

God has bestowed numerous bounties upon man and one of these is his capacity to learn from his past experience. If he strikes foot in the way, he tries to find out the cause of it; removes the stumbling block from his way or deflects his steps to avoid it. But if he finds his way impassable, or littered with similar obstacles, he takes to some other even and straight path. Whenever he commits a mistake or fails in his venture, he tries to analyse and understand the cause of his failure. He tries to avoid the mistake once committed by him so that he may not take a wrong track again and come to grief for the second time. This capacity of man to analyse the cause and the effect, to understand the relationship between the antecedent and the result is undoubtedly a divine blessing bestowed upon him alone. Of a fact, it is this distinctive capacity enjoyed by man which distinguishes him from the cattle and beasts and has been the sole reason for all the progress made by him in arts and sciences, culture and civilization.

This address was delivered in a largely attended meeting held on the 23rd March, 1972 in the Anjadia Hall, Zakaria Street, Calcutta under the auspices of Muslim Students Association in which, besides the students, teachers and the educated Muslim elite of the city were also present. The speech was later edited by the author for publication as an article.

It is not that man never makes a mistake. On the contrary, to err is human. Man is prone to stumble in his way: it is a legacy of Adam inherited by him. But more praiseworthy it is to acknowledge one's mistake, repent and feel sorry for it and try to make amends. This is the way to retrieve the loss suffered by a man. Sometimes this erring but conscience-smitten man is so repentant, melted and touched that he attains, in a few seconds, those celestial heights of sublimity which cannot be achieved by years of toil and tears. The angels are then envious of him. The progenitor of human race had too made a mistake, but he did not insist on it. He owned his mistake and fell down on his knees to beg for the mercy of the Most Merciful. In no time Adam rose to that lofty spiritual height of Divine propinquity which he had not enjoyed before committing that grievous error. He cried to his Lord thus:

"Our Lord! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost!"

And what did Adam achieve by his repentance? Quran itself bears an eloquent testimony to his marvellous achievement.

"And Adam disobeyed his Lord, so went astray. Then his Lord chose him, and relented toward him, and guided him."²

But, unlike Adam, Satan insisted on his disobedience and tried to justify his action thus:

1. Q. VII : 23

2. Q. XX : 121-22

"(Iblis) said: I am better than him. Thou createdst me of fire while him Thou didst create of mud."

Mistakes or Blessings

The cultural advancement made by man as also the headway in many other fields of human activity owe their origin no less to the blunders committed by him than to the endeavours guided by his correct decisions. It would, of a fact, be no exaggeration to claim that certain epoch-making achievements were made possible only through mistakes. The history of mankind on this planet lists many such incidents; or, to say it conversely, it is as much a record of man's errors as of his faultless decisions and right actions. You can cite many such examples from the recorded history which corroborates this assertion. Prophet Moses and the Children of Israel safely crossed over to the Sinai and Pharoah was drowned with his legions in the Red Sea, because Moses had lost his way in the dark night. The American continent was discovered by Columbus as a result of his mistake in taking to a wrong seaway, since what he really wanted was to discover a navigable route to India.

Denial of One's Mistakes

It does not behove a sensible and prudent man to shut his eyes from the mistake once committed or not to analyse the causes of his failure. Only a fool would repeatedly commit the same blunder or be stung by the

1. Q. VII:1

same reptile more than once. And it does not surely befit a believer who has been endowed with Divine guidance and wisdom and is called upon to make the most of his intellect and experience. Taking no lesson from the past experiences and happenings is, as the Quran says, a characteristic of the hypocrites. It is really they who never profit by their experience and are tested day in day out.

"See they not that they are tested once or twice in every year? Still they turn not in repentance, neither pay they heed."

Placing reliance in the prudence of the believer, the Prophet once said, "A believer is never stung twice by the same reptile."

Linguistic and Cultural Ignorance

It was only a few days back when in a country with a Muslim majority, having innumerable mosques and monasteries and famous for the abode of numerous religious teachers and *sufi* saints, a storm of linguistic and cultural prejudices blew up with a tempestuous rage and swept away the centuries long endeavours of all the saints and men of God. One Muslim killed another Muslim without the least compunction. Human beings were put to death in a way as if they were snakes and scorpions. No mercy, no compassion was shown to them. There was no refuge for those who had once fled to that land to save their lives. Without a heart melted with compassion, without an eye on the edge of tears,

man went hunting after man as one casts one's net for the fishes or goes hunting in pursuit of wild game. Neither the chastity of women was respected nor the weak and the old were spared nor yet innocent children were shown any compassion. Every torture, every suffering, be it hunger or thirst or a fiery ordeal, was inflicted by one brother on the other. The idol of language prevailed upon the faith in the Unity of God and brotherhood of man; national and racial zealotry smashed the brotherhood of Islam and the Ignorance of the pagan past overcame the unifying bonds of the Muslim faith so completely as it never had in any land and in any age since the advent of Islam. The Musalman had never been degraded by another Musalman in the way he was in this land not in the distant past.

Linguistic and Cultural Differences

Man has had numerous languages and cultures, rites and customs since the day he made his debut on this planet. These variations in languages and modes of living have helped man to evolve new patterns of culture and enrich and beautify his life; and, indeed, as the Quran reminds us, these are all Divine blessings conferred on mankind by the grace of the Lord.

"O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct."¹
And, again.

1. Q. XLIX : 13

"And of His signs is the creation of the heavens and the earth, and the differences of your languages and colours. Lo ! herein indeed are portents for the men of knowledge.'"

The history of mankind is replete with tragic fights and forays, despicable incidents and happenings but we do not know of any war fought merely for language and culture. The Arabs were renowned for their graceful language as well as their linguistic prejudice; they had nicknamed all other people as the *ajmees* or the dumb, but history does not list a single war fought by them for the sake of their language. Islam denounced such predilections as unlawful and prohibited and nicknamed these as zealotry of Ignorance. Islam denigrated and discredited this passion, equated it with the remnants of the paganish Ignorance, derogated it as the trappy snares of idol worship and denial of God, spoke of its votaries as adversaries of God and His Apostle, and declared that all those who fight for it and die for it shall go the way of apostates and non-believers. But we do not find even the Ignorance fighting to uphold its ruling passion, its prejudice for linguistic superiority.

It is, in fact, the aggressive nationalism of Europe which has endued language and culture with a reverential regard. It has made it a deity on whose altar human blood is spilt and man is sacrificed. It has encouraged the nations to revive their olden cultures, resuscitate the defunct languages and even fight for their sake. This is the new paganism of the modern times which has given rise

to a new type of crusade so long unknown to the world. Europe propagated its ideology with due thought and rare foresight and gradually it caught the imagination of the Muslim peoples who were true believers and who despired all traces of the pagan past. It was expected that because of the guidance provided to them by Islam they would not fall a prey to the linguistic prejudices like other peoples. Verily, they ought to have known that this animus had neither the sanction of God nor worth a mustard seed in His eyes.

But, suddenly, this new menace made its appearance in the world of Islam. Like a volcano it burst out in the heart of a Muslim country bringing death and destruction in its train. To be sure, this did not aim at propitiation of God nor suppressing any evil or falsehood or the sneaking whispers of Satan: its objective was not to establish peace and amity or to spread the gospel of compassion and brotherhood. It all happened because a great majority of this land had lent an ear to the artful dodgers of the West and their camp followers and was thus put on a false scent.

Irreparable Loss to Islam

Extremely lamentable is though this splitting of the Muslim blood, death and destruction, its most shameful aspect has been to arm the enemies of Islam with one more weapon against it. The conclusion drawn by them is that Islam is incapable of uniting different peoples with racial, cultural and linguistic differences, and that, as an ideology, it is not suited to provide a rallying force for the reconstruction of a society and the establishment

of a State. These adversaries of Islam cite this incident as a proof of the inherent weakness of Islam to sustain and preserve the political entity of a people organised on its basis. This is the greatest harm done to Islam by this cultural and linguistic chauvinism. You are living here in one of the business centres of India and therefore you would be fully aware that the rise or fall in prices, temporary set back in the business and trade or a paltry loss or profit is never as important as the loss of goodwill suffered by any commercial firm. The goodwill of a firm is the sign and symbol of the established popularity of its business; it is often regarded as one of its valuable assets, and has a marketable money value. It is even purchased and sold for lakhs of rupees depending on the popularity of the firm's trade. The incident to which I have referred just now has befallen as a great loss to Islam and created formidable difficulties for its savants and preachers who have been presenting their faith as a great unifying force. It has, by the same token, rendered doubtful the entire historical achievement of Islam. Now, who can assert the all-levelling characteristic of Islam which had once effaced all distinctions between the whites and the blacks, between the Asiatics and the Africans, between the kings and the beggars and between the masters and the slaves? Of a fact, the historicity of Islam's past achievement is beyond a shadow of doubt: the world has always marvelled at its accomplishment; but, how are we now to tell the world that sentiments of fellow-feeling and brotherhood produced by Islam transcend the differences of race, colour and language and unify the believers into one, inseparable spiritual

community? This is the loss for which we have no words to express our grief: even the tears of blood would not suffice to lament the calamity that has befallen Islam.

The Illness and its Causes

Let us assume that whatever happened was a game of politics. A few political parties bent upon creating dissension and discord succeeded in misleading a simple-minded people. But the very fact that the entire nation could be duped so easily, that it was thrown off the scent so completely as to lose all discrimination between faith and apostasy. Islam and Ignorance and harmony and discord was surely neither fortuitous nor owing to the witlessness of the whole people nor yet was it due to the artful duplicity and cleverness of its leaders. No political movement can succeed in any country unless the people are ready to accept the ideology preached by the leaders of that movement and it gets a whole-hearted support from the masses. Had the nation not been in a frame of mind to accept and own that ideology, this tempest of fire and fury would have passed over their heads without carrying everything before it as by a torrent. Howsoever breath-taking the tremor of excitement may be, it is never durable. But the deep-seated disquiet, its wide-spread nature and durability shows that the nation had already been infected with the disease. Its sense of Islamic solidarity was surely not fully developed and it lacked the desired standard of instruction in Islamic beliefs and practices otherwise it would not have fallen on evil days so easily.

Lack of Religious Sense

To me the greatest cause of this mishap was the lack of correct religious sense. It is not enough that one should have a heart-felt love for Islam : one should also have a developed sense of looking at things from the Islamic view-point. A man should have not only emotional attachment to Islam : he should also hate all un-Islamic philosophies, thoughts and ideals. As a matter of fact, the Quran expresses at numerous places its hatred for the devil and the standard-bearers of falsehood and ignorance before giving a call to pin one's faith in God. It says :

“And he who rejecteth false deities and believeth in Allah had grasped a firm handhold which will never break.”¹

Even the Muslim's affirmation of faith, the *Kalama*, begins with the denial of gods and goddesses. It first says that “*there is no god*” and then affirms the overlordship of the Lord with the words “*except God*” The Traditions of the Prophet tell us that the faith of a believer is not perfected nor its true sense and meaning dawns on him until he learns to abhor apostasy and all its manifestations. A Tradition of the Holy Prophet related in *Bukhari* runs as follows :

“Whoever has these three qualities shall be informed with the beatitude of true faith. First, God and His Apostle are dearer to him than everything else ; secondly, he loves a man only for the sake of God ; and, thirdly, he shudders at the very idea

1. Q. II : 256

of going back to apostasy after having been saved by God, as one fears being consigned to fire."¹

Awareness of Ignorance

A Muslim should so much abhor acting against the interest of Islam or joining hands with its enemies that he should seek the forgiveness of God at the very mention of such a suggestion. He should never even dream of such a possibility. He should not only be sentimentally averse to Ignorance but should also be fully conscious of its deceitful manifestations so that he may never be taken-in by its artifices. A Muslim should never allow himself to be duped by the pious fraud of Ignorance even if it appears dressed in the covering of Ka'aba and with the Quran in its hand. He should always seek refuge from God against it and should be able to make it out in whatever shape or form it is presented before him.

The Ruses of Satan

The tactics, or, better still, the strategy of Satan in fighting the Muslims is that he always attacks wherever he finds a weaker and vulnerable flank of the latter. He does not take recourse to the same device against every individual or every section of the Muslims. His sneaking whisper to the pious and elect in faith is never an allure-ment to indulge in pleasures of the flesh for he has no hope of success in such an endeavour. He tries to mislead them by the spectacle of fame and glory, self-conceit and jealousy, self-rule and love for power and pelf. He

1. *Sahihain*

tells them to strive for self-government, advancement of their culture and language and supremacy of their nation at all risks. These are some of the high-sounding objectives which have often led astray even the learned and erudite as well as those strong in faith and spirit.

Indiscretion of the Arabs

And this was the song of Sirens sung by Satan to lure the Arabs. They were told that the Quran was revealed in their language, the last Apostle of God was sent to them, the House of God and the resting place of the Prophet were in their land and that no people could lay a greater claim to understand the teachings and tenets of Islam than they. It was, therefore, not at all fair that the world of Islam should look forward to Constantinople as its political centre, and, that a Turk, neither of Arab descent nor speaking the language of the Quran, should preside over the destiny of the Arabs. The argument was quite appealing to many of them who had been dreaming since long for an Arab Empire, for self-rule, for sharing the laurels of self-government; and, since they were also dissatisfied with the haughty behaviour of the Turks, they raised the banner of revolt against them. They became a tool in the hands of British imperialists. Sharif of Mecca sided with the Allies, the enemies of the Turks, in the metropolis of Islam and so did the Arabs of Iraq and Syria. The nefarious plans of the imperialist powers materialised, the Turks were defeated, the Uthmani Caliphate came to an end, and the solidarity of the Islamic world was torn to pieces. But this was not the end of it. With the downfall of the Caliphate the

bulwark of Islam was also demolished. The European powers had now nothing to fear; no power to reckon with; and they got a free hand in the lands of Islam. A national home for the Jews was conceived, the State of Israel was carved out and strengthened and, finally, the Arabs were made to part with Bait-ul-Muqaddas, the Dome of Rock also. All this was the result of attachment to the pagan ideologies which had so powerfully captured the heart and soul of the Arabs.

Partisanship ; Zealotry of Ignorance

Every student of the Quran and the Traditions of the holy Prophet of Islam knows that the blind partisanship of any faction merely for the sake of race, blood, colour, language or culture is a tradition of the pagan past repeatedly denounced and denigrated by the sacred scripture and the precept of the Prophet. The Writ of God declares in no uncertain words :

"When those who disbelieve had set up in their hearts zealotry, the zealotry of the Age of Ignorance....."¹

Similarly, a Tradition of the Prophet reads :

"He is not of the Muslims who gives a call for partisanship; he is not of the Muslims who fights for partisanship; and he is not of the Muslims who dies for the sake of partisanship."²

Once a *Mahajir*³ and an *Ansari*⁴ had a scuffle and

1. Q. XLVIII : 26

2. *Abu Dawood*

3. An emigrant from Mecca.

4. The inhabitants of Madina who were known as helpers.

both of them cried for help to their people. The *Mahajir* gave the call of *Ya Ial-Mahajirin*¹ while the *Ansar* appealed with the slogan of *Ya Ial-Ansar*.² When the matter was reported to the Prophet, he admonished both of them and said, "Give up these battle-cries for they are filthy, odious."³ The Prophet so hated the zealotry of the days of Ignorance that he always discouraged those who raised this slogan or gave a call to the people to rally in its name. The Prophet never called names or used a harsh word even against his bitterest foe but he permitted to reprove the pagan zealotry as severely as possible without the least courtesy or consideration or taking resort to a figurative language.⁴

Confusion of Tongues

The differences in the languages spoken by the human beings are but natural and, in fact, a blessing. The Quran calls these variations a Divine favour and a sign of the Lord's craftsmanship.

"And of His signs is the creation of the heavens and the earth, and the differences of your languages and colours. Lo! herein indeed are portents for men of knowledge."⁵

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1. 'O Emigrants'
 2. 'O Helpers'
 3. *Bukhari*
 4. A Tradition of the holy Prophet commands to call down curses on anyone who gives a call for partisanship, without taking resort to any sort of euphemism and without the least regard for such a person (Miskat, Vol. II, Chapter II).
 5. Q. XXX : 22

But when the languages are extolled and magnified, they are consecrated and raised to the pedestal of divinity, they become a curse rather than a blessing; a vehicle of destruction instead of a means of good-will and amity. Then human beings are jettisoned at its altar like the living sacrifices offered to the deities. Languages are meant to unite rather than to divide; they are to communicate and not to separate; bring the people together, make them share each other's cares and worries and act as befrienders and ministrants. But if their purpose were to drive a wedge between the people, create animosity and engender malice, spite and rancour, it would be better that man was born without a tongue and remained dumb for ever. There would indeed be less cruelty, less bloodshed, less torture, less anguish and pain if all the men were made to speak by signs and gestures. This would at least save the innocent women and children from unspeakable horrors and the whole lands from going to rack and ruin.

Man is Invaluable

Man has not been made for the language: the language has been made for man. The life of one man is in very truth much more valuable than the entire treasure of a language and literature, the whole collection of prose and poetry, all the elegant and ornate writings, all the *coup de plume*. Languages come into existence, expand, change and wither away but man has ever remained the same and shall always remain so.

Consciousness of Islam

There can be no denying the fact that our endeavours

have not been directed as much to the development of Islamic consciousness as to the inculcation of religious sense and observance of religious duties. We find, in result, a disproportion between the general awareness of the overall objectives of Islam and the observance of its religious duties in most of the Muslim lands. You can find a man over-scrupulous in performing the prayers and pure in soul but he could at the same time have an undeveloped and childish sense of Islamic consciousness. He would meticulously follow the tenets and the dogmas but would be unaware of its fundamental postulates. He can commit a mistake unbecoming of any well-informed Muslim. He might even be completely blind to the difference between Islam and Ignorance, and can easily become a victim of deception by any clever imposter. He can be made a tool for the destruction of Islam. And he might do all this in good faith, without feeling the least contradiction between his action and his faith. We can find many such examples in the Islamic history and, perhaps, the recent events furnish the most appropriate example of it. Of all the Muslims of this sub-continent these people had always been known for their sincere faith, religious enthusiasm, warmth of heart and the loving regard for their religion: they always used to assemble in tens of thousands in the religious discourses and concourses; but, alas, they have fallen a prey to the manipulations of tricky politicians. These simple-minded Muslims were either lured to become a party in this tragic drama of blood and fire or they could not stand up resolutely with courage to face the zealotry of Ignorance as they ought to have done by virtue of their being Muslims

and members of a self-conscious *Millat*.

The Companions of the Prophet

But the matter was quite different with the Companions of the Prophet. The training imparted to them by the Prophet was so perfect and complete and embracing the entire gamut of human behaviour that we search in vain the pages of history for similar specimens of sagacity and foresightedness. The prophetic guidance had produced a discernment in them which could always distinguish between right and wrong, justice and injustice and Islam and Ignorance. The inner recesses of their head and heart had been so conditioned that nothing crooked or unjust could gain their acceptance.

Now I would present before you a manifest example of the Companions' sharpness of mind. You are aware of the Companions' affection and regard for the Prophet of Islam. Short of idolising a human being which cuts across the concept of the Unity of Godhead, their attachment to the Prophet was second to none in the world. A Persian poet has aptly expressed their feeling of esteemed admiration for the Prophet in this verse :

"To cut short, most respected thou art after God."

The Companions also knew that the Prophet never uttered a word of his own accord : whatever he said was inspired by the higher sources of revelation. They had unflinching faith in the Divine writ which proclaimed :

"Nor doth he speak of (his own desire). It is naught save an inspiration that is inspired."

1. Q. LIII : 3-4

Now, keep this adoring reverence of the Companions for the Prophet in your view you would understand better the incident I am going to tell you. Once the Holy Messenger of God said to his Companions, "Help your brother, whether he be oppressor or an oppressed one". The devotion of the Companions for their beloved mentor demanded that they should blindly accept what he had enjoined and act on his behest. The command was clear enough and left nothing to be elucidated further for those who fully understood the language in which the command was given. But the training imparted to them and the prophetic guidance they had had earlier, the way they had been groomed to oppose oppression and the Prophet's earlier discourses against tyranny showed them at once the discordant note between the two utterances. They could not keep quiet and politely asked the Prophet, "O Prophet of God, the oppressed is to be helped no doubt, but how can one help the oppressor?" The Prophet neither admonished them nor showed his displeasure. Instead, he was pleased to explain further what he had said earlier. "Yes", said he, "You can help the oppressor too by restraining him from the act of oppression". This elucidation made everything clear to his Companions.

Disobedience to God not Permissible

Here is another example of the same enlightened Islamic consciousness. The Prophet despatched an expedition under the leadership of one of his Companions, Abdullah ibn Mazafah. He instructed the troops

1. *Bukhari and Muslim*

to implicitly obey the orders of their leader. There was some delay in carrying out his orders by his comrades. He got enraged and ordered them to collect firewood. When these had been collected he set them on fire and asked his followers to jump into it. They refused. "Did not the Prophet ask you," demanded Abdullah, "to obey my orders? "Of course," they replied, "but he did not mean this. We embraced Islam to save ourselves from fire, then why should we get into it again.?" When they returned to Madina, the matter was reported by the leader of the expedition to the Holy Prophet. The Prophet not only commended the decision of the comrades of Abdullah but also said, "Had they gone into that fire they would have never come out of it." The Prophet further said, "Obedience is permissible only in virtuous acts." This was the maxim which has ever helped the Muslims to keep to the straight path of virtue and goodness in every age. It has held them back from yielding dutifully to the call of autocratic kings and rulers as well as misguided leaders. The guiding principle for them, as expounded by the holy Prophet, was that: "No obedience to any creature involving disobedience of God is permissible." On many a critical occasion Muslims were able to maintain their balance of mind and steer their course safely without getting themselves embroiled in the emotional turmoils whipped up by the zealotry of ignorance. They produced innumerable reformers and savants of redoubtable courage who refused to swim with the

1. *Bukhari and Muslim*

2. *Musnad Ahmad and Mustadrak Hakim*

emotional current of the time. They refused to be driven in the common groove and rejected the popular motto which always exhorts people to keep in step with the order of the day. The story of their indomitable courage which began with the martyrdom of Karbala can still be seen continuing in one form or the other. It was all, in truth, owing to the golden principle of no defiance to their Creator and Lord, come what may.

The Fatal Wound

The wound is fatal, no doubt; but there is not an ailment which has no cure. Only wisdom and determination are required to get along. If you want to regain the treasure you have lost, to bring back the prodigal son or to find out the lost sheep then you would have to work for it. If poison can be injected by word of mouth, its antidote too can be provided by you. This is, in fact, easier to do for the languages have been created by God for bringing the people closer to each other. A Persian poet has expressed the same idea in a short and sweet verse which says :

"Thou hast come to unite ;
And not to divide."

The Greatest Danger

Verily, it is fraught with danger to keep any language deprived of the Islamic thought and spirit, phraseology and the stock of words connected with the faith. Languages are closely in touch with the inner recesses of the heart and mind. If the language of any people is stamped with unIslamic ideas ; its way of thinking and mode of

expression, its idioms and rhetorics, its similes and metaphors are derived from a pagan tradition and world-view ; it looks up to the pagan characters, poets and writers as its ideal personages worthy to be emulated ; and it harbours a feeling of estrangement with the Islamic atmosphere, Muslim heroes and their thought ; then, be careful, that nation is always susceptible to falling into the pitfall of intellectual and cultural apostasy. Its pagan impulses can always be aroused to addle its wits. Any slogan of racial or linguistic jingoism is enough to take leave of its senses. We have seen how it happened a few days back. Now it is your duty to plug the source of this evil. You must not only learn these languages but also feed their literatures with Islamic works and compositions in full measure, Islamise them in spirit and content, and infuse Islamic temper and outlook into them. You ought to rid them of that intellectual inferiority which is taking them away from Islam and pushing them closer to pagan modes of thought. You have to create that sense which can discriminate between Islam and Ignorance and instil into their hearts such a love of Islam and abhorrence of un-Islam that no zealotry of the pagan past, no paganish jingoism, no call to muster their forces for race or language, country or nation can drive a wedge between them and Islam in future.

Dawn of a new Era

If God enables you to accomplish this task then our past mistakes and the tragic losses we have suffered can usher us in the threshold of a greater and ennobling achievement. These brothers in Islam constitute an

invaluable part of the *Millat* who have produced hundreds of pious saints and savants and they still carry in their hearts the flame of Islam. They are the people whose forefathers had accomplished such feats of valour under the flag of Hazrat Syed Ahmad Shaheed in the thirteenth century of Islamic era that one of the most inveterate critics of Islam like Dr. Hunter had to pay glowing compliments to their bravery and religious enthusiasm. If you can rise to the occasion, a new era of Islamic regeneration would undoubtedly dawn upon this unfortunate land.

“And in that day believers will rejoice in Allah’s help to victory. He helpeth to victory whom He will. He is the Mighty, the Merciful.”¹¹

1. Q. XXX : 4-5

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