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[continued on page 2]

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FEBRUARY 1953
BETWEEN OURSELVES

THE COVER

The picture on the cover is that of the world-famous building, Taj Mahal, better known as The Taj, at Agra, India. The Taj is a splendid tomb built by the Mogul Emperor, Shah Jehan (1627-1638 C.E.) for his wife, Mumtaz Mahal, where he is also buried. It was begun in 1632 and was completed by 1650. The Taj is the most perfect example of Mogul style and "is by some considered the most beautiful building in the world" (The Encyclopedia Britannica, the University of Chicago, Chicago, 1950).

The tomb proper consists of a domed square white marble building raised on a terrace from the corners of which rise four slim white minarets. The whole is set in an exquisite garden surrounded by a red sandstone wall; a gate and a mosque are subsidiary elements in the composition.

THE CONTRIBUTORS

'Ali Boumendjel, a prominent member of the Algerian Muslim Party, the U.D.M.A.; a Barrister-at-Law and member of the French Union Assembly who defended the great Algerian patriot, Ali Haddad, at his trial in Algiers in 1941 (when the Vichy regime sentenced Haddad to sixteen years' hard labour).

S. M. Tufail, M.A., a member of the Editorial Staff of The Islamic Review.

Professor Hassan Zaman is a Pakistani Muslim interested in political science and sociological studies.

H. E. M. A. H. Isphahani is the High Commissioner for Pakistan in the United Kingdom.

The last Maulana Muhammad 'Ali, translator of the Holy Qur'an into English and author of more than fifty books on Islam.

Abdul Moudud, a Pakistani Muslim, is an Oriental scholar and Assistant Sessions Judge, Jessore, East Pakistan.

Abdul Muhammad is the pen-name of an Algerian Muslim.

Abdul Rahman 'Azzam, former Secretary-General, League of Arab States.

Masarrat Husain Zuberi is a Pakistani Muslim.

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CONTENTS — FEBRUARY, 1953


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(Continued from page 1)

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AGENT IN KASHMIR

Abdul Aziz Shora, Esq., Editor, Roshni, Srinagar, Kashmir.
THE MOROCCAN AND TUNISIAN QUESTIONS AND THE UNITED NATIONS

The change that has been slowly taking place in the political life of the Arab-Asian countries, and the questions of the fate of the Moroccan and Tunisian French protectorates have been for some years past front-page news. The Second World War has rendered these problems increasingly thorny, for the Charter of the United Nations has found powerful echoes throughout the world. The sacrifices made by the colonized peoples in this war could not be in vain; a wind is blowing the spirit of liberty which is threatening to upset the outdated colonial systems.

From Commonwealth to Trusteeship, from Empire to French Union, this evolution has followed slowly, but that of peoples and men. The need for a radical change has shown itself in Tunisia as in other countries. In December of that ill-fated year of 1951, the Tunisian Delegation which was waiting in Paris with truly Oriental patience a definite reply from the French Government, received instead the now famous Puaux communication.

This letter, emanating from the Qasi d’Orsay, inevitably ushered in a state for armed conflict as an alternative to Franco-Tunisian negotiations; security measures and "mopping up" operations, the imposition of the curfew and martial law with measures which had the blessing of General Garbay, thus leaving the solution of the Tunisian question uncontestably in good hands!

France has as yet not realized the danger ahead.

This brief introduction may serve a useful purpose when considering the painful events which followed the reception of this note and the various vicissitudes which led to the matter eventually being discussed at the United Nations at the instance of a complaint lodged by the Arab-Asian countries.

Franco-Tunisian relations had become so tense that they gradually became well-nigh impossible. The intervention of the United Nations had at least one result: it gave the French authorities the chance of measuring the gulf they were digging under their own feet. Yet evidently M. Robert Schuman, the French Foreign Minister in the last French Government, did not share this opinion; for when on 10th November 1952 he was called upon to define the French Government's standpoint on the Arab-Asian complaint, without adding anything new to the argument he accused the international referees, if not the judges, of three points:

1. The United Nations were not competent to judge the matter as Tunisia was bound to France by bilateral treaties.
2. The United Nations could not in any case intervene unless there were in Tunisia acts "threatening peace or the rupture of peace or acts of aggression", and this was obviously not the case.
3. The United Nations was not a supra-national or world government, and the French Government would not tolerate any meddling in its internal affairs.

This speech did not succeed in preventing the opening of the discussion on this matter in a session of the Political Commission of the United Nations Organization, although the French Delegation persisted in its refusal to be present at the debate.

In substance the motion of the Arab-Asian countries held that the position in Tunisia was abnormal from the point of view of exercise of sovereignty by the Tunisian people and more particularly political freedom. This motion was, in fact, a demand to the United Nations to send a Commission of Good Offices of three members to check, control and arbitrate and normalize Franco-Tunisian relations. It may be added as a point of interest that the International Federation of Free Trade Unions had already made a similar proposition in an appeal to the American nation.

M. Robert Schuman did not hide the fact that these actions might result in the French Government making grave decisions. At the same time, it was equally evident that once the Arab-Asian countries had obtained the inscription of the Tunisian question on the agenda of the Political Commission of the United Nations, they intended to exploit it in one form or another the full legal consequences of their action. This constituted the exact reply to the menace of the French.

The vote on the Brazilian Resolution gave no cause for optimism to the French.

An analysis of the fluctuations of the American standpoint on this issue will show that the threats made by both sides were not made in vain, and that what was at stake was the very existence of the Assembly. Mr. Acheson, the American Representative, and later Mr. Jessup, the British Representative, took a firm stand in favour of the inscription of the Tunisian question on the agenda. Thenceforth the Americans seemed as if caught up between France or the Arab-Asian group and public opinion, especially the Free Trade Unions. This resulted in a subtle play on the question of procedure and not on the real question of the debates. Of course, things could not remain in this state.

In this atmosphere of compromise, so dear to the Anglo-Saxon mentality, the Brazilian motion was born, and this resolution soon became known as the Latin-American resolution.

The vote on the Latin-American resolution took place in circumstances which are typical of the United Nations, and from which we can draw some definite conclusions. For the present let us point out that the Arab-Asian group after opposing it, rallied to support it, trying at the same time to integrate in its text several amendments. Some
The Latin-American resolution first of all considers the problem in the light of the respect of the principle of equal rights for all, and of the right of peoples to decide their own destiny. Secondly and thirdly, by making it clear that the United Nations should eliminate all causes of misunderstanding between Member States, thus necessarily implying the competence of the United Nations to resolve the Tunisian question.

If on the one hand the resolution expresses confidence in the French Government, it also demands that free political and economic Tunisian institutions should be developed within the framework of the United Nations.

What the Brazilian Resolution implies

The analysis of this resolution can be resumed in the following three points:

1. The resolution admits of implicitly, and without any doubt, the competence of the United Nations in this matter.
2. It reaffirms the right of all peoples to self-determination.
3. Franco-Tunisian relations must now come within the scope of the United Nations.

This last point implies the right of the United Nations to check up as implied by the Charter of the Organization.

These are the essential points to be drawn from the latest debate on Tunisia. The voting on the Brazilian motion should not surprise us; for it very clearly expresses the compromise solution which in my view is inevitable in the present phase of the discussion of this question.

The competence of the United Nations and its right to check up have been admitted: Colonna and his consorts have been beaten. The Tunisian and Moroccan questions are now definitely being considered on an international plane.

Would it not be possible for us in our turn to wish for the peaceful settlement of such burning questions by negotiation with the real representatives of the Tunisian and Moroccan people?

"ALI BOUMENDJEL.

BY THE LIGHT OF THE QUR’AN AND THE HADITH

Spiritual Life

By S. M. TUFAIL, M.A.

"Whatever is best and permanent in human life can be directly traced back to the teachings of the prophets. They taught humanity the basic principles of moral and civil laws. They freed the minds of people from fear and superstition. They taught man to respect the sanctity of manhood; they guided him to believe in the immense good which lay in him; they enjoined on him to develop his faculties with a view to promoting peace and harmony in the world. By following their message: "We can create on earth what we expect to find in heaven", this and only this should be our starting point towards spiritual development."

Spiritual life in Islam is based on a strong faith in God and moral development of man.

"So whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion" (The Qur’án, 21 : 94).

The moral progress which we make in this world continues in the Hereafter. Both the worlds are essentially one. The life Hereafter, though much superior in respect of degree and excellence, grows out of this life.

"And certainly the Hereafter is much superior in respect of degrees, and much superior in respect of excellence." (The Qur’án, 17 : 21).

The criterion for the judgment of his own personality which the Prophet Muhammad, the greatest spiritual leader of Muslims, put before his countrymen at the time of the Call, was not his powers to do wondrous works, or his connections with the spirit world, or the world of ghosts and apparitions, but his character — his truthfulness, simplicity and sublimity of his morals. He declared it in the language of the Qur’án:

"I have lived among you a lifetime before it. Do you not then understand?" (The Qur’án, 10 : 16).

Those who lived with him knew what type of man Muhammad was. He loved his fellow beings, consoled the afflicted and the aggrieved ones, sheltered the poor, the orphan and the widow. Lady Khadija, his devoted wife, bore testimony to all this, when he was in great distress about the spread of his message. She said:

"God will never let you see the humiliation of failure. Verily, you show regard for blood-ties, carry the burden of the infirm, practice virtues that are extinct, entertain guests and stand by what is righteous in the face of calamities" (al-Bukhari, ch. 1).

To a Muslim, therefore, moral values as laid down in the Qur’án and exhibited in the personality of the Prophet Muhammad and belief in the continuity of existence and accountability of one’s actions are not only a sure guide to spiritual life. Development of psychic or mesmeric powers, contacts with the spirit world and similar pursuits are not the object of true religion. These are playthings, pitfalls and temptations in the way of real spiritual life.

Real guidance comes from God

If man has to look for guidance he should look for it in God’s message. Man is created in the image of God. It is God alone who controls and should control the destiny of man. We should therefore look to Divine Mind and not to human mind for help and guidance. And that Divine Mind had revealed Himself through prophets who were raised to take man to the highest spiritual level. Krishna, Buddha and Zoroaster, Moses, Jesus and Muhammad were the recipients of Divine messages from the Higher Source. What a tremendous change they effected in the lives of millions of their followers. Whatever is best and permanent in human life can be directly traced back to their teachings. They taught humanity the basic principles of moral and civil laws. They freed the minds of people from fear and superstition. They taught man to respect the sanctity of manhood, they guided him to believe in the immense good which lay in him, they enjoined on him to develop his faculties with a view to promoting peace and harmony in the world. By following their message: "We can create on earth what we expect to find in heaven". This and only this should be our starting point towards spiritual development.

THE ISLAMIC REVIEW
"In the reconstruction of our countries, we must be very clear on this point that mere visionary dreams, Utopias, and self-centred religiosities will carry us nowhere. We must be matter-of-fact idealists. We must come into the open in the social field, solve our own problems, and then present our social philosophy for adoption by those who do not formally profess the creed of Islam. In this way we shall be able to fulfill the social mission of Islam which looks to the mental and material progress of the whole of humanity. There we shall be setting Islam in motion as a universal social force, long lost and never fully evolved owing to centuries of neglect and political chaos. Thus, again, we shall be giving a lead to the disillusioned peoples of the world, torn and tormented by extremist and lopsided philosophies. . . . Our eventual dynamic march towards progress lies in the logic of our social system based on Islam and in our success in composing human affairs by adaptation and adjustment and in our achievement of dynamic peace in the social, political and economic fields. Man as man, irrespective of creed, caste, country, community or colour, must be respected; man as man must be entitled to the bounties of God."

What with loose talk emanating from press and platform about Islam and what with the pitiable ignorance and indifference of the younger section of our people, the common man is at a loss to understand what is meant by the term "Islam". The word "Islamic" is not spared even in the naming of cafes or airways and railway companies. In these circumstances our students catch up tit-bits from the so-called "progressive" literature and label themselves "progressive". The secularist bogey is an oft-repeated subject, the result of the capitalist or the Communist propaganda machine, and is on the lips of our students. To our young men, in general, Islam is synonymous with dry rituals and unnecessary practices. The socializing and civilizing force of Islam and the fact that Islam demolished feudalism are totally lost to them. The intellectual bankruptcy of our intelligentsia has created worse confusion. The peoples of the Muslim world have no doubt a deep-seated underlying relation with Islam through their personal laws, but they are not confident enough to assert boldly that Islam in this modern world can help create a new world of peace and progress.

**Capitalism, Communism and Islam**

Despite all this, let us not fall into despair. "Verily God does not improve the condition of a people who do not improve themselves," says the Qur'an (13:11). Islam, long neglected as a social philosophy and having no complete actualization and evolution, should now be given its proper place in the ordering of our societies. First, we are to present the social philosophy of Islam in theory by formulating its general principles and then mould them in each of the Muslim countries, so as to render them capable of application under the compelling needs of, and the prevailing circumstances in, the different countries of the Muslim world.

The present-day chaotic condition of the world, material and ideological, is symptomatic of the deepest crisis inherent in contemporary Western culture, springing from conflicting philosophies. The North Pole of capitalistic democracy has inevitably produced its antithesis, the South Pole of Communist totalitarianism. Both the philosophies are found wanting in the task of presenting a full and comprehensive outline for the purpose of the ordering of a universal human society. Capitalism, being an offshoot of liberalism, over-estimates the political side to "the detriment of the economic. Communism, on the other hand, is obsessed with the economic side to the lamentable abandonment of the liberal side. Hence neither of them leads us nearer to a complete solution of the individual and social problem of man. Islam, when properly interpreted and analysed, is the most complete plan of human life and is most scientific in its appeal, inspiring, as it does, investigation into the laws of the material and the spiritual worlds for the purpose of moulding our lives thereby. Revelations are there to reinstate the general principles in individual and social life.
Islam, matter and spirit

According to Islam, the laws operating in the so-called material and spiritual worlds are created by God, and they are distinct from one another. A material objective phenomenon should not be explained by spiritual laws or explained away or evaded in terms of vague idealism. There is thus in Islam no unmeaning over-emphasis of idealism (as in Berkeley and as in Gandhian social reform, Christian Socialism, Church Christianity or ignorant Mulism) nor the complete separation of matter and spirit (as in Descartes). The common objection to so-called “religion” that it, like Berkeley’s idealism, evades the objective situation, cannot be levelled against Islam, because Islam inspires man time and time again to investigate the laws of the material world from an unbiased and disinterested outlook, that is, the scientific outlook. This task is almost an obligatory one for Muslims. Islam is not only the fountain of the scientific spirit but also of the scientific movement. There is no room for any confusion of, or conflict between, matter and spirit in Islam. The Prophet Muhammad did not allow his followers to explain a solar eclipse by any other unconnected events of the moment (e.g., the death of his son). Islam’s endeavour to probe into the laws of the material world is thus akin to the scientific attitude of Marxism, used in the sense of the Marxist approach to things viewed from a broad standpoint. Nevertheless, there is also a world of difference between Marxism and Islam in this, that Marxism, endeavouring as it does to overthrow the so-called “church-religion” and its established privileges (irreligion from the Islamic standpoint), most unscientifically declares a crusade against religion itself and throws no light on spiritual development and the spiritual side of human existence. Marxism can only say how matter evolved; but the question how it came at all to exist is superfluous to its investigations. It was not possible for Marx to extend his scientific attitude to the spiritual world governed by laws distinct in existence and in nature (relatively to our ordinary sense organs) from those operating in the material world. Here we must clearly realize the fact that any attempt to pronounce judgment on the spiritual side of human existence without trying to enter into it dispassionately by learning the laws of this sphere and with a distant indifference (due to social, historical and philosophical reasons) completely misses the mark and lamentably defies the scientific attitude itself.

The scientific spirit in Islam

The scientific approach of Islam, emanating, as it does, from Ta’weeed, the oneness of the Godhead, is not only pre-emminently fit to inspire in man the scientific attitude towards both mind and matter, but is also a safe and sure pointer as to the nature of the use of the results (laws) of scientific investigations (i.e., for the welfare of all created beings).

In Islam, there is no ultimate distinction between the natural and the supernatural, the latter being an integral part, of the scheme of things, with rule of laws, created by God. The nature of the two fields (which are really one) seems to be different to our ordinary senses (ordinarily applied) through which only the so-called material is capable of appreciation. Nevertheless, there is no chaos in the so-called supernatural sphere and the laws in operation there can be fathomed as and when mind is developed for that purpose. But happenings or laws relating to the so-called material sphere are not to be explained in supernatural terms, or in terms unsuited to this sphere, or evaded by vague statements. The same is true as to the so-called supernatural sphere.

Islam and morality

Man is endowed by God with a rationality which is, in its developed form, denied to lower animals, and his innate moral conceptions (found even in primitive savages) come, in the main, from this rationality of his which becomes developed and sharpened as knowledge and science grow (the particular situation must be taken stock of in the implementation of the general moral conceptions). Now, it is the purpose of revelations, sent to prophets in different countries and at different times, to keep this rationality, and hence this morality, active through faith in the one God, keeping it consistent with human welfare and for the purpose of avoiding an over-emphasis on any aspect of human existence and, last but not least, the prevention of the war between conflicting philosophies and moralities. According to Islam, the right of interpretation of revelation in every age and clime must rest on every individual (man is the vicegerent of God) fitted to do so and never on a select coterie or privileged class. The interpretation must be undertaken by keeping a keen eye on the purpose and spirit of any principle concerned and the scientific attitude with help in its dynamic application relative to needs and circumstances. Again, it is through Divine revelation (spiritual science) sent to all nations that the spirit or the soul through faith influences the mind, which in turn, through knowledge and science, influences matter. Matter and spirit are thus harmoniously blended and there is no conflict between, or confusion of, matter and spirit, nor the abandonment of either, in Islam.

The general principle of revelation, being common to all stages of civilization and all humanity, saves man from:

1. Unnecessary philosophizing and waste of energy; and,
2. Conflicting extremes and greed, domination, and all sorts of exploitation.

Philosophy is necessary for man in so far as it helps him in the discovery of the methods of implementation of the general principles in every stage of civilization. And one method is suitable for one particular stage. Faith in one God is essential here, because it is only this faith, the common heritage of mankind, that can inspire the effective and balanced type of humanism in man, can blend the spiritual side with the scientific attitude to matter and sustain mankind in the severest of hazards, material chaos and spiritual vacuum.

Islamic social principles in general

The general social principles of Islam, derived from Ta’weeed, or the oneness of the Godhead, may be summarized thus:

(i) Universal brotherhood in individual and social life. No creed, class, caste, colour, country or community hatred; the same sorts of laws for all nations, with local variations, to answer legitimate local purposes;
(ii) No exploitation of man by man (economic, political, sexual or others). The sources of the universe belong to God, and are to be used by the individual and by society in a way consistent with universal welfare;
(iii) Knowledge and application of the laws of the material and mental worlds set up by God, as seasoned and sustained by the other general principles derived from revelations and the spirit and purposes thereof, is to be used for the good of man irrespective of creed, class, caste, colour, country or community. From this come the ideas of social control and social progress, Ijtihad (exercise of judgment, or adoption and adaptation with a keen eye to the spirit and purpose of any principle related to it), and relativity;
(iv) The conception of morality irrespective of affiliations—derived from Ta’weeed. What is just is always just, no matter whether justice is for or against any man, group, community or nations, or a bloc of nations. This morality has got two aspects — positive and negative. It is the positive aspect which is more important. The
negative aspect is, however, necessary to ensure the implementation of the positive. Islam is not content with visionary, philosophic quibblings. "Action should be judged according to motives." (Hadith). Therefore action is to be moulded according to purpose and intentions; and,

(v) Universal education for man and woman, etc.

The Qur'an has given a concrete shape to these principles which should evolve in every time and country according to needs and situations.

A word of caution

Hence that sort of philosophy cannot be adopted but is to be forsaken which (such as so-called liberalism that creates the basis for economic exploitation):

(a) Breeds conflict between man and man, group and group, nation and nation, for its own sake or for the purpose of the securing and the establishing of the interest and domination of any man, group or nation at the cost of other men, groups and nations. Exploitation by any man, group or nation has to be resisted or corrected; the exploited should be helped to fight their case with humanity and not by arousing hatred. The social principles of Islam should replace exploitation. Human society is to be reconstructed not on the basis of groups or nations (which are but convenient names) but on the basis of individual manhood and individual responsibility;

(b) Does not help in the implementation of the general principles of revelation and other laws conducive to human welfare; and which

(c) Over-emphasizes or minimizes matter or spirit to the detriment of a complete picture of human existence.

Morality, true and false

An undue emphasis on general moral conceptions with no proper indications as to the relative method of their implementation (like the so-called idealist philosophies) is Utopian, faulty, and dangerous. This is one side of the picture. On the other side, the adoption of the relative or practical (objective and material) method without universal general principles and moral conceptions is not only another name for concealment of the real conception of morality in man's mind, accruing from his innate rationality, but is also dehumanizing and deliteralizing to such an extent as to compel a man to look upon himself and other men only as matter without any spiritual side at all. Thus a man can be moral only so far as his material interest warrants. The criticism of Engels against the so-called absolute morality is really against the lopsided morality of some idealist philosophers. But to regard the objective situation as the only guide to morality, is to bring injury on society and through society to the individual and vice versa. It leads to application, and hence it has the merit of practicability, but the ruthless following of only the objective situation leads to a hardening of the human mind. To save morality from this shortcoming, a general conception of morality in the human mind derived from rationality and individual responsibility to God, and hence to man (each man being the vicegerent of God), has got to be appreciated and used as a social force of importance. At the same time, however, the relative side should never be lost sight of; because that will reduce morality to a meaningless formula.

Soviet Russia and nihilistic principles

In her earlier days, Soviet Russia tried to implement some of her nihilistic dogmas by following only the objective situation and pronounced morality, property, family, past literature, religion, etc., as antiquated and bourgeois institutions. But it was a dismal failure. Many correctives, undertaken later on, which in no way follow from the set dogmas, and the speeches of Lenin in this connection, are significant. Morality is not at all relative, and the idea of right and wrong springing from man's rationality is here traceable. At the sight of any objective situation or occurrence, a man's moral sense is roused, and it exerts pressure on his ideas of justice, equality, liberty, fraternity, etc., which are but vocal expressions of subtle moral conceptions in man's mind. Marx's position and criticisms of capitalism are ultimately derived from his morality (rationality) as a man, and are roused, as a result of the pressure exerted upon his moral conceptions of justice and equality by the horror of capitalism. The moral sense which roused him to action can neither be explained in terms of class antagonism, nor is class morality a safe indicator of it. Behind Marxism, and, in fact, in all social development and change, there must be ideas, and ideas of right and wrong were there in his mind when Marx constructed and moulded his social philosophy. Engels conceded that sometimes ideas might react on economics instead of vice versa. He also recognized that the economic aspect was deliberately emphasized by him and others, because it was much neglected at the time. But other factors must also get their deserts. (Marx-Engels correspondence)

Value of Marxism

It must, however, be recognized that Marxism, though it has left out the spiritual side of human existence and showed some undue exaggerations in the orthodox formulation of some of its principles, and in that sense is incomplete and unscientific, has, as a scientific movement, helped to break down meaningless Utopianism and vague idealisms. It has freed the human mind (with regard to material phenomena) from dreams, visions, pious hopes and chaos of thought and man's material existence from the onslaught of capitalism through its economic reconstruction of society. And it rests upon Islam to repair the lapses of Marxism by supplying the missing link of subjectivity while tackling problems in the objective world. For this reason, Islam's position vis-à-vis Marxist social philosophy and approach to things, viewed from a broad standpoint, must be analysed and made known to all for the purpose of setting Islam in motion as a universal social force. It must also be borne in mind that Marxism is the logical culmination of European rationalism which originated in Europe by the impact of Islam.

Islam and Muslim societies

Unfortunately for us, not only the spiritual outlook, which will be the more important basis, is, in general, conspicuous by its absence in our societies — even the primary material factor has been a sad victim to our cold neglect. The conduct and conditions of Muslims are a very bad advertisement for Islam,” wrote Marmaduke Pickthall, and nothing is truer than this. In spite of this woeful condition of Muslims, the world is moving fast towards Islam, and Muslims must be competent enough to shoulder the responsibility and perform the task which lies ahead of them. It is high time that we presented the Islamic social principles in their theoretical aspects, which in themselves require deep study and research, and that we gave them practical application in the social reconstruction of the various Muslim countries. Mere revival and regeneration of Muslims will not secure this, because Islam stands for the whole of humanity. The technique of social change on Islamic lines to be followed in different countries needs obviously to be different owing to the different political and social set up of the countries concerned.

Importance of studies in sociology

One of the most striking features in present-day social history is the divergence between the development in man's
material achievements and the stagnation in his motives, both private and public (Human Nature, War and Society by Dr. John Cohen, Thems' Library No. 112, p. 12). With the advancement of modern science, there needs to be the constant recognition by scientists of the social responsibility and the moral obligation which the scientists owe to modern society. The man of science needs to be a spiritual person as well as a man of high technical attainments. It has become commonplace, as Lord Beveridge puts it in the "Universities' Quarterly", London, that the great danger to man now comes not from nature, but from himself. If mankind is to make himself worthy of his growing mastery over nature, he must learn how to master himself. One of the great American scientists, James B. Conant, President of Harvard University and a distinguished research worker in the field of organic chemistry, has said:

"Science alone untempered by other knowledge can lead not to freedom but to slavery. At the root of the relationship between science and society in the post-war world must lie the proper educational concept of the interconnection of our new scientific knowledge and our older humanistic studies."

Hence the general importance of the development of sociology in modern times. A specialized study of the social sciences, including sociology, has been recommended by UNESCO of the United Nations. Impact, a magazine published by UNESCO, is spreading knowledge as to the interaction of science and society.

Sociology, together with other sciences, is a subject which has immense possibilities for development in Pakistan, for the very reason that Pakistan is as yet undeveloped. If we are really keen on the implementation of the social principles of Islam, a knowledge of sociology will be indispensable to the process. Sociology teaches us to apply science and the scientific apparatus of thought to society. Time and time again we are inspired by the Qur'ān to adopt this attitude. Lopsided philosophies are streaming into our country; bullets are too weak to counter them; opinions can be fought only by opinions. A negative approach will not cut ice. We must employ something positive.

Confusion of thought and indifference to Islam

People blindly support Islam or unscientically condemn it, with complete ignorance as to its social significance. To become a Communist or humanist by name has become the fashion of the day. There are many young men in our society who have no argument to offer against Islamic social principles, yet they will not read books on Islam or present well thought out arguments, because "Islam" is just "Islam", and not worth studying at all. Is this the scientific attitude of which they brag and boast so much?

At this critical period, sociological studies, especially Islamic sociological studies, have become imperative. Islam is a complete plan of life which respects and reconciles both matter and spirit, to a consummate harmony, balance and composure, to the detriment of neither. It is an indispensable synthesis amidst clashes of conflicting extremes. If we can present Islam, in its positive aspects, lopsided philosophies are sure to recede before its complete plan of life.

There is a frenzied move in Asia, Europe and the United States of America to fight Communism, but no argument is precisely put forward why this is to be fought and resisted. This fighting business is so vague and illusive that it smacks of the fear of men living in jungles in the primitive stage of human civilization. Even if it be proved that the combating of Communism is worthy of the effort, it cannot be fought with greed in man's breasts. Again, negative action with a vacuum of thought is of no value. If anyone is called a "Communist" only because he wants food, clothing, education and other necessities of life, every living being should be termed more or less a Communist. A programme for the economic emancipation of man should not and cannot be fought against: what can be and should be resisted is its narrowed-down conception of morality, family, State, property, suppression of individuality and unmeaning nihilism. But to do this, greed, unsocial self-interest, institutional violence, opportunism and Mammonism in a chaotic liberalism must be shaken off. At the same time, however, the importance of the scientific attitude towards matter in Marxism, viewed from a broad standpoint, must be recognized and not suppressed or brushed aside deliberately. If we are really keen on running our society clear of the exaggerations and extremism of any philosophy, we must be very much up and doing in the diffusion of relevant knowledge of every "ism", including Hinduism, Buddhism, Christianity, Zoroastrianism, Shintoism, Confucianism, Taoism, Nazism, Fascism, Communism, Fabianism, Guild Socialism, Humanism and Islam, and to accord full liberty and opportunity for discussion. We must approach everything through knowledge, because it is the means of ignorance that distort our vision and understanding and lead to bewildering confusion. The very fact that a person studies any "ism" does not indicate the ideology of that man. His ideology depends on faith and conviction. A Muslim by conviction will be a better man than a Muslim by birth. A humanist by conviction is better than one whose father happened to be so. If we can give our students free scope to read all modes of thought, including Islam, we shall be pre-eminentely successful in instilling into the minds of our students the real meaning and significance of Islam. Ignorance and suppression will lead to unfounded suspicion and controversies.

The Prophet of Islam enjoined us to go even into distant China for the purpose of acquiring knowledge, and by following the same spirit we are to imbibe the good things taken from everything available and to saturate them with the spirit of Islam.

At the present moment, secularism, or the separation of politics from religion, is considered to be the badge of civilization and progress. Let us peep deeper into the matter. The modern idea of secularism is an expression of nihilism, indifference and vague thought as to the definition of religion which is the inevitable result of the exaggerated idealism of some philosophers, exploitation and reaction in the name of religion, and the consequent unscientific definition of religion by orthodox Marxism.

The secularist movement in Europe and religion

The secularist movement is considered to be a progressive one in Europe (and in many countries because of the Europeanization of the world), for the social fight there was against the Church and its established privileges and its obstructions to knowledge and science (irreligion from the Islamic standpoint). Viewed from the Islamic viewpoint, this movement, fed and nursed by the distinction between God's domain and Caesar's domain, is a serious misunderstanding as to the real nature of the solution of the problem of social life. It is a mere palliative balm, without uprooting the eternal cancer eating into the vitals of human life, individual and social. It is the symptom of a disease, evasion, and nihilism in human civilization, arising out of the abuse and the consequent misconception of religion. Life is a totality; and a divided life, as such, is up against itself.

Islamic society, no Fascism

The integration of religion (a code of life voluntarily accepted) and society or social life in Islam does not and can
never lead to Fascism, because Islam only persuades and does not impose its faith on anybody. Religion, for a non-Muslim or a person having no religion at all, is also a private matter in an Islamic society; he can choose any ideology or faith he likes. But as soon as a man, of his own accord, embraces Islam and has firm faith and confidence in its code of life, he must follow it and try to implement it in society for the good of all men. In an Islamic society worthy of the name, even non-Muslims are not deprived of the enjoyment of the benefits accruing from the social principles of Islam. In an Islamic society, State and society do not concur and coalesce with each other. Not to speak of non-Muslim, the State, being an external human mechanism, cannot control the inner motives even of the Muslims. The question of imposition of principle does not arise at all. In their case, Islamic principles and faith will guide their motives, and not the State machinery. The non-Muslims are called non-Muslims not because they are discriminated against or barred from the enjoyment of rights, but to save them in many cases from the unwarrantable encroachment by the Islamic State into the domains of their private conduct, culture and aspirations. The provision for cultural and religious autonomy and Jizya (not a poll tax, though much misrepresented and misunderstood) are instances in point. Jews from defeated enemies is permitted by the Holy Qur'an to be taken temporarily from able-bodied persons, who, being non-Muslims, may not be temporarily disposed or in a position to join the army for the defence of the country or to fight for a good cause. Thus this jizya is unlike the Roman poll-tax and is a temporary expedient in times of war. If non-Muslims join the forces willingly, there is no room for its imposition. Jizya in Islam is an expression of tolerance, and tolerance will be the basis of Islamic dealings with all men. Thus there can be no trace of Fascism in an Islamic society. It must be borne in mind, however, that without the establishment of an Islamic society there can be no Islamic State. Such a society can be built up in every age, time and clime. The scientific attitude of Islam, the scientific analysis of society and its problems, and the study of other sciences, will require the implementation of the social principles of Islam.

Islamic State no theocracy

Lastly, the common objection to the rule of religion (theocracy) is not applicable to Islam. For Islam leaves no room for any intercession or priesthood in between God and man. A privileged class, representing a theocracy as the custodian of divine law and divine will, is foreign to the political constitution of Islam. The Islamic State and society is based on its principles (though misrepresented and maladministered by the un-Islamic "Muslim" monarchs of Delhi, Damascus, Granada and Baghdad, no hereditary kingship being allowed in Islam). The Taj Mahal may be one of the finest flowers of Muslim architecture, but it is not a complete indication of Islam, which as Umar said, ultimately depends on its social order.

Islamic society and no revivalism

Again, a principle or conception is neither good nor bad (progressive nor reactionary revivalistic) merely because it is related to the past. Art, architecture, culture and civilization, language and literature, are everywhere based on the past, whether in a Muslim or a non-Muslim country, a Marxist or a non-Marxist State. To deny this is to deny the very history and heritage of mankind. On the other hand, the mere cry of revival is vague and meaningless. Ours is the duty to analyse whether the principle by itself is commendable or not and, if commendable, we must accept it according to our needs and circumstances without the slightest hesitation or lethargic murmur. To brush a thing aside simply because it is related to the past is not only unscientific and fantastic, but also retrograde and reactionary to the utmost. The "New Democracy" of China, recognizing the value of the ancient Chinese culture, will be an eye-opener to many. The same is true as regards new things. They should be, and indeed have to be, harnessed to our use; but the spirit and purpose of Islam should be there in their adoption and use, absorption and practice. Art, the cinema, radio, photography, loudspeakers, etc., are a few instances in point.

Nationalism and Islam

Nationalism in its exaggerated form (political or economic) is not recognized in Islam. It is, however, recognized only so far as it is necessary for the purpose of distinguishing one nation from another. For political self-expression, nationalist slogans have been utilized by the Muslim countries. But it will begin to retreat as soon as the political, social and economic principles of Islam are resuscitated and put into motion in defining the relation between one individual and another and between nation and nation.

Practical idealism

In the reconstruction of our countries, we must be very clear on this point that mere visionary dreams, Utopias, and self-centred religiosities will carry us nowhere. We must be matter-of-fact idealists. We must come into the open in the social field, solve our problems, and present our social philosophy for adoption by those who do not formally profess the creed of Islam. In this way we shall be able to fulfil the social mission of Islam, which looks to the mental and material progress of the whole of humanity. There we shall be setting Islam in motion as a universal social force, long lost and never fully evolved owing to centuries of neglect and political chaos. Thus, again, we shall be giving a lead to the disillusioned peoples of the world, torn and tormented by extremist and lopsided philosophies.

Islamic society no mere regeneration of a community

As true Muslims, we should want Islam not as being manifested in birth or pride, but as Islam as manifested in and through the ideals of its spirit and the individual and social life of its character. We want this real Islam. We want Muslims not only by birth, but by faith and conviction, action and fact, and from these Muslims ultimately we want mankind to live in an actual society based on the principles envisaged by Islam. Our objective is to lead our so-called Muslim societies towards Islamic societies and States and so to ensure the peace, happiness and prosperity of mankind. This is a question not of mere revival, because there are many things in Muslim history which are un-Islamic in their political, economic and social manifestations. Again, as we have said, the very fact that a particular thing is related with past history does not in itself prove anything. Hence ours is not an effort at revival but at carrying forward, and an effort to implement the social philosophy of Islam and its scientific dynamism. "That ye shall journey on from plane to plane" (84:19) is writ large in the Qur'an. Our task, as such, is not only radically different from other socio-religious movements (Hindu or Christian), but also from other Muslim revivalist movements of the past and of the present.

Our eventual dynamic march towards progress lies in the logic of our social system based on Islam and in our success in composing human affairs by adaptation and adjustment, and in our achievement of dynamic peace in the social, political and economic fields. Man as man, irrespective of creed, caste, country, community or colour, must be respected; man as man must be entitled to the bounties of God.
THE PROPHET OF ISLAM

By H.E. M. A. H. ISPAHANI

"Combining in his person the highest spiritual and temporal office, the Prophet Muhammad yet set a high example of humility, co-operation and courage. His life was so simple in all respects that the humblest and lowliest would find it easy to follow in his footsteps, and yet, so exalted that there is not a man who may not, by studying his teachings and following in his footsteps, achieve a complete moral and spiritual transformation."

Muhammad was the Prophet and Divine Messenger whose teachings form the basis of Islamic civilization and whose example is followed by almost five hundred million Muslims throughout the world. The Prophet, like David and Solomon, was a ruler of men and an inspired teacher. He revived the pure and unblemished creed of his ancestor, Abraham, and developed it into an international and democratic religion. He infused into mankind the spirit of rationalism and free-thinking and encouraged the growth of scientific knowledge. Carlyle has rightly described him as a hero in his famous essay. His personality is the source and mainspring of all the thoughts and actions of his followers, and it may be justifiably asserted that there is not a single instance in history when one man has exercised such a profound influence on so many generations of so many millions of human beings as the Prophet Muhammad has done.

The functions of a prophet are twofold:

(a) To communicate the divine guidance that is revealed to him; and,

(b) To set the example of a righteous life, in accordance with the teachings which he propounds.

A prophet should necessarily be a human being if he has to serve as an ideal for mankind

It is necessary, therefore, that a prophet should be a human being like the rest of us. If he is God, or an angel, or is super-human, he cannot serve as an ideal for men who have all the failings and shortcomings that are inherent in human nature. In such a case, the excuse can always be made that we do not have his strength or his capacity. Moreover, God is, by His very definition, a changeless, immortal, independent, unlimited and imperceptible entity. To regard any human being as God is to deny the very concept of God. The Prophet Muhammad was aware of the danger of such a misconception, and so he repeatedly and unequivocally declared that he was merely a human being. The Qur'an contains many verses to this effect and the Muslims have been taught to repeat the testimony that "There is only one God and Muhammad is His servant and messenger". We remind ourselves of this article of faith five times every day in the course of our daily prayers. But for the strict and severe commandments that have been given in this connection, some Muslims might as well have been so deeply impressed by the irreproachable character and unblemished qualities of the Prophet as to proclaim his divinity. We, however, honour our Prophet all the more because he was human and because he warned us so clearly and emphatically against regarding any human being as divine.

It is admitted by even the bitterest critics of Islam that the Prophet was truthful, honest and sincere. He was a righteous man. His life and conduct throughout had been pure and unblemished. He was never taught to read or write. This fact is evident from the incident at Mount Hira, when he saw the vision which first initiated him in the functions of prophethood. He saw the angel Gabriel come down from heaven holding a scroll in his hand and he heard him say, "Read!", at which he answered that he did not know how to read. The angel repeated the command three times, at which he recited the 96th chapter as if it had been engraved upon his heart. It is all the more amazing that a man who had never been taught to read or write left for mankind the legacy of a book whose surpassing wisdom of ideas and beauty of language has never been equalled by

H.E. M. A. H. Ispahani,
High Commissioner for Pakistan in the United Kingdom

the most learned men throughout the centuries. The book deals with every conceivable subject which can be of any use to mankind. It is both terse and lucid, highly idealistic and yet practical, emotional and scientific. In short, it appeals to people of all temperaments and all degrees of intellectual development. The Prophet was no mere talker — no mere lover of words and literary forms. He meant what he said, practised what he preached and demonstrated all the laws of the Qur'an in his daily life. Never during the forty years of his life before he was called to prophethood nor afterwards did he commit any unrighteous deed.

His personality is historic and not mythical or semi-mythical. Every action of his life has been recorded; every word uttered by him has been preserved; no part of his life is in shadow. He was born as a posthumous child and his father did
not live to see him. His mother also died while he was in his infancy and he was brought up as an orphan by his grandfather, 'Abd al-Muttalib, and subsequently by his uncle, Abu Talib. Even as a child in the household of his uncle, where he grew up among a number of his cousins, he was gentle and truthful, intelligent, sober and dignified. As a youth, he was trustworthy, kind and helpful, and he led a completely chaste life. He did not participate in the feasting and revelry, the idol-worship and gambling, the wine drinking and lasciviousness of his contemporary Arab tribesmen.

He often accompanied his uncle, carrying merchandise to Syria, and on one of these journeys we are told how the monk, Buhaira, was so struck by his personality that he predicted the great position which the youth was to attain. In course of time our beloved Prophet joined the service of a rich widow and managed her business interests so well that she married him, although he was about fifteen years her junior. So, the Prophet became a husband and a father, setting an example as such. He was, during various phases of his life, a servant, a merchant, a subject, a soldier, a general, a magistrate, a judge and a sovereign. In all these capacities he set up for us an ideal to follow. His life was multi-sided. He was not a hermit who had withdrawn from the world and lived in retirement.

When he began to preach in Mecca, he incurred the anger of the pagan chieftains, including his uncle, Abu Lahab. They taunted him and mocked him; they called him a madman, a liar and a magician; they threatened him and threw garbage at him; they strewed thorns in his way and stoned him; they boycotted him and conspired to take his life. But he bore all these persecutions, during the thirteen years of his Apostleship in Mecca, with dignity, patience and perseverance. It was the attraction of his honest, gentle and philanthropic personality that won for him many adherents, during those early years. He spoke in a language which moved the hearts of the listeners, and he delivered his message with courage, sincerity and authority. His first adherents consisted of his wife, Khadija, and his young cousin, Ali, son of Abu Talib, who intimately knew his private life, and were in the best position to judge his character. Hence their affirmation of his irreproachable conduct is of the greatest value. His first appeal to the Meccans to accept his mission was based on the same argument. He said to the large crowd that gathered around him, "Do you consider me to be a truthful man?" Was there anyone among them who said, "No"? Was there anyone who could say "No"? There was not. They in one voice said, "Yes". Then he said, "If I were to tell you that an army was coming from behind this mountain, would you believe me?" They answered, "Yes". So he concluded, "Why then do you not believe me when I tell you that you must worship only ONE God and obey him, and that the Day of Judgment is sure to come." This speech had a

A view of the shrine of the Prophet Muhammad at Medina, Saudi Arabia. This building is distinguished by its large green dome. The two minarets in the picture form part of the adjacent Prophet's Mosque at Medina.
profound effect on his audience, and many of them believed in his teachings and joined the Muslims.

So he continued to declare his mission and deliver guidance, until the pagans of Mecca plotted to kill him at night. But God warned him of the conspiracy and he left his home, and took refuge in Medina. The Meccan chieftains were anxious to curb his growing influence. Towards this end they organized more than one expedition. The ill-equipped Muslim troops which had to face the pagan armies were often hopelessly outnumbered. But the military genius of their Prophet and the confidence of fighting for a righteous cause ensured their victory in every battle. The Prophet was no lover of war. He had no ambition to rule over Arabia. He was compelled to fight in defence of the right of all men — the right to worship a single God. The fact that all campaigns were defensive can be proved without difficulty. All these battles were fought within a radius of a few miles from Medina. The Prophet never sent an attacking force into his neighbours’ territory to start an aggression. It was only when he came to know of the aggressive movements of his enemies and the concentration of troops in the vicinity of Medina which constituted a threat to the life and trade of that city, that he advanced to meet his foes before they could become more dangerous. The fighting in which he was thus forced to take part was most repugnant to him. He conducted his campaigns humbly and chivalrously. Though he commanded his forces in battle, he hardly ever wielded a weapon himself, so great was his reluctance to take human life or to inflict physical injury upon another man even in a righteous cause. Thus it was not his ambition, but the malice of his enemies which thrust upon him the lordship and sovereignty of all Arabia to the five daily services, spent long hours at night in solitary prayer. He observed the fast of the month of Ramadhan, and in addition, usually observed a fast for two days in each week.

His kindness towards children, his personal devotion towards, and services to, widows, orphans and the needy, his care of the sick and the indigent were proverbial.

Combining in his person the highest spiritual and temporal office, the Prophet Muhammad yet set a high example of humility, co-operation and courage. His life was so simple in all respects that the humblest and lowliest would find it easy to follow in his footsteps, and yet, so exalted that there is not a man who may not, by studying his teachings and following in his footsteps, achieve a complete moral and spiritual transformation.

His life may be studied to the minutest detail. He lived close upon 1,400 years ago and yet his life, personality and character are as much a reality to those who wish to study them today, as if his life were being lived before our very eyes.

The books of tradition, or Hadith, which run into several volumes contain the minutest and graphic descriptions of the life of our Holy Prophet. From careful and intelligent study of these traditions and from the Qur’ân, too, one cannot but come to the conclusion that the life of the Prophet Muhammad shall ever remain an inspiring example and high ideal to men who wish to be righteous and truthful and to serve God and mankind as effectively as they are able to do.

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**The pattern of the Prophet’s life**

The pattern of his life remained as simple and austere as in the days of his prosperity and affluence as it was during adversity. The Master of all Arabia, the Seal of the Prophets, and the chosen one of God did not wear a crown or hold a sceptre in his hand. His wardrobe consisted only of the minimum number of garments that an ordinary Arab might require. He wore a small turban, a shirt with a waistband, a cloak of coarse wool and a pair of sandals. His dress was down to his ankles and was not so long as to sweep along the ground, after the fashion of the arrogant chieftains of his time. He walked with downcast eyes, not proudly nor pompously. He mended his own shoes, patched and washed his clothes, did his shopping and swept the floor. His house was built of mud and had a thatched roof. He always sat on a mat, and slept on the ground, on an ordinary mattress. His pillow was made of undressed leather, stuffed with the dry twigs of palm trees. For days he and his family went without a square meal because they gave away their food to the poor and the destitute. They often contented themselves by eating dried dates or crushed, parched barley. He often visited the sick and the poor, and offered sympathy to the bereaved. When he met anyone, he was always the first to salute. When talking, he never raised his voice above that of his visitors. He always had a friendly smile and kind word for his friends. He always offered his visitors the pillow and mat to recline and sit upon, while he seated himself upon the ground. He was fond of children and maintained a strict impartiality between his wives. He was most punctual in his prayers and in addition

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THE ISLAMIC REVIEW
The word *irridad* is the measure of *ifrit*’al from *radd*, which means turning back. *Ridda* and *irridad* both signify turning back to the way from which one has come, but *ridda* is used in this sense as well as in other senses (al-Murfidat, by Imam al-Raghib). and the person going back to unbelief from Islam is called *murtadd* (apostate). There is as great a misconception on the subject of apostasy as on the subject of *jihad*, the general impression among both Muslims and non-Muslims being that Islam punishes apostasy with death. If Islam does not allow the taking of the life of a person on the score of religion, it is immaterial whether unbelief has been adopted after being a Muslim; or not, and therefore so far as the sacredness of life is concerned, the unbeliever (*kafr*) and the apostate (*murtadd*) are on a par.

The third chapter, revealed in the third year of the Hijra, speaks again and again of people who had reverted to unbelief after becoming Muslims, but always speaks of their punishment in the Hereafter: "How shall God guide a people who disbelieved after their believing and (after) they had borne witness that the Messenger was true" (3:85); "Their reward is that on them is the curse of God" (3:86); "Except those who repent after that and amend" (3:88); "Those who disbelieve after their believing, then increase in disbelief, their repentance is not accepted" (3:89).

The most convincing argument that death was not the punishment for apostasy is contained in the Jewish plans, conceived while they were living under the Muslim rule in Medina: "And a party of the followers of the Book say, Ayow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve in the latter part of it" (3:71). How could people living under a Muslim government conceive of such a plan to throw discredit on Islam, if apostasy was punishable with death? The *Mātiḍa* is one of the chapters of the Qurʾān revealed towards the close of the Prophet’s life, and yet even there the *murtadd* is free from any punishment in this life: "O you who believe, should any one of you turn back from his religion, then God will bring a people, whom He loves and who love Him" (5:54). Therefore so far as the Qurʾān is concerned, there is not only no mention of a death sentence for apostates but also such a sentence is negated by the verses speaking of apostasy, as well as by that Magna Carta of religious freedom, the 256th verse of the second chapter, *la ikraha fi al-din* — "There is no compulsion in religion".

FEBRUARY 1953
Punishment of some persons by death as mentioned in hadith was not because of their apostasy but because they had committed another serious offence at the time of renouncing Islam or joined the enemy to fight against Muslims.

Let us now turn to Hadith (traditions), for it is on this authority that some jurists have based their death sentence for apostates. The words in certain traditions have undoubtedly the reflex of a later age, but still a careful study leads us to the conclusion that apostasy was not punishable unless combined with other circumstances which called for punishment of offenders. Al-Bukhari, who is undoubtedly the most careful of all collectors of Hadith, is explicit on this point. He has two "books" dealing with the apostates, one of which is called Kitab al-muhariin min al-il-a'laq al-wa'il-ridda, or "The Book of those who fight (against the Muslims) from among the unbelievers and the apostates", and the other is called Kitab ṭartabasa al-ma'uddiin wa-l-muraraddiin wa qtali-him, or "The Book of calling to repentance of the enemies and the apostates and fighting with them". Both these headings speak for themselves. The heading of the first book clearly shows that only such apostates are dealt with in it as fight against the Muslims, and that of the second associates the apostates with the enemies of Islam. That is really the crux of the whole question, and it is due to a misunderstanding on this point that a doctrine was formulated which is quite contrary to the plain teachings of the Qur'ān. At a time when war was in progress between the Muslims and the unbelievers, it often happened that a person who apostatized went over to the enemy and joined hands with him in fighting against the Muslims. He was treated as an enemy, not because he had changed his religion but because he had changed sides. Even then there were tribes that were not at war with Muslims, and if an apostate went over to them, he was not touched. Such people are expressly spoken of in the Qur'ān: "Except those who join a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you, or fighting their own people. And if God had pleased He would have given them power over you so that they would have fought you. So if they withdraw from you and fight you not and offer you peace, then God allows you no way against them." (4:90).

The only case of the punishment of apostates mentioned in trustworthy tradition is that of a party of the tribe of 'Ukai, who accepted Islam and came to Medina, but found that the climate of the town did not agree with them; so the Prophet sent them to a place outside Medina where the State milch-camels were kept, so that they might live in the open air and drink of milk. They got well and then killed the keeper of the camels and drove away the animals. This being brought to the knowledge of the Prophet, a party was sent in pursuit of them and they were put to death (al-Bukhari, 56:152). The report is clear on the point that they were put to death, not because of their apostasy, but because they had killed the keeper.

Much stress is laid on a hadith which says: "Whoever changes his religion, kill him" (al-Bukhari, 88:1). But in view of what the Bukhari itself has indicated by describing apostates as fighters or by associating their name with the names of the enemies of Islam, it is clear that only those changers of faith are meant who join hands with the enemies of Islam and fight with the Muslims. It is only by placing this limitation on the meaning of the hadith that it can be reconciled with other hadiths or with the principles laid down in the Qur'ān. In fact its words are so comprehensive that they include every change of faith from one religion to any other whatsoever; thus even a non-Muslim who becomes a Muslim, or a Jew who becomes a Christian, must be killed. Evidently, such a statement cannot be ascribed to the Prophet. So the hadith cannot be accepted without placing a limitation upon its meaning.

Another hadith relating to the same subject throws further light on the significance of that quoted above. In this hadith it is stated that the life of a Muslim may only be taken in three cases, one of which is that "he forsakes his religion and separates himself (al-tarīk) from his community" (al-Bukhari, 87:6). According to another version, the words are "who forsakes (al-muṣlaqāq) his community". Evidently, separation from the community or the forsaking of it, which is here added as a necessary condition, means that the man leaves the Muslims and joins the enemy camp. Thus the words of the hadith show that it relates to war-time; and the apostate did not forfeit his life for changing his religion, but for desertion.

Instances of change of faith

An instance of a simple change of religion is also contained in the Bukhari. "An Arab of the desert came to the Prophet and accepted Islam at his hand; then fever overtook him while he was still in Medina; so he came to the Prophet and said, Give back my pledge; and the Prophet refused; then he came again and said, Give me back my pledge; and the Prophet refused; then he came again and said, Give me back my pledge; and the Prophet refused" (al-Bukhari, 93:48). This hadith shows that the man first accepted Islam, and the next day, on getting fever, he thought that it was due to his becoming a Muslim, and so he came and threw back the pledge. This was a clear case of apostasy, yet it is nowhere related that anyone killed him.

Another example of a simple change of religion is that of a Christian who became a Muslim and then apostatized and went over to Christianity, and yet he was not put to death: "Anas says there was a Christian who became a Muslim and read the B qua and the Al-imran (2nd and 3rd chapters of the Qur'ān), and he used to write (the Qur'ān) for the Prophet. He then went over to Christianity again, and he used to say, Muhammad does not know anything except what I wrote for him. Then God caused him to die and they buried him" (al-Bukhari, 61:25).

The hadith goes on to say how his body was thrown out by the earth. This was evidently at Medina after the revelation of the second and third chapters of the Qur'ān, when a Muslim State was well established, and yet the man who apostatized was not even molested, though he spoke of the Prophet in extremely derogatory terms and gave him out as an impostor who knew nothing except what he (the apostate) wrote for him.

It has already been shown that the Qur'ān speaks of apostates joining a tribe on friendly terms with the Muslims, and of others who withdrew from fighting altogether, siding neither with the Muslims nor with their enemies, and it states that they were to be left alone (4:90). All these cases show that the hadith relating to the killing of changers of religion applied only to those who fought against the Muslims.

Apostasy and Fiqh

Turning to Fiqh (Jurisprudence), we find that the jurists first lay down a principle quite opposed to the Qur'ān, namely that the life of a man may be taken on account of his apostasy. Thus in the Ḥidajat: "The martyr (apostate) shall have Islam presented to him whether he is a free man or a slave; if he refuses, he must be killed" (H.I., p. 576). But this principle is contradicted immediately afterwards when the apostate is called "an unbeliever at war (kafr-an harabiyiyy-an) whom the invitation to Islam has already reached" (H.I. p. 577). This shows that even in Fiqh, the apostate forfeits his life because he is considered to be an enemy at war with the Muslims. And in the case of an apostate woman, the rule is laid down that she shall not be put to death, and the following argument is given: "Our reason for this is that the Prophet forbade the killing of women, and because originally rewards (for belief or unbelief) are deferred to the latter abode, and their hastening (in this life)
brings disorder, and a departure from this (principle) is allowed only on account of an immediate mischief and that is birab (war) and this cannot be expected from women on account of the unfitness of their constitution" (H.J., p. 577). And the annotator adds: "The killing for apostasy is obligatory in order to prevent the mischief of war, and it is not a punishment for the act of unbelief" (Ibid). And again: "For mere unbelief does not legalize the killing of a man" (Ibid). It will be seen that as in the case of war against unbelievers, the legists are labouring under a misconception, and a struggle is clearly seen going on between the principles as established in the Qur’an and the misconceptions which had somehow or other found their way into the minds of the legists. It is clearly laid down that the apostate is killed, not on account of his unbelief, but on the account of birab, or of his being in a state of war, and the argument is plainly given that killing for unbelief is against the accepted principles of Islam. But the misconception is that their mere ability to fight is taken as a war condition, which is quite illogical. If it is meant that the apostate possesses the potentiality to fight, then potentially even a child may be called a birabity (one at war), because he will grow up to be a man and have the ability to fight; even women apostates cannot be excepted because they also possess the potentiality to fight. The law of punishment is based not on potentialities but on facts.

Thus, even the Fiqh recognizes the principle that the life of a man cannot be taken for mere change of religion, and that unless the apostate is in a state of war, he cannot be killed. It is quite a different matter that the legists should have made a mistake in defining birab or a state of war.

REFERENCES

1. In their zeal to find a death sentence for apostates in the Qur’an, some Christian writers have not hesitated to give an entirely wrong translation of the word fa-yamat (then he dies) as meaning then he is put to death. Fa-yamat is the active voice and yamatu means he dies. The use of this word shows clearly that apostates were not put to death. Some interpreters have drawn a wrong inference from the words "whose works shall go for nothing". These words do not mean that he shall be treated as an outlaw. By his "works" he meant the good deeds which he did when he was a Muslim, and these in fact go for nothing in this life, whereas afterwards he adopts unbelief and evil courses. Good works are only useful if they continue to lead a man on to better things, and develop in him the consciousness of a higher life. Elsewhere the deeds of a people are spoken of as going for nothing, when they work solely for this life and neglect the higher: "Those whose effort goes astray in this world’s life, and they think that they are making good manufactures. Those are who disbelieve in the messages of their Lord and meeting with Him, so their works are vain. Nor shall We set up a balance for them on the day of Resurrection." (18:104-105). In this habi of the works of this life means their being useless so far as the higher life is concerned.

2. It is stated in some hadith that they were tortured to death. If it ever happened, it was only by way of retaliation, as before the revelation of the penal laws of Islam, retaliation was the prevailing rule. In some reports it is stated that this party of the tribe of ‘Ukak put out the eyes of the keepers of the camels and threw him on hot stones to die a slow death of torture, and that they were put to death in a similar manner (‘Umadi al-Qari, by Badr al-Din Mahmud ibn Ahmad, al-Aini, Hanafi, vii, p. 58). But others have denied that the law of retaliation was applied in this case. According to these reports, the Prophet had intended to put them to death by torture in the same way as they had put to death the keeper of the camels, but before they were executed he received the revelation dealing with the punishment of such offenders: "The only punishment of those who wage war against God and His Messenger and strive to make mischief in the land is that they should be murdered or crucified, or their hands and their feet should be cut off on opposite sides, or they should be imprisoned." (5:33) (Turabk al-Islam wa-l-Muluk, by Abu Ja’far Muhammad ibn Jarir Tabari, vi, p. 121). The apostates are thus spoken of here as waging war against God and His apostle. The punishment varies according to the nature of the crime: it may be death or even crucifixion, where the culprit has caused error in the land, or it may be simply imprisonment.

ISLAMIC PRINCIPLES — A RELIGION OF MODERATION

What was of most significance in the life and teachings of the Prophet Muhammad? He preached divine unity and gave practical shape to its philosophy: the faith that the Creator of this universe and its master, ruler and guide is only one God.

Our Prophet taught that along with faith, deeds are essential, for the two are interlinked. Without faith good deeds are not possible, and without deeds faith is ineffective. If faith is the soul, deeds are the body. The Prophet ordained that the existence of man should be useful and a blessing for self, family, society, nation and the whole of humanity.

A man should be useful and good to all. He should be prepared to undergo tribulations for others, for without sincerity and sacrifice it is not possible to serve mankind. To accomplish good, it is necessary that a man should purify himself. A man should have good manners; he should tell the truth; he should discipline his personal desires and fulfill promises; he should be good to his own kin and kin as well as to others. The Prophet said that in the eyes of God the best among men is not the man of property, wealth and social status but the man of good deeds and good character. The Prophet taught us to live together as brothers and not to find fault with others or trouble our neighbours.

After the purification of self comes the purification of society. A man cannot reform society unless he has reformed himself. Words alone cannot set society right nor are they effective. It needs practical example, without action words cannot be effective.

Our Prophet gave us a practical lesson in the purification of self.

The Prophet ordained, "We should do justice not only to Muslims but to non-Muslims. If they (non-Muslims) speak harshly to them in soft words. It has been laid down: the Qur’an: Do justice to people because justice really means fear of God; fulfill your promises; show good behaviour to all; talk softly; if you disagree with anyone, do not quarrel with him, explain your point of view with cheerfulness and try to convince him so that he may appreciate your point of view himself, for religion does not allow compulsion.

The main idea of the teachings of Islam is that you can only reform society by reforming yourself and making yourself an example. The Prophet’s own life was its practical proof. Before Prophethood he was known for honesty, trustworthiness, integrity, he was true to his words, had excellent manners and behaved well towards others. When the responsibility of Prophethood was bestowed on him, he was hesitant to shoulder it. His wife, Lady Khadija, gave him courage and said: "Why do you fear? Know that you are good and kind to your relatives, you tell the truth, help widows, orphans and the needy. You welcome guests and sympathize with those in trouble. God will help you."

Excerpts from the speech by Mr. Ghulam Muhammad, Governor-General of Pakistan, on 1st December 1952 at the time of the celebration of the Prophet’s Birthday in Karachi, Pakistan.)
FIRDUSI AND HIS SHAH NAMEH
Misgivings about the relations between Firdusi and Mahmud
By 'ABDUL MOUDUD

Firdusi and Mahmud
Mr. Dikran Spear’s article “Firdusi (961?—1041? C.E.),” appearing in the September 1952 issue of The Islamic Review, will give rise to fresh misgivings in the minds of readers concerning the episode of the immortal epic poet Firdusi and Mahmud, the illustrious Sultan of Ghazna. After the excellent monographs of Professor Nöldeke and Dr. Ethé⁴ the issue appeared to have been settled once and for all. But Mr. Spear has again raised the same issue, creating thereby a very unfortunate misapprehension regarding the relationship between the poet and the Sultan.

It is our common experience that a great deal of legends usually gather round the great men who have left their mark in the domains of religion, literature, science and art, as well as in heroic deeds. Within a hundred years of Firdusi’s death, truth and fiction were so deftly woven together that it was not easy to disentangle one from the other. Persian historians relate, though without judgment or discrimination, the legends that were in circulation, and make no effort whatsoever to fashion a consistent, accurate and reliable account of their great epic poet. We have these legends in all their conflicting diversities, and in rich, picturesque, enticing, romantic settings, till it was reserved for Professor Nöldeke and Doctor Ethé to evolve, out of the accumulated mass of legends and fairy tales, an historical account of the Shab Nameh. The chief primary sources of trustworthy information regarding the poet at our disposal are, first, the poet’s own works — to wit, the Shab Nameh, Yasıf and Zuleykha, and a certain number of short lyric poems, carefully corrected, translated and studied by Dr. Ethé; secondly, the account given by Nidhami-i-Atudi-i-Samarqandi, who visited Firdusi’s grave at Tus in 1116-1117, about one century after the poet’s demise, and embodied the traditions which he collected in his delightful Cha-ban Maqala; and thirdly, the brief account given by Awfi in his Lubab al-Albab. On a critical study of such external as well as internal evidence as afforded by Firdusi’s own works, in the light of researches made by European scholars, particularly of Professor Nöldeke and Dr. Ethé, his life has been excellently summarized by E. G. Browne⁵ and S. Khuda Bukhsh⁶ as follows:

Life of Firdusi
Firdusi was a dibgan, or squire, of Tus, and as such, was a man of respectable position and comfortable means. He was born in 920 C.E. or thereabouts; became deeply interested in antiquarian research and folklore — an interest which was considerably heightened, amply sustained, and fully satisfied by the “Book of Kings” completed in 957-8 C.E. by Abu Mansur al-Mamari, from ancient sources, for Abu Mansur ibn Abd al-Razzaq, the then Governor of Tus. The passion thus aroused and stimulated led Firdusi, in or about 974, definitely to undertake the versification of the National Epic. After twenty-five years of unwearying labour he completed what we may call “the first edition” in 999 C.E. of his great epic poem, and dedicated it to Ahmad ibn Bakr of Khalajjan. But the poet did not rest on his local laurels. Having got it transcribed in seven volumes by ‘Ali Daylam, Firdusi set out with it for Ghazna, taking with him his ra‘isi, or reciter, Abu Dulaf. At that time Sultan Mahmud, who was born on 1st November 971, and was therefore twenty-seven years of age, had ascended the throne in 998 by deposing his brother. The poet was successful in interesting the Prime Minister, Abul Qasim Ahmad ibn al-Maymandi, in his work, which was, by his instrumentality, brought to the notice of Sultan Mahmud, who expressed himself as greatly pleased with it. The verse:

“When the lips of the babe are first dried from their food,
They lie in the cradle the name of Mahmud”
is said to have definitely gained Firdusi the favour of the Sultan, who is represented as lodging him in apartments in the palace and assigning him a regular salary. There the poet, in comfort and affluence, toiled ceaselessly for a further period of ten years in recasting, remodelling, revising and rewriting, in major parts, his original work, and in or about 1010 C.E. he completed the second edition of the National Epic and dedicated it this time to Sultan Mahmud. Shortly after this a quarrel ensued between the poet and the Sultan. It is really difficult at this distant age, after a lapse of more than a thousand years, to appropy precisely the various elements which contributed thereto: the poet’s sensitiveness, arrogance and peculiar sense of pride and prestige; the court intrigues of the Sultan’s favourites, Ayaz, Wazir al-Maymandi and others, who are represented as poisoning Mahmud’s mind against the poet by accusations of heresy, and also the Sultan’s unfortunate failure to appreciate the worth of the immortal poet. But the fact remains that the feeble grand old poet had to flee from Ghazna for his life. Firdusi then sought and secured the protection of one of the princes of the house of Buyay — Baha‘uddin or his son, Sultan ud-Dawla, who succeeded him in 1012 C.E., as Professor Nöldeke thinks, or Majd-Dawla Abu Talib Rustum, as Ethé seems to believe —

Firdusi
An artist’s impression

THE ISLAMIC REVIEW
and composed for him his other great poem, the *Yusuf and Zuleikha*. An old man of ninety or more, he returned to his native town, Tus, where he died in 1020 or 1025 C.E.

**"Picturesque additions" not authentic**

Mr. Spear claims to have given us "in outline the story of Firdusi's tragic life and death, partly at least disentangled from the picturesque additions of later times". But Mr. Spear appears to have fallen a victim to the "picturesque additions" and has given us a story which is not authenticated by either external evidence regarding the poet's life. We have already shown in the *Shah Namah* that Sultan Mahmud had ascended the throne of Ghazna in 998. He reigned for a period of about thirty-two years only and he died at Ghazna on 21st April 1030. Mr. Spear says that being commissioned by the Sultan "the poet laboured thirty-five years to create this royal work". The poet himself appended the following statement in the last section of his great *Shah Namah*, and Mr. Spear also reproduces it in his article:

"When I arrived at the age of 71 years, the heavens bowed themselves down before my poem. For 55 years of this transitory world I underwent much labour for the sake of pleasure. As I threw my labour to the winds, there were not 35 grains for me. Now that my age has approached 80 years, my horse has been given to the winds. The story of Yezeigird has come to an end on the day of *Ord* in the month of *Safaad Aurnaz*. As five times have passed from the Hejira, I have told this royal story."

This intrinsic evidence, from the poet's own statement, testifies to the fact that the epic was completed, after a labour of thirty-five years, in 400 A.H., when the poet was eighty years old. Now 400 A.H. is equivalent to 1009-1010 C.E., and the Hejira year began from 25th August 1009 C.E. Mr. Spear makes an obvious mistake by giving the Christian corresponding year as 1020 C.E. This undoubtedly proves that the epic was completed when Sultan Mahmud had been at the most only twelve years on the throne and was only thirty-nine years of age. Consequently, the theme, finding favour with Mr. Spear, that the poet was specially commissioned by the Sultan to versify the *Shah Namah* on a stipulated reward, that the poet had laboured for thirty-five years "in his jail-palace, where excepting Ayaz, the vizir, and the caretaker, no one was allowed to enter, and he was subjected to all kinds of cruelties, unknown to the Sultan," and that the stipulated amount of reward was changed into silver dirhams instead of gold dinars, has been thoroughly exploded and has no leg to stand on. The poet's first flame was kindled by a perusal of Abu Mansur al-Mamari's original prose work, "The Book of Kings," compiled in Persian from older sources in 957-958 C.E., and the poet had by his own initiative and inspired by his own patriotic zeal to exalt his national Persian heroes of pre-Islamic days, taken upon his shoulders the onerous but sublime labour of love, to versify the "Book of Kings", which has immortalized his name for ages to come. He laboured for twenty-five years and had completed the first edition of the great National Epic, evidently, in 999 C.E. It was transcribed by 'Ali Daylam and recited by Abu Dulaf, both of whom, together with the Governor of Tus, Husayn ibn Qutayba, from whom Firdusi had received substantial help and encouragement, are mentioned in the following passage of the *Shah Namah*:

"Of the notables of the city this book 'Ali Daylam and Abu Dulaf have a share."

From these my portion was naught save 'Well done!' My gall-bladder was like to burst with their 'Well done'!"

Husayn ibn Qutayba is one of the nobles who seeks not from me gratuitous verse:

*Shah Namah a gospel of Persian patriotism, the hymn of Persian pride*

Now let us pass to a brief consideration of the *Shah Namah* itself. E. G. Browne, the accredited and renowned authority on Persian literature, could not help feeling that the *Shah Namah* "has certain definite and positive defects". He complains of its inordinate length, the monotony of its metre, as well as of the similes employed therein, such as "a fierce, war-seeking lion," "crocodile," "a raging elephant," etc. But in his opinion the *Shah Namah* owes its popularity, so far as Persia is concerned, "to national pride in such a monument to the national greatness — a greatness dating from a remote antiquity, though now, alas! long on the decline. The Persian estimate, however formed, was naturally passed on to all students of Persian in other lands, whether in Asia or Europe, and was adopted as an article of faith by the early European Orientalists. In the case of later and more critical European scholars, other factors have come into play, such as the undoubted philological interest of a book comparatively so ancient and so notoriously sparing in the use of Arabic words; the classical or Hellenistic sentiment, which tends to exalt the genius of Aryan at the expense of Semitic peoples; and the importance of the contents of the book from the point of view of, at least, mythology and folklore. Yet, when all is said, the fact remains that amongst his own countrymen Firdusi has on the strength of his *Shah Namah* alone, for his other poems are little known, and still less read, enjoyed from the first till this present day unchanging and unrivalled popularity."9

Khuda Bukhsh thinks that the *Shah Namah* is a gospel of Persian patriotism; the hymn of Persian pride. In its pages the pent-up wrath of the Persian against Arab domination flares forth into a red-hot glow. In its pages the glory of the Persian race, suppressed, overwhelmed, almost crushed, shines forth once again in its wondrous radiance. It is a noble patriotism, which, so to speak, transfigures the style of the poet and endows it with supernatural vigour and force. The *Shah Namah* is not only an epic of the highest poetical order — it is also a noble monument of Persian patriotism and an everlasting memorial of the Persian national antipathy to a foreign yoke."9

The *Shah Namah* has attained the highest watermark of Persian poetical excellence. No translation can convey the charm of the original. Who can capture and restore in translation its melodious and impassive resonance; its sweetness of diction; its soul-stirring descriptions of men and their warfare; its high-soaring poetical flights, and, withal, its simple and all-subduing grace? The *Shah Namah* was translated into English by George Warner and Edmond Warner in eight volumes and published by Kegan Paul, Trench Trubner and Co., in the year 1923.

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1. *Das Iranische Nationalepos* by Nödeke, and *Firdusi als Lyriker* by Dr. Ethé in the *Munchener Sitzungsberichte* 1872 (pp. 273-304) and 1873 (or 623-653).
6. *Comparative Tables of Muhammadan and Christian Dates* by Sir Wolseley Haig; also *Arabic Thought and its Place in History* (p. 310). by Dr. L. O'Leary.
The Egyptian Government's Decree on the Importance of Prayer in the Life of the Community

"Verily the prayer is an established duty on the believers" (The Qur'an, 4: 103)

A Royal Decree has been recently promulgated in Egypt which provides that all the employees of Governmental and other public bodies and organizations are to offer prayer in public congregations whenever the appointed times of prayer fall during working hours. The following is a translation of the decree:

WHEREAS the country is now making its way towards a new renaissance founded upon the principles of virtuous conduct which are the essence of life to every nation that seeks dignity and survival;

AND WHEREAS religion is the basis of every renaissance that embodies good morals upon the pursuit of which God has promised His aid to His servants and upon the deviation from, or rejection of, which God has warned His servants of His attendant displeasure;

AND WHEREAS the concepts of righteousness and honesty in the new régime are bound up with the fear of God and the drawing near to Him by good deeds;

AND WHEREAS prayer is the first symbol of faith in God who is free from all defects, in addition to the fact that it leads those practising it to the path of purity and success in that sphere which concerns the private individual as well as in the sphere which concerns the community;

AND PURSUANT to the recommendations made to us by the Prime Minister:

WE HEREBY DECREE AS FOLLOWS:

(1) All Muslim employees and workers in all Ministries and Governmental Departments are to hold prayers in public congregations whenever the appointed times occur during working hours.

(2) All Muslim employees and workers in all municipal and national concerns and in all public companies and public utilities and other bodies are also to hold prayers in public congregations whenever the appointed times of prayer occur during working hours.

(3) A penalty of a deduction from salary or wages is to be imposed upon every person who, without proper cause, defaults in offering prayers as aforesaid. The amount of such penalty is to be assessed by a committee to be selected by the employees or workers in every Governmental, national, public or other body, as the case may be.

(4) Any person upon whom such penalties have no effect within one month from the date of publication of this decree in the Official Gazette is to be brought before a special court where upon trial he may be liable to imprisonment or fine in accordance with the Ordinance appended to this Decree.

(5) The Council of Ministers may reinstate in his previous employment any such person as has been found to have repented within a period of six months; but such person may not receive any remuneration in respect of the period during which he was suspended from his employment.

(6) The Prime Minister is charged with the immediate enforcement of this Decree.
The Aims and Ambitions of Zionism regarding
The Dome of the Rock (al-Masjid al-aqsa)

Memorandum by the Arab Higher Committee for Palestine, Cairo

"A closer examination of the aggressive plot which the imperialists have been seeking to put into effect in the Islamic countries as a whole, and a part of which has recently been fulfilled in Palestine, leaves one in no doubt as to the fact that there is a dangerous plot being hatched by the major imperialist powers designed to extinguish the light of Islam and annihilate the Muslims and their religious heritage in these countries. These imperialist powers have entrusted to world Zionism the carrying out of this ominous plot in Palestine and the Near East in general, so that the imperialists need not openly carry out the responsibility for these reprehensible deeds."

(We print below the text of the memorandum published on the 14th July 1952 — 22 Shawwal 1371 A.H. — by the Arab Higher Committee for Palestine at Cairo, Egypt, which it submitted to the kings and heads of State of the Muslim and Arab countries. It deals with the present serious threats to al-Masjid al-aqsa (The Dome of the Rock), which have come to light after the Zionists had unmasked their sinister designs against it and their endeavours to seize it by force so that they can demolish its present structure and rebuild on its site their old temple. In this Memorandum the Arab Higher Committee for Palestine requests all the governments and peoples of the Muslim and Arab countries to seek to prevent this imminent Israeli aggression by taking immediate and effective measures for this purpose and by sending Muslim military detachments to Jerusalem which could meet any sudden Jewish aggression on the al-Masjid al-aqsa (the Dome of the Rock) and the other Islamic holy places in Palestine.—Ed., I.R.)

What steps the Zionists have taken towards the achievement of their aim of seizing the Dome of the Rock

The Zionists are at present carrying out far-reaching military and other measures and moves in Jerusalem. They have strengthened their military forces on the heights of the new city of Jerusalem, have transferred their Ministry of Foreign Affairs from Tel Aviv to Jerusalem so as to make Jerusalem the capital of the Jewish State. They have lately massed military forces on sites commanding the Old City of Jerusalem and al-Masjid al-aqsa (the Dome of the Rock), have occupied the offices of the Armistice Commission in Jerusalem. They have built strongholds on the Mount of Olives and supplied their military detachments in that area with arms and ammunition in contravention of the armistice agreements between them and the Arab States and in contravention of the resolutions of the United Nations Organization with regard to the administration of Jerusalem which provided that Jerusalem should not be included

(Continued on page 23)

Al-Masjid al-aqsa (the Dome of the Rock) surrounded by Jewish religious and national banners and emblems carrying the Star of David and held aloft by the lions of Judah. The Hebrew inscription on the top reads: "If I forget thee, O Jerusalem, let my right hand forget me". The two pigeons are bringing messages of "peace" to Jerusalem!
ZIONISM YESTERDAY

This is how the Jews see al-Masjid al-aqsa (The Dome of the Rock). Zionist organizations in various parts of the world display shrines in Palestine to which they lay claim and ambitious claims is al-Masjid al-aqsa (The Dome of the Rock) graphic copy of a poster distributed by the Jews showing amendments appearing above the Dome of the Rock. All doubt that the sinister aggressive designs of the Zion captions to the illustrations: (1) "If I forget thee, O Jerusalem so that your loved ones may be saved". (2) the House of David. (3) "Light up five candles be" (8) the Tomb of Rachel. (9) the Dome of the Rock your people the children of Israel, those of them our holy place of old". (10) the old town of Tiberias. (11) Temple of the House of Jacob. (14) Hebron, the town of pray and beseech Thee the way to the land to which the Temple

The front page of Dos Yiddishe Folks, a Jewish journal published in New York. Dr. Theodor Herzl, the founder of the World Zionist Movement, is depicted standing on the hill of Jerusalem calling the vast multitudes of Jews to enter the Temple (al-Masjid al-aqsa), on which a large Jewish emblem flies high. The Hebrew words on the top read: "It is the year of Israel! It is the year of Israel!"
Zionists on the Muslim Holy Land of Palestine

al-aqsa (The Dome of the Rock) and the other Islamic Holy Places in Palestine

bute illustrations and posters showing Islamic holy places and to seize from Muslim hands. Heading the long list of their rock and the Mosque of Abraham in Hebron. The above photo- the Zionist crown with the words in Hebrew of the Ten Com- ance at this bold poster shows beyond the slightest shadow of go far and deep. The following is a translation of the Hebrew salem, let my right hand forget me". (2) "Seek the peace of cily and the Tombs of Tomb of the Prophet Samuel. (4) Holy city and the Tombs of "Talit". (6) the Tower of David. (7) the old town of Safad. atraction "Every prayer and request from any man and from 0 those who feel in their hearts ask of God this House, the Mount of Olives. (12) a view of Jaffa from the sea. (13) the braham. (15) the Western wall of the Dome of the Rock, "They 3 hast promised they will return. (16) Abraham's Oak. (17) the Tefirat Israel.

7 (7) are at present within the Kingdom of Jordan. The Jews have seized the others.

FEBRUARY 1953

The above is a cover of a Jewish journal published in Natal, South Africa, commemorating Rosh Hashanah (the Jewish New Year 5713) which fell on 20th September 1952. In the background appears the Wailing Wall (with some Jews) on which is superimposed the map of Jordan and Israel. It will be noticed that the boundary of "Israel" is not marked although the boundary of Jordan is clearly visible. The Zionists, it may be recalled, have never recognized the existing boundaries between Israel and Jordan as permanent.

The conquest of the whole of Jordan is the obvious purpose of the Israeli soldier's trumpet call.
"Glory to Him Who carried His servant by night from the Sacred Mosque to the Remote Mosque (al-Masjid al-aqsa), whose precincts We blessed, that We might show him of Our signs: Surely He is the Hearing, the Seeing". (The Qur'án: 17:1)

The Prophet Muhammad (may the peace and blessing of God be upon him) says: "Journeys may not be undertaken except to three Mosques—The Sacred Mosque, The Remote Mosque (al-Masjid al-aqsa) and my Mosque". cf. al-Bukhari.

AL-MASJID AL-AQSA (THE DOME OF THE ROCK)

Qatadah, a companion of the Prophet Muhammad, says: "They used to pray towards Jerusalem when the Prophet Muhammad (may the peace and blessing of God be upon him) was in Mecca before the Hegira (Migration to Medina) but after the Prophet (may the peace and blessing of God be upon him) had emigrated, he prayed towards Jerusalem for sixteen months, and then he was directed to face towards the Sacred House at Mecca. cf. al-Tabari.

The Prophet Muhammad (may the peace and blessing of God be upon him) says: "Whoever performed the Hajj (Pilgrimage) or Umra (a visit to Mecca in which are performed certain devotional acts of the Hajj) from the Remote Mosque (al-Masjid al-aqsa) to the Sacred Mosque at Mecca, God will forgive him his past sins and make good his condition. cf. Abu Dawud.
administratively in the Jewish State. With all these attempts and manoeuvres, the Zionists are seeking to confront the world with a fait accompli by their occupation of the Old City of Jerusalem and by their seizure of Al-Masjid al-aqsa (the Dome of the Rock) from the hands of the Muslims. Thereby they would have achieved the realization of their religious and nationalist ambitions by destroying this Islamic holy place, which is recognized by the Muslims the world over as the first of the two Qiblas (the direction which Muslims face when at prayers) and the third most important mosque in Islam, and by building their temple on its ruins.

Some statements of the Zionists have made no secret of their aims regarding the Dome of the Rock

The ambition of the Zionists to seize Al-Masjid al-aqsa (the Dome of the Rock) are not new or novel, for these ambitions for a very long time now have been their main religious and political aims. The Zionists have for a long time now been striving openly for the occupation of Al-Masjid al-aqsa (the Dome of the Rock) on the pretext that it was the site on which their ancient temple stood. Their religious and political leaders have at various times made clear this aim.

The chief rabbis of Palestine and Rumania and the Dome of the Rock
1. The Chief Jewish Rabbi of Palestine, Abraham Isaac Cook, the Council of Jewish Rabbis in Palestine, and M. Ussishkin, Head of the Jewish National Fund for Palestine, have all made official requests to the British Government to give to their charge the whole of Al-Masjid al-aqsa (the Dome of the Rock). This was expressly mentioned in a report by General Louis Boul, the Chief Administrator of the Military Government in Palestine, dated 7th July 1920.
2. A similar request was officially made by the Chief Rabbi of Rumania, M. Abraham Rosenbach, in a letter which he sent to the Grand Mufti of Jerusalem on 20th November 1930. In this letter the Chief Rabbi stressed the necessity of handing over Al-Masjid al-aqsa (the Dome of the Rock) to the Jewish religious dignitaries in Palestine so that they may hold their religious rites there. A letter to the same effect was addressed by the Chief Rabbi to the Chief Secretary of the Government of Palestine (this letter carries the official reference No. 26/487).

Two prominent British Zionists and the Dome of the Rock
3. A statement to the same effect was made by Mr. Norman Bentwich, the British Zionist leader, who was Attorney General in the Government of Palestine. It appears on page 105 of his book Palestine of the Jews, London, 1919.
4. In 1922, the British Zionist leader, Sir Alfred Mond (later Lord Melchett), who held the post of a Cabinet Minister in the British Government, declared that the day on which the Jewish temple would be rebuilt had drawn very near and that he would devote his life to the rebuilding of the Temple of Solomon on the site of Al-Masjid al-aqsa (the Dome of the Rock). When the Grand Mufti of Palestine promptly protested against this statement, he received from the Chief Secretary of the British Mandatory Government in Palestine the following letter:

"His Eminence Sayyid Muhammad Amin al-Husaini, the Grand Mufti of Palestine.

With reference to the conversation between you and His Excellency the High Commissioner with regard to the protest which you made against the statement by Sir Alfred Mond in which he expressly declared that the Temple should be rebuilt on the site of Al-Masjid al-aqsa (the Dome of the Rock), His Excellency has been in touch with higher authorities in London and has received the following reply:

"In reply to your telegram No. 248 dated 1st July 1922, the words uttered by Sir Alfred Mond are as follows: "He believes that Palestine can again produce to the world religious messages." In addition to this, Sir Alfred Mond was very interested in his subject, and emphasized that his intention is the building of a great new and complete structure on the site of Al-Masjid al-aqsa (the Dome of the Rock)."

Articles in the Encyclopaedia Britannica and Jewish Encyclopedia on "Zionism" and its aims about the Dome of the Rock
5. Under the title "Zionism", the Encyclopaedia Britannica prints the following (pp. 986-987, Vols. 27 and 28, 1926 Edition):

"... The Messianic dreams of the Prophets, which form the framework of the Jewish liturgy to this day, were essentially politico-national. They contemplated the redemption of Israel, the gathering of the people in Palestine, the restoration of the Jewish State, the rebuilding of the Temple, the re-establishment of the Davidic throne in Jerusalem with a Prince of the House of David..."
6. The following appears in the Jewish Encyclopaedia under the title "Zionism":

"The Jews desire to gather their ranks, to return to Jerusalem, vanquish the forces of the enemies, to revert to worship in the Temple (Al-Masjid al-aqsa) and to set up their kingdom there."

7. M. Klausner, the Head of the Jewish Committee for the Defence of the Wailing Wall, declared to The Palestine Weekly on 6th August 1929 that "Al-Masjid al-aqsa (the Dome of the Rock), which stands on the Holy of Holies in the Temple, belongs to the Jews."
8. The Hebrew newspaper, Davar Hayom, published on 18th August 1929 a declaration by the Chief Rabbi, Abraham Isaac Cook, made at a meeting of Jewish representatives, in which he said that Jewish youth the world over had demonstrated their nationalist zeal and their Maccabean militant strength. They had also shown, he said, that they were ready to sacrifice their lives for the purpose of retrieving their Holy Temple (Al-Masjid al-aqsa).

Zionism's political and religious ideal is unfulfilled without its control of Al-Masjid al-aqsa (the Dome of the Rock)
9. Various Jewish Zionist leaders, of whom M. David Ben Gurion, the present Prime Minister of Israel, is one, have made emphatic statements to the effect that "there is no meaning to Israel without Jerusalem, and no meaning to Jerusalem without the Temple (al-Masjid al-aqsa)."
10. On page 9 of the book The Ambitions of the Jews, it is stated: "The chief Rabbi in Palestine has declared that the capital of the Jewish State must not be Tel Aviv. Jerusalem must become the capital, because in Jerusalem lies the Temple of Solomon (on the site of al-Masjid al-aqsa (the Dome of the Rock)), and because Zionism is as much a political as a religious movement."
11. In this short essay we reproduce photographic copies of some posters and other publications issued by Zionist organizations in various parts of the world. These illustrations show Al-Masjid al-aqsa (the Dome of the Rock) and other Islamic holy places in Palestine carrying Zionist banners and other Jewish flags as well as various Jewish religious emblems. This evidence demonstrates very clearly the extent of the terrible designs of the Jews against Al-Masjid al-aqsa (the Dome of the Rock) and other Islamic holy places. The Jews are also known to have prepared architectural plans for the Temple which they

FEBRUARY 1953

1 Translated from an Arabic text.
2 Translated from the Arabic text of the Memorandum.
3 Published by the Arab Higher Committee, Cairo, Egypt, 1948.
wish to erect on the ruins of al-Masjid al-aqsa (the Dome of the Rock).

During the British mandatory period of Palestine, the Zionists tried to seize al-Masjid al-aqsa but their designs were thwarted by the Muslim military resistance movement. The foregoing are a few relevant extracts from statements and declarations by eminent Jewish and Zionist leaders showing the Jewish designs upon al-Masjid al-aqsa (the Dome of the Rock). They are indeed alarming designs. And what the Jewish and Zionist leaders have not revealed on this subject may be even more alarming and horrific. Even since the beginning of the British mandate in Palestine the Zionists have persistently endeavoured to realize their sinister ambitions with regard to al-Masjid al-aqsa (the Dome of the Rock). At first they endeavoured to seize the place of the Baraq which forms the western wall of the courtyard of al-Masjid al-aqsa (the Dome of the Rock), on the pretext that that wall was the wall of their ancient temple. For the realization of this aim the Jews spared no effort. They sought to induce and cajole the responsible authorities with money; and when they failed in these attempts they attempted (in 1929) to seize it by force. Muslim mujahids in Jerusalem took up arms against them and thwarted their effort. In this operation thousands were either killed or wounded on both sides, and the Jews were ultimately utterly defeated.

The Jews later renewed their efforts to seize al-Masjid al-aqsa (the Dome of the Rock) by force in 1948. They attacked the Old City of Jerusalem with bombs and incendiaries and hit the dome of the Dome of the Rock with shells and mortars, causing serious damage to its structure that can be seen until this day. The soldiers of the Arab Liberation Army which was formed by the Arab Higher Committee for Palestine and other mujahids and volunteers withstood the attack. The Arab Higher Committee for Palestine supplied these militant forces with all the arms and ammunition at its disposal and sent these supplies by air to Jerusalem. And once again the Jews were turned defeated from the Old City of Jerusalem and from al-Masjid al-aqsa (the Dome of the Rock).

A glimpse of the danger that lies ahead of Muslims

It is clear from the above that the Zionists are making serious and persistent efforts to seize al-Masjid al-aqsa (the Dome of the Rock), so that they may pull down its present structure and rebuild on its ruins their ancient temple. If, God forbid, this aim of theirs is attained, this great and holy shrine of Islam, of which God says in the Qur'an, "Glory to Him Who carried His servant by night from the Sacred Mosque to the Remote Mosque (al-Masjid al-aqsa), whose precincts We blessed, that We might show him of Our signs! Surely He is the Hearing, the Seeing" (17:1), will be lost forever to Muslims. Al-Masjid al-aqsa is the first Qibla (the direction towards which Muslims turn their faces when at prayers) of the Muslims and one of the three most important mosques in the eyes of the Muslims, as it is mentioned in the Sayings of the Prophet Muhammad. With its loss, Islam will be robbed of the places where the miracles of the Isra' (the night journey made by the Prophet Muhammad from Mecca to Jerusalem) and of the Mi'raj (the Ascension) took place, which the Muslims of the world celebrate on the 27th day of the Muslim month of Rajab every year. With its loss, Islam will also lose the greatest and most beautiful shrine in the world of Islam. This will also be a step that will lead to the loss of the two mosques of the Prophet in Saudi Arabia and the other Islamic holy places there. The Zionists have made no secret of their serious aims to seize the areas in Saudi Arabia and around Medina. Which were at one time inhabited by the Jewish tribes of Khaibar, Bani Qurazah, Bani al-Nadheer and Bani Qainuq'a. They still make bold and persistent claims to these places on the pretext that they belonged to the Jews in the past.

King Ibn Saud and the late Roosevelt's offer of £20,000,000

It is known that when His Majesty King 'Abd al-'Azeez al-Sa'ud met President Roosevelt in 1945, President Roosevelt asked His Majesty to allow the Jews to colonize those parts of Saudi Arabia referred to above in return for payment by the Zionists of the sum of £20,000,000 in gold. His Majesty flatly rejected this proposition. But the Zionists are still making ardent plans for the achievement of their ambitions. The occupation by the Jews of Murashash harbour, which is part of Palestine and which lies on the Gulf of 'Akaba, and their diligent endeavours to enlarge this harbour which commands the Red Sea; and their building of a large colony near this harbour and the strengthening and enforcement of their military, naval and air bases and communications there by the establishment of a series of strongholds and colonies abundantly supplied with men and arms, are all facts that should draw the attention of the Muslims to the danger that threatens Medina and the areas around it which lie at a distance of not more than 500 kilometres from this Israeli harbour.

Zionist aims and ambitions do not stop at this. They have horrific designs on Sinai and the Egyptian Nile Delta, as well as on parts of Jordanian, Syrian, Lebanese and Iraqi territories.

An appeal to the Muslims of the world

A close examination of the aggressive plot which the imperialists have been seeking to put into effect in the Islamic countries as a whole, and a part of which has recently been fulfilled in Palestine, leaves one in no doubt as to the fact that there is a dangerous plot being hatched by the major imperialist powers designed to extinguish the light of Islam and annihilate the Muslims and their religious heritage in these countries. These imperialist powers have entrusted to world Zionism the carrying out of this ominous plot in Palestine and the Near East in general, so that the imperialists need not openly carry out the responsibility for these reprehensible deeds.

And whereas al-Masjid al-aqsa (the Dome of the Rock) and the other Islamic holy shrines belong to the Muslim peoples as a whole; and whereas the Muslims at various times in history have zealously protected these places; and whereas the loss of these holy places will encourage the aggressors in their aggression and enable them to attack other Islamic holy places; the Arab Higher Committee for Palestine requests your government and the governments of the other Islamic States to make a determined intervention in this matter which is of paramount Islamic significance, in the same way as Christian States of various sects intervene on every occasion in matters affecting the holy places of Christian significance in Palestine.

And whereas there are not at present in Jerusalem any forces that can effectively protect this holy City and al-Masjid al-aqsa (the Dome of the Rock) except the forces under the command of General Glubb, for this reason, and in order to guard against this eminent danger, we ask of your government and of the governments of the other Islamic States to endeavour to send military detachments that could guard al-Masjid al-aqsa (the Dome of the Rock) and prevent any aggression by the Israelis against it or against the other Islamic holy places.

We also request you to enable the people of Palestine to contribute their share in this task, by assisting them in re-arming for the purpose of defence.

And as we are confident in ever increasing respect that this eminent danger will decisively materialize, we are hoping by this memorandum to draw attention to the grave burden that falls in this respect upon the responsible authorities amongst the Muslims, their governments and peoples, before God, history and Islam.

The Arab Higher Committee for Palestine.

14th July 1952 C.E. 22nd Shawwal 1371 A.H.
HEALTH SERVICES IN SYRIA

"Syria of the present régime, conscious of its independence and of its need to make the maximum advance in the shortest possible time, is now endeavouring to destroy shackles that retarded its progress for several centuries. It has laid down the firm foundations of an all-embracing health revival that should secure proper protection, assistance and treatment for all sick persons. Work in this field has reached such a stage that soon Syria will be a happy place to live in for all citizens."

Syria is devoting great care to health matters and rightly believes that, unless good health is enjoyed by citizens, diseases will spread, the death rate will rise and there will be a shortage of manual labour, all of which cause a decrease in production and retard the progress and advancement of the country.

Raising the standard of health of the people requires strong measures ensuring the prevention, the combating and the treatment of disease and effecting a general improvement in the health conditions of the country.

Prevention of disease

Health services in Syria aim at (a) protecting the inhabitants against infectious diseases, brought from outside Syria, through the imposition of strict quarantine supported by various other measures, and (b) protecting the inhabitants against native diseases.

In view of the fact that contaminated water is a main factor in spreading diseases, Government authorities are actively backing projects that aim at securing clean potable water for towns, rural areas and desert districts either by taking drinking water into houses by means of water pipes or by boring artesian wells.

Among diseases that are carried through contaminated water is bilharzia, a disease now found in northern Syria and one that can spread extensively if not actively fought. The danger is especially grave because northern Syria will soon be provided with a vast irrigation system. If causes of this disease, which is carried through water snails, are not eradicated, bilharzia will spread to an alarming extent. To avoid this, a Legislative Decree, No. 115, ensuring the eradication of the disease, has been passed. Application of provisions of the Decree began last year, and an extensive campaign has been started against bilharzia with the object that, in two years' time, it will be completely wiped out. World Health Organization is participating in the campaign against this dangerous disease that transforms active and productive farmers suffering from it into useless sick people.

The campaign against disease includes combating such insects as mosquitoes and flies. Experiments carried out by the Ministry of Health produced excellent results and this made the Ministry of Health extend its campaign against insects to all parts of Syria.

In fighting insects, municipal authorities, in large and in medium-sized towns, follow on a large scale methods adopted and recommended by the Ministry of Health. Moreover, well-trained teams are undertaking the spraying of insect and mosquito-cesspits as well as of shops, factories and public places with D.D.T., while special cars spray streets of towns with the same insecticide.

Protection against malaria

Formerly, malaria used to rage unchecked among people particularly in rural areas. The number of cases has now declined, thanks to measures taken as part of the campaign against insects already referred to. However, the Ghambregion at Homs still requires large-scale action, and preparations are under way for a vigorous campaign against malaria to be carried out first in the Ghamb district and later in other regions. The Ministry of Health hopes to clean up Syria completely of this disease within a period of not more than five years.

Prevention of disease by inoculation

(a) Smallpox. The Ministry of Health has promulgated a special law, "the Law of Vaccination against Smallpox", to fight against this disease. This law provides for the compulsory vaccination of children and in certain cases of all or of part of the population and imposes penalties for contraventions. Health Departments are undertaking the free vaccination of people in towns and villages.

(b) Tuberculosis. In combating tuberculosis, Syria has adopted the B.C.G. method. Health Departments are again conducting experiments involving 70,000 persons of whom 10,000 have been treated with B.C.G. Inoculation work is being continued with great vigour; and although inoculation is not compulsory, people come forward for it quite willingly.

(c) Typhoid and other diseases. Laboratories of the Ministry prepare serums for inoculation against smallpox, typhoid and cholera, whenever necessary. The Ministry has been trying to make anti-typhoid inoculation compulsory in case of need and has been also extending inoculation against diphtheria, tetanus, whooping cough and other diseases in which inoculation has proved effective.

As part of its work against contagious and native diseases and its efforts to prevent their occurrence by divers means such as the draining of swamps and marshes, laws have been elaborated defining the rights and duties of health and administrative authorities as well as the duties of the public in the event of the appearance of a contagious disease. Among these laws is a law intended to protect the public against venereal diseases too.

In this connection, mention should be made of the "Law for Protecting Public Health" which includes rules: (1) Regulating the medical examination of persons engaged in preparing foodstuffs intended for public consumption; (2) Defining conditions to be observed by establishments that constitute a potential source of danger to public health or that can become a public nuisance and providing for the control and classification of such establishments; (3) Specifying conditions for the opening and control of hotels, restaurants, public baths and cinemas; (4) Determining conditions for opening a new cemetery or closing an old one as well as for the burial and transportation of dead bodies inside and outside the country, and (5) Regulating the medical examination of labourers.

Combating disease

In this field Syria is particularly interested in fighting:

(a) Venereal diseases, especially Bajal, a kind of syphilis prevalent in the northern parts of Syria. An extensive campaign has been started against this disease in which W.H.O. intends to participate actively.

(b) Tuberculosis. A special anti-T.B. centre in Damascus has been set up which will commence its work in October, 1953. This centre will be the first of its kind in the Middle East. Doctors, nurses and health guides will be trained in it for a sufficient period to learn up-to-date methods of combating disease, after which they will be sent to all parts of the country. Others will then take their place and will receive the same extensive training so that within the span of a few
years, Syria will be adequately provided with means of combating this dreadful disease.

(c) Sycoa. This is an infectious disease that afflicts children in villages and interrupts their studies. This disease has a social aspect inasmuch as it produces an inferiority complex and an abnormal psychological state.

Public assistance and treatment

The Ministry of Health adopts a system of free treatment that provides patients with the necessary health care in hospitals and clinics. Moreover, it is engaged in the study of modern laws connected with the nationalization of the medical profession and its services as well as with social and health insurance. A scheme of social and health insurance is being prepared and will be applied first to civil servants and later in stages to labourers, farmers, and craftsmen.

To obtain this aim and to ensure a proper medical treatment to all the inhabitants, the Ministry is exerting great efforts to increase the number of hospitals, clinics, and dispensaries throughout the country. At present there are sixteen hospitals in Syria. Four of these are in Damascus, one is used to train students of the Faculty of Medicine of the Syrian State University in all branches of medicine and the other three are special hospitals for tuberculosis, mental diseases, and leprosy. In Aleppo, there are three hospitals: one for T.B. and the other two for surgery and general medicine. In addition, there is one hospital for surgery and general treatment in the central town of each district (Mobdafa) of the country. The total number of beds in Government hospitals in Syria is 2,700. The Government is about to complete the erection and equipping of an additional hospital for Damascus and four others for the Districts which will raise the number of beds to 4,500.

Moreover, there are 130 dispensaries spread over the various Districts and Sub-Districts of the country, in each of which about 160 patients are treated daily. The total number of doctors in Syria is 740. Of these, 550 work in hospitals, clinics, dispensaries, and offices of the Ministry of Health, which is doing its utmost to enlarge the medical cadre in order to be able to discharge its duties in accordance with the requirements of the best professional standards. The Government is also preparing laws and regulations capable of improving the general health conditions of the nation.

Until recently Syria used to send for treatment in Beirut persons bitten by rabid stray dogs. The Ministry of Health had to defray all expenses incurred by such persons, who used to meet many difficulties in their trip, especially when the patient was a child. To dispense with all this, Syria, after having sent doctors to specialize in this field of medicine to Egypt and Europe, recently established in Damascus a special centre and a special laboratory to produce the serum needed in the treatment of rabies.

A hospital was also established to treat persons afflicted with rabies, and effective measures were taken to ensure the destruction of stray dogs, particularly in rural areas. The number of patients has declined to one-tenth, and no death due to rabies has been recorded during the past two years. Serums for the treatment of bitten persons is now being sent to all the main towns of Syria, so that patients may receive treatment in nearby centres.

Raising the country's health and medical standards

The Ministry of Health has arranged for the promulgation of a law facilitating the curing of the blind by transplanting corneas from the eyes of the dead, and another law permitting the exhumation of dead bodies in cases in which there is suspicion of the presence of a contagious disease. Undoubtedly, these two laws marked a distinct progress in the fields of science and legislation inasmuch as they furnished men of medicine and science with new scope and new possibilities for rendering important national and humanitarian services. The Ministry has also established a special department for the propagation of health and medical information and guidance in order to raise the health standards of the Syrian people. Moreover, the Ministry has already adopted the women health guides' systems. These health guides go to the homes of healthy and sick people to make studies and conduct investigations based on first-hand observation and to give housewives social and health instruction. The same guides also help in the work of the special centres set up for combating T.B. as well as in child and mother welfare centres.

Protecting mothers and children

Noticing that health conditions of mothers and their babies were quite unsatisfactory and seeing that a number of children died not because of poverty but owing to ignorance of proper rules of health, and that many pregnant women did not know how to look after themselves during the period of pregnancy, the Ministry of Health planned setting up a training centre for guidance in child and mother care. Groups in this centre will be trained for a period of one year, after which they will be sent to newly-established centres and others will take their place. This process will continue until child and mother welfare centres cover the whole of Syria.

The Ministry has established in its cadre a Directorate-General of Social Health which has been entrusted with the task of improving health conditions in schools, in vocational and professional circles, and in prisons and rural areas, as well as the task of improving sanitary engineering and of preparing health statistics.

Nursing facilities in Syria were limited. To encourage this profession nursing licences were granted to nurses trained in private hospitals. The Ministry is at present also studying the possibility of establishing a new nursing school in Aleppo in addition to the one in Damascus, which is attached to the medical faculty of the Syrian University.

In order to improve general medical and health standards, it was also decided to elaborate laws relating to the protection of the medical profession in all its branches as well as to the trading in pharmaceutical drugs and to the combating of fraud and deception in all these activities.

Among matters related to the general improvement of health standards must be included the extension of electrical lighting to large and medium-sized towns as well as to some villages. This is being done by the Government and local authorities. The inclusion of electrical lighting among projects intended to improve the people's general health sounds somewhat strange to a Western reader unacquainted with the fact that the inhabitants of some of these villages use oil lamps that send out obnoxious odours filling houses with carbon dioxide and often causing unfortunate incidents. It is this which makes Syrian public authorities believe that the extension of electrical lighting conduces to a higher standard of health.

Looking forward

Syria of the present régime, conscious of its independence and of its need to make the maximum advance in the shortest possible time, is now endeavouring to destroy shackles that retarded its progress for several centuries. It has laid down the firm foundations of an all-embracing health revival that should secure proper protection, assistance and treatment for all sick persons. Work in this field has reached such a stage that soon Syria will be a happy place to live in for all citizens.
Egypt in throes of reform

On the morning of 10th December 1952 the reform movement in Egypt entered upon a new phase, by the arrest of several prominent personalities in Egyptian public life. Such action by the leaders of the reform movement in Egypt was not entirely unexpected. The reason for this drastic action was that it was very unlikely that the strong national movement in Egypt could maintain its desired progress in the midst of severe handicaps placed in its way by the intrigue of several vested interests and hirelings of the old corrupt régime. There were many potential sources of danger in Egypt which were not until then under the control of the new régime. To leave these dangerous sources unchecked and to afford them the opportunity and means of attacking the new régime and thwarting its efforts would have been sheer political suicide on the part of the leaders of the new order in Egypt. The enemies of reform in Egypt were many. For instance, those who had suffered at the hands of the new régime by losing their political office or their source of illicit exploitation of the people, and those who had their dreams of fortune and success through alliance with the old corrupt régime blown away, all became natural enemies of the new régime, and directly or indirectly, collaborators with each other in seeking the downfall of the new order.

The action of the Egyptian Army, the father of the reform movement, at this juncture was wise and commendable. It considerably smoothed the path of the reformers in the country, and gave them a much freer hand in tackling the urgent problems of social reform.

Why the Cabinet of M. 'Ali Mahir fell

Perhaps the gravest error of judgment committed by the leaders of the reform movement in Egypt was in their having given the Government of Egypt two heads — one a political figure, M. 'Ali Mahir, to be Prime Minister and thus exercise the constitutional powers of government; and the other, a military figure, General Muhammad Najeef, with comprehensive powers of control over the whole governmental machinery. It was only to be expected that the progress of the reform movement would be somewhat hindered by this arrangement. The Government of Egypt under such circumstances was like a cart pulled by two horses of varying power and zest. The Prime Minister, M. 'Ali Mahir, despite his unquestionable political skill and undoubted sincerity in the aims and aspirations of the reform movement, could not be regarded as progressive or revolutionary to the extent required for the carrying out of the reform programme. It seemed that he lacked a sense of urgency in the execution of the aims of the reform movement, and failed to appreciate the fact that the people of Egypt had become impatient and wanted to reap the fruits of the movement as soon as possible. Delay would have frustrated those who sympathized with the movement, and might have resulted in a violent reaction against the movement. M. 'Ali Mahir took too long over the study of the problems of reform. That in itself would have been wise enough in normal conditions. But conditions in Egypt were not normal; they were revolutionary and explosive, and public opinion in the country was getting restless.

It was thus inevitable that there should be a clash between M. 'Ali Mahir and General Muhammad Najeef, the latter feeling that the former was not keeping step with him in his zeal for the urgent execution of the aims of the movement. This clash came less than one and a half months after the date when the coup d'état took place. The occasion was the inexplicably

M. 'Ali Mahir

"A politician and statesman of unquestionable political skill and undoubted sincerity"

long time taken by M. 'Ali Mahir to bring forward measures for land reform by the limitation of land holding. The Government of M. 'Ali Mahir also showed undue hesitation in its dealing with the political parties and in its manner of purging these parties of undesirable elements. This caused the political parties to adopt an arrogant attitude towards the new movement. The enemies of reform within these parties began to take the Government's hesitation as implying weakness, and they became aggressive and openly defiant of the reform movement. In these circumstances, the leaders of reform were faced with a situation in which, if they were not to take effective and speedy measures to assert their authority, the wind would quickly be taken out
of the tails of the reform movement by the enemies of reform. The coup d'état, which was heralded as the beginning of a new era of progress in the country, would have then been abortive, having already achieved the banishment of King Farouk, while leaving active and vigorous the corrupt and abhorrent order for which he stood.

General Najeeb becomes Prime Minister of Egypt and introduces land and other reforms

It was under these circumstances that the Army proceeded to arrest in one day about eighty prominent personalities, including royal, political and other figures. When parliamentary life is ultimately restored to Egypt, it will thus be possible to entrust safely the affairs of government to persons who have real claims to integrity and loyalty.

The Prime Minister, M. 'Ali Mahir, realized at this stage that there was nothing left for him but to submit his resignation and that of the members of his Cabinet to the Council of Regency.

The Council of Regency then called upon General Muhammad Najeeb, the Commander-in-Chief, to form the new Government. General Najeeb accepted and proceeded to select his ministers from the ranks of civilians who are recognized experts in the affairs of the portfolios which they were asked to hold. The General's new Cabinet, on which he and the people of Egypt have pinned their hopes for the realization of the aims and aspirations of the reform movement, appears to have set before itself the speedy fulfillment of the major promises of the leaders of reform. The first of these, the restriction of land holding and the redistribution of agricultural land amongst the Egyptian peasants, is now effectively under way. No sooner had General Najeeb completed his Cabinet than the decree for land reform was promulgated. The draft decree had been before the Cabinet of M. 'Ali Mahir for more than a month.

Besides the new for the redistribution of land, the Government of M. 'Ali Mahir had promulgated a law fixing the rent chargeable by landlords for the lease of their agricultural land to peasants. This measure will, for the first time, guarantee for the great bulk of the peasants of Egypt a reasonable return for their labour and sweat.

These two measures for land reform, together with the measures for the introduction on a wide scale of co-operative societies to help farmers and peasants of Egypt, will undoubtedly go a long way towards improving the lot of that hitherto oppressed section of the community. The big landowners who will now have to relinquish some of their holdings of agricultural land will be given the opportunity to invest their money in national industries, thus opening up a new source of prosperity to Egypt.

Repercussions of the Egyptian revolution in other countries. The Lebanon takes heart from Egypt's example in overthrowing its corrupt régime

The great movement started by General Muhammad Najeeb and the Egyptian Army struck a severe blow at tyranny and corruption not only in Egypt but also in other parts of the Arab world. It instilled fear in the hearts of oppressors and corrupt elements in the Arab world and guided patriotic and sincere nationalists on the path which they must follow in their efforts to liberate their people and entrust the affairs of their governments to worthy and loyal elements.

Although Syria had preceded Egypt in this connection, and the Syrian Army was the first army in the Arab world to carry out a coup d'état, that coup alternated between success and failure in its results until Colonel Adeeb Shishakly came to power. Although, technically, he is only Deputy Prime Minister, Colonel Shishakly is now the virtual ruler of Syria. He is very actively engaged in eradicating backwardness and corruption in Syrian public life, and so far his efforts have achieved a good measure of success. But he still has a long way to go before he can finally stamp out those sources of national mischief which had been introduced and nurtured by French imperialism during their prolonged occupation of Syria.

Meanwhile, Syria's neighbour, the Lebanon, nominally a "Democratic Republic" had been submerged in a sea of despotism and infested with vile corruption. Oppression and violation of personal freedom and liberty were practised on a wide scale by a corrupt clique of rulers of the Lebanon. The electoral law was framed in such a way as to secure the consistent return to power of a small and hateful band of rich landowners and feudalists and members of the régime who had grown accustomed to nepotism and corruption. Election after election in recent years left the people of the Lebanon angry and discontented with the way their affairs were being managed in the so-called Representative Assembly, a body that was invariably dominated by members who in no way represented the feelings of the masses of the people nor worked for the realization of their national hopes and aspirations. In all matters of the
Lebanon they were guided solely by their own private interest and greed. They went to fantastic lengths in order to strengthen their hold on the governmental machinery, and propagated corruption and nepotism on a very alarming scale.

The first stage of the Lebanon revolution consisted of a strong campaign by the members of the Opposition in the Lebanese Parliament and in the Opposition Press. Although the Opposition was only a small minority in the Parliament, it represented in fact the greater majority of the people of the Lebanon. At

Colonel al-'Aqeed al-Shihab, who though the Vice-Premier of Syria, is the virtual ruler of that country.
Under his direction public life in Syria is acquiring a new outlook.

first, the attacks of the Opposition in the Parliament had no serious effect upon the Government, which remained unmindful of the repeated warnings it received. The Government then reacted by bluntly suppressing the Opposition Press and dealing very harshly with those who directed any criticism against the Government and the status quo. Although such methods dimmed for a while the voice of the Opposition, it was not long before public opinion was roused against the Government, and before it became impatient with the barbaric and antiquated methods it was adopting. Hostility to the Government and to the corrupt order which it represented began to show itself openly amongst all classes in the country. It was at this stage that news came of the successful coup d'état by the Egyptian Army. This naturally suggested a solution to the Lebanon's problem. In a similar coup d'état, it was preached, lies the salvation of the Lebanon and the start of a new era of freedom and prosperity for its people.

The new President of the Lebanon

The Opposition in the Lebanese Representative Assembly now took a courageous stand. Its call for a general strike in the country, as a protest against the oppressive methods by which the President of the Republic and his clique were trying to stifle public opinion, was heeded. At the outset of this general strike, its leaders declared that it would not be dissolved until the nation's demands were met. But the President of the Republic and his clique remained adamant and undaunted.

The situation became explosive. The only way out of this stalemate lay in the intervention of the Lebanese Army. Under General Fuad Shihab the Army, in response to public will, seized power in the country. General Shihab then declared that he was not aiming at imposing a military dictatorship in the Lebanon, and that he did not want to hold power personally or to do away with the democratic form of government. His sole aim, he said, was to pave the way for the practice of true democracy in the country by removing from power those corrupt and harmful elements in the Government and behind the scenes who had flouted the will of the people and made a mockery of democratic institutions. The Army was to disappear from the scene the moment the people of the Lebanon had the opportunity to return to power their own true representatives, and the moment the rule of law was firmly established.

This peaceful and bloodless revolution has inaugurated a new era in the Lebanon — an era in which the will of the people will be respected and in which true freedom and democracy will reign supreme. The office of President of the Republic has now been entrusted by popular and almost unanimous vote to

M. Camille Sham'oun

M. Camille Sham'oun has for long commanded a very high reputation in the country for his ability, honesty and national zeal. He has a long record of public service and had consistently taken a determined stand against corrupt practices in the Lebanon and in defence of democratic institution and of the rights of the Lebanese people. His reputation in international circles is equally high. He represented the Lebanon in the United Nations Organization and earned widespread respect for his memorable speeches in defence of the Arab point of view on international matters. His assumption of the office of President
of the Republic will, we are confident, bring nothing but good
to the people of the Lebanon. The 23rd September 1952, the
date on which he assumed office, will rank as an auspicious date
in the annals of Lebanese history.

The programme of the new Lebanese régime

In the domestic field, the new Lebanese Government, accord-
ing to the speech made by the new President, would do away
with all discrimination between citizens on racial, religious and
other grounds. It would purge the public administration and
remove from office all those guilty of acts of corruption or
abuse of office. The electoral law would be changed so as to
comply with the spirit of true democracy and ensure the return
to the Representative Assembly only of those who are the real
representatives of the people and who are its avowed servants,
rather than its masters and exploiters. The Judiciary would also
be made completely independent of the Executive, and freed
from the influence of the political parties of the day.

In its foreign relations, the new Lebanese Government has
declared that it would play its part as a member of the United
Nations Organization, and would respect all its international
treaties and obligations.

The Lebanon, Syria, and the Arab League

With regard to its relations with the Arab world, the
Lebanon would seek to be a useful and an active member of the
League of Arab States, and would strive to make the League
an effective means of realizing the aims and aspirations of the
Arab peoples. It would respect and put into effect the resolu-
tions of the League and would co-operate in everything designed
to rescue the Arab world from the political, social and economic
apathy and turmoil in which it had so far been submerged. The
new Lebanese President emphasized the need of active and
prompt measures for the realization of these cherished hopes of
the Arab peoples, which had for long been the subject of futile
deliberations and flowery speeches. He also said that his country
would endeavour to restore friendly relations with its neighbour,
Syria. The pursuit of a enlightened policy by the old Lebanon
régime had at times made bitter enemies of these two natural
friends, and created between them artificial barriers which caused
harm and mischief to both the Syrian and Lebanese peoples.

The declared aims of the new régime in the Lebanon appear
to be wholesome and ambitious. The Lebanon had of late
exhibited a lack of active sympathy and co-operation with the
other members of the Arab League in their efforts to promote a
revival in the Arab world. The adoption now of such an
enlightened policy by the Lebanon would undoubtedly prove
to be of far-reaching benefit to the whole Arab world.

A tribute to ‘Abd al-Rahman ‘Azzam for his work at the
Arab League

The resignation of M. ‘Abd al-Rahman ‘Azzam from the
post of Secretary-General of the Arab League calls for little
comment. Mr. ‘Azzam had occupied this post without interrup-
tion since the foundation of the League in 1945, and had been
re-elected by the popular vote of the members of the League. To
M. ‘Azzam goes the credit of nursing the Arab League in its
ey early stages and weathering, by his skill and ability, the storms
which the League had to encounter repeatedly since its inception.
He leaves the League in a much happier state than it was when
he first took over the reins. It is now an organization command-
ing respect in international circles, and charged with grave re-
sponsibilities in planning and co-ordinating the progress of the
whole of the Arab world. His ill-health had forced him at last
to turn down the reins and sincere requests by the members of
the League that he should hold office for a little longer. The
man is to be judged by his deeds, and we are confident that
history will have a great deal of material on which to return a
favourable verdict on M. ‘Azzam.

M. ‘Abd al-Rahman ‘Azzam
"To him goes the credit of nursing the Arab League
in its early stages and weathering, by his skill and
ability, the storms which the League had to encounter
since its inception"

Mr. Abd al-Khalil Hassouna

His successor, Mr. ‘Abd al-Khalil Hassouna, an ex-Foreign
Minister of Egypt, is an equally able man. The post of Secretary-
General of the Arab League has never been an easy one. It is
likely to be even more difficult at this turbulent stage in Arab
affairs, and to make a heavy call on the skill and devotion to
duty which Mr. Hassouna possesses in abundance.

The new Rector of al-Azhar

A significant event in the realm of religious affairs in the
world of Islam has been the appointment of Sayyid Muhammad
al-Khidir Husain al-Tunisi to the post of Rector of al-Azhar
University in Cairo. He is a famous scholar of Tunisian extrac-
tion who has played a very important role in defence of the
Arabs of North Africa against French imperialism. He com-
mands in the greater part of the world of Islam, where he had
travelled, a very high reputation for religious erudition and for
zeal and devotion to the national causes of the peoples of Islam.
In his capacity as a member of the governing body of al-Azhar,
he distinguished himself by his bold, progressive and enlightened
views on religious problems, and by his championing of reform.

When the coup d’état in Egypt took place, the leaders of
reform looked for a man who could be safely entrusted with the

30 THE ISLAMIC REVIEW
very high office of Rector of al-Azhar and be relied upon to help generally the progress of the reform movement rather than impede and hamper it by an outmoded and reactionary view alleged to be based on the teachings of Islam. The choice fell on Sayyid al-Tunisi to fill this auspicious and all-important office in the religious hierarchy in Islam. Although he has reached the ripe age of 75 years, he possesses the zeal, courage, hard work and progressive outlook of men of a much younger age. The world of Islam has every reason to be jubilant at his appointment to this high office. The religion of Islam can do much to guide and help the leaders of the reform movements in the political, social and economic fields in the world of Islam. Through al-Sayyid al-Tunisi that target is brought nearer to final realization.

PACTS AND PLEDGES
A STRIKING CONTRAST

By 'ABDUL RAHMAN 'AZZAM

"Humanity has had more than enough of pledges undertaken only to be broken, of guarded confidence and unbounded selfishness; of nations striving for superiority over other nations, and races for mastery over other races; and has paid the penalty in destructive world wars which spared neither life nor property. . . . It is high time we strove for human fellowship, which recognizes no barriers of colour, race or creed, for the loyalty and eternal brotherhood ordained by the Creator of the Universe"

Islam and war

Islamic international doctrines base relations between nations and races on the assumption that these are either:
1. Muslim believers, whose brotherhood is absolute, and peace amongst whom is permanent and inviolable.
2. Non-Muslim believers, relations with whom are governed by pacts and pledges.
3. Peoples or groups who have given no pledges and are bound by no treaties.

Relations with this last category vary according to circumstances. In the event of serious disputes leading to an outbreak of hostilities, such people should under no condition be taken unawares. In any case, they are never to be attacked without due warning, which should be based on valid and legitimate grounds, tainted by no vicious desire for territorial gain, domination or exploitation, nor for monopoly of trade, or possession of raw materials. Nor is it considered legitimate to allow an act of aggression for military or strategic purposes, nor yet under the pretext of civilizing the masses, a pretext notoriously common among the protagonists of imperialism in modern history. Neither is it legitimate to dominate other nations or races on the assumption that they are culturally or racially inferior to one's own nation.

None of these motives is considered plausible to justify aggression, either by surprise attack or even after due and official warning. Nor would there be cause to justify the continuation of war, even against an aggressor, if he sues for peace and asks for justice. The Qur'an says:

". . . if they incline unto peace, do thou also incline therewith and put thy trust in God" (8: 61).

In fact, according to Islamic principles, the only cause which would justify an act of aggression against another nation would be a serious attempt by that nation to persecute others for their faith and to interfere with, the freedom of their religious beliefs and practices.

The Qur'an emphasizes that Islam had made war legitimate only in the case of defence of the Faith. The Qur'an thus clearly establishes permanent peace with all human beings so long as freedom of worship is respected.

It is not at all necessary, as some people think, that war once declared between a Muslim and a non-Muslim nation can only end by the vanquished either embracing Islam, or paying tribute.

The Prophet himself made peace at Hudaybiyah and in other circumstances without making Islam or the payment of tribute a condition for peace. Muslim conquerors later established peaceful relations with their enemies on varied conditions, without stipulating complete surrender or reparations. The one clear objective in all disputes leading to war, whether during the Prophet's life or later, was the maintenance and dissemination of the Faith. Therefore, Muslim rulers should secure and establish permanent peace with all nations so long as religious freedom is guaranteed to all.

Indeed, if we consider the various pacts and pledges concluded and undertaken by the Prophet Muhammad, we find that they all had as a sole object the propagation of the Faith, which in most cases demanded a state of international or inter-tribal peace as the main condition for its achievement.

Common citizenship

As stated before, Muslims throughout the world according to the Qur'an are brethren, not to be separated by national prejudice or patriotism and traditions, racialism, partisanship, creed or interest, nor by motives of fear, domination or servitude. There is only one common nationality for Muslims, based on the unshakable belief in the existence of God and the confession that the Prophet Muhammad is His divine Messenger. A Muslim is therefore at home, and by that very fact acquires the right of citizenship in any Muslim country where he may chance to live, irrespective of the place at which he was born. He enjoys the full rights of this citizenship, and is at the same time bound to fulfil all the duties of a citizen of that country.

Let us, for example, suppose that a Muslim from North Africa happens to be passing through Egypt on his way to Mecca for the purpose of making the Pilgrimage; or should find himself in Iraq while coming from China for the same purpose; if either of these two countries should happen to be at war with any other country, it would be his bounden duty to fight for that country as he would for his own homeland had it been attacked.

On the other hand, should a Muslim find himself stranded or fall upon hard times in any Muslim country, he would be entitled to a share of the alms afforded by that country for all needy Muslims, regardless of their places of birth, as well as his right to full citizenship in that country. The brotherhood of Islam is a living fact; it does not distinguish between white and black, free men and slaves, rich and poor. This truth is admitted by all Muslim sects.

Thus the 400,000,000 Muslims in the world are members of one family, and in accordance with Islamic doctrines no state of war could, under any pretext, exist among them. Should by
any unhappy chance such a misfortune occur, the duty of other Muslims is to intervene at once to stop the fighting or repel the aggressor, and practise compulsory arbitration to re-establish peace on the basis of equity and justice. The Qur'an says: "If two parties of the Believers contend with one another, do ye endeavour to compose the matter between them; and if the one of them offers an insult unto the other, fight against that party which offered the insult, until they return unto the judgment of God; and if they do return, make peace between them with equity, and act with justice. Verily true believers are brethren" (49: 9-10).

This clearly shows that Islamic doctrines aim at a universal and international peace based on a recognition of equal human rights.

**Human brotherhood**

These human principles, however, are not restricted to Muslims, who enjoy the complete privilege of brotherhood; followers of other creeds living within the framework of the Muslim nations are as well treated with the same equity and justice.

Human brotherhood is a different circle that includes all human beings, no matter their race, creed or colour. The Qur'an says: "No hatred, no enmity should ever divert you from the cause of justice. To obey God maintain justice for all."

In this, Islam considers the responsibility of the individual tantamount to that of the State. In the general order of things, the individual has a personality that can exercise authority to stop a fight, to grant amnesty in the battlefield, and to give asylum and to pledge the whole nation by extending his protection to a person or a group of persons against whom he is fighting, and his pledge should be respected by the head of the State, unless it is clearly against the interest of the nation as a whole. That power vested by the Muslim doctrines in the individual shows how the Muslim community considers him morally responsible for its well being and for peace, that it invests him with powers which normally rest with the State.

It is only when we consider the Muslim World, which today extends from East to West, with its nations, communities and individuals, and consider the relations existing among them and the pacts and pledges concluded with their neighbours, and realize that these relations and these treaties are fully respected by all Muslims, it is then and only then that we can imagine how the whole of mankind is almost encompassed within one magic circle of mutual security, peace and goodwill.

Muslim Law ordains that every Muslim should respect the obligations of any pact or treaty concluded with a Muslim or a non-Muslim nation by Muslim authority, so long as these pacts and treaties are not incompatible with Muslim principles.

These treaties are of two kinds. The first places the contracting party under Muslim protection. It is a permanent agreement safeguarding the full enjoyment by that party of all religious, political, economic, cultural and administrative rights, in exchange for a pledge of loyalty and the payment of a small sum of money agreed upon, as a contribution to the expenses incurred for their safety and defence.

An historical example of the manner in which a weaker nation willingly availed itself of this benevolent "protectorate" of Islam is shown in the case of Egypt following the Arab conquest.

Indeed, during the colossal movement of voluntary embrace of Islam which followed, the Governor of Egypt in the reign of the Caliph 'Umar Ibn Abd al-Aziz complained of its adverse effects on the State exchequer through the deficit it caused in the revenue from tributes, and asked for permission to stop it. This brought forth 'Umar's historic and illuminating reply: "What a sordid idea. The Prophet was not sent as a tithe-collector, but as a redeemer of souls. His mission is divine."

It is thus clear that the aim was divine guidance, not earthly gain; equity and brotherhood, not conquest and separation.

It is not strange that this same nation, which had existed peaceably and happily under the "protectorate" of Islam, should have later rebelled so determinedly, and successfully, against the unwholesome protectorate of imperialism. An interesting example of the manner in which the Arabs honoured this kind of pledge is shown by the action of Khalid Ibn al-Waleed, a famous Arab general, who conquered Syria in the seventh century, towards the Christians of that country with whom the Muslims had entered into such a treaty. Realizing that he was unable to stem the tide of the Byzantine invasion of Syria and halt the retreat south, Khalid immediately refunded to the Christians the sum which they had paid as tribute, saying: "We collected this money in order to afford you protection; now that we find ourselves unable to do so, we send you back your money."

Sultan Salahuddin acted in a like manner during the Crusades. He refunded the tribute collected from the non-Muslim Syrians when he had to withdraw his troops from the country.

These instances clearly show that the tribute was not a right bestowed upon the conqueror by virtue of his conquest. It was in fact a payment for services to be rendered, and should therefore be refunded when such services could not be accomplished. Furthermore, once the party to the agreement — community or individual — had paid the tribute, they were guaranteed all the rights and privileges enjoyed by the Muslims, without being bound by such obligations as joining in war for defence of the faith or paying the zakat (alms obligatorily paid by Muslims for the benefit of the poor), which remain the burden of Muslims alone. Besides, the party to the agreement, should he happen to be in need of such assistance, would also be privileged to a share in such funds, they being intended for the relief of the poor, Muslims and non-Muslims alike. Moreover, a non-Muslim would also be entitled to a share in the spoils should he volunteer to join in the war.

Thus a state of permanent peace, guaranteed by Muslim conscience and the power of their State, can be established between people of varied faiths on equal and honourable bases by the conditions mentioned above, without regard to the military power of the contracting parties.

Comparison between these pledges of protection, based as they are on the inalienable rights of man, with utter disregard to questions of race, nationality, language, culture or tradition, and the present pacts and treaties undertaken by certain powers in Muslim and non-Muslim countries, clearly demonstrates the striking contrast between pacts based upon equity and human brotherhood and those modern one-sided protectorate agreements, acted upon and supported by the right of conquest, and which perpetuate the exploitation of and contempt for the weaker party. The former are sanctified by a clear conscience and a duty towards God, the latter are justified by military power and the right of conquest, and aim at self-aggrandisement egoistic exploitation, which reflect on the national honour and human dignity.

**Bona fide treaties**

The second type of pacts undertaken in accordance with Islamic principles may be termed "Pledges of Faith" or bona fide treaties. These treaties were never inspired by imperialistic or expansionist motives, as some present-day instruments are. Such motives never occurred to the Arabs in their conquests, nor are they recognized by Islam, which ordains equality between a Muslim and a non-Muslim. Each is bound by his respective obligations towards the other. A non-Muslim enjoys full personal
liberty within the limits of his own laws, rules and traditions. He is the sole owner of his land, with all the wealth it brings him. Tribute is levied only to ensure the security and protection of non-Muslims as an autonomous community if they chose to abide by their own laws.

What a contrast between this liberal and humane Islamic conception and the doctrine of imperialism! Imperialism gives the conqueror free, full scope to tyrannize over subject races; Islam, governing by inviolable pledges and treaties, treats its subjects as equals, thus ensuring a state of permanent peace for both parties, peace which only flagrant breaches of faith or wanton aggression can disturb.

Pacts and pledges under Islamic law are not confined to protection and bona fide treaties. There may also be treaties of friendship and commerce, pacts of security and good neighbourship, or any other kind of international agreement. Islam sanctifies these pledges and forbids all treachery, falsity or fraudulence to all their sacredness.

In a letter addressed to his lieutenants and governors on the occasion of his assumption of the Caliphate, 'Osman wrote:

"God has founded the Universe on Justice. He ordains justice, and accepts nothing but justice. Be fair and just. Never be first to betray trust, lest you become accomplices of those who come after you and follow your example. Honour your pledges and promises given by your predecessors, and do justice to the orphan and to those with whom you are bound by treaty. The Almighty God punishes all those who do them injustice."

A world order based on such divine principles and upheld by such sacred pledges must surely be an order which confers complete and lasting peace upon all nations. Should, by any chance, that peace be disturbed, the danger would not be widespread, and its evils would be only temporary.

Humanity has had more than enough of pledges undertaken only to be broken, of guarded confidence and unbounded selfishness; of nations striving for superiority over other nations, and races for mastery over other races; and has paid the penalty in destructive world wars which spared neither life nor property.

It is high time we strove for human fellowship, which recognizes no barriers of colour, race or creed, for the loyalty and eternal brotherhood ordained by the Creator of the Universe.

It would be just as well to remember that all peace treaties condoning oppression under any pretext, enslavement or usurpation of individual or national rights, are a violation of the spirit of Islam. The Qur'ân is very clear on this point. It condemns corrupt treaties with secret motives, or those aiming at the superiority of a nation over another in economic or other matters. According to Islamic international doctrines, peace treaties must never perpetuate the state of shameful humiliation into which nations collapse under defeat but should aim at the re-establishment of freedom and the administration of justice, which are the divine rights of all mankind, friend and foe alike.

Indeed, had nations in ancient and modern times been guided by these divine principles, wars would have been confined within the narrowest of circles, and most, if not all, causes of enmity, hatred and rancour would have disappeared. Had the Great Powers been really sincere in their desire for equity and justice, the war of 1870 would not have led to the 1914 outbreak, which, in turn, paved the way to the last upheaval, with all the destruction, horror and misery it brought upon the world.

We had hoped that statesmen and other leaders of nations had learned the sharp lesson taught by past bitter experience, and decided to adopt the humane principles of universal justice, so that World War II might become the last of these terrible tragedies. But alas, judging by what is still going on in the world, hypocrisy, distrust, vanity and greed continue to be the keynote of international relations, and the hope for a universal permanent peace is still as far away from realization as ever. The world has yet to wait in patient anguish for the day on which the dawn of peace, goodwill and brotherly love will break.

In saying this I accuse no particular nation or race, nor do I infer that Muslims are now in any way better or more truthful in word and deed than other nations. In reality, neither Muslims nor non-Muslims are at present inspired by the true divine spirit of Islam in the purity of its divine tenets and principles, a spirit which so sanctifies pacts and pledges as to hold their sanctity even above that of religion itself, a spirit in the words of the Qur'ân that commands fair play to a conquered foe, a spirit which sets the example of equity and fair dealings among all nations, a spirit which should inspire all leaders of people and statesmen in the conduct of international relations both in war and in peace.
PROGRESS OF COMMUNICATIONS IN PAKISTAN
EARLY HANDICAPS OVERCOME

By MASARRAT HUSAIN ZUBERI

Pakistan came into being in 1947. The world had then just passed through the nightmare of slaughter, agony and destruction of a global war. The economic potential of highly industrialized Europe had been devastated. Their shattered economy took time to rehabilitate itself. It is essential to bear this in mind because while Pakistan did not have any industrial capacity worth the name, the more progressive nations of the West were also not in a position to help.

Pakistan, even if it had the means, could not, therefore, remedy its deficiencies quickly and with ease. While the West had begun to take the first breath of its rewon freedom, the race for rearmament started afresh. Pakistan’s dependence on restricted markets in an insecure world again put a brake on her development programme.

She suffered from the twin handicaps of non-availability of any productive capacity within the country and the restricted availability from abroad.

The communication services, on the one hand, were far too inadequate to meet the requirements of the new State, and on the other were part of the integrated service in India. Their European countries are also available. Direct radio-telephone service with Belgium, Denmark, France, Hong Kong and Sweden are available. Czechoslovakia, Poland and Yugoslavia are also linked via Karachi-Berne route. Extensions have been planned for China, France, Indonesia, Italy, Syria and Turkey. Pakistan has thus achieved independence in the field of international telecommunications.

Training facilities

The expansion in this machine age means continued use of new and complicated machinery. It was therefore necessary that along with expansion Pakistan should begin the training of the operative staff. No training facilities existed within the country for any branch. Pakistan has now established a telecommunication training centre imparting training in all branches and fields of tele-communication at Lyallpur. Regional training centres, two in the West and one in the East, are further planned.

Because of the vast numbers involved on the postal side, a decentralization of training was decided upon from the very beginning, and three regional training centres — one in each of the postal areas — are being established.

Shipping

Shipping was a neglected subject and though East Pakistan retained its tradition of sea-going, there was not a single Muslim shipping company, and the registered tonnage was negligible. It goes to the credit of Pakistan’s shipping companies, old and new, that within the short period of five years over 183,000 deadweight tonnage has been registered. There are eight Pakistani shipping companies operating in Pakistan today. To help further expansion, the Government is encouraging by financial help the acquisition of further tonnage. In one case, the Government has advanced loans of Rs. 4,000,000 for the purchase of passenger-cum-cargo ships. In view of the urgent need for training of officers of the Merchant Navy, the Government has decided to establish a Merchant Navy Academy at Jullundur on the Karnafuli River in East Pakistan. The Academy will be a shore establishment with a training ship, and will impart training to 120 cadets at a time. The course of training at the Academy will extend to three years and each class is to have 40 candidates, 20 on the executive side and 20 on the engineering.

Roads

Road transport has also had considerable expansion. The Government, with a view to improving it and giving better, regular and more efficient service to the public, has decided to nationalize road transport in the Provinces. To avoid unhealthy, ruinous, cut-throat competition between the railways and road
transport, which was a feature of the pre-war period, joint boards representing the railways and road transport have been set up to achieve some sort of co-ordination between the two forms of transport. To provide training for the mechanics and drivers, an approach has been made to the International Labour Office to establish a pilot project in Pakistan, and so far their response has been encouraging. The technical training programme of the Ministry of Labour also caters for such a requirement.

**Inland water transport**

For inland water transport, which is of great importance in East Pakistan, the Government has recently amended legislation and taken powers for its control in matters of rates and fares, allocation of routes during an emergency, and its co-ordination with the railways. For a better study of its requirements in the most suitable form of propelled vessels, an approach has been made to the United Nations Technical Assistance Administration for a pilot project. The scheme has been sponsored by the Economic Commission for Asia and the Far East, and is likely to be accepted. Thus, in every field of transport, great care has been taken to lay the foundation of the training of personnel which will help in improving the efficiency of services.

**Transport industries**

Simultaneously, with the lessening of the non-productive capacities within the country was a reduction in dependence on foreign markets. Accordingly, a telephone factory has been established at Kotri for the manufacture of telegraph requirements. Recently H.E. the Governor-General laid the foundation stone for a telephone manufacturing factory at Haripur.

Similarly, for shipping, all repair work has to be done outside the country. The Government has decided to have a dry dock in Karachi, and the scheme, costing Rs. 157 lakhs, has been sanctioned. Tenders have been invited and the work is likely to begin this year.

For civil aviation, a repair and overhaul organization has been established.

For the railways, the N.W.R. has a big workshop in Lahore and another one for East Pakistan has been established at Saidpur.

For road transport, Provincial Governments have established their maintenance workshops, and United Nations experts have been invited to help them further in this respect. An expert on body design for vehicles is already in Pakistan.

For the inland water transport, an East Bengal Government Scheme for repair and maintenance organization has been sanctioned, and operating companies are planning to establish their own organizations in East Pakistan. They have, at the moment, a few small workshops, and their expansion is in hand.

These production and repair facilities within the country would help in maintaining services to a greater pitch of efficiency than hitherto.

**Ports**

For the expansion of the export and import trade, expansion of port facilities was necessary. Karachi is fully developed with a capacity of about 32 lakh tons per year; Chittagong had a limited capacity of 5 lakh tons. It was, therefore, given high priority, and today it can handle over 20 lakh tons a year. Another port at Chalta was opened in December 1950, to serve the cis-Brahmaputra areas of East Pakistan. Permanent development of both the ports in East Pakistan and modernization of Karachi is in hand.

The Ministry of Communications has played its part in the implementation of the Government's policy for more intimate relations with the Muslim countries and bringing the two wings closer into brotherly relations. The postal rates for most of the Muslim countries have been brought to the internal level. Rates for the inter-wing correspondence have been reduced and all the mail between the two wings goes by the daily air service. Similarly, telephone rates have been kept very low.

To open up rural areas, a comprehensive roads programme has been prepared. The Central Government last year earmarked Rs. 5 crores for development, and the Provinces are to spend a similar amount in two years' time. A development loan of 7.56 crores has been sanctioned for East Bengal. Earthwork for 900 miles of roads has been completed in East Pakistan, and since Partition the Punjab has added 1,127 miles of metal roads to its already well-developed network. The N.W.F.P. is not lagging behind, nor is Sind sleeping over it. With the completion of works, Pakistan can look forward to an era of rural happiness and progress undreamed of a generation ago.

While planning, Pakistan has not ignored the worker and his domestic problems. The uprooting of millions following Partition created not only the problems of physical rehabilitation but also psychological and mental readjustments. He is not only worried about his personal service problem, but he has to look at his increased family responsibilities and their rehabilitation. All the Government Departments have huge schemes of housing of staff, and communications are no exception. Quarters for the staff are being built as rapidly as possible, and in as many places as needed. Child welfare and maternity centres, hospitals, schools and recreation clubs are being expanded and modernized.

(Crore: 10 million; Lakh: 100,000; Rs.: 2s. 2d.)

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**ISLAM IN ENGLAND**

THE WOKING MUSLIM MISSION AND LITERARY TRUST

Under the auspices of the International Friendship League of Eastbourne, Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, Woking, delivered a lecture on "Islam and its Application to the Present-day Modern World" on Thursday 4th December 1952. The lecture was attended mostly by young people, and was followed by a discussion on various problems such as the position of women in Islam, the attitude of Islam towards war and peace, etc.

The Imam availed himself of the opportunity of meeting the Prime Ministers of the Commonwealth countries, particularly the Hon. Khwaja Nazimuddin, Prime Minister of Pakistan, at the various receptions held in their honour, during their recent stay in England in connection with the Economic Conference, and had some talks with them about the work and activities of the Woking Muslim Mission. A big reception in honour of all the Prime Ministers of the Commonwealth countries and other delegates to the conference was held at the world-famous Guildhall on Friday 5th December 1952. It is this Guildhall which has the two effigies of Gog and Magog, and to which the Prime Minister, the Hon. Mr. Winston Churchill, also referred during his Lord Mayor's banquet during the years 1951 and 1952. The Imam was also invited to attend this reception, and had the unique opportunity of meeting many high officials and representatives of Commonwealth countries, and thereby renewed his acquaintance with many old friends and made new ones.

FEBRUARY 1953
"Do you believe in reincarnation?" somebody asked.

"No," replied the speaker. The theory of reincarnation is a source of great headache to the spiritualists themselves. They differ very strongly on it. The Qur'an is very explicit on this point. Anybody who has gone in the spirit world does not return to live in this planet again.

"When death overtakes one of them, he says: My Lord, send me back that I may do good in that which I have left. By no means! It is but a word that he speaks. And before them is a barrier until the day they are raised" (The Qur'an, 23:99, 100).

"What do you think about hell and heaven? Are they two separate places?" the Chairman asked.

"Hell and heaven, as far as I understand," replied the speaker, "are not localities but conditions of life in the other world, and our present life is the basis of conditions in the life Hereafter. Punishment in hell is not vindictive, but is only remedial and purifying in its nature."

"Does your religion encourage psychic practices?" an old lady enquired.

"Islam lays emphasis on character building. Psychic powers can be developed without any reference to moral and ethical aspects of life. The mere development of such powers, therefore, cannot be the object of true religion."

At the end Mr. S. M. Tufail recited the first chapter of the Qur'an to close the service, after which the audience dispersed.
BOOK REVIEWS


Mr. Jackson's graphic account of the life of the Aga Khan is arresting readable. A career so uncommon and so remarkable in the spheres of politics, sports and spiritual leadership needs to be painted in deep enduring hues, if it is truly to depict so romantic a personality as His Highness. The facile and versatile brush of the author was up to the task it was asked to perform, and his "magnificient masterpiece on the canvas" was the gratifying result. One, however, wishes that the subtitle did not contain the word "Prophet". To Muslims the word has a special sacred connotation which His Highness the Aga Khan would be the last person to lay claim to.

As the world popularly associated race-course romanticism with this famous name, there might be disappointment in some quarters that perhaps not enough was said on the subject.

The author produces enough evidence, if any were really needed, to the effect that the Aga Khan has shown himself gifted with great political acumen. This talent, combined with wealth and wisdom, seldom flourishes in one person, but it is fair to say that, in the career of this great man, they have harmoniously journeyed together. His Highness has always fearlessly displayed, whenever a crucial occasion arose, the unflitting courage of his political conviction and his love for Islam. History alone, in the course of time, will probably record the many great and notable contributions that he made towards the solution of the Indian problems, which happily terminated in the birth of independence, the most cherished objective of both India and Pakistan.

Among his shrewd and sturdy followers, numbering almost twelve millions, spreading almost Burma, India, Pakistan and East Africa, he is their most venerated and undisputed Imam.

The breezy, unconventional and captivating style of Mr. Jackson's writing guarantees merit and undoubted success to this recent popular publication. The book is illustrated and is presented in an attractive binding.

* * *


This book is outstanding in that it is the best obtainable statement of the policy and negotiations carried out by the Tunisians under the real leadership of the Neo-Destour Party.

The author, M. Jean Rous, is a political journalist who was engaged in extreme Left-wing politics in France before the war. He was a member of the Franc-Tireur resistance group in the war, and he still writes for the daily paper of this name, having achieved the position of being the leading French opponent of imperialism by his campaigns in support of the Viet Minh in Indo-China, the Vietminh, the M.R.D.M. party in Madagascar, where 80,000 Malagasy were slaughtered in 1947-48, and for his repeated support of the North African Nationalists through his work as Secretary of the Congress of Peoples at Paris.

When in 1950 M. Bourguiba came to Paris with a 7-point plan of reforms, he was badly snubbed by M. Bidault, the then French Premier, who also removed from office the comparatively progressive French Resident-General, M. Mons, in spite of Socialist protests. M. Jean Rous asked M. Bourguiba to get a hearing with the French Moderate and Left-wing parties, leading to negotiations that resulted in the formation of a new Tunisian Government under M. Muhammad Shenik. M. Rous describes in detail the final break with the French after the delivery of the so-called "Pauza Letter" in December 1951 demanding co-sovereignty for the Tunisians and the appalling cruelty of the French Army, including Foreign Legionnaires in the Cap Bon district, where women were raped and children killed and houses were dynamited. He also reproduces the report of the two Tunisians, Dr. Ben Salem and Dr. Materi, who were ministers in the Tunisian Shenik Government.

By going through the full report of the October 1951 Tunisian proposals for "Internal Autonomy or Home Rule", which is also given in this book, one is amazed at the moderation of the Tunisian demands and at the continued moderation of M. Bourguiba as shown in his letters to his son from the island place of his enforced exile in Galite. An interesting documentation is also given to show how letters written by M. Bourguiba to al-Hajj al-Amin Husbaini and to the Tunisian journalist, M. Bouhafa, were amended and only quoted in part in order to turn French public opinion against M. Bourguiba, who was under arrest and therefore unable to reply.

There is a very detailed account of the economic imperialism of France in Tunisia compiled by the great syndicalist, Farhat Hashshad, a modest and sincere patriot, who was so brutally murdered recently. It shows that over 80 per cent of the taxation was indirect and therefore largely paid by Tunisians, while direct taxation accounted only for 15 per cent of the revenue.

In late French proposals are also given in detail, and it is shown that the French still intend to keep several hundred senior posts and key positions in the Tunisian civil service as well as control over the army and foreign affairs and finance, and that they only propose that the Tunisians shall have a nominated parliament of thirty members, half the number proposed in the 1857 Constitution! No wonder that these so-called reforms were rejected in toto by a delegation of forty prominent Tunisians, of whom 35 were Muslims and one a Tunisian Jew.

M. Rous brilliantly summarizes these propositions, and it is regrettable that his efforts did not meet with better success. His book is a fine document to show the futility of carrying out negotiations with the French save for complete independence backed by the United Nations. In passing it may be observed that though the Neo-Desturians have built up a magnificent party machine playing the major part in the struggle for independence, they make a great mistake in operating on different lines from the Istinet Party in Morocco and the M.T.L.D. Party in Algeria, by working independently for "Internal Autonomy or Home Rule", and by joining a government not pledged to negotiate a treaty of immediate independence but trusting too much to American support to achieve its aims in stages — a hopeless strategy when faced by a reactionary French Parliament dominated by colonial votes.

Recently the Bey of Tunisia has capitulated under duress and signed some decrees concerning "Municipal Reform" à la française. He is threatened with deposition. It is a sad business. He did his best, but it was not good enough. Fortunately the Tunisians and other North Africans realize that Muslim sovereignty is vested in the people who cannot be deported as a whole.

* * *


Avicenna consists of six lectures that were delivered in 1951 at Cambridge, under the auspices of the Faculty of Oriental Languages in the arts school at the occasion of the "Islamic
Millenary” of Muslim Persian scholars. Avicenna’s birth
(980 C.E.), gave the world the outstanding philosopher and
scientist of all time, the man who “completed philosophy” with
regard to natural branches, as far as it was possible for him to
do so, the man who put Western science on a new footing, the
man who was “the first of the two great Arabic commentators”
whose exposition and extension of Aristotle’s thought helped
to bring about the first phase of the scientific revolution, which
effectively began in the thirteenth century and without which
the dramatic progress of the second, seventeenth century, phase
would have been utterly impossible.

Avicenna’s life is a study in itself which may baffle the
present-day psychologist. At the age of 18 he was the master of
the natural sciences, metaphysics, logic, medicines, mathematics,
geometry, astronomy, philosophy, etc., and had committed most
of these works to memory down to the smallest detail, “and
could therefore dispense with reference books when he came to
sit down on paper his own system” (His Life and Times, ch. 1,
by Professor A. J. Arberry).

Approach to some of the aspects of his life and works is
quite fresh and stimulating. Chapter four, Avicenna’s Influence
on Jewish Thought, by E. I. J. Rosenthal, is a fairly good
summary on the relationship between Avicenna and his Jewish
followers. Further attempts in this direction will be quite
welcome by the lovers of this great personality.

A. C. Crombie’s lecture on Avicenna’s Influence on the
Medieval Scientific Tradition is quite interesting, too. He has
laid down due emphasis on Avicenna’s methods of investigation
by observation and hypothesis or his contribution to the experi-
mental method which later on inspired many Western scholars
particularly Roger Bacon. Avicenna’s view was that knowledge
must be based on the concrete and the finite, which in itself was
a great departure from the Greek attitude towards science and
philosophy. The West was slow to recognize, because of military
and political reasons, perhaps, the real contribution of such
Muslim scholars.

Some remarks on Islam in chapter three written by
G. M. Wickens are out of place in such a work. For instance:
Islam has so often shown a marked hostility to both
intellectual and mystical activity.

The Prophet’s picture of Paradise, at any rate, in its
literal aspect, must surely have been nauseating in the
extreme.

Islam is a fragmentary faith.

The proper place for such baseless allegations might have
been in some theological treatise written only to condemn the
religion of Islam. Again, if some of the lectures were re-edited
before sending the manuscript to the press, many irrelevant
details could be avoided which were only necessary for a
particular occasion.

7,000 MILES ON A TANDEM, by Ahmad Sayeg.
Published by the Civil and Military Gazette Ltd., Caxton House,
McCleod Road, Karachi, Pakistan. Price: Rs. 5 (10/10). Size :
9 in. x 6 in. Pages 132.

Mr. Ahmad Sayeg, the author of this adventure book, and
his wife both embraced Islam at the Shah Jehan Mosque, Woking,
a few years ago.

The author, who is about 50 years old, and his wife Asma,
a young lady of 28, undertook this journey of 7,000 miles from
London to Pakistan on a second-hand tandem. They made this
long trip across half the world to visit countries that were of
interest to them from a religious point of view. “Nevertheless,”
are the writer puts it, “the story itself, we feel sure, will be of
great interest to all the youth of the world who may be interested
in cycling, camping and outdoor adventure. We hope and pray
that this book will inspire others to follow our example, and
that they, like us, will endeavour to bring friendship and under-
standing to the countries they visit.” With all the adventures
and disasters on their way, it took them 112 days to complete
their journey. They covered about 7,000 miles before they
reached Karachi (the capital of Pakistan). This also includes
about 2,000 miles of travelling in deserts. It is indeed a mar-
vellous feat of travel and a worthy example of faith, hope and
courage to emulate. The language is simple and clear, and the
book forms a very interesting reading. The narrative also shows
the author’s deep attachment to and conviction of his religion.
Although there were certain unpleasant experiences concerning
the conduct and behaviour of certain Muslims, but these were
again counterbalanced by many noble and worthy examples of
some other Muslims, whom they met during their travels through
the Muslim countries.

The book contains many illustrations as well, which have
made the whole story very attractive. Though some of the photo-
graphs are not well reproduced, the fault can be easily avoided
in the next edition, I hope.

WHAT OUR READERS SAY . . .

(The letters published in these columns are, as a rule, meant to be informative and thought-provoking
in the interests of Islam. Nevertheless, the Editor does not take responsibility for their contents.)

INDONESIAN CHARACTER AND LIFE
Paris, France.
7th January, 1953.

Dear Sir,

I protest against the article of Mr. Rohe, in your January
issue, about Indonesia. It is not an Islamic way of judging a
people that he has done. To take a freaks, like the intellect of an
Einstein, the riches of a Rothschild, the cunningness of a D’Is-
raeli, and to compare them with those of an Abdal X, the lowest
of a people subjected to anatomical dissection does not show
a sense of proportion on the part of a judge. People who spend
their whole days and nights in watching cricket players, racing
dogs, or playing bridge, has as less a notion of the value of time
as a poor villager who has not much work, and whose people
have lived for three hundred years in colonial slavery, working
only for the benefit of others. The example the writer gives of
the wordlessness of the Indonesian language proves on the con-
try a precision of expression unknown either to Hebrew or
German or any other European language. The Islamic way of
deciding modern Indonesia would be to say what has been the
achievement of the people since their independence, and suggest-
ing improvements politely without any dose of contempt.
I have known many young Indonesians, both as friends and as
pupils and have found them all without exception charming,
keen to learn and with a high level of intelligence. Of course,
there are all sorts of people among a nation, but to single out
the darker part is, to say the least, un-Islamic.

Yours faithfully,
M. HAMIDULLAH.

THE ISLAMIC REVIEW
MUSLIMS IN SA’UDI ARABIA

C/O 52 Regent Street,
14th September 1952.

Dear Sir,

It was a pleasure to read Dr. Kheirallah’s article on Sa’udi Arabia in The Islamic Review for September, 1952.

It is gratifying to learn about the carriage of justice and the practice of impartiality in a Muslim country. I hope that through the medium of such enlightening articles, the desirability of the extension of institutions as these, will be brought home to the rest of the world.

But I hope that I will not be misunderstood if I say that in his zeal to speak well of a Muslim country, the learned author has drawn a picture which is typical of our attitude of taking great pride and talking only about what is good and presentable in us, and avoiding altogether the mention of what is undesirable and needs rectification.

I am afraid this attitude has kept the Muslim community in a fool’s paradise for quite a long time. We can take justifiable pride in many things but we should be careful that this feeling of innocent pleasure does not make us blind to our drawbacks and shortcomings.

I hope that Dr. Kheirallah or someone equally well informed, will provide for the readers of The Islamic Review, some details about the standard of living of the Muslims in Sa’udi Arabia, and tell us as to what form of government is practised in that country.

Yours fraternally,

Dr. Yusuf A. Eraj.

LAND NATIONALIZATION AND ISLAM

3717 Spruce Street,
Philadelphia 4,
Pa. U.S.A.
2nd November 1952.

Dear Sir,

Assalamu ‘Alaikum

I have read with interest Mr. Mahmoud Abu al-Saud’s article, “Exploitation of Land and Islamic Law — the Leasing of Land,” in The Islamic Review for October 1952. I am pleased to see an article of this nature, for which I offer my most cordial thanks to the writer. I would rather go one step further than the writer to say that whatever obscurity remained in the application of the principle of nationalization of land in early years of the Muslim State was eliminated positively by Caliph ‘Umar’s interpretations later. The renowned Orientalist Von Kremmer’s book (translated by Khuda Bukhsh) entitled The Orient under the Caliphs, mentions one revealing event, on the authority of Baladhuri. It relates that Caliph ‘Umar promised the chief of the Bajila tribe one-fourth or one-third of the conquered territory of Iraq for the military assistance rendered by the tribe in conquering Iraq. On actual conquest, the Caliph found it extremely difficult to satisfy the land-hunger of the Arabs and the Bajila tribe. He therefore ordered land survey and census of population. Then, in consultation with leading men, he decided to declare Sawad (i.e., Greater Babylonia) an inalienable State property for all time, the revenue of which was to be used for the benefit of the State. The chief of the Bajila tribe was, however, induced to retire from the land in his possession in Iraq and was presented with 400 dinars, while each member of his tribe was given an increased annuity of 2,000 dirhams.

Yours sincerely,

M. Raihan Sharif.

SLAVERY IN MUSLIM COUNTRIES AND THE BRITISH PRESS

A Rejoinder

Dear Sir,

The Sunday Dispatch, London, in its issue of 7th December 1952, published parts of a report about “Slavery Scandal” in Muslim countries. The report was submitted to the United Nations at Lake Success by a roving correspondent of leading newspapers of several countries. According to him a vast slave trade in which at least 5,000 men, women and children are forced across the Sahara Desert every month is being carried on in the Muslim holy cities of Medina and Mecca. "Main hideout of the slave traders," the report continues, is the Iglud mountain range, 200 miles south of the Moroccan border. Hunters at the village of Tindouf, a French outpost on the edge of the desert, told the journalist, "The traders descend out of the blue on isolated villages, preferably by night. They do not hesitate to carry off the entire population... When they have gathered about 500 people under armed guard in the krala the exodus eastwards along the Tropic of Cancer begins;", etc.

Before analysing this fantastic report, it will be interesting to note what the teachings of Islam are in this respect. The Qur’ân is very explicit on this point. The slaves should be set free and prisoners may only be taken during battle in time of war. If these prisoners must be set free either as a favour or against a ransom, when hostilities ceased. The following chapters and verses of the Qur’tân deal with this matter: 2:177; 47:4; 90:13; 9:60.

The setting free of slaves must automatically preclude the further taking of slaves, otherwise there is no point in freeing them. Furthermore, slaves can only be taken by force of arms since nobody wants to be a slave. This means that they have to be taken prisoners in the first instance, but prisoners may only be taken in battle when a state of war exists. As soon as the state of war ends the prisoners must be released either as a favour or against a ransom.

The practice of slavery is completely contrary to all the fundamental teachings of Islam, and to say otherwise is to pervert the truth.

If the things related in The Sunday Dispatch have any foundation in fact, then all decent Muslims will actively engage in the immediate stamping out of such practices. However, examination of the facts given is sufficient to cast doubts upon their veracity. It is stated that 5,000 slaves per month, i.e., 60,000 per year, are taken. It is inconceivable that such a movement of people should take place undetected before this. Also, the casualty figure as mentioned in the report is ridiculously low. If, as is alleged, the entire population of a village is captured, then there must inevitably be a considerable proportion of old and very young persons who could not survive the journey. A casualty rate of 50-60 per cent would be expected in their strenuous march eastwards. Furthermore, lorries to carry even 500 people is quite a respectable convoy, and would require very considerable fuel supplies and maintenance organization.

Anything less than such a convoy would not be able to shift the numbers stated per month. The shipping organization, too, would have to be on a very considerable scale, and could not operate

February 1953

39
without the connivance of the authorities. The fact that the 
embarkation point is stated to be near Port Sudan shows the 
participation of the Anglo-Egyptian Government of the Sudan 
in such a "scandal", too.

The distances involved are as follows:
- On foot: Tindouf area to Tibesti Mts. ... 1,650 miles
- On foot: Uganda to Tibesti Mts. .......... 1,650 miles
- By lorry: Tibesti Mts. to Red Sea coast ... 1,275 miles
- Seaborne: Red Sea to Arabia .............. 180 miles

Quite apart from such grossly wicked mis-statements regarding 
Muslim teachings, the practical side of the affair is equally 
beyond the realms of possibility, and is most certainly un-
economical. The only conclusion to be drawn is that this report 
by an unnamed journalist is a fabrication designed to distort 
Islam. Anyone who has served in the Middle East knows fully 
well how it is impossible for any stranger to travel in these 
remote regions without the entire populace knowing all about 
him and his affairs. The "desert telegraph" is even more 
efficient than the jungle variety, and thus the kindest conclusion 

to be drawn is that this unhappy journalist has been well and 
truly hoaxe, to the high delight of all concerned, or that he is 
slightly stupid.

At a meeting recently held at 18 Eccleston Square, Victoria, 
London, S.W.1, the representatives of the societies (the names of 
which are given below) resolved to send a joint rejoinder to the 
Press and the authorities concerned against this type of malicious 
propaganda about Islam. The representatives present at that 
meeting, however, did hope that the British Press, in future, 
would refrain from publishing such unauthentic and mischievous 
reports.

Yours faithfully,
Representatives of:
The Muslim Council of the United Kingdom.
The Shah Jehan Mosque, Woking.
The Islamic Cultural Centre, London.
The Muslim Welfare Society, London.

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A HERETIC

Nothing within me responds to the story of Adam and Eve,
And Genesis seems like a tale not meant for the world to believe;
Yet, when I wake in the dawn, if the skies are grey or gold,
The love that is in the heart of me for God can never be told.

Jesus to me is a man who lived the life divine,
And I think of his birth as a human birth just like yours or mine;
But the love deep down in my heart, that is sweeter than any other,
Is the great uplifting tender love I give to Christ, my brother.

I know at times I have erred, as all who are mortal will,
By doing the wrong thing well, or doing the right thing ill;
But nobody else can atone for the paths my feet have trod,
And I know, I know by the love in my heart, I can make it right with God.

I know how brief is my span, and I know how certain is death,
And I send out a prayer of love and trust with the breathing of every breath;
And heretic though I am, outside of the pale of creeds,
I have love in my heart for God and man, and I think that is all one needs.

(From the Monthly Calendar of a Unitarian Church)

Ella Wheeler Wilcox.
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