

Mazamin-e-Zauqi

Compiled by :

WAHID BAKHSH

J. G. LENNARD & CO., KARACHI
PAKISTAN

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Mazamin-e-Zauqi

A collection of Articles and correspondence
in English

BY

Hazrat Maulana SYED MOHAMMAD ZAUQI Shah Sahib

●
Compiled by:

WAHID BAKHSH
(Bahawalpur-Pakistan)

●
J. G. LENNARD & CO.,
DOON HOUSE,
Opp. Carlton Hotel, Lilly Road,
KARACHI (Pakistan)

1948

INTRODUCTORY NOTE.

To those who know HAZRAT MAULANA SYED MUHAMMAD ZAUQI SHAH SAHIB or his writings any introduction is unnecessary, as they will have already realised that SHAH SAHIB is a unique personality in the world to-day. To those who do not know him I would like to say that they will find in this collection that deep spirituality, that pure Islamic spirit, and genuine love for the Muslims of the world and especially Pakistan which characterises all his other works. The articles appeared in various periodicals mostly now extinct, and chiefly in the "People's Voice", a weekly paper which was first published in Karachi in December 1947 and ran for some months, but is now unfortunately out of publication. I say unfortunately because this weekly, in which SHAH SAHIB'S articles played such a prominent part, was of the highest standard yet seen in Pakistan and no other has been able to take its place. The correspondence and the valuable notes on Prince SAEED HALIM PASHA'S "Reform of Muslim Society" are published here for the first time. I apologise for any deficiencies in proof-reading and production, which are due to the still unsettled state of things following partition, and which I hope will be made good in a second edition.

WAHID BAKHSH

Bahawalpur

January 1949.

CONTENTS

ARTICLES.	PAGE.
How to understand Quran	1
Goal of Pakistan	6
Divine Warning	12
Emancipation of Mankind	14
Pakistan's First Duty	16
Islam on Peace and War ...	18
Islamic Brotherhood ...	25
Fifth Column	29
Genuine Muslims	32
Best Form of Government	35
Unity and Discipline	38
The Durgah Act ...	42

CORRESPONDENCE

Divine Sovereignty and Divine Messengership (Correspondence with Muhammad Pickthall)	47
Letter to Dr. Syed Abdul Latif	65
Extracts from some letters	70
Notes and Comments on Prince Saeed Halim Pasha's "Reform of Muslim Society" ...	75

ARTICLE

The World of Today ...	93
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How to understand Qur'an

It is a welcome sign of the time that Muslims are once more returning to the Holy Qur'an—their forgotten code of life and the only authentic repository of Divine Guidance. What has to be borne in mind in this connection is the universally accepted fact that every book cannot prove equally useful to all. Technical books cannot be understood properly by laymen. For instance, to understand a highly technical book on medicine you should be a medical man. Particular qualifications are needed to study particular subjects. The Holy Qur'an is no exception to the rule. It demands some qualifications before one could reasonably be expected to get initiated into the mysteries of this wonderful Divine Book. Apart from the intellectual capabilities necessary for a correct comprehension of it, the most essential qualifications needed are truthfulness, faith, purity of heart, virtue, abhorrence for vice, sincerity and piety. These are the keys to open the mystery-gates of the Qur'an. Let me quote the Holy Words of God in support of it.

No doubt, the Qur'an is addressed to all the worlds (VI-91 *zikra lil-alamin*) and is a "declaration for mankind" (III-135 *bayanul-lin-nas*), but it is a guidance and an admonition only to the pious (III-138 *hudawa mauizatul-lil-muttaqin*).

"None touch it save the purified". (LVI-79). An unclean mind cannot touch the meaning of it.

"A guidance unto those who are pious (*muttaqin*)". (II-2)

"A balm for that which is in the breasts, a guidance and a mercy for believers." (X-58)

"And We reveal of the Qur'an that which is a healing and a mercy for believers though it increases the evil-doers in naught save ruin." (XVII-82)

“For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them.” (XLI-44)

“It is a warrant unto those who are pious; and We know that some among you will deny (it); and it is indeed an anguish for the disbelievers.” (LXIX-48 to 50)

“And whomsoever it is Allah’s will to guide, He expandeth his bosom unto Islam, and whomsoever it is His will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who believe not.” (VI-126)

“Is he whose bosom Allah hath expanded for Islam, so that he followeth a light from his Lord, (as he who disbelieveth)?” (XXXIX-22)

“He misleadeth many thereby; and He guideth many thereby; and He misleadeth thereby only miscreants; those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth : Those are they who are the losers”. (II-26,27)

It has been laid down here explicitly that the Qur’an leads and misleads, but it misleads only miscreants and it has also been stated here and elsewhere in the Qur’an who these miscreants are.

“And when thou recitest the Qur’an We place between thee and those who believe not in the Hereafter a hidden barrier;

“And We place upon their hearts veils lest they should understand it, and in their ears a deafness; and when thou makest mention of thy Lord as one in the Qur’an, they turn their backs in aversion.” (XVII-45.46)

“Hast thou seen him who maketh his desire his god and Allah sendeth him astray purposely, and

sealeth up his hearing and his heart, and setteth on his sight a covering? Then who will lead him after Allah (hath condemned him)? Will ye not then heed?" (XLV-23)

"And had We willed We could have raised him thereby, but he clung to the earth and followed his own lust. Therefore his likeness is as the likeness of a dog: if thou attackest him he panteth with his tongue out, and if thou leavest him he panteth with his tongue out. Such is the likeness of the people who deny Our revelations. Narrate unto them the history (of the men of old), that haply they may take thought." (VII-176)

"Already have We urged unto hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as cattle—nay, but they are worse. These are the neglectful." (VII-179)

"The similitude of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal in similitude? Will you not then be admonished?" (XI-24)

"Allah guideth not one who is a prodigal, a liar." (XI-28)

"Verily, Allah guideth not wrongdoing folk." (V-145) The original Arabic for "wrongdoing folk" is *Qaumaz-zalimin*. Now let us see who are those whom the Qur'an calls *Zalims* and are therefore deprived of guidance.

"To ascribe partners unto (Him *i.e.* to be guilty of *Shirk*) is a tremendous *zulm*." (XXXI-13)

"And whose transgresseth Allah's limits, he verily does *zulm* to his soul." (LXV-1). This refers to persistent and defiant sinners and transgressors.

"And who is more unjust (*zalim*) than he who

hideth a testimony which he hath received from Allah?" (II-140). Western writers and orientalist who, despite their inner appreciation of the beauties of Islam, distort it and mislead others fall under this heading and are deprived of correct comprehension. Their exposition of Islam should be rejected.

"Who is guilty of more wrong (*zulm*) than he who forgeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught?" (VI-94). This eliminates false prophets and false claimants to Divine inspiration.

"Now hath there come unto you a clear proof from your Lord, a guidance and a mercy; and who doeth greater wrong *zulm* than he who denieth the revelations of Allah, and turneth away from them?" (VI-158)

"Then who doeth greater wrong (*zulm*) than he who deviseth a lie concerning Allah, that he may lead mankind astray without knowledge. Verily, Allah guideth not wrongdoing folk (*qaumaz-zalimin*) (VI-145)

"And who does greater wrong (*zulm*) than he who denieth the revelations of Allah, and turneth away from them? We award unto those who turn away from our revelations an evil doom because of their aversion." (VI-158)

"And who doth greater wrong (*zulm*) than he who hath been reminded of the revelations of his Lord, yet turneth away from them and forgetteth what his hands send forward (to the judgment)? Lo, on their hearts We have placed coverings so that they understand not, and in their ears a deafness. And though thou call them to the guidance in that case they can never be led aright." (XVIII-58)

"And if thou (the Holy Prophet) shouldst follow their desires after the knowledge which hath come unto

thee, then surely wert thou of the evil-doers (*zulm*)."
(II-145)

To sum up, those deprived of receiving light from the Holy Qur'an—the only existing Divine Guidance are:—

(1) People with no faith—disbelievers who refuse to accept the truth even after it has been brought home to them.

(2) People who stick to evil and persist in their wrong course showing no inclination to repent.

(3) *Murtads*—heretics, dissenters, apostates, renegades, back-sliders, deserters.

(4) *Mushriks*—who assign partners to God.

(5) Disbelievers in after-life and things pertaining to the other world—the things invisible here but mentioned in the Qur'an.

(6) People who follow evil desires and place such desires above God.

(7) Those who hide truth from others and disseminate falsehood.

(8) False prophets and false claimants to Divine inspiration.

(9) Habitual liars, spend-thrifts and prodigals in all respects.

Seekers after truth should properly qualify themselves before aspiring to receive Divine Light through the Holy Qur'an.

Goal of Pakistan

Wrong premises lead to wrong conclusions. Initial errors if persisted in end in disaster. Superstructures built on shaky foundations tumble down before completion. Unfortunately, our Modern World stands on trembling legs and hollow ground and has got so much acclimatized to its wrong ways and unwholesome surroundings that it feels pride in regarding frustration as achievement, defeats as victories, barbarity and destructiveness as civilization and constructiveness. It has quite forgotten that LAWS OF NATURE are supreme and can only be violated with dire consequences. The errant and sophisticated Modernism cannot escape inevitable consequences of its errors of commission and omission.

The East has a distinct culture of its own, a different outlook on life, a different standard of values and a different set of rules of conduct. It has today lost almost everything it had and has caught the contagion of the West. It now looks around through borrowed and tainted glasses and has become incapable of judging things at a higher level. India once the Queen of the East is now a Slave of the West. English rulers have left but English mentality prevails and shows no inclination of leaving us in the near future. Imitation is said to be the best form of flattery and, it is a pity, we have earned the reputation of being past masters in the art of flattery. We not only dress, talk and try to live like our Retired Jailers but also think, speculate, aspire, aim and behave like them. As a result of this dynamic metamorphosis, we have been cut adrift, have lost our moorings and have even forgotten our real selves. Unless we shake off these shackles and revert to our original self there seems no hope for us.

It does not require a very high degree of intellectual brilliance to ascertain the actual worth of those we try to imitate. We have simply to cast a glance over their past and present to find what they have done to them-

selves and to others and what has been the outcome of their civilization except discontent tears and tribulation.

*Tu ba-khweshtan che kardi kih bama
kuni Naziri
ba-khuda kih wajib amad ze to ihte-
raz kardan.*

Things can only be judged by their consequences. You have only to look round to get convinced of the dreadful effects of this baneful civilization. We in this part of the world seem to have such a wrong notion about the wisdom of the West that any trash blurted out there assumes the dignity of a gospel truth here.

Take the instance of that ridiculous absurdity known by the high sounding name of DEMOCRACY which, in fact, has either no meaning at all or has a heterogeneous multiplicity of meanings. Just scrutinize calmly and dispassionately what the term means forgetting, at least for a while, what you and others already think of it. Etymologically it means "Rule of the people for the people by the people". In practice, it may mean rule of fifty one percent over forty-nine, or rule of a smaller number over a larger majority. It may also mean illiterate, illbred, unqualified ignorant nobodies imposing their obnoxious rule over superior, intelligent, honest and better qualified people who are always fewer in numbers. The whole thing from start to finish is a fraud. Very often, it is an unfair attempt on the part of a clique to wrestle power and rule in the name of a people. The very idea of the same people playing simultaneously a dual role of rulers and ruled in the same state is fantastic in the extreme. Various devices resorted to during electioneering campaigns to influence public opinion and canvass public support and sometimes even to buy votes still further turn the entire institution into a sinister instrument of grabbing power. When a thing like that becomes a basis for an entire administrative machinery and when similar things form ingredients of a particular

culture the merits and demerits of that culture can easily be assessed. It is not very encouraging to observe that a system of government fraught with potentialities of so much mischief has enamoured a greater part of the world to such an extent that an approach to any other alternative has become almost impossible.

Hindus in India are in a permanent majority and they find it in their interest to go into heroics in support of democracy despite their evident anti-democratic tendencies and persistent observance of caste distinction and untouchability. They respect majority only when *they* are in a majority. If the case is otherwise, they do what they are doing in Kashmir. To them anything is fair which brings in wealth and power.

As for Western countries, their best thinkers have been incapable of arriving at anything better. The secret of this inability of theirs lies in a more serious mistake at an early stage. Their powers of observation happened to be limited and they were unable to see beyond their nose. They mistook themselves for highest authority on earth and began to pose as final arbitrators of the Universe. The illusive misty horizon around them precluded them from penetrating into the realms of the Reality. The combined wisdom of the West unable to rise to the heights of the Sublime fell down into the humiliating position of finding itself converted into a multiheaded monster devouring its own self from various sides. Being unable or unwilling to acknowledge existence of a Superior Controlling Authority, the Westerners climbed down and got entangled into a labyrinth of a modern brand of polytheism. The most funny part of the picture is that the genius disdaining recognition of Sovereignty of the Almighty yields to an object surrender to the "sovereignty" of frail humanity. This wrong idea of sovereignty of man is responsible for most of the confusion, chaos and destruction all over the world, Sovereignty is a Divine prerogative and Divinity is inextricably associated with an exclusively Monotheistic

Unity. With numerous puny, vindictive and selfish gods scattered about, a peaceful and harmonious evolution of mankind is impossible. Our globe is not inhabited exclusively by angels but is also infested by devils in a very large majority. If prerogatives of sovereignty are thrown to the wolves the result cannot be different from what we find it today. Expressions like "sovereignty rests with the people" or "will of the people must prevail" can only mean that disunity, conflict, confusion and chaos should continue unabated.

This "modern civilization" is an open revolt against our Divine creator and is bound to invite still greater calamities. Under these circumstances, we cannot co-operate with advocates of evil until they retrace their steps.

We Muslim all over the world are a compact people quite different from the rest of the world and the difference is fundamental and widely divergent. We believe in God, the real God as He has revealed Himself to us through His Messenger, the Holy Prophet. Our entire structure is based on this belief. We cannot accept as God non-existent, bogus gods—mere creations of human imagination. Ours is the Omnipotent, Omnipresent God to whom belongs the real Sovereignty of All The Worlds. This belief in God and the Islamic conception of Godhood separate us from the rest of the Godless world. Those who believe in unreal and fictitious gods or in God with restricted jurisdiction are also Godless. Our god is not confined within churches and temples or within the four walls of our dwelling houses. We carry Him everywhere we go and we are never without Him. His Jurisdiction is universal and all-embracing and envelopes all aspects and departments of life. He has ordained in most unmistakable terms how to lead life in this world and how to prepare for the next and how to do duty ourselves, to society and to God. We believe in a future life of a particular design and we are taught to lead a life which apart from being honest and

honourable here is calculated to elevate our life on the other side of the grave. The modern atheist who says "God has no business to interfere with our politics" or religion should not be mixed with politics" is a rebel against God and does not know what true religion means. He has nothing in common with us. Religion is no religion if it does not guide us in everything in every walk of life. If a religion leaves us free to do whatever we like it is either a false religion or corrupt form of it. When a Godless representative of a religion-less government promises his people religious liberty he does not know what he is talking about and when occasion arises for his people to demand fulfilment of that promise he seeks shelter behind unconvincing interpretations or misinterpretations characteristic of Gandhistic shiftiness.

Islam teaches us also how to rule. If we obey the injunctions of God in that respect we form an Islamic government and establish God's Sovereignty on earth. It should be noted in this connection that when Muslims use the word "Democracy" they do not use it in the sense that the right of sovereignty rests with people. They merely use it in the sense that all human beings should enjoy equal rights, that they should all receive equal justice and that the law should not discriminate between the high and the low, the rich and the poor, the superior and the inferior, the governor and the governed and that they should all be governed according to the Will of God. God's knowledge is superior to man's and He knows best what is in the interest of the humanity. His Ordinances must be obeyed at all cost. Man-made laws compared with Divine Laws are defective and disastrous.

Divine Laws have already been tried and tested before and found excellent. Unfortunately, they lie dormant in books and have no tangible expression anywhere in the world today. It should be the Goal of Pakistan to give them a tangible shape and form a concrete Model Islamic State to make it easier for the world to decide

upon a better form of government. In that case, Pakistan becomes a question of world importance and no longer remains an Indian domestic affair. All the Muslim States in the world should contribute their utmost to the formation of this State as they alone can help us in the matter. We cannot expect any help from quarters incapable of seeing eye to eye with us.

The work before us is not easy especially with the sort of material inherited by us from the British. During the past century and a half our masses have been so demoralized and de-Islamized that it will take some time to tune them up properly. The work we have in hand demands that we should start not from the top but from the bottom. An Islamized public is sure to produce a properly conducted Islamic Government.

Divine Warning

Says the Holy Quran:—

“O ye who believe (in Islam), should any of you desert your religion, Allah will soon bring in a people whom He will love and who will love Him, who will be mild and meek with Muslims and mighty with Kafirs, will struggle in the way of Allah, and will never be afraid of abuse and calumny (by opponents).” [V—57]

Ponder over these words of God and realize their significance. Turn to the pages of the Holy Quran and look at the context of the above quotation. In the preceding passage you will find it mentioned that Jews and Christians are one in their opposition to Islam and such of the Muslims as yield to them no longer remain Muslims. In the passage which follows it has been stated that the Muslim minority need not be afraid of the hostile majority as victory depends not upon numbers but upon Divine Help: and a clear assurance has been given that the people properly attached to Allah shall ultimately predominate. To the Jews and Christians of that period add the present opponents of Islam and you have the latest picture before you. The three important points emphasized are:—

(1) If Muslims go over to the opposite side openly or secretly they go out of Islam and become renegades. Fifth columnists and traitors of other types fall under this category.

(2) Muslims need not be afraid of overwhelming odds against them but must strengthen their faith and improve their conduct and character. God will do the rest.

(3) If in spite of these assurances, Muslims deviate and go out of their fold for fear of death or for any transitory gain, they shall be blasted out of existence.

Islam is not at all in danger. It shall remain protected. It is only the so called Muslims who will be wiped off and others will take their place and serve the cause of Islam. It is a Divine Warning of a very serious nature and must be taken to heart.

Now, what are the qualities the desired Muslims are said to possess?

The first essential quality is lovability and a loving nature. Love of God is the mainspring of all virtue. Love of the baser self is at the root of all evil.

The second is to be kind and sympathetic towards their brethren, but unyielding, brave and invincible when facing avowed enemies.

The third is that they never sit idle but keep carrying on the combat with their inner and outer foes.

The fourth is that in the discharge of their duty and in doing what is right they are not afraid of any opposition and care not the least about adverse public opinion.

Will the GOVERNMENT AND PEOPLE OF PAKISTAN thank God for the gift of Pakistan by taking due note of this DIVINE WARNING and bringing themselves up to the required mark?

Emancipation of Mankind

Says the Holy Quran:—

“Satan attracts you towards poverty and enjoineeth on you unseemly conduct, while Allah promiseth you His forgiveness and promiseth you bounty and abundance.” (II-268)

“We have pointed you out the right path; so follow it and follow not the whims of those who know not.” (XLV-18)

Broadly speaking, there are only two ways of leading life, the Islamic and the non-Islamic. The Islamic way alone leads to bounty, abundance and happiness. Non-Islamic pranks lead the world to where it already finds itself today—economical crisis, disturbed peace and insecurity of life, property and honour.

True followers of Islam find a very high place in the estimation of God. See what Allah says about them:—

“Ye (Muslims) are the best of peoples raised up unto mankind: Ye command that which is right and ye forbid that which is wrong and ye believe in Allah.” (III-110)

“And those (Muslims) who if we give them power in the land establish worship (of one God) and pay regular charity and enjoin what is right and forbid what is wrong: and the ultimate decision in all matters belongs to Allah.” (XXII-41)

It will thus be seen that the position assigned to us by our Creator is that of leaders of mankind and not of followers or collaborators of evil. Ours is the only course which leads mankind to emancipation and we must lead the world on the right path. When we are

given power in the land and placed in a position to serve humanity we should not shirk the duty. We have been favoured with Pakistan not to follow slavishly non-Muslim and un-Islamic ways of thought and deeds but to work effectively towards the emancipation of mankind. In this we have to depend mainly on our own resources and on Divine Help which has already been promised to us if we act properly. We need not expect help from others. On the other hand, we have to prepare ourselves to face opposition from them.

Says the Holy Quran:—

“O ye who believe, have no confidence in and be not intimate with those outside your ranks. They will not hesitate to corrupt you. They only desire your ruin. Rank hatred has already appeared from their mouths. What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom (and understand).” (III-118)

Further on, says the Holy Quran:—

“If the least good comes to you, it grieves them. If misfortune overtakes you, they rejoice over it. But if you are steadfast and stick to God, no harm will their cunning do to you: for God fully comprehends what they do.” (III-120)

Just look what is around you today and get convinced of the truth of the Divine Words quoted above.

Our only salvation lies in our prompt return to the original and unadulterated Islam.

There can be no doubt about the assurances given to us by our government spokesmen that the Pakistan Constitution shall be based on Islam. The only danger lies round some controversial aspects of different interpretations of portions of Islamic teaching. In this connection, we have to wait and watch the role the Pakistan Constituent Assembly will play in the formation of Pakistan.

Pakistan's First Duty

Says the Holy Quran:—

“Do they not observe how many nations before them did We destroy—nations whom We had established in the earth in the strength not given to you and for whom We poured out abundance of rain from the skies and made streams gush forth underneath and yet We destroyed them all for their sins and raised in their wake fresh nations (to succeed them).” (VI-6)

Nations in olden days were generally stronger in many respects than modern nations. They had longer lives, stronger physiques, better health, greater powers of endurance and a much wider scope under the sun, yet they have been destroyed and effaced from the earth on account of their own sins. Says God in the Glorious Quran:—

“Do they not travel through the earth and see the consequences of those gone before them? They were superior to them in strength: they tilled the soil, enriched it and populated it in greater numbers than their successors have been able to do: there came to them their apostles with distinct Commands (which they defied to their own disadvantage): (so) it was not Allah who wronged them, but they themselves wronged their own souls. In the long run, evil consequences must overtake those who do evil since they defy injunctions of Allah and hold them up to ridicule.” (XXX-9-10)

In further corroboration of the truth that sins and evil deeds of men bring disaster upon earth, read again the following words of Allah:—

“Mischief has become manifest on land and on sea as a result of men's misdeeds, so that they may taste

the consequences of some of their vices and revert to virtue." (XXX-41)

The Quran contains a number of instances of peoples in past who fell victims to their own sinister mentalities. Every true Muslim who has faith in Allah and belief in His Words must acknowledge unreservedly that calamities which descend upon mankind are results of men's own misdeeds. It is a simple fact which even a man of ordinary common sense can understand that the universe is governed by Divine Laws which are both physical and moral, and that these Laws can only be violated at considerable risk. When people break the Moral Laws they suffer more violently than when they break the Physical Laws. The modern age can furnish no exception to this rule. Look around you and see what is going on all over the world. The extreme moral depravity of the world today seriously forbodes dreadful consequences.

Pakistan's first duty, therefore is to save its own self from disaster by purging itself of all evil practices. After that, its duty would be to reclaim others. Corruption, bribery, falsehood, dishonesty, injustice, provincialism, narrow geographical patriotism of a selfish type, disloyalty to our State, dereliction of duty, bad neighbourliness and all un-Islamic vicious ways of life must go out at once. It is the first requirement of a nation. No doubt, men and material and sufficient ability to use them go a long way towards defending a nation, but without a good moral background they do not go a very long way off. Even men and material and many other useful things besides crowd in when souls get elevated by a lofty sense of morality. For a Muslim, the only standard to discriminate virtue from vice is the pure SHARIAT. Stick to the SHARIAT in letter and spirit, and become invincible. Without it, even the greatest available material help will fail you. Be not misled by contrary advice from whatever quarter it comes. GOD speaks the truth and to HIM belongs the FINAL AUTHORITY.

Islam on Peace and War

Says the Holy Quran:—

“Make not mischief in the earth after it hath been set to order.” VII-56)

“Eat and drink of that which Allah hath provided and do not act corruptly and do not make mischief in the earth.” (II-60)

“Allah loveth not mischief-makers.” (V-17)

“And when it is said unto them (mischief-makers) make no mischief on the land, they say ‘We are but peace-makers’. To be sure, they are mischief-makers, but they perceive it not” (II-11,12)

“And there is a type of man whose conversation on the life of this world pleaseth thee and he calls Allah to witness as to what is in his heart, yet he is the most rigid of opponents. And when he turneth his back his aim everywhere is to spread mischief through the earth and to destroy crops and cattle, but **ALLAH LOVETH NOT MISCHIEF.**” (II-204,205)

“On that account, we ordained for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption on land shall be as if he had killed all mankind, and whoso saveth the life of one shall be as if he had saved the life of all mankind.” (V-32)

So, Islam is essentially a religion of peace and good-will, peace and public service, peace and self-respect. It is not an idle philosophy for dreamers to meditate upon, but a practical, matter-of-fact, common-sense religion in the widest sense of the term, a purified system of life, a Divine Guidance in all matters pertaining to all branches of human thought and activity. A Divine Religion cannot tolerate chaos and confusion, mischief and corruption, disorder and disturbance in the

Divine Creation. But all the inhabitants of the globe are not Muslims and all Muslims are not good Muslims. All the dwellers on this planet are neither angels nor saints. A very large majority of them are simpletons very much like herds of cattle easily led or misled by others. Some of them are ferocious-looking beasts in human form. Others are simple-looking cunning wolves always ready to pounce upon other for paltry personal ends. Reason and fair-play have no appeal for them. Sophistry is their only logic. They are cruelly selfish. They take pleasure in arson, loot, and wholesale massacre of those not of their way of thinking and take pride in their nefarious achievements. It is impossible to bring them round with civilized and peaceful methods. It is merely to prolong their own lease of mischievous life and to obstruct the righteous from doing their duty that they, or at least some of them, keep on harping upon the impracticable philosophy of non-violence which is always meant for others and never for themselves. Scratch them and you will always find them violent in thought. Watch them and you will very often find them violent in action.

FORCE and MOTION and the two scientific cardinal principles on which the entire creation moves. Without them the world could have never existed. Power and strength, like wisdom and wealth, are essential requirements of life and without them there could be no survival of mankind and no peace on earth. Only recently, the world had to get rid of Hitler and Mussolini through Armed Forces, not through professors of philosophy.

Virtue lies in the right and proper use of physical, intellectual, moral, and spiritual powers. If these powers are not used where they are needed or if they are used wrongly, they become vice. Says God in the Holy Quran:—

“Those who Believe (and are good Muslims) fight

in the cause of Allah, and those who disbelieve (and are bad Kafirs) fight in the cause of evil." (IV-76)

Fight they must, some on the side of right, others on the side of wrong. We have to deal with the world as it is, not as one wishes it to be. Wars shall continue so long as this world lasts and it will be found impossible to prevent them in any stage of evolution. No power on earth can change the course of Nature. Islam recognizes it and, since it means to live till the end, it enjoins upon its followers to remain peaceful as long as humanly possible and accept war with good grace when when imposed or it becomes necessary. When such a war comes, Muslim honour and self-respect demand that they shall not flinch from it but shall accept it with true devotion, courage, resignation, obedience, discipline, and determined application of all their physical, moral, intellectual, and spiritual means, and shall not hesitate to spare the last ounce of their energy and the last drop of their blood in the cause of Truth and Righteousness. At the same time, they have been ordered to reduce the horrors of war to the minimum. To achieve it they have been given definite rules to follow.

For the first thirteen years of their life in Mecca, Muslims were asked to bear all hardships with equanimity and fortitude. When they left Mecca and found their "Pakistan" in Medina and when still their enemies did not leave them in peace, they were first permitted and then commanded to take up arms against the hostile elements. Says the Holy Quran:—

"Permission to fight is given unto those against whom war is made, because they have been wronged, and verily Allah has the Power to give them victory. (They are) those who have been expelled from their homes unjustly only because they said:—'Our Lord is Allah'. Had it not been for Allah's repelling some people by means of others, monasteries, churches, synagogues, and monasteries wherein the name of Allah is commemorated the most, would assuredly have been pulled down. Allah undoubtedly helpeth those who help His (cause)—for

verily, Allah is Strong, Almighty (and capable of enforcing His Will).)" (XXII-39,40)

The above quotation is merely permissive. Now follows the Command and other necessary instruction:—

"Fight in the cause of Allah against those who fight against you, but do not transgress, for Allah loveth not transgressors. And slay them wherever you find them and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight them not at the Sacred Mosque (Masjid-il-Haram) unless they first attack you there, but if they attack you there slay them. Such is the punishment for disbelieving persecutors. But if they desist, verily Allah is Forgiving and Merciful. And fight them on until persecution is no more and justice and faith in Allah prevail. But if they desist, then let there be no hostility except against wrong-doers. Sacred months are alike for forbidden things in retaliation. But if any one transgresses the prohibition and attacketh you, attack him in like manner as he attacked you. And observe your duty to Allah and beware that Allah is with those who are Godly.— And spend your wealth in the cause of Allah and let not your own hands contribute to your own destruction (by withholding money from the right cause and spending it over your luxuries)." (II-190,191,192,193)

"Let those fight in the cause of Allah who sell the life of this world for the Hereafter. Whoso fighteth in the way of Allah be he slain or be he victorious, on him shall We bestow a reward of great value. And why should you not fight in the cause of Allah and of the feeble among men and women and the children whose cry is:—'Our Lord, rescue us from this town whose people are oppressors and raise for us from Thee a protecting friend and raise for us from Thee one who will help'? Those who Believe (and are good Muslims) fight in the cause of Allah, and those who disbelieve (and are bad Kafirs) fight in the cause of evil; so fight you against the minions of Satan; feeble indeed is the strategy of Satan." (IV-74,75,76)

“Truly, Allah loveth those who fight in His Cause in battle array, as if they were a solid cemented structure.” (LXI-4)

“How often hath a small force overcome a mighty host by Allah’s leave? Allah is with steadfast perseverers” (II-249)

“Unbelievers are protectors of one another: unless you do the same (*i.e.* protect one another among yourselves) there would be tumult and oppression on earth and great mischief.” (VIII-73)

“Let there be no compulsion in religion.” (II-256)

The following are some of the Hadises. Says the Holy Prophet (Peace Be Upon Him) :—

“I am the prophet of mercy. I am the prophet of battle,”

“I am the most valiant yet the most cheerful fighter.”

“Do not be eager to meet the enemy, but ask Allah for safety. Yet if you meet them, persevere and have patience and know that Paradise is under the shadows of swords”

“Whoever fights in defence of his person and is killed is a martyr (Shaheed); whoever fights in defence of his family and is killed is a martyr; whoever is killed in the Cause of Allah is a martyr.”

“Whoever from among you sees an indecency, he must change it by his hand; if he cannot, he must do so by his tongue; if he cannot, he must do so by his heart (through disapproval etc.) but this last would testify to the extreme weakness of his faith.”

“There is no obedience to any creature in disobedience to the Creator.”

68665

There are numerous other passages in the QURAN and the HADIS on the subject and they lead to the following conclusions:—

(1) Muslims should cling to peace as long as physically and honourably possible.

(2) When the time comes and the necessity arises, they should on no account hesitate to take up arms

(i) in self defence;

(ii) in defence of the weak ; and

(iii) to root out tyranny and corruption.

They cannot afford to be friends of oppression. They have got to stamp it out. They should fight for principle, not for passion. They should simply fight against wrong and entertain no rancour against person.

(3) When they take up arms, they should fight like men, boldly, bravely, vigorously and tenaciously. Cowardice should never be allowed to come in their way. They should remember that one who turns his back in JEHAD brings down God's wrath upon him. They should not be afraid of smallness of their numbers or their deficiency in means. They should make it up by strengthening further their faith and steadfastness. God has already promised help to the faithful and steadfast. Islam's frequent victory over superior and better equipped hordes has been a characteristic feature of the history of Islam for the last thirteen centuries and a half they should also realize that those who sacrifice their all in the Cause of Allah, in fact, sacrifice little, for the reward is very great and everlasting. Victory and death are the two alternatives for a true Muslim. Defeat is unknown to him.

(4) The Holy Quran takes note of the fact that evil people flock together. Unless the good draw together for mutual defence the world would be given over to aggression by unscrupulous elements and the good will fail in their duty to establish God's peace and to strengthen the Forces of Truth and Righteousness.

(5) While Muslims have been given every encouragement by Islam to fight bravely, they have been strictly ordered to carry on their wars as humanly as possible. They have been warned against molesting women and children, old and infirm, non-combatants and innocent religious groups. Trees and other property should not be destroyed needlessly. No transgression is allowed. No relentlessness should be shown. Peace should not be withheld when enemy asks for it. The object should be not to exterminate but to correct and reform the wrong-doers. Power of mischief must be snatched from mischief-mongers and they should be allowed to survive and should be persuaded to lead better lives. But on no account should they be converted by force.

(6) In peace time, Muslims should remain alert and keep themselves prepared for all eventualities. The wherewithals for the fight and the "sinews of war" must always be held in readiness. This is the collective responsibility of the UMMAT. Every Muslim should feel the responsibility individually and should contribute his or her might towards it.

Long years of subservience has demoralized our people and they have acquired the nasty habit of looking up to the government for everything even for every trifle. They are now a free people and are themselves the government in a collective capacity. It is their representatives who manage the affairs of the State on their behalf. The initiative in all matters must come from them. Let them first train their minds on right lines and cultivate a true Islamic character. Then let them organize themselves and create a genuine public demand. The necessary help is then sure to come from the governing body.

ISLAMIC BROTHERHOOD

Says the Holy Quran :

“ All true believers are but one another's brothers. Therefore, make peace and reconciliation between your brothers (if they come into conflict among themselves) and fear Allah (in dealing with them) so that you may receive Mercy from him ” (XLIX-10).

“ O Mankind, We created you out of a single pair of a male and a female and made you into nations and tribes for identification (not for differential treatment). Verily, the most honoured of you in the estimation of Allah are the most pious amongst you : and, undoubtedly, Allah has full knowledge of and is well acquainted with everything. ” (XLIX-13).

We Muslims all over the world are a compact and consolidated fraternity unaffected by accident of birth, inequality in status and divergence in geography. We are Arabs, Afghans, Iranians, Chinese, Indonesians, etc. simply to show how widely spread we are throughout the world. From Gibraltar to China and Indonesia we occupy the best and the richest part of the world and we are one at heart. It is the work of God that we became so consolidated and no earthly power could undo it. See what Quran says about it and what God has enjoined upon us :—

“ (O Believers), hold fast all of you collectively the Rope of Allah and be not divided among yourselves ; and remember with gratitude Allah's bounty upon you : for you were mutual enemies (before you accepted Islam) and Allah (subsequently) joined your hearts in love and by His Grace you became brethren ; you were then on the Pit of Fire, but He saved you from it. Thus doth Allah Make his Signs manifest unto you, so that yet may be guided. ” (III-103).

The reason why at the present juncture we find it somewhat difficult to come together for a common cause should be sought in the process of de-Islamication that has been going on all over the world for some time past and has left us de-muslimised to a great extent. We forgot the injunctions of Islam and our enemies tried to force us into so many water-tight compartments and made us weak in their own interest. Slogans like Egypt for Egyptians, Iran for Iranians, Afghanistan for Afghans, Hyderabad for its Mulkis, Sindh for Sindhis are not only Satanic and mischievous but definitely suicidal and un-Islamic.

This narrow-minded exclusiveness has been a source of very great mischief throughout the world. Take the instant of our immediate neighbours, the Hindu Congress politicians. They are sore over the "partition" of the sub-continent. A mere administrative demarcation does not mean that Pakistan has been parcelled out and taken away beyond the Solar System, or removed to some other planet, hemisphere or continent. It is still where it was centuries ago. The two parts are as close to each other as ever before. Inhabitants of both these parts are as free to intermix with one another as they like. The postal system, telegraph lines, airway, railway, motorcar excursions are fully intact. Mere administrative differentiation does not raise an iron wall between the two only if good-will and fellow-feeling prevail. Such differentiation existed before the partition. There were British India, Indian India, French India, Portuguese India, almost autonomous or semi-autonomous provinces, and States. Burma and Ceylon were snatched away but nobody cared for them. Apart from administrative divisions, there existed and still exist within the "Indian Union" differences, of language, dress, gastronomy, customs and habits yet they all mix together and maintain friendly relations when they like. Unless there is a craze for political predominance and a mania for grabbing land and territories and swallowing states after states which seems the

besetting sin of the Congress politician, there seems to be no good cause for the present outburst of ill-temper. There is nothing objectionable in the idea that Muslims should have their say where they are in a majority, while non-Muslims should be made responsible for that part of the country where they abound. Mutual goodwill can fill all the gaps that might have been caused by such an arrangement. Bad blood could have no place in the bargain unless evil intentions lurked somewhere behind.

Coming nearer home, we feel genuine sorrow at the madness with which anti-Islamic provincialism is being propounded in certain quarters in Pakistan. The question of Karachi is in the forefront today. They say, it is being separated from Sind. We fail to see where proper separation comes in. Geographically it will remain where it is, not going to be removed to some other longitude and latitude. Sindhis will be free to utilize it as much as non-Sindhis. The only question under consideration is how best to administer it. A better administration will be certainly in the interest of Sindhis and non-Sindhis alike. Formerly it was administered by a Hindu majority. Now it will be administered by a Muslim majority who will prefer to administer it in the interest of all.

A very honourable member of a very honourable House is reported to have said only the other day:— "Sindhis are prepared to a man not to allow even an inch of Sind to be taken away." Taken away by whom and where to? God says:—"Muslims all over the world form a Brotherhood". But our honourable member says:—"Muslims of Sindh alone form a Brotherhood and those of elsewhere should not be allowed even to serve Sindhi". Such a perverse mentality does not appear to be very promising for the future of Pakistan. This baneful provincialism must be totally rooted out in the interest of humanity. The future of Karachi should be determined with a view to administrative efficiency and

should not be allowed to be influenced by mere childish sentiments of a misguided few.

If Muslim Unity would have been an established fact and Islamic Brotherhood would have been in the stage meant for us by God, the picture would have been different today. The Junagadh question and the Kashmir imbroglio would not have further embittered relations between the neighbouring dominions.

At any rate, the present situation is not hopeless and it will not be difficult to revert to the world-wide genuine Islamic solidarity which is the need of the moment and which the World badly wants.

FIFTH COLUMN

In Islamic parlance, fifth columnists are called **MUNAFIQ—HYPOCRITES**—and are the most despised people on the earth. They are rightly considered to be mean cowards, sneaky traitors, mischievous spies, and for more dangerous than open enemies. That is why the Holy Quran says :—

“ Verily, hypocrites will be in the lowest depths of Fire and no helper wilt thou find for them.” (IV—145)
Here are some more quotations about them from the Holy Book :—

“ Among the people, there is a type (of hypocrites) who say, ‘ We believe in Allah and the last Day ’, when they believe not. They seek to beguile Allah and those who believe in (Him), and they beguile not save themselves, but they perceive not. In their hearts is a disease and Allah increaseth their disease. A painful doom is theirs because they lie.” (II—8,9,10)

“ And when they fall in with those who believe in Allah they say, ‘ We believe ’; but when they go apart to their devils they declare, ‘ Lo, we are with you, verily, we did but mock ’; Allah throws back their mockery on them leaving them to wander about blindly in their contumacy. They are those who barter guidance for misguidance, but their commerce doth not prosper, nor are they guided.” (II—14,15,16)

“ When the hypocrites come unto thee (O Mohammed), they say, ‘ We bear witness that thou art indeed the Apostle of Allah ’: and Allah knoweth that thou art indeed His Apostle; and Allah beareth witness that the hypocrites are indeed liars. They make their professions on oath a pretext so that they may turn people away from Allah. Verily, evil are their deeds. That is because they first believed, then they rejected Faith: therefore, hearts were sealed, so they understand not. When thou lookest at them their figures please thee (for

they are well and fashionably dressed and look grand) and when they speak thou giveth ear unto their speech. They are as though they were propped up blocks of hollow wood (unable to stand on their own and on no account to be relied upon). They deem every shout to be against them. They are the enemy, so beware of them. The curse of Allah be on them How perverted they are." LXIII—1,2,3,4)

From the Islamic point of view, the present world is inhabited by only two groups—believers and non-believers. the true and the false, the honest and the dishonest, MOMINS and KAFIRS. Hypocrites fall under the latter category—KAFIR, and, according to the Holy Quran, they are singled out for the worst form of punishment. Their very existence is dangerous to mankind and their association with people has a demoralizing effect on the nation. They, therefore, ought to be shunned and kept at a safe distance, unless they repent and come round,

Like other nations, Muslims also have to deal with their Haw-Haws and Amerys and, unfortunately, quite a large percentage of them have got mixed up with Muslims and have to be dealt with suitably. It is only they who form the fifth column, play the Quisling, act as spies, and attack us from within. They are the worst type of criminals and deserve no grace.

For the first thirteen years before the Hijrat to Medina, Muslims were luckily free from this pest, but as soon as the heyday of Islam shone hypocrites cropped up and their numbers rose in proportion to the subsequent rise of Islamic ascendancy. Not very long after the departure of the Holy Prophet to the higher regions, a prominent Muslim divine once jocularly remarked that hypocrites had become so numerous at his time that if they had only tails on, people would have found it impossible to move about without treading upon their tails. They are certainly more numerous today than ever before. It is the duty not

only of the Pakistan Government but also of every individual Pakistani to hunt them out, keep a close watch on them, and treat them in the manner they deserve. To connive at them or to try to screen them would amount to high treason.

It is difficult to dive deep into the minds of others and assess them at their proper value. but there are a number of symptoms on the surface which indicate the mind within. For instance, the Quran and the hadis say some of the symptoms are that a hypocrite is a coward, habitual liar, a breaker of promises, a defalcator of trust, a user of foul language, a reluctant offerer of Prayers, and an unwilling worshipper of Allah. He is not afraid of God but is afraid of everyone else. He does not expect any Good from God but expects it from others who are powerless. The worst of it is that he is very proud of his misdeeds.

Let our Government take a serious note of the existence of many such hypocrites in their rank and file. Let also our public beware of a much larger number of these deadly foes in and around them. And let them all adopt adequate measures before it is too late.

GENUINE MUSLIMS

All that glitters is not gold. All who look like Muslims are not genuine Muslims. Those returned as Muslims in government census reports, or born of Muslim parents, or bear Muslim names and Muslim appearance, or merely profess Islam and have nothing else to substantiate that claim are not necessarily Muslims in the EYES OF GOD. There are certain specific requirements which one should possess before rightly claiming to be a Muslim. These specific things have laid down by God Himself. The following are some of them in the Holy Quran :—

“Righteousness does not consist (merely) in turning your faces East or West (in prayers), but (truly) righteous are those who believe in Allah, and the Last Day, and the Angels, and the Scripture, and the Prophets; and who give wealth, for love of Him, (not for self-glorification or other vain pursuits), to kinsfolk, and to orphans, and to the needy, and to the wayfarer, and to those who ask and to set slaves free; and who observe prayer properly, and pay poor-tax; and those who keep their treaty when they make one; and patient in tribulation and adversity and time of stress: such are the God-fearing.” (II-177)

“By no means shall ye attain unto righteousness unless ye spend of that which ye love; and whatsoever ye spend, Allah is Aware thereof.” (III-92)

This text points out that the true test of charity is to give something you value and love. It teaches selflessness and sacrifice. Unless eagerness for self-denial and sacrifice reign supreme, there can be no peace anywhere.

“They only are Believers who, when Allah is mentioned unto them, feel a tremor in their hearts, and when His revelations are recited unto them they strengthen their faith, and who have full faith and

trust in their Lord ; who keep to regular prayers and spend of what we have bestowed on them. Such in truth are real Believers (Momins). For them are a variety of grades of dignity with their Lord, and forgiveness, and a bountiful provision." (VIII—2,3,4)

"Successful indeed are the Believers who are humble in their prayers, and who shun vain talk, and who are active in deeds of charity, and who guard their chastity save from their wives or whom their right hands possess, for than they are not blameworthy. But whoso craveth beyond that, such are transgressors. And those who faithfully observe their trusts and covenants, and who pay heed to their prayers. These will be the heirs who will inherit Paradise where they shall abide." (XXXIII—1 to 11)

Space does not permit a reproduction here of many other quotations containing the Golden Rules which every Muslim follow. Unless these Golden Rules are observed there can be no peace and order in the world.

The cardinal principle of Islam is perfect faith in the Unity, Omnipotence, Mercifulness, Benevolence of God, and a sincere attachment to Him. If all the inhabitants of the globe, or, at least, a large number of them, get properly attached to the One Universal Centre of Life, Power, and Activity, there will be less strife, less discord, less confusion and disorder, and a much easier realisation of the fundamental Unity of Mankind. A true attachment to the Creator will result in a willing obedience, and a willing obedience to His Laws will bring about an all-round prosperity, peace, and contentment.

The real cause of all trouble in the world is attaching too much of importance to one's individual self. Self is undoubtedly a very important factor in the Divine Creation and has got to be defended and preserved as far as possible ; but everything, even self preservation, has a limit. When one exceeds the

legitimate limits of self-preservation he enters the region of selfishness. To do good to one's self at the expense of others is selfishness. To advance the cause of one's family, clan, tribe, or a nation at the expense of others is still selfishness and on a wider scale. While to suffer in the interest of others is sacrifice. A good man preserves his self to sacrifice it for others. A bad man preserves and promotes the interest of his self, his people, his nation, and the part of the globe which he calls his country, at the expense of others, and expects others to sacrifice for him. A wise man sacrifices the lower for the higher. God is the Highest Object and the Ultimate Goal and a Muslim sacrifices his all for Him. The Holy Quran has is :—

“ Say, verily, my prayer, and my sacrifices, and my life, and my death are for Allah, the Lord of the Worlds.” (VI—162)

The present condition of the world is what its inhabitants have made it. It cannot be changed unless the people change. Convert them into angels and you will have paradise on earth. Turn them into devils and you will have hell on earth. If they sow thistle they must reap thorn. Those who want people to persist in their present follies and expect the world to prosper should go and adorn lunatic asylums.

Less of selfishness ; more of Godliness ; truth and honesty, sympathy and fellow-feeling with others ; kindness to neighbours ; sincerity with friends ; forgiveness with foes ; purity of mind and chastity of life are some of the sterling qualities which Islam inculcates. Without such a noble outlook and conduct the face of the world can never be changed. Every other device is bound to fail. The world wants Islam very badly. No other remedy is possible,

BEST FORM OF GOVERNMENT

There seems to be a good deal of confusion and misguidance in ill-informed quarters about the controversy on Secular versus Islamic form of government. The word "religion" is one of the most mis-used and misunderstood terms in the present over-materialistic age. It has become a fashion of the day to decry it and call it reactionary. It may be true of other religions, but it can never be true of Islam.

Material progress and moral depravity cannot go together for long. Morality can never be divorced of religion. The test of a true religion lies in its progressiveness in the sense that instead of hampering progress it only accentuates it. A Divine Religion has the power to convert the most degraded people into the best, the noblest, and the most admired, in a wonderfully short period. History has proved it.

A careful examination will bear it out that the present disgraceful condition of the world is mainly due to the modern antireligious trend of the age. Repulsion against false and degenerated religions, however, is understandable. Human nature is progressive and is apt to revolt against unprogressive, obstructive, and reactionary teachings, and the religion which inculcates them might be well confined within the cloisters of churches, temples, and synagogues; but when a religion is free from these blemishes there can be no reason why it should not be welcomed.

Divine Teachings by the Creator of the Universe enjoining upon all the only right course for human emancipation hereafter cannot be ignored with immunity. Pause and consider what God says in the Holy Quran:—

"Verily, Allah enjoineth justice and kindness and liberality to kith and kin, and forbiddeth obscenity and abomination and aggressiveness: He exhorteth you so that ye may take heed." (XVI—90)

Quite a world of useful and necessary guidance is compressed in the above quotation. The force, the beauty, and the wide implications of the original Arabic text could not be reproduced adequately in the translation given above. For instance, the Arabic word (*adl*), translated as "justice", has a much wider implication. It also means moderation in spending and moderation in everything else, treating everything in the manner it deserves, keeping within limits in thoughts and deeds, refraining unnecessarily from damaging or destroying any thing in the creation and from trespassing upon rights of others, and even going the length of giving the devil his due. Another Arabic word (*Ihsan*), translated as "kindness", means also purity of mind and beauty of action and keeping always in view the Omnipresence of God without which goodness and virtue can never be complete. Without a firm conviction in the Divine Omnipresence and without a strong belief in a life after death, none has a right to claim to be a perfect gentleman. Those who consider honesty to be nothing more than "the best policy" cannot always be trusted and they prove some times to be very dangerous hypocrites. Without true Godliness and a faithful obedience to all the Noble Divine Injunctions the catastrophe that is staring the world in the face cannot be averted.

All the evil, corruption, confusion, and chaos rampant in the world today is the result of the secularity which is the predominant feature of the modern age. It will be the height of folly not to take lesson from past experience. Nothing but a slavish mentality and a lack of proper insight into the affairs of the world can prevent people from taking stock of the situation and carving out a better future for themselves.

If the minorities in Pakistan look at things from a right angle of division and do not get blinded by prejudice and do not play into the hands of their selfish "friend" across the border, they shall have

reason to be grateful to the Constitution based on Islamic principles. A secular government based on the principles of majority rule will not help them at all. They have proclaimed secular government in the India Union and yet the Muslim Minorities there do not find life, property, and honour safe. Only a little of common sense with a bit of right knowledge will bring home to our poor deluded, misdirected minorities the immense superiority of the Divinely Guided Constitution over the miserable specimens of the stupidly conceived, reactionary, and dangerous secular constitutions which have not only failed all over the world but have very nearly succeeded in converting the entire planet into a veritable hell. Pakistan Zindabad.

UNITY AND DISCIPLINE

Unity and discipline are the first important requirements of a nation's stability, consolidation, and progress. Other reforms and needs of the nation only take a second place. Unless we exist reforms can be of no avail to us. Unless we all unite we cannot exist. Unless we are properly disciplined we cannot maintain our unity. What is meant here by unity is the Unity of Islam—union of Muslims all over the world. It is our most important requirement without which we cannot survive. We have been emphatically commanded by our Lord to adhere to the Unity of Islam. Says He in the Holy Quran :

“ And hold fast, all of you together, to the Rope of Allah and be not divided among yourselves.”

(III—103)

This Divine Order is not addressed exclusively to Sindhis, Punjabis, Pathans, Balochis, Bengalis, Indians, Arabs, Turks, Iranis, Chinese, Indonesians, but to “ all of you together ”. Here again it has been made more explicit :—

“ Verily, this Brotherhood of yours is a single Brotherhood, and I am your Lord: so worship me (and no other).”

(XXI—92)

When once united it becomes a very great sin to get disunited again :—

“ Be not like those who are divided among themselves and fall into disputations after clear proofs had come unto them: for them is a dreadful penalty.”

(III—105)

“ And obey Allah and His Apostle ; and fall into no disputes, lest you lose heart and your power depart; and be patient and persevering; for Allah is with those who patiently persevere.”

(VIII—46)

The Holy Prophet (Allah's blessings be upon him) is reported to have said that any mischief-monger who causes split among Muslims is "not of us".

The union is not to be a nominal union of passive disinterested onlookers, but a sympathetically active union of mutual helpers. Says God:—

"The Believers, men and women, are protecting friends one of another."

(IV—71)

"Help ye one another in righteousness and piety, but help ye not one another in sin and transgression: and fear Allah: for he is strict in punishment".

(V—3)

"And why should you not fight in the Cause of Allah and of the feeble among men and women and children whose cry is:—Our Lord, rescue us from this town whose people are oppressors and raise for us from Thee a protecting friend and raise for us from Thee one who will help."

(IV—75)

"Unbelievers are protectors of one another: unless you do the same (and protect one another among yourselves) there would be tumult and oppression on earth and great mischief."

(VIII—73)

So it is incumbent upon Muslims to help their weak and oppressed brethren in whatever part of the world they be. If Muslims are not strong enough to do that, it is their duty to acquire the necessary strength and ability to discharge their duty. Should they neglect it, they would lose all title to exist as self-helping and self-respecting Musalmans. Let them no more be a burden on earth and let them no more be a disgrace to Islam.

To get united and to remain united and to let that unity produce tangible results it is of utmost

importance to adhere to proper discipline. Strict obedience to authority is the essence of discipline. Disobedience—civil or criminal—is un-Islamic and may left over to those in the Indian Union whose ship is sure to founder on the rock of defiance of authority—a spirit which their own leaders have infused into their own followers. God says in the Holy Quran:—

“O ye who believe, Obey Allah and obey the Apostle and obey those of you who are in authority; and if ye differ in anything refer into Allah and His Apostle, if ye really believe in Allah and the Last Day, that is better and more suitable for final determination.” (IV—59)

Says the Holy Prophet:—

“Obey your leader (*Imam*) even though he be a negro slave.” (Muslim)

“Who deviates a little from his Brotherhood dies the death of pre-Islamic era.” (Bokhari and Muslim)

When a leader gives an order distinctly opposed to Islam he is not to be obeyed, as according to the Holy Prophet;—“There is no obedience to any creature in disobedience to the Creator”. In all other matters, orders must be carried out even though they may appear to be improper and unreasonable. In that case, the instructions are that followers while implicitly obeying such orders should pray God to give their leader right guidance. Even if the leader happens to be an open sinner the order is to obey him unflinchingly and at the same time to try to reform him. In the face of such clear and strict injunctions it would unmistakably be a sin for Pakistan Muslims to imitate the Indian Union and have recourse to non-cooperation, civil disobedience, and other kinds of resistance to authority.

Immediate steps should also be taken to bring about a closer and effective association of the various

geographical groups of the Grand World-wide Islamic Fraternity and become one consolidated people in obedience to God's Command.

MAULANA ZAUQI'S VIEWS

THE DURGAH ACT

(Reproduced from "the Rajput Hero", Ajmer, of 15 May 1944).

A deputation of his friends waited upon Maulana Syed Muhammed Zauqi Shah Sahib, a prominent Mashaikh in Ajmer of well-established reputation in India and abroad, to persuade him to stand for membership of the Durgah Committee in the election which is to take place on the 18th June 1944. The following conversation resulted:-

A member of the deputation:- "How would you like the idea of your standing for the forthcoming election of the Durgah Committee?"

Maulana Zauqi:- "The idea never entered my head nor ever shall. My friends seems to have a very poor opinion of me that they want to seduce me into the hotchpotch of that fantastic body which is an absurd creation of the Durgah Act of 1936."

A member of the deputation:- "So you seem to be averse to the Durgah Act. We shall be obliged if you will be pleased to give us the benefit of your opinion in details on the Act which is the all-absorbing topic of the day in circles interested in the Durgah."

Maulana Zauqi:- "The Durgah Act is a standing disgrace to the ten crore Muslims in India. We should have been able to manage our own affairs, to remove our differences, to settle our internal disputes, and to put our house in order. We ought to have been really ashamed of approaching foreign quarters and begging them to come to our rescue, to interfere with our internal affairs, and to reform us by force of legislation. If we are incapable of improving our ourselves, if we are determined not to come out of our present degradation, no foreign influence and no outside power can bring us

to our senses. The Durgah Act was not forced upon us by the Government. We, or at least some of us, begged the Government to impose it. And what has the begging brought us? A heterogeneous set of incompetent, inexperienced laymen formed into a Committee to manage the Durgah endowment, to look after buildings, to control income and expenditure, liabilities and assets, and to carry on the materialistic side of the Durgah administration. But endowments, buildings, hujras, marble edifices, shops and nazranas do not constitute the real Durgah. The real Durgah existed in its resplendent glory when these adjuncts did not exist and it will continue on in unmitigated splendour if these superadditions are ever taken away. The intrinsically essential part of the Durgah is not made up of lime and stones, of endowment and nazranas. It is that indelible influence of the extreme godliness of the Holy Saint reflected permanently in the very atmosphere of the place, that extraordinarily magnificent spiritual charm and attractiveness of the great Khwaja and the Divine Grace that surrounds him and his environments which has brought all these endowments, has caused these marble superstructures to rise and has made this place the greatest Muslim Spiritual Centre in India and one of the greatest centres of international repute in the entire Muslim World. Fortunate beings gifted with consciousness and clear perception see as broad day-light and feel in the most unmistakeable manner how the Divinely electrified electrons all over the space transmit Divine Spark to the heart and Divine Light to the sight of *Salikan-i-rah-i-tariqat* and bring them nearer to God. It is on that account that the Durgah assumes the privilege of a seat of pilgrimage for Spiritual Students of Divinity. It is this essential aspect of the Durgah which should be clarified and its blessings made available to the over-materialized world which badly needs them. This ought to have been the first and the last consideration of all those, high and low, connected with the administration of the Durgah. But a very large majority of the Durgah Committee are not capable of

doing it. They cannot even understand these things and some of them even do not believe in them. Under the present Act better members can hardly be expected. I shall tell you why.

Out of the twenty-five members, eleven are elected by Muslim members of Central Provincial legislatures. Muslim members of these legislatures may be very good legislators for temporal purposes, very good politicians, very good parliamentarians, but many of them have no reputation for being well up in religion and spirituality. Some of them are very indifferent to religion while there are others, and I can give even their names, who do not at all believe in Muslim spirituality. It is easy to imagine the sort of men they are capable of sending to the Durgah Committee. Four members come from the Dewan, the Mutawalli and the Khadims of the Durgah. They merely represent vested interests and are not prepared to make any sacrifice for the Durgah. Five are picked up from the miscellaneous humanity within the municipal limits of Ajmer. They are generally so involved in local interests that it is difficult to expect independence of character from them. One member is nominated by H. E. H. Nizam Hyderabad—mind you, nominated, not elected by Mashaikhs and Spiritual Silsilas of the State. The remaining four are Sajjadanashins co-opted by the members of the Committee, the laity. In the first place, in these days of widespread corruption, it is not necessary that all Sajjadanashins should possess the required degree of proficiency in spiritual matters. Sajjadanashinship, nowadays, goes by inheritance, not by merit. Even British courts, in deciding cases of succession, base their decision on pedigrees and family affinities rather than on spiritual attainments. Courts do not realize that *darin rah fulan ibne fulan chize nest*. You will find in India men who have not been even ordinarily initiated into a spiritual order, which means they do not know even know the A. B. C. of their subject, yet they have been installed by courts and other authorities on

Sajjadanashin's *gaddi*. Of course, there have been honourable exceptions, and I know a number of Sajjadanashins who are highly spiritualistic, but their election or selection rests with people incompetent to judge their merits. Even if the correct type of Sajjadanashins happen to come to the Committee, they will be in a hopeless minority and will ever remain in danger of being out-voted at every step.

I hope you are convinced that Durgah Act of 1936 is not the proper remedy. It is a specimen of a wrong type of democracy—a western brand which has failed in India and will fail in all eastern institutions.

“Can you give me list of the achievements of the present Durgah Committee?”

“As far as I can see, instead of spiritualizing the management of the Durgah, they have tried to secularize the whole thing. That peaceful, elevating and uplifting atmosphere which was characteristic of the place has, to a certain extent, got clouded for the people in the very nature of things, got upset by prevalent disorders. The devil of litigation holds greater sway. Party-feeling, heart-burning, vindictiveness, paying off old scores, neglect of duty, disregard for maintaining the decorum due to the majestic dignity of the place, indifference towards spiritualistic requirements of various occasions are some of things which were never so bad as they are today. What facilities does the Durgah Act provide to bring the spiritual blessings of the Durgah within easier reach of those who stand in needs of it? What was the life-mission of Hazrat Khwaja Sahib Rahmatullah-alaih? What is being done now to continue on that noble work? If the real object is lost sight of, all the endowments, buildings, property and income of the Durgah fail to serve their purpose and all the enthusiasm displayed in managing them amounts to so much energy wasted. Administrators and managers of the Durgah should carry on their work with an eye to the ultimate object of the

institutions. But, as I have already stated, most of the members of the present governing body formed under the Durgah Act of 1936 do not possess the necessary qualification to carry on their work in the right spirit and better qualified men cannot be expected ordinarily under the present Act. When the Act is fundamentally wrong, amendments however drastic will not make it right.

Problems of the Durgah can only be solved by experts, not by ignorant novices.

I hope I have said enough to make my viewpoint clear.

DIVINE SOVEREIGNTY AND DIVINE MESSENGERSHIP

*(Correspondence with Abdullah Marmaduke
Pickthall)*

Dear Sir,—I crave your indulgence in allowing me to exercise the privilege of a Muslim by addressing you on a subject which I deem to be of vital importance.

From your lectures on "The Cultural Side of Islam" and your remarks in a recent issue of the "Islamic Culture," I find that your interpretation of Islam does not admit the necessity of accepting the religion of our Holy Prophet as a necessary requirement for salvation. In holding such a view you depend upon the following passage in the Quran:—

"Surely those who believe, and those who are Jews and Christians, and Sabians, whoever believeth in Allah and the last day and doeth right, shall have their reward with their Lord, and there shall no fear come upon them neither shall they grieve." (II—62)

It is true, if one believes in Allah and an after-life and does what is right, he stands in need of nothing else to ensure salvation. He fulfils the object of Islam and is as good as a true and faithful Muslim. But the question arises, whether it is possible for him to believe in Allah without the aid of a prophet.

Creatures of human imagination, hypothetical, imperfect and fancy gods do not serve the purpose. If a man believes, for instance, his walking stick to be god, will you call him a believer in Allah? There are people who believe in an impotent god. They say, their god did create the world but is unable to change the trend of events, is unable to prevent his creatures from committing sin and is unable to liberate the world from the iniquity, injustice and cruelty going all round.

There are others who believes in a god co-eternal with matter and spirit. Many have expressed views in the following terms:—

“And the Jews and Christians say we are sons of Allah.” (V—11)

“And the Jews say: Allah’s hand is fettered.” (V—64)

“And the Jews say : Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. (IX—30)

Yet they all profess belief in Allah. I need not enumerate here all the fantastic views held, in different quarters, about God.

“And among mankind is he who disputeth concerning Allah without knowledge and without guidance and without an illuminating Scripture” (XXII—8.)

I simply ask : can such distorted views about Allah be of any avail?

A belief in God divested of His proper attributes revealed by Allah through His accredited messengers, is no belief in Allah. No stretch of human imagination can reach Him. No human philosophy can comprehend Him. No scientific investigation can explore Him. To believe in Allah one must have some knowledge of Him. Knowledge about Allah can only come from Divine source and it always comes through His own messengers. You cannot have a true conception of Allah without the aid of His messengers and without perfect reliance in Divine messages revealed through them. Belief in Him implies belief in His messengers. Reject His messengers and you reject Him.

“O Children of Adam! If messengers from among you come unto you who narrate unto you My revelations, then whosoever refraineth from evil and amendeth—there shall no fear come upon them neither shall they grieve. But they who reject Our revelations and

scorn them—such are the inmates of the Fire wherein they shall abide.” (VII—35—36),

“Verily, those who disbelieve in Allah and His messengers and seek to differentiate between Allah and His messengers and say; We believe in some (of them) and reject others (of them); and seek to chose a way between. These are really unbelievers (*Kafirs*) and we have prepared for the unbelievers a disgraceful chastisement.” (IV—150)

“Surely, they who reject Our revelations and scorn them, for them the gates of Heaven will not be opened nor will they enter the Garden until the camel goeth through the needle’s eye. Thus do we requite the guilty.” (VII—40).

“And they who reject Our communications are deaf and dumb in utter darkness. (VI—39).

“(As for) those whose who do not believe in Allah’s revelations, surely Allah will not guide them, and they shall have a painful chastisement” (XVI—104).

True, there have been prophets before, and they did impart necessary knowledge to their followers, but that knowledge has since got mixed up with a good deal of foreign matter. The Scriptures revealed unto them have lost their original purity and they can not be relied upon in their present form.

“They pervert words from their context.” (IV—46).

At this distant date, it will not be wrong to say that old Scriptures have undergone almost complete transformation. Moses really never taught his people that Allah had a son called Ezra, and Christ never claimed to be son of Allah. There is no doubt about the fact that proper guidance for mankind has been coming from Allah ever since the days of Adam. Such guidance has been termed “Islam.” which, in reality, is the most ancient religion acceptable to God.

“Surely, the only religion acceptable to Allah is Islam.” (III—18).

But for the last thirteen centuries and a half, only such exposition of Islam could be relied upon and accepted as had been preached by Muhammad, the holy messenger (may he have peace and prosperity).

“O people of the Scripture! Now hath Our messenger come unto you to make things plain after an interval of cessation of the messengers, lest ye should say: There came not unto us a messenger of cheer nor any warner. Now hath a messenger of cheer and a warner come unto you. And Allah is able to do all things.” (V—19).

“O ye unto whom the Scripture hath been given! Believe in what we have revealed confirming that which ye possess.” (IV—47).

“Say (O Muhammad):

O mankind! Surely, I am the messenger of Allah to you all—(the messenger of) Him unto whom belongeth the Sovereignty of the heavens and the earth. There is no god but He; He giveth life and He causeth to die. Believe therefore in Allah and His messenger, the *Ummi* Prophet who believeth in Allah and in His Words and follow him that ye may be rightly led.” (VII—158).

“O mankind! the messenger hath come unto you with the truth from your Lord. Therefore believe; (it shall be) good for you.” (IV—170).

“This (Quran) is guidance. And those who disbelieve the revelations of their Lord for them there is a painful chastisement.” (XLV—II).

“Say (O Muhammad to mankind): If ye love Allah, follow me.” (III—30).

“Says, Obey Allah and (His) messenger: But if they turn away, surely, Allah loveth not the *Kafirs*.” (III—31).

(In this verse, those who do not follow Muhammad have been called *Kafirs*).

“And whoever followeth a religion *other than Islam*, it shall not be accepted of him, and in the next life he shall be one of the losers.” (III—84).

How do you reconcile your interpretation of Verse II—62 to the verses quoted above? A correct interpretation of it must fit in with the rest of the Quran, otherwise it would amount to believing a part of the Scripture and rejecting other parts of it.

“Do ye therefore believe in part of the Scripture and reject other parts thereof.” (II—85).

There is another point worth consideration. How can you be consistent with yourself if you profess believe in Allah but refuse to obey Him? How can you be loyal to the King-Emperer if you reject his viceroy, governors and other state officials? Defy a petty police-man in the street and you defy the king. Spurn Kings' commands and you become guilty of a serious offence. Verses III4, 30—31, IV—170, VI—39, VII—158, and XVI—10—quoted above have been addressed to mankind in general—Muslims and non-Muslims alike. Verses IV—47 and V—19, quoted above, have been particularly addressed to *Ahl-i-Kitab*—the people of the Scripture who, in common with others, have been commanded to follow Muhammad. How can these commands be disregarded with impunity? Of course, you know that the verses quoted above are only some of the many such verses in the Quran.

Similarly, there have been vague notions about belief in the hereafter. For instance, there are many who believe in re-incarnation and transmigration of human souls and think they believe in the right sort of a life after death. How will you distinguish between the right view and wrong views on the subject? The Quran has given us a criterion for it.

“And those who believe in the hereafter believe in it (the Quran),” (VI—93).

We will have to reject all descriptions of the hereafter not endorsed by the Quran.

Then again, as to (and doeth right), what is the standard by which you judge between right and wrong? There are so many conflicting views about right and wrong that if the world is left to find its own solution without the help of Divine light it shall never have any peace.

In short, no body in the world to-day who wants to believe in Allah and the last day and is anxious to do what is right can ignore the revelations that have come to us from Allah through His messenger, the Blessed Prophet, Muhammad (Peace be upon him and may he live and prosper).

The view stated by me above has nothing in common with the views held by the Jews and referred to in the Quran. They thought themselves to be favoured nation, a privileged people, the chosen ones of God—not on considerations of merit but on consideration of birth. They pretended that they were sons and favourites of God, that they alone would enter paradise even if they did nothing to deserve it, and that they would never go to hell unless it be for a few days even if they did any amount of mischief.

“And the Jews and Christians say we are son of Allah and his beloved ones.” (V—18).

“And they say; None shall enter paradise unless he be a Jew or a Christian” (II—III).

“And they say : Fire (of Hell) shall not touch us save for a few days.” (II--80).

“Say (O Prophet) : O ye who follow the Jewish religion, if ye claim that ye are the friends of Allah to the exclusion of others, then wish for death if ye are truthful.” (LXII--6).

They were more or less like Brahmins who counted upon respectability of birth only and not upon personal merit. With Muslims the case is otherwise. They count upon no distinction of caste, creed and colour. To them Muslims, Jews, Christians, and others are all alike if they mend their ways and act aright. That is what the Quran

teaches them. The purport of Verse II--62 is really this:—

Whether you be Muslims, Jews, Christians, or Sabians for the purposes of a census report, if you have proper faith in Allah which you can not possibly have unless you believe My Messenger and follow him, and if you believe in an after-life of the description given to you by My Messenger and also mentioned in the Quran, and if you do what Allah has declared right and refrain from doing what he has declared wrong, then you have nothing to be afraid of and the mere accident of your birth will not come in the way of your being rewarded for your good deeds.

In the following passage of the Quran, Muslims have been warned against putting any reliance in mere lip-profession:—

“O ye who believe! Believe in Allah and His Messenger and the Scripture which he hath revealed unto His Messenger and the Scripture which He revealed aforetime. And whose disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray.” (IV—136).

So this is the right view. Salvation is impossible for those who refuse to follow faithfully our Holy Prophet.

And there is nothing objectionable in this view. If one is seriously inclined to follow the right path there seems to be no reason why he should not accept the latest exposition of Islam, unless he is handicapped by race prejudice, hatred for foreigners, or an unholy alliance with his ancestral creed. The rationalistic aspect of Islam in matters rightly falling within the sphere of rationalism, the universality and cosmopolitanism it inculcates, its practical and ideal sides, its usefulness in this world and its advantage in the next, its material peacefulness and progressiveness and its spiritual loftiness must appeal with an irresistible force to every one possessing a well-

balanced mind and a clear commonsense. Inhabitants of un-approachable corners of the world who have not even heard the name of the Holy Prophet and Islam may be excused and will probably be excused by the Most Merciful Lord; but what do you think of the people like the non-Muslim contributors to "The Encyclopaedia of Islam" who know a good deal of Islam and who have studied Islam not for the purpose of receiving guidance through it but merely to distort and misrepresent it. Do you think they deserve any mercy ?

I hope, you will excuse me for encroaching upon your valuable time by sending this letter to you. Your sincerity, your devotion to Islam, and your interest in propagating it prompted me to address this letter to you in the hope that you will be pleased to receive it in the spirit in which it has been written and addressed to you by a Muslim brother of yours. Perhaps it may render some service to Islam.

Yours Sincerely,

(Sd.) S. M. ZAUQI.

ALLAMA PICKTHALL'S REPLY

MY DEAR SIR,

I must thank you for the very kind manner in which you have brought to my notice your objection to my rendering of certain passages in the Quran. The view which you advocate is familiar to me, and the same remonstrance has been addressed to me before by Muslim brethren in less courteous terms.

I agree with you that it must be well nigh impossible for anyone without prophetic guidance to attain to the condition of: *Man amana billahi wal yaumil akhiri wa amala salihan.*

But it must be possible for those other communities which have had such guidance (e.g., Jews and Christians)—even though their Scriptures have been corrupted the truth can still be gleaned from them—to attain to it and I believe that many of them do. Moreover, the ideas disseminated by the Prophets, and especially by our own Last Prophet have infiltrated so widely among the thinking people of the world that they have influenced and largely shaped the mode of thought of many people outside the communities founded by the Prophets that we know; so that it is difficult to set a boundary to the Prophet's influence. On the other we have hand unhappily to observe the terribly debased spiritual, mental and moral condition of a very large number of those who are called Muslims at the present day. These profess to believe in Allah and the Last Day, but in the practice of their daily lives are self-seekers, pleasure-lovers, sycophants, habitual liars, cowards, slanderers, persecutors, drunkards, thieves, adulterers, and steeped in a superstitious ignorance very near idolatry. Surely you cannot believe that these fulfil the condition: *Man amana billahi wal yaumil akhiri wa amala salihan.*

Surely you cannot believe that the hope of man's salvation is dependent upon mere lip-service to the creed called "Al-Islam." That would be to fall in to the error of the Jews and Christians denounced in the Qur'an.

My view is not a new one nor have I invented it. It has always been the belief of the more spiritual element in Islam, as you who have made a study of Sufism well know.

If we, as a human community, have the exclusive favours of Allah in this matter of eternal salvation, as you seem to claim, then why does He punish us for our sins like other people; why does He let us sin at all? No, it is not true. Our recent downfall and our present humiliation are the punishment of the senseless arrogance which proceed largely from this very theory which you uphold (if I understand you aright.)

You have quoted certain *ayahs* which you consider to have abrogated and superseded those which I quoted. The idea, I know, is widely prevalent in non-Arab countries and prevails to a less extent even in Arabic-speaking countries; but it is none the less erroneous, I believe.

When I was for years engaged in the attempt to convey the meaning of the sublime Qur'an to English readers I tried naturally and as a piece of my duty to ascertain the meaning which certain expressions (which have now become a part of our technical religious vocabulary owing to their repeated occurrence in the Qur'an) had for the men who heard them at their first revelation in Mecca or Al-Medinah. In this research I consulted learned European Orientalists as well as Arab and Egyptian Ulema. It was only the Orientalists (rather contemptuous of our religion) who advised me to translate the Arabic expression Al-Islam, throughout by "Islam". The Arabs held that there is only one passage where it should be so rendered, the only ayah in which it is definitely applied to our religion (*Al-Maida v. 3*) and that was the very last passage of the Qur'an to be revealed. In all other passage it means "The Surrender"—with an added warlike meaning for the peoples who were at war with Muslims, but in general and always implying:—The Surrender of Man's will and purpose to the Will and Purpose of Almighty God.

Therefore *Innaddina ind Allahil Islam* means:

“Lo! Religion with Allah is the Surrender (to His Will and Purpose) etc., *i. e.* true religion consists, not in mere observances and recitations and a partisan zeal—such was the so-called religion of the pagan Arabs, and also of some Jews and Christians of Arabia; all that is not religion in the sight of Allah—but in full and glad submission to the will of Allah as present in men’s consciences and as revealed by His Messengers from time to time.

Therefore *wa man yabtaghi ghair al-Islami dinan falan yuqbalu minhu wa huwa fil-akhirati min al-khasirin* means “and whose seeketh as religion other than the Surrender (to Allah) it will not be accepted from him and he will be a loser in the hereafter.”

Religion must involve a change of heart, an act of personal submission and devotion. A man cannot be called religious who continues to follow his own lusts while observing certain formalities miscalled religious; who continues to be mean, false, selfseeking, ambitious, cruel and unjust to others. Man must surrender, to be rightly called religious. For us Muslims that Surrender of man’s will and purpose to the will of Allah was made the whole of Religion; all our simple ordinances and observances symbolise and guard it. We have no privilege above other human beings save that we have been favoured by God’s mercy with much clearer guidance, and a straight, plain path of conduct and devotion has been traced for us. Al-Islam is the standard for all men and all religion, and we are ordered to uphold the standard, to recommend it to men’s minds and hearts which can be only done by such grand examples of right human conduct as the Prophet and his fortunate companions showed mankind. If, after that, we who claim the right to the name of Muslim, are worse in conduct than others of our fellow men, our lip-profession of Islam only adds to our guilt and shame.

In fact, the verses which you quote as if Allah had thereby intended (*ma’az Allah*) to restrict the most important portion of His boundless mercy to our

community irrespective of our conduct, seem to me to state a universal truth: that there is only one Religion worthy of the name, and that is Man's Surrender to the Lord of Heaven and Earth.

You will forgive me if I say that the other verses which you quote appear to me irrelevant to our discussion since they refer to those who reject the Messengers of Allah, deny His Sovereignty and repel and scorn His revelations. Concerning these is no difference between my view and yours. But here again you mistake the meaning of the word Kafir when you say that in (III-31) "those who do not follow Muhammad have been called Kafirs." It is not the followers of other religions that "Allah loveth not" but the furious and violent rejectors of His guidance and deniers of His Universal Sovereignty.

Please do not belittle the Qur'an by attributing such small sectarian ideas to it.

The Prophet said that no one who said "Peace" to the believers should be called a Kafir. The Kafirs are in fact the enemy army in the field, the enemies of Allah's Sovereignty. They can never be included among those who believe in Allah and the Last Day and do right.

I had hoped to answer this at greater length and much more learnedly during this month of study and remembrance of the Glorious Qur'an, but unfortunately, I have been overdone with work, and have had scant leisure. And the daily fasts have somewhat impaired my energy. I ask you to pardon shortcomings in expression and especially to forgive any expression (I hope that you will find none) which may appear discourteous or unsympathetic. I am sure that you really agree with me, but you have taken a fancy for sitting cramped up in a mediaeval cell of thought built certainly not earlier than the third Islamic century.

With apologies and salams and "Id Mubarak"

I remain always

Your brother in the faith

(Sd.) MUHAMMAD PICKTHALL

To

Muhammad Pickthall, Esqr.,
Civil Service House,
Hyderabad (Deccan).

DEAR SIR,

Your letter of the 27th Ramadan has disappointed me very much. In fact, it is no reply to my letter of the 26th December, 1932. You have not touched any of the important points raised by me. You merely say that you had the same "remonstrance" before and that the ideas is more or less prevalent; you persist in repeating your own views without quoting any authority in support of them; you introduce a good deal of irrelevant matter which has nothing to do with the controversy; you bring in false accusations against me; and you finish by hurling an uncalled for sarcastic remark at me. This is not the way to deal with question of such vital importance. I expected a better treatment from a gentleman of your position.

The Quranic verses quoted by me are quite clear. You must either accept them and correct your views, or you must reject them and stick to your own views. There is no third alternative.

I never considered the verses quoted by me "to have abrogated and superseded" those quoted by you, as you insinuate. My quotations were really intended to throw light on the correct interpretation of verses quoted by you and I clearly stated that in my letter. It was an instance of *Tafsir ul-Quran bil-Quran* (a part of the Quran explaining another part thereof). Such a commentary is always more authentic than any unauthorised rendering by less significant individuals of the past or the present.

I never said good conduct was immaterial and mere lip-service everything. On the other hand, I devoted a

a considerable portion of my letter (from the bottom of page 5 to the top of page 8 of it) to make it clear that mere lip-profession or an accident of birth could never be of any avail.

I strongly hold that Iman (correct belief) without Amal-i-Salih (correct action) is as useless as Amal-i-Salih (correct action) without Iman (correct belief)—and in I have the support of the Quran, the Hadis, and the entire authentic Muslim literature on the subject. If you hold a different view, the burden of proving it lies upon you. You have quoted no authority in support of your view. Individual opinion of some of the Arab and Egyptian Ulema, unsupported by the Quran and the Hadis, do not at all count in the matter. I do not find in any authentic book of Hadis the saying you ascribe to the Holy Prophet. On the other hand, I quote below, for your further guidance, two of the authentic Hadises which completely refute the view persisted in by you :—

(Said the Holy Prophet): “If Moses had been living (at this time in this world) there would have been no alternative for him but to follow me (Muhammad).”

Said the Rasool of Allah, peace and prosperity upon him; “I swear by Him, Who holds my life in His Hand, if Moses would have made his appearance unto you and if you would have followed him and forsaken me, you would have surely gone a stray, and if Moses would have been living (in this world at this time) and would have found my prophethood, he would have certainly followed me.”

When such is the position of Moses in the matter how can his followers neglect our Prophet with impunity?

The imperceptible and unacknowledged influence of prophetic teaching and “the terribly debased spiritual, mental and moral condition” of some of the present-day Muslim do not affect the controversy at all.

The absurdity of your view is apparent from the very fact of your being unable to translate "Islam" as "Islam", except in one place, and that one exception which you admit is alone sufficient to prove my point conclusively :—

"This day have I perfected for you your religion and completed My favour unto you and *have chosen for you ISLAM as the religion*'. (Ch. V—3)

This settles the controversy. The latest exposition of Islam is the only perfect form of it and it abrogates and supersedes all the earlier and, in a way, imperfect forms of it. It is only this perfected and chosen form of the religion which is acceptable to God.

If you persist in translating "Islam" as "surrender" and leave the matter there without defining what the surrender actually means and without clearly specifying how that surrender should be made, you make the thing very vague and you help to cause most hopeless confusion in the world. To make matters worse, you say that religion is "the full and glad submission to the will of Allah *as present in men's consciences*." Everybody's conscience is not a safe guide. If it is a safe and reliable guide, why did God keep on sending messengers after messengers for the guidance of all sorts of people? Then again, you admit that old Scriptures "have been corrupted" but in spite of it you think that truth could be "gleaned from them". Has God, then, done a foolish thing *na'uzu billah* in sending us a new Prophet and a new Scripture when earlier Prophets and older Scriptures could have served the purpose? And the stranger part of the affair is that God did not stop there but insisted up on calling the followers of the older Scriptures to follow Muhammad and the Quran. (See Quran, verses IV—47 and V—19, already quoted in my previous letter.)

There can be no surrender without obedience, and there can be no obedience without obeying, in a true Muslim spirit, all the commandments of Allah which have come to us through the "proper official channel".

It is strange that even you call the correct view a special exclusive privilege from Allah to those who obey Him properly. It is usually the enemies of Islam who attribute such stupid things to our religion. We need not follow them blindly. One having that sort of perverse mentality might as well say, God is partial to those who live in healthier climate for He gives them better health, or God is cruel to those who take poison and commit suicide for He kills them. Temporal Governments on this earth are also partial to the loyal and the law-abiding, while they are cruel to those who break the law. All these effusions are the out-come of diseased brains. Even your view does not allow that peculiar form of impartiality to God which you seem to be so eager to claim for Him, because, according to you, He is partial to those who "believe in Allah and the Last Day and do right."

Muslims are not a community in the narrow sense of the term. They are a collection of nations and include among them Arabs, Syrians, Iraqians, Najdis, Egyptians, Turks, Kurds, Moors, Persians, Afghans, Bokharis, Indians, Chinese, Africans, and a host of others and not before long, they hope to receive within their fold Englishmen, Frenchmen, Germans, Italians, Americans, Japs, and the rest of the nations. They are a "League of the Nations" in a truer sense and are any thing but "communal" in that narrow sense of the terms in which it is used to-day in political circles. The Quran clearly says:—

"And We sent thee not (O Muhammad) but as a mercy to (all) the Worlds." (XX—107)

"And We have not sent thee (O Muhammad) but unto all the nations." (XXXIV—28)

No favouritism creeps in to create caste and classes. No untouchability exists in the eye of Islam to preclude any one from responding to the Divine call. He who responds derives full benefit of it, but he who desists and keeps back suffers. If you invite all the inhabitants of

Hyderabad to dinner and feed only such of them as respond to your invitation, will it be right for any one, on that account, to accuse you of partiality to those who respond and of cruelty to those who keep away of their own accord?

Here again the question arises: Why should one refuse to respond to the Divine call? There can only be two reasons for that. He either does not believe in the *Bona fides* of the True Messenger of God, or, knowing and believing him to be true, does not care to acknowledge him. In the first case, he is a fool and must suffer the consequences of his folly as everybody does in this world. In the second case, he is a rebel and deserves to be dealt with severely.

There can only be two classes of people in the world—believers and non-believers. Believers are *Momins* and non-believers are *Kafirs*. Rejecting a thing and not believing it mean the same thing. It is strange, you treat one and the same thing as two different things. You may “furiously and violently reject” your daily meals, or you may refuse gently and politely to have them, you shall have to starve in both the cases. Your contention that “the Kafirs are, in fact, the enemy army in the field” only, is an invention neither supported by the Quran nor by the Hadis. (See Quran, verse II—85, III—31, IV—149—150)

I am sorry you have not done justice to my previous letter, otherwise there would have been no occasion for a second letter from me. Some people find it difficult to retract their published views. I hope it is not the case with you. Your present view on the subject strikes at the very root of *Tabligh* (propaganda of faith) and *Amr bil-maruf wa nahi an il-munkar* (enjoining right and forbidding wrong)—nay, more than that if you go deeper into the matter, you will find that it strikes at the very root of Islam and reduces the Sublime Divine

Religion to a mere baby-toy. May God give you light enough to enable you to see things in their true perspective.

Yours Sincerely,

(Sd.) SYED MUHAMMAD ZAUQI,

DEAR SIR,

Many thanks for your long letter just received. I shall study it at leisure and digest its contents.

Yours always Sincerely,

(Sd.) M. PICKTHALL.



Letter to Dr. SYED ABDUL LATIF

Dhanmandi,
Ajmer,
29th May 1941.

Dr. Syed Abdul Latif,
Adikmet,
Hyderabad-Deccan.

My dear Dr. Sahib,

I thank you for your printed letter of the 15th. inst. The subject is so important that I feel inclined to be as frank and clear as possible in the expression of my views.

I have been thinking over the matter since long-long before your printed letter reached me. I have gone deep into the various aspects of the question. After mature consideration, I have arrived at the inevitable conclusion that a durable rapprochement worth the name is quite impossible at the present juncture.

I hope you will agree with me when I say that the mentalities of both the peoples are fundamentally different-in fact, in some respects, they are diametrically opposed to each other. Their likes and dislikes are different. Their aims and objects are different. Their ultimate goals are different. Their methods of gaining their ends are different. They are so different to each other that the two cannot be expected to work in co-operation for long. In the language of religion, it can safely be said that there can be no compromise between *Islam* and *Kufr*.

The experiment you now propose to go through with has been tried a number of times and failed. It has been tried since the time of the late Sir Syed Ahmed of Aligarh in a variety of ways and at the end of each attempt the gulf became wider.

The gulf today is so wide that the solution of the problem has assumed a threatening aspect and demands an action other than rapprochement.

Muslims have an importance of their own. They come to this world with heavy responsibilities. They are God's Constables on earth. They have to uplift humanity and reform the world. If they are not doing it, or if they are not preparing themselves for the task, they are not living as Muslims. So, they must have an independent home of their own in India where they can develop on their own lines and prepare themselves for their mission. The responsibility of reforming the world rests mainly on the shoulders of the Indian Muslims because they are so many. Just look at the other countries and realize your own numerical strength. Afghanistan has a population of about 63 lakhs and 60 thousands. The historical Iran has a population of one crore. The powerful Turkey can only boast of a population of one crore and 40 lakhs. Our India enjoys a Muslim population of ten crores. *Ten crores* is not an insignificant number, especially when compared with numbers in some of the "advanced" and most powerful modern states: for instance, Great Britain and Northern Ireland whose population is merely 4 crores and 45 lakhs, or Germany whose population, ten years ago, was only 6 crores and 60 lakhs. We are far superior to them all in numerical strength: but we attach more value to quality than quantity and we want opportunities to develop our qualities. The mere fact of Muslims being rulers in other parts of the world is not enough to qualify them for the difficult work of reforming the world. If they are doing nothing at present in that direction, it does not exonerate us from our obligations. On the other hand, our numbers entitle us to a lion's share in the work and the responsibility of launching upon a world-wide scheme of reform rests, as stated above, chiefly on our shoulders. If we cannot do our duty simply because we are slaves in this land, the fault is entirely ours and we have got to correct it at any cost.

There can be, therefore, no compromise on the question of an Independent Muslim Home in India.

Even if the conditions had been otherwise and the brutal Hindu attitude towards Muslims and recent Hindu *zulm* in the congress-governed provinces had not fanned the fury of the oppressed, the demand for a homeland would not have been deferred long, as such a demand was a natural sequence to the political awakening characteristic of this age.

Are the Hindus willing to accept this position of the Muslim and, on that basis, are they prepared to arrive at an understanding calculated to establish and maintain friendly relations between them and their neighbours, in the common interest of the Indian sub-continent? If not, what other scheme have they in store for the Muslims—a scheme reasonably acceptable and not aiming at the sinister subjugation of the Muslims and other minorities to the unreliable Hindu High Command? I am sure the Hindus will neither accept our scheme nor will they offer an alternate scheme reasonable in the eyes of the disinterested and fairminded public and acceptable to the aggrieved. It will be, therefore, a waste of time to hanker after the impossible.

There is yet another point which should not be lost sight of. When two bullocks of unequal strength are yoked together to a cart, the stronger suffers on account of the weaker. Muslims, in respect of their ideals, are far ahead of Hindus. You have no right to impede the progress of the Muslims by roping them along with a people backward in ideals and outlook on life. The "political unity for the whole of India", which you speak of, can only be brought about by means of treaties of alliance and not by putting the conflicting elements together and leaving them to enter upon a campaign of mutual destruction.

A very important factor in the matter is the attitude of the other party. Do you think that Hindus are at all eager for a reconciliation? When you thought of it

the near past you found, as you admit in your printed letter, that "the atmosphere was not helpful". Do you find it helpful now?

You are fortunate in being able to enjoy life in the peaceful atmosphere of the Premier Indian State where, despite some drawbacks, conditions are far better than elsewhere. Please establish closer contact with the Muslims in British India and study the situation there. You will be shocked to find that an infernal hell has been created by the unrelenting Hindus for the poor, helpless and disillusioned Muslims in all walks of life. In government offices, railway services, private institutions, business circles, markets and Bazars, and in Hindu localities where stray Muslim individuals sometimes get stranded, the Muslims find themselves harassed and tortured at every step. Hatred against them and opposition to whatever they do have become the marked features of the modern Hinduism. Gospel of hatred is being preached to the Hindus, high and low, by the invisible prophets of *sattya* and *ahimsa*. In the press and on the platform, Muslims are being constantly maligned and misrepresented. Look at the communal riots and study minutely the inner process of their development. You will find that it is invariably the Hindu who sets the ball in motion and generally the Muslim who suffers the most.

Hindus are proud of their numbers, proud of their howling press, and proud of the government support which they almost always get when they need it. Here, by government I mean not the viceroy and his executive council but the abnormally predominant Hindu element in the superior and subordinate services of the government, for it is this Hindu element which holds the entire British India in its firm grasp, particularly in matters relating to Hindu-Muslim differences. India is in this way being prepared for a civil war.

Everything has a limit. Hindu high-handedness has exceeded the limits and the Muslim masses are getting exasperated beyond control. They will not

listen even to their leaders in their hour of exasperation if the leaders come forward with advices betraying defeatism. The solution of the Indian problem today lies not so much in the hands of a few leaders sitting round a conference table as upon the huge masses who are the real sufferers and who get uncontrollable when infuriated.

An amicable settlement at this juncture calls for a change of heart in the "majority community". Muslims, at present, are comparatively weak numerically, economically, and educationally, and they have suffered the most. It is not for them to take the initiative and beg for peace. Such a course will amount to an acknowledgment of defeat. The Muslims shall never take that course as they are determined to fight to the last ditch. Any step which could be misconstrued as an acknowledgment of defeat would also swell the heads of the opponents and the situation would still further deteriorate.

The only honourable course open to the Muslims is to gain more strength and IMPOSE peace. Nothing else will solve the problem.

Your sincerely,
S. M. ZAUQL.

EXTRACTS FROM SOME LETTERS

Extract from a letter dated 20th August 1931, to
Mr. Les. Hope, Peshawar.

I am glad to learn you are making progress and are trying to shake off that nasty "lack of faith", as you put it. The lack of faith is the greatest possible hindrance in a spiritual course. One has always to remain on guard in this matter. Pessimism is a blow from Satan and has carefully to be warded off. Even where no lack of faith is concerned, the work must be continued to strengthen it, for faith is a thing which does admit degree of comparison and it goes on improving throughout one's life. There is no limit to it, no place where it stops, no condition of it which you can not improve upon. It is a perpetually progressive state of mind.

Another important thing in this line is *regular and constant work*. Little work done regularly is better than more work done irregularly. You must feed your soul as regularly as you feed your body. A few days of starvation followed by a few days of gluttony, again followed by a few days of starvation, and so on, will never do. Put water on stove for tea. Allow it to remain there for a couple of minutes and remove it for half an hour. Put it again on the stove for a couple of minutes and remove it. You may continue no for years that way, you will never get your water ready for tea. I feel interested in mentioning these points to you because I feel confident of the spiritual talents that lie dormant within you and merely need proper development. Nothing will give me a greater shock than to discover in the end (God forbid) that you have allowed your spiritual faculties to rust. Your brilliant future depends entirely upon your *private and public relations with God*. The closer the relations the speedier and higher the results.

**Extract from a letter dated 12th. December 1932, to
Mr. Les. Hope, Peshawar.**

It was with deep sorrow that I learnt from Mr. Costa about the demise of your dear wife. I can very well imagine the extent of grief and sorrow this serious loss must have entailed upon you and your poor bereaved children. I sincerely condole with you in your sad bereavement and pray God to give you fortitude to bear the loss in a true spirit of resignation. God is great and wise. He does love his people with a love far superior to all conceptions (I mean, human conceptions) of love. Every act of His has some purpose behind it which may not always be apparent to everybody. We must have full faith in his Wisdom and Goodness and must always try to live in peace with him. Human nature is, after all, what He has intended it to be and a human being can not help feeling keenly at such painful incidents, but when the hour of intense gloom passes away and the thick clouds of sorrow vanish into thin air, one realises that such incidents are common to all—high and low. Even saints and prophets, rishis and munis, apostles and law-givers have suffered and their suffering has ultimately brought them some good. Such is the law of nature and we, as humble creatures of God, must peacefully submit to the inevitable. So take courage and bear the loss like a true man of God. Keep up the spirits of your children. Cheer them up. Try to make the best of the bargain and thus move nearer to God. God's good men do it in prosperity and adversity alike. That is what He expects of you. Please Him and He will please you. The higher a man is in the estimation of God the greater are the trials which best his path.



**Extract from a letter dated 2nd February 1933, to
Mr. Les. Hope, Peshawar.**

I was glad to learn from your letter of the spirit of submission to God and resignation to His will in which

you—your entire family, young and old, took the passing away of Mrs. Hope. Nothing could have been better. It is man's duty to take full advantage of every incident good or "bad". Every incident has a hidden message for him. God's work is full of Wisdom. Man is made up of two parts, permanent and changeable. Every change fortunate or unfortunate from your point of view, does good to the permanent part. Even tears, disappointments, and stocks, temporary failures and losses, illness and death contribute their quota to the welfare of the hidden and permanent part of the man. So let me congratulate you on the manliness with which you have treated this shock.

I was very glad to hear that in every other respect you are doing well and that the Hand of God is clearly visible in all those affairs pertaining to you and your young ones.

**Extract from a letter dated 2nd March 1932, to
Mr. Les. Hope, Peshawar.**

From your recent letters I learn that you have the good luck of enjoying a steady progress in your body and soul. I am glad for all that, but I feel constrained to sound a note of warning here. A vigorous body and a powerful soul, although quite valuable in themselves, are not the objects of life. They are only means to an end. Body is merely an instrument to the soul: the soul is an agent of the "I" dwelling within: and this "I" again is an echo of the Real, Genuine, All-perfect "I" which dwells neither within nor without, dwells nowhere and dwells everywhere and is the only Existing Reality before whom everything else dwindles into a mere shadow and sometimes not even that. You have got to find out your present self and discover in what relation it stands to the Reality. You may then receive the Proper Light and if you take care to keep to that Light in every department of your activity you will find

yourself on the right path and you will have gained the object of your life so far as its earthly aspect is concerned. With that crowning success your health, wealth and spirituality will become sanctified, while without it even your spiritual acquisitions such as floating in the air and walking over the sea will carry you no further.

I trust my above remarks will give you sufficient food for reflection for the present. Let not your present activities and inactivities, inclinations and disinclinations, pleasures and pains come in the way of what ought to be your Real Object.

Extract from a letter dated 30th June 1932, to
Dr. Rollo, Peshawar.

There are innumerable methods of doing breathing exercises suitable to different temperaments. But they all succeed best during winter, or in a colder climate. Peshawar is pretty hot during this part of the year and, I think up to the end of October they should be curtailed a bit. Prolong them during winter. Yes, I remember having suggested to you deep breathing while walking but that was merely a starting point when you were only a beginner from my point of view. It is time for you now to improve upon it. Now do it in a solitary place with empty stomach preferably in the early hours of the morning. Squant on the ground. Close your eyes even if you be in a dark room. Start the exercise as follows:—

While exhaling think that all your ideas, thoughts, attachments and associations pertaining to things other than God are getting out of you. And while inhaling think, concentrate and dwell upon the *fact* (not *idea*, mind you) that God is entering into your mind. Let exhaling and inhaling be of equal length in the beginning—the duration to be increased gradually. More in my next.

**Extracts from a letter dated 9th July 1939, to
Mr. Madanrao Madhowrao, Bombay.**

There is one thing the importance of which I should like to impress upon you for your future guidance. Every system of life has a different course. Every course has a different set of conditions to be fulfilled, a different set of laws to be obeyed. For instance, a civil servant has to go by the Civil Service Regulations in his own interest otherwise he suffers. A trader has to be guided by rules of trade. Every one has to submit to rules and practices particularly suited to his own form of life. This is the universal law of nature. He who rebels against it suffers.

Now, to come to the point, I want you to look into your inner self just to discover what you really are and what exactly is the craving within you. You will find that outwardly you may be a government servant, a man belonging to the postal department, a husband of a wife, a father of a family, a man of the world; but inwardly and at heart you are more of a Sadhu, Durwesh, a Fakir, a Sannyasi, a man of spiritual tendencies. So, as a spiritualist, you are called upon to have a different outlook on life. Your sole object ought to be nothing but GOD. Everything else should remain subservient to it. Anything that helps you to reach your Final Goal is right and proper and could be tolerated on that account only. That which does not fall under this category should be rejected ruthlessly. Under this principle, you are perfectly justified to seek fulfilment of requirements pertaining to bare necessities of life. You must have food to keep you alive, clothes to cover your body, a roof to take shelter under it, money to pay off debts incurred to meet legitimate requirements: but if you find within you even a faint hidden desire to grow rich and live in luxury, you rebel against the principle, you rebel against yourself, you turn yourself out of the spiritual circle and you cease to have any right to help from spiritual sources. This important point is often

overlooked with the result that difficulties and obstacles come in the way. Well, I have given you a very important hint. I have been as clear as possible. I can not say more. It is for you to digest it. Ponder over the whole affair and make necessary amends. If you do it properly, God will never disappoint you.



NOTES

AND

COMMENTS

ON

PRINCE SAID HALIM PASHA'S

"REFORM OF MUSLIM SOCIETY"

(Published by ANJUMAN-I-KHUDDAM-UD-DIN, LAHORE
and later in other editions).

General Trend of Islamic Teaching.

(Regarding Prince Said Halim Pasha's insistence on importance of acquiring knowledge of Science, on pp. 4 and 5 of Anjuman-i-Khuddam-ud-din edition).

To understand properly the subject touched in the last three paragraphs of the chapter it is necessary to keep in view the general trend of Islamic teaching. Islam is not merely a religion in the sense in which the term religion is generally used in the modern age. It is much more than that. It is the highest conception of life, a perfect code of human activity, a comprehensive system of living in a manner conducive to an easy attainment of the highest goal set before man. A man comes to this world with an object—a very high and noble object. A good Muslim tries to remain ever conscious of his conviction that the Superior Authority which really governs him is ever watchful of even his most insignificant thoughts and deeds; that he has a sacred duty to perform during the short time at his disposal; that he can not afford to loss this opportunity and waste precious moments over idle fancies, useless hobbies and pernicious pastimes; and that the entire duration of his life on this globe is only a drop in the ocean of eternity. On that account, he does not care much for the trials and hardships of this transitory life so long as his real work does not suffer. And what is that real work of his? It is to make preparations for a higher and more durable life. This common expression when examined further and carried to its logical extremes ultimately amounts to what is called, in the scriptural language of Islam, **TO LIVE AND DIE FOR GOD.** Says the Holy Quran:—

Say, verily, my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds,

He hath no partner. This am I commanded and I am the first of the Muslims." (VI—163, 164).

This gives the Muslim the only right criterion of judging what is good and what is bad. Anything that helps him on towards the attainment of his goal is good, and that which throws him back or comes between him and his God as an obstruction is bad. This criterion holds good in all things and in all respects.

Take the instance of jihad. If it is a *Jihad-fi-Sabilillah* a struggle in the way of God, it is the noblest sacrifice and the highest virtue; but if it is a *Jihad-fi-Sabilit-taghut*, a struggle in the way of a thing other than God, it is the most despicable form of butchery.

Take, again, the instance of prayers. When offered in the right form and spirit, it is *Miraj-ul-Momineen*, the highest bliss, the highest possible ascent of the faithful in the direction of God; but when offered in a wrong spirit, it is denounced in the Holy Quran in the following terms:—

"Woe unto those who pray but are heedless of their prayers, yet make a show of their prayers (and play the hypocrite)." (CVII)

Every good act performed in a bad spirit or with a wrong object becomes objectionable. Acquisition of knowledge is no exception to the rule. It is both, beneficial and injurious. It depends upon the quality of the knowledge you seek and the object with which you seek it. Our Holy prophet makes a clear distinction between.

(1) *Ilm-i-nafia*, profitable knowledge and

(2) *Ilm-i-ghair-nafia*, unprofitable knowledge; and he prayed God to favour him with profitable knowledge and save him from the unprofitable. His

injunctions to his followers to seek knowledge refer exclusively to useful knowledge which, in the case of Muslims whose final goal is God, may again be classified under the following sub-heads :—

- (I) *Ilm-billah*, knowledge of God, and
- (II) *Ilm-bi-amrillah* knowledge about the commands of God, *i.e.* the *Shariat*.

Ilm-billah is further divided into two branches:—

- (a) *Ilm-i-Zat-o-Sifat*, knowledge of the Essence and Attributes of God ; and
- (b) *Ilm-i-Afaal-i-Ilahi*, knowledge of the work of God, His wonderful creation, and the Divine Laws which govern the universe.

Knowledge of Physical Science comes under the last sub-head if acquired with the object of a better understanding of the Divine Work ; not with the exclusive object of growing disproportionately rich and living luxuriously. Wealth is never an end in itself. It is merely a means to an end and can only prove productive and beneficial when in proper hands.

A Muslim stands as much in need of comforts of life as others, but he needs comforts only enough to make it possible for him to do his real work.

To form a correct idea of the part material considerations play in the life of a Muslim, it is necessary to clearly understand the Muslim conception of relation between body and soul. I do not want to enter here into an acedemical discussion about the existence or non-existence of soul, or the various aspects of relation between spirit and matter, or mind and body. It is enough for my purpose to state here what a Muslim

believes or must believe if he wants to remain a Muslim. As already stated, he comes into the world with a set purpose. So long as he remains in this world he needs his body to accomplish his work, otherwise he would not have been sent here with a physical body. So, his body is his indispensable instrument or, one may as well say, a horse on which he rides and makes the important journey. If the journey is important the horse is important too and has to be protected against starvation and disease, has to be strengthened and properly trained and disciplined, and has to be kept safe from thieves and robbers. Security of life and property and maintenance of a peaceful atmosphere are the essential conditions necessary for the Muslim to fulfil his obligations. He need not violently enforce his faith upon unwilling neighbours; but, at the same time, he can not tolerate undue interference or uncalled for opposition from any quarter while in the performance of his sacred duty. It, therefore, becomes obligatory on him to see that a peaceful atmosphere is maintained around him. In this way, politics steps in and forms a very important part of Islam. Similarly, other material requirements of the body become a Muslim's legitimate concern: but all this has to remain subservient to his higher spiritual interests. It is always the higher which predominates the lower. When *vice versa* is the case, consequences are bound to be disastrous.

Everything has a limit. The Muslim should know his limits and take care not to exceed them. If he over-spiritualizes himself and does so at the expense of his body he is guilty of *ruhbaniyet* denaturalization of self, which is strictly prohibited in Islam. If he indulges in an overdose of materialism and neglects his spiritual side he destroys ultimately both his soul and his body, and is guilty of suicide. The modern west has failed to maintain the balance. The inevitable result must follow unless checked in time.

It will thus be seen that study of physical Science can have a higher as well as a lower object. For a Muslim the lower object becomes higher if he adheres to his ideal and does not deviate.

It must also be added here that knowledge is power and when power goes into wrong hands it becomes a menace. A correct knowledge of physical laws of Nature is a power of no mean order and when it goes into wrong hands and used improperly it becomes a public danger. None would like to see a sword in the hands of a criminal, a cut-throat, a highway robber. A certain sense of morality and super-materialism is necessary to qualify a man to be safely entrusted with such a power. Unless a man is alive to the necessity of response to the call of "higher" obligations, he cannot be deemed fit to possess a power which can be used to the detriment of humanity. The major part of the West is devoid of this necessary qualification. This constitutes another threat to the peace of the world. The East should take care not to imitate the West in this respect.

There is another note of warning which has to be sounded for the benefit of the Spiritual East. The prevalent idea is wrong that physical laws are essentially different from moral and social laws and can be studied by mere human reason. God is the mainspring of all true knowledge. All the different laws pertaining to the different aspects of the one harmonious whole are not essentially different from one another. They are different manifestations of the same Divine Knowledge, in varying degree, in the different regions of the Divine Manifestation. Therefore physical laws are also really dependent on, what might be termed, supernatural laws and can not be studied properly by mere human reason. Modern Western physical science is, for this reason, wrong in its theories concerning the origin and structure of the universe and is suitable only for practical, mechanical application and,

even here, it is not precise, but is only approximately accurate. The modern mechanic has very often to change his "Scientific" theories in the light of subsequent experience when he puts his invention to test. The Eastern student of Western science will find a strong incentive in the encouraging fact that he who is gifted with a knowledge of higher things will do better even in the domains of physical science. The Higher comprehends the lower. No one can claim to possess a sufficient knowledge of branches, twigs and leaves of a tree unless he knows something about its seeds and roots. A man who has some knowledge of the Essence and Attributes of the Creator of the universe will understand much better the laws governing the spiritual and material aspects of the creation.

Does a "National Will" Really Exist?

(Referring to pp. 5—7)

Observations in this chapter mostly seem based on the supposition that a "national will" genuinely exists in the modern West. The West does claim it, but to ascertain the truth of the claim let us examine some peculiarities of the situation there.

1. The so-called democracy was first practised by members of a small aristocratic clique in Athens. These members were more or less of a homogeneous type and had common interests. That democracy was quite different from the democracies of the modern West composed of individuals of widely different types and conflicting aims. The inevitable result of these modern democracies is an unhealthy competition and a perpetual struggle for the survival of the most cunning. Groups and counter-groups form insincere alliances to get majorities and convert themselves into make-shift coalitions. This leads to compromise which means that not a single group can ever remain satisfied with its achievements. The government so formed cannot truly represent the will of the nation. Disgruntled groups in the majority coalition eventually rebel and enforce a new election. It gives no political stability to the country, especially when each group has a comprehensive and distinct programme of its own on paper.

Where this clear-cut definition of aims does not exist, and the country has a two-party system, such as that of Conservative and Labour in Great Britain, there is much confusion of political thought, caused by the oversimplification of political aims. Thus, some Conservatives have a certain sympathy for some aspects of Labour, or of Fascism, and many Labourites have more love for Conservatism than for the logical culmination of their political aims, which is Communism.

86165

In neither of these system can the "national will" even be guessed at. For the people as a whole are never asked what they want: they are harassed to join the small groups, or have only two groups to choose between, neither of which can command their *total* allegiance. Electoral campaigns never ask the people what they want. In their very nature they must be directed to inducing people to sympathize with preconceived and ready-made paper Utopias.

2. In America, the Magazine "Fortune" conducts monthly investigations of public opinion by means of questionnaires. Sections of the best informed but most sentimental and unthinking of the peoples of the West are asked to answer *yes* or *no* or *don't know* to simple questions on various subjects. It is assumed that if the answers are multiplied proportionately they would then correspond to the answers which the total electorate would give. If so, the "national will" does not exist, for unanimity of opinion is never approached, even on vague question which give an opportunity to all parties of uniting on one point. The more precise the question, the nearer to 50 : 50 do they draw.

3 In the Third Reich, the Nazi ballots getting 98% of the "Yes" votes on a simple question deceived no one. For the things the German people were asked to approve amounted to this:—

"Do you want a large piece of cake or a larger one"?

4. It is a fact not clearly understood in the East that the masses in the West are politically ignorant. They are not given full facts on which to base their judgment. They are not intellectually competent to deduce anything from these facts even if they had access to them. They also have neither the leisure nor the inclination to examine and formulate political schemes. Had there existed a machinery for letting

them state what they wanted, without leading questions to answer, they would not utilize it. The "national will" in the West is created among sections of population by newspapers working with remarkable skill on prejudices and virtues of a people, by radio's dexterous editing of news, and in England, by the apparent reluctance of Parliament to deal firmly with urgent problems. Conscription came there only when the people had been frightened into asking for it.

Comments on Prince Said Halim Pasha's observations under the heading "The Period of Decadence".

(pp. 8-13)

Scholasticism has been confused, in this chapter, with mysticism, The two are different. Western terms do not, in all cases apply precisely to Islamic subjects. Scholasticism in the West includes the whole speculative science of the Middle Ages and the great aim of its exponents was to reduce the doctrines of the prevalent Christianity to a scientific system and to construct a theory of the world and of life on a "Christian basis". They tried, as far as they could, to rationalize dogma. "Scholasticism," wrote Hegel in his LECTURES ON THE HISTORY OF PHILOSOPHY," is not a fixed doctrine, like Platonism or Scepticism, but a very indefinite name which comprehends the philosophic endeavours of Christendom for the greater part of a thousand years". There has been nothing like that in Islam as nothing of the sort was ever needed. The requirements of Muslims were quite different. In the heyday of their glory when the ever-victorious Muslim conquered, at every step, fresh fields and pastures new ; when they came in contact with a heterogeneous set of foreigners belonging to different schools of thought ; when they explored the repositories of ancient learning, translated and annotated half-forgotten books in various branches of knowledge and preserved for posterity the vanishing philosophies of the vanished nations ; and when new converts to Islam poured in by millions and tens of millions who had originally been bred and brought up under an alien atmosphere and, after conversion, needed a thorough purge : an important section of the *Ulema* felt it their duty, not to assume an apologetic attitude, like some of the "modern" Muslims, of

misinterpreting and explaining away Islam to suit the inferior mentality of the critic. but to lay the foundation of an important science by means of which they proved the truth of Islam, the real Islam as it was originally revealed. This science which subsequently developed to a very great extent is called *Ilm-i-Kalam* by Muslims, and is inappropriately translated as "Scholasticism" by Western orientalists. Those expert in this science are called *Mutakallimin*. It protected Islam against mischievous attacks from unscrupulous quarters and brought conviction of faith to the feeble-minded, irresolute new convert. It had nothing to do with the spirit of renunciation complained of. This useful and important science is quite different from "Mysticism" which, again, is a mistranslation of *Tasawwuf*.

Mysticism, in the West, is a word of very vague signification and implies a variety, of conflicting philosophies and attitudes of mind hovering between religion and philosophy, revelation and conjecture, realization and speculation, *Yaqin* and *Zan*. *Tasawwuf* is, in reality, that essential part of Islam which reponds to the following verse of the Qur'an:—

Wazkur isma rabbika watabattal ilaihi tibtila
(*Almuzammil*). "And remember (so as to inject thy inner-self with) the name of thy Lord and separate thyself unto Him with an exclusive devotion."

(LXXIII-8)

There are a number of other passages in the Holy Qur'an and a number of traditions of the Holy Prophet pointing in the same direction. It is, in effect, following Islam in the right spirit and practising it with that genuine devotion which was the special characteristic of the Holy Prophet and his worthy Companions. It has very little in common with the mysticism of Hindus, Buddhists, Christians or Jews.

Tasawwuf or *Sufism*, therefore, should not be mistaken for *mysticism* and should not be called by that name.

Fikh, again is a different thing altogether and has nothing to do either with *Ilm-i-Kalam* or with *Tasawwuf*. *Fikh* literally means "a proper comprehension of religion". Technically it is applied to "Islamic Jurisprudence". A man well-versed in the subject is called a *Fakih*, a jurist, with *Fukaha* as plural meaning jurists. The comprehensiveness of Islam is enough to indicate the wide range of human activity covered by Islamic Jurisprudence. Duty to God, to self, to family, to society, to friends and to foes are classified and treated in a masterly way the like of which is nowhere else to be found. Prince Said Halim Pasha is right when he attributes to *Fikh* the preservation of Islam "through the centuries and through a thousand vicissitudes of foreign domination."

It will thus be seen that (1) *Ilm-i-Kalam* (2) *Tasawwuf*, and (3) *Fikh* are distinct from one another. Each of them has a different direction to work in, yet all of them combine together to serve Islam in their respective spheres.

It should in the same connection be mentioned that the expression "there is no priesthood in Islam" does not mean that there are no learned man (*Ulema*) among Muslims, or that all Muslims are equally learned in religion and do not stand in need of guidance from the more learned. The expression merely indicates that among Muslim there is no "Brahmanic caste", no privileged class to claim monopoly of knowledge, or to claim exclusive rights to worship. There are no "Shudras" prohibited to touch the Qur'an and the Hadis or prevented from entering a mosque. All have equal access to knowledge and equal right to worship. Accident of birth does not deprive a Muslim of any of his rights. It is simply good work that counts and entitles the worker to his due reward.

There is yet another important point touched in this chapter which deserves a closer scrutiny. Poverty is said to be the main cause of the present downfall of Muslims. While no sane man can belittle the importance of the part material wealth plays in a people's progress, one should not lose sight of the historical maxim confirmed by centuries of past experience that poverty led nations to battle-fields and conquest. Conquest resulted in territorial domination. Territorial domination brought wealth. Wealth produced luxuries. Luxuries caused emaciation and invited corruption. Corruption led nations ultimately to decay: thus terminating their national career and completing the usual cycle.

Muslims have been through a major part of their own peculiar cycle and their cycle is not yet complete. The indications are that they are not going to end in the manner of other nations. They differ from other nations in many points and they shall remain an exception right upto the end. There are good reasons for it.

When they first started on their onward march and entered upon an era of uninterrupted victories they were extremely poor. Their poverty in economical resources as well as in their numerical strength did not come in the way of their progress. They differed from other nations in the goal they set before them. They did not fight battles to escape the sting of poverty, to win kingdoms and build empires, to establish trade, or to carry on schemes of colonization. When they came into existence they found themselves being ruthlessly choked unto death by a cruelly suffocating atmosphere created for them by a hostile world—very much like the Muslims of the present day. They had every justification for doing what they could to protect themselves against overwhelming odds. They were determined to live in this world and breathe freely, not for their own sake, not to grow fat

and enjoy life at the expense of others, but for the sake of their lofty ideal, their genuine faith, their Divine mission. They carried with them a sacred trust. They had to carry the Message of God to furthestmost corners of the earth. They could not postpone action and wait for development of their economical resources or for an increase in their poor numbers. They decided to make the best of what they had already and they had quite enough to start with. In fact, they had something very precious which no other nation at the time possessed. They had the strength of their faith and conviction in God, They had determination, courage and character. They had some very exceptional sterling qualities infused into them by Islam which had electrified them with real life. They had full confidence in the Divine origin of their noble mission and they had developed a love of bravery and death in the Sacred Cause of Allah. They started, went on with persistence and won. The tide turned in their favour and they made a magnificent history in a wonderfully unique fashion.

As a matter of course, their victories brought them material wealth and power and, as days rolled by and as they lost the inspiring touch of the earlier Muslims who were truer exponents of Islam and who after serving their time, had left this world, decay and disintegration set in. In reality, the inner fabric of the Muslim power began to crumble as soon as moral and spiritual decadence started to creep in and this took place immediately after the earlier Muslims had passed out of this world; but the outward pomp and pageantry and the material splendour, even victories and territorial expansion, which to the man in the street looked significant of real power survived till a much later period. It is here that the modern historian stumbles and fails to discern the real cause of the downfall of Muslims. To make the subject easy, it will be better to elucidate a few points leading to it.

Let us first, for the sake of convenience, divide the Muslim history into three periods :—

(1) The early period Consisting of the days of the Holy Prophet, his companions and their immediate successors.

(2) The middle period commencing after the termination of the early period and ending with the beginning of the present period.

(3) The present period starting since about two centuries back.

During the early period, Muslims were noted for exclusive devotion to Divine ideals, purity of intention and higher ethical, moral and spiritual outlook. Spiritual emancipation of the humanity at large was the primary motive of their dealings with the world. In their enthusiastic application to their work they were indifferent to pleasure and pain and remained unaffected by wealth and poverty. They never cared for wealth and power but when these and other material prizes went to them they made their best use. There have been nations in this world who achieved material progress but neglected spiritual development. When they collapsed they never rose again. Similarly, there have been nations who gave themselves up to spiritual work and discarded their physical requirements. They also perished never to rise again. Muslims alone have the distinction of being called upon to develop both these aspects: and if they carry out the directions faithfully they shall never perish despite many ups and downs they may have. In this particular respect the earlier Muslims were models of perfection. They taught a lesson, by example and precept, which the modern West is not yet sufficiently advanced to learn and understand. These earlier Muslims were God's blessings on this earth and were the best specimens of the highest type of culture within the reach of a well-balanced, noble-minded human being.

The Muslims of the middle period were, in many respects, far superior to their non-Muslim contemporaries, but were essentially much inferior to their earlier predecessors. They did retain some of the good qualities of the earlier Muslims which accounts for what achievements stand to their credit; but, to go deeper into the matter, one has to admit that they were Muslims more by habit and social ties than by conviction. To explain more clearly the fact how they were able to do anything grand with such poor qualifications, let me ask you to go through a simple experiment. Put a piece of iron in to a blazing fire and let it remain there for awhile. The iron will become red-hot. It will assume the appearance and qualities and also sometimes the name of fire. It will look like a red burning charcoal and will burn your fingers if you touch it. It will remain so for some time even after its removal from the fire: but, ultimately, it shall cool down and lose both the appearance as well as the qualities of fire. It was something like that with the Muslims of the middle period. They gradually drifted away from the fires of Divine Love and remained content with the waning after-effects.

As for the Muslims of the third period—especially those of the present day, it is enough to say that they have become cold iron. When I say all this I do so with the reservation that there have been honourable exceptions everywhere, in all ages and at all times.

After skipping over the three periods of Muslim history, we find that Muslims have been mainly a religious people—religious not in the modern, narrow, degenerated and ritualistic sense but in the broad, real and Islamic sense of the term. They should not be mistaken for the nations who prove the truth of the historical maxim mentioned above, who started with poverty and for whom poverty was the first incentive to work. Muslims were no doubt poor when they

started, but, in their case, poverty was never an incentive of that sort. Simultaneousness of two events does not necessarily imply that they stand in relation of cause and effect to one another.

Religion has always been the primary and predominant consideration with Muslims in all walks of life. Strength of true religiosity helped them on and their subsequent indifference to religion threw them down.

They differ from other nations in their goal and in the manner of reaching it. Their maladies have been of a different type and call for a different treatment. Give them all the supposed requirements of a growing nation, for instance, give them as much money as you like, teach them as much physical science as you can, give them all the inventions of modern science, but take away religion from them: as Muslims, they shall not move an inch and their achievements, if any, shall have no place in Islamic history. They have to live in this world, not as "refined" animals in human form, but as true Muslims.

I repeat that I do not mean to reduce the value of facilities which material wealth and power are capable of providing. I simply want to emphasise the importance, in the programme of Muslim uplift, of the higher aspects of Islam which, unfortunately, are being neglected by even some of our own best thinkers in these dark days of stultifying calamities coming in quick succession.

Muslims strongly believe that theirs is the only system of life which can give peace and security to the world and that it has already been tried with success. Every other system has failed and, if persisted in with a bigot's persistence, shall lead the world to utter destruction. Under such threatening conditions, it will be a sheer folly for the present-day Muslims to overlook the constructive potentialities of Islam and madly imitate the destructive propensities of the West.

THE WORLD OF TODAY

This miserable world of ours no longer remains a place fit for human habitation. Its condition is rapidly deteriorating and even the best leaders and most powerful cliques of the day feel powerless to stem the tide of events leading us to destruction. Despite all the modern comforts and scientific luxuries, all the learning, discoveries, and inventions—all the impotent international conferences, spurious international understandings and dubious treaties—and despite all the illusory glamour of a much-boasted "Civilization"—the golden memory of the sublime past still lingers in the mind of the disappointed and despondent humanity. The world is sadder but not wiser even after passing through the two terrible wars that came one after the other in quick succession within the first half of the present century. Still greater calamities are staring us in the face and we stand aghast helpless and foredoomed.

The condition of the world was never so bad as it is today. Whether it be peace or war, the picture remains almost the same. In certain respects, it is much worse in peace than in war. Moral degradation and material disintegration have blackened the whole picture. Forces of evil are in the ascendant and feelings of security have disappeared. The few recent scientific discoveries might have added a little to physical comforts and luxuries in life but these petty gains pale into insignificance before the disastrous effects of the moral depravity of man. Individuals, classes, communities, nations, and even governing bodies do not trust one another and their distrust is perfectly justifiable. Reason and arguments have lost their appeal. Justice and fairplay have lost their dignity. Brute force comes and does the job. Hypocrisy, dishonesty, falsehood, treachery, shiftiness, selfishness of a mean type have

become the most coveted stock-in-trade of the modern rank and file. There do exist honourable exceptions, but scattered and solitary swallows do not make a summer. Contentment and peace of mind can hardly flourish in a criminal atmosphere like that.

All this misfortune is due to the baneful influence of "Modernism" which is only another name for Westernism. Modernism has failed most ignominiously and has brought in its train an unending series of troubles and calamities. It is incapable of restoring peace and order in any part of the world. It must now go and make room for nobler and loftier ideals and a purer and more peaceful system of life.

During the last war, combatants on both the sides—the Axis and the Allies—were products of modernism. Their professions and methods might have been different, but the essentials of their conduct were the same. So, ultimately, they shall all have to go the same way. The germs of decay inherent in their thoughts and deeds must lead to the same result. Laws of nature have never been known to be partial. All institutions—old and new—bearing the stamp of modernism shall have to share the same fate. Cruelty to weaker groups and smaller nations, dishonest propaganda, misrepresentation, expressional inexactitude, persistent efforts to befool the world, defiance of realities, and similar other sins of commission and omission must inevitably invite Divine Vengeance.

Do people still want to be told that, as things stand, their future is dark—very dark indeed? Do they still need reformers to preach to them the virtue of honesty? Do they still require another century to learn that material progress and scientific achievements without a good and genuine moral background are capable of very great mischief? There can be no smooth and sustained progress without morality, and there can be no real moraeity without religion, and no

religion can be true, authentic, and complete unless it is comprehensive enough to furnish to mankind a complete code of life. Any reference to religion has gone out of fashion these days but, rest assured, the day is fast approaching when people will grow sick of modernism and seek solace in religion.

The modern Moralist—to whom nobody listens these days—takes his cue from philosophy but philosophy and religion are two different things. Philosophy is man's work and changes with changes in human intellect, while religion is inspiration from God. The one is human, the other Divine, and there is a world of difference between the two. Philosophy can never satisfy all shades of opinion, while religion appeals to all—high and low. The godlessness of the Age must give place to religion if peace and order have any value in human affairs.

Advocates of modernism may have something to say in its favour and they may even be right to a certain extent, as unmixed evil does not exist in this world, but it must not be lost sight of that most of the good claimed by modernism came from Islam. Islam has influenced the whole world and Europe in particular derived greater benefits from it during the eight centuries of Moorish predominance over Spain as well as during the Crusades. But the godlessness inculcated by modernism outweighs all the good it claims. When purities and impurities are mixed together the net result is a disgusting impurity. A process of purification has got to be gone through in the interest of the humanity at large.

The superficial materialist often associates religion with Medievalism, but it simply betrays his own ignorance. Medievalism had nothing of religion in it. In the Middle Ages, Europe was governed by popes and bishops in the name of religion when the true religion of God as revealed through Jesus Christ had almost vanished. Propelled by cupidity and selfishness, the ecclesiastics

of the time forged a "religion" of their own and enforced it upon their followers with inevitable disastrous results. The masses and their semi-ignorant leaders attributed the entire mischief to religion proper and, instead of weeding out impurities and returning to the original form and spirit of their creed, they began to rebel against God and His Injunctions. They went on pursuing their wrong course blindly until they stumbled upon Modernism and dashed against the Atomic Bomb. So this Modernism is merely a child of Medievalism. Both are devoid of religion proper and both are detrimental to human happiness.

The responsibility of reclaiming humanity and establishing peace and order in the world lies mainly upon Muslims. They have got a religion perfect in every respect and by virtue of that religion they are eminently fitted to carry out the behest of God. Says the Holy Quran:—

"Ye (Muslims) are the best of the nations raised up for mankind: Ye command that which is right and Ye forbid that which is wrong: and Ye believe in Allah." (III-110)

"And those (Muslims) who, if we establish them in the land, establish regular prayers and give regular charity and enjoin what is right and forbid what is wrong, and with Allah rests the end of (all) affairs."

(XXII-41)

This duty is imposed not upon any particular group or groups of Muslims but upon all the Muslims "established in the land". There are many lands in the world where Muslims are thoroughly established and it is incumbent upon all of them to take necessary steps in this important direction. It is an international obligation which if properly fulfilled will settle and solve all the problems confronting them today.

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