a way, of the gorgeous and fast-vanishing East.

"How far dervish practices in Turkey continue in secret is not certain. One of the most interesting features of Turkish life today is the way in which religion bubbles and seethes below the fabric of the secular State. Turkey, for so many centuries the sword of Islam against Christian Europe, has perhaps never become completely used to being a secular State. The Mevlana festival at Konya draws great crowds and arouses much fervent feeling. It is perhaps a safety valve which helps to resolve the tension between an ardent Muslim people and their Westernized leaders."—The Times.

The Daily Telegraph of London, in its leading article for 15th January 1959, eulogises General de Gaule's amnesty for 200 members of the Algerian National Liberation Front. The gesture would be welcomed by all men of goodwill as a return to the path of sanity, after all the barbarities against people for their human right of freedom which for several years past tarnished the name of France in the eyes of civilized humanity. But when the paper describes the amnesty as an act in the highest traditions of Christianity, one fails to find much of corroboration for the assertion in historical Christianity. The correct statement would be that the French President revived one of the highest traditions of Islam; for history records but one such act of magnanimity, and that was when the Prophet Muhammad, at the

fall of Mecca, announced a general amnesty for his erstwhile deadly foes.

The editorial runs thus:

ALGERIAN AMNESTY

It is in the highest traditions of Christian statesmanship that President de Gaulle should inaugurate his seven-year rule with an amnesty for Muslim rebels against French rule. This act of public mercy shines forth all the brighter against a world background of increasing brutality and barbarism, refurbishing France's somewhat tarnished claim to be the defender of Western civilization. Politicians today are far too often associated in the public mind at best with verbal pieties and at worst with impious actions. How heartening to find a statesman who has the courage to act as well as speak with greatness.

Whether it likes it or not, therefore, the first act of the Fifth Republic's first Assembly will be to approve today the General's act of magnanimity. Such approval, which can be taken as a foregone conclusion, would have been inconceivable in the Assembly of the Fourth Republic. Any Government which had begun by asking for a vote to save Muslim lives, which is what M. Debre will be doing today, would have signed its own death warrant. What is more, instead of such a liberal policy being submitted from the Left it is this time coming from the Right, thereby formally associating the diehards with an Algerian policy of live and let live. Having last week challenged the Left with his internal economic measures the General now demonstrates his position above party by demanding equal sacrifice of prejudice from the U.N.R. Just as last week's measures have passed off without Communist-inspired strikes so yesterday's decision has provoked no Fascist-sounding cries for blood. So far so good.

How the Muslim rebels will react is very much more doubtful. The aim is clear: to create a climate of conciliation which would make a cease-fire possible. Unofficial soundings have been taking place in Cairo between the so-called "Algerian' Government in exile" and unnamed representatives of the General. These have been strictly limited to the single issue of putting an end to the fighting. Nobody can feel very hopeful about their bearing fruit. Protracted and ferocious guerilla war breeds its own kind of madness. Rational negotiation with the F.L.N., therefore, is far from easy. Yet seen from the rebel viewpoint the prospect in Algeria must seem profoundly discouraging. They are faced with an enemy who has, so to speak, been reborn, endowed with a new lease of life. For the last two years at least France has seemed on the wane, leaderless and morally bankrupt. World opinion was beginning to regard her as a lost cause. The F.L.N. might reasonably have hoped to defeat this sick man of Europe. Today the picture is profoundly altered.

Nobody yet knows how the General really sees Algeria's future. Yet his whole approach to the Muslims is full of promise. A cease-fire would enable those who have been fighting for independence in the mountains to begin fighting on the hustings. The General has specifically assured them of their right to conduct political campaigns if they cease military campaigning. The failure of the F.L.N. generals to influence the referendum voting suggests that the machine-gun is losing its former hold over the Algerian Muslim. It could be that the F.L.N. politicians would do better by concentrating more on words than bullets. Municipal elections are due in March. This may be a slender hope. But one of the characteristics of strength such as the General enjoys is that it leads to hope as well as mercy.

= ISLAM IN ENGLAND

B.B.C. Television Episode

Two notable events occurred which will be of interest to readers in Pakistan.

The first was the slanderous reference by Lord Attlee, one-time Labour Prime Minister, to the *Quaid-i-'Azam* Muhammad Ali Jinnah.

The indignation which the uncalled-for and unmerited attacks on the Founder of Pakistan evoked in that country was reported in *The Times, The Observer* and several other newspapers. The Pakistani community in this country was also very hurt about it. One of Lord Attlee's strictures was that although Mr. Jinnah, when he launched the Pakistan struggle, ran a pukka Muslim show, he was not much of a Muslim himself, as he had married a Parsee wife. This, obviously, only betrayed his own ignorance. To refute this misconception, the Imam, the Shah Jehan Mosque, Woking, wrote a letter to *The Times*, saying:

Sir.—This is just to correct Lord Attlee's B.B.C. television references to Mr. Jinnah on two points — a point of fact and a point of Islamic law. The lady Mr. Jinnah married no doubt came of a Parsee family, but she had embraced Islam before he took her into this marriage. Even, however, had there been no conversion, it would have been nothing un-Islamic on Mr. Jinnah's part to have married her. A Muslim is permitted to marry a woman professing faith in a revealed religion.

The Editor in his letter dated 7th January 1959, acknowledging the receipt of the letter, only said "that its contents have been carefully noted". This is a polite way of saying that he is not publishing it.

It is unfortunate that the Press in this country shows scant respect for the feelings of the people of Pakistan.

Pakistan Society Function

The Quaid-i-'Azam's birthday anniversary was celebrated on 7th January 1958, under the auspices of the Pakistan Society, at Overseas House. H.E. Mr. Ikramullah, Pakistan's High Commissioner, presided. Tributes were paid to the Quaid's memory by a number of distinguished Englishmen, including Lord Pethic Lawrence, Lord Birdwood, General Gracey and Sir Frederick Bourne. Colonel Knowles, who served as the Quaid's Military Secretary till his last days, in a message deprecated Lord Attlee's strictures on him as the outcome of ignorance.

The most touching tribute came from Sir Olaf Caroe, who described the *Quaid* as a great leader who appears only once in ages.

A notable feature was a song by Pakistani children in honour of the *Quaid-i-'Azam* — the famous poem with the burden "Millat Ka Pasban Muhammad Ali Jinnah". After the song, the Begum Ikramullah, in very moving words, gave its English translation.

Another highlight of the function was a documentary film showing the birth of Pakistan. The early scenes featuring the *Quaid-i-Azam* and his lieutenants were most touching.

Credit for this very successful show is due to Sir Harold Schoobert, Secretary of the Pakistan Society, who spares no pains to promote a better understanding about Pakistan in this country.

An objection against Islam refuted

On the religious side, an atheist newspaper in London, The Freethinker, in its issue of 2nd January 1959, published an article under the heading "The God of the Astronomers", which held up to ridicule the account of the origin of Creation, as given in the Book of Genesis, in the light of modern astronomical discoveries. For that view of Creation the article, without any rhyme or reason, bracketed Islam with Judaism and Christianity. Consequently, the Imam of the Shah Jehan Mosque sent the following refutation to the paper:

The God of the Qur'an

Sir.—I have read with interest the article of Mr. F. A. Ridley under the heading "The God of the Astronomers" in your issue of 2nd January 1959.

I can quite understand the learned writer exposing the story of Creation as given in Genesis in the light of modern scientific penetration into the mysteries of space, but when he brackets Islam with Judaism and Christianity in respect of the Creation story, obviously he takes Islam's position for granted. If he had taken the trouble to consult the Qur'án on this particular point, he would have hesitated to put Islam in the same boat with the other two sister religions. Indeed, the light thrown on the starry creation in the Qur'án should have made him revise his whole attitude towards the question of God's existence and His creativity. For the present I would call attention to three statements made in the Qur'án in this connection:

- 1. "That this creation is so unbounded that even if there were oceans of ink, it would be insufficient to cover its full extent" (18:110).
- 2. "That all planets are in constant motion in their respective prescribed orbits" (21:33).
- 3. "That the sun and the moon revolve along their respective orbits, and each is debarred from encroaching upon the other's orbit" (36:40).

I would leave it to Mr. Ridley's judgment to say whether:

- 1. This is not in exact conformity with the facts as disclosed by modern astronomy?
- 2. And if so, what quarrel can he, in all fairness, have with the God of the Qur'án?

MUHAMMAD YAKUB KHAN, Imam, The Shah Jehan Mosque, Woking, Surrey.

Publishing the letter in its issue of 9th January 1959, under the heading "The God of the Qur'an", the paper added the following note from the writer of the article by way of comment:

"Mr. Ridley writes: 'I merely stated that Islam, like Christianity and Judaism, believes in Creation by God out of nothing. I have always understood that Islam accepts the Old Testament as Divinely inspired, and regards Moses — the reputed author of Genesis — as one of Mahammad's greatest predecessors in the role of prophet. Does our correspondent deny this?' — Editor."

The comment, obviously, contained another misconception about Islam, calling for further correspondence. The following letter was sent as a clarification of this second misconception:

Islam and the Old Testament

Sir.—Excuse me encroaching upon your valuable space once more. This is with reference to Mr. Ridley's comments on my letter in your last issue.

His statement that Islam accepts the Old Testament as Divinely inspired is only partially true. The correct Islamic viewpoint is that, though originally inspired, the Old and New Testaments, as they have come down to us, are an admixture of the original texts of the revelations with a great deal of meddling therein by the succeeding generations of Jews and Christians. Should Mr. Ridley refer to the Qur'án, he will find it a definite charge repeatedly brought against the Jews that they corrupted the text of God's original revelation to Moses, by alterations or additions or suppressions of their own. Verses to this effect are too many to bother your readers with, such as 2:42, 2:75, 2:79, 4:46, 5:15.

It is thus not fair to make Islam responsible for the Genesis story of Creation. The fact is the Qur'anic approach to such big questions as the existence of God, the origin of Creation, immortality, life-after-death, is more in keeping with the standards of free thought than the Old or New Testaments — that is to say, a strictly scientific approach. The only difference between Islam and free thought is that while following identical tracks of rational thinking, they arrive at different conclusions — Islam at God's existence, free thought at His denial. Rather than shake the Islamic conclusion, latest advances of science and technology in the direction of space and its unbounded mysteries only go to reinforce the same.

MUHAMMAD YAKUB KHAN, Imam, The Shah Jehan Mosque, Woking, Surrey,

FASTING TO START ON 11th MARCH, 1959

A month of blessings eagerly awaited throughout the Muslim world

"O you who believe! Fasting is prescribed for you as it was prescribed for those before you, so that you may guard (against evil); . . . and those who find it hard to do so may effect a redemption by feeding a poor man" (The Qur'an, 2:183-184).

"The month of Ramadhan is that in which the Qur'an was revealed; . . . Therefore, whoever of you witness the month, he shall fast during it, and whoever is sick or on a journey (he shall fast), a (like) number of other days" (The Qur'an, 2:185).

"Fasting is an armour with which one protects oneself; so let not him (who fasts) utter immodest (or foul) speech, nor let him act in an ignorant manner; and if a man quarrels with him or abuses him, he should say twice, I am fasting. And by Him in Whose hand is my soul, the odour of the mouth of one fasting is sweeter in the estimation of God than the odour of musk — he gives up his food and his drink and his (sexual) desire for My sake; fasting is for Me and

I will grant its reward; and a virtue brings reward ten times like it " (The Bukhari, 30:2).

"He who does not give up uttering falsehood and acting according to it, God has no need of his giving up his food and his drink" (The Bukhari, 30:8).

"The Messenger of God, was the most generous of all people, and he was most generous in Ramadhan, when Gabriel met him, and he met him in every night of Ramadhan and read with him the Qur'án; so the Messenger of God was more generous in the doing of good than the wind which is sent forth (on every body)" (The Bukhari, 1:1).

"One should break the fast on account of illness, whatever it may be, as God has said. And Hasan and Ibrahim said, concerning the woman who gives suck and the one with child, when they fear about themselves or their child, they should break the fast, then fast on other days. And as to the very old man when he cannot bear fasting — Anas, after he became old, fed one who was needy, for a year or two daily with bread and meat, and broke the fast " (The Bukhari, 65: ii, 25).

Newcomers into the Islamic Brotherhood

Our main work here is to give the people a true picture of what Islam stands for, and what it teaches, and to dispel the clouds of misconception that have been nurtured for centuries. As these clouds are lifting — thanks to the half-acentury's labours of this Mission — we find in Islamic principles and teachings an echo of their own deepest yearnings, and every now and then we receive visitors who want to embrace Islam, or letters containing such declarations of faith. There is quite a steady flow of such voluntary seekers after truth.

The following is the list of such newcomers to Islam for the past fortnight or so:

Miss Imma Lucie Lemcke, 50 Sugden Road, London, S.W.11.

Mr. Alwyn Joseph Boyd, Maylers Avenue, Jamaica, B.W.I.

Mr. Jesse Smitherman, Box 349, Caldwell, New Jersey, U.S.A.

Mr. Robert Jan Hartgers, 35 Pernestraat, Castricum, Holland.

Mr. Albert John Jones, 114 Carnforth Gardens, Elm Park, Hornchurch, Essex.

Miss Jeanie Esther Dallebach, c/o A. Beg, Karachi Airport.

IMPORTANT NOTICE

We respectfully bring to the notice of our subscribers that they should please be very particular in intimating to their office or agent where they send their subscription of any change in their address as soon as it takes place. Lack of co-operation of our readers in this matter has been a source of many an avoidable complaint. Furthermore, we request them always to quote their subscriber number, which is printed on the wrapper along with their name and address.

The Manager, THE ISLAMIC REVIEW, Woking, England



FROM MUSLIMS IN AMERICA

The Imam; The Shah Jehan Mosque, Woking, England.

Dear Sir.

I was very happy to hear from you, and indeed it was a pleasure to read your letter. I was also happy to know that you returned safely to England. My friends and I still remember the honour you bestowed on us by being our guest. I hope that you will one day visit us again

I shall be glad to read an account of my Movement in *The Islamic Review*. Thank you very much for sending me the literature on Islam.

Enclosed please find the names of friends who have joined the brotherhood of Islam in the past week. I shall continue to send names of people who will accept Islam in future.

Your brother in Islam.

ELIJAH MUHAMMAD.

- Mr. William Vaughn, 532 East Forty-Fourth Place, Chicago, Illinois.
- Mr. Richard Griffis, 3408 Giles Avenue, Chicago, Illinois.
- Mr. Carl Worix, 9653 Princeton, Chicago, Illinois.
- Mr. Alexander Jones, 4253 Wabash, Chicago, Illinois.
- Mr. Leon Freeman, 3106 West Sixteenth Street, Chicago, Illinois.
- Mr. William Johnson, 6427 Harper, Chicago, Illinois.
- Mr. Stanley Harris, 3008 Gideon Street, Zion, Illinois.
- Mr. Henry Lewis, 1249 Whitcomb Avenue, Norfolk, Virginia.
- Mr. Arcelious Donald, 217 West Forty-Fourth Street, Illinois.
- Mr. Henry C. Stewart, 3521 South State Street, Chicago, Illinois.
- Mr. Augustus Brown, 537 East Thirty-Seventh Street, Chicago, Illinois.
- Mr. O. B. Garrett, 4435 South Indiana, Chicago, Illinois.
- Mr. Hubert Hamilton, 4636 South Drexel, Chicago, Illinois.
- Mr. Johnnie Jones, 4746 Indiana, Chicago, Illinois.

The following is a brief life-sketch of Mr. Elijah Muhammad.—Editor, I.R.

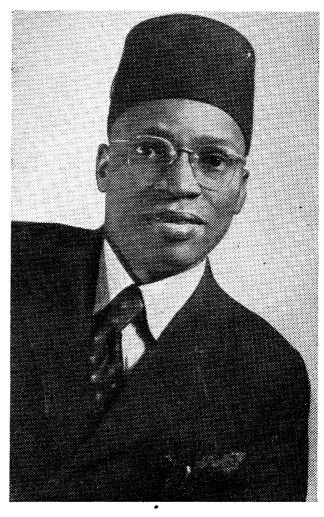
Mr. Elijah Muhammad is a widely respected leader of coloured Muslims in America. He has gained immense popularity amongst American Negroes for his fight for nearly thirty years for their rights.

In 1932 Mr. Elijah Muhammad built the South-Side Mosque, which soon became the centre of a thriving Muslim community from among the American Negroes. The community has since expanded into a determined movement of thousands, and is living a rigid self-

sufficient communal life according to the dictates of Islam, whose teachings form the basis of their religious, social and economic life.

The movement founded by Mr. Elijah Makemend has contract

The movement founded by Mr. Elijah Muhammad has centres of worship in 25 cities in the U.S.A., including Detroit, Chicago, Boston, Philadelphia, San Francisco, Los Angeles, Cleveland, Day-



ton, Atlanta and New York City. There are also Missions scattered in many remote places. To these achievements of his he has added the establishment of a University of Islam at 5335 Greenwood Avenue, on Chicago's South-Side.

Mr. Elijah Muhammad is also doing his best for the economic well-being of his followers. His movement operates about fifteen different business establishments ranging from a farm, guest house and dress shop to bakeries and grocery stores. These establishments bear the symbol of the Star and Crescent.

Mr. Elijah Muhammad has before him an ambitious scheme to build a magnificent Community Centre at a cost of $3\frac{1}{2}$ million dollars, with a Mosque and a University, as well as industries and stores to give employment to his people.

THE DIVINE DIVAN

52

In loving Thee my love must be Wakeful, watchful constantly.
O Lord above, I still must love
Those who in distant lands abide.
Yet must I not forget, nor out of mercy set,
Those who dwell by my side.
Myself should be the least,
Thou First and Foremost at love's feast,
Belovéd Lord.

Then must I love, in gracious kindliness,
My relatives and friends in constant selflessness,
Belovéd Lord.
Then must I love, with heart that's rancourless,
The neighbour and the stranger and must never turn aside
To hate, though one should hate me; but, whate'er betide,
This heart must love right steadfastly
This myriad-minded multitude, Belovéd Lord, in Thee.

William Bashyr Pickard.

THE CALL TO PRAYER

By M. ABDUL LATIF .

From the top of the minaret, Comes the sweet Call to Prayer: God is the Greatest, God is the Greatest, Proclaiming His great mysterious power.

I testify there is no god but God; Muhammad is His messenger, Reiterates the solemn Call to Prayer, Inspiring all the worshippers of God.

Majestic is the Call to Prayer. It purifies our hearts before we pray; It makes us bow before His presence gracious, Reciting verses sublime and glorious.

Come to prayer is a sweet recitation
That knocks at every Muslim door,
Telling the inmates: "'Tis time to adore;
"So make ablution then join the congregation."

To give tidings of eternal bliss, What follows Come to Prayer? Come to success invites the worshipper, Promising him the reward he may wish.

There is no god but God
Establishes the Oneness of God;
Brings all men under the roof of brotherhood,
Acknowledging Muhammad's prophethood.

O God! what an inspiring dawn When birds and zephyrs sing! To add to their melody, comes the Call sweet: Better is prayer than sleep.

WHAT IS ISLAM?

THE following is a very brief account of Islam and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

ISLAM: THE RELIGION OF PEACE.—The word "Islam" literally means: (1) peace; (2) submission. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with a perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was. however, the last of the Prophets. Muslims, i.e., the followers of Islam, accept all such prophets of the world, including Abraham, Moses and Jesus, as revealed by the Will of God for the guidance of humanity.

THE QUR'AN.—The Gospel of the Muslims is the Qur'an. Muslims believe in the Divine origin of every other sacred book. Inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur'an, the last Book of God. came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: Belief in (1) God; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in the Heaven.

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Alms-giving; (5) Pilgrimage of the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the worlds, the Friend the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the

Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and the Hereafter. Each must bear his own burden and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMEN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things: virtue and the service of humanity are matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

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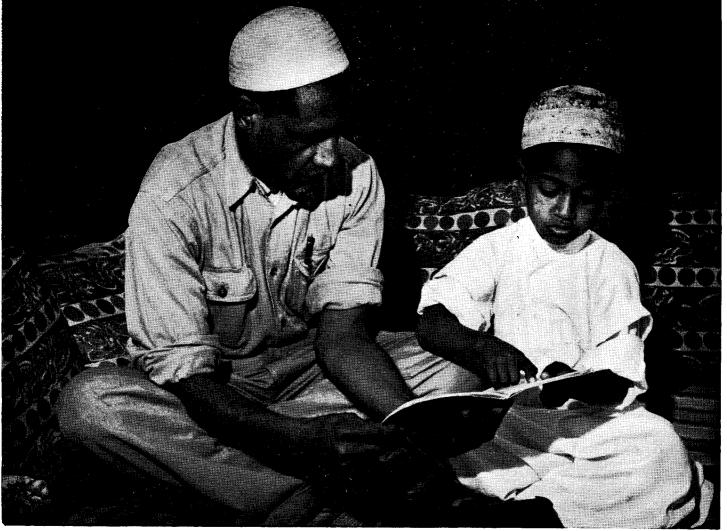
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