A MODERN MUSLIM DECALOGUE

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Among the nationalist movements during the British rule of the Indo-Pakistan continent the organization of the Kháksârs has the most outstanding features. Instead of employing the customary political means of parliamentary representation, public demonstrations, petitions of reforms and so forth, this movement aimed at what was immediately concrete, practical and conspicuous. Its members wore a brown uniform and carried a spade which symbolized labour and readiness to fight. Red was their favourite colour. Every evening of the week they received a thorough military training, and a rigorous discipline was maintained. (A striking parallel is presented by the Nazi SA-organization in its first stage, i.e. when Germany was still considered by the Allies to be demilitarized. This similarity is presumably not accidental. The founder of the Kháksâr movement met Hitler personally in 1926, five years before he started his organization!) Besides, they worked for the general benefit, and in case of sudden emergencies help was rendered. The movement was puritanical in its religious objectives; on account of this and its militant way of acting it may be regarded as a late offshoot of the Wahhâbî stem.

Its leader was the brilliant Muḥammad ʻInâyat Allâh Khân, better known under his honorary name ʻal-Mashriqî. He was born at Amritsar, on 25 Aug. 1888, as a son of a devout religious scholar. He studied successfully Mathematics and Oriental Languages at the universities of the Panjab and Cambridge, entered in 1913 Government Service in education, and in 1916 was made Principal of the Islamia College at Peshawar. In 1931 he started his movement

1 Once its leader declared in an interview: ‘India needs Dictators... The Benevolent Dictator can use force on them (the people) for their own good’ (see Asia, Aug. 1939).
which met the needs of the masses, for it 'gave them psychological compensation of importance'\(^1\). Less fortunate was he in choosing the right moment for action, so that in fact the movement contributed little to the cause of political independence. After the second World War the organization dwindled. From Pakistan recently a Muslim friend wrote to me: 'Al-Mashriqi is now connected with the Islam League, a semi-political party and is striving hard for political consciousness here. The hold, I may add, that this gentleman enjoyed over the masses here during the initial days of his Khâksâr Movement, is now gone and he has now only a small following. And this because of his own doings! Nevertheless, he is the master of his own way of thinking and is respected sufficiently as a scholar of Islamics'.

Through an analysis of al-Mashriqi's principal work on religion: \textit{Al-Tazkirah} it will be tried in this article to demonstrate to what his repute as a scholar of Islamics is due.

\textit{Al-Tazkirah} dates from 1924. The Khâksâr movement is to a certain degree the practical realization of principles and views, expressed in it. Yet the significance of the book goes far beyond that. It is a keen endeavour to lend new impetus to Islam, not by means of merely quoting some 'dynamic' passages from Koran and Hadith, or through the re-interpretation of some apparently outworn dogmas and institutes (as is the usual procedure of fellow-modernists), but by a total re-valuation of Muslim truths and ethics.

The title of the book, derived from S. 74 : 53 where it is a qualification of the Koran itself, is a motto: it should be a 'warning' for the coreligionists who must bear it in mind, as the author states in one of his numerous addresses: 'You forget what duties rest on you, hence God forgets you' (I, 11)\(^2\). For, 'without fear or danger it can be claimed that Islam is action, only action' (2, 87), and 'the most fundamental principle of \textit{tauhid} is actually the acknowledg-

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\(^1\) W. C. Smith, Modern Islam in India, p. 240. For more details on al-Mashriqi and his movement see the same work, pp. 235-245.

\(^2\) I, 11 = Part one, page eleven. Three times the book starts with a new numbering. The first time it is for the part written in an ingenious Arabic poetry-style, and is called \textit{iftitâhîyya} (introductory remarks); the second time it is for an Urdu \textit{debaicha} (preface); and the third time it concerns an Urdu \textit{muqaddamah} (introduction) and exposition of the content of belief and objectives of Islam. The connection between and within the three parts is difficult to see.