

The Republican Brothers
AN INTRODUCTION TO
THE SECOND
MESSAGE OF ISLAM



First Edition • May 1976

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THE SECOND MESSAGE
OF ISLAM**

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Dedicated to Humanity

On the Threshold of Great Things to Come

“The age-old dream of the human caravan is not to send astronauts in their orbit in outer space. it is to send its individuals - every single individual in his orbit of self-realization. It is high time that this dream be thus reinterpreted. It is also the sacred duty of every man and woman to help intelligently reorientate human endeavor towards the culmination of this pilgrimage.”

Mahmoud Muhammad Taha

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PREFACE

This pamphlet is the first to be issued, in English, by the “Republican Brothers” who has issued, in Arabic, over eighty books and pamphlets. The aim of this pamphlet is to introduce to the reader, who is not well versed in Arabic, or who cannot read it, the movement of the Republican Brothers, which is also known as the New Islamic Mission. The New Islamic Mission started as the Republican Party just over thirty years ago, in October 1945. Hence the name the Republican Brothers. Of course, the Republican Party was dissolved in May 1969.

Ever since its inception, and through the various stages of its development, the New Islamic Mission, which has always been led by Al-Ustaz Mahmoud Muhammad Taha, has adopted an ideology based on Islam, or to be more precise, based on the universal elements of Islam, which transcend the barriers of creed, sex, race, etc. The Islamic ideology adopted by the New Islamic Mission is called the Second Message of Islam.

Islam, renewed along the lines suggested in this pamphlet, is capable of providing the legislative ground-work for the construction of a good society where socialism and democracy are reconciled, and where social equity prevails. The need for this kind of society is, indeed, a global one.

Furthermore, the renewal of Islam, as suggested in this pamphlet, helps every individual to realize his “individuality” or “originality;” in other words, helps every individual to attain his absolute individual freedom.

Individuality is, really, the central axis about which rotates the new understanding of Islam presented by the New Islamic Mission. This fact is what makes this new understanding of Islam relevant to contemporary humanity. In this context, it may be pertinent to conclude by quoting Al-

Ustaz Mahmoud Muhammad Taha who said this in a letter to a certain American, Mr John Voll: "Our present civilization of collectivism and impersonal bigness is giving way to the age of small things-- the individual, the- man- in- the- street. Every individual is, authentically, an end in himself. He is not a means to any other end. He-even if he were an imbecile--is a "God" in the making, and must be given the full opportunity to develop as such ..."

INTRODUCTION

It is time that the question of “Religion” is, once again, brought to the forefront in any attempt at dealing with the crisis of modern man. The term “Religion” is, of course, used here in a general sense to denote a way of life, or a behavioral system of morals, which includes a correct world-outlook and a means of actualizing its reflections and projections on the social and individual planes, so as to lead every individual through faith and belief to certainty and true knowledge, thereby enabling him to banish his fear and attain peace, genuine freedom and ever growing, everlasting happiness.

The question of “Religion” is, in this sense, very relevant to our age, because the confusion we witness in today’s world can be attributed to a major cause, namely, the obvious disparity between great advances made in science and technology, and the backwardness apparent in human behavior and morals. So, it is very reasonable, indeed, to say that the crisis of modern man is a “crisis of morals.” Unless modern man learns how to behave properly or wisely under the extreme conditions resulting from the various pressures to which he is subjected, he is bound to become insane and lead himself and humanity to the final doom. This state of affairs is a direct consequence of the fact that the great scientific and technological advances recently made have put, at the disposal of modern man, huge deadly forces which, if unleashed, are capable, not only of wiping out all traces of human civilization, but exterminating the human race and blowing to pieces our planet Earth.

Now, on careful examination, one can see that the root-cause behind all moral deviations which can lead to such a horrible state of affairs, is fear. Indeed, fear is the fore-father of all kinds of moral deviations. Therefore, to overcome fear is the central task of our Age, for on the defeat of fear

are pinned our hopes to achieve peace, freedom and happiness. But fear springs from ignorance of ourselves, and of our social and natural environments. This ignorance can only be gotten rid of by gaining certainty and true knowledge of our inner selves, our social environment and the Universe at large. How to gain this certainty, and this kind of knowledge, is a question which brings us to the subject of this pamphlet--namely, the New Islamic Mission, which preaches what we call the Second Message of Islam which purports to represent the "scientific" stage of Islam. But before embarking on this topic, we are going to give a brief definition of the term Islam.

ISLAM

Islam, in the widest possible sense, stands for the submission, conscious and unconscious, of all “creation” to the guiding, primordial divine Will which has been teleologically directing evolution to culminate in Man who is about to enter the scene for the first time in history. But in a restricted sense, Islam is a grand notion which embraces all monotheistic religions revealed to guide and spur man along the road that leads back to the Lost Paradise where he becomes the worthy inheritor of all the divine attributes of ultimate perfection. As such, Islam stands for all religions which aimed at the same noble ends with means tailored to their respective ages and regions. Yet, in a more restricted sense, Islam denotes the message of Allah to Prophet Muhammad as conveyed in Quran, the last of revealed Scriptures.

It is with this last sense, that we are going to concern ourselves in what follows, and we are going to show how, by appealing to the universal contents of Quran, the New Islamic Mission has succeeded in unmasking the “scientific” stage of “Religion,” or say the Second Message of Islam, which has drawn upon what binds men together, namely the common faculties of heart and mind, and transcend all barriers of creed, sex, races, etc., to usher in the Age of Man.

QURAN: THE MECCAN AND THE MEDINESE TEXTS

Going back to Quran it can be shown that Quranic texts fall into two distinct, though not mutually exclusive, classes: the Meccan texts which were revealed at Mecca and the Medinese texts which were revealed at Medina. This division of Quranic texts into Meccan and Medinese texts has a very important significance which stems not from the difference between the places of revelation, but rather from the difference in the levels to which the two classes addressed themselves. A slight digression into the history of the revelation of the Quran may clarify the point.

For thirteen years, Quran continued to be revealed to the Prophet Muhammad at Mecca. It enjoined him to call to the way of his Lord with wisdom, and good admonition, and to dispute with men in the better way because there was no compulsion in religion. It also enjoined him to preach the equality of men, and women, in all walks of life. Soon, the new religion began to draw adherents from all sections of the community, particularly from amongst the ranks of slaves and the oppressed classes of Mecca. That alarmed the Meccan religious and ruling circles who feared that their economic and political interests were being jeopardized. That feeling of fear was betrayed in such statements like “Muhammad is corrupting our pages against us ...” But those circles tried to masquerade that fear in religious disguise and waged, in the name of defending the religion of the fathers, an unholy campaign of terror against the followers of Islam. In that campaign they resorted to every available means of torture to force the Muslims to back into idolatry and exploitation. But that was not the whole story, for that campaign was escalated until it culminated in the plot against the life of the Prophet Muhammad himself who was forced to emigrate to Medina.

The treatment received by the Muslims at the hands of the Meccan ruling and religious circles, and their plot to assassinate the Prophet, amply demonstrated the inability of most men, at that time, to respond, intelligently, to the peaceful call to a more progressive and enlightened way of life. As a result, when the Prophet settled in Medina, the grand Meccan texts which established the fundamental human rights, catered for the equality of men and women, in all fields, and paved the way for every individual to attain absolute individual freedom, were repealed and the Medinese texts began to be revealed.

The Medinese texts appointed the Prophet as direct guardian over men who failed to handle their affairs successfully. Furthermore, the Prophet and the Muslims were, in the first place enjoined, in the Medinese texts, to fight in self-defense, a thing that was not catered in the Meccan phase. Then, that order to fight in self-defense was extended by the sword. That, of course was a direct consequence of the failure of most men at the time to rise, by persuasion and illumination to the required standard. The order to spread Islam by the sword meant that men were no longer treated as equals in the Medinese texts.

Now, if we come to the social plane, we also find that men and women were no longer treated as equals. Indeed, the Medinese texts put men in charge of women for reasons specified in these texts. Similarly, when we come to the political and economic planes, we also find that equality in the Meccan texts had given way to inequality in the Medinese texts.

Thus, it is very clear that the Medinese texts which were a great leap forward by the standard prevailing during the time of their revelation, were less superior in comparison with the Meccan texts which catered for the fundamental freedoms and treated men and women as equals before the law and in all walks of life. From this it is fair to conclude that the division

of the Quran into Meccan and Medinese texts is a fundamental one, because the Meccan texts are the fundamental, original texts while the Medinese texts are the transitional texts revealed to pave the way for the return of the Meccan texts and to organize society in the period of transition.

Indeed, on this division of Quranic texts, into Meccan and Medinese, is based the most radical statement in the history of Islamic thought, namely, that Islam as revealed in the Quran is not one but two messages, the first and second, which are respectively based on the Medinese and the Meccan texts.

THE FIRST MESSAGE OF ISLAM

On the First Message of Islam, based on the Medinese Quranic texts, the Prophet founded, in Medina, the first Islamic regime. That regime was a great revolution which radically transformed the way of life in the Arabian Peninsula and, later on, in other parts of the world. Indeed, that regime had done a great deal to ameliorate the terrible conditions under which men, women and children were living. For instance, it had strictly prohibited infanticide which was a widespread practice amongst the Arabs who used to murder their infant daughters; instituted alms-giving into a compulsory religious rite so as to improve the economic conditions of the poor and needy; enjoined the Prophet to counsel with his people but left him fully free as to whether to accept or reject their counsel; and improved the lot of women in comparison with the conditions under which they lived before the advent of Islam.

But despite all those achievements, the First Message of Islam, based on the Medinese texts, was not the final word of Islam, because it did not go all the way to realize the principles of economic, political and social equality. Indeed, with all due respect, the legislation and laws belonging to the First Message of Islam were neither socialist or democratic, because socialism and democracy were, then, neither popular demands, nor within the mental abilities or material resources of the day. Furthermore, the First Message discriminated, for reasons to be sought in history, between men and women on the basis of creed, sex, etc.

So, in this age of ours, when men everywhere aspire to establish a socialistic, democratic society where social equality prevails, the First Message of Islam fall short of these aspirations, a thing felt by all the intelligent sections in the Islamic communities, though denied by the old, decaying, so-called "religious" circles. The failure of the First Message of

Islam to satisfy the needs and aspirations of modern man does not mean the end of Islam. It simply means that it is time to start expounding the principles of the Second Message of Islam so as to evolve Islamic laws to the level where they meet the needs and demands of modern man, and as to equip him with the individual method of successfully coping with his inner problems and contradictions to attain absolute individual freedom, therefore living in eternal bliss.

THE SECOND MESSAGE OF ISLAM

We mentioned, in an earlier section on the Medinese and Meccan Quranic texts, that following the Prophet's emigration from Mecca to Medina, the Meccan texts were repealed and the Medinese texts began to be revealed. The repealing of the Meccan texts did not mean that they were thrown away. In fact, the high moral precepts embodied in them, such as respect for the dignity of every human being as equals, care for others, love, etc. all continued to be exemplified in the model set by the Prophet's life, who adhered in his "private" life to the grand Meccan texts. Of course, the Prophet as a leader of his nation continued to depend on the Medinese texts as the main source of all legislation and the laws promulgated by him.

The above-mentioned situation resulting from the adherence of the Prophet, in his "private" life, to the Meccan texts, on the one hand, and the use of the Medinese texts as the basis for all social, political and economic legislation on the other, meant that two quite different levels of Islam, a level adhered to by the Prophet and another adhered to by the nation at large, were then coexistent. The former level was, indubitably, far more humane and advanced than the latter. That level based on the Meccan texts and exemplified by the Prophet's life represents what we have called the Second Message of Islam.

Since the Meccan texts were repealed, it should be very clear that the Islamic laws which, until now, have been governing Muslim communities were not based on those texts, but rather on the Medinese texts as mentioned earlier. So, in order to apply the Second Message of Islam, it is necessary to consciously evolve the Islamic laws and legislation from the Medinese to the Meccan level. In this conscious evolution of Islamic laws, we are going to be guided by the genuine spirit of Islam, embodied in the

search for absolute individual freedom and demonstrated by the Prophet's life; and we are also going to be guided by the needs of contemporary society summed up in the search for total social justice.

This concept of evolving Islamic laws from the Medinese to the Meccan level is a very radical and new concept, never stated before in the history of Islamic thought. Indeed, this concept represents a real breakaway for the New Islam Mission, which preaches the Second Message of Islam, from all traditional thinking in Islam, because it implies the repealing of the Medinese texts which have, hitherto, been the basis of all existing laws and legislation, as well as their replacement by the Meccan texts as the main source of all new laws and legislation which are going to supersede the existing ones.

The concept of evolving Islamic laws from Medinese to the Meccan level, has many serious repercussions in all planes, political, economic as well as social. But it may be sufficient, in this context, to point out that the main driving force behind this evolution of Islamic laws is the realization of equality in all aspects of life, so as to construct a good society where democracy and socialism are reconciled, and where social equality prevails.

Now, social equality, which is a direct outcome of the realization of economic and political equality, finds its expression in many important fields. But the most important manifestation of social equality is in relation to the question of emancipation of women and their equality with men before the law and in all aspects of life. Since this question, concerning women, has always been a source of many objections raised against Islam, it may be worthwhile to tackle this problem at some length in what follows, in order to show how the legal and social positions of women in the Second Message of Islam are improved and developed, by applying

the Meccan texts---the fundamental texts--so as to meet the demands and needs of modern women which are in line with the spirit of Islam.

THE SITUATION OF WOMEN IN THE SECOND MESSAGE

The Second Message of Islam lifts women to an equal status with men in all fields. But the field in which the effect of this advancement of women is paramount is the field of marriage laws. Here the Second Message of Islam redefines marriage, on the legal plane, as a contact between two equal partners, entered upon by their own free will, with equal rights for both partners for equivalent duties, and dissolved, should the need arise, by agreement between them.

Spelled out, this means that there is no longer any guardian who signs the marriage contract on behalf of the bride. Instead, the bride signs for herself. Also, the right of divorce will be equally shared by the couple and can be used by either in a specified manner which involves the mediation of two arbiters, one representing the husband and the other representing the wife. In this way any effort to share up the marriage relation about to break will not be spared, and at the same time the private affairs of the couple will not be disclosed before a large audience which is not the case now when divorce takes place before a court.

Furthermore, polygamy, which meant in the First Message that a husband can marry up to four wives with the proviso that he should be equally just to all of them, will, in the Second Message, be strictly prohibited, except in very rare circumstances, and under certain specified conditions such as the case of a barren woman, or the case of an ill wife who cannot perform conjugal duties.

These are some of the legal implications from the Medinese to the Meccan level. But another dimension of marriage which is greatly affected by the impact of the Second Message of Islam is the one which concerns the institution of marriage, under assault everywhere, its functions and the

great role it plays in the enhancement of every individual's happiness, freedom and spiritual development.

According to the Second Message of Islam, marriage is no longer thought of as a union between a pair primarily entered upon for the sake of reproduction in order to propagate and preserve the human race while sexual gratification comes in only as a means to facilitate the performance of this function. This outdated concept of marriage is, of course, a remnant of the days when man was not considered as an end in himself, but rather a means to other ends.

Now, the Second Message of Islam accords marriage the highest place of honor amongst human relations, and redefines it in a way which makes it a most important means for the rediscovery of our best selves. How this redefinition of marriage is affected, we do not propose to enter upon here. But, suffice it to say, in this context that the primary function of marriage is now thought of to lie in the deepening and broadening of life in a way which produces direct communion with Allah, or say with the source of genuine and certain knowledge which helps the individual in his fight against fear, his biggest enemy, and in his search for perfection. Of course, there are secondary and tertiary functions of marriage which, for the sake of brevity, we are going to omit.

But for marriage to perform such functions, it must be entered upon by individuals who have attained a certain degree of spiritual development and mental maturity. This brings us to a very important and integral part of the Second Message of Islam, namely the individual method with which it equips everyone to rebuild and remold his character in order to develop his total personality and attain absolute individual freedom. But the greatest enemy of freedom is fear. So, we are going to let the question of marriage, its meaning and its laws, rest here and proceed, instead, to

discuss the problem of man and fear before proceeding to discuss the concept of absolute individual freedom and the individual method for attaining it.

MAN AND FEAR

In the previous sections, we have shown how by evolving Islamic laws from the Medinese to the Meccan level, the Second Message of Islam paves the way to the creation of a modern, progressive society where democracy and socialism are happily married together and where social equality prevails. This kind of society, where men are secured against poverty, coercion and social discrimination is, however, only a partial answer to the crisis of modern man. This is because what essentially bedevils man's life is fear, both acquired in his lifetime and inherited from his animal and human ancestors. Now, the construction of a good society, along the lines suggested above, alleviates man's acquired fear. But to finally conquer fear, whether acquired or inherited, man must be provided with a method, by which he gains access to the real source of genuine and certain knowledge, where it becomes apparent to him that evil is contingent and transient, whereas good is fundamental and permanent. This kind of knowledge is a precondition for achieving absolute individual freedom. But what do we mean by absolute individual freedom?

ABSOLUTE INDIVIDUAL FREEDOM

By coming to the subject of absolute individual freedom, we have come to where Islam ceases to be a religion in a narrow sense and becomes a way of life which leads every individual to his genuine self, or say his individuality and originality. Indeed, the search for individuality or originality is a world-wide phenomenon. Individuality and originality find their highest expression in absolute individual freedom. But what do we mean by absolute individual freedom? Absolute individual freedom means that a man thinks as he wills, says what he thinks and does what he says with the proviso that the consequences of what he does or says are for the good of all beings, human and otherwise. But the stage of absolute individual freedom is, of course, preceded by the stage of limited freedom within a given society. This freedom in society means that a man thinks as he wills, says what he thinks, and does what he says with the proviso that he should not infringe upon the freedom of others. If he does, he should bear the consequences of his actions, lest freedom degenerates into anarchy. Any infringement upon the freedom of others is dealt with by a constitutional law. The constitutionality of law, according to the Second Message of Islam, means that a law must successfully reconcile the individual's need for absolute individual freedom with society's claim of total social justice.

This conception of constitutionality greatly helps in the construction of the good society which rests on the good society which rests on the three pillars of economic, political and social equalities. That kind of society coupled with the individual method of worship is the surest and only way for everyone to realize his genuine individuality.

That being said, we can now proceed to discuss the individual method every man must use in his endeavor to attain absolute individual freedom.

IMITATION OF THE PROPHET

The individual method, referred to above, consists of initiating the Prophet Muhammad, particularly in his methods of worship. The idea behind imitation the Prophet is to allow everybody to recast and remold his character so as to develop his total personality. This development takes place by the release of all types of inherited and acquired psychological complexes which are the chief enemy of freedom. The means for release of these complexes consists of the Quran and the worship practices passed down to us by the Prophet. A worship practice which deserves a special mention is the Prophet's prayer which was always a comfort to him.

The Prophet's prayer, which was five times a day, plus the night vigil which he used to observe in the last third of every night, occupies a special position amongst his worship practices. This is because in prayer all the faculties of an individual mind, body and heart-- are engaged in a way which progressively unifies the human self, so that it is no longer sharply divided between inner self and an outer one, or between a consciousness and an unconsciousness.

Indeed, one can say a lot about how prayer, and the ablution necessary for it function in the release of all psychological complexes, and how an intelligent person can use prayer as a "psychoanalytic therapeutic session" which he repeats every day and night in order to cultivate a balanced, mature and productive personality, and to ultimately attain absolute individual freedom. But the size of this pamphlet, which is by its nature introductory, compels us to wind up this topic here.

But before doing so, we must draw attention to the fact that imitating the Prophet Muhammad is not the limit of our intrinsic creative abilities and potentialities. Instead, the perfect initiation of the Prophet is the means to

be liberated from imitation itself. This is because everybody's worship is but his means to achieve his originality (or individuality) which distinguishes him from all other human beings. Now imitation, even in its mildest form, is a denial of individuality and originality. But, of course, individuality cannot be achieved by being forever denied. However, imitation of the Prophet is only used as a preparatory stage which is succeeded by the stage of originality (or individuality) when the individual acquires his own methods of worship, including prayer, by which he further unifies his self so as to continue broadening and deepening his life.

The broadening and deepening of his life means the expansion of feeling and the sharpening of thought. The expansion of feeling requires a heart set at peace, and the sharpening of thought rest on a clear mind. Thus, a heart set at peace and a clear mind are what we are after. As we mentioned, in a previous section, the New Islamic Mission has succeeded by appealing to the universal contents of Quran, in unmasking the "scientific" stage of "Religion," or say the Second Message of Islam which has drawn upon what binds men together, namely their common faculties of heart and mind. So, it is natural to elaborate a bit, in what follows, on the statement that the Second Message of Islam represents the scientific phase of Islam, a statement which has many connotations and which can be viewed from different angles.

THE SCIENTIFIC PHASE OF RELIGION

All forms of Religion, including the advanced monotheistic forms, like Judaism, Christianity, and Islam (in the form of its First Message), have up to now, presented only, the aspects of Religion which did not extend beyond faith and belief. Undoubtedly, faith and belief used to be sufficient for dealing with social and personal problems. But, in this age of ours, which has witnessed great scientific and technological leaps, and has been subjected to two great wars of cataclysmic dimensions and exposed to various political, ideological and philosophical upheaval, in this age of ours, faith and belief are no longer sufficient to solve the problems of contemporary man, or to set his troubled heart or puzzled mind to rest.

This state of affairs has faced Religion with a real challenge on the response to which depends the future of Religion and, in turn, the future of mankind on this planet Earth. This challenge to Religion has found expression in many forms. If one considers the scientific and technological leaps which established the triumph of science and made man a slave to the machine, then it becomes apparent that for Religion to stage a comeback, to play its roles as a liberating agent, it must be so “Scientific” (with a capital S) that it renders science, in the sense that we know now, unscientific, or at least pushes it from overstepping its limits where it is a harness to the service of man. This is, of course, necessary for putting the horse before the cart and releasing man from the chains which enslaved him to science and technology, so that he, once again, becomes the Master and not just a cog in a wheel.

Now, if one considers the potential for total annihilation, at our disposal, and the many psychological pressure to which contemporary man is subjected and if one takes into account the history of the two past world wars and the proliferation of local wars and conflicts which can possibly

flare up into conflagration of global dimension, then it becomes apparent that the question of peace is a matter of “life and death”. This means that for Religion to perform its function as a pacifying agent, it must be able to remove all causes and sources of friction and conflict.

On careful examination, one can see that external conflicts in the world at large are actually, projections and reflections of internal conflicts within each of us. So, to remove external causes of friction and conflict, it is necessary to remove internal ones. As we say this, we are not oblivious of the fact that sometimes the removal of internal causes of conflicts necessitates the removal of some external one. Indeed, the relation between the internal and external causes of friction is a dialectical one. But at this stage of human development, the removal of the internal causes is indeed the more important. So, for Religion to perform its role as a pacifying agent, it must be a “science of the self”, of say, a “Psychology” which analyzes problems, diagnoses and cures ills and facilitates the full development of the personality along both, the external and internal dimensions. In this way, internal conflicts are, initially, cooled down and finally, conquered. This, in turn, helps initially, in containing external conflicts and, ultimately, in avoiding them altogether.

The above-mentioned specifications, for Religion to stage a comeback to serve as an agent of liberation and an agent of pacification, are such that it must be so “scientific” that it surpasses science, as we know it now, and it must be a “science of the self.” These specifications are amply satisfied by the Second Message of Islam, while all other forms of Religion, including the advanced forms, Judaism, Christianity and the First Message of Islam, fall short of them.

This statement does not, in any way, mean that these forms of Religion are to be sent down the drain. In fact, it simply means that the Second

Message of Islam by unmasking the scientific phase of Religion has succeeded in laying the solid foundations and paving the way for the realization of all the high moral, spiritual and intellectual ideals which were, in varying degrees, professed, though perhaps, not realized, by all those forms of Religion. In this sense, the Second Message of Islam, which represents the scientific phase of Islam, is the inheritor of all the intellectual and spiritual achievements of past and present generations, the world over, in all field of art, literature, science, religion, etc.

As a conclusion to this section, it may be necessary to recall that we mentioned at the beginning of this section that all forms of Religion, including the advanced monotheistic forms, Judaism, Christianity and the First Message of Islam, did not extend beyond the limits of faith and belief which were no longer sufficient to answer the problems of modern man. But should we come to the Second Message of Islam we will find that faith and belief are just the start of an external voyage of discovery whose end is certainty. Certainly, in turn, leads to tranquility, equanimity and inner peace. The process whereby an individual climbs from faith and belief to certainty is summed up in what is called the "imitation of the Prophet" which was outlined in an earlier section. Indeed, the fact that the Second Message of Islam leads to certainty is what makes it, in the final analysis, represent the scientific phase of Islam.

CONCLUSION

“Today, all barriers are down and the God of Humanity has arrived at the gates of the ruined temple of the tribe”. These words by the Indian poet, Rabindranath Tagore, represent a sentiment shared by people all over the world.

This sentiment is firmly based on the fact that all physical barriers which used to separate men from each other have been greatly diminished. A very obvious case in point is the barrier of space and time which has almost been totally demolished due to the great technological and scientific advances which produced very high speeds in the fields of communication and telecommunication. Diminishing the effect of the barrier of space and time has resulted in a greater degree of the geographical unification of our planet Earth.

This geographical unification has called for a greater degree of unification in the realms of thought and feeling. The unification in the realms of thought and feeling is also dictated by the need for peace which, as we have mentioned in an earlier section, has become a matter of “life and death.”

The present pamphlet has gone some way towards showing that necessary unification in the realms of thought and feeling cannot be achieved by any material philosophy or ideology or by any of the old forms of Religion, including the advanced monotheistic forms, Judaism, Christianity and Islam (the First Message of it). Indeed, the main contention of this pamphlet is that the Second Message of Islam is the only way for achieving that desired kind of unification because it is squarely based on what binds men together, namely for their common faculties of mind and heart.

Also, this pamphlet has broadly outlined how, by evolving Islamic laws from the Medinese to the Meccan level of Quran, the Second Message of Islam paves the way for the construction of a good society where democracy and socialism are reconciled and where social equality prevails. This kind of society, coupled with the individual method of worship summed up in the perfect “imitation of the Prophet”, is what the Second Message of Islam offers as the means for every individual to realize his individuality or, say, his absolute individual freedom.

To conclude, the ability of the Second Message to reconcile democracy with socialism, on the one hand, and its provision of the individual method of worship as a “psychoanalytic therapeutic” technique which enable every individual to be himself, on the other, are what recommend it as the only answer to the problems of modern man and the definite cure to his ills.

Indeed, the Second Message of Islam, which transcend all barriers of creed, sex, race, etc., is destined to create Heaven on Earth and provide for the lawful return of man to his last thrown as Master of the Universe. So with this hopeful note, we close down this pamphlet.

The Republican Brothers
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