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"Of Unity in Religion" and "Of Boldness" by Francis Bacon as the literary works
accommodating prevarication and offhand comments on Islam and Prophet Muhammad

Abstract

Contortion, deceit and false impressions with reference to the religion of Islam, Prophet Muhammad and further fragments of Islam are not the appropates of post 9/11 literature, they subsisted in Western literature erewhile. The creed of distortion and double-dealing is ingrained in general, also employed as an exemplification mark in moderate number of eminent pre 9/11 Western literary works. "Of Unity in Religion" and "Of Boldness" two essays written by Francis Bacon embody arguments which undeniably are fecund and advantageous for impending generations but concurrently they too promulgate counterfactual picture of Islam and Prophet Muhammad. There have been aforethought experiments to blend untruths created out of repugnance into literature for their effortless and apperent continuance.

Key words: Distortion, Islam, Prophet Muhammad, Western literature

Introduction

This paper attempts to scrutinize "Of Unity in Religion" and "Of Boldness," two appealing discourses of Francis Bacon which mother apocryphalness in some passages.

Francis Bacon in "Of Unity in Religion" accentuates unanimity in Church, exhorts Christians to optate spiritual sword (represented by ecclesiastical dominion) and temporal sword (represented by secular jurisdiction of the government) solely. He admonishes them to renounce Mahomet's (Muhammad's) sword and steer clear of any one thing comparable which illustratively means clinging to war and carnage to coercively proselytize and proliferate.

"There be two swords amongst Christians, the spiritual and temporal; and both have their due office and place in the maintenance of religion. But we may not take up the third sword, which is Mahomet's sword, or like unto it; that is, to propagate religion by wars or by sanguinary persecutions to force consciences..." [1]

In "Of Boldness" Francis Bacon popularizes the apocryphal story that Mahomet (Muhammad) convokes people, makes them certain of a hill approaching him on his command. He expresses his will to pray for adherents of his code from the hill. When he frequently commands the hill to show up, it does not and the Mahomet (Muhammad) is not a whit contrite but says, "If the hill will not come to Mahomet, Mahomet will go to the hill."

"Mahomet made the people believe that he would call an hill to him, and from the top of it offer up his prayers, for the observers of his law. The people assembled; Mahomet called the hill to come to him, again and again; and when the hill stood still, he was never a whit abashed, but said, If the hill will not come to Mahomet, Mahomet will go to the hill." [2]

Methodology

The methodology adopted in this paper is comparative, comprehending juxtaposition of

Francis Bacon's comments on Islam and Prophet Muhammad and written down legit Islamic history.

Francis Bacon manages to sustain untruth by dint of his two discourses howbeit modicum research into Islamic realm at hands to Britishers since eighth (8th) century could have accompanied him to touch down the fact folio.

Inceptive thirteen years of Prophet Muhammad's mission pass in Mecca and throughout the time, Muslims are a minority. Herein the idea of force is impracticable. History is witness to the brutal treatment of early innocent adherents of Islamic religion. Breathing women are mangled and men are constrained to lay on coal in flames. Limbs of a few men are tied to camels and the beasts are driven in contrary directions. In the concluding eleven years of his mission, Prophet Muhammad himself leads twenty seven armies at times wherein the actual combat befalls only nine times. Of documented twenty seven battles, not one he fights as campaign for the expansion of Islam but in opposition to contraventions, killings of innocents and aggression of Meccans and their allies. Simultaneously Prophet Muhammad under the authority of his companions radiates forty-seven armies chiefly bitty called as "Sarayas" wherein he doesn't participate in person. Equally not any Saraya departs with an ambition to proselyte people at the blade of Sword. Teachings of Prophet Muhammad disallow the use of Sword or injustice upon non-Muslim minorities. He says, "Beware! Whoever is cruel and hard on a non-Muslim minority, curtails their rights, burdens them with more than they can bear, or takes anything from them against their free will; I (Prophet Muhammad) will complain against the person on the Day of Judgment." [3] "Muhammad had set the precedent of permitting Jews and Christians in Arabia to keep their religion, if they paid tribute..." [4] Furthermore non-Muslim armies at that point continue to be once over or even tenfold than Muslim armies. This fact manifests the objective of adoption of sword is defense rather than conversion. Matchingly Muslim Caliphs and Monarchs afterwards stand clear of Bacon's

charge of coercive conversions. "There was no attempt at converting the people of the imperial territories, who practically adhered to some form of confessional religion already... In the chiefly non-Arab agricultural lands, the object was not conversion but rule..." [5] The indisputable evidence of this fact is the settledness of millions of non-Muslims in Arab countries (predominantly Islamic) who are non-Muslims from ancestry. "Islam and Islamic civilization has achieved success in the world not with the help of sword but through the spirit of fraternity and unity. Even today in Africa, Islam is spreading faster than Christianity, in spite of the fact that Christians have all kinds of resources and better strategies as compared to Muslims who have only the name of Allah with them." [6] Prevalent misunderstanding people while studying Islam together and advertise is the commingling of spread of Islam with the dilation of Islamic kingdoms. Francis Bacon utterly looks the other way than documented facts and marks Islam as the religion advanced by sword. Furthermore genesis of the story wherein Prophet Muhammad behests a hill to approach him and it does not lie in Francis Bacon's mind inasmuch as it finds no corner in actuality. Along these lines, Francis Bacon coaxes the moral doctrine of Prophet Muhammad and flexures it close to depravity though reference to a partially analogous episode has its seat in a partially verifiable Islamic text. It says that the Prophet of Islam assembles Meccans to forward his intendment from a hill 'Safa' for the first time. People there repudiate his words yet acknowledge and extol his truthfulness. [7] "If it lies in displaying high morals, Muhammad has been admitted by friends and foes as Al-Amin and As-Sadiq, the trustworthy and truthful." [8] Francis Bacon owing to illiberality here distorts the truth to the max, modifies it into an out-and-out lie and sustains it through a merger with literature.

Findings

- Reflections of unjust analysis of Islamic history in "Of Unity in Religion."

- Reflections of contortion, prejudice and falsification in "Of Boldness."
- Reflections of attempts to inoculate fallaciousness by instilling it into literature.

Conclusion

When apposed to basic facts, comments in "Of Unity in Religion" and "Of Boldness" manifest an outright contrast, turn out to be beyond the bounds of even-handed research and legitimate knowledge of Islam and the life of Prophet Muhammad. Incorporation of falsehood and exploitation as an exemplification mark to ameliorate very own community carry the affairs of denegation, conserving lies and prejudices against Islam and its Prophet to completion in both these pre 9/11 western literary works.

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