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کتابخانہ بین الاقوامی ترقی اردو، لاہور

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FOREWORD

Khairun-naso man Yanfa'un Nasa

"He is the best of man who does good to others."

This booklet presents some broad aspects of Islamic faith throwing some light on the life of the Holy Prophet. Islamic creed covers the entire life of man on this earth and in the Hereafter. I appreciate this work of Md. Sami Siddiqi M. A. (English, Persian, Urdu), B.Ed. Alig. Head of English Department, Darul Uloom Nadwatul Ulama Lucknow who has tried to bring home to the readers that Islam is the religion of faith and practice and so dynamic that it can satisfy the majority of mankind at all stages of human progress and evolution in scientific thought and knowledge. Its ideology is helpful to man in all epochs for its principles are so rationalistic and practical and tenable in all future ages. How Al-Quran, a code of life, has been preserved and is a source of light and guidance.

May it benefit all seekers of truth and Divine Light.
Amen.

MOHD. ABDUL HAI

General Secretary

Central Jamiat Tabligh-ul-Islam
98/72, Nazir Bagh, Kanpur.

“ Saying of the Holy Prophet—“ Shifa ” (Qaze Iyad)

“ Ali asked the Prophet one day about the principles governing his general behaviour and he (Prophet) replied : knowledge in my capital, reason is the basis of my religion, desire is my mount for riding, remembrance of God is my comrade, confidence is my treasure, anxiety is my companion, science is my arm, patience is my mantle, contentment is my booty, modesty is my pride, renunciation of pleasure is my profession, certitude is my food, truth is my intercessor, obedience is my grandeur, struggle is my habitude, and the delight of my heart is in prayer ”

This Hadith envisages the conception of life in Islam.

Another saying, “ Spread peace, feed all, help your kith and kin, pray while people are asleep, (then) enter the Paradise—Garden of Peace.

*These words affected a Jewish Scholar
Abdullah-bin-Salam in Madina*

MASNAD-IBN-I-HAMBAL ”

PREFACE

How strange it seems that Islam has been shedding its light over Asia, Africa and Europe for above thirteen centuries, but prejudiced nations either ignored it or misunderstood its tenets and articles of faith. The missionaries during the crusades misrepresented Islam as the religion of the sword, denied as such by Edward Gibbon, the prominent historian and thinker. Who can forget its glorious contributions to culture, sciences and arts during its height of sway at Granda, Cordova, Cairo, Damascus, Baghdad and Delhi.

Islam penetrated to the remotest corner of India by the peaceful preaching of the Muslim Saints. Indian chivalry and hospitality welcomed it is a glaring fact that today India is proud of its Muslim population—third among the countries of the world. It would be a sad day in the history of India if Unity in Diversity is trampled under the blind and brute force of majority.

This is the age of Science. It has conquered space and time. It is to be seen which ideology or tenet of faith can survive its onslaught. Christianity is all love and mercy but fails badly to control the destructive nuclear weapons in the hands of Christianity professed nations that threaten the survival of humanity. Buddhism met the same fate. Indo-China, China, a Buddhist land, is the stage where bloody drama is being staged. How curious it is that nations professing Christianity and Buddhism, symbol of toleration rather "Ahimsa" are mercilessly shedding blood of humanity without the least

prick of conscience. Judaism never led humanity to its peaceful destination. Today it is so callous and remorseless regarding the sad plight of fifteen lacs of people driven away from their hearths and homes in the Middle East. "Shylock" is the typical example of the community as caricatured by Shakespeare in his famous play "The Merchant of Venice." India tries to solve the fate of the Harijan politically whereas it requires some spiritual force to remove the classification of humanity into "deities" and Harijans. Capitalism has given birth to communistic ideology, no higher life than animalism, it entertains no spiritual aspect of life or of Hereafter.

The simple tenets of Islam are easy to learn and practice. The whole mass of humanity moves up to hold communion with the Creator under Islam. Righteous living is the only criterion between man & man.

This booklet tries to bring home some aspects of Islam to the readers & the writer hopes that his little service to Islam will find appreciation in the circle of lovers and seekers of truth.

The writer thanks all his friends who helped him in this work specially M. Abdus Sami Nadvi who took keen interest in its publication.

MOHD SAMI SIDDIQI

M. A.

NADWA, LUCKNOW

THE DYNAMIC PERSONALITY
OF
THE HOLY PROPHET

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of the Most Gracious and
Merciful God.

وما ارسلناك إلا رحمة للعالمين

“We have not sent thee, O Mohammed
but a mercy unto all creatures”

—(Al Quran-XXI)

“The genius of the Arabian Prophet, the manners of his nation and the Spirit of his religion, involve the causes of the decline and fall of the Eastern Empire and our eyes are curiously intent on one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe.”
(Edward Gibbon)

Mohammed, the Apostle of God and the son of Abdullah, was born in 570-A.D. at Mecca in the Hashemite family of the tribe of Quraish, the most illustrious of the Arabs and the hereditary Custodians of the Kaaba. In his early infancy, the posthumous child was deprived of his mother and loving grand father. Thereafter, at home and abroad, in peace and war, Abu Talib the most respectable of his uncles, was the guide and guardian of his youth. In his twenty-fifth year he entered the service of Khadijah, a forty year old rich and noble widow of Mecca, who soon rewarded his fidelity and integrity with the gift of her hand and fortune. By this alliance he was restored to the station of his ancestors.

According to the traditions, he was distinguished by the beauty of his person. As an orator he won the affection of Public and private audience. His integrity won him the name of 'Al Amin'—(The Honest One). They applauded his commanding presence, his majestic aspect, his piercing eyes, his gracious smile, his countenance that

painted every sensation of the soul, and his gestures that enforced every expression of his tongue. In the familiar offices of life, he scrupulously adhered to the grave and customary politeness of his country. His respectful attention to the rich and powerful was dignified by his condescension and affability to the poorest citizen of Mecca. His frankness in expression and habits of courtesy to personal friendship, extended to all—a universal benevolence. His memory was capacious and retentive, his wit easy and social, his imagination sublime, his judgment clear, rapid and decisive. He possessed the courage both of thought and action.

The son of Abdullah was educated in the bosom of the noblest race, in the use of purest dialect of Arabia. Though he was unlettered, yet the book of nature and of man, was open to his view. He became aware of the nations and religions of the earth, discovered the weakness of the Persian and Roman monarchies, beheld with pity and indignation the degeneracy of the times. He resolved to unite under One God

the invincible spirit and the primitive virtues of the Arabs.

From every region of that solitary world the pilgrims of Mecca were annually assembled by the calls of devotion and commerce. In the free concourse of multitude, Mohammad, (Peace be on him) as a simple citizen might have studied the political state and character of the tribes, the theory and practice of the Jews and the Christians.

Conversation enriches the understanding, but solitude is the school of genius. From his earliest youth, he was inclined to religious contemplation. He withdrew from the world and from the loving arms of Khadija, and in the cave of Hera, three miles from Mecca, he meditated and the craving of his heart had its full play there. It was the year 609 A. D. that one night he was blessed with the vision of Angel Gabriel who communicated to him the first Divine Call (Message) i.e. Wahy, and was invested with the office of the Apostle of God, (at the age of forty)

The faith which under the name of Islam, denoting peace or homage to God (against idolatry or polytheism) he preached to his family and nation, is an embodiment of eternal truth – that “There is only One God and MUHAMMD is the Apostle of God”

The creed as preached by the Prophet is free from suspicion or ambiguity and the Holy Quran is a glorious testimony to the Unity of God. The prophet rejected the worship of idols and man, of stars and planets on the rational principle that whatever rises must set, that whatever is born must die, that whatever is corruptible must decay and perish. (Vide Abraham’s argument in the Quran)

In the author of the Universe his rational self confessed and adored an infinite and eternal Being, without form or place, without issue or similitude, present to our most secret thoughts, existing by the necessity of his own nature and deriving from Himself all perfection. These sublime truths announced by the Prophet are firmly held by the Believers (Muslims). The first principle of

reason and revelation was confirmed by the voice of the Prophet, now adopted by Muslims all over the world. From Adam down to the revelation of the Quran — (collected in the second year after the death of the prophet and revised in the thirteenth Hijri) all the prophets have announced to mankind so many revelations, varying in rites but of one immutable religion, prevailing in every clime and country, every tribe and community of this planet, and whosoever hates or rejects any one of the Prophets is numbered with the infidels. Muslims are enjoined to entertain a high and true reverence for the prophets without deriding one or the other.

The first believers in him as the Apostle of God were his wife (Hazrat Khadijah), his slave (affectionate Zaid-bin-Harith), the illustrious Ali, (his cousin of tender age with the spirit of a youthful hero) and Abu bakr, his friend who confirmed the religion of the prophet. The people of Mecca were hardened in their unbelief by superstition and envy. The elders of the city affected to despise the presumption

of an orphan, saying : Citizens, listen not to the tempter' hearken not to his impious novel-ties." He was deemed guilty of deserting and denying the national deities. They employed measures of violence and persuasion. (Vide Utwa's offer and temptations). When they failed in persecution they held a council and various plans were discussed—impriment, exile and finally his death was resolved upon — i.e. a sword from each tribe should finish him for ever to divide the guilt of his blood and baffle the vengeance of the Hashemites, (even to appease them with an offer of ransom—blood—money). The prophet was informed by revelation to leave Mecca. At the dead of night, accompanied by his faithful friend, Abu Bakr, he escaped from the house leaving Hazrat Ali in his bed and remained hidden for three days in the cave of Thor. The Quraish explored every haunt in the neighbourhood of the city and arrived at he entrance of the cave. "We are only two" said the worried companion. "No, there is a third too," replied the Prophet calmly. "It is God Himself" Such was the reliance of the Prophet upon God. Then

they proceeded towards Medina. The news of his departure had already reached Medina. This escape and Emigration ushered the memorable era of the Hijrat—(commencing from 622 of the Christian Era)

Before this memorable event during the days of the pilgrimage some six persons of ‘Khazraj’ and “Aus” tribes came to Mecca and grasped the beauty of the teachings of the Prophet. They embraced the new faith and pledged before the Prophet thus :

“We will not associate anything with God. We will not steal, nor commit adultery nor fornication; we will not kill our children, we will abstain from calumny and slander; we will obey the prophet in everything that is right and we will be faithful to him in weal and woe”

Medina proved a congenial soil for Islam and it obtained a footing there. The name of the prophet became a household word among the Medinites.

Medina welcomed the Prophet and stretched a hospitable hand to provide him with safety and succour. The citizens swarmed the pathway and came out in large numbers to welcome him. He was hailed with acclamations of loyalty and devotion. The Prophet cemented a unique brotherhood between the Muhajirs and the Ansars—(the Emigrants and the Helpers). The holy fraternity was respected in peace and war and the two parties vied with each other in generous emulation of courage and fidelity.

It is natural that everyman has a right to defend by force of arms, his person and property and to repel or even to prevent the violence of his enemies and to extend his hostilities to a reasonable measure of satisfaction and retaliation. The holy Prophet in the exercise of a peaceful and benevolent mission has been banished and forced to take up arms for self-defence. The means of persuasion had been tried to the point of exhaustion. Season of forbearance had elapsed and he was commanded to defend and meet

the enemies (pagans and infidels of Mecca) in the battlefield, not to propagate but to save Islam from total annihilation, threatened by the Quraish.

“ to those against whom war is made permission is given to fight because they are wronged ” (Al Quran - Hajj 39)

The Holy Prophet personally supervised and commanded the Islamic forces (so ill-equipped and small in number) as an experienced general, sometimes meeting with setbacks but generally victorious. Strange to say that he fought so many sanguinary battles for nine years but never killed a single enemy with his sword. The whole staging of skirmishes and battles culminated in the conquest of Mecca (8 A. H) without bloodshed - a peaceful and unique victory. The chiefs of the Quraish lay prostrate before the Prophet. “ What mercy can you expect from the man whom you have wronged.” “We confide in the generosity of our kinsman,” was the reply.

“And you shall not confide invain. Be gone, you are safe, you are free,” was the generous verdict,

This peaceful conquest of Mecca determined the faith and obedience of the Arabian tribes—a symbol of truth.

Before this victory on the occasion of the Truce of Hudaibiyah in 6 A. H. the deputy of Mecca, Urwa-bin-Masood Saqafi went to the Muslim camp and witnessed the unhesitating, unflinching fidelity, faith and love the companions had for the Prophet. He was greatly impressed by the spiritual impact upon the believers. He went back and reported “I have seen the Chosroes of Persia and the Caesars of Rome, but never did I behold a king among his subjects like Mohammad among his companions.”

Of course the devout fervour of faith and enthusiasm acted with more energy and truth than the cold and formal servility of courts.

Edward Gibbon, in his "Decline and Fall of the Roman Empire" writes :—

"The author of a mighty revolution appears to have been endowed with a pious and contemplative disposition; so soon as marriage had raised him above the pressure of want, he avoided the paths of ambition and avarice and till the age of forty, he lived with innocenceThe Unity of God is an idea most congenial to nature and reason. It was the duty of a man and a citizen to impart the doctrine of salvation, to rescue his country from the dominion of sin and error"

"The injustice of Mecca and the choice of Medina transformed the citizen into a prince, the humble preacher into the leader of armies; but his sword was consecrated by the example of the saints; and the same God who afflicts a sinful world with pestilence and earthquakes might inspire for their conversion or chastisement the valour of His Servants"

HE DELINEATES FURTHER :

“The good sense of Mohammad despised the pomp of royalty; the Apostle of God submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes, and mended with his own hands his Shoes and his woollen garments. Disdaining the penance and merit of a hermit, he observed, without effort or vanity, the abstemious diet of an Arab and a soldier; in his domestic life many weeks would elapse without a fire being kindled on the hearth of the Prophet. The interdiction of wine was confirmed by his example; his hunger was appeased with a sparing allowance of barley-bread; he delighted in the taste of milk and honey, but his ordinary food consisted of dates and water.”.....Often he prayed : “O Lord, keep me poor, raise me poor and take me to account with the poor”.....

During the short illness that extinguished the apostolic light, the Prophet proclaimed from the pulpit:

“If there be any man whom I have unjustly scourged, I submit my own back to the lash of retaliation. Have I aspersed the reputation of a believer? Let him proclaim my fault in the face of the congregation. Has anyone been despoiled of his goods, the little that I possess, shall compensate the debt.”

“yes” replied a voice from the crowd, “I am entitled to three dirhams of Silver” He thanked him saying: It is better than be put to shame before the Lord on the Day of Judgment.”

He peacefully expired (632 Anno Christ) on a carpet spread on the floor saying: “O God, pardon my sins. Yes, I come among my fellow citizens und companions on High.”

‡ Professor Margoleoth has rarely a laudable term for the Prophet, but writes:—

“At the time of Mohammad’s death, his political work was not left unfinished. He had established a stable state, socio-religious. He joined the jarring feudal units of Arabia

into a nation. He gave the Arabs a Universal Faith and joined them into a fraternity stronger than family or blood-ties."

Carlyle writes in his 'Heroes and Hero-worship':—

"Islam devoured all these jangling sects; and I think, had a right to do so. It was a reality, direct from the Heart of Nature once more. Arab idolatries. Syrian formulas, whatsoever was not equally real, had to go up in flame, mere dead fuel, in various senses, for this which was fire."

One of the journals of Beirut-'Al-Watan'—posed a query to its readers in 1911. thus: "Who is the greatest man of the world? A Christian Arab scholar has a better claim to express his views than an Orientalist of the West. In answer he wrote;—

"The greatest man of the world is he who in a short time of ten years (life in Medina) laid the foundation of a new religion, new phi-

osophy of life, new code of conduct and creed, and gave currency to a new culture, codified the rules of war, gave birth to a nation and a state of long and enduring standing, so marvellous so strange and so conspicuous is it that he achieved all this, yet was unlettered. Who was he? None but Mohammad, son of Abdullah, the Quraish Arab and the Prophet of Islam.

“He put in gear that was needed for the movement. organised the state and equipped his followers with all progressive forces (and resources) that made the nation march on from success to success.

‘Al Quran and the Traditions (Hadith) contain injunctions commandments and instructions, principles and precepts, light and guidance that Muslims require at each stage of individual and corporate life - social, economic psychological and spiritual. He made the Annual Assembly-(Hajj), compulsory so that the communities and nations of the world may come together and solve the pro-

blems of religion and society in the light of their creed.

AZZAKT-(Poor-rate) has been ordained as a compulsory tax; therewith to provide amenities of life to the indigent ones. He made the language of the Quran obligatory to learn. Thus a common and universal language was evolved for international communication for the Muslims spreading all over the world. He provided equal opportunity to individuals to develop their innate capacities and display their aptitudes, and rendered them able to attain the highest place and status in the society. His saying that no Muslim is superior to another but by virtue of his piety and righteousness is a moral criterion. So Islam brought about a change in social outlook and practice and a real democratic society came into being, the head of which was selected by the choice of the votaries of Islam. This pattern of society remained in vogue for a long time.

Islam's preaching that an Arab has no superiority over a non-Arab and vice-versa,

opened the portals of faith upon high and low alike—It guaranteed peaceful and dignified life to all the subjects living within its state, saying: ‘The whole of mankind is children to God. He is the beloved of God who looks after the children of God.’”

Many reforms were made in the social structure of society and marital relations by enacting rules and regulations, by enforcing laws of inheritance, by granting higher and dignified status to women and their rights, by framing laws of litigations, by establishing ‘Baitul Mal’-Public Treasury—to consolidate national finance for national purposes. He-(the Prophet)-directed his efforts to organise institutions for promulgation of learning and knowledge saying: ‘Knowledge is the lost treasure of a Believer’, with a logical sequel that the Islamic state, during the days of its glory and power, kept the door open for researches, higher studies, inventions and learning. Every encouragement was given to scholars and learned men, Consequently

wisdom and knowledge poured in from all quarters of the globe.

Will not a man of such calibre and achievements be called 'THE GREATEST MAN OF THIS EARTH.'

(From 'Sirat-un-Nabi' Vol. IV pp)

He left behind AL-QURAN that challenges human aberrations most reasonably checking and correcting human wanderings into sensual, material, and passionate existence.

E. D. Ross in his introduction to Sale's translation of the Holy Quran writes :—

“Thus through all the vicissitudes of thirteen hundred years the Quran has remained the sacred book of all the Turks and Persians and of nearly a quarter of the population of India. Surely such a book as this deserves to be widely read in the West, more specially in in these days when space and time

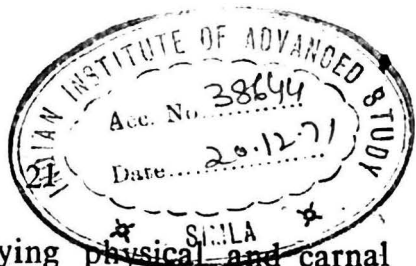
have been almost annihilated by modern inventions and when public interest embraces the whole world.”

Let there be peace and Light in the world of bombs and blasts, missiles and all destructive weapons threatening peace and security of man today, a most serious threat to our survival.—

May God shower His blessings upon the Holy Prophet.

Islam a Dynamic Force

Islam is an apt term that epitomises the whole of the Divine Commission of the Holy Prophet, The final Divine Message placed a great onerous task on the shoulders of the Prophet to perform. The spiritual call was so realistic and rational that every human heart and every noble soul acknowledged it. It solved the economic and social problems of human life and raised the human soul to hold communion with the Creator. Those who were living in wilderness, no higher than animal life, engros-



sed merely in satisfying physical and carnal passions, sensual desires, were lured and drawn towards God's Revelation and were disillusioned from their Godless existence. They were glad in gleaning Truth, preached by the Apostles of yore, but forgotten. Islam's Message was so marvellously efficacious and appealing when delivered by the tongue of the Prophet.

It elevated man's dignity, broadened his vision and imagination, encircling heaven and earth, It awakened in man the highest moral and spiritual cravings, dormant and suppressed in man by wordly pleasures and animal instincts. There can be no higher idea or concept of Godhead than 'TAUHEED' —Islamic Monotheism—that enlightens human soul to live a righteous and Godly life—belonging to animal kingdom yet rising above angelic life, transcending animism and realising the Universal God i.e. the Omnipotent, Omniscient Omnipresent Being.

Arabia saw a marvellous change in the private and collective life of man. It took

only 23 years, (as a matter of fact, only ten years of the Medinite life of the Prophet), that a United Arab nation with a stable state came into existence. A system of life, a perfect constitution, containing laws, regulations, injunctions, faith and practice-Islam-Universal Religion of Peace under Universal Supreme Being, shaped into a reality. The whole concept worked so effectively, throughout the state, coupled with integrity, truthfulness and sacrifice that Arabia had never witnessed in its past history. Revolution, transformation and evolution joined hands in evolving and moulding a chaste life. Individual as well as community life was reformed from within, not from without by force or coercion. An atmosphere of piety, prayer, sympathy, human brotherhood, fellow-feeling, and toleration prevailed throughout the Islamic state. This assumed such a formidable reality that the Holy Prophet spoke of it on his last Pilgrimage thus:—

ألا إن الزمان قد استدار كهيئته يوم خلق
الله السموات والأرض .

“Hearken, (ye all) the time has taken the same turn it possessed on the Day God created Heavens and Earth.”

(*Hajjatul Vida*)

The pristine glory of the whole atmosphere made the Prophet say in his Farewell Sermon : (The concluding words are).

قد تركتكم على البيضاء ليلها كنهارها .

“Verily I do leave you on enlightened Path (the light of which) illumines its nights as bright as days.”

(*Hajjatul-Vida*)

The Holy Prophet performed the Farewell Pilgrimage in 10 Hijri (631 Christian Era) with one lakh and twenty-four thousand devoted Muslim pilgrims. It is a historical fact and is an undeniable evidence in refuting the assertion of Anti-Islamites that Islam spread by force, power and coercion. That was the occasion when God sent down ‘Wahy’ announcing thus :

اليوم اكملت لكم دينكم واتممت عليكم نعمتي
ورضيت لكم الاسلام ديناً .

“This day I have perfected for you your Religion and completed my favour on you :”

(Sura Maida—5.)

Thomas Carlyle ‘The Hero as Prophet’
(Heroes and Hero-worship) writes:—

“Much has been said of Mohammad’s propagating his Religion by the sword. It is no doubt far nobler what we have to boast of the christian Religion, that propagated itself peaceably in the way of preaching and conviction. Yet, withal, if we take it for an argument of the truth and falsehood of a Religion, there is a radical mistake in it. The sword indeed ; but where will you get your sword ! Every new opinion at its start is precisely in a minority of one. In one man’s head alone there it dwells as yet, one man of the whole world believes it ; there is one man against all men. That he takes a sword

and try to propagate with that, will do little for him. You must first set your sword! On the whole a thing will propagate itself as it can In the great duel Nature herself is umpire and can do no wrong! The thing which is deepest-rooted in Nature what we call truest, that thing and not the other will be found growing at last.

(.... pages 82-83)

To the Arab nation it was a birth from darkness into light ; Arabia first became alive by means of it. A poor shepherd people, roaming unnoticed in its deserts since the creation of the world ; a Hero-prophet was sent down to them with a word they could believe ; see, the unnoticed becomes world notable, the small has grown world-great ; within one century afterwards, Arabia is at Granada on this hand, at Delhi on that :—glancing is valour and splendour and the light of genius ; Arabia shines through long ages over a great section of the world. Belief is great life giving. The history of a nation becomes fruitful, soul elevating and great as soon as it believe.

These Arabs, that one man Mahomet, and that one century, is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticed sand, but lo; the sand proves explosive powder, blazes heaven-high from Delhi to Granada: I said the great Man was always as lightning out of Heaven, the rest of men waited for him like fuel, and then they too would flame."

(... ..pages 103)

In short friends and foes have acknowledged him alike, as God-inspired, full of worldly and Divine wisdom, that he was the only Apostle of Allah who achieved marvellous success in his Divine Mission, in a short time and left no aspect of human life untouched. He reformed, perfected and raised human lot to the highest pinnacle of glory, morally and spiritually. He gave a death blow to idolatry and superstition, meaningless rites and traditions. He opened so many avenues for progress and knowledge, light and guidance. The shackles that bound and hindered intellectual and spiritual development were re-

moved to let mankind be free to move on and utilise the objects of Nature for the best purpose, as they have been created by the Providence. The last Revelation -Al-Quran--revealed by God upon the last Apostle of Allah, a perfect Book to perfect the social evolution of man of this earth and elevate man spiritually even above Angels, played, still plays and shall play in all future its role to bring mankind into direct contact and communion with the Creator without any intermediary or Associate to Him, indeed a real spiritual glory for man, bestowed upon man by the Holy Quran-no higher life of Reality can be lived or dreamt of than the life and the spirit infused (in man) by the Quran. As soon as a man realises this he finds himself moving with the whole Universe. This is the highest achievement of Islam, that opens so many avenues for a progressive humanity.

The universality of Islam, through the teachings of Al-Quran vouchsafed a dynamic growth of humanity far from a stagnant one—humanity as a whole irrespective of class,

caste, and colour. The lowest as well the highest have equal chance, Bedoins and chiefs, to rise higher economically, socially, morally and spiritually. It broke asunder the barriers, racial and material and removed all distinctions between classes, and masses. It penetrated into the wildest and darkest regions of Africa. The tribes that embraced Islam were at par with the civilised ones.

Christianity finds its source in the Injeel-New Testament-in respect of moral principles and precepts, while rules of conduct, faith and practice have been framed by the Councils of priests; prayers and forms of worship have been introduced by the Christian monarchs and rulers. The civil and social problems have been solved by basically gleaning from the regulations and laws of non-believers i.e, Romans. Today Roman Law forms the basic part of Christian civic administration. Whereas, Islam provides all fundamental principles for every phase of human life, conduct and action, derived from Al-Quran as exemplified by the great personality of the Holy

Prophet-faith, worship, practice, invocation to God, morals, civic rights, private and public life, business, commerce, economics, and cultural ideals and practice.

Carlyle writes : —

“The Mahometons regard their Quran with reverence, which few Christians pay even to their Bible. It is admitted everywhere as the standard of all law and all practice ; the thing to be gone upon in speculation and life ; the Message sent direct out of Heaven, which this Earth has to conform to, and walk by ; the thing to be read. Their judges decide by it, seek in it for the light of their life. They have mosques where it is all read daily ; thirty relays of priests take it up in succession, get through the whole each day. There for twelve hundred years, has the voice of this book, at all moments, kept sounding through the ears and hearts of so many men. We hear of Mohametan Doctors that had

read it seventy thousand times. "(The Hero as Prophet -P. 87.)

The Revelation - Al Quran - and the Traditions of the Prophet reveal human nature, its tendencies and aptitudes and provide guidance with all freedom of thought and understanding-challenging human aberrations most rationally and correcting human errors and wanderings into the realms of mere material and sensuous existence. The Holy Prophet has laid great stress on dual relations of man - one with the Creator, - i.e Heavens and Earth - God's workmanship filled with mysteries of Divine Existence on one hand and this earthly life on the other.

AL-QURAN**How Revealed and Preserved.**

Our Prophet Muhammad was born in a noble family called Hashmites. He lived a truthful life. People called him Al Amin (the honest one). He saw in Mecca people lived a sinful life. They had forgotten Allah and were engrossed in passionate life. The holy Prophet abhorred that kind of life.

He passed his days in righteous living. He did not like to participate in the evil doings of the people. There is a cave near Mecca, some three miles away from it. It is upon a hill called Jabal-al-Noor (mountain of light). From the age of thirty five he often retired to this cave to ponder and meditate over matters prevalent in those days and how the bad life would be corrected. He thought of God and of pious life. His was a suitable place to meditate and live away from the sinful life. He thought over such problems of life including Godly life.

He was living a peaceful and happy life with his wife-Khadija and had children. This life did not prevent him from visiting Hira. He passed nights there in meditation.

He, thus, achieved his fortieth year. It was the month of Ramadan (Ramzan). He, as usual, was passing his night in the cave. He was all alone there. He saw a vision of an angel. It was Gabriel in the shape of a human being. The prophet was alarmed and got confused for he had no such experience before. The Angel spoke to him that Allah had chosen him as His Messenger on this earth as He had chosen Jacob, David, Solomon, Moses and Jesus before him.

First Revelation:—

We know that our Prophet was 'Ummi' that is, he never attended any school, nor learnt how to read and write. The Angel asked rather taught him how to read the first Divine call (Wahy) that we read and recite in the Holy Quran in Arabic. The words in English translation are :

“In the name of Allah, Most kind, Most Merciful,” Read : and thy Lord is the most Bounteous who taught by the pen ; taught man what he knew not”

(Q. S 96 : 1—5.)

This throws light on the Message how great importance is attached to reading and writing. Pen does not do anything but writing ; of course learning is a blessed thing.

Reading and writing was not deemed a good practice by the Quraish. This was the reason why our Prophet remained unlettered. When the Angel asked him to read the words of ‘the Message’ he was confused. It was a queer experience and quite strange for him. The angel shook him three times. His fear was removed and he was able to read out the Divine Call. The whole incident upset him. He came home shivering. He related it to his wife Khadijah. She consoled him being senior to him in age and knew about angels and other religions. She endeared him saying :

“Allah shall protect you from all evils . You are good to all ; you are a man of charity and generosity ; you help the poor, the orphans and the needy.”

There was a gap of three years between the first Revelation (Wahy) and the next one. Our prophet gave more time to prayers and spiritual meditations. Again the Divine call came to him. Allah assured him of his guidance and asked him to proclaim His Bounty to all mankind.

“Proclaim openly that which thou art commanded and withdraw from the associates (idolaters)

(S. 15: 94.)

Preaching.

The holy Prophet started his mission secretly among his relatives and friends, then among the members of his tribe and thereafter publicly in the city and its suburbs.

Man is the the object of the Revelation and differentiates the good from the bad,

shows the Right Path—the one path God revealed upon man at the time of his creation and continued through ages preached by God's prophets. This path is called "Islam that means peace or obedience to the will of Allah.

Of course Islam is the religion of the masses and not merely of the elect or of the clergy or of the rich people. All the followers of Islam are brothers and equals without distinction of race, rank, and colour. Piety is the only distinction between the good and the bad. The whole of the Quran teaches the unity of Godhood:—Universal Message to mankind.

Preservation of the Quran

There has always been a struggle between 'true' and 'false. Our Prophet met with great opposition from the idolaters and pagans who turned out to be great enemies of Islamic message.

We see that all important religions of the world are based on some sacred books.

We feel sorry when we see that original texts are lost, for example Taurat Zaboor, and Injil. How pathetic it is that we do not possess the original texts. Even the followers of the Books cared not to keep the text intact. Are the translations faithful and intact? This is a question that stands unreplied.

Our Prophet had a clear vision of this weakness in man. He took all possible steps to preserve the original text of the Holy Quran.

There are two methods to preserve 'the teachings', memory and writing. Men, in the beginning of history, generally relied upon their memory. But on the invention of art of writing they began to preserve their thoughts in writing. It proved to be more lasting than memories of human beings. Even in writing changes can be made according, to the wish of the writers or of the followers and disciples.

Our Prophet employed both the methods to keep the text sound and everlasting. He slowly repeated the Revelations to his companions who memorised them. Thus Al-Quran has been preserved for us. To-day we take pride that we possess such a nice book, called the Word of Allah.

Quran means reading or recitation. The whole of the Quran came to him in fragments and in small portions from time to time in twenty three years:

As soon as the Prophet received "Wahi" Divine Message, he communicated it to his companions, and asked them to commit it to memory, write it down and multiply the copies. He clearly indicated them at what precise place the portion revealed should be set or placed. We can not, but admire the care taken for the preservation and accuracy of the Holy Book. The Prophet recited it in his prayers daily five times at least.

No exact date can be fixed when writing of it was started. Ibne-Hisham, a historian, reports a story that proves that writing of the

the Quran began before the fifth year of the Mission-Nabuat.

The story runs thus—Omer, before he became a true Muslim, was a great enemy of Islam. He girdled himself with a sword and took his way towards the house of a Companion named Arqam. His house was the meeting place for believers. A little earlier his sister Fatima and his brother-in-law Saeed bin-Zaid had already become true Muslims. It so happened that Omer met a Muslim in the way who asked him, “Where are you going?” “To kill Muhammad”, was his reply. Hearing this the same Muslim taunted, “First go and take your sister and brother-in-law to task”. This was too much for him to bear. He directed his steps straight towards his sister’s house and on hearing something recited he angrily asked her what she was reading. He belaboured her and her husband so severely that blood came out. They were true believers. They did not fear the consequences and told him that they were faithful Muslims. Hazrat Khabbab, a companion, was

present there. He was reading the Quran to them. Omer got a little pacified and asked them, "Let me see the written sheets of the Quran".

She boldly said, "First take bath and be clean." When he got cleaned, he was given the sheets of the Quran in which the following verses or portion was written :

"O man ! We have not revealed the Quran to you that you may be unsuccessful. No, it is a reminder to him who fears— a Revelation from Him Who created the Earth and the high Heavens".

(Q. S. 20 -1)

This mighty Omer changed and light dawned upon him. Directly he went to Arqam's house, met the holy Prophet and declared himself to be a true Muslim saying "There is no god but Allah, Muhammad is His Apostle."

This incident leads us to believe that writing of Quran was taken in hand within four or five years of Nabuat (Prophet hood).

It is certain that the Prophet recited the whole of the Quran in the last year of his life and twice in the month of Ramadan.

Today the same practice is followed and we recite the Quran in our 'Traveeh' during the month of Ramadan with great devotion.

Steps taken to preserve it.

When the holy Prophet breathed his last, Islamic State faced a rebellion in some parts of the country. The first Caliph (Hazrat Abu Bakr) suppressed the rebellion, but in the operation many Huffaz lost their lives. It was necessary to codify the Quran. Hazrat Zaid-bin Thabit had served as the prophet's scribe in taking the dictation of the Revelations.

Hazrat Abu Bakr entrusted him with the work and asked him to prepare a fair copy of the entire text in the form of a book. Those who lived in Medina brought their written portions on parchments, leather and other various articles. Numerous copies served

as documentary evidence. From these collections a fair copy was prepared called "The Mushaf (bound leaves)" It was kept in the custody of the Caliph.

Hazrat-Omer, the second Caliph, got its several copies prepared. The authentic text was sent to the provincial centres to avoid possible errors and deviations.

When the third Caliph, Hazrat Uthman (Osman) resumed his caliphate, he received reports, specially from Armenia, that conflicting copies of the Quran were spreading, giving way to quarrels among the teachers. He called Zaid-bin-Harith and instructed him to prepare seven copies of the text that was in the custody of the Caliph. When the copies were ready a public reading of the new copy was gone through before the experts of the Companions of the Prophet. Then these copies were sent to different centres of the vast Islamic world and false and spurious copies were destroyed.

Centuries passed away. The copies sent to distant centres disappeared. Some time

ago one of the Copies was discovered in Tashkend. A facsimile had been taken by the Russian Govt. There is complete identity between this copy and the Text in use in all parts of the world.

The practice of learning by heart the text of the Quran dates from the time of the Prophet. It has been maintained through all the fourteen centuries.

God guarantees its purity

Thanks God that memorising and writing preserved it and the original text in Arabic has come down to us-indeed it is a great blessing of Allah.

The Islamic Conception of Life

The vitality of a society, a person or a civilization depends in large measure on the philosophy of life conceived and practised. There have been human groups in every epoch which have distinguished themselves. If one group plays a torch-bearer of a civilization, other groups do exist. There is a relative pre-eminence of one over the other in the ladder of graded civilization. Phoenicians and other contemporary peoples were as civilized as at Arab-Islamic epoch the Greeks, the Romans, the Chinese and the Indians possessed all the characteristics of civilized peoples, but did not rise high and become standard bearers of their epoch.

In our time U. S. A. and Russia form the vanguard with their nuclear might ; the British, Irish and Germans follow behind while certain groups over the globe are living in savagry.

The question arises as to why the evolution of some is rapid and of others

slow. If Greeks were torch bearers Western Europe was barbarian. Arabs rose high while Russians remained stagnant. This distinction prevailed in every epoch. Is it mere chance or due to some lofty and noble personality? Will Islam have chances of survival?

Ibn-Khaldun views biological factor as the essential cause. In the end one generation loses its vitality; rejuvenation comes through a change in the family of men at the helm of affairs. Racial theory affects ethnic civilization and such religions as do not admit conversion. Islam escapes this cycle of decadence for its followers are found among all races and it achieves some progress everywhere in the world. Islam accepts men of every race to be its leaders and standard bearers; no community or racial prejudice exists in it. The systematic emancipation of slaves (by Quran) enables slaves (liberated) to be rulers.

The life and death of a civilization depend on the basic teaching of the creed the society adopts. To renounce the world may help in spiritual progress but other constituent parts of man-body, intellectual faculties etc. are not allowed to perform their natural duties and die before their season of bloom.

If material aspect of life is looked after, it will be at the cost of other aspects. Ultimately death overtakes it, It engenders egoism and creates enemies that await their chance for reprisal and results in mutual killing. The story of two soldiers is well known. Once they got a large booty. They sat down to divide it equally between them. Each thought of possessing the whole booty for himself, and began to think of removing the other from his way. The first suggested to the second to go to the market and bring some provision. He readily went to a shop and bought some provision. He planned to mix the food with poison and returned. He was thinking of possessing the entire booty.

As soon as he reached near a tree, his friend attacked him with a sword and killed him. Now the killer was in possession of the booty. He sat down to eat something from the provision his dead friend had brought, unmindful of its being so poisonous. He ate it and died. of course the thought of mere material gain turns a man so egoist

If there is inherent defect in a civilization unable to adopt to changing circumstances, the teaching may be nice for one epoch or environment but proves ineffective in the next.

Islamic Ideology.

The Quranic motto is "well-being in this world and well-being in the Hereafter". Extremists of either school of thought-i.e. spiritualists and materialists, can not get satisfaction from Islam, yet it can be practised by the majority of mankind for it adopts the middle course or path and develops body and soul together, a harmonious equilibrium

in man as a whole ; equal importance is emphasised on both. One should not prosper at the cost of the other. They are inseparable. Both spiritual duty and temporal duty coordinate and interact each other. Payment of taxes to the Government is an act of faith as belief, worship, fasting and pilgrimage all for the sake of God, not for ostentation—it becomes an act of piety.

“Beleive and do good deeds” is the Quranic formula. Mere profession of faith without practice is valueless. Of course a good deed is preferable to evil deed for the interest of the society but from spiritual point of view a good deed without faith in God does not help in salvation in the Hereafter. The criterion to distinguiush the good from the evil, first the revealed law decides, in the last resort one’s conscience plays its part. Jurist may decide on partial facts but conscience must play a clear part.

Naturally one thinks for oneself first and then for others. The prophet of Islam says‘

“The best of man is the one who does good to others” Another saying of the Prophet is, God likes to see the traces of His bounty on his creatures”. The prophet does not approve rigours of self-sacrifice. There must be a limit to self-sacrifice. Islam does not approve a man should become a parasite. One should take use of Gods gifts and what exceeds one’s requirements should go to the aid of those that lack the necessaries. The Prophet’s saying is, “It is better that you should leave behind you, your relatives well-off, rather than obliged to beg alms of others” Islam does not demand mortification or voluntary misery.

The Quran Says:

“Say, Who hath forbidden the decent apparel of God, which He hath produced for His servants, and the good things which he hath provided for food ? Say, these things are for those who believe in this present life but peculiarly on the day of Resurrection. Thus We do distinctly

explain Our signs unto people who understand”

(Q. s.vii : 32)

Belief in God:

People from ages past have recognised this aspect prevailing in the world. Primitive people worshiped the manifestations of the power and beneficence of God to please Him. Some others believed in two separate gods—one for the good and the other for the evil. Thus a dualism existed untenable by reason. Some attributed mysteries about the person of God. Some have felt the need of symbols which is akin to idolatry or polytheism.

Islam is unique in this conception i. e. absolute Oneness of God. No image and no symbol is required in the form of worship. He is omnipresent and omnipotent. The relation between man and His Creator is direct and personal ; even Prophets are guides and messengers. Man is directly responsible to God. Islam seeks to develop the personality of the individual, having capacities to

do good and evil. It admits no original sin in man for it would be injustice. If Adam committed a sin, no responsibility devolves on his posterity but remains responsible for his personal account only. Offence against God may be pardoned by repentance but offence against a person may be pardoned by the victim willingly or by restitution of the object taken away from him.

Islam develops individuality as well as social collectivity as vindicated by prayer and pilgrimage. Islam accepts equality as well as superiority of an individual over the other. Piety alone is the criterion of greatness of the individual—a difference between a man and a beast.

Natonality:

Islam rejects narrow ideology of nationality. The attachment to parentage or to the soil where one is born, is natural yet the interest of human race is within its perview. The distribution of natural wealth in different parts of the world in varying quantities makes the world

interdependent. Nationality on the basis of language, race, colour or birth-place is too primitive and accepts no evolution. The Islamic notion is progressive and proposes unity of all who believe in the same ideology; no distinction of race, tongue or abode hinders this unity. Islam has proclaimed that God always sent His messengers at different epochs among different peoples, reviving the eternal message of God, so often repeated at the hands of prophets. There is no compulsion in religion. Islam has self-imposed duty towards Non-Muslims living on the soil of Islamic State. The Quran and the Hadith demand that Non-Muslims should have their own laws admitted in their own tribunals by their own judges without interference on the part of Muslim authorities in religious matters or social.

Economic out-look:

Islam envisages the constant redistribution and circulation of natural wealth. The poor are exempted from taxation which rich are taxed to provide for the needy. It approves obligatory distribution of the heritage and

bans accumulation of wealth in the hands of a few by means of interest on loans, prescribes rules for the expenditure of the State revenue. Among the beneficiaries the poor top the list.

The Quran has prescribed the principle regulating the budget of state expenditure in the following terms :

“Verily the Sadaqat (taxes on Muslims) are only for the poor and the needy, and those who work for these (taxes) and those whose hearts are to be reconciled and to free the heavily indebted, and in the path of God and for the way-farer, a duty imposed by God ; God is Knower and Wise”

(Q. IX : 60)

Free will and Predestination :

God’s omnipotence and man’s own responsibility both are separately recognised. Muslim follows Divine Law and propagates this ideology. In brief Islamic creed covers the entire life of man, material and spiritual, and a Muslim lives only in preparation for the Hereafter.

Muslim Contribution to Sciences and Arts.

Islam is an all-embracing mode of life. Not only does it prescribe belief, but also lays down rules of social behaviour. Moreover, it occupies itself with the nicer application and functioning of its laws. We know Islam does not believe in the life of this world as an end in itself or in the body without any relation to soul. On the contrary it teaches belief in the Hereafter. Its motto, as enunciated by the Quran is : "The best in this world as well as the best in the Hereafter." It is thus not only does it praise the 'good' and condemn the 'evil', but also provides rewards and sanctions both spiritual and material. It provides guidance to its adherents in all phases of activities of life in matters material as well as spiritual and economic. In fact Islam in principle forms one single unit and one single organic community.

Sciences are so many. Hence so many specialists are required to describe adequately the Muslim contribution to each branch and

to compile a general survey of the vast subject. Here an attempt is made to give information of a general character relating to the part the Muslims have played in the development of the various sciences and arts.

Islam is a comprehensive concept of life and not merely a religion describing the relation between man and his Creator. Here is a brief *Survey* of the attitude of Islam with regard to the pursuit of sciences and arts.

The Holy Quran expresses so many times and at so many places for a life of well-being in this world :

“Say (Mohammed) who hath forbidden the adornment (beautiful gifts of God which He hath brought forth for his bondsmen and the good things of his providing.?”

(7 : 32)

Quran praises those

“who say : Our lord : Give unto us in this world that which is best and in the

Hereafter that which is best and guard us from the torment of Fire.

(2 : 20 :)

It teaches mankind :

“and neglect not thy portion of the world and be thou kind even as God hath been kind to thee.

(28-77)

It is this quest for comfort which leads man to knowledge, in as perfect a manner as possible, of all that exists in the universe in order to profit by it and to be grateful to God.

The Quran says :

“And we have given you (mankind) authority and how little are thanks ye give.”

(7 : 10)

(15 : 10)

Again :

“He it is who created for you all that is in the earth”

(2 : 29)

Further :

“See you not, how God hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within. (31:20 and 14:22-23) on one hand reminds man of duty to worship ONE “Who both fed them against hunger and had made them safe from fear” (105:4-5) on the other hand it tells them the need for efforts— “A man hath only that for which he maketh efforts”—(53 : 39

It urges man to go on exploration :

“Say ; travel in the land and see the nature of the end of those who were before you” (30 : 42)

Also for new discoveries :

“Who meditate over the creation of the heavens and the earth and say, ‘O Lord Thou createst not this in vain’

(3 : 191)

How prophetic is the expression of the Quran which encompasses infinitesimal future for ever developing knowledge of this creation.

It is inspiring to note that with regard to knowledge that the very first revelation that came to the Prophet; who was born among the illiterate people, was a command to read and write with the praise of the pen, the only means of storing and propagating human knowledge.

Knowledge has no end. Quran says :

“We raise by grades whom we will, and over every possessor of knowledge there is one more knowledge”

(12:76)

What a beautiful prayer is this that the Quran teaches man : and say: My lord, increase me in knowledge.

(20:114)

Islam's Five Fundamentals : Belief, Service of worship, Fasting, Zakat- (poortax) and Haji require knowledge and every Muslim has to learn it.

Belief requires cultivation of Theological Sciences; but others point to the study of the mundane sciences.

Salat—(service of worship) demands turning of the face towards Mecca, occurrence of determined natural phenomena and knowledge of the elements of geography and astronomy.

Fasting requires the understanding of natural phenomena—appearance of the dawn and the setting of the sun.

Pilgrimage necessitates the knowledge of the routes, means of transports.

Zakat leads to the acquisition of knowledge of Mathematics, calculation and distribution of heritage (of the deceased).

The study of the Holy Quran requires first of all a knowledge of the languages, of history and Geography etc.

The Holy Prophet migrated to Medina in 622 (Christian Era—Hijri Era starting

therefrom) and his first act was to construct a mosque with a portion reserved for the purpose of a school—the well-known Suffah—which served as lecture hall during the day & as a dormitory for students during the night.

Religious and other Sciences

Al-Quran, the Divine Message, addressed to man, necessitated the study of the linguistic, grammatical, historical and even speculative sciences; even the recitation of the sacred text brought into being and developed the religious 'music' (Qirat).

The preservation of the Quran led to improvements in the Arabic script in precision and beauty both — with its punctuation and vocalisation. The universal character of Islam necessitated the understanding of the Quran by non-Arabs; hence a series of translations came into existence beginning with Salman al-Farsi, part into Persian—Continuing to our own day and there can be no end to it in foreseeable future. Translation is for understanding it and not for liturgy—for in the service of worship (Namaz) Arabic

text is compulsory—the method was perpetuated as ordered by the Prophet.

Muslims have been attached to the sayings of the Prophet. Collection and preparation of such memoirs began even in the life—time of the Prophet and continued after his death by a process of first hand knowledge. The authentic collection forms the details of the biography of the Prophet comprising of hundreds of pages. So great care was taken to preserve for posterity documented and precise data.

The speculative discussions on Faith gave rise to different sciences—such as Kalam (dogmatic and scholastic) and Tasawuf (mystic and spiritualistic). Greek and Indian Philosophy came as foreign elements. Muslim philosophers took up the religious polemics endowed with originality and erudition, e.g. Al Kurdi, Al-Farebi, Ibn Sina (Avicenna) Ibn Rushd (Averros) and others. Hundreds of Greek and Sanskrit works whose originals have been lost, stand preserved for posterity in their Arabic translations.

Social Sciences.

Muslims played an important role in developing Social Sciences. The Quaran was the first book that was written in the Arabic language. Within two hundred years the language of the illiterate Beduins proved itself to be one of the richest in the world, and it also became an international language for all sorts of Sciences. Arabic served as a language of religion, poetry, literature and a vehicle of translations and researches ; also a a tool for expressing the finest scientific thoughts and highest philosophical concepts. Of course, it was the language of diplomacy, public intercourse from Asia to Spain. The first Muslims were almost all Arabs. They, with the exception of the language being the repository of the Word of God, effaced many features of their own personality, under the influence of Islam in order to receive in Islam all races on the basis of absolute equality.

Introduction to Islam

So we see that all the races have participated in the progress of the 'Islamic

Sciences' : Arabs, Iranians, Greeks, Turks, Abyssinians, Berbers, Indians and others, who had embraced Islam. The religious toleration extended to Christians, Jews, Magians, Buddhists, and others who collaborated in enriching Muslim Sciences. Bait-al Hikmat under Mamun-al-Rashid (813-823) attracted many non-Muslims.

Law.

Legal science developed very early. The ancients had codified their laws, but the philosophy of law, the method of legislation, interpretation and application etc. of law was wanting. Since second century of Hijrat (8th. century of Christian Era) there began to be produced Islamic works of this kind called Usul-ul-Fiqh. In the days of antiquity international law was confined to a number of states inherited by the people of the same race, following the same religion and speaking the same language. Muslims accorded it a place in the legal system with rights and obligations. The most ancient treatise, we possess, is the Majmua (collection of Zaid

ibne Ali who died in 120 Hijri (737 Christian Era) It developed as an independent science with the generic title of "Siyar".

The characteristic feature of the international law is that it makes no discrimination among foreigners and it deals solely with the non-Muslim states of the entire world. Islam forms one single organic universal community.

Another contribution in the legal domain is the Comparative Case Law. The appearance of the different schools of the Muslim Law necessitated the study to bring into relief the reason of divergence on a particular given point of law. The written constitution of the state is an innovation of the Muslims. The Prophet is its author, when he established a City State at Medina and gave it a written constitution—a document that has come down to us. It mentions the rights and obligations of the head of the State, shows the legislation, justice, defence etc. and dates from the year 622 of the Christian Era.

History and Sociology.

Born in the full light of History, Islam did not require legends and hearsay. The current history of Islam took reliable measures to maintain integrity through the ages, as judicial tribunals applied to history. First generation had recourse to one source, second two sources and the third had three sources of verifications and so forth, reference to biographical dictionaries showing character of individuals, names of the teacher and principal pupils. This kind of evidence is available not only in case of the Prophet's life but even for all branches of knowledge transmitted from one generation to another, even in the domain of anecdotes meant for amusement and pastime.

Biographical Dictionaries of the narrators of Ahadis are a characteristic feature of Muslim historical literature—compiled according to professions, towns or regions, centuries or epochs; even genealogical tables are of importance.

As to History proper the characteristic trait of the chronicles is their universalism. Al-Tabari one of the earliest historians of Islam begins with an account of the creation of the universe, history of Adam and other races that were known in his time. The work was pursued by his successors with increasing passions. Al-Masudi, Miskawaih. Said al-Andalusi, Rashiduddin Khan etc. Ibne Khaldun dived deep into these sociological and philosophical discussions in his Muqddama (Prolegomena to Universal History) Then the two branches of History—Islamic History and non-Muslim History—were later on combined. An instance is that of Rashiduddin Khan that speaks with equal familiarity of the prophet, the Caliphs and Popes as well as of the kings of Rome, China, India and Mongolia etc.

Geography and Topography

Commerce and pilgrimages needed commu-
nications in the vast Muslim empire from
Turkestan to Egypt during the Caliphate of

Hazrat Umar. Official and private letters were despatched through official courier. The Directors of posts prepared route guides with details of historic and economic descriptions and names of places arranged in alphabetical order.

Ptolemy was translated into Arabic and so were the works of Indian authors. Tales of Travels and Voyges increased daily to add to the knowledge of common man. The earliest world Map prepared by Muslims represented the earth in circular shape. Ibne Hangel's cartography (925) showing the Mediterranean and Middle Eastern countries and Al-Idris's map (1101-54) for the king of sicily astonishes us by its great precision and exactitude. The maritime voyages necessitated the tables of latitudes and longitudes and the use of Astrolobe and other nautical instruments. Muslim coins discovered during excavations in Scandiniva, Finland, Russia. Kazan etc. show conclusively the commercial activity of the Muslim caravans during the

Middle Ages. Ibne Majid served as pilot to Vasco-da Gama as far as India and speaks of the compass. Muslim mariners' daring Voyages from Basra to China astonish us. The terms 'admiral', 'cabb', 'monsoon', 'tariff' are of Arabic origin. They prove the Muslims' influence on Modern Western Culture.

Astronomy.

Muslim valuable and unforgettable contribution is the discovery of a number of stars. Western languages still have them by their Arabic names. Ibne Rushed (Averros) pointed out spots in the surface of the sun. Omer-al Khayyam reformed 'the calendar better than the Gregorian one. Kitabul Anwa gives us sufficient proof of the Arabic knowledge of astronomical observations. Sanskrit and Greek works were translated into Arabic. Observatories emerged everywhere. Under the Caliph Al-Mamun the circumference of the earth was measured with astonishing exactitude. Works were compiled very early dealing with ebb, tide, dawn, twilight, rainbow, halo, sun and moon and their movements.

Natural Sciences

Natural Science received attention with emphasis laid on experiments and observations unprejudiced. They prepared classified dictionaries of technical terms in each branch such as anatomy, zoology, botany, astronomy, mineralogy etc. These works rendered immense service in translation work without requiring foreign words. The Encyclopaedia Botanic of Al-Dinawari (died 895) compiled on the subject far surpasses others in erudition and extensiveness.

Medicine made tremendous progress under the Muslims'. Medical art and science became a synthesis of the world medical knowledge having common frontiers with Byzantine, India and China, The work of Razi and Ibne Sina (Avicenna) served till very recently as basis of all medical study in the West.

Optics

This science owes a debt to the Muslims. The Book of Rays of Al-Kindi (of 9th

century), Ibn-al Haitham (965) who followed him, al Farabi, Ibne Sina, al Bairuni & others who are representatives of Muslim Science yield their place to none in the world history of science.

Zoology

The observations of the life of wild animals and birds had fascinated the Beduine of Arbia. Al-Jahiz (d. 868) has left a work on the subject referring to evolution followed and developed by Miskawaih, al-Qazwini, ad-Damiri and others.

Chemistry and Physics

The Quran urges the Muslims repeatedly to study how the heavens and earth have been made subservient to man. Hence there has been no conflict between reason and faith in Islam. So the Muslims began very early an ever progressive and serious study of chemistry and physics. Scientific works are attributed to Khalid ibne Yazid (d. 704), to Jafar al-Sadiq, (765) and their pupil Jabir ibn-Haiyya (770).

They made objective experiments, not merely speculations. Ancient Alchemy was transferred into exact science. Jabir developed this science. The Latin translations of Jabir and others were used as text-books in Europe. Modern science is immensely indebted to the work of Muslim savants.

Mathematics

This science has left ineffaceable traces of the Muslim share in its development. The term 'Al-gebra, Zero, Cipher, etc., are of Arabic origin. The names of Al-khwarizmi, Umar-al-Khayyam, al-Beruni remain as those of Euclid, and Indian author Siddhanta. Trignometry was unknown to Greeks, The credit of its discovery goes to Muslim mathematicians.

Muslims continued their work in the service of Science, till Baghdad in the East, and Cordova and Granada in the West, the intellectual centres were sacked by barbarians. The burning of libraries with hundreds of thousands of manuscripts led to unretrievable

loss. Centuries labour was destroyed in days. The great massacre did not spare even the learned who are the gift and grace of Almighty on a people.

Arts

The Quran gave impetus to the development of arts among Muslims. The liturgical recitation of the Holy Quran created a new branch of music. Calligraphy and book-binding developed architecture and decoration in the construction of moques. God likes beauty and has spoken in the Quran.

“We have placed all that is in the earth as an ornamental thing that we may try men which of them is best in conduct.” (18, 7;) and ordains : “put on your dress of adornment on every occasion of prostration (prayer) (7:31)

Though figurative art is not encouraged in Islam, but it never curbed art in general, either in architecture or in artistic decoration. The Sulaimaniah mosque at Istambol, the Taj Mahal at Agra, the Al-hamra palace at Granada, and other similar monuments are in no

way inferior to artistic Masterpieces of other civilisations.

Calligraphy as an art achieved a Muslim speciality in place of pictures. In paintings and decorations there are excellent specimens of this art.

Music

Recitation of the Holy Quran has always been an object of great attention. The Arab language lends to its prose a sweetness and melody hardly to be surpassed by the rhymical verses of other languages.

Even mundane music and song received patronage of Muslim kings and the nobility.

Theoriticians like al-Farabi, the author of the *Rasail Ikhwanu us-safa*, Avicenna and others have left monumental works. They have employed signs to denote musical cadences, and have described different musical instruments with profound study of the occasions joy, sorrow etc.

Poetry

The poetical works of Muslims are found in all languages and relate to all times. However an Arab finds himself, always at home in his poetry as is evident from the 'terms', 'Bait' means both a tent and a verse of two hemistiches, Misra' means the flap of a tent as well as a hemistich. Sabab means rope of the tent and also the prosodical foot; 'watad' means a tent peg and the prosodical foot.

In short in the realm of art, Muslims have made worthy contributions, developing its aesthetic aspect and inventing things quite new to it avoiding all harmful features.

God's Revelation (wahy) (Poem)

Brightens the Kindly Light of Allah the whole
Universe,

So Compassionate, Merciful, and True in all
Spheres,

Led mankind through all ages,
Fulfilled He His promises,

Through the Law, the Gospel and the Quran,
Purged He men from ignorance so engulfed
and drawn.

Erring man saved and guided
In a world so hydra-headed.

Merciful Allah worthy of all praises
Sent down His Message, men to rise

From thralldom and racial arrogance,
From false pride and imperial hindrance,

Raised from among the Ismailite strain as told
The last Apostle, gifted with virtues manifold

Angel Gabriel stood in Hira with God's Rev-
elation

Enjoined him with His Message and Intention

Al—Quran is the Holy Book
 To which for light and guidance we look;
 It eases the burnings of the heart
 And fills the mind with man's glorious past.
 Among the highest & the choicest gifts of God
 Is His Revelation, the Criterion of the Lord.
 By which we judge between right and wrong,
 Maintain social justice between the weak and
 the strong;

Distinguish we between worship, true and false
 Forgeries of men and true Message that calls
 The true and the real in our eternal future
 And the fancies, misleading, that our minds
 capture.

A Revelation from God, Most Gracious and
 Merciful

A Book whereof the verses are so meaningful
 The Quran in Arabic for the people
 Is so clear, lucid and intelligible,
 To men of understanding and rational,
 It filters spiritual truth so celestial.

Light emanates and brightens human life
 Amity ushers in with luminous glories, so rife.

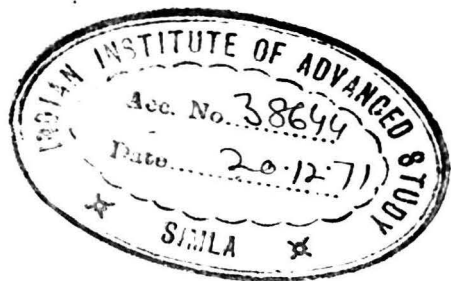
God, the light of heavens and earth,
Elevates our souls up above this terrestrial birth
Universal is His Light
So pure and so intense;
Absorbed are His Elect day and night,
In love and prayer in this world of sense;
Men of fraud are but rebels
In the kingdom of God, so the Book tells-
such is the tidings of the Quran
Such is the Caution of Al-Furqan,

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