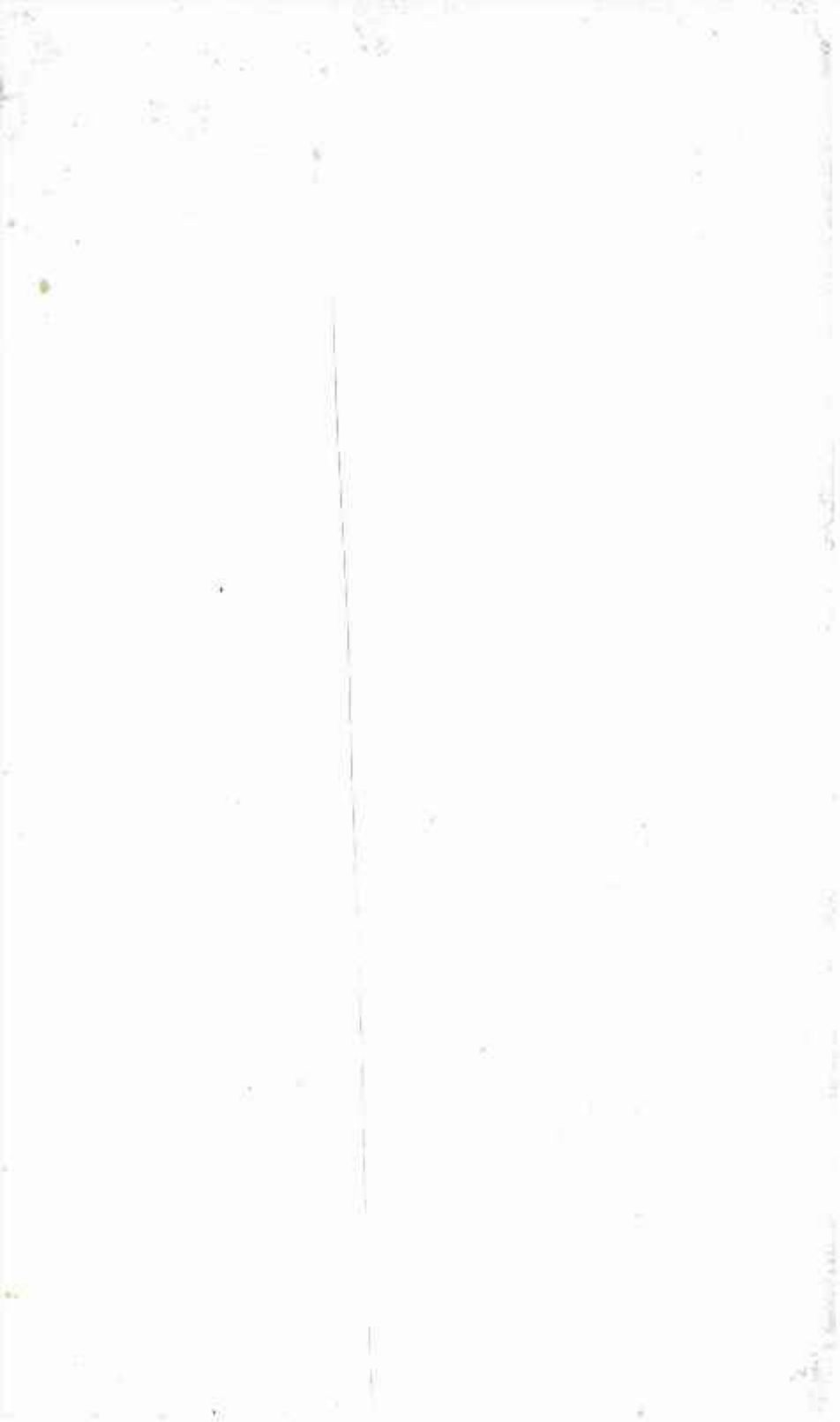


*"Lord, I don't ask for a faith that would move yonder mountains. I can take enough dynamite and move it if it needs moving. I pray, Lord, for enough faith to move me".

THE UNIVERSAL RELIGION

BY
FAZALE KAREEM
M.A.



With best
Compliments

Fazale Kareem
Author

The Universal Religion



688 No. 20,434
Section Islam Date Recd. V6
S.D. Umar
HAJATI BOOK LIBRARY



.....

.....

.....

.....

DEDICATION

I humbly dedicate this booklet to the memory of my late revered father, Mr. Muhammad Qasim Khan. May Allah bless him.

FAZALE KAREEM



ACKNOWLEDGEMENT.

The readers will be gratified to know that this book, **UNIVERSAL RELIGION** has been recognized as a Creative Work in the field of Religion and, a 'CERTIFICATE OF COMMENDATION' was awarded by the Hon'ble Prime Minister of Pakistan, Mr. Muhammad Khan Junejo in a simple yet, unique gathering of writers, scientists and academicians he addressed at Islamabad on 19th March 1987. The authors and scientists were specially invited from all corners of Pakistan to attend the function. The function was unique in that it was the first time in the history of Pakistan that a Prime Minister has honoured the scientists, authors, writers and academicians by personally distributing Cash Prizes and Certificates of Commendation for their creative work and writing in a public function.

The Hon'ble Prime Minister, Mr. Muhammad Khan Junejo, in his address, reminded the listeners that his Government has laid a great emphasis on the role of education and literacy in the overall development of the country and stated that, "it was with this aim that the Ministry of Education and Science initiated a number of promotional schemes to foster Research in Scientific and Technological fields". The keen interest being taken personally by our Prime Minister, Mr. Muhammad Khan Junejo and the numerous incentives he has ordered on a generous scale to authors and scientists will go a long way in promoting creative efforts in intellectual, scientific and technological fields which are so necessary for building up a strong and progressive Socio—Economic Development Programme to enable the nation to catch up with the pace of the developing nations of the world.

The author gratefully acknowledges the encouragement and support given by the Government of Pakistan, Ministry of Education and the Director General, National Book Council of Pakistan, Islamabad, which has made it possible for me to publish this book.

FAZALE KAREEM

CONTENTS

1. FOREWORD	4
2. REVIEW (AN EXPLANATORY TRANSLATION)	8
3. UNITY OF GOD.	13
4. MATERIALIST – THE UNBELIEVER.	15
5. CONCEPTION OF GOD.	17
6. INVITATION – NO COMPULSION IN RELIGION	19
7. THE BOOK OF GUIDANCE.	20
8. UNIVERSAL APPEAL – A RELIGION WITHOUT CHURCH.	22
9. PRAYERS	23
10. NATURE OF GOD.	25
11. NEED FOR RELIGION.	30
12. JIHAD	37

FOREWORD

This brochure is a modest effort to present Islam in a new light to the Christian West and to the non-muslim communities of India. As a study in comparative religion between Islam, Christianity and Hinduism, the Islamic belief in the 'ONENESS' of God is brought into full focus in all its vivid simplicity in sharp contrast to the confusing concept of 'Trinity' preached by Christianity and the mumble—jumble half monotheistic half-pantheistic doctrines known as Vedic Monism preached by the Hindu scriptures. Islam, on the other hand, is based on a well defined rationalistic belief in the absolute ONENESS of God, calling incessantly to look for His signs in the mysteries of this wonderful creation, its beauty, symmetry and the all - pervading purpose.

The creation of God is wonderful and infallible. Above all, it has a purpose and destiny and man, as His vicegerent on earth, has been endowed with intellect and has been taught the nature of things and inspired with a conscience to discern what is right and what is wrong. The Holy Quran says, "Read: in the name of thy Lord who createth. Createth man from

a clot.

Read: and thy Lord is the Most bounteous.

Who teacheth by the pen.

Teacheth man which he knew not.

Surely We created man of the best stature"

Christianity teaches that man is born in sin while Islam teaches that man is the Most Exalted creature in the Universe, exalted over the Angels, Christianity holds that Jesus was the only begotten son of God and his mission was to redeem man of his sins and he gave his blood for washing off the sins of mankind while

Islam teaches that Jesus was a Prophet of God who was sent to teach the way of leading upright life. Islam has accorded dignity to man :

Islam does not impose blind belief. The Holy Quran cites everyday occurrences of physical phenomenon and says :

“In the creation of the Heavens and the Earth, in the disparity of night and day, in the ship which runs upon the sea for profit of mankind, in the water which God sent down from the sky, thereby reviving the earth, after its death, in the beasts of all kinds he scattered therein, in the change of the winds and the subject clouds between the sky and the earth, there are signs for people who reason”

This exhortation about the visible data for observation and reflection by people who are endowed with intellect is striking for those who do not believe and consider religion to be old fashioned and continue abdurately to be slip shod in their views. Such as these people think that to be critical of religion is a sign of progressive movement.

In the wake of renaissance in the 15th century when romanticism in speculative philosophy shook the European mind and the upsurge of rationalism seriously questioned the Christian doctrine, the Church had no plausible answer because of the inconsistencies and inadequacies inherent in its doctrines. Unable to defend itself against the onslaught of atheism on purely intellectual plane it resorted to persecution, inquisition and the stake. Thousands were burnt alive on charges of heresy. Thus, the Age of Reason promoted atheism. At last, the fanaticism died down as the forces of progress and enlightenment emerged stronger. It is in the context of large scale persecution launched by the Church in unison with State that the wide spread argument arose as to whether science is incompatible with religion. In fact, neither religion is in conflict with science nor

science is in conflict with religion. It is only a wrong appreciation of religion that keeps us pushing into this morass and bog of doubt and unbelief. Science deals with the physical phenomenon of Nature and seeks to find physical causes and effects for its behaviour and in that way, in course of progress, explode the popular beliefs stemming from myth and superstition. Science deals with the world of matter perceptible to senses and all behaviour amenable to a sequence of logical processes of cause and effect. In this eternal search, more the problems we solve the more the problems we are confronted with ever posing a challenge to human genius. There is yet another world and that is the world of spirit which represents the unfathomable depths of the imperceptible and the inexplicable sub-consciousness. It is live and penetrating and at times, transcends the barriers of time and space radiating light and knowledge. The knowledge derived from this source is intuition. It is between these two worlds that religion steps in. The sublime faith radiating from the BELIEF IN GOD* establishes harmony between the conscious world of matter and the ethereal superconscious underworld of the spirit.

Religion strives to purify and elevate the spirit that man may seek his Creator the Lord God* and contemplate on His bounty, munificence and mercy. Religion helps spirit gain higher degree of awareness. What is awareness? It is enlightenment sought through contemplation, meditation and prayers.

* In the context of Islam, use of the word 'God' is inappropriate since in normal usage, it has 'Gender', 'Number' and means any deity who is worshipped. Muslims say: 'ALLAH' which has neither Number nor Gender. The cardinal principle of Islam is absolute unity of God. The first Article of Islamic Faith is, 'LA ILAH ILLA ALLAH' (There is no God but God). The first part signifying 'Negation' and the second part signifying 'Assertion or affirmation'.

Man must know his nature. The character and the general structure of the universe in which he is living and his place in it. The mission of religion is an eternal quest for the truth. His instinct guides him and experience helps him along the path in his struggle for survival but it is inspiration and intuition that whips up the finer sentiments in him to rise above his animal self for realising the higher purpose of his life. The Holy Prophet (Peace be upon him) constantly prayed: "Allah! Grant me knowledge of the ultimate nature of things". That is FAITH. Imam Al-Ghazzali, the greatest exponent of Islam, says: " I pray God the Omnipotent to place us in the ranks of His chosert, among the number of those whom He directs to the path of safety; in whom He inspires fervour lest they forget Him; whom He cleanses from all defilement, that nothing may remain in them except Himself; yea, of those whom He indwells completely, that they may adore none beside Him". That is Faith. The quality and validity of knowledge depends upon numerous factors and receptivity of mind. There is no finality in knowledge and it is not infallible because of its very nature of indirect perception of the reality. It needs verification and it could be verified only by direct perception. Knowledge perceived through direct perception is intuition. Bergson holds it to be a 'higher kind of intellect'.

Why do we need religion? Man is a social animal and at the same time, he is endowed with intellect. Religion is a guidance. The essence of religion is FAITH. Religion lays down a system of general truths and codes of conduct which, if followed honestly and sincerely, have the effect of transforming the character of the individual and the community. Life is uncertain, fleeting and ephemeral. This body of ours with all its wonderful mechanism and mysteries is so full of cares that no amount of human ingenuity can ever keep its alluring form and soundness beyond its predestined moment. If one does not wash it regularly, it smells foul; it fades

and withers and falls cold and motionless. That is the end of the body on which we shower so many cares and satisfy so many wants. But, the live entete embodying in it, the super-natural force that gave it that form and personality, — call it soul, call it spirit, it lives on yearning for a better life beyond the horizons of its material life. Human knowledge has limitations. Here, therefore, comes the need for religion — FAITH, which helps man to know himself and his Creator.

Reverting to the theme of this brochure, THE UNIVERSAL RELIGION, it is explained how the Holy Quran proclaims and reinstates the Faith preached to the Nations of the world at different times. "PURE PAGES IN WHICH ARE ALL RIGHT BOOKS" claims the Holy Quran. It is this uniqueness that distinguishes the message of Islam from all other religions. If one reads the Bible, it seems that we are hearing about the God of Israel only for it is everywhere stated that "I am the God of Israel". It was considered an act of blasphemy to preach among any people other than Jews. It is only after the resurrection of Jesus that Saint Paul is ordained to preach among the Gentiles, the non - Jewish people. So also the Hindu Scriptures ignore and write off the entire mankind living beyond the Gangetic basin and dub the few communities known to them around the territory either as menials, sub-humans or Devils. It is only Islam that embraces in its order the entire mankind and call them to the path of righteousness and the belief in ONE GOD, the Lord of the Worlds, the Creator and Sustainer of the worlds, RABBUL ALAMEEN.

REVIEW (AN EXPLANATORY TRANSLATION)

The contents of this booklet/brochure are entirely based on the 'EXPLANATORY NOTES' TO THE TRANSLATION OF THE HOLY QURAN, in TELUGU

language, by my late revered father, Maulvi Mohammad Qasim Khan Saheb. TELUGU is the mother tongue of 95 Million Andhras in South India. Following tribute has been paid by @ Mr. T. ISAAC CHINNIAH, from the University of Birmingham, Pastor at St. Luke's Church and Member of the Staff at the Henry Martyn Institute of Islamic Studies:

"The educator and scholar Mohammad Qasim Khan was the second person to translate the Quran into Telugu. He states as the immediate reason for his fresh attempt at rendering the Quran the inaccuracies he found in Mr. Rao's work. These he discussed in a lengthy article in 'Andhra Dina Patrika' published from Madras, dated 14th July 1930. When this review came to the notice of Sri Madapati Hanumantha Rao, a nobleman of the Andhra State of Nizam, he offered to finance complete translation of the QURAN into Telugu on the lines proposed in the latter's article. "Like Rao, Qasim Khan was motivated in his work by the wish" to remove the misunderstandings of the people of India regarding Islam. He wanted to show similarities in the Muslim and Hindu Faiths and identify the causes of friction between them. He wondered:

"God is One, the Truth is one and God's given wisdom is one. Why, then, are there differences in religion? May be, these differences of opinion have emerged due to our poor understanding of the

@ See 'Islam in India Studies and Commentaries' (Vol. I) Edited by Mr. Christian W. Troll.

Truth? If so, where then is the scope for us to differ in religious truths? It is because we lack proper knowledge to understand and to adhere to the truth. It is human weakness to be enslaved to the old practices and traditions. When we attain a broad perspective, firm determination and clear understanding then such shallow views will disappear. Only then the truth will be perceived. My humble attempts have these objectives for their aim".

"Qasim Khan's translation won the acclaim of noted Telugu Scholar, Prof. K. Sita Ramayya, who wrote,

"His Telugu is eloquent and literary and his Notes are particularly enlightening. I am very glad that he emphasized the fundamental tenets of Islam rather than unessential ritual. During these days of communal unrest, I am certain that his work will greatly facilitate mutual understanding and religious toleration between the two great communities of India".

"Qasim Khan's language, in comparison, is a standard one. It excels in accuracy. Here and there he too makes daring efforts to express Quranic terms in genuine Telugu categories. He uses for example the Telugu compound word 'Satya-Veda-Saramu' in trying to render the idea of the Quran as "Essence of the Divine Books".

"His explanations in brackets are very helpful and constitute by themselves an interpretation of the text."

The translation under the title "AN EXPLANATORY TRANSLATION OF THE HOLY QURAN (In Telugu with Notes)" was first published by Hyderabad Telugu Academy, Hyderabad — Dn. in 1944 (2nd

edition in 1945) is now, out of print. The Translation was widely acclaimed by the intellectual elite and noted vedic scholars alike as a work of highest merit deserving of widest publicity for promoting intellectual and spiritual harmony between the apparently antagonistic communities (Hindu and Muslim), prominent among them are: Sir C.R. Reddy, M.A. (Cantab) lately Vice Chancellor, Andhra University who wrote:

"Your Telugu Translation of HOLY QURAN is a work of the highest merit and deserves the widest publicity. The matter is of supreme importance; the style elegant, clear, impressive and, in a difficult field, apt and attractive. Your Notes pointing out coincidences and harmonies and parallels between the Quran and the Hindu Scriptures are a monument to your scholarship and power of thought".

Another eminent scholar, M. Surya Narayana Sastry, lately, Chief Pundit, Andhra University and President Pundit Parishad, wrote:

"This book is a new ornament to Telugu Literature and deserves to be read by Hindus and Muslims alike. I am sure that the study of this work will bring about greater intellectual and spiritual harmony between our apparently antagonistic communities".

Another eminent scholar, P. Lakshmi Kantam, lately Head of the Department of Languages, Andhra University, wrote:

"I have read it from page to page and learnt many new things. I hope that many others would read it with the same interest and delight. I wish you soon complete the remaining parts of the Book".

Yet another eminent scholar Sri P. Subrahmanya

Sastry, celebrated author of "A critique of Mahabharata" and many other works on Vedic subjects, wrote:

"This translation of the Holy Quran into Telugu is bound to occupy a high place in Telugu literature...."

Another eminent scholar, Sri M. Somasekhara Sarma, Research Department, Andhra University, wrote :

"The attempt you have made in your Notes also showing points of concurrence and difference between the preachings of the Holy Quran and the Hindu Scriptures is praiseworthy. I can say without hesitation that this book deserves to be carefully studied by one and all".

The booklet presented to the readers now is in an abridged form and in course of time, if Allah wills, I will present a full and faithful translation of 'THE NOTES AND COMMENTS, on the points of coincidences and harmonies between the Hindu Scriptures and the Holy Quran and the Bible and the Holy Quran.

FAZALE KAREEM,

KARACHI

UNITY OF GOD AND ONENESS OF MANKIND.

"PURE PAGES IN WHICH ARE ALL RIGHT BOOKS" thus proclaims The Holy Quran about the Book revealed to the prophet Muhammad. In Islam, mankind has been bestowed a religion that has reached perfection. Islam has come to unite mankind and the ministry of Prophet Muhammad has been proclaimed by God as a boon and mercy to mankind. In the Holy Quran, God proclaims: "THIS DAY HAVE I PERFECTED FOR YOU RELIGION AND COMPLETED MY FAVOUR TO YOU AND CHOSEN FOR YOU AL-ISLAM AS A RELIGION" (5:3) "AND WE HAVE NOT SENT THEE BUT AS A BEARER OF GOOD NEWS AND AS A WARNER TO ALL MANKIND BUT MOST MEN KNOW NOT" (34:28).

Islam is not merely a way of life suited to a particular race, clan or community; it is an universal order based on divine law declaring in unequivocal and unambiguous language the ONENESS of God, equality, fraternity and oneness of mankind. The Holy Quran says: "MANKIND WERE ONE COMMUNITY AND ALLAH SENT (UNTO THEM) PROPHETS AS BEARERS OF GOOD TIDINGS AND AS WARNERS AND REVEALED THEREWITH THE SCRIPTURE WITH THE TRUTH THAT IT MIGHT JUDGE BETWEEN MANKIND CONCERNING THAT WHEREIN THEY DIFFERED AND ONLY THOSE UNTO WHOM (THE SCRIPTURE) WAS GIVEN DIFFERED CONCERNING IT, AFTER CLEAR PROOFS HAD COME UNTO THEM, THROUGH HATRED OF ONE ANOTHER".

The message of the Holy Quran is addressed to the nations of the world, calling them back to the religion of Abraham and Moses who worshipped one God the Lord of the Worlds, the Unbegotten, the Creator who is Beneficent, Merciful, Omniscient and whose Grace pervades the entire creation. It has been emphasised again and again that Islam is not a new religion; it has come to resuscitate and revive the religion preached earlier by the prophets Abraham, Moses and Jesus* and the thousands of other prophets (mentioned and unmentioned in the Scriptures) who were ordained to different peoples at different times. The Holy Quran says : "SAY (O MUSLIMS) : WE BELIEVE IN ALLAH AND THAT WHICH IS REVEALED UNTO US AND THAT WHICH WAS REVEALED UNTO ABRAHAM AND ISMAEL AND ISAAC AND JACOB, AND THE TRIBES, AND THAT WHICH MOSES AND JESUS RECEIVED AND THAT WHICH THE PROPHETS RECEIVED FROM THEIR LORD. WE MAKE NO DISTINCTION BETWEEN ANY OF THEM AND UNTO HIM WE HAVE SURRENDERED." Godhood is not a custom and tradition differing from nation to nation and region to region; it is the Ultimate Truth, the Imaculate existence, one and indivisible transcending all human concepts of time and space.

* JESUS CHRIST is held in great reverence by the Muslims. In the Holy Quran Jesus Christ has been mentioned in 13 Suras – 145 times in different contexts vindicating his honour and affirming his status as a prophet of Allah.

MATERIALIST — THE UNBELIEVER.

Man has never been in doubt about the existence of God and, in his consciousness, recognised His existence as the Lord of the creation who holds absolute power over life and death nay, absolute power over everything that is visible and invisible, perceptible and imperceptible to human senses. Yet, from time to time, he fell into ignorance, misguided and strayed from the path of righteousness, ascribing partners to God and attributing divinity to anything that fancied his imagination. Half-rebellious and half-fearsome, having strayed from the worship of one God and the path of righteousness, fear caught hold of him and in confusion, he deify the very attributes by which he knew his Lord. As sin and folly crept in, he chipped God in human form imputing all the accompanying passions that required to be appeased and satiated through ritual and sacrifice. Not withstanding the folly of his crude imagination, numerous partners and spouses too were conceived as sharing the sovereignty of God, each wielding exclusive domain over a limited field. No wonder that the materialists of our age have ridiculed the whole idea of religion itself as a savage survival born out of the instinct of fear inherent in the sub-conscience of man and jovially declared that man made God in his own image. The Christian Church took up the challenge of the materialists and, inspite of the enormous efforts made by a legion of her most devoted and dedicated clergy some of whom have earned reputation as scholars, thinkers and even scientists of outstanding merit, materialism has taken deep roots in the Christian West and the westernised East. The modern man is far from being a believer; for him,

religion is an object of social convenience. The reason is not far to seek; Christianity has no effective answer to offer to dispel that doubt. It may be safely asserted that all this doubt and confusion took roots simply because the polytheistic and pantheistic religious environment in which atheism was born offered little or no plausible explanation to the materialist who conceived life as an inexplicable accident. Polytheism pollutes the soul through promoting attitudes and psychological trends of thought the ultimate end of which is moral turpitude, immorality and degeneration. The pattern of social behaviour it shapes is essentially retrograde and reactionary because it rests entirely on custom which in its very nature is, rigid and sterile, subsisting wholly on myth and superstition woven around a mythology incredulous to all human reasoning. The call of the Holy Quran is directed to reclaim the erring humanity to the worship of One God. Islam preaches the most sublime and uncompromising concept of monotheism.

CONCEPTION OF GOD.

In every religion God is invoked by numerous names. Most of these names are personal nouns and even the abstract nouns (attributes) when they are used, have invariably some symbolical association with deities in human form with human passions and a legend. Of all the religions, only Islam has offered the most appropriate name for invoking God in all His Majesty, as the ONE ALLAH. The word 'ALLAH' has no gender and no number. It has no root either in etymology or in tradition nor does it stand as a symbol for any mythical concept to compare or contrast. It is a beautiful combination of a negative prefix and a positive over-riding suffix — THERE IS NO GOD BUT ALLAH. Pure Glory cannot be given a name from the vocabulary of human language for human mind cannot comprehend even a fraction of that incomprehensible Glory. It may be felt and experienced within ourselves if only we have sufficiently trained our mind and soul to perceive and listen.

An universal religion must have an universal name for God, a name that embodies in all its purity the basic concept of the Oneness of God. Dr. Sir S. Radhakrishnan, in his monumental work, 'Indian Philosophy' has rightly observed thus : "We cannot have plurality of Gods, for religious consciousness is against it. Self surrender of man to God, the central fact of religious experience, is possible only with one God. . . . Monotheism is inevitable with any true conception of God. The supreme can only be one. We cannot have two supremes and unlimited beings. Trust in natural laws means faith in One God. The advance of this conception

implies the paralysis of superstition. An orderly system of nature has no room for miraculous interferences in which alone superstition and confounded thought find the signs of polytheism". The belief in the orderliness, symmetry and beauty and above all, a purpose as pervading the whole creation is an Article of Faith in Islam. The Holy Quran says :

"WE CREATED NOT THE HEAVEN AND THE EARTH AND THAT IS BETWEEN THEM IN A PLAY"
 Sir James Jeans has observed in his book, 'The Expanding Universe' : "In brief, the act of creation had created not only the universe but its whole future history". It is this belief propounded by the Holy Quran — belief in the orderliness and purpose in creation — that had inspired the Arab thinkers to view progress as a continuous logical sequence of connected events following in an inevitable order. In the realm of scientific thought and human thinking this was indeed a revolutionary concept. The Arab thinkers emancipated science from the philosophical speculation of the Greeks and placed it on more solid foundations of direct interogation of nature and experimentation. The notion, by itself, has had a tremendous impact on the development of experimental science in the later ages culminating in the phenomenal growth of human knowledge in modern times.

INVITATION – NO COMPULSION IN RELIGION.

Here is a verse from the Holy Quran : "THERE IS NO COMPULSION IN RELIGION. THE RIGHT DIRECTION IS HENCEFORTH DISTINCT FROM ERROR. AND HE WHO REJECTETH FALSE DEITIES AND BELIEVETH IN ALLAH HATH GRASPED A FIRM HANDHOLD WHICH WILL NEVER BREAK. ALLAH IS HEARER AND KNOWER" And again : "THIS IS A DECLARATION FOR MANKIND A GUIDANCE AND ADMONITION UNTO THOSE WHO WARD OFF (EVIL). "WHOSO OBEYETH THE MESSENGER (PROPHET MUHAMMAD) OBEYETH ALLAH AND WHOSO TURNETH AWAY: WE HAVE NOT SENT THEE AS A WARDER OVER THEM:" "UNTO THEE HAVE WE REVEALED THE SCRIPTURE WITH THE TRUTH CONFIRMING WHATSOEVER SCRIPTURE WAS BEFORE IT. SO JUDGE BETWEEN THEM BY THAT WHICH ALLAH HATH REVEALED AND FOLLOW NOT THEIR DESIRES AWAY FROM THE TRUTH WHICH HATH COME UNTO THEE. FOR EACH WE HAVE APPOINTED A DIVINE LAW AND A TRACEDOUT WAY. HAD ALLAH WILLED HE COULD HAVE MADE YOU ONE COMMUNITY. BUT THAT HE MAY TRY YOU BY THAT WHICH HE HATH GIVEN YOU (HE HATH MADE YOU AS YE ARE). SO VIE WITH ANOTHER IN GOOD WORKS. UNTO ALLAH YE WILL ALL RETURN AND HE WILL THEN INFORM YOU OF THAT WHEREIN YE DIFFER".

THE BOOK OF GUIDANCE.

The Holy Quran is a complete book giving guidelines to the believers in every walk of spiritual and temporal existence. Although the Holy Quran was revealed at random over a period of 13 years and incidentally, some verses are co-incidental with some prominent events in the life time of the prophet and his ministry or of the Muslim community on occasions of war and peace yet, it is wonderful to note that there is no conflict, no contradiction and no inconsistency, it is unambiguous, simple and explicit. The wonder grows grandeur if we remember that the revelations were received in a state of trance by the Holy Prophet who could neither read nor write. Unlike other religions, Islam is not a conglomeration of beliefs often at variance and amenable to any interpretation one likes. The message is simple, rational, delivered in sublime cadence and rhythm and yet, it is no poetry. Its recitation would spell-bound the audience compelling attention so much so, the unbelievers called it a chanting of some magical invocations. Islam does not believe in miracles and magic and condemns it as a crude sign of unbelief and ignorance. The Holy Quran itself is a miracle and throws a ringing challenge to the unbelievers thus :
 "AND IF YE ARE IN DOUBT CONCERNING THAT WHICH WE REVEAL TO OUR SLAVE (MUHAMMAD) THEN PRODUCE A SURAH OF THE LIKE THEREOF AND CALL YOUR WITNESSES BESIDE ALLAH IF YE ARE TRUTHFUL".
 AND IF YE DO NOT AND YE CAN NEVER DO IT, THEN GUARD YOURSELF AGAINST THE FIRE PREPARED FOR DISBELIEVERS WHOSE FUEL IS MEN AND STONES".

The diction of the Holy Quran is its one distinguishing feature. Its simple prose with an elegant style, its driving logic in varying cadence, lilting rhythm, sublime and chaste, is one of unsurpassable literary magic. Even the not-too-friendly Christian Missionary scholars of undoubted eminence have not only conceded this fact but have also stressed it as a part of the remarkable greatness of the Book as a Scripture. Bosworth Smith, in his "Life of Mohommet" says : "It is the one miracle claimed by Mohommet — his standing miracle it is".

Another writer, Palmer, in his introduction to the Holy Quran, says : "That the best of the Arab writers has never succeeded in producing anything equal in merit to the Quran itself is not surprising". Yet another eminent scholar, H. Harshfield, in his 'New Researches' has observed, "The Quran is unapproachable as regards convincing power, eloquence and even composition. . . and to it was also indirectly due the marvellous development in all branches of science in the Muslim world. . . if it spoke so powerfully and convincingly to the hearts of its hearers as to weld hitherto centrifugal and antogonistic elements into one compact and well organised body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes and shot a fresh woof in the old warp of history. But if we consider the variety, hetogeneousness of the topics which the Holy Quran touches, heard the soul-stirring strains of the Arabian Prophet that they too awoke from their slumber and spread suddenly into a new and earnest life. A more disunited people it would be hard to find till suddenly the miracle took place". Well, this is in short, aptly described, as the miracle of Islam.

UNIVERSAL APPEAL –
A RELIGION WITHOUT CHURCH.

Man is a social animal. Therefore, Islam addresses itself to whole communities and not to individuals. Evidently, it is the purpose of the Lord and Creator to see that the virtue and goodness He has enjoined on humanity should manifest itself and seek fulfilment in corporate existence. Time and again, the Faithful are exhorted to establish prayers which means that they should pray in congregation wherein the virtue of the prayers radiate blessings on one and all. Religion is a bond between man and man and man and God. This spirit reigns supreme throughout the teachings and constitutes a dynamic force in Islam. Islam is the only religion in which there is no hierarchy of priesthood nor an established church as it is the case with all other religions. When two men stand side by side for prayers and a third one joins the line, what happens is that the man in the middle quietly moves two paces forward to become the leader of the congregation. This is what makes Islam a different religion from the rest.

PRAYERS.

All religions enjoin prayers and contemplation. There are as many as seven hundred verses in the Holy Quran wherein prayers and charity are enjoined on the believers. Five times a day, the Muslims face the Kaaba (the first—ever mosque built by prophet Abraham) and stand in prayers in congregation, reciting the Holy Quran. Other religions too enjoined worship and prayers. Elaborate ritual and ceremony is prescribed, superimposed by robed priests ecstatically singing and chanting to the accompaniment of music amidst burning incense and prostrating before an ornamented idol. On the other hand, the Muslim mosque is just a prayer hall for the meeting of the congregation — be it ten persons or ten thousand, with no picture and no ornamentation. A Muslim can pray anywhere, on land, sea, wherever he can find enough space to stand. For a Muslim, prayer is attendance with body and mind, bowing in resignation to the Almighty that he might keep steadfast in the pursuance of righteousness. Prayers and contemplation tame man of his rebellious spirit within that goads him on to evil for evil has enormous attraction and presents itself in seducing amorous perfidy from the path of righteousness. Prayers keep man away from aggression and inspire him to love his fellow creatures. To cite the Holy Quran itself : "PRAYERS KEEP MAN AWAY FROM AGGRESSION. TO CONTEMPLATE ON HIS ATTRIBUTES IS A VIRTUE. PRAYERS DESTROY SIN". Constant prayers which eliminate atheistic attitudes are so very essential to prepare the believer mentally and physically to strive in the path of righteousness. It is significant to point out

here that the injunction of the Holy Quran enjoining prayers occur in the sequence thus : "ESTABLISH WORSHIP, PAY THE POOR DUE* AND BOW YOUR HEADS WITH THOSE WHO BOW IN WORSHIP" OR "SUCH AS PRESERVE IN SEEKING THEIR LORDS COUNTENANCE AND ARE REGULAR IN PRAYERS, SPEND OF THAT WHICH WE BESTOW UPON THEM SECRETLY AND OPENLY AND OVERCOME EVIL WITH GOOD THEIRS WILL BE THE SEQUAL OF THE (HEAVENLY) HOME".

* 'ZAKAT' It is obligatory for all Muslims to pay/spend 2½% of their total assets annually in alms. In Islamic State, the Zakat is collected by the State, in the month preceding Ramzan.

NATURE OF GOD.

The simple question that comes to the fore when we talk about contemplation is : On what are we to contemplate? It is therefore necessary to define the nature of God. If we agree on a basis there can be no valid ground for difference of opinion in religion. Throughout the immemorable period of man's quest for God and Truth some of the questions that have loomed large are :—

1. What are the attributes of God?
2. What is sustaining our soul?
3. To whom are the joys and sorrows we are experiencing in this world are subservient and who shall we seek for redress?
4. What is the return for the good and bad deeds we perform in this world? Are we going to be judged after death?
What is the ultimate end of life?
5. What is the way for salvation?

The Holy Quran has clear and simple answers, answers which leave no room for doubt provided one has an open mind. Man can never comprehend God in terms of the sense and smell of this transitory world of matter. So since the dawn of creation man has been remembering God by the many attributes whereby His Bounty and Grace is conferred on mankind. The ancient

Greeks, Romans and Hindus personified the attributes into individual Gods conceived in human forms (and even animal) with human passions accompanied by consorts. This plurality of Gods sharing divinity and supposed to enjoy exclusive domain over a strictly limited play of human imagination, created a whole pantheon of Gods the world over. Even the higher religions, say Christianity, is pantheistic, in that there is a 'Trinity' — Father, Son and the Holy Ghost. The only clear way out of this confusion is the right conception of God. Islam says : God is ONE and the absolute exclusive ONENESS does not admit of any associate or even intercessor. His sovereignty is immanent and all-embracing. He is the Almighty, Uncreated, Unbegotten, Omnipotent, Omnipresent, All seeing, All knowing and the Eternal One, has neither partners nor spouses. In this basic article of Faith the Muslim is uncompromising. Five times a day, the Muazzin calls from the minarette "THERE IS NO GOD BUT ALLAH!" In other religions there are to be found innumerable contradictions with regard to the very fundamentals of their belief. About Hindu religion, Dr. Sir S. Radha Krishnan, an eminent writer on Hindu Philosophy, observes, "Every where we had contradictory notions. In religion there was Vedic polytheism and sacrifices tempered Upanishad Monism and spiritual life in eschatology, there was the conception of rebirth mixed up with ideas of hell. But the true was overwhelmed by the false and the chaos of Brahmanical religion with all its conflicting theories soon reached a climax in the post-Upanishad or the pre-Budhist period . . . So numerous are their guesses of God, that almost anybody may seek in them what he wants and find what he seeks and every school of dogmatics may congratulate itself in finding its own doctrine in the sayings of Upanishads". In Christianity, the unity of God is not explicit. The Godhood of Christ is explicitly asserted. The Son acts as Creator and the relations of created things to God are mediated by Christ. Jesus, as the Son is eventually to share in the

Omnipotence and absoluteness of God himself.

To the scientist who solved all the known riddles of the universe to a great extent, man as a being, still continues to be the greatest riddle. Even on the criterion of scientific thinking, man cannot be explained away as an accident in the history of evolution. It is acknowledged by one and all that knowledge has no finality.

To such of those who do not believe and doubt, the Holy Quran says: "LO ! IN THE CREATION OF THE HEAVENS AND THE EARTH, AND THE DIFFERENCE OF NIGHT AND DAY, AND THE SHIPS WHICH RUN UPON THE SEAS WITH THAT WHICH IS OF USE TO MEN AND THE WATER WHICH ALLAH SENDETH DOWN FROM SKY. THEREBY REVIVING THE EARTH AFTER DEATH, AND DISPERSING ALL KINDS OF BEASTS THEREIN AS (IN) ORDINANCE OF THE WINDS, AND THE CLOUDS OBEDIENT BETWEEN HEAVEN AND EARTH : ARE SIGNS (OF ALLAH'S SOVEREIGNTY) FOR PEOPLE WHO HAVE SENSE".

Among the many attributes by which the muslims remember God, the more common is "RABB" which means: 'Sustainer'. In the Holy Quran it is invariably used as "RABBUL ALAMEIN" (Lord and the Sustainer of the worlds). It is significant to note that the word 'Worlds' is used in the plural form denoting 'many' and similarly, the word 'Beings' in the plural form denoting many species of beings like the human. In Arabic, the word: 'RABB' means Creator who sustains life from its very conception in the mother's womb until death at every moment of its existence. The word, in its usage is even more comprehensive. It is not only providing food for growth of blood and flesh; it also includes endowing beauty and the aesthetic senses to enjoy life as much as food itself. It has been emphasized in the Holy Quran

that whatever that has been created is endowed with beauty and symmetry and above all, a purpose displaying in all its splendour the munificence and beneficence of Allah. Here are some of the verses from the Holy Quran:

"WE HAVE CREATED ALL THINGS IN THEIR MOST BEAUTIFUL FORM"

"SURELY WE CREATED MAN OF THE BEST STATURE"

Everything that has been created has in it an use for man, a boon bestowed by the Lord. In the grand order that pervades the entire universe everything is subject to the immutable laws of nature which operate in a logical sequence. His mercy and Munificence are infinite and make no discrimination between a saint and a sinner. There is pain and pleasure but has its own place as a logical counterpart. These are meant as a trial, to try the patience that belief and unbelief may come out distinct. The Holy Quran says "O YE WHO BELIEVE ! SEEK HELP IN STEADFASTNESS AND PRAYER. LO ALLAH IS WITH THE STEADFAST" "WHO SAY, WHEN A MISFORTUNE STRIKETH THEM: LO ! UNTO HIM WE ARE RETURNING". "AND SURELY WE SHALL TRY YOU WITH SOMETHING OF FEAR AND HUNGER, AND LOSS OF WEALTH AND LIVES AND CROPS BUT GIVE GLAD TIDINGS TO THE STEADFAST".

'Belief' enjoined by the Holy Quran, is explicit, clear and simple. In the words of the Holy Quran itself:

"WHO BELIEVE IN THE UNSEEN AND ESTABLISH WORSHIP AND SPEND OF WHAT WE HAVE BESTOWED UPON THEM!"

"SAY: HE IS ALLAH, THE ONE. ALLAH THE ETERNALLY BESOUGHT OF ALL. HE BEGETH NOT NOR WAS BEGOTTEN AND THERE

IS NONE COMPARABLE UNTO HIM!"
 AND WHO BELIEVE IN THAT WHICH IS
 REVEALED UNTO THEE (MUHAMMAD) AND
 THAT WHICH WAS REVEALED BEFORE THEE,

"AND ARE CERTAIN OF HEREAFTER. THESE
 DEPEND ON GUIDANCE FROM THEIR LORD.
 THESE ARE THE SUCCESSFUL."

"AS FOR THE DISBELIEVERS, WHETHER YOU
 WARN THEM OR THOU WARN THEM NOT IT IS
 ALL ONE FOR THEM. THEY BELIEVE NOT.
 ALLAH HAS SEALED THEIR HEARTS, AND ON
 THEIR EYES THERE IS A COVERING. THEIRS
 WILL BE AN AWFUL DOOM. AND OF MANKIND
 ARE SOME WHO SAY : WE BELIEVE IN ALLAH
 AND THE LAST DAY, WHEN THEY BELIEVE
 NOT. THEY THINK TO BEGUILLE ALLAH AND
 THOSE WHO BELIEVE, AND THEY BEGUILLE
 NONE SAVE THEMSELVES : BUT THEY PER-
 CEIVE NOT".

Five times a day the Muslim prayers start with the
 recitation of this Sura of the Holy Quran :

"IN THE NAME OF ALLAH THE BENEFICENT,
 THE MERCIFUL. PRAISE BE TO ALLAH, LORD
 OF THE WORLDS, THE BENEFICENT. THE
 MERCIFUL OWNER OF THE DAY OF JUDGE-
 MENT. THEE (ALONE) WE WORSHIP; THEE
 (ALONE) WE ASK FOR HELP. SHOW US THE
 STRAIGHT PATH. THE PATH OF THOSE WHOM
 THOU HAST FAVOURED; NOT (THE PATH) OF
 THOSE WHO EARN THINE ANGER NOR OF
 THOSE WHO GO ASTRAY".

The verses quoted above are the essence of the
 teachings of the Holy Quran and state the nature of God
 and Belief in Him.

NEED FOR RELIGION.

Every where there is talk of 'peace' and 'culture' and the word, 'religion' seem to be getting old fashioned, and lost in so many 'ISMS' while 'Peace' is the ever eluding damsel that is considered to be better held in the loving embrace of some knight. The word 'culture' appears to be the guilded bait to keep the damsel and the valiant knights ever engaged in a game of hide and seek. We talk of religion only when we get exhausted or nervous of this tiresome game. In this game of hide and seek, a chosen few chase for glory but death and destruction are always lurking in the corner. But when we retire and talk of religion, we seek communion with our soul, we seek peace and solace in the refuge of God, learn to love all that is good and make for righteousness. Though the modern man has emancipated himself from myth and superstition he is still found largely lost in materialism and has forgotten the Lord. Aggression, immorality, greed and suspicion are getting the better of man letting loose war and strife. Peace cannot be bought nor it can be enforced. The whole community has to work in harmony with the nations of the world. We can achieve peace only when man has given up his carnal desires of flesh and sincerely seek His Grace. Only then, love can fill the hearts and banish war. Intellectuals and visionaries among different nations are already advocating the idea of a world government as the only alternative to the ever hanging threat of war. Some are even trying to evolve a common language. Man has changed enormously since the last hundred years. The tremendous development in science and technology over the last 100 years, the spectacular progress of

nuclear science in recent years and the vast unpredictable scope of still undreamt of achievements lying ahead have given a new meaning to international co-operation and human understanding. Time and distance which have kept the nations of the world estranged hitherto, have been almost eliminated. The vast network of international rail, sea and Airways and news broadcast media facilities, enable us to hop from place to place from one end of the world to the other in hours. The tele-communication facilities now enable us to speak face-to-face with each other irrespective of physical separation of thousands of miles. The radio broadcasting and television networks and the vast media of press have squeezed the far flung nations and countries into one small neighbourhood. We are at the highest known pitch of international understanding and cooperation ever known to our forefathers over the immemorial time since the dawn of civilization. International organisations working in close understanding are striving for the common good of mankind to raise the standard of living of the common man in the street, inspite of all this, it must be conceded, that the sermons of the materialist thinkers for a world state can only be a cry in the wilderness and might even raise suspicions regarding the intentions, for man has yet to learn to assimilate, and reconcile himself to the idea of giving up the historical, cultural and spiritual patterns of life evolved through centuries within the narrowest confines of exclusiveness to the derision of the rest of mankind. So in order to promote a world brotherhood and a world state, it is necessary to have a world religion to promote the cause of international understanding and to create the spiritual and psychological attitudes so very essential to sustain the idea of the Oneness of mankind. Here at this juncture Islam comes to our rescue.

Islam has an universal appeal. There is no place for the prejudices of race, colour, leniage custom and language. Such differences are superfluous and conditioned

according to the climatic and geographical peculiarities differing from place to place. People born in colder climates developed a whiter skin and the people born in the hotter regions developed a darker colour. Different people speak different dialects and brought forth different patterns of culture and civilization. We are living in an age of nuclear science and God only knows how much we will change and what shape our civilization takes. In the context of growing awareness of the peoples of the world there is as well a growing consciousness in evidence of the oneness of mankind and a searching mind to find a common spiritual platform. The rising aspirations of man for spiritual unity can be fulfilled by Islam because of its distinguishing features:—

1. The Holy Quran has brought an universal message for mankind. It addresses mankind as a whole. No other Book and religion seeks a world audience.
2. The Holy Quran is a complete code of basic laws of conduct embracing the entire field of human existence and activity. No other religion aspires this role.
3. The laws given by the Holy Quran do not conflict with the physical laws of nature as established by scientific investigations and modern researches. The truth being indivisible, the moral code prescribed by the Holy Quran does not conflict with the highest ideals of Law conceived by the philosophers and jurists of our times.
4. Monotheism, equality and fraternity of mankind form the basis of this religion. It is simple, rational and condemns superstition in every form. Islam has laid the basis of an universal society. The Quran has exhorted the believers to

remain steadfast in the path of righteousness and hold fast to the rope (Islam) with all their strength that they may not fall apart.

The message of Islam is universal in character, outlook, and emphasis. 'Ludulf Krehl' in his biography of the prophet (Muhammad) has this to say: "In the Holy Quran is given a complete code of creeds and morals, as well as the law based thereupon. There are also the foundations laid for every institution of an extensive commonwealth, for instruction, for administration of justice, for military organisation, for the finances, for a most careful legislation for the poor; all built upon the belief in one God Who holds man's destinies in His hand".

The one unique characteristic feature of the nature of man that exalts man over the other creatures is that he is endowed with a consciousness. He is conscious of his existence and environment, a supernatural awareness in all its sublime spirit that inculcates modesty which forbids him from indulging in naked acts of aggression or unabashed shamefulness against a ruling code of communal and international morality. Call it soul or super consciousness, it exists as a reality, correcting the erring man. It is the miraculous sign of Allah the Omniscient conceived in His mercy and beneficence. We may apply all the wisdom and ingenuity we might possibly conceive and make laws and constitutions but if the people who are invariably the fountainhead of power for good and evil are indifferent, passive, unstable and volatile justice and virtue cannot be established and only crime and tyranny will thrive. Individual is the basic unit and it is on his reformation, his refinement of attitudes and morals subjected to the laws laid down by God that a healthy nation and a healthy world free from hunger, war and tyranny can be built.

CRUSADES

In the Christian West, Islam is invariably associated with 'Jihad', the Holy War. This mistaken impression is reminiscent of the days of the Crusades and, it is unfortunate indeed that this notion should linger on even after thirteen hundred years. Crusades, — the holy wars, were in fact, declared by the Christian Europe. In 1095 AC the Pope commanded a "Crusade" against the "Infidels", who were in possession of Christ's sepulchre and promised a remission of the sins to those who joined it, and Paradise to those who fell in battle". It will thus be seen that religious fanaticism was the chief motive of the first Crusade and subsequently, developed into a series of wars fought against new enemies with new weapons mixed with desires to carve out new kingdoms. As many as six Crusades were fought by the Christian West against the Muslims, spread over a period of over 110 years.

In this context let us bear in mind that the Seljuk Sultan Alp Arslan halted the march of the Roman Emperor Diogenes who was leading 200,000 men vowing to destroy Baghdad. In the battle that ensued at Mala'z Kard (Manizikart) in 1071 AC a crushing defeat was inflicted on the Roman Army; the Roman Emperor, along with his Partisans, was taken prisoner and carried to the Sultan's camp where he was treated with the kindness and courtesy due to his rank. In spite of this, the Christians were crying for vengeance and whipping up Christian fanaticism. Toledo, in Spain, had fallen to the Christians (Alfonso IV) in 1085 AC and their ambitions were soaring up. The needs of Jerusalem and

the necessities of the fallen Byzantine Roman Empire both called aloud to the West and resulted in the first Crusade in 1096–1099. The Fatimide Caliphate which ruled over the Syrian Sea-board and Palestine was in a state of disorganisation. The Christians captured Jerusalem in 1099 AC. In 1113 they marched against Damascus; they were routed in the battle of Tebrias with heavy losses. Europe was resounding with a fresh call for a Crusade against Islam and thus in 1147 AC started the second Crusade. At the head of a 900,000 strong army Louis VII of Franc and Conrad III the Emperor of Germany marched together on Damascus. This great army was anihilated by the Saljuks. Thus ended the second Crusade.

3rd Crusade: 1181 – 1193

In 1181 AC Sultan Salahuddin captured the Holy City of Jerusalem. The fall of Jerusalem threw the entire Christendom into a violent commotion and every effort was made by the Church to arouse frenzy and fanaticism of the people inspite of the magnanimous generosity shown by Sultan Salahuddin to the vanquished enemy. The whole of Europe was up in arms and embarked on a 3rd Crusade. As soon as the Sultan learnt of the preparations and movement of the Christian army he held a council of war. Many a battle followed. An expedition commanded personally by King Richard against Jerusalem ended in absolute failure. At last tired of war, peace was concluded between Sultan Salahuddin and King Richard, in 1192/93. Sultan Salahuddin retained Jerusalem and King Richard left for England.

Christian zeal had hoped for the conversion of Mongols to Christianity and Missions were sent to wait on Chengiz Khan and Tamerlane but their hopes did not mature and the Mongols accepted Islam. The Khanates

of Persia accepted Islam in 1316. By the middle of the 14th century, Central Asia had gone the same way and Islam made headway in China during the Ming dynasty. Islam assumed greater dimensions with the growth of power of the Ottoman Turks.

JIHAD.

It is to dispel the false notion that 'Jihad' is a Holy War of aggression that I have narrated above in brief the series of wars of aggression thrust on the Muslim East by the Christian West which are known as the Crusades in which the Seljuk Turks and the Arabs fought shoulder to shoulder to defend themselves and to defend the Holy city of Jerusalem equally venerated by the Muslims as their first Ka'ba.

Jihad is a continuing process to keep the Umma in a good form spiritually and in a state of preparedness physically to keep its powers and prowess at the highest pitch. The Holy Quran is implicit on this point and Commandeth, "Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors". The more widely used connotation signifies the act of purification of self, 'Mujahida', through prayers and meditation. Prayer is atonement, it is putting the self through the forge that the self may come out purified. There is yet another form of Jihad and that is : remonstrating a tyrant for his perverse ways straight on his face, restraining him from vice and evil. The word, 'Jihad' never does occur in the Holy Quran except in the context of defence against war of aggression and persecution launched by the unbelievers of Mecca, the Qureish. Jihad is not a war of conquest nor much less, a war of proselytisation — spreading Islam by the sword, as is the common insinuation and accusation of the Christian missionaries and propagandists. The Holy Quran, is again, very implicit on this point and declares, "There is no compulsion in

religion. The right direction is henceforth distinct from error: and he who rejected false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower" (ii/256). Jihad is a war for the preservation of Faith, it is a war in which 'Patience and Fortitude' reign supreme. The first stage of the Holy Prophet's (p.b.u) mission was as a preacher in Mecca and for 12 long years the Holy Prophet suffered persecution; it was also the time spent in Jihad. Jihad by patience and fortitude reigned supreme in his life. Prophet Muhammad (p.b.u) has been Ordained by Allah as a "Warner to all the nations" "Blessed is He who hath revealed unto His slave the criterion (of right and wrong) that he may be warner to the peoples" (xxv/i). The Holy Quran announced that the Prophet Muhammad (p.b.u) has been sent as a "mercy to all the nations" a man of peace and an embodiment of patience and fortitude.

To give an illustration of this aspect of the ennobling character of the Holy Prophet an instance may be cited from the early history of Islam. It is the Treaty of Hudaibiya, signed with the most bitter enemies of Islam and the Prophet in the sixth year of the Hegira. By then, the muslims had grown into a formidable force that could neither be belittled nor ignored. The occasion and circumstance is described vividly in the words of Ameer Ali, in his book, 'The Spirit of Islam': "The muslims expelled from the precincts of the Holy Ka'ba the glorious centre of all their associations, — the one spot round which gathered the history of their nation, for six years they had been denied the pilgrimage of the Holy Shrine, a custom, round which time, with its hoary traditions had cast a halo of sanctity. The Teacher himself longed to see the place of his nativity with as great an yearning. The temple of the Ka'ba belonged to the whole Arab nations. The Qureish were merely the custodians and were not authorised by the public law of

the country to interdict the approach even of an enemy if he presented himself without any hostile design with the avowed object of fulfilling a religious duty".

"The season had approached and the Prophet accompanied by 1400 muslims set out on pilgrimage, all perfectly unarmed and attired as pilgrims. The animosity of the Qureish, however, was not yet extinguished. They swore solemnly not to allow the followers of the Prophet to enter the shrine and maltreated the envoy who was sent to them to solicit permission to visit the Ka'ba. Finding the idolators immovable, and wishful himself to end this state of warfare between the Muslims and the Qureish, the Prophet expressed himself willing to agree to any terms the Meccans may feel inclined to impose. A Treaty was concluded, by which it was agreed that all hostilities should cease for ten years : that anyone coming from the Koraish to the Prophet without the permission of the guardian or Chief should be re-delivered to the idolators; that individual from among the muslims going over to the Meccans should not be surrendered; that any tribe desirous of entering into alliance, either with the Koraish or with the Muslims, should be at liberty to do so without hindrance; that the muslims should retrace their steps on this occasion without advancing further; that they should be permitted in the following year to visit Mecca and to remain there for three days with their travelling arms, namely their 'scimitars in sheaths'. The moderation and magnanimity displayed by the Prophet in concluding this treaty caused some discontent among the more impulsive of his followers, in whose hearts the injuries and cruelties inflicted by the Koraish still rankled".

The ultimate result was that the muslims who were left behind or those who had accepted Islam displayed such exemplary patience and fortitude in their virtual captivity that the un-believers' hostility softened down to such an extent that it paved the way to their total

conversion in the following two years. The Prophet's life was indeed, a living example of patience and fortitude, indeed, a veritable mercy to mankind”.

Due date

یہ کتاب آپ کے پاس امانت ہے۔ اسے پڑھیں، اس کی حفاظت کریں اور بروقت (ادھر درج آخری تاریخ تک) واپس کریں۔ تاخیر کی صورت میں جرمانہ ادا کرنا ہوگا۔
مخفی بک لائبریری سو بھارت بازار کراچی فون: 7211795

1870

1871

1872

1873

1874

1875

1876

