

ISLAMIC FAITH AND ITS PRESENTATION

Maulana Amin Ahsan Islahi

English Translation

by

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PREFACE

In the name of Allah, Most Gracious, Most Merciful

The book in hand is a collection of my articles contributed to the *Tariumanul-Our'an*, Urdu monthly, from Moharram 1365 A.H. to Jamada I, 1366 A.H. These had been written on the plan chalked out for a book on the subject, and it was contemplated that on conclusion of the series it would go into print in book form, after revision and necessary additions and delitions. Therefore I had handed over the manuscript to the calligraphist, after revision, just before the partition of the country. But during the holocaust in the wake of partition, the calligraphist migrated to Pakistan leaving the manuscript and calligrams behind, in India. When I came to Pakistan, it again occurred to me to collect once again the scattered rough manuscript and to revise it. But I had hardly settled here when I was arrested in October 1948, under The Safety Act, by the Punjab Government. Despairing of its revision in the near future, now that I was arrested, the All-India-Jama'at-e-Islami published it as such. On receipt of a copy of the printed book in jail, I was pleased that it had seen the light of the day, but so many things left to be desired

in its publication saddened me also. For lack of revision the sentences and whole passages throughout the book were lacking in clarity; and secondly, the order of the presentation of the subject matter was far from what I had in mind, and as such the intrinsic beauty of the book was badly marred. The publishers had also affected such alterations in the book which I would have never approved. Under these circumstances I considered it necessary to be printed again. Therefore I had the manuscript brought to me in jail and revised it, and now it is being published after my going through it. From the standpoint of its being in concord with my plan of the presentation, the only thing it will be found wanting in, is the addition of a few more discourses. But at the moment it is not possible for me to make amends for it. The work in hand does not allow time to revise carefully and in detail the work done earlier. However, I shall not consign it to oblivion and, God willing, hope to make the necessary additions in the next edition.

I have attempted to bring home in great detail the way of preaching of the prophets of God. Today, like the defective concept of the faith itself in the minds of the people, the concept of preaching is also very limited and erroneous. I have kept in view in this book, the faith as a way of life, which it really is, and it is as such that I have

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discussed in detail the demands of the struggle that has to be undertaken for its establishment. I have based every discourse in the various chapters of this book on the firm reasoning presented in the Qur'an, and where needed, authentic traditions of the holy prophet have been put forward for further elucidation. I hope, those who study it carefully, in addition to the particular facts discussed therein will also find it helpful in the understanding of the Qur'an. And this, in fact, is its really valuable aspect.

Many of my friends have complained of my habitual brevity of expression and my obliviousness of the fact whether every reader can grasp the meaning thereof. In this book I have made an attempt, to some extent, not to let this charge stand against me. I hope I have succeeded in my attempt, and people are benefited by it to the utmost.

Amin Ahsan

In the name of Allah, Most Gracious, Most Merciful

CHAPTER I

THE ERRORS OF PREACHING IN VOGUE

The word 'preaching' brings to man's mind the methods that have been popularly in vogue among the Muslims. The usage of a certain method of working of long standing perpetuates it, and people are so conditioned that they cannot think otherwise. It is considered to be the only natural method and whoever embarks on it, takes to it without giving any thought to it, so much so that a man often starts from a point with the firm intention of keeping off that trodden path, but during his progress, he unwittingly crosses over to join it. That makes it incumbent on one that the errors of the present day method of preaching be briefly pointed out.

To me, both theoretical and practical aspects of the mode of preaching in vogue are faulty. In other words not only the philosophy of preaching but the mode of its working is also wrong. And that is why the efforts at preaching of Islam so far, have not only come to naught in the achievement of its objects, but also done to the cause of Islam great harm. We shall now take up the faults in the theoretical aspect of this method.

THE THEORETICAL ERRORS

THE FIRST ERROR

The greatest blunder committed in the presentation of the Islamic faith was that the preachers failed to appreciate their own stand and the position of the Qur'an, in presenting it to others. They did not present it the way the Qur'an had done. The Qur'an put it up before the people that the faith approved by Allah from the dawn of man's creation is Islam, and whenever a prophet has been raised among any people on earth, it has been with this faith. The people in all ages have, one after another, been corrupting the way of life revealed by Allah, and He has been rectifying it through His messengers, until, through His last prophet, Mohammad (Peace be upon him). He revealed it in its most perfect and rectified form, immunized it against all dangers of adulteration, changes and distortion for all times to come. This way of life is preserved in the form of the Qur'an. This is not the faith of any particular nation, but the way of life of mankind as a whole and revealed to all the prophets of Allah through the ages. Those accepting it are Muslims and those rejecting it are non-Muslims. It does neither falsify any one of the messengers of Allah, nor deny any of the heavenly revelations. It does not claim for itself absolute superiority either. It's only claim is that it is the most authentic collection of the teachings of all the prophets and perfects those teachings. But our preacher and authors of books presented it as the faith of the Muslims only and as a rival to all the other faiths of the world. To

prove its truth, they ridiculed other heavenly revelations and, in their zeal, at times, went so far as to ridicule even those teachings of other revealed books, belief in which was incumbent on them most as Muslims, testifying to all other prophets. Comparisons were made between the prophet and the other prophets and the latter, were denigrated; whereas in the Qur'an such absolute preference and aggrandisement were definitely prohibited, and it was made clear that in some aspect or another each and every prophet had superiority over others and the aspects of the greatness of the prophet were definitely brought out. And the prophet himself had forcefully prohibited his followers not to claim absolute superiority for him over the other prophets. But the Muslims presented Islam and the Prophet with a passion of blind national prejudice. And this was not the shortcoming of only our preachers and haranguers but also that of those great authors and compilers of books, whose works were the only means of studying Islam for both the Muslims and non-Muslims. A cursory glance through all these books written on Islam by our great writers will bring you to such poisonous remarks about the other prophets and their teachings which will clearly bring out the fact that Muslims too have contracted the infection of discriminating between the prophets, following in the foot-steps of the Jews and the Christians. But the Muslims received and held, such books, in reverence, and acclaimed such harangues since they fed their national pride of superiority. And those lacking in such food for pride, could neither get popular approbation nor received with respect among the elite. We cannot deny the fact that in producing such literature they too have a hand that have hurled filthy abuse at Islam. But we feel this too was the fault of the Muslims

that they, by retaliating in such bouts with the enemies of Islam, cooperated with that arch-deceiver, in his campaign of creating seditions against the truth. This erroneous attitude on the part of Muslims resulted in creating malice among the non-Muslims and they never gave thought to Islam as a faith reminding them of the truths consigned to oblivion by them long since and turning over the legacy of their own prophets to them. They looked upon it, instead, as a creed aiming at the forcible usurpation of their own faith.

THE SECOND ERROR

The second error lay in the presentation of Islam not as a way of life, unifying all the individual, collective and metaphysical problems into a meaningful whole and solving them all in keeping with the common sense and in the most natural way. Our preachers and polemicists devoted all their attention and energies to the few such problems created by the religious confrontation with the Christians and the Hindus, as the much contested issue of the transitional or permanent nature of matter and the spirit, the question of the transmigration of soul, the contention about the godhead of Jesus Christ and the trinity, and so on. Such problems interest and entangle the few professional polemicists from every community, and to them, real success lay, not in solving them but in complicating them to the utmost. Any attempt to convince them with argument is sheer waste of one's energy, capabilities and time. But our preachers spent most of their lives in such bouts.

They never had the good sense to consider that these were the issues involving the interests of a few

persons, who do not want to solve them but further entangle them. For the rest of the world there are so many other problems that it is so eager to solve, and on the solution of which rests its salvation, and whichever faith comes forward with an acceptable solution of these problems, is destined to be the faith of the entire world. To a world now sick after experimenting with the self-invented ways of life and not finding any solution of the social and cultural problems of man's life, if Islam had been presented not as a collection of certain beliefs and rituals, but as a perfect way of life, the world would have presented a different picture. But those of us who got up with the intention of preaching Islam or those who wrote books on Islam had, probably, the Christian concept of religion before them, that the religion comprised certain beliefs, having no positive relation with the practical problems of life. The result was that the world took no notice of, and no interest in these exercises in futility, as it had ignored those of the Christian faith, and all this hue and cry about the preaching of Islam remained confined to the few lovers of ritualism, resulting in nothing more important than sheer waste of time and energy.

THE THIRD ERROR

The third error in this connection is that whatever has been written on Islam in our language so far is either of purely academic interest or polemical in nature and apologetic in tone or in the style of scholastic reasoning. It can safely be said that none of these is helpful in serving the cause of the preaching of the faith. Academic discussions are certainly useful for those

who wish to get insight into that particular aspect of Islam which has been tackled therein with due stress. But where preaching comes in they are neither intended for this purpose, nor do the preachers have affinity for that kind of thing. Those written in the polemical style, as already pointed out are confined to a few particular issues which fail to give any idea of the Islamic teachings. Moreover, they have all those evils, which instead of bringing the readers closer to Islam, repel them. By those with an apologetic tone we mean books on religious themes written by those who stood in awe of Europe. Whatever was considered praiseworthy by the Europeans, these people tried to prove its existence in Islam too, no matter how far Islam was from that particular nonsense. Similarly, whatever was rejected by Europe, they also started looking for and collecting evidence against it although it might be one of the fundamental principles of Islam. Apparently, all the writings of such a weak-minded and passive way of thinking are neither the true interpretation of Islam, nor infused with the fervent faith of the preacher which attracts the hearts and appeals to the minds. The scholastic writings are still more disappointing. The reasoning of the scholasts is far removed from common sense and human nature. It can further add to the knots of the problem but cannot loosen any of the existing ones. This type of reasoning is best suited to exercises in absurd reasoning. It has neither any appeal to and attraction for the heart nor in keeping with sound intellect and unsullied human nature. Its use as a means of presenting Islam is to repel people from Islam and creating mistrust against it. The one and the only way of presenting Islam to the

world is that adopted by the Qur'an and the apostle of Allah. But our scholasts were so much over-awed by the Greek philosophy that they not only ignored the Qur'anic style of reasoning but referred to it tauntingly, and regarded it inferior to that adopted by them. This was not only the error of the scholasts of old but persisted in by the later-day scholasts also, with the result that far from convincingly preaching Islam to the non-Muslims, even the educated Muslims, who wanted to stick to Islam, or at least wished to be called Muslims, had to declare that Islam was a matter of dogma, not to be taken up at the intellectual level. And the daring and outspoken ones among them went so far as to drag it into ridicule and become free of every Islamic tie save the name.

THE PRACTICAL ERRORS

The method of preaching in vogue today is no less abounding in errors in its practical aspect. Here we would like to point out some of them:

THE FIRST ERROR

The first error is the dual nature of the Muslims. They claim on the one hand to be an ideological party based on the principles of Islam and their belief, but on the other side, they have sort of all those characteristics which go to make a nation, coming into existence on the basis of common race, tribe, country, or on the basis of similarity of culture and social system. They assert on the one hand that a Muslim is one who believes in Allah, His apostles, His revealed Books and the Hereafter, and strictly follows all the injunctions of Allah and His apostles, in every aspect of his social,

economic and moral activities. On the other hand, there are many such people forming part of the community who have nothing in common with the Muslims save the accident of birth. On one side they assert that Mohammad (*peace be upon him*), the apostle of Allah, is their guide and leader, and on the other, they have entrusted their leadership to those not having the least regard for the injunctions of the prophet of Allah in word or deed. They put up on the one hand a whole system of morality and conduct in life and assert that no one can claim to be a Muslim in case of transgression from them, and on the other they demonstrate in their own lives all the evils of morality and conduct found in the peoples of the world, and this in no way seems to mar their Islamism. They show their attachment to an order based on truth and assert that not the least digression is permissible, but insist also on calling the events of history right, from the prophet's time to that of Mustafa Kamal, as Islamic, the greater portion of which is not in the least in consonance with the true Islamic order. They claim on the one hand that Islam is a perfect way of life and the salvation of the world today lies in the adoption of this order, but on the other they are found wandering in Europe and America to find out whether the British system is more Islamic in nature or that of the Americans!

May be the Muslims do not realize the dualism of their conduct, but that is no reason why other people should not laugh at this ludicrous position of theirs. And if ever one of them is attracted towards Islam by the grace of Allah, he stops short seeing that the Muslims are a nation in much the same way as his own people. What then is the use of leaving one nation and entering

the fold of another? If in spite of all this dualism in the conduct of the Muslims a well-intentioned benevolent individual from among the non-Muslims accept Islam, we must be sure that he has not done so at our call, but that Allah in His infinite Mercy, along with showing him the wrong of his own faith, manifested also the error of the ways of the Muslim community, so that he looked at Islam apart from the Muslims. Evidently such good-natured men are not many in the world. What service in propagating Islam in the world is possible for a nation whose unprincipled state is illustrated by the conduct of a distinguished person establishing an institution for the propagation of the Islamic learning, letting the money, collected from the community, for this purpose, on interest, himself serving a missionary college of the Christians or the Hindus and educating his son at an Arya Samaj Mission College.*

THE SECOND ERROR

The other practical error lies in the fact that the Muslims also, probably following the example of the Christian missionaries invariably selected the depressed classes for preaching their faith. This is just the reverse order. In calling to faith the priority of address should be for the classes under the guidance of whose thought and design the social order is being run. They are the

 * At the time of writing this article, a certain gentleman from East Punjab was in view. But now since there has been a great upheaval in the holocaust of post-partition days, I had an idea to delete this portion. But since the general condition of Muslims conforms to the particular example, it was retained. But now it is to be taken as a common example instead of reference to a particular person in view.

people who either make or mar a nation. If they come to the right path, the whole system is automatically rectified. But if they remain corrupt, the lower strata are not likely to be reformed, and if any do show signs of reform, it is evanescent, the passive minds soon reverting to the evils thrust upon them from the effective and active element above. It bears a resemblance to the mutual relation of the heart and the body. If the heart is sound and whole, the body in its entirety remains sound and healthy. But if the heart is diseased, the application of the ointments and embrocations to the organs externally can do no good. The problem before the Christian missionaries was one of multiplying their numbers, and this plan could prove fruitful in their case. But the Muslims are not allowed to propagate faith purely with a view to augment their numerical superiority. Their mission is to bring the misguided creatures of Allah to the right path and rectifying their lives in all its details. Such reform is possible only when the whole atmosphere is healthy and helpful in such reform. And the reform of the whole atmosphere is possible only when the intellectual element of the society at the helm of its affairs has accepted the reform. Those who have an insight into the social sciences, cannot deny the fact that the tumultuous and revolutionary movements starting from the floor, demolish the ruling order above last of all, but the solid reformatory and intellectual movements take root only when acting effectively from above. Those from among the Muslims who did anything by way of the propagation of faith, among the Muslims or outside, fell into the error of concentrating their attention on the depressed classes of the Indian society and after teaching them to

pronounce the *Kalimah** and the procedure of the Muslim prayers, were satisfied that the reform of the converts was fully accomplished. No doubt, partial reform may be made possible in this way, but life as a whole does not change, nor is it possible for it to accept any change through this method. When the environment as a whole is vitiated, greater attention has to be paid to the causes of epidemic than the treatment and the cure of the individuals; the open filthy sewers vitiating the atmosphere through the germs multiplying therein, must be filled up or properly covered. Any attempts at reform from without are like vaccinating or in any other way trying to immunize a person who has to live in a badly infected area. The inoculation he gets may help him stand the evil effects of the foul atmosphere—but how long ! That is why the Prophets of Allah, as we shall study later in greater detail, never addressed the common people to begin with. They tried, instead, to change the mentality of the influential elements of the society, and made their reform the means of the reform of the common people.

THE THIRD ERROR

The third practical error of the ways of Muslim missionaries is that they utilize the agency of the word of mouth as the only means of propagation of faith; they never made any attempt to practically demonstrate the true Islamic life, when we know full well that there are few intelligent persons with unusual moral courage who can accept Islam in view of the excellence of the Islamic principles alone. The greater part of humanity

* An epitome of Muslim belief, bearing witness to the Unity of God and the prophethood of Mohammad (s.A.W.)

will admit the truth of these principles only after witnessing their emergence in the practical life of men and the benign effects thereof. But among Muslims whatever efforts have been made in connection with the propagation of Islam are no more than depicting before the world an allegorical paradise of the Islamic life by soft-spoken haranguers, zealous preachers and writers with elegance of style. And the irony of the situation is that on the one side they have been praising the social and cultural blessings of Islam to the skies, and on the other, the entire Muslim society, with all the evils of Jahiliyah* has been practically falsifying their high-sounding claims. And since the silent tongue of action is more eloquent than the wagging tongue of the claims, all their harangues vanished into thin air, and the world was not moved in the least. If some people, regardless of the word of mouth had taken upon themselves the bringing into existence of a society on the basis of the principles in which they reposed their faith, they would have, even in the event of their failure in this attempt, rendered far superior services to the cause of the propagation of Islam, than those they failed to do even after attaining success in their harangues and lectures. To prove Islam as a blessing to the world, neither relating some pathetic events of the past is effective nor writing out theses on and making public speeches about the possibilities of the establishment of this benign order on the intellectual plane. The only way it can be achieved is that the party accepting those principles, practically demonstrate

* The un-Islamic system of life, the device of man's own thought and design in utter disregard of the inspiration and guidance of divine revelation.

them in their collective life. What a pity, everything else was tried but not this efficacious mode.

THE FOURTH ERROR

The fourth error lies in the Muslim's adoption of those inefficient and contemptible methods adopted by the Christians and the Arya Samajists. The Muslims also wanted to take to the methods that were adopted by the Christians in converting the depressed classes of the world through temptation and clever artifices. Similarly, they followed without a pang of conscience, those stratagems to meet their ends, used by the Arya Samajists. In polemical debates, the Muslims were not lagging behind others in the use of impolite language, abusiveness, crooked reasoning and the use of force. If a Muslim entered Arya Samajist fold through temptation or due to a misunderstanding, the Arya Samajists were highly elated, at this victory of theirs. Similarly, if a Hindu opted in favour of Islam, the Muslims praised him to the skies. To decoy and kidnap young children just as it was a part of the programme of the propagation of their faith with others, so it became 'approved' for the Muslims. If a Hindu woman under an impulse of excited passion eloped with a free-thinking Muslim, it was regarded as a great victory in the field of propagation of faith and such shamelessness and waywardness also came to stand for the victory of the faith. This attitude resulted in many immoral women and wayward men making conversion from one religion to another their trade. In the morning they would declare their choice of Islam and would be lifted over the shoulders of the Muslims in great excitement. And in

the evening they would either change over to Christianity or Arya Samajist camp, and extract the benefits thus accruing, in cash, from all of them. During the period when Shuddhi Sangathan movement was at its height a certain Muslim leader appealed to the 'Muslim whores' of Delhi to preach Islam to their non-Muslim customers! These pernicious practices on the part of Muslims, lowered Islam in the esteem of non-Muslims. They came to conclude that it too was a business of the world and a means of enhancing the number of the community which the Muslims, as a measure of popular deceit present as a faith revealed and approved by Allah. And they were justified in this opinion of theirs; for how could they be impressed with the superiority of Islam when the Muslims adopted the same object and the same means of its achievement in the exploitation of Islam as they themselves were doing in the exploitation of theirs.

THE FIFTH ERROR

The fifth practical error lies in that the Muslims may or may not regard capability as a requirement for other services but for these two services they don't consider any qualifications are necessary; the first is the leadership in the congregation and other is the preaching of faith. There was a time when the leader of the congregational prayers would either be the Amir of the Muslim community or any other person appointed by him for this purpose. And now it has come to this that a person incapable of any other service is sought after to lead the congregation of Muslims. There was a blessed period when every Muslim fully understood

that the Muslim *Ummah** had been raised exclusively to take the message of True Faith to others with the same sense of responsibility, devotion and sympathy as did the prophet of God in his time, and the Islamic caliphate with all its departments and all its workers of the highest calibre, was a means of discharging the duties of the prophet, transferred from him to the *Ummah* after the prophet left this world. But today things have come to such a pass that the entire Islamic society with all its intelligent individuals and classes and those with administrative capabilities, is serving a *Jahili* or un-Islamic order. No doubt some of their virtuous lot come to think that the propagation of faith too is a virtuous act and towards this end they collect some money from the Muslims and appoint some paid servants for propagating Islam. The greatest virtue that is usually sought in these paid preachers is that they are in possession of some topsy-turvy facts about the religions and are able to speak in public and engage in polemical debates with others in religious matters. It is these people that after some practice of public speaking and polemics and gaining some tit-bits about other religions from various sources, start preaching faith on behalf of some society. Such persons do neither know anything about Islam, nor about degree, their greatest virtue being outspokenness to the degree of abusiveness and capability of polemical debates with the exponents of other religions. The fruits of propagation of Islam on the basis of abusiveness and polemics can well be imagined.

* Literally a group, a community or nation. In Islamic terminology a group or community organized on the basis of the revelation and teachings of a messenger of Allah.

We have pointed out some of the most prominent theoretical and practical errors of the mode of preaching Islam in vogue today. A more careful analysis will bring to light many more objectionable aspects, but we would not like to further lengthen this discourse. What we meant by mentioning that we did, was to bring out the patent fact that our present-day preaching does in no way bear any relation to the preaching of the faith carried out by the prophets of Allah. Neither their preaching aims at the object placed by the prophets in this mission, nor its *modus operandi* is that adopted by them. In its object and mode of operation has entered emulation of the ways of other nations. That is why we want to take up these issues in greater detail, as, the purpose of the prophets' preaching, their method of preaching and the means and methods adopted for the purpose, the stages their preaching of the message passed through, and the way they met the demands and the responsibilities of every stage, and the blessings that the world came upon as a result of this striving of theirs in the cause of the truth.

CHAPTER II

WHY PREACH AT ALL?

The Need of the Prophets

Allah has given to man the power of discrimination between good and evil and the desire to take to virtue and to ward off evil. Judging from this aspect man has come into the world with a lofty nature and as an excellent creation, and is capable of opting for virtue and discarding evil voluntarily, thus deserving the reward from Allah. And if in case of violating his own nature, he takes to evil in place of virtue, be punished by Allah for this perversion. But if on the one hand, this aspect of his nature is capable of virtue and perfection, he has on the other hand in his nature a void" and a defect also.

That is why Allah neither left the issue of man's guidance and straying to his nature alone. nor was this nature and its guidance considered adequate to qualify for the reward and condemn him to the punishment of Hereafter. Instead He sent His messengers and apostles to reveal the requirements of his nature

"The void in human nature which necessitates prophets' perfect unfailing guidance, has been discussed in its proper place. in our book "The True Nature of Prophethood." This is no place to take up this issue.

and his potential capabilities and to conclusively convince His creatures, so that people may not on the Day of Reckoning be left with any plea against God that they did not know the path of virtue and truth and so they strayed into the valleys of misguidance. This fact has been brought out by the following verses of the Qur'an:

"Apostles who gave good news as well as warning that mankind after (the coming) of the apostles, should have no plea against Allah; for Allah is Exalted, Wise."

Al-Qur'an, S. IV - v. 165

"O people of the Book ! Now hath come to you our apostle, after the break (in the series of) our apostles, lest you should say, 'There came unto us no bringer of glad tidings and no warner (from evil).' But now hath come unto you a bringer of glad tidings and a warner (from evil), and Allah hath power over all things."

Al-Qur'an, S.V- v. 21

ALLAH'S LAW CONCERNING TO THE PROPHETS

With this end in view Allah raised His apostles and Guides in every nation, so that the Truth may be made fully evident to the people and there may be no excuse for taking to the crooked paths and straying from the straight one. The law governing these prophets has been that without exception, they were all raised from among men and never from among the genii or the angels, so that the demands of human nature be revealed to human beings through humans, and people may not be able to put up an excuse that the knowledge and action of other than humans cannot be a pattern for human beings to emulate. Similarly, with few exceptions, Allah sent to every nation apostles from among them, so that national alienation may be no resistance in accepting the Truth. Likewise, the prophets of Allah preached the Truth to their people in their own language so that the Truth may be properly revealed, and the language they used was very plain, simple and free from crookedness and ambiguities, nearest to the heart of all, and sweet and attractive. Again, the prophets of Allah did not call people to the Truth only once, but devoted their whole lives to this end and demonstrated in their own lives what they preached, and their companions did the same. All this was undertaken with due care so that whatever the people needed to know to seek the countenance of Allah and to do a full existence in this world, may not be lacking in any way, and they may not be able to hold Allah responsible for their mischiefs and evil deeds on the Day of Resurrection.

THE RAISING OF THE LAST PROPHET

So long as the world had not come by those means of cultural and social life which could bring together the entire humanity to attend to the call of one preacher of Truth, Allah kept sending particular apostles for various lands and peoples. But when through the teachings and training of the peoples. But when through the teachings and training of the prophets, the moral and social consciousness of man was awakened enough to live under a universal Just Order, and along with that the material resources of social and cultural order had developed to a degree, ensuring that the propagation of a single Guide's message could easily reach each and every corner of the world, Allah in His Infinite Mercy considered it fit to send the last of the prophets, Mohammad (Peace be upon him), and through him confer on them that Perfect Way of Living, in keeping with the temperament, conditions and necessities of mankind as a whole. It is this God-given Way of Life we know by the name of Islam. This is the same faith, as to its spirit and core, that was revealed through all the other prophets. It differs from them only in some respects. The earlier prophets had taught their people the elements of creed according to the standard of their intelligence and understanding, but the last prophet gave the elements of faith to humanity according to the highest level of understanding conferred by Allah on mankind. The other prophets taught them the principles suiting their peculiar temperaments and in view of their peculiar ills. But the laws of the last version of Islam, revealed through the

last prophet do not cater to any particular national or group temperament but to the human temperament alone. The way of life conferred on the nations through other prophets were in keeping with their own needs. But the way of life given to the world through the [last] prophet. does not meet the needs of any particular people alone, but all the individual and collective needs of mankind as a whole.

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THE DUAL ASPECT OF THE PROPHETHOOD OF THE LAST PROPHET

Since Mohammad (Peace be upon him) had been charged with the responsibility of the guidance of the whole world, and convincingly showing them the right path, since no other prophet was to follow him, Allah had raised him with a dual raising—a special raising and a general raising. He was specially raised for the Arab nation, and it was in relation to this aspect that he was named 'the unlettered prophet' or the Arabian prophet, and the book revealed to him was in the Arabic language. The responsibilities of this special raising (preaching and bringing home the Truth) were undertaken by the prophet directly and personally.

His general raising was for the entire world. To take up the responsibilities of this raising Allah gave him an *ummah* and ordered it to take to others the Truth in the same way as the Prophet had conveyed it to them:

"And thus have We made of you an *ummah* justly balanced, that ye might be witnesses as between the nations and the prophet a witness between yourselves."

Al-Qur'an. S-II-v. 143

"And this Qur'an has been revealed to me by inspiration that I may warn you and all whom it reaches may warn others in turn."

Al-Qur'an. S. VI - v. 19

THE TWO SPECIAL SAFEGUARDS FOR THE PRESERVATION OF FAITH

For the achievement of the object of the general raising of the prophet Allah raised a whole *ummah*, so that the call to the Truth may continue to the end of the days in every land, every nation and every dialect, and the world may never more stand in need of separate prophets for the nations. And since no other prophet was to be raised and the responsibility of showing the right path to the people and leaving no excuse for them had been assigned to the *ummah* of the prophet, Allah made two special arrangements to preserve the faith, sound and whole. One was to protect the Qur'an against all sorts of tampering with it, additions, deletions, distortions and other perversions, so that the world might never need another prophet to know the Guidance from Allah; and the other measure of safety was, as occurs in authentic reports of the prophet's sayings, to guarantee that a section of the *ummah* would stick to the Truth, so that their thought and action might be the beacon-light for the seekers of the Truth.

A band of this description, however small, must abide in this *Ummah*. The temptations and tribulations may be at their worst, but this healthy and virtuous band will keep alive the thought and deeds of the prophet and his companions. Even when misguidance will permeate the corpus of this *ummah* as the virus of rabies permeates every nerve-fibre of the bitten person, Allah will preserve a section of the *ummah* free from this infection. When the moral tone of the world is so

low that evils become virtues and virtues evils, and the innovators will be so influential that the callers to virtue become aliens and considered queer people, even then they will keep calling people to virtue, and in spite of all kinds of opposition and resistance will be striving to rectify the corruption spread by man. In preserving such a party in every age Allah meant that like the revealed knowledge to be preserved until the Doomsday, the thought and deeds of the prophet and the companions be also preserved for ever, and the light needed for the guidance of the people and leaving them no excuse for their misguidance, might never die out. In the words of Jesus Christ, these select people will be the beacon lights, helping the seekers of the straight way to find guidance; they will be the salt of the earth with which to salt things.

PREACHING AS A DUTY OF THE PROPHET

The detailed discourse thus far goes to show that being witness to the Truth to the people or propagation of faith is not desired as a virtue or an act of godliness, nor to enhance the number of Muslims either. It is the demand of the obligations of the *ummah* to undertake the responsibilities of the prophet's general raising. It is a demand that has to be met by every individual of the *ummah*. It is a duty of the prophet that has to be met by every individual of the *ummah*. It is a duty of the prophet that has been assigned to the *ummah* after the prophet's passing away. If the Muslims will be found lacking in the fulfilment of this responsibility they will be failing in their duty that Allah assigned to them. And the logical outcome of this failing should be that Allah may depose them from the exalted position of the best *ummah* to which they were exalted only for

the discharge of this duty, and they might be charged with the misguidance of the whole world, since it is they that are the agents responsible for the guidance of people and leaving them no excuse to remain misguided. If they fail in the discharge of their duty of convincingly bringing home to them the Truth, the people can put up an excuse for their straying before God on the Day of Reckoning, that those who had been charged with their guidance as witnesses of Truth to the people failed to present the faith to them or they would not have taken the crooked paths of misguidance, and the Muslims will have no excuse to offer in their defence.

THE CONDITIONS OF PREACHING

The responsibility of being witnesses to truth to the people or preaching in general cannot be fulfilled only by the fact that a party known as Muslims exists in this world irrespective of whether or not it discharges its duty of giving evidence of the Truth to the people. Nor are they relieved through the haphazard efforts which we have criticised in the beginning of this book as more detrimental than beneficial to the cause of the message of the Truth. It is the discharge of a very serious and important duty of the prophet and as such it is imperative that it may be discharged under the conditions laid down by Allah for its discharge, and the conditions under which the prophets of Allah discharged it. Here we want to point out some of the important conditions inevitable for the discharge of this duty.

THE FIRST CONDITION

The first condition of this evidence is that the True Faith of which we are witnesses, we must honestly

and sincerely repose belief in it as the first step. The prophets of Allah themselves believed in the Truth to which they invited others. They never regarded themselves above that Truth:

"The apostle believeth in that hath been revealed to him from his Lord, as do the men of faith."

Al-Qur'an. S. II -v.285

Once they had come to believe in that Truth, whatever stood in its way, whether the ancestral creed, the national or tribal prejudices, or their own personal and party interests, to begin with, they presented themselves for the abandonment of all of them. And they were also the first to take a plunge boldly in the perils that confronted them due to this creed, saying, "I am the first to believe", "I am the first to submit (to the Will of Allah)." Never once were they found standing safe on the shore and inducing others to take a plunge into the perils boldly wherein lay their salvation.

THE SECOND CONDITION

The second condition is that the faith in which one had come to believe, he should bear witness to it by its bold declaration. One who has come to believe in a truth and does not declare it, in spite of the power to do so, he is a "dumb devil", and on the Day of Reckoning he will be charged with the concealment of the Truth with which the Jews were incriminated.

"And remember, Allah took a covenant from the people of the Book to make it known

and clear to mankind, and not to hide it."

-Al-Qur'an. S.III - v. 187

Whatever expediency is permissible in this matter, should really be for the sake of the truth alone, that its declaration may be in the right manner, in the right place and before the right sort of people, so that the seed of the call to the Truth may be fruitful. If a person in utter disregard of the Truth and in view of his own interest alone, avoids declaration of a true fact, or is negligent in this regard he may with difficulty be allowed to do so in certain exceptional cases such as a real danger to his life, when he feels to save life would be beneficial even from the point of view of the Truth. In the absence of any such real danger, if a person shirks his responsibility in declaring a truth, he is either a hypocrite or at least a shameless wretch.

THE THIRD CONDITION

The third condition is that this evidence should be translated into action also and not propagated by the word of mouth alone. Islam does not give credit to an evidence which is not supported and confirmed by action. Some people came to the prophet and very often declared on oath their bearing witness to his being the prophet of Allah, but Allah did not recognize their evidence and said that they were hypocrites and liars, and as a proof of it placed before them their own words and deeds which clearly indicated malevolence towards the Muslims and antagonism to the Truth. One who believes in a certain thing as true and also calls other people to it, it is imperative for him that his action should also accord with his claim, or he will be following the erudite among the Jews whom the Qur'an

reproaches that they advised others to be faithful to the covenant of Allah but forgot themselves in this behalf. The individual or a party whose conduct in life is against its own message, in fact supplies the argument for refuting it. And since the argument of action is more powerful than that of the word of mouth, his own conduct in life is convincing proof against his assertions, and requires no further proof for their refutation. If the Muslims are witnesses to Allah's own faith, it demands imperatively that they should also believe in it, invite others to it and live upto it in all the phases of their individual and social life, or they would be failing in doing justice to this evidence which has been enjoined on them by Allah. It is absurdity itself to go on asserting a certain truth by the word of mouth in utter disregard of it in matters relating to the practical life, from the point of view of convincingly bringing home the truth to the people. If Allah were to incriminate His creatures on the basis of such lifeless harangues of the haranguers, it would be the greatest injustice. It will, however, establish inviolable proof against the Muslims and on the Day of Reckoning they will stand self-convicted. The digression from the faith in practical matters of life that are permissible, have been stated by the Qur'an itself, and it has also pointed out their remedies. One example may be an impulsive act of transgression when overwhelmed by intensity of passions or lusts, and the remedy for it lies in immediate repentance and earnest prayer for its forgiveness. Another example is the case of the man who is compelled to turn away from the truth. To make amends for it, he must make efforts to extricate himself from such a situation. If, instead of repentance and praying for forgiveness and struggle for reform, a man wallows in the mire of his error and the

condition of dire necessity to which he finds himself a prisoner, he takes as his normal way of life and religion, his contentment with falsehood automatically deposes him from the position of witness to the Truth to the people, to which he was exalted.

FOURTH CONDITION

The fourth condition is that this evidence be far above the national and group prejudices. Neither our enmity towards a nation nor our feelings in support of and the heat and for a nation, should turn us away from the truth we are preaching. The way we should be concerned in connection with our adversaries, Qur'an has taught us in these words:

"O ye, who believe, stand out firmly for Allah, as witness for fair dealing, and let not the hatred of others to you, make you swerve to wrong and depart from justice."

Al-Qur'an S.V - v. 9

And the way one should be disinterested concerning one's own friends and relatives, has been brought out in these words:

"O ye, who believe! stand out firmly for justice as witnesses to Allah, even as against yourselves, or your parents or your kins."

Al-Qur'an. S. IV - v. 135.

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THE FIFTH CONDITION

The fifth condition is that the evidence be of the whole Truth revealed by Allah. Nothing should be omitted from it for fear of any reproach or any one's

antagonism. The evidence meant to be given in the individual life, should be given individually, every one must pray, every one must fast, every one with wealth should pay Zakat*, every one with means should perform *Hajj*: every Muslim should take to virtue, honesty, integrity, righteous conduct and keeping away from sinful acts. However, those demanding collective life or society for their evidence, it is incumbent on the individuals to make efforts to form and develop a party and social life, and when it has come into existence, give evidence of it. For instance, the social and economic orders and the country's political set-up and administration do not lie in the domain of individuals; to mould them on the Islamic pattern needs the resources of a party. Therefore, in this connection the first and foremost need is that of establishing a wholesome party once such a party has come into existence and is firmly established, the evidence of the Truth revealed by Allah becomes imperative in every aspect of collective life as well. Below we quote verses from the Qur'an in which the importance of conveying the unadulterated and whole message has been impressed upon the prophet:

"Oh Apostle! proclaim the [message] which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend

 **Zakat* is not alms or charity as translated by some commentators, like A. Yusuf Ali. Of the two types of worship, one involving physical effort and the other spending, out of what one has been given by Allah, in His Way and to seek His Countenance, *Zakat* comes under the second category.

thee from men [who mean mischief].For Allah guideth not who reject faith."

Al-Quran. S. V-v.70

"It is the practice of those who preach the message of Allah, and fear him, fear none but **Allah.**"

"And obey not [the behest) of the unbelievers and the hypocrites, and heed not their annoyances, but put thy trust in Allah."

Al-Qur'an. S. XXXIII - v. 39

"Now for that [reason] call [them to the Faith] and stand steadfast as thou art commanded, nor follow thou their vain desires, but say: I believe in the Book which Allah hath sent."

Al-Qur'an. S. XLII - v. 15.

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THE SIXTH CONDITION

The sixth condition is that whenever there is need for it, one should lay down one's life in giving evidence of Allah's own Faith. This is the highest position of bearing witness. That is why those who fought for the establishment of Allah's faith and gave evidence of the faith in which they had come to believe, under the sword as well, have been called *Shaheed* (true witnesses). If we were to think over their case, no one else deserves this title more than they, and no other title than this can be suitable for them. There may be millions of those discharging the duty of bearing witness to the Truth to the people for which the *wmmah* has been made responsible, and every one of them will get the reward of his toil in the way of Allah. But those who staked the whole assets of life for this purpose and with their heads gave evidence of the Truth, only they are fit to receive the title of *Shaheed*

[true witness) since no great testimony for a truth than one in trying to support and achieve victory for which he is beheaded, is possible. The valiant soul that manfully played the game, gave evidence of the highest order.

THE DUTY OF MUSLIMS AS MUSLIMS

It is due to this duty of prophethood that this *ummah* has been given the title of the best *ummah*. If the Muslims forget this bounden duty of theirs, they are but a nation among the nations of the world. They have neither any good in them nor any reason for superiority over others. And then Allah is not at all concerned whether they are doing an honourable existence in the world or passing their days in object misery and disgrace abounding. Nay—thus consigning this duty of theirs to oblivion they will bring themselves to the position of a nation incurring Allah's wrath, the same as some other nations of the world exalted to this position, earlier, had brought themselves to this disgraceful and uncoveted position. The Qur'anic verse mentioning the honour of the best *ummah* being conferred on the Muslims, details their duty also:

"You are the best of the people evolved for mankind, enjoining what is right and forbidding what is wrong: they are the ones of attain felicity." Al-Qur'an. S III - v. 104.

It was in compliance with this Commandment that the first act of the Muslims, after the passing away of the prophet, was to institute the Caliphate, strictly on the lines of the prophet's mission. This institution was the party's organ calling people to good, ordering

*Ma'roof** and prohibiting *Munkar*** established by the Muslims for the discharge of the collective duty of the *ummah* that had come to their shoulders, namely to keep the *ummah* staunch on the path of the Truth and to give the message of the Truth to the world. So long as this institution was run soundly and kept discharging its duties among the Muslims and also in the world outside, every Muslim was relieved of that duty imposed on him by Allah and His Prophet. During that period the duty of preaching the Truth was Farz-e-Kafayah***, the party's institution discharging this duty relieved the rest of the party from this duty in the sight of God. But after the ruination of this institution, the duty of evidence of the Truth fell on each and every individual in the same way as the duty of the protection of life and property devolves on the individuals of a society

 * *Ma'roof*: literally, well known (to human nature), having an affinity for it. As a technical term of the Islamic Shariah, it comprises the acts, attitudes and behaviours that the normal people with unsullied natures have approved in every age. Truth, keeping of one's word, justice, equity and kindness, to name a few, have always been regarded as desirable and laudable.

** *Munkar*: literally means alien to human nature. Acts, attitudes and behaviours for which men of wholesome nature, in every age and under any order, true or corrupt, have had abhorrence. Barring the few perverts, nobody ever approved and acclaimed falsehood, breach of trust, tyranny and injustice and other evils.

*** A non-obligatory duty which if discharged by some, however few, is accepted from them on behalf of the whole *ummah* and no notice taken of those abstaining. But if neglected by one and all, the whole *ummah* stands incriminated.

in a state of total anarchy. So long as the Muslims do not re-institute this righteous and wholesome Islamic order which has been enjoined on them by Allah as a duty, every Muslim is earning the sin of neglecting this duty and will be called to account for it on the day of Reckoning.

THE SUBSTANCE OF THE DISCOURSE

(i) The duty of preaching the truth to the end of the days, imposed on the prophet was assigned by him to the *ummah* under orders from Allah and under his own guidance, so that the *ummah* might go on preaching the truth in every country, every nation and in every language for ever.

(ii) For taking this message to the people, the conditions from Allah are, that it should be done with one's heart and soul in it, by word and deed, of the truth as a whole, unaltered and unadulterated, without fear or favour, and if need be, with one's life.

(iii) The regular institution for the discharge of this duty imposed on the party as a whole was that of the caliphate, and so long as it was functioning soundly, every Muslim was relieved of the responsibilities of the discharge of this duty.

(iv) After this institution became defunct, the responsibilities of this duty fell divided on every individual of the *ummah* according to his status and capabilities.

(v) There are only two ways of relief for the Muslims from the accountability and responsibility of this duty. They should either re-institute the Caliphate or at least stake their all in their attempts for its re-

establishment.

(vi) If the Muslims did neither of these two things, they would be incriminated for neglecting the duty of prophethood imposed on them by Allah, and will not suffer only for their own misdeeds but for the misguidance of the humanity at large.

This shows that the real motive for preaching is the realizatoin of this onerous duty imposed by Allah on the Muslims. And what is to be kept in view as the goal in this connection is the re-institution of the order delivering the message of Allah to humanity and guiding them to the faith revealed by Allah, thus leaving them no excuse that they can put up before Allah for their misguidance on the day of Reckoning. So long as this institution is non-existent the prime object of every Muslim is to do what he can to bring it into existence. He should keep it in mind, sleeping, walking, eating and drinking and he should live and die for this goal. In its absence, the life of the Muslims is contrary to what Allah approved for them, and they would not be able to put up any excuse for this shortcoming before Allah. This duty is the purpose of their existence and in losing it they will lose the purpose of their existence and become fit for the dung-heap the same way as all other things are consigned to the dust-bin once their utility has come to an end. The Muslims as such have no more importance than the rubbish of the earth. And it does not become them to regard themselves worthy of the title of the best or moderate *ummah* or expect help or support from Allah.

CHAPTER III

THE FIRST ADDRESSEES OF THE PROPHETS

For the purpose of delivering Allah's message to humanity whom the prophets address to begin with and how ? The first part of the question means that though they are raised for the whole community, do they address it as a whole to begin with, or only a particular class of it ? If the latter is the case, which is that class? Is it the common people or those at the helm of affairs of the people ? The second part of the question means that it is a fact that in the beginning every prophet's community remained alien to the message he had come to deliver to them, even violently antagonistic to its propagation. Did they, then taking them all as denying the truth and un-believers, begin their message with, "O ye, infidels ! believe in God," or was their address in a different way? These are important questions and in misunderstanding them, people have made mistakes in the choice of their point of start of delivering the message of the Truth, and so many others even with the correct idea of their position in relation to their addressees, have been involved in intemperance, with the result that either the message remained ineffective due to its start from a wrong point or for want of clarity of the relative positions of the

addresser and the addressee it became a trial for the community, and instead of any reform it caused so many tumults.

THE ADDRESS OF THE PROPHETS TO THE LEADERS OF THE DAY

In this chapter we shall try to answer the first part of the question posed at the opening of this chapter, in the light of the history presented by the Qur'an. The holy prophets of God addressed the influential section of their community and made its reform the means of reforming the common people. Abraham first addressed his own family that enjoyed the privileged position of the religious guidance of the nation. Then he addressed the King who held the reins of the political power and who regarded himself holding sway over the life and death of people:

"Hast thou not turned thy vision to one who
disputed with Abraham about his Lord,
because Allah had granted him power."

Al-Qur'an. S. II - v. 258

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Moses was ordered by Allah to convey the message to the Pharaoh of his time:

"Go thou to Pharaoh, for he has indeed
transgressed all bounds: and say to him,
'Wouldst thou that thou shouldst be purified
(from sin) ? -And that I guide thee to thy
Lord, so thou shouldst fear Him ?' "

Al-Qur'an. S. LXXIX - v. 17-19.

Daniel addressed his message to the emperor of

his time Nebuchadnezzar.* Jeremiah, as a prophet held sway over the kings of the north. Jesus Christ addressed the learned among the Jews. Similarly, the addresses of Noah, Hud, Lot and Shoaib have been mentioned in the Qur'an. Every one of them startled those holding the reins of power, and the high-placed stiff-necked people of their times and struck at their thought and designs. Last of all was raised Mohammad (Peace be upon him) and was ordered to warn his own kin, since they held the reins of power in the theocratic and patriarchal system of the government of the day, and through it were the moral and political leaders of the Arabian peninsula. Beside Arabs, the prophet laid the pattern for the *ummah* to address the rest of the world by addressing the various kings through short written messages and presenting Islam to them to begin with, saying; 'Believe and be saved', or 'you will be held responsible for your own misguidance and also that of those under your sway and looking to you for guidance.' This was in indication that the man in authority over the *ummah* may follow this pattern for the general address of the message of the Truth. And the history of the rightly guarded caliphate bears testimony to the fact that the companions in pursuance of this mode of address discharged the duty of preaching to the humanity at large, imposed on them, as witnesses of the Truth, by Allah and His Apostle.

* Nebuchadnezzar or Nebuchodnosor. king of Babylon (605-502 B.C.). He built the great walls of the city; after the rebellion of Jehoiakim of Judah, he besieged and took Jerusalem (597 B.C.). When Zedekiah revolted, he took it again and destroyed it (588 B.C.)

THE ADDRESS OF JESUS CHRIST

Priority of the address of the elite is an undeniable fact, but equally irrefutable is the fact that those first honoured with this blessing are the last to be blest and partake of its beneficence. Bilal of Eithopia, Suhaib of Rome, Salman of Persia and the peasants of Medina come from far off and enter the fold of Islam, the fortress of safety and prosperity, but the leaders of Quraish, Abu Lahab, Abu Jehal, Umayya bin Khalaf and others and the aristocrats of Tait, under whose very noses the Prophet of God presents his message of the Truth day and night, deny themselves its blessings. If any of them are benefited, it is the poor common people who have not been directly addressed but are its indirect addressees and recipients.

Those with the privilege of the priority of address lag far behind in accepting the message and vice versa. And thus the saying of Jesus Christ comes true: "Many are there in the forefront who will lag behind and the many who come behind will reach the front rank." --- But in spite of this fact, the prophets do not change the order of their address and do not turn to the common people directly so long as they have not despaired of the influential elements and the leaders of the day due to their stubbornness and perversity. Jesus Christ after his commission persistently struck at the insensibility of the learned men among the Jews. But when even after striving for a long time, the hard rock of their hauteur and pride of leadership did not crumble, he left them and went to take care of the fishermen by the lake and addressed them saying:

"Come ye hither, fishermen, come to me that I may make you catchers of men." And it was from among them that Allah gave him staunch believers who came to be called his disciples.

"When Jesus found unbelief on their part he said, 'Who will be my helpers to (the work of) Allah?' Said the disciples: 'We are the helpers: we believe in Allah and do thou bear witness that we are Muslims.' "

Al-Qur'an. S. III - v. 52

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The verse quoted above relates to his general address which he commenced on desparing of the learned men and the leaders of the Jews accepting the Truth. And at that stage he presented it to the poor and the common people and with such gusto that the message which failed to move the hereditary godly men of Jerusalem, melted the hearts of the poor fishermen of Galilee. And it was from them and their class that were produced those devoted servants of the message of the Truth, who passed through heart-rending trials to make it prevalent and victorious in the world. The Qur'an points out this fact thus:

"O ye who believe! be ye helpers of Allah: As said Jesus son of Mary to the disciples, 'Who will be my helpers to (the work of) Allah?' Said the disciples, 'We are Allah's helpers !' Then a portion of the children of Israel believed: But we gave power to those who believed against their enemies, and they became the ones that prevailed."

Al-Qur'an. S. LXI - v. 14.

Jesus Christ is reported to have uttered very much moving and enlightening parables on the theme of guidance and straying, depicting the turn of fortune, that those in the front ranks lag behind and vice versa. But relating them will be a digression and so we drop the idea. But here we would like to emphasize the fact that although it is the common people who are the first to come forward to accept the Truth and who are assigned the second position in the order of priority of the call to the Truth, the prophets do not directly address the common people until they have totally despaired of the intelligentsia and the influential elements of the society of the day.

THE ADDRESS OF THE PROPHET (MOHAMMAD PEACE BE UPON HIM)

If you come to think of it the same sequence of address and acceptance will become apparent in the call to the Truth by the prophet. He presented the Truth to the Quraish, the religious and political leaders of Arabia, to begin with, under orders from Allah. He presented it to every individual leader. When they evinced disdain and antagonism to the message of the Truth, he prayed to Allah for their acceptance of Islam. For some of those who were particularly outstanding among them, he invoked divine help by name. For instance, he is reported to have prayed thus: (O Allah! strengthen the message of Islam with the (acceptance of) Islam of Omar or Abu Jehal." Such was his overwhelming eagerness for their acceptance of Islam that there was little time left for him to rest; nor had he any consideration for his position and greatness. Nay, such was the absorbing engagement of his mission

that he could not find time for the education and training of those Muslims who having accepted Islam, stood in need of training. But in spite of all that, for a long time after his commission, he was busy calling those 'high-ups' to the message of Truth and put up patiently with all their scorn, denigration, ridicule, opposition and enmity. But there was a limit to it all, after which persistence with and attaching importance to them, would have been detrimental to the prestige of his message, and as such, Allah stopped him from wasting his time any further on them and directed him to attend to those who had either already accepted Islam, or those who being free from the peculiar ills born out of leadership, were expected to listen to and submit. It was at this stage that he was ordered to turn away from those with swollen heads:

"So turn away from them, not thine is the blame. But teach (the message) for teaching benefits the believers."

Al-Qur'an. S. LI. - v. 54,55.

"(The Prophet)frowned and turned away, because there came to him the blind man (interrupting). But what could tell thee but that perchance he might grow (in spiritual understanding)? or that he might receive admonition, and the teaching might profit him? As to one who regards himself as self-sufficient; to him dost thou attend; though it is no blame to thee if he grow not (in spiritual understanding). But as to him who came to thee striving earnestly and with fear (in his heart) of him wast thou unmindful. By no means (should it be so)! For indeed it is a

message of instruction: therefore let whoso will keep it in remembrance. (It is) in Books held (greatly) in honour, exalted (in dignity), kept pure and holy, (written) by the hands of scribes, honourable and pious and just."

Al-Qur'an. S. LXXX - v. 1-16.

"And strain not thy eyes (wistfully) at what We bestowed on certain classes of them, nor grieve over them: but lower thy wings (in gentleness) to the beievers."

Al-Qur'an. S. XV - v. 88

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THE REASONS FOR THIS ORDER OF ADDRESS

The sequence of address adopted by the prophets in their call to the Truth is not accidental. There are reasons behind it and we shall point out some of them here:

THE FIRST REASON

The greatest and the most obvious reason is that common people are the followers of those who are influential and hold power in all matters relating to thought and deed, morality and character. There is an Arabic saying: "People follow the way of life of their rulers. So if the rulers accept reform, the common people automatically mend their ways. And if they remain corrupt, the common people do not accept any reform, and even if they do, its impact is evanescent.

THE SECOND REASON

The second reason is that the prophets have neither any prejudices on socio-political grounds, against the privileged classes of the society, nor do they have any liaison with the depressed classes, so that they may start a class war and change the existing position of the privileged and the depressed classes. Their mission in this world is not fulfilled by exchanging one corruption with another, but establishing the entire social structure on the basis of godliness, love and regard for the kindred and the fear of retribution in the Hereafter. So they look with loving and sympathetic care upon both the elite and the commons, and try to cure them both of their respective evils. But in their reformatory efforts they have priority for the privileged classes, for it is their infection that the lower orders catch. Once the source of infection is effectively treated, the infection does not spread further and the cure of others becomes an easier job. The reverse is the mode of those prejudiced against the privileged classes on economic ground, nursing, sort of grudge against them. They rouse and inflame the feelings of the common people against the bourgeoisie, and start a class war, as a result of which comes into existence that popular dictatorship, which, to their way of thinking is the fountainhead of all good and prosperity. Whereas, all that comes out of this blood-shed, is that the old bourgeoisie dictatorship is replaced by one of fresh bourgeoisie. and the monopoly of oppression and inequity also change hands. This type of revolution if beneficial in any way to the humanity, is only in this much that the thirst of one group of people for revenge

is slaked, and their aspirations of position and authority and oppression and inequity that had so long been suppressed for want of opportunities, now come into full play. Those aiming at this sort of reform, can no doubt achieve their ends in view by means of exploitatoin of the common people (for it is they who suffer most in every revolution based on class hatred). But the mission of the prophets is not fulfilled with such revolutions as are brought about only by wiping out the motives of tyranny and injustice from all, high or low. It is for this reason that such holocausts are against their mission, and find no place in their mode of action.

THE THIRD REASON

The third reason is that the class outstanding in the community has also intellectual superiority over others. It is for reasons of superiority that they attain and maintain their position of leadership. That is why any movement aiming at an important revolution in thought and deed, cannot slight them. If these people accept a wholesome mode of thought and action they can run the biggest order based on that ideology. From this point of view they have their own value. In their destruction the real loss is not incurred by them but by the society from which they are wiped out. If they are eliminated through a popular revolution, the society surviving them is like the skim-milk. Such a society once it is freed from the turmoil of the revolution and plans the structure of corporate life afresh, comes to realize its paucity of capable hands. At this stage it can see without any effort that the faculties of thought and intellect needed for the greater task ahead are wanting;

its victorious army of revolution is sadly lacking in them. After the initial revolution of Russia, this situation confronted the 'field-m Marshals' now at the helm of the nation's affairs; they did not know how to run a government based on their new ideology. The result was that the authority they had snatched after passing through fire and blood, they could not now hold and manage, but had to hand it over to those from whom it had been wrested. This group over-awed by the general upheaval, did, no doubt, submit to the new ideology, but in their heart of hearts they are nursing strong hatred for any enmity towards the new order, with the result that they used this authority hypocritically. And at their hands the initial revolution met the same fate that any movement can face in the hands of hypocritical hirelings. The procedure adopted by the prophets is free from such errors. They present their message to the intelligentsia. From among this group those having a character along with intellect, once they have accepted it, become a source of great strength for the movement. A tradition of the prophet aptly points out this fact thus:

"Those from amongst you who were superior during the course of their career under *Ahliyah*, must prove beneficent under the Islamic order too, provided they have grasped and fully absorbed the Truth."

—Tradition of the Prophet

It was a blessing of this procedure of the Islamic movement that made available to it the services of the people of the calibre of Abu Bakr and Omar, who on the one hand absorbed the spirit of the original message in such a way that they in their own right became its

interpreters and commentators, and on the other hand, due to a very lofty character, they had such manly courage in them that on the basis of this message, they set up and managed a huge social order, demonstrating to the world what Islam demanded in its practical version.

THE FOURTH REASON

The fourth reason for the priority of the privileged class is that it is superior materially also. Material superiority is nothing obnoxious that must be despised. If there is any evil in it it is its use in a supporting and strengthening the corrupt order based on falsehood. If, instead, it becomes a source of strength to the wholesome order based on the Truth, it is a boon and blessing from Allah in the same way as the power and splendour of Solomon, the Israelite prophet and king, and the vast kingdom of Zul-Qarnain were boons and blessings for their people. The great eagerness of the prophet in conveying his message to those of the Quraish tribe in power, along with other reasons, was motivated by the very strong reason that in case of their acceptance of the Truth, all their material resources and their power would be automatically harnessed to the movement based on the Truth. This will, on the one hand, snatch a great source of power from the hands of the corrupt system, and on the other, the same power will arm the righteous order in its struggle against falsehood. Every righteous movement takes its start without any material resources, and it conquers and wins over the resources, the capabilities of inventions and devices and the power conferred by science and

technology (accompanying their masters), and at the opportune moment brings them in the field against its adversary—falsehood. Now, this has been desirable to the prophets like the leaders of other movements, the difference between the two groups lying in the fact that the former never attach so much importance to it that it may get ascendancy over the real object. At any stage if this desire oversteps the limits, Allah in His Infinite Mercy stops His prophets from lifting their eyes towards the material resources of the un-believers. the wholesome movement having its requirements and the means of its protection and progress with it and Allah Himself is the Supporter of their movement"

"Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them: but the provision of thy Lord is better and more enduring. Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the [fruit of] Hereafter is for the righteous."

Al-Qur'an. S. XX - v. 131-32.

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THE FIFTH REASON

The fifth reason is that the prophets who are raised to establish a righteousness order based on the obedience and worship of Allah, honest criticism,

accountability without fear or favour, *Utehad** and *Shura*** , and not on personality cult, naturally look for a people with at least so much loftiness of nature that they may follow their own thought and opinion instead of blindly following the personages. Those lacking in this quality are no good for the mission the prophets have been raised to fulfil. People with this quality may be found in every class, but looking for gems one has to dig mines, they are not to be found on the dung-hill. Therefore, in their quest of men for the fulfilment of their mission, the prophets tap the intelligentsia, and, until they have despaired of them, do not look elsewhere. On the contrary, those who want their own

 * **Ijtehad:** Taking decisions in matters under changed conditions, where there are no definite injunctions in the Islamic Shariah, in the light of the Islamic teachings in the Qur'an and the Sunnah, by the erudite with righteousness and piety or fear of Allah's displeasure.

** **Shura:** The Islamic political order is unique in as much as it does not conform to any of the existing orders of the *Jahiliyah*, the head-counting democracy, the despotic monarchy or the tyrannical dictatorship where one person, with military might at his back rules over the fellow men as their god. Rather, it is an order based on absolute submission to the revealed divine law and the pattern laid by the prophet, both of which govern the ruler and the ruled alike. Where there are no definite injunctions on any issue *iitehad* is the way out. And in all day to day business decisions are taken by the *Shura* or the Amir-in-Council of advisers within the framework of the Islamic Shariah. However, the majority does not invariably rule the decisions of the *Shura* but the weight of the opinion, of course in perfect consonance with the Islamic spirit, which mostly brings them to consensus.

personalities to be worshipped, always keep away from the intelligentsia and carry on their movement among the common people. Such persons, if they are clever in politics, establish their dictatorship. But if lacking in the capability as politicians or wanting in guts in spite of the quality, they remain contented with popular leadership. If they are capable of effectively putting up religious shows, they establish for themselves a sanctified seat as saints or religious leaders with a following of disciples. Such people shun the intelligentsia just the same as a thief shuns day-light; all their games are best played in darkness, therefore they love darkness.

THE SIXTH REASON

The sixth reason is that if a movement is started with the help of common people in utter disregard of the intelligentsia, the common people accepting its ideology remain perplexed, with doubts and fears, and a kind of inferiority complex. And until such time as some exalted persons from the privileged class of society become supporters of their movement, they are wanting in that mental satisfaction which can rouse them to bid for big stakes in the service of the movement. The psychological cause of this is apparent. Themselves believing in the Truth, they are all the time looking with wonder that those whose superiority they had recognized till recently, have not been conquered by the new ideology. At times they attribute this lapse to their own fault (that of the high placed ones), and at others, they come to think that the philosophy of the movement may be wanting which the sharp ones could see and they could not. This wavering attitude makes them entirely useless for the movement. Even after

accepting the Truth they are no more useful than the rejectors. The procedure of the prophets of Allah is free from this shortcomings. They, to begin with, attack the ideas and the theories of those under whose leadership the social order is running and after some struggle for a period, on the one hand they uproot the moral, political and metaphysical philosophy of the day, and on the other, they corner those at the helm of affairs of the administration based on that corrupt philosophy. And all the while the common people carefully watch this struggle and look as to which side lies the truth in this trial of strength. Those who are intelligent, at the very outset, come to the conclusion that the Truth lies with the prophet, and they accept it also. Others who are not so endowed with intelligence and power of decision remain wavering. But when the struggle has attained the stage in which the corrupt order has resorted to meanness and unfair means for its survival against the Truth, it becomes evident even to them [the less intelligent and wavering ones] and they too submit to it. Both the groups of the common people, with slight difference of time come to accept the truth, but both accept it after clear conviction, and are immune against the feeling of inferiority complex that afflicts those who accept an ideology moved by sentiment alone, devoid of conviction. They are free from the awe-inspired by the opponents of the Truth, since they have been witnesses to the fact that such opposition has no arguments to justify their conduct save obstinacy and crookedness. Their wiles, selfishness and fraud have also come in broad day light before them, and that takes away the respect for their long-standing leadership and former concept of their greatness from their [admirer's] minds. This insight

confers on them a sense of superiority complex instead of inferiority, and far from faltering and fearing in opposing 'the mighty' one's they feel sort of elation in their backing of the Truth against them. This virtue raises them so high in their mental attitude and moral strength that even if they be resourceless, numerically inferior, their swords wrapped in rags and their arrows be tauntingly called blunt rods, but they can be brought to face, in a pitched battle, the mighty, fully armoured and armed to the teeth, warriors of greater fame and aristocrats of the highest pedigree and pomp and power, and the highly disproportionate battle of *Badr* can be won with their aid.

THE SEVENTH REASON

The Seventh reason lies in the fact that for the stability of the message, it is most essential that from the intelligent and the high placed sections of the society, workers be made available for it failing which the movement of social order is always wanting in stability. And innovators entering its portals from outside soon create loop-holes in it and spoil the whole message. As already mentioned none of the learned men of Israelites accepted the message of Jesus Christ only a few disciples from the common people came into the fold of the Truth, whose sincerity, piety and sense of duty is beyond reproach. And they left nothing undone what they could to promote the interests of their message, but in spite of all that Paul soon corrupted the Christian faith. And in this mission of corruption, the most effective element was his propaganda that the disciples of Christ were ignorant common people and could not get to the deeper layers of the meaning of the preaching and teachings of Christ. He himself

being the master of the Greek philosophy and mysticism, claimed better understanding of the Master's teachings than did his direct disciples. On this score, his fraud prevailed upon the general run of people, his powerful propaganda could not be countered and Christianity was distorted beyond recognition. As against this, Islam was fortunate in having secured the services of such giants as Abu Bakr and Omar, the innovators failed to rend holes in the fortress of the Islamic creed. Nay—where the pure original message of Islam is concerned it is intact even today, notwithstanding so many revolutions, so many trials and tribulations and the Satanic efforts of the innovators to undermine Islam.

THE SUBSTANCE OF THE DISCOURSE

These are the reasons which compelled the prophets of Allah to call to the Truth the intelligent section of the society in every age. And this is the procedure that can succeed in all cases where a total reform and not a partial one is at stake. If the Islamic order is extant in a country, and only minor evils have crept in the system that it is intended to rectify, only the section responsible for those evils will be addressed. But where Islamic order does not exist at all, it is imperative that the message of Islam be conveyed after the fashion of the prophets and the intelligentsia and those with the capacity to rule, be addressed first, whether they be from among the Muslims or from the non-Muslims.

This closes the discussion on the first part of this chapter. In the next we shall deal with second portion of that question.

CHAPTER IV

THE WAY OF PREACHING OF THE PROPHETS

It is apparent that the prophets are raised in that very period when discrimination between good and bad and virtue and evil becomes impossible without the guidance of heavenly revelation, and practically the whole system of life is usurped by corruption and falsehood. At such a critical juncture the truth can only be, and is, with the prophet. Outside the sphere of influence of the prophet there may be scattered fragments of the truth, but not the whole truth. Therefore, if the prophets were to address people as, 'O ye unbelievers! believe in God', it would not have been against the bare fact, because outside their sphere there is only unbelief and polytheism. But those who have studied their history know full well that they do not do so. Rather, they address people 'O ye men!' or 'O ye who became Jews!' or 'O ye who became Christians', or 'O ye who believe' and so on. And this mode of their address does not change, until their communities through their obstinacy and stubbornness and antagonism to the Truth brought by them [the prophets], disappoint them and they finally despair of them and prepare for migration to some other land under Allah's own Guidance. When a prophet's community has gone so far in its antagonism to the Truth that it cannot

tolerate the existence of the truthful in its midst and the most powerful argument of heavenly support (signs of Allah) fails to convince the obdurate ones, the prophets leave their communities and it is at this stage that they confirm their disbelief and polytheism through their persistence with them, and the prophets also address them in most unambiguous words as unbelievers and polytheists.

THE PATTERN SET BY ABRAHAM

As a matter of fact the message of every prophet reveals this fact but it undeniably stands out in the various stages of the call of Abraham and Mohammad (Peace be upon him) to the Truth. Abraham addressed his father, his nation and the king of his time using words which did not at all indicate that he was addressing unbelievers and polytheists. But when a long time passed over his efforts in preaching and calling them to the Truth, and arguments and miracles failed to shake them from their wrong stand, nay—the tempo of opposition became so high that the nation demanded his life, he declared his washing of his hands of their well-wishing, and in words clearly showing that the limits of utmost toleration of un-belief and ascribing partners to Allah had been reached. And at this stage he did not only publicly declare their unbelief and polytheism but also his dislike and antagonism of them until they had come to the path of the unity of Allah:

"There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people: 'We are clear of you and whatever you worship besides Allah: we have rejected you, and there has

arisen, between us and you, enmity and hatred for ever—unless you believe in Allah and Him alone." Al-Qur'an. S. LX - v. 4.

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THE PATTERN SET BY MOHAMMAD (PEACE BE UPON HIM)

Identically the same is the pattern of the message of the prophet. Before the time of approach of his migration, we do not, anywhere, in any *Surah* of the Qur'an. find him addressing his own community or the people of the Book as unbelievers or polytheists or hypocrites. In the very early revealed *Surahs*, the address is mostly 'O ye men!' or 'O ye people!' or 'O my community'. In the same way, for the Jews and the Christians 'O people of the Book!' or some such addresses are met with. Even the hypocrites, until after the Fall of Mecca, were addressed as 'O ye who believe !' and nowhere their hypocrisy was exposed by the use of the address as: 'O ye hypocrites!' But after preaching for a long period when divine argument was wasted on them, and the rejectors not only rejected the Truth, but conspired and were resolved on the murder of the prophet, he migrated and, departing, addressed the un-believers of the Quriash in plain words, 'O ye unbelievers, and declared his separation and immunity from them and their faith. On this occasion was revealed the *Surah* declaring total immunity and even war against the Quraish:

"Say, O ye that reject faith! I worship not that which ye worship, nor will ye worship that which I worship. And I will not worship that which you have been wont to worship. Nor will ye worship that which I worship.

To you your way and to me*, mine."

Al-Qur'an. S CIX - v. 1-6

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THE DISTINCTION BETWEEN AN UN-BELIEVER AND ONE INVOLVED IN ACTS OF UNBELIEF

The prophets exercise all this care in the matter of declaring people as unbelievers and polytheists, but never for a moment show any consideration in declaring their acts of unbelief and ascribing partners to Allah. Even if they have regard for their feelings and refrain from such declaration Allah does not let them do so, and even under conditions of greatest opposition they are directed to ruthlessly go on pointing out any act of un-belief or ascribing partners to Allah, without fear or favour. No expediency can stand in their way. God forbid, it cannot be due to any desire on their part to mark out people as un-believers or polytheists. But that they may shirk a portion of their duty for fear of a tumult or that people will be alarmed, is an expediency not allowed in the truth they preached. If they were capable of it they would have very easily ended the strife by accepting the formulae for mutual compromise suggested by the unbelievers and polytheists, But we know that never a prophet regarded such an expediency worth his_attention in_his_duty_of conveying the

* The closing words of this Surah are usually taken to mean declaration of toleration. But this is utterly wrong. This is a dual declaration of immunity and war. Those interested in details are referred to the commentary of *Surah Kalirun* (CIX) by Maulana Hameeduddin Farahi.

message, no matter how frightful the dangers they had to face for it. The very pertinent question confronting us is as to why those who were so fearless of the consequences of calling their unbelief and polytheism with no other name, did exercise so much care in declaring them unbelievers and polytheists and took so long to wash their hands of them and quit.

There are two reasons for this delay: The first reason is that the divine law regards Allah's creatures blame-worthy and punishable only when they have been duly warned after a long period of effective conveying of Allah's message of the Truth. If without due warning and constant dinning into their ears what is Allah's pleasure and what incurs His wrath; it would have been justified to take cognizance of their deeds or showing their intolerance for them. the prophets would not have been raised by Allah. That is why it was necessary for the prophets to allow people time that Allah's argument be fully brought home to them, and no grounds save stubbornness and obstinacy be left for their rejection of the message of the Truth. This work of teaching and preaching must take a long time. The darkness pervading during the long interval between two successive prophets, is so blinding that even the elite of the society cannot find the path of the Truth, what to speak of the dumb-driven cattle—the common people. Every group, therefore, stands in need of teaching and preaching. And since all the evils are deep set in the recesses of the heart, as the ancestral traditions, and some people's vested interests may also make them cling to them, it becomes imperative, therefore, to crusade against them for very long periods,

until the Truth becomes so evident that barring those who have vested interests in the corrupt and false order, nobody else can deny its truth. When the prophets have gone so far in doing justice to the preaching of the Truth, then alone they are deemed justified in declaring the unbelief and polytheism of the rejectors of the Truth and quitting them.

The second reason is that when the affairs of the entire society run on the basis of falsehood, in utter disregard of the Truth, the pursuit of the truth becomes difficult even for those who would do it. At this stage corruption seeps into every sphere of life to such a degree that even the most careful person cannot breathe the fresh wholesome air, without taking in contamination. Under the circumstances if the prophet in utter disregard of this helplessness were to pronounce the unbelief and polytheism of people and leave them alone, it would have been a great injustice to them. For this reason, instead of starting the work of their mission with pronouncement of unbelief of people and their own total unconcern with their lives, they try to create an atmosphere wherein the party of the truthful and virtuous can live freely in keeping with their principles. When this atmosphere is created and the path that the righteous can tread, is opened, even if it is narrow and in difficult terrain, it is time that those abandoning it for the sake of pampering their physique and for false pomp and show and keep running on the way of falsehood, their unbelief be proclaimed and concern for them be left for good.

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THE PROCEDURE UNDER THE PRESENT CIRCUMSTANCES

If we were to accept guidance from the pattern set by the prophets, it is apparent that the conditions prevalent in the world today resemble very much those prevailing during the gap between the raising of two successive prophets. No doubt the Book of Allah is with us just as it was revealed and therefore humanity needs no prophet for its guidance, nor will it ever need until the Doomsday. But to keep humanity on the right path our legal order was the order of Caliphate which has long since been ruined. So the humanity at large is to a very large extent pardonable for all its transgressions. In a previous chapter we have fully brought out the fact that after the last prophet the duty of convincingly bringing home the truth to mankind has been delegated to the Muslims. And God Himself has pointed out the practical shape for the discharge of this duty which lies in instituting the order of the caliphate afresh, which on the one side may call the world to the path of virtue, and on the other, may stabilize the Muslims on the straight way. Due to non-existence of the order of the Caliphate, neither of these two is being done. And it is so overwhelmingly holding control over all the spheres of life and glorifying in it so much so that there is hardly any place left for the truth in the present-day programme of life. The educational, cultural, social, political and economic systems of life, in short, everything in life, has turned away from the Truth and is the supporter and helper of the corrupt and false

order. Even if something is being done in the name of Islam under this system, that too turns to favour the false order due to an unfavourable atmosphere. Even the man of the most upright conduct who wants to stick to the path of virtue and the Truth, cannot take a few steps unhindered. If those, far off, leave him alone for sometime, those near at hand come to grips with him, and cannot tolerate that he may advance a few steps on his chosen path. Jesus Christ is reported to have said, "The path of evil is broad and open, and the wayfarers myriad; while the path of virtue is narrow and those treading it few in number." This we can observe today for ourselves. There are wide enough roads to reach the destination of the corrupt order. They are shaded by trees on either side; there are speedy conveyances; there are patrols for the protection of the travellers; every stage of the journey is comfortable, even luxurious, and you can reach your destination as and when you please. Contrary to this, the path of the Truth is choked at the very outset. If taking courage in both hands, you can remove this obstacle, the way lying ahead is beset with lurking dangers, so much so that from the beginning to the end of the journey there is nothing but danger for the poor traveller. And it is not possible for anyone today to set foot on this perilous path keeping one's head intact on his shoulders. In such trying times, it is no wonder, people have strayed from the right way. More wonderful is the phenomenon that with all the paraphernalia for misguidance, and with such strong universal grip of the Evil One, some servants of Allah still remember His name. These poor creatures deserve

applause, and must be embraced and not cut off and thrown out. Those who have kept their tiny spark of faith preserved faithfully in their hearts under such adverse circumstances, if they, but had favourable conditions provided to them, they would have been the best among the Muslims. For this reason, instead of despising them and regarding them unbelievers on grounds of the errors of their ways and their unconscious transgression, and slipping from the right path under compelling circumstances, it should be our endeavour to awaken in them consciousness of the true elements of Islam.

CHAPTER V

THE GRADATION IN THE PREACHING OF FAITH

The prophets keep in view a gradation in what they present to people just the same as they observe it in addressing the various strata of the society, which is based on prudence and fore-sight, as already detailed earlier. If this gradation in the presentation of the message is not observed, there is not only a possibility of all their endeavours coming to naught but also a likelihood of its proving damaging to the interests of the message. That is why it is incumbent on us to deal it in as much detail as we have done in the matter of the sequence of the addressed.

THE ELEMENTS OF THE MESSAGE OF THE PROPHETS

Since the prophets are raised at a time when the order of Truth has been totally ruined and an order of *Jahiliyah* has encompassed the society all-round, they give those elements of their message on which a purely Islamic society comes into existence. These three elements are as under:

- i) Faith in Allah, with perfect unity of Allah
- ii) Faith in prophethood with total voluntary

submission.

- iii) Faith in retribution of the Hereafter with total surrender.

These are the three elements which if tainted with corruption, society starts slipping towards *Jahiliyah* and when totally corrupt, darkness pervades the entire society. And with the re-emergence of these three, the society takes strides towards Islam. The faith of all the three, the society takes strides towards Islam. The faith of all the three elements is so deep-set in human nature that they have seldom been denied in the world. But since the arch-enemy of man also knows that the order of the Truth is based on these three elements, it has ever been his endeavour to create loopholes in them. That is why it is a fact that the way they have seldom been denied by humanity, through the efforts of the Evil one they have likewise been rarely admitted either. In regard to these elements of faith, the reaction of humanity has been most baffling—neither clear admission of them, nor total rejection—but one of admission adulterated with rejection. And this is the entanglement so often involved in the corruption of humanity to disentangle which the prophets have been sent by Allah.

AN IMPEDIMENT OF THE WAY OF THE MESSAGE OF THE TRUTH

This conglomerate of the Truth and falsehood makes the preaching of the message and introducing reform a difficult and time-consuming task. If confronted with falsehood pure and simple, it is easy to vanquish it. But where the Truth and falsehood are intermingled

and the Truth is being used as a shield to protect and support falsehood, there, the propagators of the Truth before making any advances in favour of the Truth, have to carry on a mighty crusades in favour of the Truth, have to carry on a mighty crusade for the purpose of clarifying that any fragments of the truth attached to falsehood in the order under discussion are not there for the love of Allah and the cravings of their own lusts, establish a new order and call it by the name of the well known system of the Truth. Since such people are shielding their falsehood with the camouflage of the Truth, a powerful blow cannot be dealt to it with full freedom, all at once, but the preacher and the reformer have to single out the elements of the Truth and falsehood as separate entities. And since every fragment of their falsehood has been worshipped as the Truth, parting with it is so painful to them that they fortify each one of them. and do not abandon it until totally despairing of its defence. This is a time-consuming task and demands careful study, patient handling of the situation and great forbearance. And along with those qualities unadulterated love of the truth is a must in this struggle, since in dealing with the people having an admixture of admission and rejection, one is naturally inclined to softness which benefits falsehood and not the Truth.

TWO IMPORTANT CONSIDERATIONS IN THE PREACHING OF THE TRUTH

As a result of this struggle those who sincerely decide upon totally cutting themselves off from falsehood and ally themselves with the Truth, become a party. The prophets start educating them with a view

that they may become devoted to Allah on the one hand, and on the other a structure impregnated with lead. These two principles of communion with Allah and union among themselves, are derived from the three elements of faith, enumerated at the opening of this Chapter, and those having accepted the three elements find no difficulty in the acceptance of these two. No honest person can deny the necessary corollaries of a principle already accepted, since the corollaries are actually in the nature of the details of the briefly stated original principle. But even these details the prophets do not throw haphazard to those accepting the fundamental principles, trusting they will be accepted automatically, but present these corollaries too, discreetly, in proper order and with due gradation. And herein lies the secret of their mission. Two aspects of the party-men have to be kept in mind; One is the intellectual level and the other that of the Collective strength of the party. These two traits need some elucidation.

THE INTELLECTUAL CAPACITY

By the intellectual capacity we mean that the injunctions and the teachings of the faith have a system involving some fundamentals; these fundamentals again given rise to some elements. and it is from them that teachings embodying the principles are born. From the basic teachings accrue detailed instructions and minor off shoots. Whoever absorbs the teachings of the faith in this order, on the one hand, creates in himself the capacity for the next stage, and on the other he acquires full-fledged knowledge of the contents of the whole system. It may be illustrated with the example of a child beginning to pick up his alphabet. then their

groups and combinations, and then he undergoes the drill of reading words and whole sentences, and finally reading out continuous passages, grasping the system it involves, step by step automatically acquiring capacity at every stage for the next, and learning has been no intellectual burden to him. And as every capacity naturally seeks action, he has felt in himself a demand to advance from one grade to another. On the contrary, a person who has not absorbed the faith in order, but its various constituents have been placed before him haphazardly, resembles the child who has been made to commit to memory a continuous passage without passing through the earlier stages. He will certainly learn it by heart and recapitulate it also, but it will always be a burden to his memory and will never become a part of his natural capacity. The prophets never adopt this method but the natural discreet order in their teaching, so that those who accept it should do so under the demand of their own nature and the entire faith they may absorb in their thought and action and with their heart and soul. Thus comes into existence the staunch faith that takes one through great ordeals and he clings to it even if he is sawn in two; and it is thus absorbing the Islamic teachings which develops that state of piety which does not allow anything contrary to the spirit of the faith in the farthest corner of the vast field of life's affairs.

Those who do not understand this system of the faith and the virtues of this pattern of the prophet's message, they, long before creating in them the knowledge and consciousness of the attributes of Allah, want to stress the importance of the regularity of not

only the obligatory prayers, but also that of the optionals like *TahaUud** and *Ishraq*.** Long before inculcating in them the faith of the need of a prophet and obedience to him and emulating him, go about measuring the length of people's beards, the hair of the upperlip and the lengths of their trousers (hanging down below the ankles). And long before creating and developing a staunch faith in the life Hereafter, wish to see the beauty of *Taqwa* (fear of Allah's displeasure), humility and lowliness in their conduct. These topsy-turvy endeavours may result in lengthening of people's beards and shortening of trousers (receding upwards from the ankles); a meakness may come to pervade their movements, their joviality of mood and tongue, and every other attitude in life, and a strict pursuit of the prophet's pattern in their manners of eating, drinking, coughing and sneezing and the rest, may apparently be visible in their lives. But since all this training comes the irrational and unnatural way to them, all their piety and righteousness is no more than "straining the gnats and swallowing the camels." This class of pious people does not care to see whether the morsel going down their throat is pure and untainted or gotten from the service of *Taghut* (the transgressor including the political set-up, in utter disregard of the Truth), but they are very particular in the matter of drinking water to wash that morsel down, using only their right hand and never the left. Such are the people with the religious concept that, given "sincerity of intention", they can seek the

 * **Tahajjud** : Prayers said any time after midnight, before dawn, having slept for sometime before that.

** **Ishraq** : Prayers said a little after sunrise when it is clearly above the horizon.

countenance of Allah and hold aloft the Islamic flag, notwithstanding their services to the false and corrupt order of the day, as policemen, revenue officers and even legislators. Among these 'pious souls' you may come across people who are proud of their good luck in getting a godly person as son-in-law, whose trousers can never come down below the ankles and who is the disciple of such and such 'Hazrat' (so called spiritual guide), but they never for a moment pause to think over the fact that the means of earning his livelihood that their "pious" son-in-law has adopted. Muslim, with any sense of his belief in Islam, can imagine! All this topsy-turviness is really the result of the fact that since long no movement has been set afoot among the Muslims, which would have placed before them the faith as a whole, systematically and at every stage, in the process of teaching and preaching, would have seen to it that whatever dose of the faith was given to them, its demands were also fully explained. Those who started any work in this connection, due to lack of consciousness of the real need of the people, and for want of the knowledge of the system involved in the faith, they commenced and ended where they liked. As a result of this, even the Muslims, who have some degree of consciousness concerning their faith, their consciousness is so haphazard and lifeless that what to speak of making it the base for any true Islamic movement, the work of propagating a true message cannot even be started in its presence.

THE CAPABILITY OF THE PARTY

Now, in the same way, briefly think over the true nature of this capacity or the collective power of the party which the prophets keep in view in their

presentation of the faith. A careful study of the religious injunctions shows that they can be divided into two categories, those meant for individual practice and the others meant for collective compliance. Those of the first category, meant for the individual, are meant for compliance strictly in his individual capacity like prayers, fasting, spending in the way of Allah and the like. The collective injunctions concern the party, and when one has come into existence, it becomes incumbent on it to comply with them, for example the injunctions relating to society, polity and *ihad* or striving in the way of Allah. In connection with the preaching and teaching of the injunctions of the first category, the capacity of the individuals of the party in endurance and patience has got to be considered, whether it can put up with the orders enjoined on it. Such consideration for the endurance of the party is essential and at the same time a correct estimate of it is very difficult. The prophets are guided directly by Allah in these matters, since the laws and injunctions are revealed to them in keeping with the capacity of the party. But those who set on foot a party on the lines of the prophets; parties have to resort entirely to *iitehad*, and unless they have a clear idea of the order of the revelation of the religious injunctions, the prevalent circumstances of their time and the difference between the party set up by a prophet and that established by others, they are most likely to blunder. Every moment there is a lurking danger that the boat of the party, led by them, may founder on the rocks long before it has sighted the shore.

Those who are ignorant of this fact, regard the Qur'an, in its entirety, having been revealed in a day

and that the whole of it must also be enforced in one day. Therefore, they will on the one side, begin with the message of the unity of God and, side by side, lay the foundation of the Islamic Judicial system; On the one side they will elucidate the recantation from the transgressors, and on the other, they will challenge the transgressors of the false and corrupt order of the day. These things clearly indicate that generally the Muslims are unaware of the fact that in giving the message to change the order of the *Jahiliyah* of a country with that of the Islamic order, how careful one has to be in the correct estimate of the collective strength and capacity of a party for advancing just one step forward and with what dangers is little inaccuracy in such estimates may be fraught.

Here it would be superfluous to detail out that all the social and political laws were revealed at a time when a nucleus for the Islamic political order had actually been formed. And even in the revelation of the injunctions, there has been a gradation, running parallel to the capacity of the party. When the numerical strength of the Muslims warrants shaping a separate political entity, and they have obtained a free territory for this purpose, it is then that they are allowed to cut themselves off from the corrupt set-up of un-belief. Similarly, when the numerical strength of the party attains a position that they can firmly stand in their confrontation with the forces of the corrupt order of falsehood, they are allowed or even ordered to engage their foe in the battlefield. On the same account when the Muslims are in a position to turn an economy and a society independently, they are ordered to cut off all social relations with the un-Islamic order, and the

injunctions relating to Islamic social and cultural life are revealed. And when the Muslims have acquired the political power that they can enforce divine rule on Allah's good earth, they are given laws and regulations relating to the international political relations. The material resources of a party also develop with the same gradation as the intellectual capacity of a student, and those leading the party have to gauge their capacity most vigilantly. If without the correct assessment of its capacity a party is encumbered with a responsibility, the capacity acquired during a long period will be utterly ruined.

It is this act which has been pointed out by 'Ayesha, one of the prophet's consorts, thus:

"The first thing revealed in the Qur'an is a detailed *Surah* replete with the mention of the heaven and the hell, until such time when people [in large numbers] entered the fold of Islam, the injunctions relating to *Halal* [approved] and *Haram* [prohibited] were revealed. If at the very outset they had been ordered to abstain from drinking, the people would have said that they would not give it up; and if it was ordained that they should keep away from fornication, they would have said that they would never refrain from it."

CHAPTER VI

THE METHODS OF PREACHING THE TRUTH

Allah only knows how the idea spread in some religious circles that the ideal method of preaching, and the one on the pattern of the prophets, is that a man should take a walking stick in his hand and some parched gram in a bag and start on a campaign of preaching. Bare-footed and bare-headed, he should go from village to village, and wherever he meets anybody, he should at once start his harangue, regardless of the fact whether he is in a mood to listen to him or not. If he were to pass through a town encountering a number of persons on any corner or at any crossing he should start his oratory before that audience., In a railway compartment, on a platform, in the market place, on the road, wherever a crowd is gathered his harangue should commence. He should gate-crash into every [private] gathering, create a place for himself in every conference, should jump on to every platform. The audience may be sick of listening to him but he should go on untiringly with his harangue; people may be confounded by his never-ending pursuit of them, but he should thrust himself upon them as a self-appointed religious inquisitor. People may have to go in hiding to avoid him, being at times vexed and offended, they may even resort to arrogance and ungentlemanly

behaviour, but ye may not be dismayed, and continue his work with the same zeal and devotion. Where people ask him for a harangue, he must do their bidding, and where there is a desire for *Milad*, he may very readily narrate the incident of the prophet's birth, and when confronted with the opponents and deniers or atheists, he may at once throw the gauntlet to them to an encounter in a polemical debate-----. This is the true mode of preaching and this is the picture of a preacher in the minds of so many of the religious-minded people. It is possible they do not deny the partial utility of the modern advanced and scientific methods of preaching and teaching, but the blessed ones and that adopted by the prophets, to their knowledge, is the one enumerated above.

To our mind, their regarding it as the mode of preaching and teaching of the prophets, is in some measure due to their ignorance, and partly the result of their wish that the method of their own adoption (other than which they are simply incapable of adopting), may take on sanctity and respect. In as much as we have studied the methods of preaching and teaching of the prophets, we have arrived at the conclusion that they were most modern and highly advanced in keeping with the modes of the change of circumstances and cultural advancements, which is proof of the fact that insistence on a certain method is not justified. Rather, those, calling to the Truth, should adopt methods for teaching and preaching that may have come into vogue in their days, and through adoption of which they may make their endeavours and capabilities more useful and fruitful.

THE GRADUAL PROGRESS IN THE METHODS OF CONVEYING THE MESSAGE OF THE TRUTH

The most remarkable in this connection is the fact that the prophets, as already stated above, never insisted on any one method in their missionary work. Rather with the advancements in science and technology of their age, their methods of teaching and preaching have also undergone changes. In the early stages of human culture when reading and writing had not come into existence, the preaching and teaching of the prophets were also verbal. They taught and verbally impressed upon people some principles of righteousness and the Truth and people would learn them by heart which were transmitted from one generation to another as traditions, until with the passage of time they were forgotten or adulterated, and Allah would raise another prophet in their midst who would once again revive the teachings on his arrival. Until such time as the art of reading and writing was discovered, they had to depend in preaching entirely on personal contact, verbal expression and narration and the memory of the audience. But when man discovered the method of writing and a more advanced method of conveying a message to people and also that of preserving it with them, the prophets also adopted it. And we see that Moses gave his people the ten Commandments, not verbally, but written on tablets. In the same way, the Arabs were taught their faith through pen (writing), and Allah has reminded them of this good turn to them that they have been privileged in the matter of receiving

the teaching of the faith, instead of verbal instruction, through pen, which is a very much advanced method of teaching:

"Proclaim ! and thy Lord is most bountiful,
 –He who taught (the use of) the pen,–taught
 man that which he knew not.

Al-Qur'an. S. XCVI - v. 3-5

The verses quoted above, show that Allah as a special favour to mankind, taught him the use of pen and then made this advanced method the means of teaching the faith, which made *him* worthy of receiving the greatest boon from Allah—the Book—the Word of God. The superiority of teaching through the pen and the Book over verbal instruction, and the aspects of convincingly bringing home the Truth and perfecting of preaching, have been repeatedly pointed out by the Qur'an. But here by-passing these details, what we want to present to the reader is the act that the mode of preaching of the prophets is no obsolete method, but has adopted changes and advancements with advances in man's intellect and knowledge from time to time. This is a pointer to the fact that the first and the greatest right for the exploitation of the additions to man's implements of work and means of knowledge, due to development in science and culture, goes to the preacher of the Truth. For example, today, the inventions of the press, radio and cinema and the rest, have taken his propaganda and teaching and preaching to great heights. A lengthy lecture can reach humanity in any corner of the world in a matter of seconds, and a vast movement can be introduced to the world in a few days. The most difficult problems can, with a little labour, be explained to both the common man and the

elite. In the present age, the preacher of falsehood, with the aid of these media of communication, propagate and falsehood throughout the world. These inventions have curtailed distances, and the barriers of the oceans and the mountains between the nations are no more obstacles. Just as a school-master can make himself heard in his class room, so can we make ourselves heard the world over, if we so pleased. Today we can, with the modern scientific aids, make the masses and the classes alike, erudite in the teachings, which would have taken months and years to impress upon them and perhaps with no great success. It is imperative that these media of mass communication be made use of for the preaching of the Truth. If the preachers of the Truth, under the erroneous notion that since the prophets did not use these means and resorted to individual approach from person to person, abstain from their use today, it would not be the pursuit of the prophets but the artifice of Satan with the evil design to take his message of evil most effectively to millions of men before we have conveyed it to one person. That arch-deceiver with deceitful contrivances, has ruined the efforts and capabilities of the preachers of the Truth so often and has come to have an upper hand in these affairs, so much so that they are lagging far behind in every field and he is (mis) leading the nations of the world far ahead of them. There is no proportion between the achievements of these two parties, that of the preachers of the Truth and the party of Satan, and this state of affairs is going to abide, and their position must further deteriorate so long as the followers of the Truth do not snatch those mighty aids and do not learn to use them effectively in the service of the Truth, which today in the hands of Satan have been exclusively pressed into the service of falsehood!

UTILIZATION OF THE SOCIAL AND CULTURAL ADVANCEMENTS

Just as the mode of calling to the Truth should be highly advanced so that it may challenge and confront the falsehood forcefully, the social and cultural advancements should also be fully harnessed to the service of the Truth so that the call to the Truth may be highly respectable by all standards of the day. For this purpose it is imperative that the modes of get-togethers, exchange of ideas, listening to others and be listened to, and collectively arriving at a conclusion on any debatable issue, if there is no moral or legal evil in them. they should be adopted and utilized in preaching the Truth. The prophet advantageously used all those methods that had developed in social and cultural life of his time. and were found useful from the point of view of promoting the interests of the movement of the Truth. In the very beginning when he wanted to disclose his object to the leaders of the nation also, asked Ali, his cousin, to throw a party and invite the whole family of Abdul Muttalib to a feast. Ali complied and the Muttalib family including Hamza, Abu Talib and Abbas sat together to feast. When the dinner was over. the prophet got up and delivered a speech which was briefly as follows:

"I have come to you with something that ensures prosperity in both the worlds."

At the end of the speech he put a question to the gathering:

"Who among you are prepared to stand by me in undertaking this heavy responsibility ?"

There was no response to this query. After waiting for some time, Ali got up in his corner and very impressively replied:

"Although I suffer from sore eyes, my legs are thin and I am the youngest in the gathering here, I promise to stand by you."

Apart from this method, the prophet adopted other common methods also which could be useful in promoting the interests of the movement. For example, he used to visit the chieftains of Mecca and Tait to present the Truth to them in person; the tribal chiefs visiting Mecca for Hajj, at the head of their tribes, were visited by him, where ever stationed, to offer Islam to them and to some of them he sent his representatives also. Seasonal markets used to be held in Arabia, drawing together people of all classes. These markets promoted not only the sale and barter of commodities and displays of games and manly sports, dancing and music, but also encouraged intellectual and literary gatherings in keeping with the norms of those days. The prophet used to visit these markets also and sought opportunities to offer Islam's message to the people. He wrote letters to many people, calling them to the Truth. In short, all the methods in vogue in that period to introduce to and familiarize people with something, or himself getting closer to them, if free from moral evils, were advantageously used in his call to the Truth. In every age people are familiar with the modes in vogue in the social and cultural life of that period. That is why it is imperative that in dealing with people., only those methods be adopted which suit the people's temperaments and circumstances. Meet people as people are used to meet among themselves, and let them listen

the way they are used to listening, and only that method which people regard respectable must be adopted. If the leader of a movement— particularly that of a righteous movement, shuns these methods because they are not to his own tastes, or that he is incapable of adopting them or that they lack the imprint of antiquity and as such not ideal to his way of thinking, it will result in the failure of his movement, and his sincerity of purpose, however in abundance, can never make amends for it. If a person visits Europe or America to call people to the message of Islam, it is imperative for him to take to those methods of coming close to them, or propagating his ideas among them, prevalent in the social and cultural life of the people in that land. If he cannot do it or does not want to do it, insisting on teaching people the *Kalimah* and prayer while roaming about the public streets, however sincere this person may be, through his uncouth manners he is sure to waste his own labour and disgrace the *Kalimah* and prayer also.

In this connection a preacher of the truth should be careful only not to adopt any of those methods with any moral evils attached to them, and if one feels compelled to use any such method, he must make sure to dissociate it from that evil before adopting it. In the very beginning of the call to Islam, the slogan which the prophet raised from the top of Safa mountain to rouse his nation from its deep slumber and to invite their attention to his message, in its original form in Arabia of the days of *Jahiliyah*, was that the person raising the slogan used to strip himself naked and hence called 'the naked warner'. The prophet in spite of adopting the method of the naked warner abstained

from nakedness since it would have been shameful and immoral. This amending procedure tells us that total abstention from such social and cultural methods with an evil aspect is not necessary. What is needed is to rectify or shed off that evil or immoral aspect before adopting them for promoting the interests of the message of the Truth.

In the culturally advanced countries of the world the innumerable ways of propagating any movement among people, can be as effective in propagating any movement among people, can be as effective in propagating the Truth, as they are at present in spreading evil. Only the dark immoral aspects of those ways are to be carefully avoided when making use of them. But the difficulty lies in that the people using them for the best purpose use them in the most evil form. For a righteous cause such as *Jehad*, if money has to be collected, they will hold Meena Bazar (markets where women exclusively keep shops) and exploit display of beauty, elegance, graces, charms, blandishments, amorous signs and gestures, coquetry and even caresses for the purpose. If funds have to be raised for such a noble cause as the aid to the displaced persons, they must resort to public display of dancing and music, both vocal and instrumental, and move the Muslims to spend in the Way of Allah by appealing to their lower nature through erotic dances and display of coquetry of flirts and jilts. The lowest that they can come down to, in the absence of other stimulants for baser passions, they must hire the services of some poets 'to sing' their compositions and "rouse the dormant belief" of people. Due to the corrupt tastes, where there is some good in anything, that too takes

the mould of evil which predominates, and as such it would be too much to expect that they would eradicate evils and substitute them with so many virtues. Nevertheless Islam teaches us that all those methods which can be used for promoting the interests of the truthful movement, must be used after cleansing them of the evil attached to them; it would not be proper to ignore or condemn them.

These are the two principles in adopting the methods for promotion of a cause or movement by a leader. Next we proceed to point out methods which the preacher of Truth must abstain from.

In this connection it has to be borne in mind that the preacher of the Truth should not resort to any method *infra dignitatem* to the message of the Truth or the bearer of that message or damaging to the interests of the message. And there are so many things falling under that category that it is difficult to give a count of them. We shall, however, take up some examples to give a general idea of the methods to be shunned by the preachers of the Truth.

ABSTAINING FROM METHODS INFRA DIGNITATEM

A preacher of the Truth should abstain from all those methods detrimental to the dignity of the message of the Truth or his own dignity and prestige. Extraordinary absorption in his work and utmost eagerness to attract people to his message of the Truth is the best attribute of a preacher of the Truth. But this engrossing occupation and the desire for human welfare should not go to the extent of neglecting his own self

and his companions and friends, and giving no thought to the dignity and position of his message. To insist on making them listen who do not want to, running after those fleeing from him, to coax those who despise him and showing meekness and humility to the stiff-necked is permissible only as long as the self-respect of the preacher himself and the greatness of the message are not in jeopardy, and the work for the propagation of the message is not tainted with vileness and shallowness. If he finds that in his zeal he is likely to overstep the limits, the truth, attachment to which drives him to these supplications, its dignity also demands that he must detach himself from all such arrogant people with dignity and self-respect, and concentrate on those who are not wanting in quest of the Truth and thirst for knowledge. In the following verses of *Surah Abasa* (S. LXXX), the prophet has been warned against his extreme fervour in his supplicating favours and exclusive attention to the stiff-necked leaders of the Quraish, and his attention has been drawn to the fact that the lofty message he has been commissioned with, is not to be presented in such a lowly manner. The greatness of the Qur'an and its lofty position have been stressed in these verses with a view to impress upon the reader that in presenting it to the people its own dignity and high position must always be kept in mind; it is the Word of Allah, the Royal Mandate and not an humble petition:

"As to one who regards himself as self-sufficient to him dost thou attend; though it is no blame to thee if he grew not (in spiritual understanding). But as to him who came to thee striving earnestly, and with

fear [in his heart), of him was thou unmindful. By no means [should it be so] ! For indeed it is a message of instruction: Therefore let whoso will, keep it in remembrance. It is in Books held greatly in honour, exalted (in dignity), kept pure and holy [written] by the hands of Scribes—honourable and pious and just."

Al-Qur'an. S. LXXX - v. 5-16

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In his zeal of preaching one would not be justified in going anywhere and everywhere and regardless of the fact whether or not people are attentive, his insistence on their listening to him; neither should he thrust himself on people going their way, like the importunate beggars, and not leave them alone before he has in turn received a good rebuke from them. Ibn-e-Abbas is reported to have said:

"I would not like to see you going to people while they are occupied with some other business, and starting your harangue under these conditions. You should rather keep quiet and preach to them only when they have made a request for it."

A preacher of the Truth should always abstain from adopting methods which make the message of the Truth a burden to people and they become fed up with it.

"Shaqeeq reports that Abdullah bin Masood used to make harangue to people every Thursday. Once somebody said to him: 'O Abu Abdur Rahman, how I wish you harangue to us everyday.' He said to him, 'I

do not do so because I am afraid I would become a burden to you. I preach to you as the prophet used to preach to us at intervals so that we might not get sick of it."

ABSTENTION FROM METHODS CONTRADICTORY TO THE AIMS AND OBJECTS OF THE MESSAGE:

The preacher of the message of the Truth should never take to any method which by its nature is inimical to the aims and objects of the message, for example the method of polemical debates. Although this method has been in vogue since long as the most effective method of preaching and it was in view of this importance of the method that the experts wrote books on it, taught in our schools of Theology and Oriental studies. But it is difficult to imagine a method further removed from the spirit of the message of Islam. Certainly Allah has granted us in the Qur'an to plead and dispute with the opponents of the faith, but to consider these words synonymous with the polemical debates, in which our students in the religious institutions are trained, and field demonstrations of which are given by our preachers and polemicists day in and day out, would be a great error. Since our polemicists have derived arguments from these words (*Mujadla* and *Muhajjah*) occurring in the Qur'an in favour of their favourite pursuit, it would be our endeavour here to briefly explain these two words in the light of the Qur'an, so that the difference between the pleading and disputation of the prophets and the polemical debates in vogue may become evident.

THE CONTENTION ALLOWED BY THE QUR'AN

The Qur'an mentions two types of disputation, the false and the true pleading. The false disputation or contention has been attributed by the Qur'an to the un-believers and the opponents of the Truth. And the characteristics of such disputation, as pointed out by the Qur'an, are those met with in the polemics of our time --. The same insistence on one's claim without reasonable argument the same technique of side-tracking the issue at stake, the same mode of wasting precious time in futile crooked reasoning, the same discourtesy of not listening to the adversary's reasoning, nor letting others listen to him, the same meaningless hair-splitting and useless loquaciousness and abusiveness, the usually encountered attributes of our present day polemicists, are those pointed out by the Qur'an as the characteristics of the false disputation; and the preachers of the Truth have been strictly warned to abstain from them and allowed to engage only in goodly disputation or true pleading. And this goodly manner of pleading has been theoretically and with practical examples, been elucidated in the Qur'an so that every body may grasp it.

As to its theoretical aspect the Qur'an advises us, instead of disputing with the address, to put up before him and elucidate those principles held in common with the adversary which he dare not deny, so that he is inclined to listen to the preacher of the Truth, and then to place before him the logical conclusions of his own admission, in order that he may be inclined to accept

them (the conclusions) and his own, and not his adversary's claims that he may be tempted to refute. The Qur'an has given a very good example of the same:

"And dispute ye not with the people of the Book except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury), but say, We believe in the revelation that has come down to us and in that which came down to you; Our Allah and your Allah is one, and it is to Him we bow (in Islam).'"

Al-Qur'an S. XXIX - v. 46

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What has been stressed in this verse at the very outset is that the preacher of Truth should not at all enter into a dispute with those who are mischievous and factitious and who indulge in disputation for the fund of it, having no desire to understand and submit to the Truth. Only such are worth pleading with who are seekers after the Truth and the way to do it is to begin with the admitted principles common to both the parties.

Under this principle the message of the unity of Allah has been presented before the people of the Book, in words, showing that since the believers and the people of the Book see eye to eye regarding the unity of Allah as a fundamental principle, admitted on all hands, why should there be at all any differences regarding their deductions and demands. Once the people of the Book have accepted it, it becomes imperative that they accept its inferences also:

"Say! O' people of the Book! Come to common

terms as between us and you: that we worship none but Allah; that we associate no equal with Him; that we erect not from amongst ourselves, Lords and patrons other than Allah. If then they turn back, say ye: 'Bear witness that we (at least) are Muslims (bowing to Allah's Will).' "

Al-Qur'an. S. III - v. 64

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Pondering over the practical examples of pleading, quoted by the Quran and acclaimed by it, it appears that pleading or disputation is really an attempt to enchant the addresses with love, confidence, courtesy and beauty of argument, until impressed by the preacher's sympathy, selflessness and sincerity, he may be inclined to ponder over the truth of his (preacher's) claim and accept it. The Qur'an has quote many such disputations, out of which for fear of protraction, we shall quote only one example so that it may become evident, which is that loving insistence and assertion termed *Muiadla* or pleading and which has been acclaimed. The pleading of Abraham with Allah for the community of Lot, has been applauded by the Qur'an, attributing it to the sympathy and feeling of Abraham. What are the details of this pleading we cannot learn from the Qur'an which only praises it without going into its details. We have, therefore, taken it from the old Testament which quotes Abraham to have had the following exchange with the angels bearing the punishment to be afflicted on the people of Lot:

"Then Abraham approached nearer and said,
'Shalt Thou destroy the innocent with the

guilty? May be there are fifty righteous people in that city, shalt Thou destroy it (the town) and shalt not relinquish it for the sake of those fifty righteous people in it ? It is far from Thee that Thou mayst kill the righteous with the evil, and that the goodly be placed on a par with the vile, it is far from Thee (Thy Mercy). Shalt not the One dealing out justice to the whole world mete out justice (here)?' And God replied: 'If I get fifty righteous people in Sodom town, for their sake I shall let go the place.'

Thereupon Abraham pleadingly replied: "Lo! I ventured to speak to God when I am only vile dust. May be there are five righteous people wanting in fifty in that town; shalt Thou annihilate that town for want of those five ? He said, 'If I find forty five of them I shall not destroy the town.' Then he said to Him, 'May be there are only forty.' And He said, 'I shall abstain from destroying it for the sake of forty even., Then He said, 'I shall not do it for thirty that may be there in that town.' And then he said, 'I ventured to speak to God, My Lord; may be there are only twenty righteous people there.' And He said, 'I shall not destroy it even if there are twenty righteous persons there.' Then he said, 'If God is not displeased, I may once again pray to Him. May be there are ten righteous persons in that town.' And He replied, 'I will spare it for the sake of ten even.' When God had spoken to Abraham, He left him

and Abraham, Abraham returned home."

O. T *Genesis*. Ch. XVIII - v. 23-33

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This manner of speech, this style of address, this sort of reasoning and insistence full of love and sympathy has been termed *Muiadala* or pleading by the Qur'an and it is this pleading that has been applauded by it. If people take this type of pleading for argument to justify their polemics, they ought to infuse the spirit at work in this pleading in their polemics, and present their propositions with the same love, kindness and sympathy to their addresses. To make arrangements for a religious bout and creating an atmosphere of war, a trial of strength, fighting and killing and calling it a polemical debate and justifying it on the lives and conduct of the prophets is the height of impudence indeed!

Similarly, the Qur'an has quoted another disputation of Abraham, which it terms *MuhaUah*, with the king of his time. Its details run like this:

"Abraham said to the king, 'My Lord is He Who giveth life and death. He said, 'I give life and death.' Said Abraham, 'It is Allah that causeth the sun to rise from the East; Do thou then cause him to rise from the West.' "

This polemical debate if examined in the light of the principles of polemics given in the books on this subject, Abraham will not prove a good polemicist, since he could have raised so many objections to the validity of the king's claim that he killed and enlivened, which he (Abraham) desisted from, whereas, if he had been a polemicist, here and here alone was his chance of

taking a position against the king, and bombarding the fortress of his vulnerable argument. But all against the accepted principles of wrangling by a polemicist, he beat a retreat of his own accord and sensing that he (the king) was bent upon futile disputation, and pressing his own point, he disengaged himself from what would have become a wordy warfare, and with a single remark silenced his adversary. This furnishes a pattern for the conduct of the preacher of the Truth that as soon as he has sensed that the addressee is not prepared to listen to him and give a thought to what he says, but has come down to raise objections and futile disputation, he should not be after him, but terminate the dialogue at once.

CHAPTER VII

THE LANGUAGE OF THE MESSAGE AND THE MANNER OF SPEECH OF THE PREACHERS OF TRUTH

We shall now take up some peculiarities of the language used in the preaching of the message and the manner of speech of the prophets.

The object before a preacher is not simply the statement of a fact as such but to elucidate that fact in such a manner that it becomes intelligible not only to the elite of the society but that it should be easy for the common people also to understand it. The fact should also be couched in such a beautiful language, and in such elegant form, that those with any capacity for the acceptance of the Truth may accept it, and those turning away from it, may be left with no other excuse save their own jaded tastes and obduracy. This end can be served only if the language of the message is effective and the manner of speech of the preacher natural and impressive. But there are so many unnatural and self-invented methods of making one's speech attractive and desirable which succeed in creating a superficial attraction and charm in it. For instance in the period of the Arab *Jahilivah* the sooth

sayers gave added grace to their prophesies by their rhymed utterances; the orators gave zest to their speeches by their verosity and fiery style of delivery; the poets produced an effect of ecstasy by seasoning their poetic compositions with exaggeration and luring the listener to drinking and debauchery. Similarly, today the haranguers and orators try to make their discourses effective with the aid of couplets and anecdotes; the journalists and the political leaders give a flare to their business with falsehood and exaggeration; a quack hawking his drugs wins the confidence of the purchasers with claims on false oaths. These things do succeed in producing an effect in one's discourse, but no more durable than a false coating which comes off on heating and shows the gilded object in its original colour. That is why it is unbecoming to the dignity of the preachers of the Truth that they add glitter to their message with such worthless additions; nor should they defile their tongue or their speech with any of this foul stuff. In place of these false and showy accretions they make use of other things which are not only permitted and right but human nature has a deep affinity for them. And the effect thus produced does not wear off with just a scratch or a rub, but in a trial its worth becomes all the more manifest.

THE NATURE OF THE PREACHER'S WORK

That the message of the Truth cannot do with the type of expression and utterance suitable for the academic and social discourses, is so evident that it hardly needs any further elucidation. The work of a preacher is quite different from that of a historian who has to report facts and happenings, the legislator who frames the articles of law, and a philosopher and a

mathematician who expound and solve problems of philosophy and mathematics. On the one hand his (preacher's) theme is so vast that it covers every aspect of human life, and on the other, he has to address himself to persons of varied natures and temperaments and differing widely in their powers of intellect and apprehension. Moreover, his attachment to his occupation is not in the nature of the writer of a discourse for a social gathering, nor that of the lawyer with the case he is pleading, but is a question of life and death to him, and he has to stake his all in taking it to a finish. Under the circumstances he can neither be contented with saying whatever he has to say just once, nor does it serve his purpose; rather it is his endeavour to say whatever he has to say with such lucidity and so nicely that no aspect of it may remain involved or ambiguous, and present it in such an impressive manner that it may go home to any one with the least capacity for listening to the Truth. And it was with this passion that Moses prayed to Allah to grant him the quality of striking home to his listeners whatever he said to them!

"O my Lord ! expand me my breast; ease my task for me; and remove the impediment from my speech, so they may understand what I say."

And in connection with his brother Aaron he prayed:

"And give me a minister from my family, Aaron, my brother; add to my strength through him, and make him share my task."

Al-Qur'an. S. XX - v. 29-32.

THE CHARACTERISTICS OF THE UTTERANCES OF THE PREACHING OF THE PREACHERS OF THE TRUTH

Now we shall briefly point out the characteristics of the utterances of the prophets and the preachers of the Truth, which make them effective and come next only in importance to their lofty character and pious teachings, and which no preachers of the Truth can afford to ignore.

THE FIRST CHARACTERISTIC

The first thing that has ever been one of the characteristics of the prophets and other preachers of the Truth is that they have conveyed their message to their nation in its own language so that it may be struck home with success to every group and class of the nation, and none may be left with any excuse for his or her misguidance:

"And We sent not a prophet except (to teach)
in the language of his (own) people to make
(things) clear to them."

Al-Qur'an. S. XIV - v. 4.

Just as it appears but natural that the actual field of work of a preacher of the Truth is his own nation, and ignoring his own people it would not be proper for him to go over land and sea to convey the message of the Truth to others, it is also most natural and reasonable that every preacher of the Truth should convey the message to his nation through the medium of their own language. Those who contravene these

very pertinent principles, deny the right of those with genuine claims on his time and energy and waste their own capabilities, and they will be brought to book for these two lapses. The way a person can work smoothly and satisfactorily among the people he was born and brought up, he can never succeed among the aliens, and the degree of effectiveness in preaching in his own language can never be obtained through a foreign tongue. Therefore, the right conduct for every preacher of the Truth is to exploit the language of his own nation for the purpose of preaching to them, never bothering for a moment whether the other language he can adopt for this purpose is much more developed and extensive, and speaking or writing in that language can convey his thought to a much larger circle of people and a means of obtaining greater glory and fame. A preacher of the Truth should never give his first thought to the means of reaching the largest number of people, but that which is the most effective method of approaching the hearts of the people for the service and guidance of whom he is by nature and providence bound. If the means at his disposal are narrow and limited and his fame and personality are likely to suffer through this limitation, he should, unmindful of all those losses, still cling to those very means. A cultivator who has a few seeds to sow, and he is bent upon sowing them in his own limited field, should not envy those sowing them in his own limited field, should not envy those sowing much larger areas, but should fully concentrate on his own little farm. Jesus Christ had said, "The bread I have is just enough for the children, I cannot starve the children by throwing it to dogs." Some have, due to lack of proper understanding, raise objections to this saying of the prophet Jesus, and have dubbed him

with narrow mindedness. whereas. what he actually wanted to convey to his audience was a patent fact. There is a natural sphere for every man's activity and his programme can progress in the right direction and be fruitful only if he limits his struggle to this limited circle. If he extends his activities beyond this field, he may for a time labour under the erroneous notion that his field of action has become enlarged. but in reality he is wasting his energies.

THE SECOND CHARACTERISTIC

The second characteristic of the speech of the prophets and other preachers of the Truth is that their utterances are lucid and self-evident. which means that they address their people in a language that conveys their message to the very hearts of every class and group of the nation. It is free from extreme brevity and vagueness and unnecessary dilation. and it is not abounding in metaphors and similies. puzzling references. verbosity, bombast and unfamiliar terms either. It has not the least thing of meanness and immodesty. Their's is a lucid language with familiar metaphors. similies and parables that bring the abstract realities as near to the concrete as possible; and over and above all these qualities. there is in it a loving sympathy in place of anger. gentleness instead of harshness and clarity and simplicity instead of an affected flowery style. They adopt only the style which is the most dignified, effective and most suitable for elucidation of their object. Then with the loftiness of their nature, their fervour and sympathy of the zest for their message, and the convincing nature of their knowledge leading to a strong conviction. and above all an intense desire to convey their meaning and their

object, they develop this style so much so that an individual and personal style of their own comes into existence, which becomes a pattern, an example, worth emulating. The main characteristic of their style is its charm and its capacity to drive home the Truth. But along with these qualities, its flow and simplicity give it such a literary charm that the speeches and writings of so many writers and litterateurs become lifeless in comparison with it. Every word of it is sweet to the ear and pleasant to the heart, and every phrase is soulful and elating. Its miracle changes the lives not only of the individuals but those of the nations. This is a force at the command of the preachers of Truth the which armed forces cannot face. That is why the prophets have prayed from it and invoked it as an effective instrument. But in this country the state of oppression suffered by the message of Islamic faith is pitiable indeed, in as much as our *ulama* or men learned in the religious lore, who could discharge this onerous duty, are notorious for their cumbersome and complicated style. In the beginning these learned ones considered it *infra dignitatem* to write and speak the language, spoken and understood by the common people of the nation also. And if at all they took to writing in and speaking this language they evolved a language of their own, well-known for its verbosity, lack-lustre and tedious nature and for its unnecessary detail or brevity to the degree of unintelligibility, so much so that it was enough to designate the style of a book *maulviana* (that of a Muslim erudite) to scare people away from it. This state of affairs was in itself saddening, but more deplorable yet was the fact that while these people were notorious for the use of a burdensome expression or style, the secularists or the

anti-religious class took over the national language and apparently had come to hold sway over it.

THE THIRD CHARACTERISTIC

The third characteristic of the speech of the prophets and the preachers of the Truth is that they turn to their object by a thousand and one ways. In the Quranic terminology it is known as the diversification of the signs or trying to express our object in many different ways and from different angles.

This diversity in the speech of a preacher of the Truth is essential for his mission from the point of view of striking home his message and leaving no room for any misunderstanding save a person's own obduracy. Something that does not appear convincing to us from a certain angle, when presented in a different way and from a different angle, goes home in such a way that we come to feel as if it was our own notion, even conviction. Like the diversity of tastes and personal likes and dislikes, the frames of people's minds are diverse too, and with the turn of events also these frames take on changes. For a person who is at pains to bring home to them something as a way of life, it is imperative to come to them from various angles according to the frame and bent of mind of the individuals and groups. If his approach is stereotyped and having only one and the same way, as a preacher of Truth he is doomed to failure, since his stereotyped and nonchromatic approach is against the diversity of nature discernible all around us. Those unacquainted with the duties of the preacher of the Truth and the diversity of human nature, when the utterances of the preacher come before them, their brows are knit, and they come

up with such remarks as, 'It is unnecessarily lengthy; 'It is full of repetitions' and 'It is tiring in its details' and so on. They never contemplate that the utterances of a preacher are quite different from those of academic writings which keep in mind only uniform tastes and norms, when writing them, whereas the preacher has to cater to as diverse tastes, natures and capabilities as human nature itself. He has to convey his message to every one for the colourful people. The success of the former lies in presenting his thought in a laudable style, and for the success of the latter it is essential that friends and foes alike, may with one voice cry up that he has done justice to preaching and bringing home his message to all of them:

"Thus do we explain the signs by various (symbols) that they may say, 'Thou hast taught us dillgently, and that we may make the matter clear to those who know.'"

Al-Qur'an. S. VI - v. 105

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FOURTH CHARACTERISTIC

The fourth characteristic of the speech of the preachers of the Truth is that it is not only abounding in argument but also replete with emotion and zeal. Unlike that of the dry-as-dust philosophers they appeal to the nobler and higher emotions of men and not to the intellect alone. There is nothing wrong with appeal to the emotions. Evil if any, lies in appealing to the baser or animal passions, which the preachers of the Truth have always abstained from. Intellect is not the real motive power in man, but the emotions. Therefore, any preacher of the Truth who aims at bringing about

a change in the existing order, or establishment of one on entirely new foundations, after total demolition of the existing one, cannot advance a single step, without rousing people's passions. Those who have as their goal in life, providing pleasure for others and for themselves in beautifully narrating the novelties and anecdotes of their researches, consider this missionary approach as assertive, when it is a fact that the fires of enthusiasm in their (missionaries') utterances are not due to the power of assertion, but either due to their strong conviction which is bubbling through their speech or the effect of the loving sympathy which keep their blood always hot. Those who are ignorant of this aspect of the activities of a preacher of the Truth, and on grounds of a common pursuit of quill-driving, take them for men in their own trade, on noticing that their (preachers') writings and utterances are not only not lacking in lite and vigour of their own but are live and quickening, they attribute this quality of zest to their pride and assertion. They are totally mistaken in their assessment. Appearances are deceptive. Everything white in colour and glistening like that of silver is not necessarily silver.

It is reported about the prophet that whenever he preached, his eyes became bloodshot his voice became more voluminous, his excitement grew, until it appeared that he was warning them in connection with an intended attack of an invader; saying, "He may fall upon you at day break or at nightfall. Apparently this fiery spirit in his utterances was the result of his strong conviction and his deep sympathy with his nation. And every true preacher may experience this fervour due to the intensity of feeling. No doubt there

may be preachers whose excitement and passion may be a put up show to create effect, nay, they may come down to assertions and fanciful things. But that does not mean every preacher is like that. The liars cannot keep their secret for long. People discriminate between the true and the false coins. It is not possible for a crow decked with peacock's feathers to pass for one all the time.

THE FIFTH CHARACTERISTIC

The fifth characteristic of their utterances is their uniformity and unity of purpose. They strike every arrow in their quiver on one target and one alone. They can never come down to the level of the professional writers and orators and speak from any platform or support any party with their pen, or chair any gathering with any objective and programme. They regard every word, every phrase they utter, of the trust from Allah, and barring its legitimate use, do not waste it anywhere else. You will find one note in their writing and in their utterances. Other themes, however, charming, and whatever honour or renown may be awaiting on writing or speaking on those themes, and there may be some aspect of advantages accruing to their religious mission too, but they would never waste their energies in writing or speaking on irrelevant or supplementary themes. Such indulgence in irrelevancies has been termed by the Qur'an as straying into every valley, and has declared the prophets and the righteous ones entirely free of this frailty. The world history bears testimony to the fact that whatever type of a revolution had been brought about in the world, was due to the single-minded efforts of its devotees who concentrated

all their energies on a definite target, and not shooting their arrows aimlessly in all directions.

THE SIXTH CHARACTERISTIC

The sixth characteristic of the speech and address of the preachers of Truth is that they never pollute their utterances with what can create a feeling of obstinacy and antagonism in their addressees since this would go against their object. For instance they never for a moment manifest their own superiority by such a word or a gesture, over their addressee, nor criticize him denigratingly, but say, whatever they have to say, gently and sympathetically.

"Go both of you (Moses and Aaron) to Pharaoh, for he has indeed transgressed all bounds; but speak to him mildly; per chance he may take warning or fear (God)."

Al-Qur'an. s. XX - v. 43-44

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Similarly they refrain from uttering anything which may injure the religious feelings of their addressees. By dint of powerful argument they refute their wrong postulates, but never commit the mistake of unnecessarily using denigrating words and thus damaging the interests of their message of the Truth:

"Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance."

Al-Qur'an. S. VI - v. 108

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In return for the impolite address and ill-mannered behaviour of their addressee they speak gently and politely to him, and it is thus that a preacher of the Truth can find his way to the hearts of the people:

"Nor can goodness and evil be equal. Repel evil with what is better: then will be, between whom and thee was hatred, become, as it were, thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint, – none but the persons of greatest good fortune. And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things."

Al-Qur'an. S. XVI - v. 34 - 36

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They always abstain from polemical style of address, so much so that if they come to realize that the addressee has come down to polemics, the preachers of the Truth bid him good bye and depart, since polemicism and the message of Truth are always in conflict.

"Let them not then dispute with thee on the matter, but do thou invite (them) to thy Lord: for thou art assuredly on the Right Way. If they do wrangle with thee, say, 'Allah knows best why it is ye are doing. Allah will judge between you on the Day of Judgment concerning the matters in which ye differ.'" Al-Qur'an. s. XXII. v. 67-69.

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If at all they enter into a dispute, it is in a better way. They find out common factors of faith and belief between themselves and their addressees, invite them to the demands of those factors and the corollaries thereof.

If at all they enter into a dispute, it is in a better **way**. They find out common factors of faith and belief between themselves and their addressees. invite them to the demands of those factors and the corollaries thereof:

"And dispute ye not with the people of the Book except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): But say, 'We believe in the revelation which has come down to us and in that which came down to you. Our Allah and your Allah is One; and it is to Him we bow (in Islam).' "

THE SEVENTH CHARACTERISTIC

The seventh characteristic of the speech of the preacher of the Truth is that he is fully on his guard in having a regard *for* the feelings of his listeners. in his words. its meaning. length and brevity. style of expression and tone. For instance. the prophet has said,

"Be a giver of glad tidings and not create hatred in people against yourself."

Similarly. he insistently advised them to make their sermon very precise and brief. The brevity of his address he regarded as the sign of the sensibility of the preacher.

The Prophet said,

"The length of one's prayer and brevity of address is the sign of his sensibility. So lengthen your prayers and let your address be brief. And some of the addresses are magical in their effect."

If the addressee is poor in grasping the purport of your address or the thing you say is not so easy to understand, repeat your words so that the listener may listen to it easily and may understand it.

The prophet, whatever he said, repeated thrice so that they might understand it properly.

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CHAPTER VIII

THE STYLE OF REASONING OF THE PROPHETS

The object which the prophets and the preachers of the Truth have in view is the call to belief and faith. And faith is nothing negative in its nature, but a positive fact. It can be beneficial only when fully and firmly established in one's heart and soul. For such strong conviction it is essential that it be based on irrefutable arguments. Without it, the faith can neither be a motive power, a driving force in one's life, nor can it bring into existence the details of creed and their practice. It can never keep a watch over man's activities in his multiphased existence. That is why the preachers of the Truth can neither work their way through misconstruing or incriminating argument, nor poetic and oratorical reasoning can avail them aught which has no roots in nature or common sense. Such contending, criminating and oratorical arguments can serve the ends of those who aim at silencing their opponents or achieving their object by misconstruing facts. But those whose aim is not to vanquish and silence their addressees but to awaken and quicken all their faculties and capabilities to be directed on the right path; those who never for one moment contemplate driving people like dumb cattle through over-awing or fascinating them, but rather

rousing their natures and intellect to such a degree that every one can be his or her own leader in the most difficult situations of life, cannot and do not use these types of reasoning, and if at all they have to, they keep fully in mind the fact that for the achievement of a lofty object, the ways and means should also be clean and lofty. This position or the preacher has made the style of reasoning of the prophets and others following in their foot-steps, clearly distinguished from that of the others, some peculiarities of which we are going to point out here.

THE GENERALITY OF THE STYLE OF REASONING

Reasoning is the common requisite of man like air and water. Every human being stands in need of faith to live a life of righteous conduct. And a staunch faith cannot be achieved without strong arguments. Therefore the arguments, in the first place, should be so natural and simple that anybody may provide as many arguments from the signs in nature as he needs for his mental satisfaction and nothing more than thought and remembrance may arm him with these. Secondly, it is as essential for this reasoning that provides the principles of life to him, should be as clean, unadulterated and wholesome as the air he breathes and the water he drinks. To achieve these two ends the prophets and the preachers of the Truth have always resorted to chalking out a different plan of reasoning, far removed from these affected ways of argumentation that get developed with the advancement of science and technology, and barring a small group of professional, others cannot be benefited by it. On the other hand they have taken stock of all the material

that has been used for argumentation, and selected from it for their use only that which is free from unnatural adulteration. The first advantage of this type of reasoning is that a vast multitude of men that blindly followed a few clever persons, all of a sudden comes to see with their own eyes and hear with their own ears. The other advantage is that the almost dead hearts and souls due to constantly swallowing rotten arguments, become revived with a few morsels of this wholesome material of reasoning.

This is the one peculiarity of the preachers of the Truth and the prophets, that human intellect turns in its long slumber and a general awakening becomes apparent in every phase of human life, so much so, that even in those farthest comers there is movement whence no glad tidings were ever expected. Everywhere critical observation is noticed and every eye comes to perceive. and every tongue wagging. The channels of thought and reasoning, very much popular so far, suddenly appear worn out and antiquated. The intellectual revolution is most unpleasant to those who have their reservations and preferences for their cherished ideas and ideals when confronted with the Truth; and it is their endeavour to create resistance in the way of the new trend. But it can neither be resisted, nor is it the right thing to resist it. What really needs keeping an eye on, is that the intellectual freedom thus gaining momentum, flows in the right direction. there being no intemperance or absolute freedom in it. Their duty in this direction the preachers of the Truth realize full well and they see to it that the freedom of thought they have brought to the people may be the means of their redemption and not that of their annihilation.

THE INSEMINATION OF WHOLESOME THOUGHT IN THE ADDRESSEE

The other characteristic of the style of reasoning of the prophets and the preachers of the Truth is that they not only furnish argument but develop the faculty of reasoning in those they address. The message of a total revolution in the individual and the collective life with which they hail humanity, cannot be brought about without fully awakening man's faculties of thought. Human life is not so simple and elementary an affair, requiring just a few principles for its guidance to make it meaningful and keep it on the right track. It is a collection of variegated external and internal urges and demands, a strong hold-together of countless individual and collective contacts and relations, and a treasure house of numberless personal, familial and specific (human) rights and obligations. Again, it is not before us in its entirety at any given time, unravelling itself as it advances, and therefore beyond the grasp of any of us, and that a set plan may be kept in readiness for all eventualities before hand. Rather its past and future are both hidden from our view, and it is only with the meagre present before us, in the light of which and with its pointers, that we have to form a rough idea of the past and plan for the probabilities of the future. Under the circumstances certain definite and limited rules and regulations alone for the constitution and the laws of human life will not do. Rather, it demands that along with the way of life given to man, he must have an unextinguishable inner light as well which may guide him in those aspects of life totally concealed from view,

for which he has not been provided with regulations for his guidance. This wholesome mode of thought is developed automatically in those addressed by the prophets and others calling people to the Truth. When the prophets start with their teaching of the principles they create conditions that automatically prepare ground for the insemination of this wholesome thought in the hearts and souls of their addressees, so much so that on completion of their mission on the one side people are found fully infused with the spirit of *Shariah*, at work in every walk and every phase of their lives, visible to every seeing eye, and on the other, prudence developed more or less in every individual with a wholesome heart, which though invisible to the eye as such, is very much there all the time, and growing and bearing fruit all the year round. On the surface it appears to be the supplement of the outcome of the teachings of the prophets, but in view of its value and its great advantages, it finds a place side by side with it. It is this 'other thing' referred to by the prophet when he said, "I have been given the Quran and something else with it, resembling it most." It is the beautiful and benign offshoots of the tree of this something else that have been conferred upon us in the form of the holy traditions of the prophet. It is this that has been referred to in the Qur'an thus:

"And he to whom wisdom is granted
receiveth indeed a benefit overflowing."

Al-Qur'an. S. II - v. 269

"And elsewhere, "And no one will be
granted such goodness but persons of the
greatest good fortune."

Al-Qur'an. S. LXI- v. 35

And it is this that has been likened in some traditions of the prophets to the inexhaustible treasure-house.

THE LOGICAL REASONING

This creative quality is peculiar to the style of reasoning of the prophets and the preachers of the Truth, and can never be had in the reasoning of the polemicists and the scholasts. Our *mama* have been attaching great importance to logical reasoning. But that is the most imperfect reasoning from this point of view. The greatest credit that can be assigned to the logical reasoning is that judging a certain type of reasoning on its norms, it can be ascertained whether it is sound or otherwise. To create and develop the faculty of reasoning is beyond its reach. And this service too the logic can render only to a certain extent. In the Qur'an and in the utterances of the prophet we come across types of delicate reasoning which logic cannot assess with the means at its disposal. But our scholasts who attached more value to the logic than its due, wanted to weigh the jewels of the Qur'an with the balance fit only for weighing coal, with the result that they undervalued the jewels in comparison to the coal.

As for the philosophers, no doubt, they train man's thoughts to freely exercise argumentation and deduction in various fields. But they have mixed up all sorts of good and bad stuff together, what with their material of argumentation, style of reasoning, and what with the sources of arguments; and any one thinking on the lines set by them gets nothing out of it save confusion and amazement. Under their guidance, if one goes a few steps on the right path, he must, of necessity

advance a few more in the wrong direction, with the result that the entire life of a person is spent in loitering in different valleys and in random shots, and nothing ever comes out of it save a few defective, contradictory thoughts. From this aspect, both the old and the modern philosophy are alike, both having confusion in their principle of thought, and perplexity being the outcome of such thinking. And now, that with the advancement of science everything has come to depend on experiment and observation, and with man's obsession with observation as an essential for belief in anything, there is not the least hope that it can go even one step on the straight path. So far there were some correct postulates with some wrong ones, and as such some of its wild ramblings proved to be on the right path, only it was difficult to distinguish the one from the other. Although in the modern age total reliance has come to repose in observation and finding out things with the senses, but both of them have their well-known limitations. Apart from this materialistic philosophy if there is aught else, it is the philosophy of sceptics based entirely on the unreliability of the senses and intellect. Apparently this is no philosophy but the total negation of all knowledge and philosophy, and mankind can get nothing out of it save perplexity and confusion.

The style of reasoning of the prophets is neither barren like that of the logicians nor confusing like that of the philosophers. Rather, they train man's thought in such a way that he may start thinking on the right lines and the quest for his goal may create in him a conviction that the course adopted by him is right. To begin with, they drew the attention of the people to the sources of argument, namely *Afaq* or the universe

around them and *Anfus* or their own selves. By *Afaq* we mean those traces and signs and rules and regulations that can be observed by anyone with a little effort in the working system of the universe. By *Anfus* is meant the powers and capabilities of those certainties which are seen and felt by everyone of us in his or her own self. They point out to the outstanding among these signs and then put before them the necessary demands of these very manifest signs.

This presentation is at times so well-explained that the whole thing is clearly understood by the audience; but other times from the point of view of their training in mental exercise they only point out demand of the natural observation, so that they may reach the natural conclusions by themselves. The one very apparent advantage of this practice is that the audience becomes capable of arriving at the correct conclusions. The other advantage is that the addressees do not try to confute or reject it as something said by the other person, but are inclined to accept it as the result of their own mental exercise. The third advantage is that instead of the normal relationship of the teacher and the disciple between the speaker and the audience, they become comrades and colleagues, and the addressee does not suffer from inferiority complex due to his arriving at the conclusion with the aid and guidance of the other person, but that they have both arrived simultaneously at the same conclusion. These things benefit the object of the message in so many different ways for which there is hardly any room here to dilate upon.

The fact that of all the other kinds of reasoning, the one from the natural demands of some universal

law or of its working, is the one most closely related to human nature, needs no elucidation. That is why the prophets and the preachers of the Truth have made use of it most of all. A person when he has observed something in the universe around him or feels certain about something in his own nature, he dare not deny its obligatory demands, provided they are presented to him in the correct order and perspective. In case he has the audacity to deny it, it is only his tongue that does so, his mind does not corroborate this shameful denial. And insistence and such denial is possible only if he is openly an opponent and obdurate enough. The demands of anything are of the nature of the details of a generality, and anyone with any tinge of the love of the Truth and integrity is expected not to run away from acceptance of the details and the demands of generality in which he has come to repose faith. Those who have given thought to the reasoning of the Qur'an must corroborate our view that this is mostly the nature of its arguments. That is why anyone studying the Qur'an without any prejudicial attitude, feels that he is reading his own mind, and whatever it says, appears to him the familiar sounds emanating from his own conscience.

AVOIDANCE OF BASING ARGUMENT ON WRONG POSTULATES

The third important peculiarity of the style of reasoning of the prophets and the lovers of Truth is that unlike common polemicists, they do not base their reasoning on the wrong postulates of their addressee. If a person believes in something that is wrong, he deserves that he should be corrected and not that he should be forced to accept some more wrong notions.

Those with a taste for silencing their opponents or to floor them or lead them into some error, the most outstanding among their performances the Truth keep so far away from it that even when they can prove some Truth on the wrong postulate of their addressee, they are not tempted to have a go at it. To them, the Truth which is based on some of falsehood has no value. Such a hollow Truth, devoid of a firm basis may show its splendour in the arena of polemical debates for sometime, but is of little use in the adventures of life. Here, only that Truth is of avail which has its roots firmly fixed in the nature of man, and is so vast in expanse that it pervades the entire atmosphere. Our scholasts have usually been involved in the error that when they could not find a basis of their own to prove the Truth of an Islamic principle, they borrowed one from others to erect a whole super-structure of their own postulates on. This erroneous pleading has done more harm to Islam than the antagonistic activities of its opponents. Not that any Islamic principles could not be proved with correct intellectual and natural arguments, for want of such arguments in favour of its Truth, but only because these scholasts had their tastes jaded with unnatural rationale that they could not recognize the value of the Islamic rationale of its principles. Under the circumstances, the right course for them would have been to leave alone pleading the cause of poor Islam and remain contented with minding their own business. But Islam being the faith of their forefathers the prejudice they had for it goaded them on to prove the truth of 'their faith' on a rational basis. And since the Islamic rationale did not appeal to their corrupt tastes and also due to their self-imposed

exclusion from the Qur'an, they wanted to prove that it (the Truth) came up to the standard of their own rationale popular among the masses and the classes in their days. Their erroneous effort resulted in that the entire structure of the firm and true teachings of Islam standing on the hard rock of its own foundation, was now erected on the infirm and porous foundations. However sincere their efforts might have been, but its results were dangerous indeed. For with the passage of time and the advent of scientific discoveries, when the theories popular till yesterday, were found not to hold water, the Islamic principles necessarily received a jolt, since they had tried to base them on those theories now disproved. And consequently many people came to conclude that like the outdated theories, on which they were based, the Islamic principles too became antiquated and obsolete. Our new scholasts have been as much responsible for creating this mistrust as those of old, and their one common error has been that they regarded the Truth for the defence of the Truth inadequate and hence considered it necessary to call falsehood to its aid. Whereas the Truth stands for something of proved value and firm in its stand, having strong for something of proved value and firm in its stand, having strong roots with extensive ramifications, in the intellect and nature of man. But our scholasts had become so much used to the way of thinking and style of reasoning they had come upon in the legacy of the Greeks that they could not appreciate the fine points and the merits of the Quranic style of reasoning. Had they but abandoned the unnatural trends of reasoning and had tried to understand the prophet's style of reasoning, full of wisdom and prudence, they would

have been informed that every affirmation of the Qur'an is based on such firm arguments as are totally free from the limits of time and space and the impacts of revolution in opinion and thought.

THE QUEST FOR A COMMON DENOMINATOR

The fourth peculiarity of the style of the reasoning of the preachers of the Truth is that they seek a common denominator between them and their addressees, and make it the basis of their discourse and reasoning. However different and unmatched and widely separated the humanity may appear due to their superficial differences, but under these differences and separatism lie countless principles and creeds in which they are united. In the matter of laws and regulations at work in the universe, the accepted facts of history, the immutable and indisputable laws of nature and the fundamental ethics, there are so many things on which the East and the West and the Arabs and non-Arabs have the same views. If these are taken as the bases of reasoning and discourses, and people are led to agreement on the logical conclusion of these principles, it appeals to those who are sincere and of a wholesome nature. The principles of life that are the common legacy of man, any differences in the essential deductions from them are due to misunderstanding or their misconstrued pursuit, and if these two flaws are removed with a little effort, everybody comes to look upon these principles as common heritage. The prophets have adopted this method for their reasoning and argumentation. The way the prophet convincingly brought home to the pagan Arabs and the monotheistic Jews

the Truth of the Islamic creed, is borne out in great detail by the Quran. While going through it one does not in the least feel that there are any novel and peculiar demands being made on them, which are not to be found in their own history, traditions, their *Ma'roof* (good) and *Munkar* (evil); and their beliefs and ethics, in principle at least. Whatever differences are noticed, lie in the interpretation of the principles and in their demands and deductions. And it was on this account that the prophet demanded to reconcile the contradictions in the principles and the detailed deductions. If what the Qur'an says is right, they should accept it, and in case what they assert is right, the proof of its accuracy and truth is due from them. The advantage of this style of reasoning is that no mistrust can be created in connection with the preacher of the Truth that he with the force of his individuality wants to totally obliterate the past and is obsessed with the desire to impress people with his own powerful personality. Rather, he creates the impression that he has come to them to restore to them their own legacy coming down from the great past. And even if some mischief-makers want to create suspicions, their business cannot flourish for long. The reality emerges forth and dispels the dark shadows soon enough.

Those who are ignorant of the merits and advantages of this style of reasoning, their behaviour is usually in direct contrast to this. They not only do not seek a common denominator, but what common factors they come upon, they convert into points of contention. To them the real worth of their reasoning and their message lies in that they may prove them

the most novel and unheard of by the world, which they have come upon for the first time in the history of mankind. Our polemicists who are ignorant of the true temperament of the message of the Truth, whenever presenting any Truth of Islam, consider it the height of perfection in that they put it up as the most novel fact. This thing naturally creates a sort of displeasure and boredom instead of attachment and liking for it, and instead of taking it up eagerly as something their own, they come to ignore and hate it.

AVIDANCE OF RETALIATORY REASONING

The fifth peculiarity of the style of reasoning of the preachers of the Truth is that they never adopt counter-charge or retaliatory type of reasoning or rejoinder. By retaliatory type we do not mean what we have stated under reasoning and its demands. Rather, we mean by it the wrong method adopted by our polemicists and scholasts of the modern age in defence of Islam against the objectors and the critics. Their most popular style is that as soon as someone levels criticism against something pertaining to Islam, they immediately retort and point out similar objectionable material from the teachings of the opponent's faith, and are happy that they have defended Islam against the objection. This sort of reply is wrong on principle. Far from the justification of any of our shortcomings on the basis of someone else's similar faults, even the truth of any of our Truths cannot be held above suspicion. The greatest advantage that can be derived from it is that the opponent is silenced, and our pride is fed with the satisfaction of our 'victory'. But it neither convinces him

(the opponent) of the Truth of Islam nor is one (the preacher) himself fully satisfied. Rather it is an evident proof of our own infirmity we thus furnish for others with our own tongues. Every truth has its justification in itself and it is not to be sought in the falsehood of others. Therefore the right sort of thing for us to do is to present arguments for it from inside itself. There are two reasons for this wrong course, adopted by our scholasts. The first reason is that over-awed as they were, by the propaganda of the opponents of Islam, most often the truth of some of the truest principles of Islam became suspicious in thier own eyes, and they could see no other way out of the difficulty save silencing the opponents through a counter-charge against some principles of their religion. The other reason is that they did not limit their responsibility of the defence of the entire history of the Muslim community, thereby extending their war-front far beyond their province, and it fell to their lot to justify so many other things which could never be done without justification of so much falsehood of the others. All the literature of our scholasts during the past fifty years dealing with the justification of *Jehad*, slavery, polygamy, divorce and the justification of the days of the Muslim monarchs and so on, bears ample testimony to the above statement. Going through it all we feel sorry for their being over-awed and in a tight comer, and at others we are extremely grieved for their having adopted a wrong course. If only they had remained unaffected by the adverse propaganda, had not undertaken justification of the affairs of others and had limited their field of activity to the defence of Islam alone, they would have

kept clear of so many absurdities they were inevitably involved in. and due to which they, far from serving the cause of Islam, have put up so many obstacles in the way of the preacher calling mankind to the message of the Truth. to be painstakingly removed by all those venturing into this field.

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CHAPTER IX

REGARD FOR THE PSYCHOLOGY OF THE AUDIENCE

Just as it is not enough for the growth and development of a seed to count on its own inherent good quality and capabilities only, but we also have to keep in mind the receptivity of the soil in which it is sown and favourable conditions of the season of sowing and the weather conditions all along during the period of its development and growth, so in delivering the message of the Truth it is not enough to have faith in the natural capabilities of the Truth alone, but the psychological condition of those presented with Truth has also to be carefully observed. Like the land and the crops the hearts and the souls have their seasons, and it is the duty of a preacher of the Truth that he must well acquainted himself with these seasons. Just as a farmer knows intimately the seasons of the crops and the proper weather conditions, and sows his seeds only when conditions are favourable, the preacher of the Truth inseminating the message he has to convey, must be fully conscious of the favourable conditions for such insemination. Those who disregard this principle either due to their simplicity or under the impression that the Truth will itself exert its inherent qualities and its natural attraction will automatically create a place for itself in people's hearts and hardly any painstaking

care is called for, are duly punished in the form of failure of their message; their most sincere wishful thinking cannot save them from the results of their negligence and lack of planning in connection with the allowance for the psychological make-up of their audience.

THE TEN PRINCIPLES OF ALLOWANCE FOR THE PSYCHIC MAKE-UP OF THE AUDIENCE

The different types of people a preacher of the Truth comes across, and the various kinds of dealings he has with them, in view of their psychological make-up, it is simply not possible to dilate upon them for various reasons. But the inferences, in principles, from the courses adopted by the prophets or from the divine instructions given to them in this behalf, will be cited here as examples so that people may themselves deduce more principles from them. This is related to man's common sense. A good natured and sincere preacher who knows and is fully alive to his object in view, if he keeps in mind these examples, we have every hope, will soon succeed in making his pattern of conveying the message of the Truth correspond to that of the prophets. Below we give the ten principles for general guidance.

THE FIRST PRINCIPLE

There are various aspects of things. Something which is easier one way is difficult from other considerations. If it is presented to a person from the simpler aspect he is not likely to feel such alienation and abhorrence for it. But if at the very outset it were

presented to him from the other aspect, he would have been terrified with it and run away, never again to return to it. The same is more or less true of the True faith. For the most uninitiated it is attractive and charming from some aspects. And if it is presented to a person from these aspects he gradually becomes familiar with it and accepts its relaxed and strict aspects alike. But the person most familiar with it, considers some aspects of it hard and weighing heavy upon him. And if he were to be presented with it from this aspect of things and their differences, or do not know which aspect of something should be brought before a beginner, or by nature their taste is such that they try their hand only in most complicated problems, and consider extremism in everything in their lives as the sign of perfection, when they take up the work of preaching the message of Islam, their call results in driving people away farthest from the message of the Truth. And the reason why they are so driven away, lies in their (preacher's) adopting a course running counter to human psychology. Instead of giving glad tidings they create abhorrence, and the place of love and attraction is taken by hatred and disgust. It was of love and attraction is taken by hatred and disgust. It was to put a check on this error that the prophet warned, "Be a giver of glad tidings to the people; do not create abhorrence [for the Truth) in them." And he pin-pointed the right course for the preachers of the Truth saying, "You have been raised to accomodate people and providing facilities for them and not besetting their path with difficulties."

THE SECOND PRINCIPLE

The second most important thing for a preacher is to keep in mind that he should never allow, under

any circumstances whatsoever, the heat and cant of *Jahilivah* to flare up in his audience. Every preacher of Truth must note that every people has more or less the same attachment to their elements of creed and traditions as a preacher of the Truth cherishes his. If this attachment is wrong the right course for setting it right is to remove the misunderstandings which maintain this wrong attachment and through such reform they must be gradually weaned from them. Overwhelmed with zeal for the love of the Truth or the passion for antagonism to falsehood, a direct attack on the attachment to a false creed instead of the reform of the reasons for that attachment, should never be indulged in. Such direct attack results and must always result, in creating the heat and cant of *Jahilivah* in the addressee, which rouses a blind passion for opposition to the messenger of the Truth, and in his 'righteous fury' he hurls anything, that comes handy to him, at the preacher of the Truth. It is to avoid such situations that the preachers of the Truth have been warned in the Qur'an"

"Revile not ye those whom they call upon besides Allah, lest they, out of spite, revile Allah in their ignorance. Thus We have made alluring to each people its own doings."

Al-Qur'an. S. VI - v. 108

*

A similar instruction given by the Qur'an is that the entire dialogue in connection with the message of the Truth be strictly limited to the issue at stake. If the addressee introduces a topic which may lead to a heated debate regarding preference and superiority of the leaders of both the parties, the preachers of the

Truth instead of allowing themselves to drift along the wrong current of the debate, must try to divert it to the right track and instead of denigrating the leaders of the addressee, should allow them the respect they deserve:

"And say to My servants that they should (only) say those things that are best for Satan doth sow dissensions among them: For Satan is to man an avowed enemy. It is your Lord that knoweth you best: if He please, He granteth you mercy, or if He please, punishment: We have not sent thee to be a disposer of their affairs for them. And it is your Lord that knowest best all beings that are in the heavens and on earth: We did bestow on some prophets more (and other) gifts than others: and We gave David (the gifts of) Psalms."

Al-Qur'an. S. XVII - v. 53-55

*

This instruction also aims at keeping the preacher of the Truth out of the path of trouble through abstention from all that may excite heat and cant of *Jahiliyah* and drive the addressee to enmity and contention.

THE THIRD PRINCIPLE

In their dealings with those used to be addressed with great respect by virtue of their occupation of a position of great eminence, and in case of contravention of this convention their pride may be likely to be injured, thus preventing them from listening to the message of Truth, the preacher should permit them allowance to a

certain extent in view of this infirmity of theirs.. so that no fresh deterrent in the acceptance of the Truth may be added to the resistance offered by their own ego. Moses was instructed in this behalf thus:

"Go both of you to Pharaoh, for he has indeed transgressed all bounds; but speak to him mildly; perchance he may take warning or fear (Allah)."

Al-Qur'an. S. XX. v. 44.

*

But this regard is permissible only in as much as it does not detract from the dignity of the Truth presented. If at all such regard injures the esteem and dignity of the Truth, it cannot be permitted. The Qur'an definitely prohibits it.

THE FOURTH PRINCIPLE

Just as an expert physician keeps an eye on the age, temperament and the stage of the patient's malady when prescribing the dose of the drugs, a preacher of the Truth has also to keep in mind the capability, the demand and the capacity of the addressee. In such assessment he needs, have regard not only for his specific capacity and capability but his national characteristics and his individual circumstances as well. The success of a message cannot be assured without consideration of these vital factors. That is one of the reasons why the Qur'an was revealed piecemeal and at different times:

"(It is) a Qur'an which We have divided
(into parts from time to time) in order that

thou mightest recite it to them at intervals:
We have revealed it by stages."

Al-Our'an S.XVII-v. 106

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Similarly, we learn from the Qur'an that so many things were adopted in conveying the message of the Qur'an chiefly in view of the peculiar turn of mind of the Arabs. For instance, they were an obstinate and quarrelsome people, the pattern of the polemical debate adopted in dealing with them was that best suited to that type of temperament. Also we learn that the prophet adopted quite a different course in presenting the Qur'anic message to the rustics of the wilderness from that of presenting it to the citizens of Mecca and Medina. The deputation of Abdul Qais complained to the prophet that the Quraishites stood between them and the prophet, and due to their enmity they could not come to him save in the prohibited months." They therefore requested the prophet to teach them so-*ie* fundamental principles which they themselves could live up to and all others also to them. The prophet fully considering their circumstances and their needs, enjoined four things on them and prohibited the other four, asking them to order others as well to adopt those four and abstain strictly from the other four. He did not deem it necessary to go into further details of the faith where they were concerned.

* *Ra;ab, Zuqa'da, Zul Haija* and *Moharram*, the months of *U'mra* and *Haij*, wherein fighting was by a long-standing tradition prohibited.

Apparently this difference of the mode of conveying the message of Islam was only due to the differences in the psychic make-up of these groups. Those with very little contention and very simple problems and perplexities, were given a simple and lighter dose so that they might act upon it without difficulty. As against this, those with more profound problems doubts and perplexities were given regular doses in a particular sequences, to purge their minds of the cob-webs of superstitions, prejudices and uncertainties.

THE FIFTH PRINCIPLE

Just as it is not advisable for a cultivator to sow his seeds without prior preparation of soil and waiting for the favourable weather conditions, and as a physician abstains from administering drugs indiscriminately to a patient in a state of crisis, a preacher of the Truth too must keep himself in check whenever the addressee is inclined to level destructive criticism against the preacher and find imaginary faults in the message. Even if on presenting the message to him he evinces that the preacher of the Truth must stop during his discourse and leave him peacefully without letting him have a go at it, and waiting for some other auspicious occasion, when the addressee is open-minded or at least free from fault-finding attitude:

"When thou seest men engaged in vain discourse about our Signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of

the ungodly."

Al-Qur'an. S. VI - v. 68

*

We are at a loss to understand how could the *ulama* come to adopt polemical debates as a means of preaching the faith in view of its clear prohibition in the above verse of the Qur'an. when we know that in such a bout people come together on both sides only to confute and falsify their opponent, even if what he says is true. Those who have some experience of these gatherings, know full well that they encourage in their participants the trend of hair-splitting which the Qur'an does not allow its followers, ordering the preacher of the Truth to leave such company at once on sensing it, without further involvement. But our polemicists have such an affinity and taste for this unfair and unhealthy battle of wits that the greater the contention and fault-finding, the more they are attracted to it.

THE SIXTH PRINCIPLE

The preacher should also abstain from thrusting himself upon a person when he is so much absorbed in any of his beloved pursuits diversion for the sake of attending to the message of the Truth is unpleasant to him. This state differs from the preceding one in as much as it is free from any opposition or enmity, but in lack of attention there is hardly any difference between the two.

Ikramah reports Ibne -Abbas to have said, "Preach to people on Fridays. If more is desired let it be twice a week, and if is to be more than that, let them listen to you thrice a week. And do not sicken them with this

Qur'an, and never let it be that you come to them when they are engaged in some other pursuit and you start preaching to them, and the result is disgust. On such occasions, better keep your peace, until they ask you to, and then preach to them, and they are likely to listen to you attentively."

THE SEVENTH PRINCIPLE

Shaqiqe reports that Abdullah bin Masood preached every Thursday. Someone said to him, "O, Abu Abdur Rahman (*Kunniyat* of Abdullah bin Masood), how I wish you preached to us everyday !" He replied that he did not do it for fear of boring and sickening them. He preached with intervals as the prophet used to preach to people with gaps in between.

---Unanimous

While writing these lines, a picture of the haranguers and their unfortunate and much oppressed audience came before our eyes, whose only skill lies in their prolixity; those who do not know such a simple thing that the most interesting and pleasant things, repeated over and over again unnecessarily, become disgusting. And thrusting oneself upon people to preach to them, not only does no good to the object of the message of the Truth but is positively harmful. The prophet and his companions used to harangue to people with intervals, so that they may not be bored. The addresses of the prophet were to the point and very brief. He is also reported to have advised, "Be brief in your preaching." In some other reports he is said to have regarded the brevity of the address as the sign of the prudence of the preacher, and added, "Some of the discourses are magical in their effect." This points to

the fact that the discourses must be brief, comprehensive and eloquent. that they may have a magical effect on the listeners and not make them sick and bored, and they may become devoid of the faculty of listening to anything and accepting it.

THE EIGHTH PRINCIPLE

A preacher of the Truth must take stock of his surroundings constantly and very carefully to catch upon a suitable opportunity of inseminating his message of the Truth. And as soon as he realizes that an opportunity has offered itself to serve his purpose, he should without any hesitation make advantageous use of it. The best example of such wary conduct is met with in the pattern set by the prophet Joseph:

"Now with him there came into the prison two young men. Said one of them, 'I see myself (in a dream) pressing wine.' Said the other, 'I see myself (in a dream) carrying bread on my head, and birds are eating thereof.' 'Tell us.' (they said). the truth and the meaning thereof; for we see thou art one that doth good to all.' He said, 'Before any food comes (in due course) to feed either of you. I will surely reveal to you the truth and meaning of this ere it come to pass: that is part of the (duty) which my Lord hath taught me. I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter. And I follow the ways of my fathers. Abraham, Isaac and Jacob; and never could we attribute any partners whatever

to Allah: that (comes) of the Grace of Allah to us and to mankind: yet most men are not grateful. O my two companions of the prison! (I ask you): are many Lords differing among themselves, better or the One Allah Supreme and Irresistible? If not Him, ye worship nothing but names which you have named, ye and your fathers, – for which Allah hath sent you no authority: the command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not ... O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink: as for the other, he will hang from the cross and the birds will eat from off his head. (So) hath been decreed that matter whereof ye twain do enquire..."

Al-Qur'an. S. XII. - v. 36-41

Try to bring before your mind's eyes a picture of the incident related in the above verses. Two persons enter the jail along with the prophet Joseph. Both the prisoners dream strange dreams and are anxious to find out their truth and meaning. Of all the persons in that prison Joseph appears to be the only one to whom they can refer their dreams for interpretation. So with sincere faith and respect they present their dreams to him for interpretation. Joseph is not contented with just telling them the truth and the meaning of their dreams and dismissing them. Nor does he take advantage of their faith in him and try to impress them with his personality and sanctity to be utilized to personal advantage. Rather, sensing their attention he

takes this Allah–send opportunity with both hands and utilizes it to convey His message to them which was his cherished mission in life.

And the style of presentation of the message is unique in as much as it appears that it has cropped up in the course of the conversation and not an opportunity intentionally created for the purpose. One very evident fact revealed by this pattern set by Joseph is that a preacher is always on the look out for a situation that he can with advantage exploit to serve his mission, very much like a cultivator who is seldom caught napping when the favourable weather conditions, suitable for his crop, offer themselves. The other useful inference is that when an opportunity comes his way as a Allah–send, he neither loses it nor it becomes him to utilize it to any other end save this lofty ideal. Such opportunities coming the way of selfish persons go to promote their own interests instead of those of the message of the Truth. Our *Ulama* and sages of the present age are afflicted with the disease of insincerity. When an opportunity comes their way and they find someone favourably inclined towards them, they are very happy. But their delight is not the one that Joseph experienced when he found two of his fellow prisoners attentive. Rather, the delight of these worldly-wise men in the guise of godly ones, is very much like that of the spider that is patiently waiting in charming cob-web for a fly to approach it. And when one actually approaches the cob-web it dances with delight at the prospect of a juicy morsel!

THE NINTH PRINCIPLE

Every preacher of the Truth must have due regard

for the position of dignity of the person addressed by him. For instance the address to the learned people will be totally different from the one adopted in addressing the common people. A preacher of the Truth only for the reason that the whole Truth is with him, will never be justified in meting out the same treatment to all of them indiscriminately. Rather, it is his duty to assess the worth and position of everyone of them most carefully and deal with them accordingly in the presentation of his message. For instance the Quran has given us the following instructions for presenting its message to the people of the Book:

"And dispute ye not with the people of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): But say, 'We believe in the revelation which has come down to us and in that which came down to you; our Allah and your Allah is One; and it is to Him we bow (in Islam).' "

Al-Qur'an. **S.XXIX** - v. 46.

The better way for disputation with people of the Book pointed out in the above verse, has also been explained. In as much as they are your equals and the common factor between you and them must both be recognized, so that it may be a means of creating affection and getting closer to them. Then you may demand that they should come to agree with you in the matter of necessary deductions from those commonly accepted principles. This style of presenting the message of the Truth will naturally have the psychological effect that the addressee noticing that the preacher is neither conceited, nor presenting his

message as something unique disclosed to him for the first time, but recognizes the due share of the addressee in the revealed Truth, will be inclined to contemplate it, and accept it also, if he is not an avowed enemy and an abudrate person. If, on the other hand, the people of the Book are also addressed like the ignorant ones, naturally the pride of the former will be injured since they claim to be on a par with the preacher in the matter of the knowledge and the revealed Book. And this injured pride will create serious obstacles in the acceptance of the Truth.

THE TENTH PRINCIPLE

If a preacher has sensed the malady of antagonism and obstinacy in his audience, he should on no account give cause for the aggravation of this malady. He should do all in his power to keep out of the way of contention, so much so that even if he resorts to unreason in response to an argument of the preacher, he should not dwell on that particular argument of the preacher, he should not dwell on that particular argument in his attempts to rectify the error. Rather, it should be his endeavour to present the Truth from a different angle where his obstinacy may not succeed, and if at all there is any capability in him to accept the Truth, he may do so. And even if he is an open antagonist, he may at least be confounded. The Qur'an has recorded a disputation of Abraham with a king which serves the best example of this principle:

"Hast thou not turned thy vision to one who disputed with Abraham about his Lord, because Allah had granted him power?
Abraham said: 'My Lord is He Who giveth

life and death'. He said: 'I give life and death'.
 said Abraham: 'It is Allah that causeth the
 sun to rise from the East: do thou then cause
 him to rise from the West.' Thus was he
 confounded who (in ignorance) rejected faith.
 Nor doth Allah give guidance to a people
 unjust."

Al-Qur'an. S. II - v. 258.

*

Abraham 's argument was not at all affected by the contention of the opponent, and if he had liked it, he could have said a lot to point out the fallacy of his adversary's contention. But after sensing the psychic make-up of the addressee, if he had insisted on pressing his point, it would have been against the course advised by the Quran in such situations:

"Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance."

Al-Qur'an. S. XVI - v. 125



CHAPTER X

THE STYLE OF TRAINING OF THE PROPHETS

No message of Truth has any chance of success in this world unless there is a programme of gradual and regular training with it. Normally the nature of every movement demands such a programme of training; but with the message of the Truth, in particular, this is a must, without which there is no concept of a righteous movement. As already stated in the preceding chapters, this message does not have any impact on any one aspect of human life, but gives a new shape to all the external manifestations of his life and also his inner self. And it does not demand a partial change in man's life but offers a totally new pattern for the individual and collective life. That is why it is the inherent demand of its nature and temperament that, as it itself grows gradually and regularly, a gradual and regular training programme of the same intensity must run parallel to it, in no wise less in importance than the movement itself. Rather, it would be no exaggeration to affirm that the training programme is more important than the movement; for it is the training of an (ideological) party that fixes the roots of a movement among people, develops it by degrees, then takes it to the stage of fructification until

its blessings bring prosperity to the society of the age.

The work of a preacher of the Truth can be compared to that of a cultivator. Just as the latter cannot afford to just broadcast his seed in a field and think no more of it the preacher of the Truth cannot afford to harangue to people once in a lifetime and then sleep on it ever after. He must have the same attachment to the message he is spreading as the cultivator is attached to the message he is spreading as the cultivator is attached to the seeds he has sown in his field. Just as the cultivator keeps a watch over the crop he has sown, so that the seeds may sprout, take root be irrigated at the proper time of the demand for it. safeguarded against the inclemency of weather, develop properly, saved from being choked by the weeds, saved from the ravages of the birds of the air and beasts of the field, and it is only after this much of care and nurture with constant vigilance that he reaps the fruit of his labour; in the same way a preacher too, may hope to see his message of the Truth fructify and proper when he is capable of putting up with the hardships of the training programme along with that message, **with** courage and conviction. Failing it, the way the crop sown by a lazy and negligent farmer goes to waste though barrenness of soil, inclemency of weather and the ravages of the birds and the beasts, the message of a preacher of the Truth also becomes a cry in the wilderness.

Some important basic principles that can be deduced from the patterns set by the prophets in course of their preaching and training, we shall set down here.

THE FIRST BASIC PRINCIPLE OF THE COLLECTIVE TRAINING

The first and the most important principle of the collective training of the party is that the preacher should abstain from haste in the work of teaching and calling people to the Truth. He should keep an eye on it that the dose of teaching administered by him to his followers has been thoroughly assimilated, and come to form the part of their thought and action. If the dose is repeated regardless of the assimilation of the first one, it will result in indigestion and irritability of the stomach. Those who have studied the history of the preaching of Truth cannot be ignorant of the fact that there is a two-way demand on every preacher of Truth to hurry with the programme for his movement. Those who have accepted the Truth, having tasted its sweetness for the first time are greedy for more of it without delay, and in their eagerness to taste more of it, the gradualness and the correct sequence, moving at a slow pace, are getting to them. Their greed for more and more of it makes them oblivious of their own power of assimilation and also to the infirmity of the weaker elements of the party. They over-estimate their own capabilities and also those of their weaker brethren. And consequently there is always a cry for more from these enthusiasts. Apart from them the other people who are as yet antagonistic to the message of the Truth, are badly after picking holes in it, and if they fail to find any faults in the programme already presented, they demand that whole of this message be brought before the public eye so that they could judge it as a whole. But what they are aiming at is that if nothing

is immediately forthcoming in response to their demands, they would be able to create the impression in public that the message is incognito and without any set aim and object. It has neither a fixed goal nor a well-defined and solid programme to achieve that goal. And if something is put up in response to their demand, they must find loop-holes in it with great pains, and if none can be found, they must try to have one affixed to it.

Moreover in a true preacher himself there is always a powerful craving, though in a dormant state, to convey truth as quickly and to as many people as possible. So powerful is this craving in him that if the prudence given by Allah were not to keep a constant watch over it, it would kick down all the barriers of patient waiting, gradualness and the correct sequence. When this suppressed craving of his own is flared up by the two-pronged demand from out side, it often happens that the preacher of the Truth digresses from the middle course which ensures the success of his message and the training of his party. However much it may be the demand of the love of the Truth, that the one afflicted with it, may be greedily eager to have more and more of it, which makes him agitated and impatient, and also goads him on to haste, but the demand of the training of the party is no less important than the demands of the appreciation and love of the Truth. Therefore, it is imperative for a preacher to maintain a just balance between the two. If the demand of the one excites him to hurry up with his programme, the demand of the other should force him to wait. If the craving for declaration of the Truth and the passion for its defence, prompt him to meet the excessive

demands of the eager ones, and also to leave no room for the opponents of the Truth to find a way of escape, he should in the interests of the training of the party keep an eye on the fact that he does not allow a drinker more than he can hold.

Whenever the first passion, (immoderation) has got the better of the other (gradualness), the training of the party has suffered irreparably. Satan has always found ingress through this loophole and multiplied his progeny there, and the whole party has fallen a prey to the trials and temptations so ingeniously engineered by the Evil one. The most admonitory example is provided by the history of Israelites. When Moses came out of Egypt and reached Sinai peninsula, Allah called Moses to the Mount Sinai to give him and his people the *Shariah* and appointed a day for it. Moses reached there before time. His eagerness and excitement to receive the commandments of Allah and to seek his countenance was in itself so powerful that after receiving the invitation, waiting for the appointed date and time was galling on him. Secondly the demands of the nation from time to time, must have also given it an impetus. Although this passion was lofty and praiseworthy, and proof enough of the fact that Moses was extremely eager and agitated to receive Allah's commandments, there was another very objectionable aspect to it, which Moses overlooked somehow, in his excitement. Allah had appointed a date for Moses to come to the Sinai mountain, to receive His Commandment with a view to allow him time during which he could train his people and the principles taught trials and temptations they might be able to save their belief and practice. But the eagerness to receive and learn

the Commandment of Allah so over-whelmed him that regard for the importance of training was subdued, with the result that the opponents of the faith taking advantage of his absence and the frailty of the nation, injected the major portion of the people with the malady of the calf-worship (caught from their former Egyptian masters). And Allah held the haste on the part of Moses responsible for the whole vexatious episode, which though, adopted with a view to promote the interests of the teaching and conveying of the message, nevertheless proved to be the cause of negligence in the responsibilities of the training. The Qur'an points out his haste and its consequences in these words:

"When Moses was up on the mount Allah said:) 'what made thee hasten in advance of the people, O Moses? He replied: 'Behold, they are close on my footsteps: I hastened to Thee O my Lord, to please Thee.' (Allah) said: 'We have tested thy people in thy absence: The Samiri has led them astray.' "

Al-Qur'an. S. **XX** - v. 83-85

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From this we learn that just as it is the duty of a preacher of the Truth to expound to his people Allah's Commandments and the Laws of *Shariah*, it is also equally binding on him that he train them with great care so that his teachings become so firmly inculcated in their thought and action that in the severest trials they may retain a hold on them. The preacher who keeps an eye on the aspect of teaching only, and his eagerness so overwhelms him that he cannot do justice to the patient waiting needed for the training of his

people, is like the hasty general who goes on marching from one triumph to another, without caring to hold the conquered territories under his authority and control, and the necessary measures of fortifications, with the obvious result that as soon as he marches out of a territory for a fresh conquest, the already conquered ones will rebel against him and declare their independence.

In *Surah Taha* (S. XX) after setting forth the admonitory example of the people of Moses, Allah has taken cognizance of the haste which the prophet Mohammad (Peace be upon him) showed in acquiring knowledge of Allah's Commandments. He too, what for his own craving for knowledge and what with the haste on the part of his nation, wanted that the revelations must follow each other in quick succession so that he might slake his own thirst for knowledge, and meet the demand of the nation also. So whenever the Qur'an was revealed to him, he hastened to pick it up like an eager student. Allah took notice of this eagerness and haste more than once in the Qur'an and lovingly admonished him for making undue haste in having the whole of the Qur'an in less time than that appointed for it in Allah's Own Wise Plan. The intervals were meant to strengthen his own heart and to allow time for the training of his nation so that he might get accustomed to receive properly what was being revealed to him, and his nation might also become well-versed in it:

"Be not in haste with the Qur'an before its revelation to thee is completed, but say, 'O my Lord! advance me in knowledge.' We had, already, before hand taken the covenant of

Adam, but he forgot and We found on his part no firm resolve."

Al-Qur'an. S. XX - v. 114-15.

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At the close of the last verse the importance of abstention from undue haste and that of training has also been explained, that man has the inherent weakness that in face of his lusts and desires his resolve is infirm and gives way. Therefore, it is imperative that to create in him the full consciousness of whatever responsibilities he is charged with, he must receive an intensive training to hold his ground in trials and temptations.

With a view to allow time and opportunities for this training when Qur'an was being revealed piecemeal as and when necessary, the hasty opponents raised objections that were it the word of Allah it would not have taken so much time to be revealed. Allah's knowledge pervades the present and the future alike. He needs no thinking, nor experimenting, nor keeping in view any expediency, why then is it that the whole Book is not revealed at once? This is evidently proof of the fact that Mohammad (Peace be upon him) is the author of this Qur'an, and he presents only that much he painstakingly prepares after due thought, labour and experimentation. Naturally enough, this objection touched the Muslims and weighed heavy on the prophet also. But Allah neither obliged the hasty opponents by hastening revelation, nor attached any importance to the anxiety of the prophet and his companions due to the objections raised by the opponents as also due to their own love of learning.

Rather, it was pointed out to them that it was the demand of their training that the Commands of Allah be revealed piecemeal and by degree so that his (prophet's) heart may be strengthened for its reception and the firm and the infirm individuals of the party may adopt them fully in their lives. If he made haste his *ummah* will be wanting in firmness of belief and practice, and like the Samiri of the Israelites, some tempter from among *ummah* will play the same havoc with the faith and practice of his people.

The gradualness we find in the revelation of the Qur'an was likewise practised by the holy companions of the prophet and those following them in learning and teaching it. And the reason behind it was also exactly the same. Those who learn it should absorb it fully and their practical life may take shape according to the pattern set by its teachings. This could be achieved only through gradually imparting this instruction and also their training undertaken in keeping with these teachings. Abdullah bin Masood reports:

"Whoever of us learnt even ten verses (of the Qur'an) he persisted with them before craving for more, until he had learnt to live in their light."

THE SECOND FUNDAMENTAL PRINCIPLE

The second principle of the training of the party is that the Truth should aim much more on the quality than on the quantity. Often it happens that the preacher of the Truth gets so vehemently involved in seeking out the 'lost sheep' that he comes to neglect those 'in the flock'; with the result that while he is wandering about far and wide in pursuit of them, those in the

fold starve or get devoured by a wolf getting ingress somehow. Negligence towards their own and the desire to own the aliens comes to the preachers of the Truth in all good faith becomes so overwhelming that it either suppresses the consciousness of their duty to undertake people's training or it is pushed into the background. They come to attach great importance to bringing the rebels and transgressors of Allah within the ambit of His worship and devotion to Him. As for their training, they postpone it to some future time when they are free from this 'pressing duty.' On the face of it it is a virtuous attitude. But going a little deeper we find that this is the principle of preference for quantity as against quality. And further on, it develops the erroneous viewpoint that people are perfectly satisfied with counting the heads (numbers) instead of the hearts (the qualities). To guard against this error the Qur'an has taught the preachers of Truth that the desire to call and own those alien to the message of Truth should not so overwhelm the preacher that he in his obsession with the idea, may deprive those waiting for their purification and training after acceptance of the message of the Truth, of their due, especially when they are sorely in need of it too:

"And strain not thine eyes (wistfully) at what We have bestowed on certain classes of them, nor grieve over them: but lower thy wing (in gentleness) to the believers."

Al-Qur'an. XV - v. 88

"And keep thy soul content with those who call on their Lord morning and evening seeking His Face; and let not thy eyes pass

beyond them, seeking the pomp and glitter of this life;"

Al-Qur'an S. XVIII-v. 28

"The Prophet frowned and turned away, because there came to him the blind man (interrupting). But what could tell thee but that per chance he might grow (in spiritual understanding)? or that he might receive admonition, and the teaching might profit him ? And to one who regards himself self-sufficient, to him dost thou attend; "

Al-Qur'an. S. LXXX - v. 1-6

In all these verses the preacher of the Truth has been instructed that those who have accepted the Truth, though small in number and apparently less advantageously placed deserve more attention, and the time that should go towards their training should not be wasted on those who, though apparently 'high-placed', and the message of Truth likely to be benefited by their position of influence, but are drunk with power and pride and disgusted with the message of the Truth.

THE THIRD PRINCIPLE

The third principle of the training of the party is that the fundamental principle on which the party has come into existence should not be allowed to be violated or a rebellion to be kicked upon any section of the party. If trouble appears to be brewing up anywhere, it is the duty of the leaders of the party and those at the helm of its affairs to nip it in the bud. And neither expediency, nor tolerance, fear or favour should stand in the way of discharging this duty. The slightest

negligence results in the catastrophes like the one that befell the people of Moses, and a sizable majority of the nation became involved in calf-worship instead of the worship of the One True Allah. In the matter of suppressing such troubles the party leaders should be firm and strong with no soft comers. Rather, they should be hard-hearted that they may be able to eradicate them thoroughly without any fear or favour. Moses, when he was informed of the trouble of polytheism having infected his people, on his return from the mount, severely scolded those who were responsible for keeping an eye on the welfare of the community and whose civility, graciousness or tolerance had given the trouble an opportunity to raise its head. Then those who were responsible for keeping an eye on the welfare of the community and whose civility, graciousness or tolerance had given the trouble an opportunity to raise its head. Then those who were really responsible for the vice, he had them killed by the hands of their own tribesmen so that it might become very evident that those kicking up troubles in the party have no hopes of mercy or tolerance even at the hands of their kinsmen. The idol fashioned by the Samiri was also dashed to pieces and pulverised so that not the least trace of this national trial may be left behind. And with the Samiri he dealt in such an admonitory manner that the punishment stuck to him through his life-time.

To keep the party free from such evils, Islam has laid down a law that whenever some individuals of the society are found revolting against the principles of the party, it is the duty of the party as a whole to try to put a stop to it and to reform it. If the party does not

do it and leaves the individuals to their own game, the evil consequences of it do not remain limited to them alone, but the evil consequences of it do not remain limited to them alone, but the evil ones and the Allah-fearing alike share the ill fate. The Prophet has expounded the truth of this law of general retribution by the example of a boat, that if the occupants must suffer for the mischief of a few. Similarly, if the party exercises tolerance even with the mischief-makers in their midst, the trouble created by the miscreants must overtake the whole party without exception in the form of an all-pervading disaster. The Qur'an has warned against this danger in the following words:

"And keep away from the trial which must overtake not only exclusively those who have wronged their own souls (others will also suffer with them). And remember, Allah is severe in His retribution."

Al-Qur'an. S. VIII - v. 15.

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For the discharge of this duty, the mode of operation will be different in keeping with the various stages of the party's development. But the duty as such rests on the shoulders of the party from which it can never be relieved.—in the temperament and healthy taste of the party expels the rebels from time to time. Firstly it does not allow such people to enter its ranks as are not homogeneous with the party. But if at all they somehow get entry into the party they are thrown out the same way as a healthy stomach cannot retain a fly and cannot find rest until it has been expelled. If at the very outset the rebels can be accommodated in

the party, it means that the party has developed no temperament, and it is doomed to an early dispersion.

In the next stage when the party comes to enjoy the political power, the political institution of the party keeps a careful watch that no corrupt elements enter the party or some that are already there, get corrupt. And among the deterrents used for this purpose is the use of force, if deemed necessary, along with the usual means of general preaching and teaching. This political setup, if it discharges its duties with full responsibility, the party as a whole is relieved of this duty. But if, God forbid, it becomes corrupt, it devolves on the whole party to get up with the programme of ordering the *Ma'roof* and prohibiting the *Munkar*, to set this condition right, and unless thoroughly reformed, should not rest in peace. The limit set by the Qur'an for this call to reform, is that the preachers of reform should not be condemned with only a call to reform but should also detach themselves practically from the miscreants, showing abhorrence for their crimes.

THE FOURTH PRINCIPLE

The fourth principle of the party's training is that in the beginning people should be insisted upon to remain attached to and keep regular contact with the centre of the movement and also arrangements made for it. During the period the temperament of the party is in the process of formation, an appropriate, wholesome atmosphere and direct contact with the original centre of the party are essentials for the training on correct lines. If negligence finds a way during this period, few people become capable of showing enough

of intellectual and moral strength in their characters to harmonize with the temperament of the party and bring others to that level. As against this, many such people come to form part of the party who cannot stand a little heat of the trials and troubles, which easily takes off the colour of the party and leaves them in their true colours, raw as they entered. Such people are neither intellectually so high that they may produce the just understanding of the message, nor morally strong enough to carry on the work of the party under normal and adverse conditions. So, as long as some impressive personality is there in the party, people keep up work of the party, which disappears as soon as that influential personality is gone, and the whole activity comes to a sad end. Among the many blessings of the migration ordered by Islam, the most important was that all the Muslims might be deeply inculcated in them. Where such facilities do not exist for every individual of the Muslim society it is the best demand of the Islamic message that selected groups of intelligent and pious people come out of their towns, villages and hamlets and after availing fully of the advantages of the centre of teaching and preaching, and having acquired the understanding of the faith, when they return to their own people, should instruct them likewise:

"Nor should the believers all go forth together: If a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them—that thus they (may learn) to guard

themselves (against evil)."

Al-Qur'an. S.IX - v. 122

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THE FIFTH PRINCIPLE

The fifth principle of the party's training is that whenever trials beset its path, a close watch be kept on the errors and shortcomings of the party under conditions of trial. When the trial is over, and tranquillity is once again restored, each and every error and shortcoming be criticized without any indulgence or favour. And the infirmities of creed pointed out through the errors of judgement, should be fully exposed before the people. To begin with, this criticism should be generalised which will alert everybody and will help in his reform if the infirm person is so inclined. If the defaulters are exposed individually by name and face open reproach, they feel ashamed and insulted which creates in them antagonism and obstinacy instead of self-introspection and reform. However, when a group persists in its erroneous conduct showing that their revolt against the principles of the party is not a chance happening, the result of a perplexed state of mind but an intentionally adopted course due to hypocrisy, it should be directly apprised of its errors and warned for such conduct. There should be no more secrecy and no more toleration after that. If it persists with the errors of its ways after this last warning, and is not inclined to reform himself, it becomes imperative for the party to cut such people off from them. The Prophet adopted this course in connection with the hypocrites, and this is the method in keeping with the demands of nature and intellect, from the point of view of the

party's training.

Those who have some insight into the Qur'an, know that the battle of *Badr* was the first trial in the Islamic history when it was discovered that there were some persons in the Islamic society harbouring germs of hypocrisy. After the battle was over, the Qur'an severely criticized their conduct in *Surah Antal* (S. VIII). But at that time, they were neither exposed and disgraced, nor were they expelled from the party. After that on every occasion of trial this group revealed its infirmities, but the Quran did not directly hit them save through general criticism and good counsel, and this state of affairs continued until the battle of *Tabuk*. But when they persistently showed that they were incapable of accepting good counsel and there was nothing that could be done to induce them to come to the right path, they were once for all cut off from the party of the Muslims.

CHAPTER XI

THE RESPONSIBILITY OF THE PREACHER OF TRUTH

All that a preacher is capable of, is calling to Truth or falsehood as the case may be. But Allah has not given him power to convert anybody to his way of thinking by merely calling him to his message and persuasive preaching. Neither have the prophets been endowed with the power of guiding a soul to the right path, nor was Satan given the authority to lead anybody astray. Both of them can call people to their cherished paths by persuasion alone. To take to guidance or going astray depends on the person's own free will and choice, and the *taufiq** and Taiseer" provided by Allah. And Allah has a rule for His *taufiq* and *taiseer* according to which He aids His sincere, good natured and guidance-seeking servants in following the path of the prophets, and for those loving the crooked paths

"There is no word in any other language to fully bring out the meaning of this Arabic word. It has the sense of the needful inspired courage, and resolve to do a thing and divine support and aid in the successful completion of an act at every stage.

•• Making it easy for him by inspired guidance and removal of humanly insurmountable difficulties of his path.

and misguidance, He makes it easy to walk in the footsteps of the Evil one. This fact has been impressed on the Prophet in the following verses:

"It is true thou wilt not be able to guide everyone whom thou lovest, but Allah guides those whom He will. And He knows best those who receive guidance."

Al-Qur'an. S. XXVIII - v. 56.

"Yet no faith will the greater part of mankind have, however ardently thou dost desire it."

Al-Qur'an. S. XII -v. 103.

"If thou art anxious for their guidance, yet Allah guideth not such as He leaves to stray, and there is none to help them."

Al-Qur'an..S. XVI-v.37

"A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the darkness into light---by the leave of their Lord-----to the Way of (Him), the Exalted in power, Worthy of all praise ! ---"

Al-Qur'an. S. XIV - v. 1.

Similarly, Iblis (Satan) has been addressed thus:

"For, over My servants no authority shalt thou have, except such as put themselves in the wrong and follow thee."

Al-Qur'an. S. XV - v. 42.

The confession of Satan himself has been quoted thus:

"I had no authority over you except to call

you , but ye listened to me: then reproach
not me, but reproach your own souls."

Al-Qur'an. S. XIV. -v. 22.

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Keeping this patent fact in mind, a preacher does not at all ponder over the problem, and he should not, whether people will listen to him or not. He is not worried either about the favourableness or otherwise of the time and prevalent circumstances for his message of the Truth. Once resolved on the fact that people's acceptance or rejection and success or failure in his endeavours and the ultimate fate of his message, are things not within the ambit of his own power but that of Allah Almighty, he is fully satisfied. What he cares to think about is his own duty. And having satisfied himself that he must call others to the mission and object which he himself believes as Truth, and which in his opinion is beneficial to the entire humanity. So having decided that, he does not worry himself with the questions whether other people will do their duty by his message or not and whether Allah will allow it to be established or not.

Where the acceptance or rejection of the message by the people is concerned, in either case his own responsibility remains as it is. If they accept it, they will prosper here and Hereafter, and the preacher will receive his reward for the sincere discharge of his duty and delivering the message of Allah to His servants; in case they reject it, Allah's argument will have been finalized on them and he (the preacher) will be relieved of the responsibility, having done his duty faithfully. The Quran has quoted the reply of a party of the

preachers of the Truth Who were taunted with the futility of wasting their breath on those who would never listen to the message of the truth. This reply explains the nature of the duty of a preacher of the Truth that regardless of the fact whether people accept the message of Allah or reject it, in either case his duty is to persist with his own mission of preaching to them. If they accept it, they will be rightly guided, and if not, he will not be held responsible, having done his duty faithfully.

"And when some of them said, "why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?" -- Said the preacher: "To discharge our duty to your Lord, perchance they may fear (Him)'" --

Al-Qur'an. S. VII - v. 169.

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As for the help and support of Allah, the very fact that Allah has made evident this Truth to him, gives him the satisfaction that calling people to this Truth, its acceptance by the people and its success and honour are possible; and if he gets up with a resolve to call humanity to it and establish the Islamic order in the world, Allah will certainly help him in this mission. He can never have the audacity to entertain doubts in connection with the Most Merciful and Gracious Lord, that the path pointed out by Him as the Straight Path may be impossible to tread on, and the way of life declared by Him as the only Natural Way of Life can be so complex and impracticable that people may not be able to take to it at all. Also, he cannot nurse suspicions about the Just and Merciful Cherisher that

He, charging His servant with a duty as something worth his while and that in its faithful discharge lies his redemption and His Good Pleasure, will leave him in the lurch.

This good faith in Allah is found in every preacher of the Truth, and when the opponents offer resistance and block his path and apparently it looks as if this **work** is not going to advance any further, this faith and Trust in Allah give him indomitable courage, and the conviction that the traveller of the path of righteousness and the Truth pointed out by Allah Himself, must reach his destination, and however great and innumerable the difficulties encountered by him on this road, the help and support of Allah must come down to his aid. This is the relationship of the preachers of the Truth with their Lord, Allah, and their trust in Him that has been started in *Surah XIV*:

"No reason have we why we should not put our trust in Allah. Indeed He has guided us to the Way we [follow]. We shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust in Allah.' "

Al-Qur'an. S. XIV - v. 12.

Often it happens that the preacher of the Truth fails to assess his responsibilities correctly. He comes to believe somehow that not only is he responsible for conveying the Truth, as it is, to the people, but also charged with making them believe in it. This results inevitably in creating in him an inclination to lean towards partial compromise with the false creed and thought of the opponents, instead of conveying to them

the unadulterated Truth. The other difficulty that besets his path by undertaking responsibilities that are not incumbent on him, is that he is perpetually perplexed and worried. It was to guard against such errors of judgment that Quran furnished detailed instructions:

"On their account no responsibility falls on the righteous, but (their duty) is to remind them that they may (learn to) fear God."

Al-Qur'an. S. VI - v. 69

"Follow that thou art taught by inspiration from thy Lord: there is no God but He: and turn aside from those who join gods with God. If it had been God's plan, they would not have taken false gods: but We made thee not one to watch over their doings, nor art thou set over them to dispose their affairs."

Al-Qur'an. S. VI - v. 106-7

"Thy duty is to make (the message) reach them: it is our part to call them to account."

Al-Qur'an. S. XIII - v. 40.

"We have not sent down the Quran to thee to be an occasion for thy distress but only as an admonition to those who fear (God)..."

Al-Qur'an. S. XX - v. 1-2.

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Due to a universal domination of the order of falsehood, those who are sitting idle, not seeing any possibility of the success of the message of the Truth, or have even got engaged in the propagation of the message of falsehood in the absence of any possibility

of the success of the message of the Truth, are, as a matter of fact labouring under the misapprehension that their's is also the responsibility of making the people accept the message. If only they had a clear idea that their duty is limited to conveying the message, and its acceptance or rejection and its prospering or otherwise is none of their business. It is entirely in the hands of Allah. They ought not to have weighed the chances of its successor otherwise, nor taken upon themselves to set on foot an order based on falsehood. Rather they ought to have called people to the message of the Truth as best they could and entertained hope that Allah Who is Truth and loves the Truth, must help in the establishment of the Truth to which they are betrothed by creed and also to call people to it. But they, along with their own load, wanted to shoulder that in the hands of Allah, and then realizing that it was too heavy for them to lift they had to come down to declare that however good and blessed the Order presented by Islam, since its establishment on a large scale was impossible, there was no choice but to call people to an un-Islamic order, and accept it also.

The errors underlying this idea need neither be brought out nor is there room for it. However, we would like to point out here one thing. These people, knowingly adopted the course of falsehood in preference to that of the Truth with the idea that they can, according to their own wishful thinking, thus attain their goal much easier, although success (their idea of success) in this venture too comes only if Allah so Wills, and not through their own endeavours. Then instead of waiting on the path of falsehood to be given a long

rope by Allah would it not have been better for them to have taken to the path of the Truth, themselves living up to it's demands and called others to come to it, waiting hopefully for the support of Allah and success.

This terrible mistake, which led all their efforts into a wrong direction, is the result of wrong assessment of the limits of their responsibility. They did not limit their duty to convey to people the Truth in the form Allah had guided them to it, but assumed that of making people believe in it. And when they came to realize its difficulties, they abandoned it in favour of falsehood since they surmised, people would take to the latter much easier. This error inevitably takes away the preacher to the path of Satan from that of the Most Gracious Allah. And he is not contented with his position as a preacher, but an adversary stepping into the sacred precincts where Allah alone has exclusive rights, and finally becomes a founder of a new faith.

A preacher, if he realizes full well his position, need have no fear that he will be disheartened and disappointed and abandoning his post, start preaching of falsehood instead of the Truth. However, he has to keep an eye on himself that contended with the idea that he has no more to do than convey the message, may not develop carelessness or an attitude of taking it easy. To guard against these pitfalls, he has to keep the responsibilities of a preacher ever before him, failing which there is danger of his being called to account before Allah that he did not discharge his duties of

preaching and being witness to the Truth as it was expected of him. Where the prophets are concerned, they were so much weighed down by the consciousness of their responsibilities as apostles of Allah, that they neglected their own physical comforts and disregarded their own dignity and that of their message of the Truth, as if they considered themselves responsible for the belief and unbelief of their people. For that much devotion and overwhelming absorption Allah lovingly admonished them for it, examples of which have been cited in the foregoing pages. To abstain from such absorption, overdoing it or backsliding in his preaching mission should be the characteristic of every preacher of the Truth.

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CHAPTER XII

THE ANTAGONISTS OF THE MESSAGE OF THE TRUTH

Every movement or message of the Truth is confronted with three types of opposing groups:

1. The opponents
2. Those waiting and watching.
3. The unheedful.

Each one of these groups has its own qualities, characteristics and psychic make-up. So a prudent preacher has to deal with each in a different way. And the success of his message to a very large extent depends on the consideration in his dealings. If a preacher fails to distinguish between these groups and their peculiar motives and inclinations, it is difficult for him to take his message to the desired goal. In view of the importance of this problem, we would like to bring out their distinguishing features and their bents of mind.

1. The opponents:

This group comprises those that immediately jump into the arena after sensing the influence of the message of the Truth and confront it. There are various and genuine, heat and cant of ignorance, arrogance

and envy and selfishness. These three motives in their confrontation with the Truth are very much similar, but in their spirit are totally different from one another.

The malady of the heat of ignorance is in fact the result of loyalty to the set-up of *Jahiliyah*. Those most devotedly attached to the system of *Jahiliyah* of the time and as its trusted and loyal servant when they find a movement coming up which is likely to demolish the order they serve and uphold, to set up an entirely different order, they are chagrined and very much agitated. They see in it the socio-political ruination of their nation. They realize that the movement creating disruption and disunity in their tribe and their well-knit organization is being dispersed. They also feel that the movement is dead against the ancestral usages and customs and time-honoured traditions. All these apprehensions and fears wring their hearts and create in them, against the message and the preacher, strong feelings of grief and anger, and with full fury they fall upon the newly sprung movement and engage it in a fight to the finish. But since this antagonism of theirs is mostly based on strong national feelings, it is seldom sullied with meanness and corrupt nature. This is a bold manly opposition which has zeal but it is not shorn of nobleness. In such opposition, once the misunderstandings are removed there is always a likelihood of the enmity changing to friendship. In such an event this loving friendship is just a zealous and powerful as the enmity it had replaced. In the history of the propagation of the Islamic message the best example is that of the antagonism of Abu Jehal and Omar. Every student of Islamic history is well acquainted with the zealous endeavours of Abu Jehal in opposing the spread

of the message of Islam. But in spite of all his intensive campaign of opposition, he never once tried to level a base accusation against the Prophet. When the Prophet came out to preach his message of the Truth, in his zeal of antagonism, he shadowed him so that he might prevent people from listening to him. But his antagonism was such as would make him remark, "O Mohammad! I don't say you are telling lies but what you preach is against the ancestral traditions." What infuriated him most was that the message of Islam was tearing asunder the organization and unity of the Quraish. The worst accusation brought by him against the Prophet was that he had alienated the son from his father and setting brother against brother, he had turned them into adversaries. Therefore, when he realized before the battle of Badr that the Islamic message had ranged Quraishites against Quraishites, he earnestly prayed to Allah, "My Lord! let the one guilty of the violation of kindredship and the originator of this innovation be vanquished in tomorrow's confrontation." This prayer of Abu Jehal though steeped in the heat and cant of ignorance, undeniably reflects in an outstanding manner the inherent nobleness of his nature and his ultra-nationalism. Such opponents, howsoever, active in their antagonism to the message, have the quality of nationalism and as such have their own value in the estimation of the preacher of the Truth. And he earnestly desires that this quality of theirs be harnessed to the service of the Truth instead of serving falsehood. That is why of all the opponents of the Islamic message, the Prophet prayed in particular for the Islam of Abu Jehal and Omar, so that their support may enhance the power and glory of Islam. His prayer was accepted in case of Omar only. and every student of Islamic history

knows that with his (Omar's) Islam the movement went from one height of glory to another. All his zeal, activity, courage and heat and cant spent against Islam and the Muslims before his Islamization. was after that devoted to the cause of Islam with much greater high-mindedness and manly courage. As soon as his heat and cant of *Jahilivah* was won over to the side of Islam and he was fully steeped in that colour, every friend and foe realized that a lion-hearted man of Truth had come to reinforce the ranks of Islam. In the character of Omar were to be found those basic traits that could develop the highest qualities of man. But these basic traits lay buried under concepts of ignorance. The message of the Truth preached by Islam rubbed off the scum of these false concepts and from beneath it emerged that pure glittering gold which dazzled the whole world. The attachment of Omar to the Order of the *Jahilivah* of his days was not selfish or to promote vested interests. Before entering the fold of Islam, he believed this falsehood to be the Truth. He regarded it as the sacred legacy of the sanctified forefathers and therein lay, to his mind, the preservation of the national prestige. And for all these reasons he considered it his religious and national duty to be a well-wisher of those who meant well by the ancestral creed and the social organization, and to oppose their enemies. But when it became evident to him that the reality and the Truth lay not where he mistook them to be, but elsewhere, the passion that had made him a zealous servant of the cause of *Jahilivah*, now devoted himself body and soul to the service of Islam, ready to lay down his life for its noble cause. Since men with such a lofty character are much above petty selfishness, there is no likelihood

of their retaining obstinacy and a sentimentality in their attachment to the ancestral creed and the social order based on it, once they have been convinced of some Truth, or their flinching from meeting the due demands and obligations of the newly adopted Truth. They have, on the other hand, the courage of their convictions, and they openly and baldly face the consequences of accepting the newly emerging order, generally in disfavour, and can sacrifice their personal interests for it. It is this aspect of their character that they occupy a position of special distinction wherever they may be. There are many different types of people in this group. In some their heat and cant of *Jahilivah* crosses all bounds of reasonableness and changes to egotism and self-conceit, and they find it impossible to extricate themselves from their cherished order of *Jahiliyah*, like Abu Jehal; others after a little mental struggle, and warned by a very insignificant incident that finally opens their eyes, they find their way to the Truth, such as did Omar and Hamza. Some take very long to come out of the cocoon of their ignorance like Abu Sufyan. But one trait of character is common to them all; when they step over from the order of falsehood to that of the Truth, they carve out a place for themselves in the front rank of Islam just as they held it in the order of *Jahiliyah*.

"Those of you who were superior under the order of *Jahiliyah* would be so under the Islamic order provided they have grasped and absorbed **it fully.** "

TRADITION OF THE PROPHET

On grounds of arrogance and envy, the message of the Truth is usually opposed by those who occupy a position of leadership and command because of their traditional religious ritual or ancestral wealth. They so get used to lead people that they cannot imagine any position for themselves save that of leadership, and following in the wake of the Truth with other people appears disgraceful to them, and instead of following the Truth it is their endeavour to make the Truth follow them. Those with a legacy of ritualism, come to regard the Truth as their ancestral bequest and personal property. And born and brought up in an atmosphere of great faith and respect, they cannot imagine that Truth could exist anywhere outside their person and their circle. Those puffed up with ancestral pomp and pelf, labour under the erroneous notion that their worldly means are guarantee of their being on the right path. Such people when addressed by a message totally opposed to their traditional ritualism or that which stands in the way of their ambitions, get irritated in the extreme and range themselves against it. And their antagonism becomes all the more violent and vicious in case the Truth has emerged from a circle outside their own. They are afflicted with the pride that the Truth is with them and shall ever remain with them. And supposing it leaves them sometime, whenever it reappears, it must do so through them. With this self-conceit it is almost impossible for a people to accept the Truth if they themselves are not the preachers of that Truth. The entire history of the message of the Truth bears witness to the fact that those afflicted with this malady seldom

had the good luck to accept the Truth. The tribal Chiefs of Mecca and Ta'if who suggested that if a messenger had to be sent by Allah, he ought to have been someone from amongst them, were suffering from the malady of self-conceit. These were the people who denied Islam as the Truth from Allah and a boon from Him to mankind since they asserted that these lowly and indigent fellows could have never had the honour of preceding them in the acceptance of Islam if it had been a true revealed religion. The Jews also joined cause with these people, the underlying idea in antagonising Islam was the fear of the loss of face as religious leaders of the nations, the 'chosen of Allah', in case of accepting the Truth revealed to non-Israelites. Such people sometimes present certain objections and problems in relation to the message of the Truth to justify their antagonism, but in reality all this is fabricated as a camouflage for the real motives, arrogance and envy. This *type* of opponents is the most frustrating element for a preacher of the Truth, and few, if any, have the good luck of accept the Truth from this obstinate lot. In their arrogance they install themselves on high pedestals as gods and never come down unless deposed from that high position. The Quran declares arrogance as the worst obstacle in the way of the acceptance of the Truth, and the prophet has been warned against wasting more time than necessary on this wretched lot that is drunk with its pride of abundance of worldly goods or spiritual or temporal power. Jesus Christ had said to the Jurists and Pharisees of his time because of their pride of position: "Blessed are the meek, for they shall enter the kingdom of heaven." He is also reported to have said, "A camel can easier pass through the needle's eye but a wealthy person cannot enter the kingdom of

heaven." The later events fully proved the truth of this prophecy. The New Testament and the Quran are one on the fact that not one of the learned people and Jurists of Jerusalem believed in Jesus Christ, and thoroughly disappointed, he turned to the fishermen of Galilee and presented his message to this lowly group of most simple-minded men. And it was from them, that the message of Truth got some sincere workers for the propagation of this message. More or less the same situation was created when the prophet raised his voice to propagate the message of the Truth. From the religious leaders of the people of the Book a handful only accepted Islam. The rest persisted obstinately in their opposition of the Truth, in the pride of their leadership and sanctity of their position. The Qur'an mentions as the most outstanding of the qualities of those who accepted Islam, "And they are not arrogant." [Al-Our'an. S.V - v. 85) which shows that these were the people who were not afflicted with the malady associated with the spiritual and temporal command, and they did not regard themselves above the Truth. A very peculiar characteristic of this group is that in the beginning it underrates and ridicules the message of the Truth because of its arrogance, but when it finds it prospering in spite of its wishes and endeavours to the contrary, and the ground appears to be slipping from beneath its feet, a paroxysm of envy seizes them and in this frame of mind they cross all limits of decency in their blind rage against the message and its preacher, and do all that such a furiously envious group is capable of.

Truth, on the grounds of vested interests, is opposed by those whose moral concept does not allow

them to look beyond self. All their moral and social philosophy originates in their own selves and keeps revolving on this axis. They form part of a social order, since it is not possible for man as a social entity to live in perfect isolation. But in this order they are all the time looking for their rights at every step and nowhere come forward to shoulder the responsibilities. To them the criterion of the Truth and falsehood lies in their own persons. Whatever serves their interests is the Truth and that which injures any of their interests is the Truth and that which injures any of their personal interests is falsehood. Those with such a low moral and social concept, must oppose every movement exposing the disgusting nature of their selfishness before others or even before themselves. Such persons are devoid of all the basic noble traits which go to constitute a lofty character. Therefore their lives are just useless for any true order just as the existence of an impotent man for a woman. Due to their inherent low morality and meanness they have their leanings towards a corrupt message and a corrupt system only. And even this attachment is hypocritical and selfish. They are not prepared to receive a single blow of adverse circumstances with a heart-felt passion. In the history of the Islamic message a glaring and realistic example is that of Abu Lahab whose antagonism to the message of the prophet was solely based on the fact that through it all the detestable and disgusting traits of his character were being laid bare, and the wealth amassed by him, through his selfishness and greed for mammon, was threatened. Although he occupied the highest position in the hierarchy instituted by the Quraish, but his attachment to this order hung only

on the many opportunities that he had as the office bearer of *Rifūian*: and by virtue of holding the keys of Ka'ba. to misappropriate the wealth of the sanctum. Beyond that he had neither any sympathy with his own nation, nor with the prosperity or otherwise of the order in which he occupied the highest office. The most evident proof of this is furnished by the fact that though he was in the forefront of the opposition to the message of the prophet, and, in public, he pointed out this message as the greatest enemy of the ancestral social order, on the occasion of the battle of Badr. a decisive confrontation from the point of view of Quraish. and in which all the tribal chiefs participated with utmost religious zeal, this greatest claimant of the legacy of Abraham sat at home in safety and deputed a mercenary•• to take arms in his place and risk his life. With such people the only relation that a message of the Truth can bear is that of antagonism, and so in fact it is. They become so much inured, and skilled in meansess and corruption, that any message calling to

 • An institution to help the Hajj pilgrims. run with the voluntary donations of the Quraish who hosted and entertained those coming to the sanctum from outside Mecca. Abu Lahab of Banu Hashim held charge of this philanthropic institution also. along with the keys of Ka'ba.

•• This mercenary A'as bin Hisham had borrowed four thousand dirhams from Abu Lahab sometime back. and being insolvent was coerced by him at this critical juncture to take up arms in his place and join the hordes of Quraish. proceeding against the newly established state of Medina. the nucleus and stronghold of the Islamic movement and the migrants from Mecca. he so much detested. Thus he saved his own life. and had also the satisfaction of having realized his money in some form or the other.

noble deeds and demanding equality and fraternity, and prompting people to sacrifice and even to lay down their lives, if need be, for the noble cause, can have no appeal for them. For such a message their ears become deaf and their hearts dead. Not only that they do not find any inclination for it, but it is positively hateful and disgusting to them. Their antagonism too, due to their inherent low morality, is mean and malicious. Instead of opposing openly and on principle, they come down to back-biting and tale-bearing, and try to maintain the prestige of their leadership through taunts and gibes.

2. THOSE WATCHING AND WAITING THE WAVERERS

These are the people, who, in some degree, realize the truthfulness of the message of the Truth, but are lacking in courage that could rouse them to do or die for the Truth for its own sake, and are not intellectually so high that they could perceive the inherent possibilities of the Truth before it is actually established as the order of the day. Because of this weakness, this group, instead of making a decision with their own intellect about the truth unless of the message of the Truth, consign it to the future and wait and watch over its fate, hoping to join its ranks if it meets with success, otherwise life can go on as it is. Due to their moral and intellectual weakness, they are involved in a mental struggle and anxiety and a state of indecision. Therefore, they are not so active in their opposition to the message of the Truth, but under the sway of those in power, they side with the opponents of the message of the Truth, and at every stage of the struggle between the Truth and falsehood, their endeavours are mostly aimed at some sort of compromise between the two so

that they may go arm in arm peacefully. In the circle of un-believers, these people occupy, to a large extent the same position which hypocrites occupy in the group of those in favour of the Truth, and due to their inherent weakness, their indecision and waiting do not end even after the greatest achievements of the Truth. Those in this frame of mind in the early stages of the Islamic movement, used to say on the occasion of the battle of Badr that if Mohammad (Peace be upon him) and his companions come out successful in this trial of strength, they would be convinced that the message of Islam was true and they would align themselves with it. But when this battle was over and the Muslims came out as conquerors, they postponed this decision to the outcome of future confrontations between the two. And when the outcome of the future battles too was against the Quraish and for all practical purposes their military might was crushed, they turned their eyes to see what the future held for the Muslims in their confrontation with the Jews. And when the fighting power of the Jews also gave way and was dispersed, their waiting ought to have come to an end, but a group of them still looked to the result of the collision of the might of Islam with that of the Romans. In this way, they waited indefinitely and did not accept Islam until it became impossible for them to stick to their unbelief.

The error underlying their behaviour is that they do not want to believe in the truth in the light of the decision of their own intellect, but would rather witness the success attained by it with their physical vision. This is very much like the desire of those who insisted on seeing Allah before believing in Him. This is a childish

craving and Allah and His prophet never encouraged it but have declared in most unambiguous terms that belief in the light of the intellect is the only belief that is desirable, and not that prompted by the visual experience. One who recognizes the Truth because its beneficial results are before his eyes, or the evil consequences of its antagonism stare him in the face, he does not really believe in the Truth, but is either worshipping the advantages accruing from such belief, or dreads the disadvantages thereof. A person fallen to the extent of believing only in the evident facts, differs from the beasts only in face and figure. It is not possible for him to live up to a moral code which is going to pay tomorrow and not today. That is why people of this type do not carry much weight from the point of view of the preachers of the Truth. Their mentality is one of following others. They take the train that is already in motion, no matter which direction it is bound for. They side with the unbelief since it rules the day. They will follow Islam as well, if it comes to dominate. This group is lacking in those men of character who are drawn to the Truth by their affinity for it but are sucked in by the compulsion of power. That is why they are not a source of strength but a cause of weakness. Those who entered the fold of Islam in the early stages were so strong in morale that they could stand their ground against ten times their number of unbelievers in the battlefield. But when the hordes of those coming in the wake of Meccan conquest numerically strengthened their ranks, their actual fighting power was reduced to one against two un-believers only. Due to their moral and intellectual weakness, they can never come to believe in a message at the stage of struggle and trials. It is possible they may utter a word

in its favour in such a way that it would not discredit them; it is also possible that in the deep recesses of their hearts there may be a desire for its success; may be they do not like those who are foremost in opposing it—nay—some of them may even go as far as offering moral support or financial aid to the message of the Truth. But it is totally impossible that these people can find enough courage to collect the broken planks, fashion a raft with them, put it in the mid-stream, and struggling against the unfavourable winds, endeavour to take it to its destination. Their mental state changes according to the ups and downs in the struggle and progress of the message. At times with the success of the message in sight, they are tempted to come forward and accept it. At others, difficulties and calamities frighten them out of their wits, and they declare the message as a venture of fool-hardiness and the preacher as an imprudent and a religious bigot. But it seldom happens that they join issue with the enemies of the message and work for its eradication with the same zeal, or declare their belief openly and jump into the arena in its support and defence with a do or die resolve. Even if they wish its ruination, they themselves would not risk anything in this business, but wish it to come to an end after collision with any impediment. Similarly, if they desire success for it, they would not like to endanger their own lives and interests, but that others should offer sacrifices of life and property for it, and take it to its goal successfully, and they may enjoy the fruit of their efforts.

3. THE UNHEEDFUL

This group comprises that crowd of the common people who never get time from earning their daily

bread and other necessities of life, to take a leading part in the making or marring of the society which they constitute. Both intellectually and economically, they are the followers—nay—the beasts of burden of the existing order. Mere existence is to them a great boon, a gracious act and an obligation of the leaders of the ruling clique. These people are usually free from the moral corruptions in which the group of the opponents is involved. Therefore, they neither take any active part in the opposition to the message of the Truth, nor are there any grounds for their so doing. But they are the followers of the spiritual and political leaders of the day and have a regard for and a traditional good opinion of them. It is because of this attachment that the things which are in conflict with the way of their religious and political leaders, do not appeal to them, and if, at all they do, in the beginning they feel sort of alienation towards them. They want that their leaders should take the lead and they would follow them. But the leaders, for the reasons enumerated earlier, instead of advancing towards it, oppose the message of the Truth, and it is their endeavour to take this following of their's with them in their own direction. It is at this juncture that this group embarks on its acquaintance with the message of the Truth. And by degrees, as the struggle of the Truth and falsehood advances, the common people get closer to the Truth. In this struggle they get an opportunity of judging directly the selfless character of the preacher and the fascinating nature of his message, with the result that some intelligent people among them with moral courage also, become the supporters of the message. The leaders of the day, when they find that their followers are slipping from their grip, step down into the arena, with all the forces at their command,

against the message and its preacher, and to maintain the vassalage of the common people, they utilize every weapon of propaganda in their own favour and against the message of the Truth. Although this measure confuses many, and involves them in opposition to the message, but during this period these people have had ample opportunity of comparing the characters of the preachers of the Truth and the intellectual turn of his message with the characters of the opponents and the power of their message. And the result is that gradually the common people become suspicious of their leaders and are moved by the new message. Although the shackles of old standing practice of following their leaders blindly, take their own time to break, the men of courage and lofty character from this group, by their own advances open up the way of the love of the Truth, and one by one a greater part of this class joins the party preaching the message of the Truth.

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CHAPTER XIII

THE SUPPORTERS OF THE MESSAGE OF THE TRUTH

Like the opponents of the message of the Truth those favouring it also fall under three categories:

1. THE VANGUARD OF ISLAM
2. THOSE FOLLOWING THEM IN ALL GOOD DEEDS
3. THE WEAKLINGS AND THE HYPOCRITES.

We shall now throw some light on the characteristics and qualities of these three groups.

1. THE VANGUARD OF ISLAM

This group holds the highest position among those favouring the message of the Truth, since it is the first to respond to the Call of the Truth and very boldly stakes everything including life and property, for the movement. This group comprises those with a sound nature whose own thoughts and feelings are identical **with** those of the preacher of the Truth coming in course of time. They are intellectually so high-placed that they are not contented with the outer shape of things and apparent facts, but perceive and understand the reality hidden beneath the surface. And they value these inner

or hidden beneath the surface. And they value these inner or hidden facts behind the apparent, much more than the apparent and superficial. They are not beasts given only to animal cravings, but are well acquainted with the demands of the intellect and nature and keep them uppermost through the various stages for life. Their intellect is so powerful and active that they can never tolerate the claims of the miserable bondage of the ancestral ritual and time-honoured traditions. They try to find out the merits and demerits of everything, test things critically with their own intellect, distinguish between its good and bad points, and accept only that which accords with intellect and wholesome nature. They are free from bonds of group prejudices and partisanship. To them the Truth is neither exclusively associated with any particular person, nor confined to a particular circle or group, bequeathed by the parents to the offspring like property. To accept anything as Truth they need no more proof than the confirmation of their own intellect and unsullied nature, without caring to find out who thinks what about it and who favours it and who does not. They are neither the blind followers of the past nor living in the present alone, nor regard any authority as final and as a criterion, save that of the apostles of Allah.

Similarly, they are high placed as regards morality and practical wisdom. If their intellect confirms the truthfulness of a Truth, their moral courage prompts them to accept it and for its sake put up with all sorts of troubles that follow it. In the matter of offering support to the Truth they are very sensitive. It is simply not possible for them to see the Truth wronged and oppressed without their hearts aching for its redress.

They come voluntarily to participate in every project which to them appears to ensure collective welfare. They cannot tolerate that other people be engaged in the service of the Truth and putting up with all sorts of hardships and troubles, and offering sacrifices of life and property, and they may pass over it as silent spectators or content themselves with a word or two of praise for those in the thick of the battle. Rather, they themselves are on their feet to set it on foot and come forward to compete in offering the greatest sacrifice in this struggle. In the worst of social and cultural conditions extant at the time, they try to live a clean and morally chaste life, and are constantly engaged in a struggle with the *Jahilivah* of the age. Where other people's hands are tainted with oppression and injustice they try to administer justice and equity. Where orphans are deprived of their rights, where girls are buried alive and the widows are left to fend for their own without any sympathy or help, these people give the orphans their due, take care of and bring up the daughters of the cruel fathers at their own cost and help and serve the widows. Where the rest of the society regards gambling, drinking, fornication, highway robbery and pillage as merits, and prides in them, they demonstrate in such a society, generosity, social service, hospitality, aid and support of the poor and standing by the oppressed, and other moral virtues. In place of arrogance, they manifest humility and love of the Truth, and instead of selfishness and self-seeking they practise self-sacrifice and social service. They consider it a great meanness that a person in spite of recognising a system as true, may shirk support to it since it deprives him of so many pleasures and comforts of this world. Similarly, they consider it equally degrading that a

person recognising something as false, may yet remain attached to it because some worldly interests of his are served by that falsehood. It is a great challenge to their manliness that a truth be left alone to fend for itself, since support to it involves a personal loss to the supporters, or that the false order, in direct confrontation with it, is extremely powerful and cannot be faced; or that the existing circumstances are so unfavourable that any alliance with the Truth is to invite troubles and dangers. Such and other misgivings do not get access to their proud and stout hearts, and if, at all, they are created there, their boldness and fortitude soon drive them away and immediately prepare them for this job afresh, a cry for which ever arises from the depth of their being.

Such a group of pure nature and chaste habits is to be found in the *Jahilivah* of every age. They shine like glow works in the pervading gloom around them, and it is due to them that a faint glow of light persists in the darkness of their age. But their energies are scattered and to bring them together into unity, indeed a truth-loving person who must rise and call them to rally their forces at one point.

Notwithstanding all their merits and capabilities, they are in need of a preacher of the Truth. There are two reasons for it:

The first reason is that the Truth, in its comprehensive form, is non-existent in their time, and is found in scattered fragments, such as ever happens during the period of *fatrat*; the gap between the time when one prophet's teachings have been lost and the raising of another prophet, teaching and preaching afresh. In

such a period this group of righteous persons remains in a state of frustration and confusion. Looking at the prevalent evils of humanity they are grieved but do not know how to remove them. They certainly keep themselves aloof from the evils of their age, but the highway of virtue and goodness is not open before themselves, what to speak of their calling others to it. They no doubt realize that Allah alone is worthy of worship and absolute obedience, but the way of worshipping and obeying Him is neither known to them, nor have they any means to discover it. To this group belonged those people who being disgusted with the way of life of the Quraish during the period of *Jahiliyah*, before the prophet was commissioned by Allah to preach Islam, used to worship Allah alone, each one worshipping Allah his own way, and embracing the walls of Ka'ba, they used to say, "O Allah, we do not know how to worship Thee? If only we knew it we would have adopted it obediently." Along them were some high class poets whose style of poetry was so much different from the vulgar and lustful poetry of their age, that even the prophet lauded it when some of it was recited before him, saying: "This man approached very close to Islam." Some of them were fine orators of renown whose addresses have come down to us. Even a cursory glance through them will clearly show that they had knocked at the door of reality, although they could not open that gate. Among this group there were bold men like Warqa bin Naufal, Abdullah bin Jahash, Osman bin Huwairis, Zaid bin Umr(o) bin Nufail. who openly remarked, "What nonsense, that we bow our heads before stones that can neither hear nor see, nor harm anybody nor do us any good." They were seekers after the Truth, but in

their days, the Truth in its perfect form was non-existent, so they were in sore need of a person calling them to the Truth and leading them. Therefore, we see that as soon as the prophet was commissioned and raised the cry of Truth, all such seekers after the Truth, still surviving, rallied round him. They were all acquainted with the satisfaction, peace and pleasure afforded by the Truth, and as such had no difficulty in recognizing it. Everything the prophet told them appeared to them to be to their own taste and liking. They could easily distinguish between a truthful person and a liar. Therefore, after coming in contact with the prophet and his excellent character, they could not for a moment imagine that he (the prophet) could tell lies. They recognized him as the apostle of Allah by his face and by his voice, and called out:

"Our Lord! we have heard the call of one calling (us) to faith, 'Believe ye in the Lord,' and we have believed."

Al-Qur'an. S. III - v. 193

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Since they were eagerly looking for the Truth, on coming by it, they did not raise issues and start debates, but experienced the same delight which the reappearance of a long-lost blood-relation would have afforded them.

"And when they listen to the revelation received by the apostle, thou will see their eyes overflowing with tears, for they recognize the Truth: they pray: 'Our Lord! we believe; write us down among the

witnesses.' "

Al-Qur'an. S. V - v. 86

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The other reason for their confusion and disarray is that the truth is before them, and to bring home to them its demands and responsibilities no prophet and no revelation are needed, but there is no leader around to direct their scattered energies to a definite path. In a corrupt atmosphere where the *Jahiliyah* of the age pervades like the universal gloom of the night, even with full recognition of the Truth, every one dare not come forward voluntarily to take upon himself the responsibility of guiding the caravans and leading the nations. Those craving for leadership, in spite of being blind themselves, come forward to lead others. But the righteous ones who are well acquainted with the good and the evil aspects of leadership, do their best to keep themselves away from the responsibilities of the great task. Due to their piety and sense of responsibility, they are very strict in judging themselves, and any error in this judgement does not go as an allowance to them but always to underestimate themselves. To underestimate themselves in the demand of their piety. Whereas the incapable and the good-for-nothing people are craving for leadership, the capable and the qualified men have dread of and run away from it. How Abu Bakr and Omar tried to evade the responsibilities of caliphate at Saqifa bani Sa'ida, is well known,, having been carefully recorded for the posterity, and also how most incapable and greedy persons in later times, after the period of the rightly guided caliphate, ranged themselves in opposition to one another, with so much blood-shed, has also been preserved for us in history.

That is proof enough of the fact that pious persons try to be spared the heavy responsibilities of leadership and want somebody else to shoulder it. This feeling in itself is laudable indeed and a blessing for a healthy society. But there is a limit to it. which if overstepped, the result is that the righteous people are overwhelmed with the idea of individual striving for good deeds, and the collective striving for the establishment of the Truth becomes impossible. This situation is intolerable to those pious souls who are conscious of the duty of the collective effort. They know full well that such individual striving for righteousness and scattered and vague efforts cannot meet the demands of the True faith. When a person is so overwhelmed with this consciousness that he cannot suppress it. he gets up putting his trust in Allah and makes a clarion call for the struggle to establish the Truth.

This call at once draws the attention of those who were waiting for it, so that they may come forward together in the form of a congregation. They do not wrangle with him about this call, knowing full well that it was long overdue. They are not envious of him for that distinction of priority and pioneering spirit but are thankful for having taken up an onerous duty for which they had been waiting so long to be taken up by somebody, but only anxiously turning in their beds and never having the courage to be up and doing. They do not try to discover in him an ideal of piety and as the one spending his nights in prayer and devotion, for they know full well that all those with prayerful nights and ideal piety slept on that pressing need and it was given to him alone to the cognizance of the need of the hour. They are not worried about the

question whether he would be able to continue with his job tomorrow under the changed conditions. Rather they trust that just as he is meeting the challenge of the conditions today, he will, by the grace of Allah be able to handle the responsibilities of leadership tomorrow also. And supposing he fails to do so, Allah will select and destine some other servant for His to shoulder the responsibilities of tomorrow. The question of his former affiliations and position, his qualifications and the prestige of his alma-mater and the record of his past life, are of little importance to them, since Truth is not the legacy of any particular group or educational institution and those who have become conscious of the present-day duty, have little time for delving deep into the past of people. Such people with unbiased minds and an urge for the proclamation of the Word of Allah, find in the contemporary message a healing balm for their anxiety and a remedy for the prick of their conscience, and for these reasons accept it readily and become active in the struggle for its success.

There are all sorts of people in this group, the rich and the poor, the learned and the ignorant, the city dweller and the villager, young and old, men and women, but not one among them is to be found who has been a person of low morals. Each one has been distinguished in his place for his qualities and enjoying the confidence of others in his or her circle.

The preacher does not have to make any considerable effort to bring together these people. Rather, they themselves come, drawn to him from every nook and corner. He does not have to hunt them up. It is they who discover him. They are the thirsty ones and do not expect the river to come up to them. They

cross the mountains and the deserts to reach the brook. The transparent inflammable oil of their chaste nature is ready to ignite and burst into a flame before the fire has actually touched it. The vicinity of a lighted match is enough to kindle it. They do not make demands for miracles and super human performances, do not make inquiries into the name, parentage and lineage, do not raise never-ending controversies and argumentation, but only see to it that the object to which the preacher is calling them is the Truth and Truth alone, and also that he himself is following the same path. If they are satisfied on that score, they accompany him with full confidence, and do not falsify an evident fact of today for imaginary apprehensions of tomorrow. They have full confidence in their intellect which has guided them today to distinguish between the Truth and falsehood, will come to their aid tomorrow also for such distinction. If, however, they find the preacher digressing at any stage from the highway of Truth, that will be their place of parting without any further loss of time and they will continue their journey on the path of the Truth and rectitude without him.

2. (THEIR) FOLLOWERS IN (ALL) GOOD DEEDS

This is the second class of those accepting the Truth and those that advance towards the Truth following the example of the vanguard of Islam. Morally and intellectually they are not of the calibre of the foregoing group, the vanguard of Islam, and cannot take any bold step by their own initiative, and are afraid of adopting a new course as pioneers. They are lacking in the qualities of leadership, therefore, they are more impressed by the courage and fortitude of the fore-runners on the path of the Truth than the

intellectual appeal and the force of argument of the message of the Truth. When they see that a message of the Truth has been proclaimed and some people have courageously accepted it, are going forward with it and are putting up with all sorts of hardships and dangers to establish it, the scene moves them to action and they start trying their own courage and energies in following it. Their own capacities and the obstacles of their path are varied, and the struggle to overcome them takes time. But constantly keeping an eye on the persistent struggle and the persevering patience of the preachers of the message in face of difficulties, their internal resistance also gives way, and taking courage in both hands, they cut themselves off from the Order of falsehood one after the other and join the ranks of the Truth.

Although they come to the aid and support of the Truth following the example of the vanguard of Islam, but once they have entered its fold, they do not display any weakness, wavering, cowardice, pettiness of nature and hypocrisy. The reason for this is to be found in the fact that though they are not on par with the front rank people intellectually and morally, yet are the best persons of the second rank. Due to the infirmity of their self-consciousness, they are influenced and over-awed by the *Jahilivah* of their time, but the perception of the Truth in them is not totally dead and as such they draw the carriage of the order of falsehood only so long as they are harnessed to it, unwittingly and with disgust, and, in their hearts of hearts, are conscious of the passion for the Truth. Their disgust for the order of falsehood is in abeyance at times and

flares up at others, but is never altogether wiped out. Certainly they don't find in themselves the courage to change their surroundings by constant struggle against it, and they have to put up with the order of the falsehood of the day; but in this tolerance of theirs, there is a hidden pricking of the conscience, which comes to the surface in the face of a message of the Truth. When this pricking of the conscience becomes so much aggravated that they cannot put up with it any longer, they take courage in both hands and take to the same course on which they find other lovers of the Truth proceeding. Since they come to it of their own free will and not under any pressure, and since this initiative is taken as a result of their own passion for the Truth and not with any hidden selfish motive, they are armed with the insight and the firm resolve to serve as a provision for the journey which protects their faith in the future stages of their struggle and the difficulty they have to face, and in the worst of trials they are not likely to be shaken in their initial resolve.

To draw them towards the Truth, the preacher has to undertake hard labour. As already stated they are neither intellectually so high that they can conceive the Truth in all its details, without practical demonstration, nor morally so lofty that they can conceive the Truth in all its details, without practical demonstration, nor morally so lofty that they can stand up in its support, even when there is no one around save their own shadows. Because of these two weaknesses of theirs; the preacher has to strive to bring them round. In the first place they are sorely in need of the elucidation of the Truth to such an extent that no aspect of it remains

ambiguous or indistinct. The doubts lurking in their own minds as well as those likely to be created by others, should as far as possible be removed, until their intellect at least is fully satisfied regarding the truthfulness of the message. When this much is achieved it is essential to rouse their moral courage by bringing before them the examples of firm resolve and cool courage, which strengthen their hearts and allay their anxiety, and rid them of wavering attitude, suggest means of firmly keeping to the path of the Truth in a hostile atmosphere, until their intellect and their conscience both are quickened and fully roused to activity. And then if Allah's Grace comes to their aid, they are ready to take to the path of the Truth.

3. THE WEAKLINGS AND THE HYPOCRITES

For reasons of superficial analogy between them we have grouped together the weaklings and the hypocrites, otherwise from the point of view of their intention and purpose, they are two different groups. And hence we shall briefly deal with their qualities and characteristics separately.

Weaklings are those people who accept the Truth as Truth and intend to live also upto it. But their will power is feeble and as such inspite of their sincere intentions they traverse the path of the Truth stumbling and staggering. They stumble, fall and rise repeatedly, but every time they regain their feet it is only to take the Path of the Truth. It never happens that once fallen, they may never get up again, or rise from a fall to change over their path to that of falsehood. They own their faults and are repentant and ashamed of

themselves, and try to make amends for them through repentance and seeking refuge in Allah's forgiveness. They are not inferior as regards their mental faculties and their intentions, and for this reason many of them courageously accept it in the early stages of the call to the Truth. But the feebleness of their will-power is, time and again, manifested in trials, and from the beginning to the end they stand constantly in need of training and reform. It is this group which has been referred in the following verse of *Surah Tauba* (S. IX):

"Others (there are who) have acknowledged their wrong doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them in mercy): for Allah is oft-forgiving Most Merciful."

Al-Qur'an. S. IX -v. 102

To create fortitude and constancy in them it is imperative that the causes of the infirmity of their will-power may be thoroughly investigated and then removed. If the cause of this feebleness is mental, they should be instructed in the attributes of Allah, His Power, His Wisdom and His Laws according to which He deals with those who tread His path. If greed is responsible for it, they should be made to spend in the way of Allah and do it habitually, so that they may be cured of this malady. If love of this life and fear of death overwhelm them, the certainty of death and the aspect of the good of the other world must be made evident to them. This group is certainly benefited by the teaching and training, and for this reason even if

the pace of their progress be slow, it is not possible that they will stand still where they are and take no advantage of the training. It is to them that the following verse points:

"Of their goods take *Sadaqat** that so those mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: and Allah is One Who heareth and knoweth."

Al-Qur'an. S. **IX-v**. 103

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The group of hypocrites is with the message of the Truth only in so far as lip service is concerned. But their hearts are with the falsehood of their age. At times it happens that under a transitory effect they align themselves with the Truth. Then faced with the hardships and trials of the path of the Truth they repent their impulsive decision and wish to retreat to their former position, but remain nominally attached to the Truth only for the sake of false prestige. At other times they come to enter the fold of the Truth with evil intentions, so that they may be able to make mischief inside the camp of the lovers of the Truth. They become sympathisers of the Truth for show only, whereas they are in real earnest the agents of the enemies of the

- Alms in the original of A. Yusuf Ali fails to convey the sense of *Sadaqat* hence the substitution. Giving alms is a charitable act no doubt. but *Sadaqa* is a form of worship involving expenditure of one's substance, just a prayer is a form of worship involving physical effort.

Truth. It may also happen that the rapid expansion of the Truth may inspire them with awe, and to safeguard their material interests, they want to maintain a certain showy relationship with the newly emerging power too. This and such other motives of a like nature prompt them to declare their attachment to the Truth and try their level best to live up to this declaration, but at every step their faults and mischiefs show the reality beneath the surface.

This group is the worst damaging agent for the mission of a preacher of the Truth. No group from among the open enemies of the message of the Truth is so dangerous as this one of the hidden enemies in the garb of sympathisers. They fulfil the mission of aliens and opponents disguised as the companions of the lovers of the Truth, and fulfil it with such beauty and grace as no other could have done it. They create innumerable sorts of misunderstandings about the preacher and the message of the Truth. And since they are regarded as part of the Muslim society, and whatever they say, they make it appear all sincerity and sympathy, people are generally misled by their mischievous propaganda. They are badly after sowing dissensions in the party and keep every tiny sparkle safely preserved which can be fanned into a big fire of mischief at the most opportune moment. Within the ranks of the party they are the agents of the party's deadly enemies. They build houses of conspiracy for these enemies and make it known that they have done it for the service of the Truth. They are in league with the enemies of the Truth with the intention of opposing it and assert that they are doing it all with

the best of intentions and good will. Everything that is disheartening and discouraging to the party is relished by them and they feel delighted in propagating it. As against this, all those things which boost the morale of the party, sadden and disappoint them. Every step in the way of the Truth is full of dangers to them. And as a measure of party's well-being, it is their endeavour to frighten everybody with these impending dangers. To conceal their own cowardice and stinginess they try to suppress the passion of generosity and sacrifice in others by various stratagems. They are always despairing of the prevalence of the Truth, and to them the future holds little for the Truth save calamities and ruin. From a practical point of view their value is zero, and therefore to keep up appearances in the party they have to resort to baseless assertions, false oaths and flattery. Every conquest and success of the Truth arouses envy in them, and if a misfortune betalls the party their hearts are gladdened.

Since this group creates all the mischief intentionally, there is very little capacity of accepting reform in them. Remediable among them are only those that have fallen a prey to the conspiracy brewed up by others, in their moments of transitory heedlessness, and come to commit an act of hypocrisy on impulse. But those with whom mischief-making becomes a way of life, are not amenable to reform and every attempt in this behalf comes to naught. They are not prepared to make the slightest change in their attitude. The right sort of thing to do for a preacher of the Truth in dealing with them is that he should try his best to guard the

party against their mischief. And the only way to do it is to tolerate their presence in and freely mixing with the party only so long as he can make their education and sanctification the means of the education and sanctification of the party. But when this object has been achieved, he must cut them off from the party at once, and never allow any further communication between them and the party.

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CHAPTER XIV

THE STAGES OF THE MESSAGE OF THE TRUTH

Every message of the Truth has usually" to pass through the following three stages to attain success:

1. THE CALL TO THE TRUTH
2. IMMUNITY AND MIGRATION
3. THE ARMED STRUGGLE

In the present age people are mostly acquainted with the revolutions of Europe, America, Russia and Turkey. and for this reason take it for granted that the stages through which these revolutions pass are inevitable for every revolution. This is a misunderstanding under which people are labouring, since they never had a chance of studying the history of a purely Islamic revolution. or they would have known that the revolutions brought about under the guidance of the

• This word 'usually' is to be specially noted here. It is not essential for every message of the Truth to pass through all these three stages to attain success. All that is meant is that commonly these three stages have to be passed through in most cases. It is, however, possible, in this democratic age for the party to be crowned with success in the very first stage.

prophets or by those following in their footsteps are quite different in their characteristics from those set on foot by the political type of movements alone. To dispel this misunderstanding, we shall briefly deal here with the various stages of a purely Islamic revolution and the characteristics and demands of every stage of it.

1. THE FIRST STAGE—PREACHING OF THE MESSAGE

The first stage is that of the Call of the Truth. The address of the message of the Truth, in the beginning, is towards those in power. But this class is perfectly satisfied with its present condition and happy in their idle pursuits, and for this reason they do not pay the least attention to this call. The preacher pointing out the corruptness of the existing, moral, political and social orders of the day, invites their attention to the evil end that their order based on falsehood is destined to meet. But since the machinery of the system is working at a swift pace, those at the helm of its affairs at the time, hardly ever realize that the vehicle driven under their command, has damaged axles and it is soon going down into the abysmal depths of a chasm. When conditions on the surface are satisfactory, it is not such an easy job to warn the unheeding against the inner defects and weaknesses of a political order. Due to their heedlessness and intoxication with power, they not only do not pay attention to their weaknesses and evils, but regard those very infirmities and evils their good points, signs of strength and perfection, and to them, those pointing them out as infirmities and evils, are bereft of wits. The philosophy they are following does not recognize any moral basis for anything in life. To them the whole world is a phenomenon of chance, or revolving on the axis of

power alone. That is why all the good counsel that a preacher tenders to them appears boring and meaningless. The call of the preacher hardly ever reaches their inaccessible lofty mansions, and if it does, falls on deaf ears or as an ill-timed cry and they remain absorbed in their amusements. They can neither find any evil in their thought nor discover any flaws in their social and political order. If ever one of them awakens from his deep slumber and any of the teachings of the preacher appeals to him, either the intoxication of the hauteur and self-conceit prevent him from recognition and acceptance of the Truth, or the expediency of the vested interests and selfishness prevailing upon him put him to sleep again. However, all this hue and cry does affect those of a sound nature among them, either disgusted with the falsehood of the order of the day or at least having no vested interests in the continuance of that corrupt system. These people come forward to accept the Truth. These are mostly poor people who are neither proud of their leadership nor safeguard of their interests vexes them, and they have no undue prejudice for the existing order of their time, being largely bereft of the means that become a source of trial. That is why their hearts are not dead, there still remaining some signs of life in them, and with a little stimulation and motivation, they become once again pulsating with life. The first to advance towards the Truth from this group are young people with ample courage. The Qur'an tells us that some young men of his community were the first to believe in Moses and his message. More or less it was the same with the message preached by the Prophet. In the beginning of his commission, the small band of believers comprised mostly of young men. The

reason for this is to be found in the fact that young people have lot of hot blood in their veins, and morally they are very strong indeed. Their fervour of passion to uphold the honour and prestige of their noble cause is in part naturally awake and the rest can be easily awakened. They are seldom overawed by oppositions, and are little for expediences. Once they have taken cognizance of the Truth, they hardly ever care what calamities and dangers to life and property will attend on their acceptance of that Truth. Blissfully heedless of all those fears they accept it and the bitterness of hardships and calamities arouses their fervour instead of cooling it down.

In the early stages of the call to the Truth, the trials faced by the lovers of the Truth, are not the creation of the ruling clique of that period. Those in command of the existing order, as we have already stated in the foregoing pages, take no notice of the message and its preacher. During this period all the difficulties and obstacles raise their heads from their own immediate surroundings. During this period, war is being waged between the father and the son, the mother and the daughter, brother and brother, uncles and the nephews, the husband and the wife, the servant and the master, the master and the slave and teacher and the taught. The fathers use all sorts of stratagems both harsh and loving, to deter the son from acceptance of the Truth, remind them of their own claims over them [sons] and also their long-standing cherished hopes; bring in their financial difficulties and their old age as excuses; draw their attention to their own duties and responsibilities; paint a horrible picture of the difficulties and dangers of this path; try to move them

by presenting horrid images of the ruin of their family; and as a last measure, threaten to turn them out of their houses and disinherit them, and where possible resort to their torture and corporal punishment. What for, all this hue and cry? Well, if the son has a firm resolve of accepting the Truth, he may be deterred from it and if he has already accepted it he may turn against it. More or less the same is the behaviour of the mother with the daughter, brother's with the brother, uncle's with the nephews, a wife's with her husband, the master's with his servant and the owner's with his goods, the slave. Whoever can exercise any authority or bring to bear pressure on anyone, makes full use of it to turn people from the Truth. And whatever rights, tribal or familial, enjoined by the *Shariah* or the moral code, he demands as the price of those rights that the person under obligation, may go on worshipping the deity of the obliging person, and in deference to his rights may rebel against the One with the greatest and the largest number of rights (Allah).

The difficulties and hardships of this period have been narrated in *Surah Ankabut* (S. XXIX), in the Quran. And side by side with them the general instructions, in principle, for their solution have also been given. It is not possible for us here to go into great detail, so we shall limit this discourse to a few important hints.

In this connection, the first principle, narrated there, is that Allah has set down a principle to distinguish between those with false assertions and the true ones, that they are tried with hardships and calamities to prove the sincerity or otherwise of their assertions. Therefore the lovers of the Truth should not be vexed and disheartened under trials, but face them

with perseverance and a smiling face, with the internal satisfaction that after passing through the trial success awaits them:

"Do men think that they will be left alone on saying, 'We believe,' and they will not be tested? We did test those before them, and Allah will certainly know those who are true from those who are false."

Al-Qur'an. S. XXIX - v. 1,2.

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After that have been given general instructions, in principle, in connection with the resistance offered by the parents of the lovers of the Truth, and the same applying to the situations where those resisting or trying to turn away from the Truth, are of the rank of the parents:

"We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not."

Al-Qur'an. S. XXIX - v. 8

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Since the obligations of man to Allah are far superior to those of the parents, where obedience to Allah comes in, any resistance offered by the parents should be brushed off as of no consequence.

In this connection the reply has also been furnished of the sentimental appeals of the parents and other elders to the young people that they must follow their

advice, and in case they regard their way of life false, they (the parents and the elders) would take upon themselves the retribution of their actions, and they (the youngsters) need not worry about the consequences thereof:

"And the unbelievers say to those who believe: "Follow our path and we will bear the consequences of your faults.' Never in the least will they bear their faults: in fact they are liars! They will bear their own burdens, and (other) burdens along with their own, and on the Day of Judgment they will be called to account for their falsehoods."

Al-Qur'an. S. XXIX - v. 12-13

Following these general instructions, in principle, the example of three high-minded prophets, Noah, Abraham and Lot, whose precepts reveal the fact what attitude has a truth-loving servant of Allah to adopt in face of the resistance offered by the closest and the dearest blood-relations and how for the sake of the Truth, one must cast aside the love and prejudice of relationship. The dearest relations are those of the son, the parents and the wife. Noah in his love of the Truth hardened his heart for the love of his son. Abraham for the same Truth declared his separation from his father whom he loved dearly and had also great respect for him. Lot forsook his dear wife for the sake of the same Truth. The rest of the relationship come under these three and are far below them in the matter of love and respect. As such when they were ordered to cut themselves off from these three, and the Truth-loving servants of Allah did not flinch from this ordeal. how much do those of a lower order count.

After citing these examples, it was also made clear that though cutting off these blood relationships is to ruin one's home with one's own hands, those who in their love of the Truth came to play the game boldly, and taking courage in both hands, played it manfully, Allah replenished their ruined homes, and whatever they had lost, they were given many times over in this world, and the bounties and the blessings of the next being over and above them. So we see that in the context of the migration of Abraham, the bounties and blessings have been narrated in the following words:

"And We gave [Abraham) Isac and Jacob, and ordained among his progeny prophethood and revelation, and WE granted him his reward in this life; and he was in the Hereafter [ot the company of the righteous)."

Al-Qur'an. S. XXIX - V-27

The most important among the things that create cowardice in man in the course of his striving with his immediate environment, is his economic difficulty. No doubt it is an act of extra-ordinary courage to cut off the ties of love for the sake of the Truth, but even if he crosses this difficult terrain with courage in both hands, it is not so easy for him to shake the dust off his environments with all the economic resources on which he has been brought up and lived so far, and the world beyond those surroundings is unknown and alien to him. To shake this fear off his mind the Qur'an instructs him that service to Allah must be his concern at all costs; no matter if he has to leave home and every cherished object connected with it. Those who stake

their all for the love of Allah and service to Him, Allah's good earth will not prove a shrunken place with limited means for such persons. If they die in this migratory process (and death is certain for everyone), they are destined to have the bounties and blessings of the paradise promised by Allah; and in case they survive the ordeal why should they worry about their sustenance? Which of the living creatures of the earth bears its burden of sustenance in its movements? But in spite of that it is provided sustenance wherever it goes. Why should not Allah, Who provides sustenance for other creatures, provide man with his, when he is far superior to other living creatures in the sight of Allah.'

"O My servants who believe ! truly spacious is My earth: Every soul shall have a taste of death: in the end to us shall ye be brought back. But those who believe and work deeds of righteousness—to them shall We give a home in heaven,—for aye;—an excellent reward for those who do (good)! —Those who persevere in patience, and put their trust in their Lord and Cherisher. How many are the creatures that carry not their own sustenance? It is Allah Who feeds (both) them and you: for He hears and knows (all things). If indeed thou ask them who has created the heavens and the earth and subjected the sun and the moon (to His Law), they will certainly reply, Allah.' How are they then deluded away (from the Truth)? Allah enlarges the sustenance (He gives) to (whichever) of His servants He

pleases; and He similarly grants by strict measure (as He pleases): for Allah has full knowledge of all things."

Al-Our'an. S. XXIX - v-56-62

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Those who prove stout of heart in striving with their immediate environment and firmly stand their ground and heed not their kindership for the love of the Truth, naturally seek those for the solace of their hearts, who, though, have nothing in common with them as regards ties of blood and ancestry, but are very close to them in thought and deed and engaged like them in a struggle with their immediate environment for the love of the Truth. Man is by nature social in his habits and cannot live all by himself. So when they have cut themselves off from their own element, they are naturally anxious to establish new relations in their country of adoption. This is a natural urge in man without which evolution of his life is simply unimaginable. That is why the tougher the struggle of the lovers of the Truth with their close environments, the firmer get their mutual relations, so much so that in the society of their period they become distinguished as a regular tribe and a family. Gradually they become so much outstanding that their entity as a party is realized and the existing order of the day comes to be affected by their strong impact.

When the preachers of the Truth attain this stage, only then those in command of the socio-political order of the day, are roused from their slumber, and they realize that the thing they have belittled as the idle of fancy and bigotry of some fanatics, is a serious reality to be reckoned with, and if they do not take cognizance

of it in real earnest soon enough, the order which they stand for, and which guarantees their honour and grandeur, is in jeopardy. Sensing this danger, they become alert to suppress the message of the Truth, and blindly pursue a policy of oppression. Since this oppression and tyranny are perpetrated by the ruling clique, whatever man can do to torture man is on their programme. In the past history of the world, the lovers of the Truth were roasted on fire by the rulers of their times, were slashed and chopped with the swords, sawn in two, thrown before the wild beasts to be torn in pieces by them, were laid on burning sand, were incarcerated in prisons and exiled from their lands of birth. Although in the present age the world has come to recognize the freedom of thought, in principle, but where the message of the Truth is concerned, which aims at extricating all the aspects of human life from the hold of Satan to bring them over to the obedience and service to Allah, for its supporters and promoters, the world history has undergone little change. They must be prepared to pass through the same ordeal which the preachers of the Truth have been through earlier:

"Or do ye think that ye shall enter the garden (of bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the apostle and those of faith who were with him cried: "When will come the help of God ?' Ah! Verily, the help of Allah is always near!"

Al-Qur'an. S. II - v. 214

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This period, although very much trying for the lovers of the Truth, but if their feet are firmly planted, and in spite of all the oppression and tyrannies of the rulers of that period, stick to their message and their way of life, their moral courage comes to be held in awe by the oppressors as well, and the thought and order of that period have to make room for their party and its way of life to such an extent that those who could hardly tolerate the mere mention of that message, start making parleys to find a middle course, agreeable to both the parties to end the struggle. But compromise on matters of principle is out of question. So the followers of the Truth are compelled to resist this vain desire on the part of the rulers just as they had resisted their tortures and tyrannies earlier, and prove by persevering patience that they are not prepared to deviate an inch from their stand in the matter of their message and in their own way of life. It is for instruction in such a period that the following verses of the Qur'an were revealed:

"But when our clear signs are rehearsed unto them, those who rest not their hope on their meeting with Us say: 'Bring us a reading other than this, or change this', say: 'I follow naught but what is revealed to me: if I were to disobey my Lord, I should myself fear the penalty of a great Day (to come).' "

Al-Qur'an. S. X - v. 15

To close all doors on this desire, the prophet was made to explain the way of the Truth anew, so that the supporters of falsehood may once for all despair of any chance of a compromise:

"Say: Oh ye men ! If ye are in doubt as to my religion, (behold!) I worship not what ye worship, other than Allah! But I worship Allah—Who will take your souls (at death): I am commanded to be (in the ranks) of the believers, and further (thus): 'set the face towards religion with true piety and never in any wise be of the unbelievers."

Al-Qur'an. S. **X-V** 104-105

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Such offers of compromise so often impress some of the followers of the Truth, and due to some misunderstanding they too come to regard it as a measure of expediency that some sort of settlement, through mutual concessions, be arrived at. To do away with this infirmity of such people the following counsel was revealed in a rather stern tone:

"Therefore stand firm (in the straight path) as thou art commanded,—thou and those with thee turn (unto Allah); and transgress not (from the path): for He seeth well all that ye do. And incline not to those who do wrong, or the fire will seize you; and you have no protectors other than Allah, nor shall ye be helped. And establish regular prayers at the two ends of the day and at the approaches of the night; for those things that are good remove those that are evil: be that the world of remembrance to those who remember (their Lord). And be steadfast in patience; for verily Allah will not suffer the

reward of the righteous to perish."

Al-Qur'an. S. XI-v. 112-115.

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When the followers of the Truth successfully pass through this trial also and do not in the least transgress from the path in the matter of amending or changing their message, terrorised by the opponents or moved by their requests for the treaty on the condition of compromise, but fearlessly carry on their mission of preaching without any amendments, the rulers adopt another line of strategy to defeat their purpose. Now they endeavour to ensure the leaders of the mission with love of mammon, and tempt them with generous offers of whatever is desirable for man in the life of this world—an abundance of wealth, the highest position in leadership and authority and full-fledged partnership in the available resources. And what they demand in return for it is that the preacher should make certain amendments in his message to the extent that they may live in peace. This glittering and most attractive trial is worse than the most hideous of earlier trials. Imam Ahmad bin Hanbal, when he was dreadfully scourged under orders of the caliph of his time, in connection with the trial of *Khalq-t-Our'an**, he did not flinch, when it was said they would have bewildered an elephant. But when the caliph, defeated in his designs against the rock of Imam's indomitable courage and endurance, changed his tactics, and the whip gave way to the showers of the bounties, he cried out, "By God! this generosity of the caliph is more hurtful than

* *Khalq-e-Our'an* literally means the creation of the Qur'an.

the cuts of the scourge." This trial is the hardest for the message of the Truth. The temptation of the love of mammon is more trying than man's abhorrence for death. Those giants of moral courage who shape the iron chains (of prison) with one vigorous effort, come eagerly forward to put on the gold and silver chains with their own hands as they would have put on ornaments, and never again think even of regaining their freedom. Those who are not at all frightened by the demon of fear, are so easily floored by the Satan of temptation that it appears they had already lost when he approached. In connection with the trials and temptations of this period in the history of the message of the Truth, the pattern set by the prophet is of the highest order. After they had tried every possible oppression and affliction on him and his companions,

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Mamun Rashid, the Abbasid Caliph, raised, at the instigation of some *ulama* of his court, a controversial issue whether the Qur'an is the creation of Allah and as such transitory or the word of Allah and co-eternal with Him. Imam Ahmad bin Hanbal, founder of one of the most outstanding four schools of *Fiqh*, the Hanbalite school, was in contention with the Caliph and passed through hair-raising tortures and tyrannies on this issue. He wanted to evade this unnecessary hair-splitting and an exercise in futility, but they compelled him to take either stand and he could not help declaring the truth that Qur'an is the word of Allah inseparable from and as such to eternal with Him. And since the Caliph wanted it to be declared transitory like other created things, the Imam was flogged incarcerated and tortured worse than beasts. But he stood like a rock, took it all smilingly, and came out successful in this ordeal.

and were convinced of their indomitable spirit and persevering patience, and despaired of total desertion of the message by them, or even any amendments in it, they approached the prophet and asked him what he wanted. If it was wealth and worldly goods they could offer him any amount. If a high-ranking lady's hand in marriage was desired, everyone of them was prepared to meet it. And if the authority and rule over the nation was his ambition, he was just as welcome to that also. But he should have the 'grace' to stop preaching the message which aimed at total replacement of the ancestral faith and culture. The prophet did not utter a word in response to these persuasive offers but recited the verses of the Qur'an which in exceptionally moving words narrated the object for which he had been putting up with all that distress at their hands. The Quraish despaired of him after this reply.

When the preachers of the Truth have been through this trial also successfully, the message of Truth He has attained that stage of preaching and finality of bringing home the Truth, where those with any vestige of moral sense, either openly declare their faith or at least recognize it in their heart of hearts, and wait for an opportune moment for its declaration. On the other hand, the opponents of the message despairing of all their manoeuvres to suppress it by force take a final decision to crush it with a single stroke, and oblivious of the consequences, want to annihilate the preacher and the message. This is the stage at which Abraham was consigned to flames, murder of Moses was decided upon, an attempt was made to crucify Jesus Christ, and among the many suggestions that came forward to get rid of the prophet, by those assembled in

Damn-Nadwa, were those of his incarceration and seclusion, in chains, exile from Arabia, and the suggestion of Abu Jehal. which finally received general approbation, that representatives from the various families of the Quraish tribe, as one body attack and make short shrift of him with their swords, in which case banu Hashim, the Prophet's family, will be at a loss for revenge against so many.

When things have come to such a pass that the preachers of the Truth find it impossible to have security of life while living among their own people, the message of the Truth enters the stage of immunity and migration.

THE SECOND STAGE— IMMUNITY AND MIGRATION

This second stage of the message of the Truth arrives at a time when the preachers of the Truth have so churned all the cream out of their surroundings that the society of their time, morally speaking, is no more than whey. Those with any guts in them, have by this time become the supporters of the message, and the dead souls have gone to the last limits of frenzy, so much so that despairing of all possibilities of the suppression of the message or any compromise with its upholders, they are bent upon pulling them up root and branch. When this juncture is reached and the followers of the Truth realize that not only preaching and teaching but their own breathing in that particular environment has been made impossible, they are constrained to declare their relinquishment and to migrate to a place where they expect to live according to their chosen way of life, or at least it may be possible

to do existence with their convictions of the faith. Where the prophets are concerned, the time and place of migration are both determined by Allah through revelation or in a dream at the nick of time, directing that full justice having been done to the preaching of the message of the Truth, it was time they abandoned their homes for such and such destination at such and such time. The real object of raising any prophet in any community is the preaching of prophethood and finality of bringing home the truth of the prophet's message, and so long as their stay in the midst of their community is needed for this purpose, they are commissioned to stay there so that full justice may be done to the preaching of the message and convincing argument may be finalised: When this is over, they are allowed to migrate. Before such express permission, it is not proper for them to abandon their community or nation, since it is just possible that in the intensity of their feelings for the dignity of the Truth, or for any other reason. they may leave the nation before finalising their mission of preaching. The prophet Jonah was involved in such an act of omission when he left his community before due time in the intensity of his righteous regard for the dignity of the Truth. He earned the disapproval and displeasure of Allah and was ordered back to the seat of his original commission, and a considerable portion of his nation had the honour of accepting Islam in the second round of his preaching mission.

All others, besides the prophets have to take a decision for the determination of the time of their migration. and in such determination they have to keep in mind certain things as principles:

The first thing that is to be noted is that the migration is not a must for every message of the Truth, but is conditioned by necessity and the circumstances. The real job of the preachers of the Truth is to convert people to the way of life preached through their message and then with the collective strength of these followers of the Truth they are to enforce the social order based on the Truth. Therefore, as long as they have the opportunity of calling the people of the country to the Way of Life, in unmitigated form, without insurmountable resistance, cannot be allowed to migrate, even if they never succeed in getting people to accept their message or establishing an order in keeping with their cherished message. Prophet Joseph spent his life in preaching the message of the Truth, but since he was held in great esteem by the king of Egypt, in whose name he ruled, and as such no practical resistance, which would have paralysed his message, was experienced by him in his preaching mission, he continued his work to the last of his days although he could not get enough people in Egypt with whose collective strength he could establish and run an order based on purely Islamic principles.

The other consideration is that ordinary resistance and opposition offered by a certain environment can be no justification for migration. A message in every aspect differing from the thought, creed and the socio-political principles of that age, must naturally be alien and repugnant to people in general. This alienation and repugnance is not cause enough for the preacher and his followers of the Truth to flee from that place. The prophets have always carried on their work in face of all this opposition without losing heart or

despairing of their mission. Persevering patience, when confronted with these oppositions, is necessary to convince the opponents, and inevitable for testing the mettle of the preachers of the Truth themselves. In the absence of such trial, neither the followers of the Truth would be entitled to any reward for their cherishing the Truth, nor the supporters of falsehood could be justifiably condemned and punished for their attachment to a false way of life. This is a course of training for the followers of the Truth prescribed by Allah which they must pass through before they are declared successful. However, when the opposition of their nation attains a pitch that they cannot tolerate the presence of the followers of the Truth in their midst, and unanimously decide their extradition, the preachers of the Truth are within their rights in declaring the infidelity of their nation and abandoning them, migrate from the territory. The migration of the prophets mentioned in the Qur'an reveals the fact that they declared their immunity from their people and migrated from that place only when they (the people) threatened them (the prophets) with firm resolves of stoning them to death or murdering or banishing them. Before such initiatives on the part of the opponents, never could any prophet even think of migration.

The third consideration is that the migration of the prophets and other preachers of the Truth is totally different from the flight of a people for fear of suppression by another people. Such flight is from one nation to another, while the migration of the preachers of the Truth is from falsehood to the Truth. So the preachers of the Truth have to take stock of two things. Firstly, the condition of those from whom they are

migrating, as regards acceptance of the Truth, and secondly the condition of those towards whom they are moving as regards their love of the Truth; both must be carefully noted. Before such stock-taking they have to assess correctly the capabilities of their surroundings, whether or not the ground can lend itself to the sowing of the seeds of the Truth. If they feel it is in any way capable of it, they regard these surroundings the most deserving of their reformatory efforts and spend all their energies on its reform and training. If however, on detailed survey, they find that it is barren in this respect, they look around for a tract that can serve their purpose most. And the area they find most suitable becomes the alternative center of their untiring efforts for the preaching of the Truth.

Preachers other than the prophets have to decide upon the place of migration too on the strength of their own *iitehad* like that of the time of migration. In this selection, what has to be kept in mind as the fundamental principle, is the fact that the land of migration must be favourable to the message of the Truth, and its aims and objects, though it may not have any importance from other aspects. This country of migration may be desert, such as the Hejaz desert selected for the migration by the prophet Abraham, or it may be a fertile land, flowing over with milk and honey, such as the one Moses led his *ummah* to the Syrian countries. At times one has to go out of one's country of origin to look for it in the outside world. Abraham and Moses had to do it. And once in a while Allah turns some corner of the same country agreeable to and favourable for the message of the Truth, just as it happened in the case of the Prophet Mohammad

(Peace be upon him). It is very difficult in the beginning to know with certainty about a message whether it is going to prosper where its seeds are being sown, and will be harvested also there. Or it is a case of sowing the seeds somewhere and harvesting the transplanted crop elsewhere. And which is that land (of adoption) going to be? In the same country or outside it? A barren and unproductive tract or inhabited and thickly populated land? Those who get up for sowing the seeds of the Truth, their own guesses and assessments have no value. They are guided by Him Whose Countenance they seek in getting out of their houses with a few seeds in their bags. One thing, however, is certain that the seed of the Truth—if those sowing it nurture and with their own tears and blood— is not wasted. If the east is not favourable to it, the west takes it with open arms, and lush green crops are raised. And a day comes when grain merchants fill their granaries with them, and those picking up the fallen grains only, collect heaps of them. And the whole world takes its fill out of the bounty and is satiated.

The object of this migration, as we have pointed out earlier too, is not running away from the oppression of the opponents, but it serves certain aims and objects of the message, some of which we are going to point out here.

The first object of the migration is the fulfilment of the demands of their creed and mental faculties. From the very day they become acquainted with the Truth, they become migrants in keeping with their own intentions. They are disgusted with the creed and deeds of their age and want to get away as far from them as possible. They have an abhorrence for the society of

their time and wish to have, for their own security and peace of mind, a clean and wholesome society. They regard the order of their time as an instrument of torture set up by falsehood, and as such are anxious to get rid of it somehow. Their latent sense of smell, having become very acute, they find every corner of their environment stinking, and naturally, it is their earnest desire to find an atmosphere in which they can breathe freely, and be spared the nauseating stink of their surroundings. Whatever time they spend in this unhealthy atmosphere is for the discharge of the duty of preaching. And therefore, as soon as this duty has been fully discharged, it is the demand of their nature that they abandon the environment, and whatever (evils) they have given up in their own lives, should touch them no more in the world outside. This is the true nature of migration, and as such true migration is only for those whose body and soul are both immigrants, and never those who in spite of physical migration have their hearts sticking to the place from where they migrated.

The second object of migration is that those left with any breath of life in their conscience, a last effort be made to activate them. When the individuals of the society, whose excellence is admitted by their enemies too, whose well-wishing and sympathy inspire confidence even in their opponents, to whose honesty and faithfulness even in their opponents, to whose honesty and faithfulness evidence is borne out by their foes, and whose love of the Truth and righteous conduct are envied by those who vituperate and ridicule them—leave their society with their old-standing contacts and relations, their rights and privileges in it, their

homes and their hearths and their near and dear ones. and in such a manner that they have for that society sympathy, compassion and geniality for chagrin and hatred. and save the passion for obedience and service to Allah. there is not the slightest tinge of personal grudge in their hearts. And seeing all this and not to be moved is not possible for any one with any vestige of human feelings in him. This scene brings into action all those having any value of the Truth in their hearts. barring only the extremely hard-hearted and wretched opponents. And many of them are so much moved by this scene of immigration that they can no more persist with their erroneous way of life and plunge headlong to become part of the dauntless fighters of the path of the Truth. This, it appears, is the last effort of the preachers of the Truth to, violently shake their nation, after which, barring only those in death slumber, all others jump out of their beds into activity.*

* Although the most powerful factor among those which roused Omar, the second Caliph, to accept Islam, has been pointed out the acceptance of Islam by his sister and her husband. But a careful study of history tells us that it was the migration of Muslims to Eithopia that moved him most. When he noticed that so many excellent persons have putting up with all sorts of hardships and oppression for the love of Islam, So much so. that they have decided to leave even their homes and hearths, many of them having suffered at his own hands, there came a change in his attitude, until the persevering patience of his sister for the sake of the Truth, removed the last hitch in his acceptance of Islam. Ibne Hisham quotes several incidents which bear testimony to the fact that the Eithopian migration of early Muslims of Mecca did most in changing Omar's heart.

Its third object is the purification and the sanctification of the preachers of the Truth. The sincere and the faithful cannot be distinguished from the insincere and unfaithful so long as the stage of migration is not arrived at. There are so many people that join the party of the preachers of the Truth with the filth of hypocrisy and successfully conceal it from their companions. And so many others are hiding in their hearts attachments other than loyalty and devotion to Allah, like the love of kith and kin or wealth and property. So deeply hidden they lie there in the recesses of their hearts that they themselves are not fully aware of these evils. It is for such and other people that migration serves as a touch-stone that distinguishes between the true and the false. The purely divine and sincere servants of Allah are separated from those who are opponents of the Truth or lacking in sincerity. The dividing line of migration is like the proverbial Bridge, *Sirat** finer than a hair and keener than a sword, and only those who have cent per cent sincerity of purpose in the acceptance of Islam can cross that bridge in safety. If a man has the slightest tinge of hypocrisy or this worldliness hidden in his heart, he may come through other trials, but must get caught in the trial of migration.

* *Sirat* (Bridge): There is a verse in the Qur'an "Not one of you but will pass over it: This is with thy Lord a decree, which must be accomplished," (XIX - 71), which has been variously interpreted. Some even refer this verse to a Bridge over Hell, the Bridge *Simt* over which all must pass to their final destiny. No such bridge has, however, been mentioned in the Quran.

The fourth object of migration is that the followers of the Truth be trained in an atmosphere of total freedom and sanctity, so that they may be prepared to snatch power from the hands of the order of falsehood, establish a wholesome culture and take over the responsibilities of the leadership of the world. The corrupt atmosphere of falsehood in which unbelief holds **sway**, can never be favourable for this purpose. The message of the Truth is like a plant that may sprout in any kind of soil, but can grow and attain full size and freshness only if transplanted in the soil in such a way that it is not overwhelmed by another tree. Only then are all the demands of its nature met, it grows at its natural rate of growth, puts on green foliage and blossoms, until a day comes when its roots go deep down into the ground and get firmly fixed there, and its branches spread out into the atmosphere. So long as these conditions are not fulfilled, the growth of the message of the Truth is stunted and its true capabilities are suppressed, so that its hidden qualities would remain a secret to the inmates and its wonders would not be revealed to the outsiders. Some assorted principles, howsoever attractive and just, can never reveal their true nature unless tested in the framework of a way of life. Under an order of unbelief, unity, obedience to Allah, unity of mankind and the fear of retribution, in the Hereafter, can be preached, and it can also move many people of a sound nature. But when on the basis of these principles a collective organization comes into existence, and all its departments emerge one by one and fulfil their natural mission, the inmates remain wonder-struck with its capacities and blessings, and the aliens too are amazed at its powers and functioning limits.

The migration that comes into existence with these aims and objects in view and under these conditions, certain results essentially emerge from it:

The first outcome of this is that after migration the message of the Truth spreads and develops with full force, the reason being that the Word of Truth, the *Kalimah* has been endowed with extraordinary potentialities of growth, expansion and of overwhelming the false *Kalimah*. Man's own nature and the temperament of the universe have a natural affinity for it and both nurture it and promote its interests. But so long as it is covered by a curtain of falsehood, it remains faded like a plant infested by a parasitic creeper of the *cuscuta reflexa* type, sucking it dry of its sap of life. When it gets rid of the infesting parasite and a wholesome soil and free atmosphere are afforded to it its suppressed forces come to the fore all of a sudden, and in no time, like a promising tree it starts utilizing all the available food and energy from the ground and the atmosphere, and becomes such a huge tree that caravans find a resting place in its cool shade and whole nations receive nourishment and satiation from its fruit.

The other outcome of this migration is that falsehood is annihilated immediately or gradually. The reason is that falsehood has no roots. It has neither any affinity for human nature nor has it anything in common with the temperament of the universe. This world has been designed by Allah on the basis of the Truth and a spirit of Truth is at work in the entire system of its running, and hence it is against its nature to nurture a falsehood from which all the elements of the Truth have been removed. Only one with an

admixture of the Truth may exist in the universe, like the parasitic plants or animal parasites living on healthy plants and animals. And when once this support is removed as happens in case of the migration of the followers of the Truth, it becomes impossible for it to do existence independently. Just like a body bereft of soul, rotting to decay, a party from which the followers of the Truth have departed after declaring their immunity, must rot and become extinct. That is why we come across in the accounts of the missions of the prophets that after their migration, Allah did not let their nations have any respite, but dealt with them in the following two ways:

If the immigrant believers were numerically poor and the majority rested with the followers of falsehood, Allah destroyed them through any one of the natural agencies of disaster like flood and rains, wind storms, volcanic eruptions and the like, and the land was entrusted to the followers of the Truth. If, however, the numerical strength of the believing migrants was considerable, they were ordered to strike against and overwhelm the followers of falsehood.

In either case the supremacy of the Truth the defeat of falsehood is certain. Just as the punishment visited by Allah on a people is irresistible and escape from it impossible. the confrontation between the followers of the Truth and those of falsehood must inevitably end in the prevalence of the Truth, and it is simply not possible for the followers of falsehood of their days to stand their ground for long after confrontation with the Truth. The prophets of Allah and the parties working under their guidance are Allah's

own courts of Justice and they judge between the Truth and falsehood with perfect equanimity and justice. And falsehood, however, powerful, has to bow down before the judgement of the court and bow out.

So far as the prophets are concerned both the consequences, mentioned above, do inevitably appear after their migration. And common sense and evidence of the past, both bear testimony to the fact that the same results must accrue when a party of righteous people functions on exactly the same lines. However, it is not possible for others than the prophets to bring conviction to a people's migration, visitation of the affliction or punishment from Allah is not inevitable, the way it was visited on those addressed directly by the prophets. However, in any struggle between the Truth and falsehood, if the followers of the Truth meet the demands essential for the eminence of the Truth, Allah must come to their support and aid and their endeavours must succeed.

After migration, the message of the Truth enters the third stage—that of the *Jihad** or striving in the Way of Allah.

- *Jihad* literally means striving to the utmost for the cause of the Truth, by word of mouth, through pen and lastly laying down one's life in an armed struggle with the opponents of the Truth. The best form of *Jihad* according to the prophet is to declare an unpleasant truth in the face of a tyrant, a despotic ruler. Waging a war against personal infirmities and evils is yet another laudable form of *Jihad* in Islam.

THE THIRD STAGE THE ARMED STRUGGLE

In connection with the message of the Truth, the stage of the armed struggle comes when those of preaching and bearing witness of the Truth before people and migration are over. The reason for this is to be found in the fact that Islamic warfare is bound by certain conditions, which if not fulfilled, the followers of the Truth are not allowed to take up arms and shed blood on earth. If they resort to undue haste in deciding upon armed combat, their's will be an act of corruption for which, instead of any reward, they are likely to be taken to task, and may be held up on a charge of making mischief on earth.

THE CONDITIONS PRECEDING A MILITARY ACTION:

1. The first condition is that those against whom war is declared, the message of the Truth must have been regularly, effectively and conclusively preached to them. In the absence of such preaching no party of the preachers of the Truth is allowed to take up arms against their opponents. Only a defensive war is accepted for obvious reasons. Both individuals and parties can wage a war in self-defence and it is not conditioned with preaching. Whenever somebody's person, property and honour are threatened or attacked, he will be perfectly within his rights to bring together what might be available to him at the moment and fully use it in his defence. If he gets killed in this defensive action, he will by Allah's Grace be a martyr. And if the aggressor is killed, he will be liable to a two fold retribution, that for losing his own life in a sinful act and wrong-doing, and the other that of forcing a

murder on a follower of the Truth against his own will and intention. But not so the aggressive warfare, it cannot be allowed unless the condition of preaching in a convincing manner has been fulfilled. But this preaching takes two different forms and both of them are governed by different injunctions relating to war against falsehood.

A. The case in which a prophet is the preacher, his preaching and finality of argument are perfect, all its conditions having been fulfilled satisfactorily. In this transitory world whatever can be done to convince man, a prophet accomplished it in the best way possible, for which Allah sends him armed with all the needful means. Agam, he is the best person in the nation, occupies the highest position as regards lineage and the family status. His moral character before being commissioned and after it, is the purest and the highest. He is entirely free from infirmities like lying, calumny, craftiness and cunning, unfairness in dealings, self-assertion with an air of superiority and the desire to be distinguished. And these qualities are evident not only to his friends but even his foes dare not deny these fine traits of his character. He presents his message in the best but clear and easily understood language, and he spends anxious days and sleepless nights to take this message of the Truth indiscriminately to every person he can approach, men and women, young and old, the rich and the poor, the illiterate and the educated, alike. His teaching from the point of view of intellect and argumentation is so firm that the opponents cannot refute it. Benefited by his teachings and company the lives of men are entirely changed—the tyrants and mischief makers become just and

conscious of other people's rights and dues, and the robbers and the highwaymen turn into good and peace-loving people; fornicators and gamblers are converted into men of chaste moral character and God-fearing in their dealings. Whatever he (the prophet) says, he demonstrates in his own life, and the law and the system, he presents in his preaching, he himself lives up to them most. He demonstrates his teachings and preaching of a prophet is the last word in convincingly conveying to people the message of the Truth. And when a people has had the advantage of the preaching of a Prophet, Allah no more allows rope to the rejectors of the Truth among that people. Their term of life on this earth comes to a close. Either of the two things come to pass. If those accepting the Truth are not in sufficiently large number and the majority of the nation still comprises rejectors and opponents of the Truth, God takes apart the believers from them, and annihilates the rejectors and the opponents of the Truth through the agency of a natural calamity. The people of Noah, Saleh, Sho'aib and other were dealt with in this manner. If, however, the number of the believers is a sizeable majority, like the rejectors, the former are ordered to declare war on the latter. And this state of war must continue until the rejectors either repent and enter the fold of the faith of Allah's (approval) or the earth is purged of their filth. The prophet was ordered, after he had done justice to preaching, to declare such a war on Banu-Isma'it.

This law is based on the fundamental principle that the prophets of Allah are raised on earth to represent the Law of Allah's retribution. They are the courts of law, and an inevitable result of their

commissioning is the settlement of the dispute between the Truth and falsehood, and the ultimate success of the followers of the Truth, and the failure and doom of the supporters of falsehood. And since it is essential for such reward and punishment that they may not be left with any plea against Allah, all the prophets are commissioned with all the conditions of the finality of the argument. When these conditions are fulfilled, Divine Law does not allow those to survive and make more mischief on earth, who reject the Truth due only to their obduracy. Since this punishment is meted out to them after preaching convincingly to them, leaving them on plea for sticking to falsehood, in a way which cannot be excelled through human agency, it (punishment) cannot be regarded as compulsion. It is rather the demand of justice and equity. What remains for those who do not accept the faith approved by Allah after that is only that the curtains be lifted from the face of Ultimate Reality and it should be exposed to their gaze. But such revelation of the reality is against the way of Allah, which is at work in this transitory world. The demand of belief from us in this world is on the basis of intellect and reasoning and not that of observation and examination. Therefore whatever is possible, has been furnished through the prophets for the intellect and reasoning, no question of allowing any more time arises, and retribution has no aspect of compulsion associated with it.

B. The other possibility is that the preaching be undertaken by a party of the righteous people. In their case the finality of argument of the order of the prophets cannot be expected. They are neither equipped with all the qualities, fine traits of character and other

means which are at the disposal of the prophets, nor have they the mental and moral states which are the characteristics of the prophets. Moreover, they cannot be regarded above reproach and suspicion as are the innocent prophets. For this reason, the war they wage against the rejectors of the Truth is aimed at the establishment of peace and justice. All they are allowed to do is to wrest from the hands of the opponents of the Truth the political power which is capable of communicating their infectious diseases to other servants of Allah. And what little armed struggle can achieve that purpose, should be the limit at which they should stop. They are not allowed to go further ahead. If they transgress a step further from the limit at which they should stop. They are not allowed to go further ahead. If they transgress a step further from the limit set for them. they will be answerable for it in the Hereafter. Such were the wars waged after the passing away of the prophet during the period of the companions. The companions of the prophet put up three things before the votaries of falsehood. The first condition was that they should accept Islam and become on a par with them. The second alternative was that they should become loyal subjects of the Muslim state and, on payment of a nominal fixed tax, follow the Order based on the Truth, barring their own personal law. And the third was the challenge of a war they had to accept in case of rejecting the first two. Although it appears on the surface that the preaching of the companions was very brief and they did not present the message of Allah before the people as explicitly as it had been done by the prophet. or as it should be presented with all its details, to bring it home to them convincingly. But this is an erroneous idea. The reason lies in the

fact that during the time of the companions an order based on the Truth had been practically established which was missing during the time of the preaching of the message by the prophet, and as such the companions did not stand in need of going into all the details of an Islamic order. Their established order of the Truth itself demonstrated the nature of Islam and its demand from the servants of Allah in their individual and collective lives. Due to this system at work, everything in their time was self-evident and outstanding. Whether it be creed or action, social life or political aspect, everything could be witnessed in the form of a perfect social order by the world, and everybody could see for himself what Islam stood for in its internal structure and outer form. And how is it that it is superior to all other existing orders of the world? And why should it be its exclusive privilege to live and all other systems and socio-political orders should fade out? Whenever such an order is existent in the world, it would make it unnecessary for the preachers of the Truth to preach their message in great detail before individuals, peoples and nations. And its mere establishment confers on them the right to demand the surrender of the votaries of falsehood and their obedience to that order. And in case of their rejection to do so, the upholders of the Truth are entitled to force them to such surrender after the armed struggle. In case of failure to bring home to the people the message of the Truth, which is always associated with the preaching of the message by others than the prophets, Islam recognizes the right of the individuals to live with any creed they like. But it does not recognize their right to thrust upon people falsehood and an unjust way of life with force.

2. The second condition imposed by Islam is that this war be waged by the righteous ones. Since Islamic war or *Jihad* is resorted to for the purpose of removing mischief from the world, waging of a religious war by people who are themselves involved in mischief-making, is simply absurd. It becomes them alone and they only can do it, who have perfect faith in the object for which Allah has enjoined *Jihad*. It is for such people to take up arms, and it is their war which has aptly been termed *Jihad* or striving in the way of Allah. If these people are killed in this warfare, they are martyrs, and in case of survival they are called by the bonorific title of *Ghazi* and a *Muiahid* in the way of Allah. Those who do not have faith in the Truth and justice for the establishment of which the religious war has been waged, Islam does not allow them to shed the blood of a single person. And if they do, it will be an act of mischief for which they will be liable to be brought to book. The army of an Islamic state does not comprise mercenaries. Rather, it is composed of those that have a perfect faith in Islam, and it is for its cause that they kill and get killed. It is the very nature of the Islamic Order that demands waging of a holy war by the believers in the Islamic Order. And only those take active part in setting it on foot, that strive in this way only to seek the Countenance of Allah and to establish an order based on the Truth and for no other worldly gain. If in their striving thus, there is even a tinge of any other passion save that of the chaste passion of seeking the pleasure of Allah and establishment of the Order of the Truth, not only such striving of theirs has no value in the sight of Islam, but whatever bloodshed has been caused by them, they will be called to account for it. That is why the prophets

long before declaring war, brought together and trained a party of righteous people for the discharge of this duty. They never invited the rabble of mercenaries for this purpose. In connection with the *Ghazwat* (or Islamic wars or skirmishes in which the prophet himself took part), there were occasions when unbelievers offered their services to the Prophet to fight along with the Muslims, only on grounds of national prejudice. He did not accept their offer and plainly told them that in that mission of his, he did not want to take help from those who did not believe in the cause for which the war was being waged. All the holy wars waged by Moses, David and Solomon were with the help of the righteous Muslims.

The same thing is found during the period of the Companions. All the holy wars in their time were fought **with** the help of those who in creed and deed recognized and accepted the Truth for the establishment of which they lifted their swords. And notwithstanding the fact that they had great influence, and could, if they had liked it, have recruited and trained large armies of mercenaries, but never maintained a standing army of their own, paid and armed at the cost of public exchequer. When a war knocked at their door everyone who could, came out to fight in the way of Allah with his own provisions and his own mount, and waged a war for the establishment of the way of life approved by Allah. And their heedfulness and fear of Allah can be imagined by the fact that at the critical moment when they were about to exchange blows with the adversary, if for a split second a shadow of doubt crossed the mind of a *Mujahid* in the way of Allah, that he was overwhelmed with a passion other than

seeking the countenance of Allah, he would at once lower and sheath his lifted sword, lest he should shed somebody's blood simply to please himself.*

3. The third conditions for *Jihad* is that it must be carried on under the leadership and command of a sovereign and authoritative *Amir* or leader of the faithful. By sovereign and authoritative is meant that his sway over his party is by dint of his own power, and in the enforcement of the law of the *Shariah* on the people he must be in a position to compel them to obedience, and that he must not be subservient to any other higher authority save that of Allah Almighty. The most evident proof of this condition is furnished by the fact that none of the prophets declared *Jihad* or holy war until he had organized his party in an independent area after migration from their own land. The life of Moses and that of the prophet furnish proof of it. In later times too, those who undertook this duty exactly on the pattern of the prophets, like Syed Ahmad Shaheed and Maulana Isma'il Shaheed, keeping this conditions in view, established their sovereign amirate in a free land, and organizing their party, also enforced all the injunctions of the *Shariah*.

TWO REASONS FOR THE IMPOSITION OF THE CONDITION:

A. The first reason is to be found in the fact that

* The non-Muslim subjects of an Islamic state under certain special circumstance can take part in a war along with the Muslims. It is not possible to go into the details of those circumstances and conditions, here. It has been dealt with elsewhere in another book of mine in great detail.

Allah does not approve of disturbance and disruption of even an order based on falsehood unless there is a likelihood of those disrupting it, establishing an order based on the Truth. Anarchy and disorder are manifestations of an unnatural state, nay—so far removed from human nature that even an unjust order is preferable to the state of anarchy. For this reason, Allah has not allowed any part to wage a war which is indefinite and unknown, and whose might and capacity are unknown and doubtful and which is not under the independent command of a sovereign leader, whose loyalty has not been put to test, whose individuals are scattered and unorganized; those who in spite of their capability to disrupt an order have not furnished proof that they can bring together and reorganize a disrupted order. This trust can be reposed only in a party that has actually taken the shape of a political party, and which can maintain such a strict discipline in its ranks that it may be possible to call it "the party". Before attaining this position, a party has every right to strive to become "The party", and this struggle of that party comes under *Jihad*, but it will not have the right to practically advance towards an armed struggle or war as it is popularly called.

B. The other reason is that such a party engaged in warfare comes to exercise such an extra-ordinary and important control over the lives and properties of men, that a party whose leader has but a sort of moral control over it, simply cannot maintain strict discipline. Moral control is no guarantee that it will stop people from making mischief on earth. Therefore, it is not proper for a Muslim leader, on the strength of his moral control alone, over his partymen, to allow his followers

to take up arms. There is every likelihood that once their swords are unsheathed they will not limit themselves to the allowed and stop at the prohibited, and will have indulged in everything for the removal of which they lifted their swords. The general run of the revolutionary parties that aim simply at a revolution and disrupting the existing order, plant themselves in the seats of the preceding holders of authority, may and do play such nasty games. To them neither the disruption of any established order is an accident nor perpetration of a tyranny any sin, and as such everything is fit for and becoming to them. But the leaders of a Truth-loving party have to see to it that the order of which they are depriving people, they themselves are capable of replacing with a superior one or not and whether they can keep their men away from indulging in acts of tyranny and oppression which they are bent upon eradicating. If it is not so, they have no right to play havoc with the lives and properties of people, merely reposing their trust in chances, and creating a greater mischief than the one they have come forward to uproot.

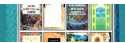
4. The fourth condition as a pre-requisite for *lehad*, or striving in the way of *God*, is the attainment of power. A proper message gathers round itself people of all types of powers and capabilities. And through them capital is also supplied to the party funds. And the needful means of work or the capabilities of producing them are also provided. When these people organize themselves into a political party, and are agreeable to serve the party under a sovereign *Amir*, their moral and potential powers too become twofold, and the possibilities of the supply and production of

material resources become more and more extensive. So where striving for the attainment of power is concerned, it lies really in the fulfilment of these terms. Apart from them it needs no special endeavour. However, supply of power for the aggressive war is also an essential condition, in the absence of which, if a party declares war, will be contributing criminally to its own destruction.

Pondering over the nature of all these conditions, the fact automatically makes itself evident as to why in the sequence of events of a message of the Truth, the stage of war is preceded by the evidence of the Truth before people and migration. Actually it is after passing through these two stages that the people against whom war can be waged under the *Islamic Shariah*, are well-defined and marked out. And also it is only after passing through these two stages that that party, in the true sense of the word comes into being, which is entitled to establish peace and justice with the might of arms. Those who are not conversant with the mode of action of the prophets and have been moved only by the modern operation of the revolutionary parties, should ponder over all the benefits and outcome of all these stages.



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