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THUS SPOKE THE HOLY PROPHET

(peace and blessings of Allah be upon him)

Abu Khizama said that his father asked God's Messenger "Tell me whether spells we invoke, medicine we apply and piety we practise can avert anything God has decreed." He replied, "They are a part of God's decree." Ahmad, Tirmidhi and Ibn Majah transmitted it.

Abu Huraira said: God's Messenger came out to us when we were arguing about God's decree. He was angry and his face became so red that it looked as if a pomegranate seed had been burst open on his cheeks. He then said, "Is this what you were commanded to do, or was it for this purpose that I was sent to you? Your predecessors perished only when they argued about this matter. I adjure you, I adjure you, not to argue about it." Tirmidhi transmitted it; and Ibn Majah transmitted something similar from 'Amr b. Shuaib from his father from his grandfather.

Abu Musa reported that he heard God's Messenger say, "God created Adam from a handful which He took from the whole of the earth; so the children of Adam are in accordance with the earth, some red, some white, some black, some a mixture, also smooth and rough, bad and good." Ahmad, Tirmidhi and Abu Dawud transmitted it.

'Abdallah b. 'Amr reported that he heard God's Messenger say, "God created His creatures in darkness and cast some of His light upon them. Those on whom some of that light falls will have guidance, but those who are missed by it will go astray. On that account I say that the pen has no more to write about God's knowledge." Ahmad and Tirmidhi transmitted it.

Anas reported that God's Messenger often said, "O Thou who turnest the hearts about, establish my heart in Thy religion." Anas said, "Prophet of God, do you fear for us who be-

lieve in you and in your message?" He replied, "Yes. The hearts are between two of God's fingers and He turns them about as He wills." Tirmidhi and Ibn Majah transmitted it.

Abu Musa reported that God's Messenger said, "The heart is like a feather in desert country which the winds keep turning over and over." Ahmad transmitted it.

'Ali reported that God's Messenger said, "A man is not a believer till he believes in four things: he must testify that there is no god but God and that I am God's Messenger whom He sent with the truth; he must believe in death and in the resurrection after death; and he must believe in the divine decree." Tirmidhi and Ibn Majah transmitted it.

Ibn 'Abbas reported that God's Messenger said, "There are two classes among my people who have no portion in Islam, the *Murji'a* and the *Qadariya*." Tirmidhi transmitted it and said this is a *gharib* tradition.

Ibn 'Umar said: I heard God's Messenger say, "Some of my people will be swallowed up and some will be metamorphosed. That will come about among those who declare God's decree to be false." Abu Dawud transmitted it and Tirmidhi transmitted something similar.

He also reported God's Messenger as saying, "The *Qadariya* are the Magians of this people. If they are ill, do not visit them, and if they die, do not attend their funerals." Ahmad and Abu Dawud transmitted it.

'Umar reported God's Messenger as saying, "Do not sit with those who believe in freewill and do not address you." Abu Dawud transmitted it.

'A'isha reported that God's Messenger said, "There are six whom I have cursed, whom I pray that God may curse, and every prophet's

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WE BELIEVE

(1) After the Holy Prophet (peace and blessings of Allah be upon him) Allah has completely barred the appearance of a prophet, old or new.

(2) After the Holy Prophet (peace and blessings of Allah be upon him) Jibreel can never descend and bring Prophetic Revelation (وحي) to any person.

(3) If Jibreel were to descend with one word of Prophetic Revelation (وحي) for any person, it would contradict the two complementary verses:

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ
(This day have I perfected your *Deen* for you.) (5: 3)

وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ
(He is the Messenger of Allah and the Last of Prophets). (33: 40)

(4) The Holy Prophet (Allah's peace and blessings be upon him) also said: "I am Muhammad and I am Ahmad and... I am *al-ʿaqib* (the one who comes last) after whom there can be no prophet." (*Al Bukhari: Kitabul Manaqib*)

(5) Hazrat Mirza Ghulam Ahmad never claimed to be *Nabi*. He exhorted his people to refrain from using the word *Nabi* for him. He further directed them to regard the word *Nabi*, in his writings, as deleted.

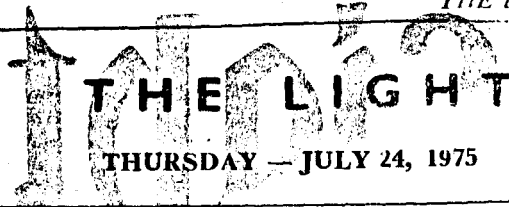
(6) Hazrat Mirza Sahib named his followers 'Ahmadi' after the Holy Prophet's *Jamali* (beatific) name 'Ahmad'.

(7) He proclaimed that no verse of the Holy Quran has been abrogated nor shall ever be abrogated.

(8) All the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and the Imams are venerable.

(9) It is spiritually conducive to our Faith to revere the revivalist Islamic missions of all *Mujaddids*.

(10) He is a Muslim who recites the *Kalimah*, with sincere belief in *Tauhid* and *Khatm-i-Nabuwat*.



MARXIAN SOCIALISM-II

Its Impact on Family Life

The decay of family is a sure sign of the decay of civilisation, because family is the "Unit of Civilisation". There is no denying the fact that the family system under Capitalism had become a serious menace to healthy social progress. It badly needed reorientation to render it compatible with and even helpful to the larger communal interests. As Havelock Ellis says, "Insofar as the family is merely an isolated unit, Civilisation still remains primitive. It is by capacity for inter-penetrating contacts with the community that the family and community are alike enabled to develop a finer civilization. It is largely because the family has been so much a self-centred unit, absorbed in the constant strain of self-reproduction that our civilisation is still, on the whole, so crude". Capitalism had ceased to be self-adjusting even self-acting. It could not check the inner contradictions and fissiparous tendencies that were eating into the vitals of social life. Socialism grappled with the situation created by the centrifugal tendency of the family. Obsessed with wholesale and drastic collectivism, it condemned the family as an effete bourgeois institution. While it tried to humanise the whole economic system, it vulgarised the whole social life by passing a death-sentence on the family institution, because a well-ordered home is the symbol of a sound and enduring society. It cannot be abolished with impunity. Many an ancient civilisation perished because they ignored the home. Among the ancient Greeks, conjugal life came to be regarded as a trivial incident. Husband and wife met to satiate their sex instincts. This pre-

cipitated the collapse of the Greek Civilisation. The Romans also fell from a great eminence when they ignored their homes and took to a life of licence and debauchery.

In the realm of sex, Socialism has also introduced "the morality of the farmyard fowl". It has sprung a multitude of evils on society. Sex laxity is one of them and Lenin had to denounce it as detrimental to the individual and to society. The break-up of the family also thwarts the growth of intellect and minimises all chances of the emergence of an exceptional genius. Family is the nursery of social virtues of mutuality of help and support. It is there that one learns to live harmoniously. Bertrand Russell in his "Principles of Social Reconstruction", writes, "But so long as children continue to live with their parents, parental example and early education must have a great influence in developing their character, even if we leave heredity entirely out of account. Whatever may be thought of genius, there can be no doubt that intelligence, whether through heredity or through education, tends to run in families, and that the decay of families in which it is common, must lower the mental standard of the population". Thus the ruin of the family system in Soviet Russia means the stultification of the Socialistic Regime, which aims at the re-making of man. Socialism becomes a monstrous system by putting an insuperable barrier against the flow of innate parental instincts.

The home is not only a breeding ground of intellect and intelligence, but it is also fertile field for the growth of social

virtues. It is within the four walls of the Home that we really learn and assimilate the formulae of "From each according to his ability and to each according to his needs" and "Each for all and all for each". To destroy the Family is to scatter the moral and spiritual basis of human society. *Creches* are a poor substitute for the Home with its salubrious spiritual atmosphere under which the personality of man grows to its full height and maturity and emits sparks of the divine spirit that resides in it. Public nurseries run by the State functionaries look after the bone and flesh, but retard the spiritual development. Thus they turn out a Mass Man more akin to Machine than to a real human being. No description of the Home can be more striking than that of Dr. J. H. Oldham who writes: "In the home, persons are valued for what they are in themselves, rather than for what they do. Work and business engage only a part of the personality, but in the love of the family the whole man can find his satisfaction. The family is a school of character providing an education in sympathy and understanding, in self control and co-operation. It is a training ground in responsibility and mutual obligation, and builds the disposition which fits its members to participate in the wider life of the Community." Even on purely economic grounds the abolition of the Family is not defensible. Hastings Rashdall in his scholarly work "The Theory of Good and Evil" discusses various concepts of justice and equality. He quite convincingly controverts the socialistic notion that the family must be written off as it perpetuates inequality. He exposes its pathetic fallacy by saying, "The institution of the family necessarily involves great inequality of opportunity, and yet it is possible that the system under which each child looked after by its own mother leads to each getting a higher average attention than would

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Concept of Islamic Law-IV

BY PROFESSOR NA'IMA AKRAM SHAH, M.A.

The Prophet also said that there was no professional priesthood in Islam. Fifthly, the life of man being purposive, it visualizes law as a vehicle for the continued progress of man in all walks of life. On this point, the Holy Quran says, "And there is life for you in the penal law, O men of understanding, that you may enjoy security (2: 179)". Finally, the sources of law have been defined as the Holy Quran, the Holy Prophet and the discretion of legally constituted authority wedded to the Islamic ideology. The words of the Quran are: "O ye, who believe, obey God and His Messenger and those who are in authority among you and, if you differ in anything among yourselves, refer it to God and His Messenger (4: 59)".

This last-mentioned verse accords recognition to the four well-known sources of Islamic law, namely, the Holy Quran, the Sunnah, the Ijma and the Qiyas, it being noted that Ijma and Qiyas are the necessary corollary to obedience to the authority

for the time being, because the authority may be a collective entity giving rise to Ijma (or the consensus of opinion of the learned doctors) or an individual giving rise to Qiyas (the analogical reasoning of the learned with regard to the teaching of the Holy Quran, Hadith and Ijma). The Prophet had said that his followers could not agree in a wrong, so the democratic method of Ijma became a fundamental source of law in Islam. The three subsidiary sources of law, namely, Mursala, Istihsan and Urf (lit., approving, the admission of the law of expediency), also derive their validity from the verse quoted above, as they are the discretion of the authority in one form or another. These subsidiary sources are more or less equivalents to decisions on the basis of exigencies of a given situation, equity and customary law respectively.

Thus, there is an immutability in Islamic law to the extent that two sources of law, namely, the Holy Quran and the Sunnah, are immu-

table. But that immutability is confined to broad principles already enumerated. At the same time, there is the widest scope for flexibility, inasmuch as the other five sources of law, namely, Ijma, Qiyas, Mursala, Istihsan and Urf, are open to modification. It is this peculiarity of Islamic law, which ensures its perpetuity and universality.

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prayer is answered: He who makes additions to God's Book, he who declares God's decree to be false, he who rules proudly to exalt him whom God has humbled and humble him whom God has exalted, he who profanes God's sacred area, he who considers he may do to my family what God has declared forbidden, and he who abandons my *sunna*" Baihaqi transmitted it in the introduction and Razin in his book.

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be secured under a system of state creches and boarding and schools and which after all would not eliminate the necessary inequality of opportunity arising from the varying capacity of different educators."

SECULARISM AND ISLAM-II

A Study of the Clashing Trends

A search for a happy balance by Modern Muslim thinkers like Iqbal

BY DR. M. KURBAN

Confusions

Before this, however, clearing the ground of a linguistic point, and hence getting rid of a possible criticism against what we have already said, will contribute a great deal towards clarifying our intention.

Islam, no doubt, involves doctrines and practices that are natural and worldly. Hence Islam has some aspects that can be called legitimately secular. If someone chooses to say "Islam is secular" then, he is justified in doing so. But he has also to remember that Islam is secular not in a very important sense, by reference to its basic doctrines. Islam is not secular. In itself this remark is of no great significance.

Failure to remember it, however may lead to a very dangerous confusion. One might be tempted to claim that Islam is secular for an ulterior motive, namely, either to deny or avoid the clashes between Islam and secularism. Anyone who does so much necessarily be confused. His is, as a matter of logic and fact, in a triple confusion namely (1) failure to distinguish be-

tween the basic fundamental doctrines of Islam and the secondary relatively unimportant doctrines; (2) failure to identify Islam with its more fundamental rather than with its less fundamental elements; and finally (3) failure to recognize the challenge of secularism to Islam. This is not solving the problem. It is simply avoiding it—and how? In the easiest and simplest way.

The case of this person is similar in a very important respect to the case of a man who, when called upon to do something about his house on fire, simply closes his eyes. Could our friend claim that he did something responsible to save his wife and children from being caught in the fire? His claim to having done something would be regarded as invalid. Equally invalid must be the claim of our friend who says: "There is no distinction, and therefore no clash between secularism and religion in Islam"

The same critical remarks will be urged with equal force against those who in the same vein and with the same intention, claim that there is no

conflict in Islam between science and religion; or between reason and faith; or between nationalism and religion.

"But these criticisms", one might say, "are invited by the definitions of Islam and secularism and change these definitions and the criticism will automatically collapse".

But, we answer, mere change of names or concepts will not solve (except very superficially) specific and critical problems that really exist and must be clear to any responsible thinker. And it is with these problems and more or less satisfactory answers to them that we are primarily concerned.

What are these problems? They are the result of secularism.

Why Secularism?

There is little point in arguing in support of the existence of secularism in the Muslim world. I know of no responsible thinker who denies it. Nor is there any value in searching for the exact time it started—some hold the view that it came into existence with Islam itself.

A reference to the reasons that invited the Muslim Community to open its doors for secularism (or more and more of it) are of some importance. What are some of those reasons and what is their importance?

The Turks were forced to admit secularism for many reasons: one of them, perhaps the most important, (Continued on page 4, col. 3)

The Submergence of the Magian Culture

BY NORMAN LEWIS

In his epoch-making work *Der Untergang des Abendlandes*, translated into English by Atkinson and published in New York by Alfred A. Knopf under the title *The Decline of the West*, Oswald Spengler reviews all the cultures known to us with unique vision and power. He says that the Classical Culture "chose the sensuously-present individual body as the ideal type of the extended". He also says, immediately following the former statement, "In opposition to it we have the Faustian soul, whose prime-symbol is pure and limitless space, and whose 'body' is the Western culture that blossomed forth with the birth of the Romanesque style in the 10th century in the northern plain between the Elbe and the Tagus. The nude statue is Apollonian (Classical), the art of the fuge Faustian. Apollonian: mechanical statics, the sensuous cult of the Olympian gods, the politically individual city-states of Greece, the doom of Oedipus and the phallus-symbol. Faustians are: Gallilean dynamics, Catholic and Protestant dogmatics, the great dynasties of the Baroque with their cabinet diplomacy, the destiny of Lear and the Madonna-ideal from Dante's Beatrice to the last line of II."

"And in the time of Augustus, in the countries between the Nile and Tigris, the Black Sea and South Arabia, there appears—aloof but able to speak to us through forms borrowed, adopted and inherited—the Magian soul of the Arabian Culture with its algebra, astrology and alchemy, its mosaics and arabesques, its caliphates and mosques.

"The pre-Cultural period of the Arabian day completely within the area of the old Babylonian world, but the spring-time was under the mighty spell of the Classical Civilization, which invaded from the West with all the power of a just-attained maturity, and the Egyptian and Indian Civilizations also made themselves distinctly felt."

The founding of Islam was the much fuller awakening of this earlier Magian life, which had as its eternal basis the belief in the One True God. When it arose in power, all that was left of the Classical civilization was overthrown.

It remained for a surpassingly great scholar of an alien thought-world to discern for the first time that particular culture as a thing worthy of respect. Why had it been smothered by the late Classical? And why, after its powerful awakening in the early days of Islam, had it allowed itself to

be so strongly influenced by the Faustian or West European?

What the Magian world lacks today is self-consciousness. It is conscious above all, of the overpowering and overwhelming might of the Faustian and is attempting to substitute its ideals for its own. Why should such a priceless heritage be foregone for a mess of pottage?

When the Islamic States come to a realization that the Magian, smothered though it has been by two other largely contemporary cultures or civilizations, can still re-assert itself, then there will be an awakening within the area of early Islam and the world will have a culture more powerful than the others more spiritual, more eternal because of its linkage with the Eternal.

It is not possible that in the group of the higher cultures, a phrase originated by Oswald Spengler, there could arise a culture with more enduring qualities than the others? Are all cultures doomed, like an oak tree or an elephant, to old age, civilization) and death? It is true that the Classical, the Chinese, and the Aztec perished. But could this not be due to certain weaknesses within these cultures? There have been so few of them of which we have knowledge, although some scholars include with these few the completely prehistoric cultures of Lemuria and Atlantis, that it could be true that a culture exists which would not perish as these others have perished.

What an enduring culture must in the very thing which the Magian culture has, which only the Magian culture recognizes—a linkage with the eternal spiritual power which was the original creative force in all cultures.

Let us consider for a moment a parable: A certain man had several sons. One of these named Lemuria, went forth and found power within his grasp and lived only for the extension of his power. He was drowned in the sea, as was the second son, Atlantis, who also lived for power. Much later other sons went out to make their way in the world. One of these was named Egypt, and he built himself a great material tomb, and his younger brethren buried him therein as a mummy. And another was named India, and he fell into contemplation and remained in that state and did few deeds, and so he was not. And another, who was called China, had such great reverence for the past that

after a while the present knew him no longer and he became a part of the past. And another, younger brother, known as Atlas or Apollo, was very beautiful. And he became enamoured of his own body and thus immediately existent beautiful, so that he eventually perished because his vision was limited. And then arose another whose name was Arabia, but he lacked confidence in himself and so failed to use to their full extent the incomparable spiritual powers with which he had been endowed.

Shall we leave the parable incomplete, since history is not yet a closed book? He is almost unique among his brothers. For on islands or continents now sunk beneath the oceans there may well have been spiritual elements, and the present-day Faustian may have borrowed from the Magian. But the Magian alone has the pure gift of God which it may name as soul.

The soul is deathless if it recognizes its own power of immortality. Where now is the flame that burned
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is the 1774 war with Russia; another is their failure to draft legal provisions necessary for the efficacious regulation of legal relationships throughout the country in 1923. Either the workings of the appointed committee, lasting a whole year, "resulted in an 'absolute dead-end'", "or the newly introduced law proved inadequate." Iranian upper classes turned away from Islam because the religion did not change and the religious group was antagonistic towards any new idea. The stories behind the abolition, by the Egyptians, of the Shariah Courts; the establishment in the Near East of courts of appeal, the Ottoman Law of Family Rights—the stories behind these and other instances have the same moral implication.

Of course these and similar wrong considerations do not prove in any sense (as Professor Hifizi Timur seems to think) that Islam is insufficient to meet the developing needs of society. They do, however, raise the question, as Professor Kenneth Craig puts it, as to whether or not Islam is self-sufficient. This question will soon be answered.

As regards the presence of pragmatic thinking among Muslims the weight of the above-mentioned considerations enjoys more respectability.

The promotion of the pragmatic trend of thinking and the acceleration of secular movements in the Muslim community, hence, are encouraged by the circumstances of the time. Military, legal, economic, and social needs made it clear to the Muslims that unless these forces of pragmatic secular tendencies are appropriated before Islam will become more and more difficult and complicated.

Doctrine of the Trinity Analysed--I

BY MUHAMMAD ABDUL BASET

The Holy Quran Rejects the Doctrine of the Trinity

"Certainly they disbelieve who say : God, He is the Messiah, son of Mary; and the Messiah said : O children of Israel! serve God, my Lord and your Lord. Whoever associates (others) with God, God has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust. Certainly they disbelieve who say ; God is the third (person) of the three and there is no God but the One God, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve. Will they not then turn to God and ask His forgiveness? And God is Forgiving, Merciful. The Messiah, son of Mary, was but a Messenger; Messengers before him had indeed passed away; and his mother was a truthful woman; they both used to eat food. See how we make the communications clear to them, then behold, how they are turned away. Say : Do you serve besides God—that which does not control for you any harm or any profit? And God He is the Hearing, the Knowing" (The Quran, 5: 72-76).

The Christians hold that there are three gods as if they believe in the Union of the Father, the Son and the Holy Ghost in the Divine Being. They in the same breath assert that these are in reality one. They call these three entities and at same time believe in the doctrine of Divine Unity as well as the doctrine of Trinity. But the attempt at equalization of one with three cannot be worked out with success.

What speciality is there in one and three that they are believed to equal each other, whereas one and four, one and five, one and six, etc., are not believed to be identical with each other?

Besides one is a part of three. How can the whole be equal to its part and vice versa? One is one-third of three. Now, if one and three are believed to be of equal dimension then it is tantamount to saying that the whole is equal to its one-third part.

If it is supposed that one and three are equal to each other, then we must make allowance for the division of one as we do in the case of three, and in that case we shall be led to the division of (the one).

If it is held that every entity is independent and maintains an individual personality, then where is the Oneness of God? If it is said that they have got no individual personality or independent being, rather they are at-

tributes of God personified, then the answer is that the separate entities of Jesus Christ and the Holy Ghost or Gabriel are admitted on all hands, and they are known to all and sundry as different personalities, the Christians forming no exception to this.

On the other hand, this contention sets a limit to the unlimited and infinite attributes of God and as such cannot be tenable. Belief in the Doctrine of the Trinity has been conclusively disproved by the various reasonings contained in the aforesaid verses.

First, that Jesus Christ was born of Mary is known to all; now one born of a woman could neither be God nor the son of God, for the idea of conception in the mother's womb is incompatible with the Divinity inasmuch as birth presupposes non-existence from the beginning and coming into existence at a particular point of time, and anything which comes into being after a state of non-existence is perishable and subject to death and decay, whereas God is Everlasting and Eternal.

Jesus Christ Never Taught such a Doctrine

Secondly, had Jesus Christ been God, then why should he exhort the people of Israel, saying :

"Hear O Israel: the Lord your God is the only Lord; love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength" (Mark 12 : 26)

Thirdly, there is the consensus of opinion of the prophets and intelligentsia as to the Oneness of God, and the Two Testaments voice aloud the Divine command stressing the belief in the Unity of God, which is the foundation-stone of the religion, and cultivation of love for God. The Unity of the Divine Being is the point on which the greatest stress is laid in the Holy Quran. The Holy Quran asserts that every prophet taught the Unity of God and that this doctrine was the basis of Islam at all times. This doctrine is, therefore, described as the universal teaching of all the prophets. It is evident that monotheism is diametrically opposed to the Trinity or pluralism. Two contradictory beliefs cannot be true from the same standpoint and at the same time, but the Christians are content with this!

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in the heart of Muhammad? Why do nations of the West speak more of what happened in Arabia than of what is happening today in the Islamic world?

One culture of all the cultures of the world has in its very nature, in the very centre of its being, the one undying principle necessary for survival. There may be a decline of the West. And we may look back through the vistas of history and see that the Classical world crumbled. But does that mean that every conceivable culture is doomed to extinction? The quality that makes a culture deathless is soul. No other "world", speaking of a culture community as a world, ever had the heritage which Islam has today, because no other world ever linked itself so securely with the heart of the universe.

BOTTLED SUNSHINE

POLITICAL SYSTEM

The principles that govern the social structure of the Muslim community cannot but have strong impact on the political institutions of the community. Islam has laid down certain guidelines for the good governance of the people. In Islam the dignity of the individual is as dear as the collective good. In some modern movements of thought, as for instance, Existentialism, the collective good is ignored. It is for this reason that J. P. Sartre, a great thinker of the present century, has had to veer towards Marxism. He works out in his later writings a theoretical foundation which would permit without falling into the mystification of liberalism, the stabilisation of the individual in a socialistic society. Islam, however, does what Sartre wants. As a religion, Islam is a great force in upholding the dignity of man, for it raises the status of man next to God and above everything else. But while recognising the dignity and worth of the individual, Islam is not oblivious of the fact that society too is a reality to be reckoned with in any programme of material and social uplift. Hence it is imperative that the political constitution of the country while guaranteeing the fundamental rights of the individual, should make adequate provisions for safeguarding the integrity of the territory we call Pakistan. It should have the strength and the vision to meet external ag-

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Islam and the Atomic Age-II

BY ABDUL KHALID

All the chief religions of the world proclaim and set out in detail those systems of morals which man is able to discover for himself. So in these few lines I shall limit my activity to an interpretation of the moral code of Islam. (But here I must emphasise that Islam has always claimed the monopoly over divine truth and spiritual virtues.)

As Christianity is a development of Judaism, so Islam is not only a development of both of these, but a confirmation of them and also of the other revealed religions at the highest level.

Let us quote the Quran, in which God says to His Prophet Muhammad:

"We have revealed to you the Book (i. e. Quran), with the Truth, confirming that which preceded it in the Scriptures" (6 : 93).

In another verse the Quran orders both Muslims and non-Muslims to co-operate with each other in goodwill and uprightness, not in rancour and aggressiveness. More specifically the Quran (2 : 136) enjoins believers to declare :

"We believe in God and in what has been revealed to us...in what was vouchsafed to Moses, to Jesus and to the Prophets by their God. We make no distinction between them, and we submit to God."

Further, the Holy Prophet of Islam solemnly declared that all men are the children of God, and that He loves them all equally.

In other words, Islam seeks nothing more than equality with the other monotheistic beliefs.

A genuine effort at establishing better understanding between peoples of different beliefs would help us better to appreciate and respect each other and further the cause of world peace and stability.

The Meaning of the Word "Islam"

In this connection, it is important that we give an explanation of the word "Islam" derived from the Arabic root-word *salam*, which means "to enjoy complete peace, to follow the path of God and to seek righteousness". Islam is founded on:

1. Belief in the eternal, in the Unity of God, in His Mercy and His All-Embracing Love.
2. Charity and fraternity between men.
3. The control of one's desires and passions.

4. Love of and gratitude towards God, the Giver of all good.

5. The firm belief that man must render an account of his actions in the next world.

The First and the Second Postulates.

The first postulate in the moral teaching of Islam is the belief in Almighty God, the Divine providence of man and the universe.

Secondly, Islam teaches that the science of reasoning must always be developed in the mind and heart of man. After all, what is the aim of life? Is it man, or the universe itself, which is retrograding? The reply is in the negative, although there is, in effect, a certain degree of "back-sliding": With man, reason is always active, exerting great power and influence, since it aligns itself in opposition to the powerful forces and dangers which threaten his existence. This basic thing, called "reason", never dies. When man makes use of it, he becomes conscious of the unity of the human race and the universe. Even at the risk of losing his life, he preaches what his heart and soul tell him to be the truth. He may become a laughing-stock, he may be physically attacked and sometimes killed, but in reality he is the one who triumphs.

It is only by following this path that humanity has made progress. Some are reluctant to admit this they try to find other ways of making progress. But the truth, the reality, is there. The appeal must be made to man's conscience, to his intuitive reason. Islam teaches that faith and morals are the ultimate product of man's reasoning power.

But this has nothing in common with the naive postulate which pretends that evil is non-existent, that imperfection is an illusion, and sins and shortcomings unreal. For Islam formally recognizes the existence of evil, man's inequalities, his sins and shortcomings. He does not expect him to transform himself overnight into a superman. Islam is a practical and realistic Code which, although recognizing the existence of evil, encourages virtue. It makes allowances for imperfection, but at the same time spurs man on in the path of progress to perfection.

To sum up; Islam teaches that we need not despair about our defective or imperfect intelligence. The Islamic Faith is essentially one of optimism.

The third postulate is love and forgiveness.

Thirdly, Islam teaches love and forgiveness. God commanded His Prophet to be generous and merciful, even towards his worst enemies. Men will always attribute the quality of greatness to the character of one who, although quite capable of returning evil for evil, not only preaches but practises the Divine principle of forgiveness and clemency.

The mercy of the Almighty is one of the most magnificent themes of the Quran. The very name of "Al-Rahman" (the Beneficent), with which begins each chapter of the Quran and by which God is constantly invoked, is the expression of a profound conviction imbued with that love which, through the Divine mercy, embraces the whole of creation.

God says in the Holy Quran:

"Forgiveness and kind words are much better than favours accompanied by anger". (3 : 134)

"Abandon your old barbaric customs (48 : 26), blood-vengeance (2 : 178), the killing of children (6 : 151), and be united as one body". (2 : 103)

"Judge your fellow-men from the truth they speak (5 : 42); and do not be carried away by your passions, lest they cause you to stray from God's path". (38 : 26)

(Continued from p 5, col. 3)

gression and to quell all subversive activities within the country. But in doing so it should not assume dictatorial powers, nor should it crush liberties in the name of national solidarity and integration.

No 'Ism' in Islam

There is no place for any 'ism' in Islam, no matter whether it be socialism, imperialism, mysticism or sufism. Islam is the natural religion of man. There are no super-natural or abnormal preferences. It is a way of life according to the code prescribed in the Holy Quran.

JESUS IN HEAVEN ON EARTH

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