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Continued on page 4

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OCTOBER 1954
**Between Ourselves**

**THE COVER**

The picture on the cover was taken on the occasion of the Muslim Festival of Fitr (1374 A.H.) celebrated at the Shah Jahan Mosque, Woking, England, on 3rd June 1954, when men and women of many races and from several countries took part in the congregational prayers. Twice a year in their own countries and places, and once a year in Mecca, Muslims assemble to reaffirm their faith in the twofold truth that God is one and mankind is one.

Our picture shows some friends from West Africa visiting the Shah Jahan Mosque, Woking, on the Festival of Fitr day.

**THE CONTRIBUTORS**

The late Sayyid Sulaiman Nadwi (d. 1953), a Pakistani Muslim, was one of the most renowned Muslim scholars in the sub-continent of India and Pakistan. He is the author of several standard works on Muslim history, the last known being his Urdu Sirat-nabi in seven volumes.

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**The Islamic Review**

**October : 1954**

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**THE ISLAMIC REVIEW**
Text of the Speech delivered by

HIS MAJESTY KING SA‘UD

at the Royal Banquet given in honour of

THE MUSLIM DELEGATIONS

at the Royal Palace, Mecca, during the Hajj (1374 A.H.) season.

We praise God and thank Him. We seek refuge in God from the mischief of our selves and evil of our deeds. Whomsoever God guides, he shall not be led astray by anyone, and whomsoever God finds in error, no one can guide him. Upon the best of all the prophets we invoke the divine blessings and salutations.

We welcome you, our brethren and co-religionists. We are happy to welcome you to the association that joins us, an association that is based on the profession of the Unity of God — the testimony that there is but one God and that Muhammad is His messenger; and further, based on the homage and respect given to this Ancient House by us all who have come from all our countries and lands to visit, and to which we make the pilgrimage, and within whose Sanctuary we kneel to seek our Lord’s forgiveness and pray to Him to remove our burdens from us.

It was from this blessed spot that Islam has spread, nay, the call for the belief in God since the time when our Prophet Abraham (the peace of God be upon him!) raised the foundations of this Ancient House. It is towards this House that we turn our faces in our prayers and repair thither glorifying God and proclaiming His greatness. Round it we circumambulate and by one of its sides we perform the rite of “running” between Safa and Marwah, reciting the name of God and renewing our repentance to Him whereby we disavow our sins and evil-doings — emerging therefrom firmly resolved to obey Him and to abide by our religion.

Every frail good of this life is but a fleeting thing, and there is nothing to which we can hold fast save God’s forgiveness and mercy, to be attained through sincere worship to Him alone, through the practice of what is revealed in His Book and through the pursuance of the path chalked out for us by His Prophet and also his ‘guided” Caliphs after him.

Islam inculcates generous uprightness, not fanaticism nor oppression. Islam came to perfect all religions and all the codes for human conduct. Says the Qur’an: “God has made plain to you the religion which we enjoined upon Noah and that which We have enjoined to you and that which We enjoined upon Abraham and Moses and Jesus saying, ‘Keep up the faith and be not divided into sects therein’” (42:11). When our Prophet Muhammad (may the blessings and mercy of God be upon him!) was sent as the messenger of Islam, he did not overlook one single path of doing good without guiding us to it and commanding us to pursue it, nor did he overlook one single path of evil-doing without informing us about it and forbidding it. We read in the Qur’an: “And (know) that this is My path, the right one, therefore follow it, and follow not (other) ways, for they will lead you away from My way; this He has enjoined upon you that you may guard (against evil)” (6:154).

My Muslim brethren! In our present situation, with all the dangers and disasters that beset us both in regard to our religion and our temporal affairs, there is no resort nor safety for us, apart from God Himself, but to hold fast to His Book and to the guidance shown us by His messenger; and this can be achieved through sincere worship of God alone, so that we do not worship anyone else beside Him, nor call upon anyone else beside Him, whether he be a prophet who has been sent by Him or a favoured monarch. Says the Qur’an: “Say: I am commanded that I should serve God, being sincere to Him in obedience. And I am commanded that I shall be the first who bow to God in Islam... Say: God (is it Whom) I serve, being sincere to Him in obedience. Serve, then, what you like besides Him (39:11, 12, 14). Let us call not upon anyone beside God.

These are the days when we should hasten to God with all sincerity, repentance and submission. That I enjoin upon you and myself, so that we run away from our sins and evil-doings towards God. He may accept our repentance, put our affairs in order, change for the better what has befell us and transform the humiliation of our disunity into the dignity of concord and unity.

When Islam came, it changed our humility and degradation to such a high level of dignity that we became the most invincible of all nations. We became the leaders and the guides who called others towards God. From what we were, our affairs have changed into our present condition, only as a result of our disunity and of the
preference we give to the present at the expense of the future. Says the Qur'an: "Surely God does not change the condition of a people until they change their own condition" (13:11).

By so acting we have exchanged that which is better for that which is worse, with the result that the enemies of Islam and the Muslims have combined against us and plunged themselves upon us from every corner and direction in an attempt to put out the light of God with their mouths, hands, hearts, intrigues, cunning and fraud; but God will not allow but that His light should be perfected.

In this gathering we are in company of our brethren from every land and every corner. Every one of us is well cognizant of his own problems and difficulties which he encounters in respect of religion and temporal affairs, the problems, the difficulties arising from the oppression and the tyranny inflicted by the hands of those enemies who await the befalling of calamities upon the Muslims and Arabs.

In this state of affairs and the quakes that are shaking us, we must show constancy and patience, that we may uphold the truth as revealed in the divine words, "Those to whom the people said: Surely men have gathered against you, therefore fear them; but this increased their faith and they said: God is Sufficient for us and He is the most excellent Protector. So they returned with grace and bounty from God; no harm touched them, for they followed the pleasure of God, and God is the Lord of unbounded bounty. It is only the devil that causes you to fear his helpers but do not fear them, and fear Me if you are believers" (The Qur'an, 3:172-4).

So by constancy and patience, by placing our confidence in God, by hard and continuous work, by vigilance and resolution, untainted with timidity and hesitancy, let us go forward, towards our aims, so that we may attain the honour and dignity we aspire after, and so that we may live safe and secure in our homelands protecting our religion, our countries, all other things we hold sacred, and our children.

Treacherly and oppression are responsible for the Zionist cancer of the Jews in the very body of the Arabs and that of Islam. And things have gone from bad to worse. Alongside of this aggression which confronts the Muslims in all parts of the world there are the difficulties and trials. In fact, these distresses and disasters which have been sent by God are as a trial for us so that He might separate the pure from the impure and the truthful from the hypocrites.

With God's help and support, it is within our gift to fortify our faith, co-ordinate our efforts, bear difficulties with patience and discard all those transient advantages which our enemies dangle before us with a view to planting dissensions among us and to turning us into pliant tools of theirs, so that we fight each other while they (our enemies) watch our performance from behind the screen with delight.

What I urge the Muslims, the Arabs and myself to do is to work together with all Muslims and Arabs in every field of life, so that we may unify our targets. Our sole target, however, is to achieve our own security, to reciprocate the friendship of genuine friends, to take measures against anyone who intends aggression against us, and to regard any aggression against any part of our lands as being directed against each one of us. We pledged our word to achieve this when we joined our League of the Arab States and when we concluded the Pact of Collective Security.

It is for this that I shall work so that we could secure a combined and effective unity of effort by all the Arab States. In fact, my effort behind all this is to acquire the support of all the Muslim States in this matter. In all this we seek no aggression against anyone; we want to live safe and secure in our homelands. I did not undertake the strenuous and exacting journeys which I have made since my accession to the throne of this kingdom except to unite all the Arabs and the Muslims so that all of us would co-operate with each other as well as with anyone else, wishing to co-operate with us in preserving peace and security in our countries, and to repel aggression directed against any one of us. We are the enemies of no one but of those who want to attack us or intend to cause us harm.

I am your brother, the guardian who has the honour of being the servant of the two Noble Sanctuaries (al-Haramain al-Sharifain). It is an honour and matter of pride for me to act with all sincerity towards you, to open my heart and mind to you, to work hard with you in any field that may be conducive to the flourishing of our religion or making supreme the word of God. In this I shall not be daunted by any criticism nor by what befalls me so long as I am working sincerely to raise high the Word of God, and to support and stand by my own people in whom I take pride and for whose interests and mine I shall work untiringly.

All that I pray to our God for is that He may make successful our endeavours and unite us in word and in deed, bring together our various parts and parties, handle our affairs with seriousness, truthfulness and sincerity, so that we may attain our aims.

The aim and purpose of the Hajj to Mecca is on the way to fruition.

The meeting between the Prime Minister of Pakistan, Mr. Muhammad 'Ali (left), and the Prime Minister of Egypt, Lt.-Colonel Gamal 'Abd al-Nasir, on the occasion of the last pilgrimage season at Mecca, was one of many similar meetings between some of the statesmen of Muslim countries who had repaired to Mecca to perform their religious duty. This is the first time in modern history that some Muslim statesmen have met and took counsel with one another during the Hajj season.

That is my plan and that is the call I address to Muslims and Arabs. On this occasion let us beseech God, with all the sincerity of our belief in Him, that He may unite our hearts in all matters leading to His pleasure, and to all those actions that bring dignity and respect to us all, and that He deign to accept our pilgrimage, grant safe return to those who are away from their homes, and to confer on them His favours and pleasure. And may the peace and blessings of God be upon you!
Muhammad

THE PROPHET OF UNITY

By Sayyid Sulaiman Nadwi

The aim of true knowledge is to discover unity in variety

Friends and foes alike admit that the first and last distinction of the Prophet of Islam consisted in his teaching of the Unity of God. Now, this word Unity has hitherto been used in a particular sense, that is to say, in the sense that he presented before men the perfect teachings of the Unity of God. Let us, however, analyse this word so that we may see under what different aspects he has propounded the idea of Unity, and in what ways he has perfected its teaching.

The greatest wonder of all this world’s wonders is the variety in unity and plurality. Apparently we see the variety of plurality on all sides, and those who looked only to externals, bewildered by such variety, and confounding unity with plurality, become straightway polytheists. On the other hand those who have insight into the real nature of things discern the unity that is behind the diverse manifestations of plurality. We see the sky, the earth, the mountain, the forest, and the river, and in the sky are the sun, the moon, the seven planets, stars and constellations without end. Similarly on the earth there are animals without number and trees: in the mountains, rocks and caves: while in the rivers we behold the flow of the current, the virtue of irrigation, and the rise and fall of waves. Man saw all these things, and taking them to be the different forms of plurality, made each of them a separate deity. Some set themselves to worship the sun, others the moon, and others again the rivers and the mountains. But the eyes of a great monothist pierced the veil of plurality and beheld, as in a vision, the celestial lustre of Unity. And, so beholding, he proclaimed aloud that the object of his adoration was none of these things — fetishes all, but that he worshipped the One and only Creator of them all.

"I have turned my face towards Him, Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters" (The Qur'an, 6:80).

All the learning of the world and all the branches of philosophy and science have but one aim before them, namely, to seek unity in the diverse manifestations of plurality, and to discover the One Cause of which such manifestations are the effect; and in proportion as our learning and science approach nearer to the truth, the face of Unity is perceived ever more and more clearly.

In the days of ignorance man had separate and distinct deities set apart, as it were, for every affair of life. He thought that in the world individuals and events were controlled by separate agents, and he worshipped them all. There was a distinct god of diseases; nay, for each and every disease there was a particular god whom people worshipped. There was a distinct god of war, a god of peace, of famine, of harvest, of knowledge, of wealth, of good and of evil. But before science had advanced so far as to be in a position to refute this falsehood the True Religion utterly destroyed its fabric, and taught the world that there is One and only One God Who rules the heavens and the earth, and one and only one decree which governs the whole universe.

"And it is He Who is God of the heavens and God of the earth" (The Qur'an, 45:35).
Muhammad is the first personage to expound the unity of God in its fullest sense

This is the patent Truth which constitutes the essence of God's unity. Peace and war, wealth and poverty, blessings and afflictions, success and failure, in short all the affairs of life and everything in this world are related to Him alone. Who is One and has no partner whatsoever.

This teaching, putting an end to the many dynasties of gods and deities, stars and angels, prophets, saints and martyrs, established in their stead a single sovereignty throughout heaven and earth, and called on the whole universe to accept the one and only rule of God's government.

The prophets who were sent into the world with what have since developed into different religions brought this, the greatest of all truths, with them; but unfortunately this truth was not fully expounded, and the world had to wait for the advent of its last Prophet, Muhammad (may God's peace be upon him!), to have it expounded clearly and completely, so that having once learnt it, it might never more be forgotten.

The fullness and thoroughness with which the Prophet set forth the doctrine of the Unity of God have become the distinguishing feature of his teaching. It taught that God is One and Single by His Nature as well as by His perfect Attributes; nor has He any partner in the homage paid to Him; His is neither 33 crores in number, as manifested in His 33 crores attributes, nor is He one in the Trinity; nor, again, is He two on account of contradictory circumstances. He is One, Single, Separate and without associates. No prophet has authority to associate himself at all with His Divinity, and no Nimrod or Pharaoh, Chosroes, Caesar or Maharajah has the power to claim a share in His sovereignty and providence, and declare, "I am your God, the Most High".

The conceptions of God before Muhammad

But to be perfect, the doctrine of the Unity of God required one step more. The One and Only God, Who is our Lord, is also alone and single in His relations with His creatures, just as He is Single and without partner in His Nature, His attributes, and the homage paid to Him. That is to say, He Who is our only God is also the One Creator and Lord of all things in the universe, however tiny — of the smallest particles, insects, birds, flowers, as well as of the sun, the moon, men and beasts. All things besides Him are His creatures, His slaves, His subjects. The whole universe is subject only to His authority, and heaven and earth, with all they contain, are governed by Him alone.

There were many who thought that He was their God only and that others had no part in Him. They had classified mankind as high and low, of noble birth and of humble; and they believed that he was exclusively the God of the high and noble classes, and that the lower and humbler orders were too insignificant and pitiful to be any concern of His. He was One, but was believed to be the God of a particular family, or nation, or religion only. The white and high-born Aryans believed that He belonged to them alone. But they, too, were divided into Persians and Indians (people of Arya Varth), each of whom claimed that the worth and merit required for His worship belonged exclusively to their own class. In this manner they were so much opposed to each other that, while among the Aryans of India the word Devo meant a divine being, among the Persian Aryans it became Deo, signifying a demon or a devil. If we proceed a little further, we find that, in the northern and southern parts of India, the two names Shiv and Krishna, which denote a single Supreme Being, as the Creator, the Eternal, divided the Hindus into two sects, one worshipping Shiv and the other paying homage to Krishna.

Hurmuzd was the god of the Persians, but among the Indo-Aryans the word meant simply the Sun and nothing more. Among the Hindu Aryans themselves the Brahmanas recognized a god who was their god alone and exclusively, and who had created them from his head and the other Hindu castes from his arms and feet.

The God of the Semitic races was their own and the God of no other race. Among the Israelites he was more particularly the God of their own family — the God of Abraham, of Isaac, and of Jacob. When Jacob asked his children Whom they would worship after him, they replied, "Your God, and the God of your fathers, Abraham and Isaac". In the time of Moses, the magicians of Egypt declared their belief in God, but which God? "We believe," they said, "in the God of Moses and Aaron." Thus the idea of one God among the Israelites signified nothing more than a family God.

The God of the Christians was their Father; but the family of this Father did not include non-Christians. The Christians claimed to be the "sons of God and His beloved". Thus the God of Abraham and Isaac was here recognized only as the Father of the Virgin Mother's son.

Muhammad's conception of God

Such was the idea of the one God, who had come to be recognized only as the God of families and peoples. Then came the last of the Prophets, and his teaching in completing the various aspects of God's unity completed also the sense of this unity and declared that the One and only God is Brahma as well as Mahesh, Krishna and Sheo, that is to say, He is the Creator as well as the Eternal, the Alive as well as the quickener.

"It is He Who quickens and He Who gives death." (The Qur'an, 3:155).

He is equally the God of the white man and of the black, of Aryans and Semites, Iranian and Turanian, Indian and Arab, Israelite and Ishmaelite, Jew and Christian, Hindu and Muslim; of the ascetic who keeps fast and vigil and of the sinner who spends his life in self-indulgence; and all are equally His slaves. Jews and Gentiles, Trinitarians and Unitarians, master and servant, high and low, all, as slaves, are equal before Him; all are but His servants and He alone is their Creator and Master, the Quicken and the Giver of death. Hence there is no particular God of Muhammad, or of the Quraish, or of the Arabs or of the Muslims. There is only one God for the whole world, and One Divine Unity to which all His creatures must equally submit. All of them are His slaves and He is the Lord of them all. The very first verse of the first chapter of the Qur'an, which is also the first prayer taught us by the Prophet Muhammad to be recited in our daily prayers, reads thus:

"Praise be to God, Lord of the Worlds".

There is only one Providence which cares for all the worlds and all the creatures of the worlds. The teaching of the Prophet Muhammad did away with the classification, which, in some of the fact that one God was generally recognized, had yet allotted, as it were, distinct gods to every nation and every family of the world. He taught that we, being all servants of the same God, arc brothers one to
another. Whatever our lineage, Muslim by birth or Muslim by conversion, Brahmin or untouchable, European or Asiatic, we all are slaves and fellow-servants of the same Master.

"Say: I seek refuge in the Lord of mankind, the King of mankind, the God of mankind" (The Qur'an, 114).

This is the Unity of God which the Prophet Muhammad instructed us to apprehend, and this is the truth which he taught us to realize. He is the One and only Lord of mankind, and all the creatures in heaven and earth, all men and animals, all families and races, all peoples and nations share equally in His universal Providence. Says the Qur'an:

"Verily, this is your religion, is our religion" (4:5): and,

"I am your Lord, so worship Me" (20:14).

This grand idea not only welded together into a universal brotherhood the Arabs and the Persians, the Turks and the Tadjiks, the Europeans and the Africans, India and Sind, Byzantium and Tartary, Europe and Asia — but made both men and animals pay homage to the One Lord. It taught the animals to serve mankind and directed men to be kind to the animals.

"There is not an animal in the earth nor a flying creature flying on two wings that are (not) peoples like unto you" (The Qur'an, 6:38).

Muhammad preaches the Unity of Messengerships from God

After the Unity of God comes the Unity of Messengership. In this connection the reforms which the Prophet brought about, the misunderstandings which he removed and the grand conception of prophethood which he presented need some elucidation.

The great mistake committed by other nations in this matter was the belief that prophethood was the privilege of a particular community. The Hindus of Aryan Varth (India) claimed that God's Word was heard only by the ascetics and holy men of India, and that it was preserved in the pages of the Vedas alone: the Zoroastrians thought that all men, save only the Iranians, were shut out from the Divine splendour of the Almighty: the Israelites could not conceive of any prophet or apostle being sent to any tribe other than their own: while the Christians looked upon themselves as the only people who deserved to be the sons of God. But the Prophet Muhammad saw in this particularization something quite contrary to the idea of God's mercy and justice, and the Qur'an refutes it in several of its verses. A Jew may disbelieve in all the prophets except Moses: a Christian may merely acknowledge Christ as the son of God and yet remain a Christian: a Hindu may consider the whole world as Shudra and still remain an orthodox Hindu: and a Zoroastrian may disbelieve in Abraham, Moses and Christ and at the same time claim to be religious, but a Muslim cannot be a Muslim unless he believes in all the prophets along with Muhammad. Such narrow-mindedness not only limited prophethood to a particular country or nation or language, but went a step further. These particularizers made distinctions between the prophets themselves, they believed in some of them, and disbelieved in others. The Jews called Jesus (God forbid!) a liar and brought false accusations against him. The Quraish cursed at the mention of Jesus' name; both Jews and Christians regarded David and Solomon as kings only and did not believe in them as prophets. But our Prophet Muhammad did away with the distinction between Arabia and Persia, Syria and India, East and West, and taught that as in every country and by every people God's light was seen and His voice heard, so we must make no distinctions between the messengers of God but believe all of them to be equally God's messengers, true and faithful.

Another fact to which it is necessary to refer is that prior to Islam the world had no clear and definite conception of messengership and prophethood. Among the Jews prophethood meant any foreteller, and for them a prophet signified a foreteller, of whom it could be believed that whatever he prayed for was instantly granted. The Book of Genesis contains verses which illustrate this point, and it is on this account that we find among the Jews only a vague and hazy conception of the messengership and prophethood of Abraham, Lot, Isaac, Jacob and Joseph; indeed, certain of the soothsayers appear with more of the dignity of prophethood than several among the prophets themselves. David and Solomon are, as I have said, recognized only as kings, and the prophets who used to foretell events in their days are distinct from them.

Among the Christians, too, the statement of Jesus: "Those who came before me were thieves and robbers," strengthens our contention. In the existing Bible there is neither praise nor mention of the prophets of God, nor is there any testimony of their truth. There is some mention, it is true, of Zacharias and John, but not with dignity which should attach to the name of a prophet.

As a result of this attitude both Jews and Christians brought, without the least hesitation, base and wicked accusations against certain of the Israelite prophets. For example, they accused Lot of sodomy and considered Solomon the originator of talisman and other diabolical practices, in spite of the fact that magic and sorcery were condemned in the Old Testament as pertaining to paganism; and though the Christians believed all the prophets except Jesus Christ to be sinners, there are certain references in the Bible which prove that the Jews, and even the Christians, attributed certain actions to Mary and Jesus that are quite inconsistent with their dignity. For instance, the Jews accused Mary of unchastity, and the words of the Bible itself show that Jesus Christ, contrary to the Ten Commandments, did not duly respect his mother, although, according to the Fifth Commandment, failure to "honour thy father and thy mother" is sin in the sight of God. Similarly it is evident from the Bible as we have it that Jesus cared little for prayer and fasting.

The reasons why the Jews and Christians accuse their prophets of being guilty of undignified actions

The cause of these accusations being brought against the prophets was that among Jews and Christians there was no grand conception of prophethood or messengership, no recognized standard of dignity for the prophets. Islam, on the other hand, established and maintained a uniform standard of dignity and greatness for all the prophets. It recognized purity and chastity to be virtues common to them all. It made incumbent on every Muslim to believe in all the prophets, and taught that they were all entrusted by God with a particular mission, that they were sent into the world to inform men of the commands of God and show them the path of virtue and faith, to guide the people and rouse them from their spiritual stupor, to beckon them towards God, to bring them good tidings, and to instruct and acquaint them with the Will of God. They were in fact God's light and splendour, his good and favoured servants, and the best men of all times.
Although Islam does not indicate any definite number in connection with the prophets, we find in the Qur’an that they have been divided into two classes: the first comprising those whose names have been mentioned in the Qur’an and the second those of whom the Qur’an makes no mention. The first class is again divided into sub-classes. Thus there are some prophets, like Abraham, who were known to the Arabs as well as to the Jews and Christians; others like Hood and Shoaib who were peculiar to the Arabs, and of whom the Jews and the Christians had never heard. There were others still, such as David and Solomon, who, although they were prophets, were not recognized as such by the Jews and Christians. In the second class are included Socrates of Greece, Zoroaster of Persia, Shri Ramchandra, Shri Krishna, Gotama Buddha of India, and Confucius of China, as also other sages who lived in these countries at different times, for the Qur’an tells us plainly that the messengers of God have been sent to every people. Every Muslim must, therefore, believe in all the prophets collectively and individually, and must acknowledge them to be true and recognize such acknowledgment as a means of salvation.

All these prophets possessed a common distinction; they had a common message as well as common mission, they shared a common virtue (purity), and it is necessary to believe in all of them equally.

There are many verses in the Qur’an which express this meaning of the unity of messengers and instruct Muslims to honour and respect all the messengers and prophets of the world and regard them as equal to one another. They have been taught to believe that “we make no distinctions between the messengers of God,” that the messengers were sent to all nations of the world to inform them concerning the commandments of God, and that there was no people, race or nation to whom some messenger of God had not been sent. From this point of view, therefore, there is no distinction between Arabia and Persia, Italy and Syria, the Israelites and the Ishmaelites. God sent His messengers to all these countries and nations, and the Prophet of Islam teaches us to acknowledge them equally as God’s messengers. This makes it incumbent on Muslims to believe the prophets of the Jews and the prophets of the Christians, the inspired teachers of Persia, and the divine missionaries of India and China, to be true and faithful.

The place of the idea of the Unity of Divine Revelation in Islam

Under this head we have to consider the doctrine of the unity of religions which presents before the world’s gaze the vast and grand conception of the mentality of Islam.

Such a conception had not dawned on the religions which were in existence before Islam. The Jews did not believe in any book except the Old Testament. The Christians, while disbelieving the Old Testament, accepted its moral teachings but took no account of any other books which were recognized as holy, and which belonged to the period prior to that of the Bible. The Persians were not prepared to accept as Divine any book other than Avesta. The Brahmins of India could not conceive of a divine revelation beyond the Vedas. But the tolerance, impartiality and broadmindedness displayed in this matter by the Prophet Muhammad (may peace be upon him!) is one of the grandest of teachings not only of Islam but of the whole world’s history.

According to this teaching it is incumbent on every Muslim to regard the books of other prophets as he regards the Qur’an, that is to say, as true and divine, for to believe in the Qur’an means to believe in the books of the old prophets also, and to disbelieve in the old books is to disbelieve in the Qur’an itself; and inasmuch as disbelief in the Qur’an amounts to infidelity, so disbelief in the old books also constitutes paganism.

Although the number of the Divine books is uncertain, there are only four books that have been specifically mentioned in the Qur’an, viz., the Old Testament, the Psalms of David, the Gospels, and the Qur’an. Besides these, there is a mention at one place in the Qur’an of the books of Abraham, but their names are not given. Some of the verses simply refer to the old books, in others there is a brief mention of them as in the case of the prophets. But at each and every place there is a command to acknowledge those books as genuine and true. Hence Muslims who believe in the Qur’an must inevitably believe in all the books that were sent down before the coming of the Prophet Muhammad and recognize them all collectively and individually as divine. Moreover, they must not describe as false books those which have not been mentioned in the Qur’an but which contain the essentials of the Divine teachings, for they too might possibly be Divine.

It is clear from this detail that Islam has recognized all the true religions of the world as one, because God Who is the source of their teachings is One. All the messengers and the prophets who have been honoured with their missions by God are at one in their aim, that is to say, all have one and the same mission. Therefore all the books which have been given to the world by these prophets, and all the commandments which they received, have certainly originated from the same source. The fact that all the prophets had one and the same message has been most clearly laid down in many passages of the Qur’an, consequently Islam means the one religion which from Adam down to the time of the Prophet Muhammad has been preached to mankind by all the prophets in turn.

The right position of the fundamentals and subsidiaries in the call to Unity

Here there is a mystical significance which must not be passed over. The Qur’an has set before us two words — “Faith” and “Law”. First as to faith. Faith signifies the fundamental principles of religion in which all the true religions agree and which include, among other things, the existence of God, His Unity, His perfect attributes, the mission of the prophets, the pure worship of God, the rights of mankind, good morals, the accountability for good and evil actions and reward and punishment. These are the fundamentals of faith with respect to which the teachings of all the prophets were as one. It is this faith which all of them, from the first to the last, brought to the world. It was not affected by changes of time and place, nor yet by the differences between nation and nation. It remained the same in every age and in every clime, and everywhere the prophets preached it in the same way, so that nowadays, if there be any difference discernible in it, that difference is due either to misrepresentation or to certain foreign elements which have crept into it and changed it from its original state.

Secondly, as to law, that is to say, law and theology, consists of those details in the commandments which keep changing on account of the peculiarities of every nation and religion in respect of time and place. For example, all religions differ a little in their modes of worship, their
followers turn their faces in different directions at the time of worship, and they adopt different ways for the punishment of wrongdoing and the elimination of evil.

Now, from the Qur'anic point of view, difference in religions means that while the real faith, which constitutes Eternal Truth, remains unchangeable and unalterable, the ways and means to attain the common object in view have been made subject to alteration where such alteration and improvement were found advisable by different prophets. The prophets have been sent from time to time only to present this Eternal Truth before the world and to keep the faith in its pristine purity, and to teach those people to whom they were sent particular commandments and details of laws which, considering the circumstances of time and place, were for them most suitable.

The lives of the prophets tell us that one prophet of the Book succeeded another prophet of the Book only when the previously revealed Book was either lost or so much changed and adulterated that its genuineness had become suspect. The Old Testament was revealed to Moses after the books of Abraham had been lost and when inconsistencies appeared in the different copies of the Old Testament, the Psalms of David and other books were revealed from time to time, all of which were contained in the Old Testament. To complete these the Gospel was revealed, and when the Gospel was also tampered with by men the Qur'an appeared. We have cited these particular books only as instances, but the same must have been the case in other countries and with other religions. Apart, however, from religious belief, one may notice the same state of things in the history of India. There were many reformers, even before Islam, who preached against the idol-worship which was prevalent throughout the land contrary to the teaching of the Vedas, and who, while strenuously opposing the worship of 33 crores of gods, advised the people to believe in the One God. Thus we find here and there in the ancient Hindu literature flashes of the idea of God's unity.

After the coming of the Muslims to India there began to be formed among the Hindus certain sects whose religious beliefs were contrary to the current ancient faith. In the fourteenth century C.E., Rama Nand Sanyasi founded a new sect on the principle of God's unity, who believed that all the religions of the world had one and the same source. In the fifteenth century Kabir ridiculed idol-worship and the Dharamshastras of the Hindus, while he warned the Muslims against the superstitions which they had mistaken for religion. Thus, the doing away with the religious differences between the Hindus and the Muslims, which had been the first aim of Islamic teachings, seems to have been also the particular mission of Kabir. The religion of the Sikhs, too, appears to have originated under the influence of Islam; and, even today, every call to belief in the Unity of God is but an echo of Islam.

The true meaning of the Islamic call to unity of religion

The above historical facts will show clearly how, from the ancient days down to the present time, the idea of the unity of religion, enunciated by Islam, had found some sort of expression in many different countries, and how the secret that was first revealed to the Prophet Muhammad had already been given a practical shape among many and diverse peoples. How true, therefore, and full of reality is the declaration of the Qur'an, made before the people of the Book, which laid down that men are themselves responsible for the difference in their religions, for they have One and the same God and there is no real contention between them about religion. Had they differed as to the fundamentals of faith there might be such contention, but on these there is universal agreement. Differences may appear in the subsidiary aspects of religion, if the phrase be permitted, but such differences are practically no differences at all. The Jews and the Christians, who had, by forming distinct sects, made distinctions in the faith, were invited by the Qur'an to embrace the true faith or the “right religion”, which was also the religion of Abraham; and Muhammad was plainly told that he had been given instructions precisely the same as those which had been revealed to the prophets before him. He was also informed that his religion was the same as that of Noah, Abraham and all the other prophets that had gone before him. At the same time the other side of this unity of religions was presented in such a way as not to give any practical importance to mere differences in detail. This point is, therefore, made quite clear in connection with the fixing of the Qiblah and similar matters, although these were the very things over which the Jews and the Christians quarrelled and denounced each other as misguided, while the Qur'an overlooked them in the presence of the real aim.

The place of belief in the unity of religion and political unity in Islam

The teaching of the unity of religion had a practical effect such as has never been shown in any religion except Islam, and which must be sought beyond the limits of religion in the laws and regulations of the State. The Jews considered that there were only two nations in the world, Israelites and those who were not Israelites, and all their legislation was on this basis. From the point of view of religion three peoples were recognized by the Christians, i.e., the Christians, the Jews, and the pagans or heathens, but inasmuch as there are no positive laws in the religion of the Christians they were, in mundane matters, governed by the law of Rome. The Christians also were divided into two classes, the Romans and the non-Romans. The Parsees were classified as Persian Parsees and non-Persian Parsees. Similarly, the Hindus were split into high and low castes.

But Islam, in pursuance of the principle of the unity of all religions, divided the nations of the world, in relation to law, into four classes, and determined their respective legal rights, which have been preserved and acted upon for thirteen centuries. According to this classification there were (1) Muslims, (2) the peoples of the Book, (3) those who were like the people of the Book, and (4) infidels and idolaters. These laws brought about peace in the world and induced a spirit of toleration among the Muslims, who were thereby enabled to co-operate with other nations, while at the same time holding fast to their own religious beliefs. This cooperation with the Magians, the Sabians, the Jews, the Christians and the Hindus, and the ability to lay in different countries the foundations of civilizations suitable to those countries, was not the least remarkable achievement of this belief in the unity of religion.

(To be continued)
RUSSIAN ORIENTALISTS AND RUSSIAN COMMUNISTS ON ISLAM

Part I
“FORMATION OF THE ARAB STATE AND THE ORIGIN OF ISLAM IN THE SEVENTH CENTURY”

By E. A. Belaiev

The nature of the State formed by the Arabs in the seventh century C.E. and the problem of the origin of Islam are subjects of great interest to Soviet Orientalists.

To answer the question as to the nature of the Arab State, Soviet Arabists consider it necessary, first of all, to ascertain the economic and social changes that had taken place in Arabian society in the fifth-sixth centuries.

The main historical motive force in Arabia in those centuries were the nomads and the settled inhabitants in the western, central and eastern regions of the peninsula. The population of South Arabia, which, in antiquity, had reached a high level of production in farming and handicrafts and had created quite an original culture, at the beginning of the Middle Ages became weak and fell into decline. As for the northern Arabs, only the imposing ruins of Petra and Palmyra, and the memorials of ancient civilization in several oases in the north and north-west of Arabia, attest to their former Statehood and culture. The semi-settled States of the Ghassanids and the Lakhmids were more closely connected with Byzantium and Sassanian Iran than with the main bulk of the Arab population.

The process of disintegration of the primitive communal system was under way in Arabia (both among the nomads, the settled farmers and the town dwellers) in the sixth and seventh centuries. In the course of this process, brought about by the development of production, inequality in property became clearly defined. A special category of people appeared among the nomads, people deprived of the means of production and known as ‘Sa’luk’. At the same time the dominating group, the gentle aristocracy, grew stronger in each tribe. But the main and most indicative symptom of the disintegration of the primitive communal system in Arabia in that period was the existence of slavery. Slavery afforded great economic advantage to the Arab gentle aristocracy: slaves were used as shepherds in cattle-breeding, while in farming they were employed primarily on irrigation work, i.e., getting water from the wells and irrigating the crops and the date palms.

The disintegration of the primitive communal system with the appearance of slavery gave rise to contradictions between the dominating group of a tribe and its rank-and-file members. The Sa’luk and the poor Bedouins sometimes raided the tents of their chieftains or their relatives, seized their property, or drove off the cattle from the pastures. Instances of this kind are described in ancient Arabic or pre-Islamic poetic works. This poetry, according to academician I. J. Kruchkovsky, reflected the nature of Arabia and the mode of life of its inhabitants with the precision of a camera eye.

The disintegration of the primitive communal relations in Arabia reached its peak in the commercial city of Makkah. This city was the most advanced place in Arabia for the level of its social and economic development. In Makkah (and in West Arabia or al-Hijaz in general) an additional factor was in operation that accelerated the disintegration of the primitive communal relations. This factor was trade. The Meccans sent long camel caravans with valuable and rare goods from al-Yaman, India and East Africa to the countries of the East Mediterranean. Slave trade also became highly developed. In addition to this transit trade, the Meccans engaged in barter with the Bedawi tribes. Parallel with trade, usury became highly developed in Makkah.

As a result of the development of trade and usury, the process of the disintegration of the primitive communal relations in Makkah, and in the same way through the whole of West Arabia, was more rapid than in other parts of the peninsula. The Qurayshite of the Umayyah clan holding sway in Makkah had among its members not only the most influential merchants and usurers, but also the biggest slave-owners. These Meccan ruling rich had lands in the oases and herds of cattle that were tended by many slaves. Thus a slave system was formed in the process of the disintegration of the primitive communal system. The Meccan Qurayshite aristocracy became constituted into a ruling class of slave-owners, but as yet was still a “class within itself”. A number of State institutions existed in embryo in Makkah, such as a meeting house (Dar-al-Nadwah), a council of elders, resembling the Athenian Areopagus when it first appeared, and also the Ahabish — armed African slaves whose duty was not only to convoy the trade caravans but also to guard the Meccan public treasury, as well as the residences and property of the wealthy and powerful Qurayshites.

The use of slave labour in cattle-breeding and farming led to the ousting of a considerable number of free nomad stock-breeder from social production.

In addition to incomes from cattle-breeding, the gentle aristocracy of the Bedawi tribes received a share of the produce (part of the corn and date crops) from the free
farmers in the oases for protection against raids and pillage of other Bedawi tribes.

"Hence, in the sixth century the relations between the various categories of the population of Arabia became much more complex and antagonistic. Contradictions existed not only between the slave-owners and the slaves, but also between the rich gentle aristocracy and cattle-breeder who had little or no property, as well as between the settled inhabitants and the nomads. This state of social-economic relations brought about actions of the ordinary nomads against the gentle aristocracy. All this created the prerequisites for the formation of a State among the Arabs. This State took definite shape in the form of the Medina Moslem Community. The founders and members of this community came forward as champions of the new ideology, which had assumed the form of a new religion known as 'Islam'. This new religion, at its very inception, was nothing more than one of the forms of Hanifism.

"The fullest and most consistent expression of Hanifism was to be found in the teaching of Musaylimah, a preacher from the farming tribe of Benu-Hanifah living in the fertile al-Yamamah. The teaching activities and personality of this preacher and head of the religious organization of al-Yamamah farmers were maliciously distorted in the writings of subsequent Moslem historians, geographers and theologians. The only serious attempt to present this al-Yamamah religious teacher in the correct historic light was made by the eminent Russian Orientalist V. Barthold.

"Musaylimah was an advocate of strict monotheism and relatively high morals. Some of his followers, far from allowing polygamy, even considered it obligatory to adhere to some rules of ascetic life, and conducted themselves accordingly. The ascetic elements in his teaching and practice appeared most likely under the influence of the neighbouring Christian Najran, whence caravans passed through al-Yamamah on their way to southern Mesopotamia, whose population also professed Christianity.

"Speaking of the relation of al-Yamamah hanifism to Islam, the question should be raised as to the need to reconstruct the sequence of historical events which was disarranged in Moslem historic tradition. First of all, the beginning of Musaylimah's activities should be dated not to the time of the notorious al-riddah, but to the period preceding the appearance of the first Moslems in Makkah. Musaylimah was an older contemporary, teacher and later ally of the Meccan Muhammad, considered the 'founder of Islam'.

"Under these circumstances, the 'revelations' of Musaylimah should not be regarded as an expression of his striving to imitate the Qur'an. Quite the reverse, several Meccan (namely, Rahmanian) Surahs of the Qur'an were compiled under the direct influence of the 'revelations' of the al-Yamamah preacher. Arab historians have preserved excerpts from the sermons and precepts of Musaylimah which by their content and form almost coincide with the Meccan Surahs in which God is called Rahman. The Meccan opponents of Muhammad had good reason to point out that his real inspirer was 'Rahman of al-Yamamah'. Out of ignorance, they made the epithet of God the name of his preacher.

"Historical tradition associates the origin of Islam with the activity and personality of Muhammad, the Meccan. Absolutely groundless is the conception of the Orientalist Sprenger of the mid-nineteenth century to the effect that 'Islam arose in broad daylight of history'. At the beginning of this century the noted Islam scholar, Caetani, had every reason to assert that we have only nebulous legends about the Meccan period in the life of the 'founder of Islam'.

"Indeed, more legends and myths have been preserved of the activities of Muhammad than authentic historical data. The earliest biography of Muhammad we have is Ibn-Ishaq's 'Sirah', which is extremely tendentious, and for the most part is filled with materials that cannot withstand scientific criticism. Information about Muhammad and initial Islam given in the works of medieval Syran, Greco-Byzantine and Armenian writers is quite tendentious, and in parts simply fantastic. The Sunnah consisting of a huge number of hadiths reflects the concepts of Islam and its 'founder' which were formed in the eighth-ninth centuries.

"It is the Qur'an that is the most important source from which we can get an idea of initial Islam. The traditional conception that the Qur'an is the work of only one author, Muhammad, should be subjected to searching criticism. Taking into consideration that the Qur'an consists of the most diverse materials, widely differing in content and style, it is impossible to ascribe it to one author. There is also reason to believe that the Qur'an was compiled not only in Makkah and al-Madinah, but that some of its parts were written beyond the bounds of the Arabian peninsula. Note-worthly in this respect are the ideas and information in the Qur'an about the sea, particularly the description of an incoming tide, which may be supposed to refer to Shatt-al-'Arab.

"Medieval Arabian historical literature contains data that upsets the traditional views of the undoubted authenticity of the Qur'an. It is known that after the death of Muhammad some changes, in the form of additions and deletions, were introduced into this work of Arabic literature. The last editor of the Qur'an was Hajjaj, occupying the post of viceroy in Iraq on the borderline of the seventh and eighth centuries. The zealots of Islam vehemently reproached khalif 'Uchman for having deleted some materials from the Qur'an while editing it. Consequently, not all the material in the Qur'an can be dated to the period of Muhammad. Furthermore, the Qur'an also contains some pre-Islamic material in the form of shamanic invocations. An important circumstance also is that the earliest manuscripts of the Qur'an belong to the end of the first and the beginning of the second century of the Moslem era. The 'Uthman Qur'an (Samarquand copy) was written several decades after the death of this khalif. The Qur'an is permeated with slave-owning psychology. Allah is represented in the Qur'an as a slave-owner whom the people who are Allah's slaves must obey implicitly. At the same time Allah has the characteristics and methods of a merchant. Undoubtedly the picture of Allah given in the Qur'an is an exact prototype of a representative of the ruling strata of the Meccan population, a representative of the gentle aristocracy of the Quraish tribe. If the shamanic invocations, included at the very end of the Qur'an and referring to the early period of primitive communal relations, are disregarded, we clearly see that Islam, in its very inception, was one of the forms of hanifism. God in the early Surahs is called Rahman, i.e., just as in the sermons of Musaylimah.

"At times conceptions that correspond neither with the spirit nor the letter of the Qur'an are associated with early Islam. Thus, some try to represent the origin of Islam as an important revolution that allegedly transformed the social system of the Arabs. The Qur'an gives no grounds for such a view. On the contrary, we find in the Qur'an a very definite and obvious desire to defend the system existing then with all its economic and social institutions. Thus, according to the Qur'an, property inequality is considered a system established by Allah, therefore not subject to abolition or change of any kind. The Qur'an recognizes slavery as a social
institution, likewise established by Allah. In general, the Qur'ān justifies wealth and the wealthy, and the Moslems are instructed to regard them with condescension. True, in some Meccan Surahs one feels a sympathetic attitude to the poor and the slaves; there is also moderate censure of the rich, and the powers that be for their behaviour, but not as people possessing wealth and power. This is an expression of the contradictions and struggle that existed in the Makkah of merchants and usurers between the dominating group and the ordinary free inhabitants, with little or no property, who depended on this group. It is in this light that one should regard the prohibition of usury, which was like a festering sore in the economy of Makkah. In general, economic and social inequality existing at that time the Qur'ān considered normal, and not subject to change.

"Initial Islam took shape ideologically and organisationally in al-Madinah in the years after the Hijrah. The Qurayshite gentle aristocracy of Makkah could not recognize a prophet in their fellow-townsmen, Muhammad, since the abolition of the old polytheism threatened them in those days with the loss of economic advantage and political position. The power of the gentle aristocracy was not as great in al-Madinah as in Makkah. In al-Madinah the local gentle democracy had great political significance. Furthermore, it may be supposed that the Arabs of al-Madinah, who later became known as 'Ansar', were to a considerable extent Christian-sectarians, who did not recognize Christ as a deity. Therefore, the Meccan Moslems found themselves in surroundings that were fully prepared for the acceptance of a monotheistic religion.

"It was in al-Madinah that an organization was finally created which was more perfect and advanced than the gentle organization which had existed in Arabia. In the Moslem organization, known as the 'Community of Believers', people united not by kindred ties but by the profession of the new religion. Thus, the Moslem Community was an organization standing above the gens and the tribe. It threw its doors open to all inhabitants of Arabia and to all the other peoples. This organization could arise only in the period of the disintegration of primitive communal relations. Its rise demonstrated that there was an urgent necessity for the establishment of an organization broader and more perfect than the gentle organizations which had existed until then. The Moslem Community became the nucleus for the Arab State that was being formed at that time."

II

"ISLAM'S CUSTOMS HARMFUL"

In the last few months the Government of the Soviet has been reviving its attacks on religion. Now it is extending them to Islam. On 12th August 1954 a broadside was fired by the radio station at Ashkhabad in the Soviet Turkmen Republic. In this the stock arguments were used. For instance, "one of the most pernicious remnants of the past is the cult of religion," which, it said, the Marxist analysis had shown. "Islam came into being in the seventh century as the ideology of the Arab feudalists . . . a great majority of the working people fought for a long time against the religion of Islam." "Islam has been used as the mightiest weapon in the hands of the exploiters in poisoning the spiritual life of the Turkmen working people." "Islam opposed the emancipation of women. Its rites, such as fasting, are bad for health." "The observance of the customs of Islam seriously harm the working day of the collective farm. Atheist collective farms make more money than Islamic ones." The broadcast also said that although the Communist Party was neutral in matters of religion it "fought ruthlessly against religion with all means at its disposal." It thought that the Government of the Turkmen Republic, whose population is wholly Muslim, had not been doing nearly enough, and that it must do better.

. . . and I am Reminded of Him

When in the sweat of carrying out my everyday duties I neglect God,
    A cold blast pierces my bosom and I am reminded of Him.
When in search of Truth I confront lies and hypocrisies and deceits and treacheries,
    I hear the ethereal air rustle amongst the innocent leaves and I am reminded of Him.
When accumulated knowledge makes me doubt the existence of God,
    I read the Book and I feel His presence in the essentials of life.
When in the satisfaction of success and the sweetness of pleasure I forget God,
    The satisfaction turns into painful longing and the sweetness into dire bitterness and I am reminded of Him.
When in the fulfilment of ambition I lose sight of God,
    Humiliation comes my way and I am reminded of Him.
When in the radiance of wealth I leave God in the darkness,
    A beggar comes knocking at my door and I am reminded of Him.
When in the abyss of despair I anathematize His Name,
    Lo! there appears before me the light of hope and I am reminded of His benevolence.
When in the agony of my heart and the burning of my soul I discard God,
    Love comes to me and I see Him as an Invisible Shape.
When suffering the acuteness of pain and the sharpness of death I disparage God,
    I see the smile of my mother and I praise Him.

Zulfiqar Ahmed.

THE ISLAMIC REVIEW
ORTHOGRAPHICAL PECULIARITIES IN THE TEXT OF THE QUR'AN

A GUIDE ON HOW TO READ IT CORRECTLY

By Muhammad Hamidullah

It is not peculiar to Arabic that there is a marked difference between pronouncing phrases in ordinary conversation and doing the same thing while reciting a written text. Even in recitation, a lay text is not the same thing as a sacred text, recited solemnly for purposes of spiritual satisfaction. This is an art, a branch of music in its wider sense.

All this is more marked in Arabic; and the Muslims have developed the art into a veritable science, while applying it to the recitation of the Qur'an, their holy book. The reasons are various. These were perhaps inherent in the very nature of the Arabic language. To mention one, I may recall, for a near analogy, the French language, where final consonants are mute, and practically never pronounced; the city of Paris is pronounced "pari" without the final s. Almost all Arabic words end in what one may call vowels (a, i, u, an, in, un), and in general they are never pronounced, although in a solemn recital they are not neglected. Even here there are exceptions; for instance, the ending word of a sentence. I have reason to believe that this was in use in Arabia before Islam, and that the Prophet has himself enjoined it upon his disciples, not that it should have been invented in later times. Occasions of solemn recital of prose pieces were not wanting in pre-Islamic days, such as awards of arbitration and the like, couched in rhymed phrases, etc.

OCTOBER 1954
To master this art of recital requires study and exercise. I am, however, not particularly concerned with it here now, although it is fitting to remark that the beauty of the recital of the Qur'ān, the very words of which bring one to ecstasy, depends in a large measure upon the knowledge, not only of the correct pronunciation of each letter of the alphabet, but also of its differing phonetic values according to various combinations. To give one sole example, the word "Allah" is pronounced in two different ways: when it ends in i, the second a is like English a in far and father (al-lā-ā-hi); yet when it ends "allāh" and "allāhu", the second a is rounded almost like the English awe (al-law-ha, al-law-hu).

I have a more modest task today, viz., how to pronounce the written word of the Qur'ān correctly, not in its artistic way (called tajweed), but by a non-artist, an ordinary reader who merely knows the Arabic script. Experience shows that it is not a superfluous task; for, in spite of the profound markings of vocalization (tā'āb) in the usual copies of the Qur'ān, people often involuntarily commit mistakes. I remember a classmate of mine in Germany, an Egyptian Muslim, once pronounced "āhām"— occurring in such a well-known part as the first chapter of the Qur'ān, which every Muslim ought to recite at least seventeen times daily in his five services— unhina, instead of ihdina: and what was worse, he would not even believe me that he was mistaken.

History of Arabic script

When the Meccans, probably the first in Arabia, introduced a script for their language, importing it from Hiirah, as the tradition goes, on the eve of Islam, this script was crude and extremely defective. So much so that 22 out of the 28 letters of the alphabet were always uncertain. To wit, if b, t, th, n and y (,) were written exactly alike—since there were then no dots on them which now distinguish them—so were also j, h and kh ( ), d and dh ( ), r and z ( ), s and sh ( ), particularly Arabic s and z ( ), t and z ( ), a and gh ( ) and f and q ( ). Further, Arabic script has got the longer vowels (aa, ee, oo), but not the shorter vowels (a, i, u) in the alphabet. The result is that a trilateral word could be pronounced in as many as 69 different ways: for instance, they wrote م (Mīrāb), and pronounced badr, bidr, budr, badar, bidar, budar, badran, badrin, badrun, etc. What is terrible in all this is that in the last three possibilities, badran meant “a full moon”, badrin “with a full moon”, and badrun “a full moon has . . .” How can, for instance, “God has said,” “one said to God,” and “one asked the help of God” be alike, yet in the Arabic script, when the final vowel is not marked (allahu, allaha, allahi), it is impossible to say whether the word “Allah” is in a nominative case or accusative or else. The constitution of the Arabic words and the inflexions add to the difficulty: mundhāren ( ) means “those who warn, i.e., the prophets”, and mundhāreen ( ), which is written alike, and in the absence of the marking of the vocalization sign it is impossible to distinguish, means “those who have been warned, i.e., the infidels”.

The early Arabs guessed, and deciphered as best they could even as we decipher a peculiarly bad handwriting when we master the language, although there will yet be no comparison between the difficulties of both these categories.

This was on the eve of Islam. When Islam came, things had to change for the better, yet only gradually. Taking, no doubt, a lesson from the fate of the sacred religious books of yore, Muhammad—may God bless his soul!—took the double precaution of committing to memory as well as putting to writing, and causing it to multiply as much as possible. As the revelation of the Qur'ān was spread in fragments over a period of twenty-three years, the task of his disciples was proportionately lightened.

The earliest copies of the Qur'ān, which were compiled by the Prophet Muhammad

I may add a word on the method of the compilation of the Qur'ān. After the very first installment, whenever a new verse or verses were revealed to the Prophet, he indicated to his disciples where to add the new portion; for the Qur'ān was not meant to be compiled in the chronological order of the revelation of its various portions. Thus the beginning of a chapter is not necessarily the earlier part with regard to the time of its revelation. Years could pass before various parts of one and the same chapter were completed. This indication by the Master where to put a certain portion, that is, the newly-revealed portion of the Qur'ān, is true not only of verses, but also of chapters: it is the Prophet himself who has given the order in which the chapters in our present-day Qur'ān succeed each other. It would not be at all true to say that the present-day order was given later, in the time of the Caliphs. Yes, there is a possibility that the Prophet himself changed several times the sequence of chapters, although it is a mere hypothetical possibility. But that has no importance for the discussion we are about.

With the departure of the Master, his successor, the first Caliph Abu Bakr, paid attention to the problem of the preservation of the Scripture. Hardly a few months had passed over the sad demise of the Prophet Muhammad when the Caliph appointed a commission, under Zaid Ibn Thabit, chief amanuensis of the Prophet, to write down the whole text in book form. Mere memory was not to be relied upon: for each single verse and word, the commissioner had to get two written documents, two persons possessing in written form the portion of the Qur'ān in question. (Not everybody had got the entire Qur'ān in his single possession.) The copy prepared by the commission remained with the Caliph Abu Bakr; when he died, his successor, 'Umar, held it. At the assassination of the latter, his daughter Hafsah, a widow of the Prophet Muhammad, kept it in her custody. The new Caliph, 'Uthman, when elected, was solicitous to her, on account of her close relation with the Prophet and with the preceding Caliph, and he did not press her to restore the official copy to the person in office. However, a few years later he borrowed the copy from Hafsah, appointed a new commission—again under the same Zaid Ibn Thabit—and ordered him to prepare as many as seven copies of the same. It seems that the spelling was now revised; since it is related that the Caliph said, whenever there was some difference between the various members of the commission as to how to correctly spell a word, the Quraishite dialect had to be preferred. The copies were distributed in the various provinces of the State, and orders were issued that all future copies should follow only the official orthography.

The development of Arabic script from the 7th century C.E. onwards

The number of hāfizes (those memorizing the whole text of the Qur'ān, which is more extensive than the four Gospels and the Pentateuch combined) increased daily, yet to be a
**Egypt's share in the development of Arabic script**

In recent years, especially in Egypt, some new signs have been added to the list, in order to facilitate the marking of the assimilation of sounds and other subtypes of the Arabic phonetics. I venture to suggest that at least some of these new signs have not proved to be a happy one. I refer to the neutral mark on the "provisional vowel" (hamzatu-l-wash), so called because it is pronounced only when the phrase begins with a word having this vowel as its first letter of spelling, and is silent when some other word precedes it. There are three provisional vowels: a, i, u. A word beginning with any of them retains its original value and is pronounced only when the phrase begins with such a word; and this vowel is dropped altogether in pronunciation when some other word precedes it. For instance, *ismi, Allah* and *unsur*, all of which begin with a provisional vowel, and in the phrases "Bismillah" and "wansur" they have been dropped and assimilated with the letter preceding them. Now, in the Arabic orthography, the provisional vowel is always written, though, as said, pronounced sometimes and becomes silent at others. The Egyptians have invented a sign to denote neutrality. It is all right when it concerns the case when the provisional vowel is not pronounced. Unfortunately they mark it also when it is pronounced at the beginning of the phrase, and the reader who does not master the Arabic language is at a loss to know whether the

provisional vowel is a, i, or u. (They have invented a sign which resembles very much the mark denoting the short vowel u, and even in de luxe printing it is deceptive. This was apparently the reason why my Egyptian classmate in Germany pronounced *udhina* instead of the correct *idhina*, I am therefore persuaded to prepare a list of the passages of the Qur'an where a new phrase, that is a new verse, begins with a word where the first letter of its spelling is a provisional vowel; and that will constitute the "List A" in this article. I do this because the Egyptian editions of the Qur'an are more and more in common use. However, I humbly request Egyptian authorities to remedy this defect in their invention.

Some other difficulties in Arabic script

With the adoption of dotted letters and accents of vocalization all the difficulties were not resolved. The Arabs call the vowels "sick letters", and not without reason.

We have just seen how the provisional vowel (always written alike, i.e., *alif* although pronounced differently: a, i, u) is troublesome to the reader. The same *alif* has other difficulties. For instance, it is added at the end of masculine plurals in the past tense, present tense, future tense and imperative mood; although it is never pronounced, as if it were a mere sign of plural; and in the Qur'anic orthography it is added even to certain nouns besides the above-mentioned verbs, to wit (أوال، ولماعمو، عقمو، عقمو، لماعمو، ولماعمو، لماعمو). As a special "sign of silence" is marked on such a letter, there is now no difficulty in reading correctly the passages of the Qur'an where it occurs, and it occurs hundreds of times. In pre-Islamic days there was no uniformity in using this superfluous letter at the end of certain plural forms, and its traces are found in the Qur'an, where it is sometimes added to the singular also where it is not necessary, and omitted in the plural where it was necessary according to the rule in vogue. But, as said, a "sign of silence" is marked wherever it occurs in the Qur'an, and the absence of it in case of necessity has no bearing on the subject which we are treating, viz., how to read correctly. This is not all with the letter *alif*. In certain words it has special significance. For instance, in the word *ana* (أنا) the final *alif* is always silent: in the word *idhānh (يدنح)* it is always *u*, and as such always marked with the sign of "nunciation". Again, in thousands of cases it is not written, although it is fully pronounced (for instance، سأس، ساس، ساس، يساس، يساس، يساس، يساس، يساس). For printing the Qur'an, they have invented a new sign, a small *alif*, which is marked just above the letter which this *alif* is to follow, and the difficulty is removed. I shall not deal particularly with the words *ibn* and *ibnat* (ابن ابن) in the Qur'an, which begin simply in a provisional vowel; as there is no sentence in the Qur'an beginning with these words, they occur in the middle of phrases, their provisional vowel is marked with the neutral sign, referred to above. Finally, the same letter *alif* is written, I do not know why, in certain words of the Qur'an, and is absolutely unnecessary and is completely silent in pronunciation. I refer to (يَتَم، يَتَم، يَتَم، يَتَم، يَتَم، يَتَم، يَتَم، يَتَم). Lastly I must particularly bring into relief the case of the word *la* (لا), which in four or five cases is only *l* (ل) without the final *alif*. The word *la* means *no*, and the word *l* means certainly. It is horrible to think when it is meant
“the believers certainly shall journey unto God,” and “the unbelievers certainly shall assemble in the hell,” and the unfortunate ignorant reader unintentionally says “not” instead of “certainly.” We shall point out all these passages in our second list.

The “sick letter” (٩ = English oo) is written in certain words but never pronounced, particularly 204 times in اور (instead of او), 26 times in او (instead of او), 17 times in او (instead of او), and twice in each of او and او (instead of او and او). In the Qur’an the “sign of silence” is marked over such cases, and consequently with a little attention the pitfalls are avoided. Again, in certain cases the letter is lacking, although in logic it ought to have been written. For instance, the words يسون (يسون) and يسون (يسون) require to be written تلون (تلون) in modern editions of the Qur’an, a very small (٩) is added just after the first one, in order to distinguish it from the text, as if the second letter were a sign of vocalization and not a letter of the alphabet. Lastly, in certain words it is written yet with a different pronunciation, namelyайн (ي) andайн (ي). (So 32 times in the word روكك which could be written روكك. Again, 67 times in the word صلاة and 16 times in that word which could be written صلاة. It is curious that the same word is written في and not with واو 24 times in صلاة (17 times in صلاة and 6 times in صلاة). Similar is the case of the regular (ي), which is more often merely (ي).

Lastly, the third “sick letter” (٩ = English ee). It is not written in the words جي (جي), which occur altogether 69 times, and could be written جي (جي), يي (يي), يي (يي), يي (يي), يي (يي), يي (يي), يي (يي), يي (يي). The case of the word (٩) is curious: in the Qur’an it is written sometimes ابهر (ابهر) and other times ابهر (ابهر). In these cases a small ابهر is supplied as a sign of vocalization for the help of the reader. Again, it is sometimes pronounced ابهر instead of ابهر (as in رأى, طي, موى, etc.). A small ابهر is marked over it to denote that it is to be pronounced ابهر. Further, there is one case in which one writes جي (جي), but one pronounces جي (جي) as in English جي (جي) and not جي (جي). This is also marked with a particular sign in copies of the Qur’an to invite attention. Finally, it is written in one case and not pronounced, in the place of the logical جي (جي).

In consonants also there is a case, but just the contrary one: the Qur’anic orthography is نحى (ناحي) for what one would expect نحى (ناحي), and the want is supplied by an additional but small (٩) as a vocalization sign.

Is a change in the orthography of the Qur’an advisable?

Before I speak of another difficulty, I shall answer one question which arises at this juncture: Why not change the orthography of the Qur’an and write it as one reads? In fact, this is an old question, and several attempts have been made, particularly in the Ottoman Turkey, to “reform” the script of the Qur’an. My own humble opinion is against the change, and I shall presently say why. As is known, the present orthography of the holy text comes from the time of its first official “publication” in the time of the Caliph ‘Uthman, and as such it is one of the oldest monuments of the Arabic orthography, and the only really authentic one. To preserve antiquities in their original form is not only a pious duty, but has in fact its own practical utilities. I shall refer to one from personal experience. In 1863, the German Oriental magazine DDMG published an original letter of the Prophet Muhammad, discovered in Damascus. The editor, Professor Fleischer, declared it a forgery on the ground, among others, that in the text the word 부 (부) was written with a double 부 instead of the correct single 부 (부), and that the scribe of the Prophet could not commit such a gross mistake. The case just referred to of the word of the Qur’an 부 (부), which is to be written 부 (부), proves conclusively that this was not a mistake but a characteristic of the spelling of those days. Without having preserved the very spelling of the Qur’an, as established by the Caliph ‘Uthman, we would have lost this so very precious proof, which will certainly come to the help of yet others on other occasions. It is more desirable to preserve intact this monument, and very much easier to master its peculiarities of spelling for purposes of correct reading.

Misleading habitude

By this I mean the following. In the Qur’an certain words and formulas have occurred so often and so invariably that one is tempted to consider that there is no exception to it, and thus the habitude leads one to confound the exception with the rule. For instance, everywhere it is كراوية, only once كراوية; everywhere كلذك, only once كلذك; everywhere وصلح, only once وصلح; everywhere ابهر, only once ابهر; everywhere مثابه, only once مثابه; everywhere مثابه, only once مثابه. I shall warn against them in the second list given below.

A difficulty to surmount

There is a difficulty in the Arabic script, which one can surmount by patience: it refers to the liquefaction of the letter (٩ = in the Arabic article al-). It remains constant before 14 letters of the alphabet, and is assimilated in the 14 remaining letters of the alphabet. This is the bugbear of the Orientalists, and they show their ignorance when invariably transcribing al-, to the amusement of the Arabs. It is certainly not tolerable in the recitation of the Qur’an by a Muslim: he must take courage in both hands, have patience, and master it by exercise and practice.

So, if the definite article is used before a word beginning with any of the following 14 letters, the sound ٩ remains unchanged:

Examples: مو (مو), فص (فص), دمر (دمر), هبن (هن), انقلح (انقلح), نغعون (نغعون), روهم (روم), احده (احده), وس (وس), بزي (بزي), قلاته (قلاته). (Continued on page 23)
THE ‘ID AL-ADHA
(1374 A.H.) ADDRESS
at
THE SHAH JEHAN MOSQUE, WOKING,
on TUESDAY, 10TH AUGUST, 1954

By Dawood Cowan, M.A.

What charity means
Dear Brothers- and Sisters-in-Islam,

The few verses in the Book of God and their translation which I have read to you give us a full picture of the might and power and majesty of God which should pre-occupy a Muslim’s thoughts in all his waking hours. They also throw light on a number of aspects of Islam which are little known here in the West and to which I should like to draw the attention of our non-Muslim friends who are present with us here today. First, we have charity. In the words of God, “Spend from what We have given you”. A part of this, namely, Zakat, is as you know one of the five pillars upon which Islam is founded, but charity, “spending from what God has given us,” has a much wider implication than is contained in the word Zakat, the fixed proportion of one’s income which must be devoted to the material relief of those afflicted by hardships and destitution.

To my mind charity means devoting all those good qualities and characteristics in us which have been given us by God to the service of our fellow-men. Whatever good qualities are in you have been given you by God, your Compassionate and Merciful Creator; for were you not created pure and sinless? You are called upon to spend of these good qualities, namely, to give them to others, to put them at the service of others and spread cheerfulness and kindness and gentleness around you. Surely if each and every one of us bore this in mind in his dealings with his fellow-men, society, and especially Islamic society, could enter into a golden age which would be everlasting. Surrounded by such moral well-being we would indeed find favour in the eyes of God, and material well-being would ensue as naturally as the dawn follows the darkness of night. Occasionally in its long and chequered history Islamic society has experienced such a golden age, but when Muslims gave way to their baser instincts and gave expression to those qualities which had not been given them by God, hatred, enmity, envy and dissension, then they were afflicted by all the woes from which they have suffered so long. Such hatred and dissension can best be eradicated from our society by humility, by remembering that we are but insignificant creatures as compared with God, our Mighty, All-Powerful and Compassionate ruler.

A Muslim is not a fatalist in the Western sense of the word

No words that have ever been spoken by prophet or by layman have ever expressed the majesty of God so eloquently as the second verse with which I preface my address, the famous “Throne Verse”, which gives our


Mr. Dawood Cowan, M.A., a Scottish Muslim, in conversation with Professor Dr. Zaki Validi Togan, Dean of the Faculty of Letters, Istanbul University, Istanbul, Turkey (centre), and Mrs. O. Toto, an English Muslim lady, at the Shah Jehan Mosque, Woking, England, on the occasion of the Muslim festival of Adha (1374 A.H.)

Mr. Cowan officiated at the ‘Id prayers, there being no priesthood in Islam. All Muslims are spiritually equals of one another

limited intellects but a small inkling of what God’s power is.

Indeed, the power and wisdom of God are infinite, but man’s recognition of this incontrovertible fact should not entail his disregard for his own faculties and capabilities. It has been said and repeated numberless times that because a Muslim puts God on such a high plane, he is encouraged to consider himself nothing and submit blindly and passively to his fate which he calls the Will of God. But it is impossible for a Muslim to be a fatalist in the Western sense of the word. As God has said, “The right way has become distinct from error,” thus leaving it to His creature to decide his own fate. Were not mankind given the power to distinguish between good and evil under proper guidance, surely God would not have considered it worthwhile sending His messengers with the pure guidance of prophets, some named and others unknown to us, who did the will of God and sought to bring God’s back-sliding creatures to a realization of the purpose for which they were created. God has never despaired of man using his intellect for God’s pleasure. For Islam is the will of God for His servants, a will expressed by each and every prophet until it achieved its final and definite expression in the message delivered to the Prophet Muhammad, the last prophet, whose teachings lack nothing and comprise nothing incompatible with man’s spiritual and material happiness.
THE COLOUR AND RACE P

The Structure of Islamic Social system as conceived by the sociological genius of Mr.

systems of the world it succeeds most in rounding off the ro

WHY HAS ISLAM SUCCEEDED
WHERE OTHERS HAVE FAILED?

The answer to this important question is to be sought in (a) that Islam endows each Muslim with a personality of his own in his own right by means of the simple formula of faith, “There is but

one God; Muhammad is His Messenger”, impressing upon the Muslim that nothing is superior to man but God and

TRIBUTES FROM NON-MUSLIM EUROPEAN WRITERS ON

“The national character always seems somewhat blurred wherever the crescent moon illuminates the landscape, which is particularly noticeable here in India, where the types are otherwise outlined so clearly. But its place is taken by a more universal and nonetheless definite character that of the Mussulman. Every single Mohammedan whom I asked what he is replied, “I am a Musulman.” Why has this religion alone understood to substitute national feeling by something wider? And by something which is stronger and significant? How is it that Islam without a corresponding dogma achieves the ideals of Brotherhood, whereas Christianity fails in spite of its ideals? It must be due to the intimate relations existing between the underlying tendencies of this peculiar faith and the fundamental nature of man.” (The German philosopher, the late Count Hermann Keyserling, in his Travel Diary of a Philosopher, London, 1925.)

A group of Muslim women from West Africa at one of the ‘Id festivities at the Shah Jehan Mosque, Woking.

In a mosque there is no segregation resulting from considerations of colour or race.

The Ka‘bah — the House of God at Mecca. Sa

It is in the precincts of this holy edifice, the Ka‘bah, that the Mi

the object lesson in the oneness of mankind. All pilgrims are dr

of white cloth so that it is not possible to tell the king from his

tens of thousands go back to their countries impregnated with th

man and man.
THE PROBLEM AND ISLAM

The genius of Muhammad, is so devised that of all other religious and social influences off the rough edges of race and colour prejudices.

The religion of Mahomet proclaimed the first real democracy ever conceived in the mind of man. His God was of such transcendent greatness that before him all worldly differences were nought, and even the deep and cruel cleavage of colour ceased to count. There are social ranks among Moslems as elsewhere, but fundamentally (that is to say, spiritually) all believers are equal; and this fundamental spiritual equality is not a fiction as so commonly among Christians; it is accepted and is real. This accounts very largely for its extraordinarily rapid spread among different peoples. This accounts for its strength today in Africa, where the Christian missionary preaches an equality which is everywhere mocked by the arrogance of the white races and the existence of the colour bar. The Moslem, black, brown or white, alone finds himself accepted as a brother not according to his colour but his creed.” (A well-known English Non-conformist leader, Dr. Maude Royden, C.H., D.D., in her The Problem of Palestine, London.)

There are no pews in a Muslim place of worship.

In the gathering is seen sitting the ruler of a Muslim Malay State, the Sultan of Selangor (in Arab headgear), surrounded by Muslims from all walks of life, while the speaker is no less than His Excellency Hadji Agus Salim, a Muslim Indonesian statesman and scholar, who is addressing the congregation after having officiated at the ‘Id al-Adha prayers at the Shah Jehan Mosque, Woking.
Here in the West the people, brought up with an educational background limited to the three main factors in European civilization, Greece, Rome and the Bible, consider Islam an Oriental religion and that a Muslim must be mentally different from a European. They forget that Christianity for that matter is also an Oriental religion, grafted with comparative success on the culture of Greece and Rome. They do not know that Islamic society was also much influenced by the source of European culture and itself had a most profound effect on the expansion and development of European civilization in the Middle Ages. But centuries of political enmity have left a sad legacy which it is very difficult to efface. This enmity we believe is now about to come to an end, ushering in an era of trust, understanding and co-operation between the two civilizations which have so very much in common.

The duty of Muslims today

Taking into account the morality of Islam I have sketched briefly, it is the duty of us Muslims to set the world an example in good living, hard work and steadfastness of purpose and faith in God. I, as a Westerner, rarely dare to give my brothers and sisters in the East advice, but there is one thing which I feel must be preached from one end of the world to the other, namely unity. The God in Islam is one God, the ideals and morality of Islam are likewise a unity. Although in present circumstances we can hardly hope for political unity even in the Arabic-speaking part of the Islamic world, yet each and every one of us can strive, nay, must strive, to create or enhance that unity of spirit which is the main strength of Islam. Has not God put in the mouths of the last of the Prophets, Suyyidina Muhammad, the words, “The Believers are nothing if not brothers” (The Qur'an, 49:10)?

If we remember this all-pervading ideal of brotherhood and, indeed, I hope also of sisterhood, then all our petty differences and quarrels must be settled in a manner satisfactory to all. Indeed the brotherhood of Islam is an acknowledged fact, and in these days of mass-methods of destruction and hatred and rancour, might I remind my friends here in the West that with all their quarrels and differences war between any two Islamic peoples is absolutely unholy. When the Islamic peoples, so long in the rear guard of the march of civilization which they once proudly led, begin to take their rightful place, to develop at once the moral, spiritual and material potentialities of their sons and daughters, then the torch of culture and civilization will shine with a lustre which has never been since God created the world. Materially I have little fear for the Islamic world, for with the spread of education — and none are more thirsty for this than the Muslim youth — the Islamic world should within a few generations be able to lift its head high and compete with any other civilization in science, medicine and literature. But unless the Islamic peoples achieve a true democratic spirit and the elevation of their masses to be the true masters of their destinies, they will be unable to withstand destructive forces which would seek to undermine the very foundation of our Islamic way of life. Without the masses there can be no unity in Islam and until the humblest peasant or artisan is leading a full, satisfying and honoured existence, then we have no right to call ourselves Muslims. But these are problems which I know are exercising the best minds in the Islamic world, and I am sure an Islamic solution will be found for each and every one.

The pilgrimage to Mecca and its significance

Today we here in England, like countless millions from one end of God’s earth to the other, have assembled to pray together and celebrate that festival, ‘Id al-Adha — the Festival of the Sacrifices — which more than any other religious festival serves to unite us in spirit. ‘Id al-Adha is the festival of dedication to God’s service, the only true means of leading a full and useful life. For when the Patriarch Abraham was ready in the wastes of Arabia to sacrifice the nearest and dearest to him, his son Ishmael, it was as if he were ready to sacrifice himself for God’s service. When God in his wisdom stayed his hand from his son’s neck, then Abraham realized a small part of God’s compassion for His servants. And in this was the beginning of all wisdom.

The most impressive sight in the world is the vast concourse of countless thousands of Muslims, men, women and children, who yesterday assembled on the plain of ‘Arafat, near Mecca, in constant and fervent prayer to God from noon until the setting of the sun. Mecca and the pilgrimage according to the hallowed and sanctified rites will teach us more than anything else that God is one and that man is His servant. For there is the cradle of Islam, the religion of all the Prophets of God, and every Muslim who is privileged to make the pilgrimage, however insensible he may be, feels as he has never felt before and in a manner he will never forget to his dying day that God is one, Islam is one, and that indeed all mankind is one. There we Muslims meet in prayer once in every lunar year, whether under the scorching sun of an Arabian summer or the bitter frost of winter, king and artisan and peasant, millionaire and pauper, all dressed alike in two unsewn sheets, the traditional pilgrim garb, the hearts of all are filled with joy and gratitude for God for this never-failing bounty and for having vouchedsafed to us the honour of visiting such holy ground. There all our differences are forgotten and real understanding of our brother’s difficulties and aspirations must inevitably enter our hearts. It is an incontrovertible fact that one of the greatest miracles of the pilgrimage to Mecca is that our essentially quarrelsome nature seems to be left behind as soon as we pilgrims enter the Holy Land. On all sides one sees happy faces, and even sharp words are a rare occurrence, and if at times tempers become frayed there are always a hundred peace-makers at hand to smooth out all difficulties and restore the weary pilgrim to his happy frame of mind.

It is this general atmosphere of joy and happiness which most profoundly influences the pilgrim and makes him forget all the fatigue and worries of his long journey. And indeed when the next pilgrimage season comes round and finds him once more at home in the bosom of his family and loved ones he feels, and feels most strongly, that for him the greatest joy on earth would once again to be one small individual in the mighty throng of pilgrims who go with prayers around the Ka‘bah, the House of God, who run in prayer between Safa and Marwa, who stand in prayer under the scorching sun on the plain of ‘Arafat, who sleep under God’s stars in the stony wastes of Muzdalifa, or who rest in prayer in a city of tents in Mina. This lesson of true brotherhood is one which can never be forgotten, and which has no parallel anywhere in the world. May God grant to every one of you present here today and to your dear ones the opportunity to experience it and be enriched thereby. Finally, I pray to God that He will guide aright all those in authority in the Muslim councils and who hold it in their power under God’s guidance to pave the way for the re-emergence of Islam as a controlling force in the destinies of mankind.

22
Final remarks

I have not the least pretension to having exhausted the material or done justice to the subject. There may be mistakes on account of my own faulty expression. There is a vast literature on the subject in Arabic: the *Nathr-ul-majrân fi rasmi khati 'l-qrân* by Muhammad Ghawth Sharaf al-Mulk, published in four stout volumes in the late Muslim Haidarabad-Deccan, India, is perhaps the best on the subject. Here follows the two lists previously mentioned.

**LIST A**

Words beginning with an *alif* of uncertain vocalization arranged according to chapters and verses of the Qur’an

(i) Where *alif* is equivalent to *dammah*, like *u* in *put*:  

(ii) Where *alif* is equivalent to *kisrah*, like *i* in *it*:  

(iii) Where *alif* is like *a* in *final*:  
(Alladheena, 2:3 and a large number of times). اتخذتم (attakhadhutm, 2:80. This is in fact the contraction of two words, interrogation plus past tense). الحليم (al-yaaoom, 5:3, 5:5). بتكم اليوم (atuu, 6:151, as distinct from 29:45). اتخاذكم (attakhahnahum, 38:63; in fact contraction of interrogation and past tense). الام (Alladheen, 67:2, and a number of times). الأصرير (assaabireena, 3:17). الخير (alhaqu, 3:60).

**LIST B**

Where there are pitfalls for the careless or the uninitiated, owing to spelling peculiarity or otherwise. This list is also arranged according to chapters and verses of the Qur’an

2:9 (aamanoo; here and 257 more times).
2:13 (aaminoo; here and 17 more times).
2:24 (i'taqoo; here and 69 more times, as distinct from *i'taqoo*, i'taqao, in 2:103, and 18 more times).
2:35 (kulaa; here and also in 7:19, as distinct from *kulaa*, kullan, in 4:95 and 14 other times, and distinct also from *kulaa* in 19:79 and 32 more times).
2:102 (laman; as distinct from the more frequent *liman*).
2:115 (thamma; as distinct from the more frequent *thumma*).
2:125 (bayan, the last letter being vocalized).
2:132 (banceya; here and also in 12:67, 12:87, 14:35; as distinct from *bani* banee in 2:40 and 48 other times; distinct also from *bani* bunaeeya in 11:42, 12:5, 31:13, 31:16, 31:17, 37:102).
2:148 (fastabiqoo; here and also in 5:48, as distinct from *fastabiqoo*, fastabaqoo, which is in 36:66).
2:170 (aawâ, the last letter being vocalized).
2:177 (dhawee; as distinct from dhaway, which is in 62:2).
2:192 (intahaaoo; here and also in 2:193, 8:39, as distinct from *intahaaoo*, intahoo in 4:171 and 59:7).
2:213 (mudhriqueen; here and in 8 other places, as distinct from *mudhriqueen* and 4 other places).

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(ubri'u : as distinct from ubrarri'u in 12:53).
afa'in : second alif being superfluous.
(this should ordinarily write الله لا إلا الله la'ilallaahi).
ittakahdoou : here and in 26:5, as distinct from ittakhidhoonee in 5:116, fattakhidhooho in 35:6).
binay : as distinct from ibnee in 11:45.
taboo'a, as distinct from tabauwa'a in 10:87.
c.f. under 2:148.
('aqqattum : note double -qq-).
dhawaa ; here and in 5:106.
tuhajoonnee ; note particularly double -nn-.
(qiyanan : as distinct from qayyiman in 18:2).
diif ; here and in 17:75, distinct from daif in 30:54.
ma'lihi ; alif being superfluous.
(waleeiyaa ; ordinary spelling being ).
fa'anna ; more frequent is fa'inna).
da'fan ; here and in 30:54, as distinct from di'fan in 7:38 and 38:61).
ilaan ; here and in 9:10, as distinct from the more frequent ِa illaa).
(la'aooda'oo ; normal spelling being ).
(ibtghawul-fitnata ; note -awul-).
(fa'anna ; more frequent is fa'inna).
tahtahaa ; in all other cases it is tahtihaa).
al-muttaahireen ; note -tt-. In this same verse is also the repeated “feeh, feehi”.
yahdee . . . yahiddee . . . yuhdaa ; note particularly the double -dd- of the second word).
aalaaahu ; note the beginning which is a contraction of the interrogative and the noun).
(mundhareeen ; cf. above under 2:213).
(mala'iihi ; alif being superfluous).
(mala'ihim, alif being superfluous).
(tabauwa'aa, as distinct from 5:29 mentioned above).
(aal'aana, the beginning being the contraction of the interrogative and the noun).
(suwarin, as distinct from 57:13 ِiims bi-soorin).
(majraa'haa wa mursaa'hah ; note the peculiar pronunciation of the first word).
(yaooomi'idhin ; note -mi- ; more frequent is -ma-).
(thamooda ; alif is superfluous).
(mala'iihi, alif being superfluous).
(la-yakoonam-min, the ordinary spelling being ِiicksunaa laayoonaa : this as distinct from yakoona in 2:282 and 41:29).
(bi 'aalameen. Note -li-, so here and in 21:51, 21:81, and 30:22, as distinct from 'aalamoon, with -la- occurring 73 times, in 1:2, etc.).
(litatlwa ; final alif being superfluous).
kall ; as distinct from ِa kull, which is more frequent).
(liyasoo'o, ordinary spelling being ).
(rajilika ; as distinct from bi-rijlika in 38:42).
(nad'uwa ; final alif being superfluous).
(wa idi'tazaltumoohum ; note -dhi-).
(lishay'in ; alif being superfluous).
(laakinna ; alif being superfluous, ordinary spelling ِa lkn ).
18:63 Arabic
18:80 Arabic
21:34 Arabic
21:88 Arabic
22:4 Arabic
22:26 Arabic
23:9 Arabic
23:46 Arabic
24:31 Arabic
24:52 Arabic
25:38 Arabic
25:49 Arabic
26:64 Arabic
26:202 Arabic
27:21 Arabic
27:28 Arabic
27:37 Arabic
27:59 Arabic
27:66 Arabic
28:32 Arabic
28:57 Arabic
29:38 Arabic
30:10 Arabic
30:39 Arabic
31:18 Arabic
35:2 Arabic
36:66 Arabic
37:8 Arabic
37:17 Arabic
37:68 Arabic
38:42 Arabic
38:45 Arabic
38:47 Arabic
38:63 Arabic
39:7 Arabic
39:64 Arabic
39:69 Arabic
41:29 Arabic
42:43 Arabic
43:13 Arabic
43:26 Arabic
43:46 Arabic
44:47 Arabic
46:4 Arabic

(ansaanech, note the final -hu).

(mu'minayni, as distinct from the more frequent mu'mineen).

(afa'nu; alif being superfluous).

(nunjee, ordinary spelling being nuh).

(fa-anhau; more frequent is fa-anhahu).

(baytiya; the last letter is vocalized).

(salaahin; more frequent is salaathin).

(mala'ihi; the alif being superfluous).

(note the spelling here and in 43:49, 55:31; otherwise more frequent is...)

(yattaqhi; note there being no i after q).

(thamooda. alif being superfluous).

Shipping. (linuhyiya... nusqiyahu. The first word is ordinarily written linuhyi).

(thamma; more frequent is thumma).

(fasaya'iyahum; note -tiya-).

(la'adhabannahu; normal spelling is... alif being superfluous).

(fa'alqih; note the last letter is not vocalized).

(qibala; here as well as in 2:177, as distinct from the more frequent qabila. Cf. also 57:13 qabilih and 70:36 qiqlaka, as distinct from the more frequent qabilah and qabila; and also from qil in 12:26, 6:111, 18:55).

(aalahu; the beginning is the contraction of the interrogative and the noun).

(iddaraaka; note double -dd-).

(mala'ihi; alif is superfluous).

(nattabi'i; note the last letter vocalized).

(thamooda; alif being superfluous).

(asaas-saa'aa; note the pronunciation).

(liyarbuwa; alif being superfluous).

(wanha; and not wa'imnu which is more frequent).

(yaftahi; note the final -hi).

(fastabaqoo; as distinct from 2:148).

(yasamma'oona; note the double -ssamm-).

(awa; final letter being vocalized).

(la'ail-al-jaheem; alif is superfluous, the normal spelling being...).

(birjika; cf. 17:64).

('baaddana; ordinary spelling is... Distinguish 'abadina or 'abdnana in...).

(la-minal-mustafayna; note la- and -fayna).

(attachadhaahum; the beginning is the contraction of the interrogative and the verb).

(walladheenaj-tanaboo. Note -naboo; more frequent is -ni- as in 16:36, 22:30, 49:12 and also 5:90).

(ata'murreen. Note the double -nn-).

(jee'a, the ordinary spelling being...).

(alladhayni. Note -hayni, more frequent being alladheena).

(laman; more frequent is liman).

(li-tastawoo; ordinary spelling is...).

(barra'un; note ba- in 60:4; it is bu-).

(mala'ihi; alif being superfluous).

(na'matin. So, na- here and in 73:11; otherwise 34 times it is ni- as in 2:211, etc.).

(ceetoonee. So to pronounce with ee- in the beginning if the reader begins the phrase there-with; otherwise, in liaison with the preceding word it pronounces in a shorter vowel:...).
This is a view of the interior of one of the most beautiful mosques of Istanbul, Turkey, the Salaimaniyya Mosque. In the foreground there is a Qur'an reading-desk which is quite a common feature of the life inside a mosque anywhere in the world.
The Building of the Constituent Assembly of Pakistan at Karachi

A Few Salient Features of the Proposed Constitution of Pakistan

The Constituent Assembly of Pakistan came into being in August 1947. Since then it has met several times. Fourteen sessions, covering numerous sittings, have taken place. The result of all its deliberations in respect of the future constitution of Pakistan was contained in the Basic Principles Committee's Report, the considerations of which was moved by the Prime Minister of Pakistan, Mr. Muhammad 'Ali, on 7th October 1953, since which date important decisions have been taken by the Pakistan Constituent Assembly.

1. The style of the country of Pakistan will be "The Islamic Republic of Pakistan".

2. Pakistan will be a federation consisting of East Bengal, the Punjab, the North-Western Frontier Province, the Frontier States and Tribal Areas, Sind, Khairpur State, Baluchistan and Baluchistan States: the Capital of the Federation (Karachi) and the State of Bahawalpur.

3. The Constituent Assembly adopted proposals for a republican form of government for Pakistan, a two-house Parliament, to be elected by adult franchise, a Cabinet fully and directly responsible to the legislature, and a Head of State to be chosen by a joint session of the two Houses.

4. Provision is made for a Cabinet to aid and advise the Head of the State. The Prime Minister is to be appointed by the Head of the State and other members are to be appointed on the advice of the Prime Minister. The Cabinet is to be collectively responsible to the Federal Legislature, of which they must be elected members.

5. The Head of the State will be elected from East Pakistan, if the Prime Minister belongs to West Pakistan, and vice-versa.

6. The Federal Legislature will consist of two Houses: the House of Units and the House of the People. The House of Units will consist of 52 members. For this purpose Pakistan is deemed to consist of five constituent parts with each of the constituent parts having ten seats allocated in the House of Units. Where the Unit has a legislature, the members of the House of Units will be elected by the Unit legislature. In other cases the method of filling up the seats will be determined by an Act of the Legislature. There will be two seats reserved for women in the House of Units — one for the Eastern Zone and the other for the Western Zone.

7. The House of the People will consist of 314 members. Allocation of seats to each of the Units has been worked out on the basis of the present population, each wing having an equal representation. There will be universal adult suffrage. Every citizen of Pakistan who has attained the age of 25 years will be entitled to vote at the election of the House of the People.

8. On 6th July 1954 the Constituent Assembly granted "unfettered powers" to the High Courts of Pakistan to "ensure justice and guard against possible abuse of authority by the Executive". This action has been described as "the first ‘Magna Charta' for the liberty of the citizens" of the nation.

9. The Constituent Assembly has approved and adopted the Directive Principles of State policy which lay down that no legislature would legislate any law repugnant to the Holy Qur'an or the Sunnah (traditions and practice of the Prophet Muhammad).

It also decided that a full bench of the Supreme Court "alone" can hear and decide cases challenging the validity of legislations on the grounds of repugnancy to the Qur'an and the Sunnah. This is a clear triumph of the progressive forces over the conservative wing which originally had proposed that a committee of the learned in Islamic Law nominated by the Head of the State should consider such cases.
THE EXTENSION OF THE PROPHET’S MOSQUE AT MEDINA, SA’UDI ARABIA

The Late King ‘Abd al-‘Azeez al-Sa’ud’s Generosity

It was in 1951 that cracks appeared in some of the pillars in the mosque of the Prophet Muhammad at Medina. The news of this ominous event caused grief in the hearts of the Muslims in all lands.

No time was lost after the discovery of this sign of dilapidation in the Prophet’s Mosque before the Egyptian Government announced that it was anxious to undertake, as a matter of urgency, the repair of the Prophet’s Mosque. It announced that it would send a mission of experts to inspect the Mosque and to report on the best way of carrying out this objective. The late King ‘Abd al-‘Azeez al-Sa’ud simultaneously announced that he would meet all the expenses necessary for carrying out this project. He promptly allotted the sum of twelve million Sa’udi riyals (£ = 10 riyals) to cover initial expenses.

Soon afterwards, at the invitation of the Sa’udi Arabian Government, a delegation of Egyptian architectural and building experts left for Sa’udi Arabia. It first inspected the Prophet’s Mosque at Medina and studied ways and means of preventing further deterioration in its structure. It also visited Mecca and inspected the Mosque that surrounds the building of the Ka’bah, in order to find ways and means of covering the area so that the pilgrims visiting the Ka’bah could be protected from the scorching sun that has always caused discomfort. One of the solutions suggested in this respect was covering the Mosque area in such a way that the top of the Ka’bah remained open, but this suggestion proved impracticable. The construction of a roof over the whole of the Mosque would have necessarily involved the covering of the Ka’bah. As it was desirable, however, that the space above the Ka’bah should remain completely open, the project had to be abandoned.

The Prophet’s Mosque (al-Haram al-Nabawi) at Medina occupies an area of about two and a half acres. It has five gates — Bab al-Salaam (The Gate of Peace), Bab al-Rahmah (The Gate of Mercy), Bab al-Nisa’ (The Gate of Women), Bab Jibreel (The Gate of Gabriel), and al-Bab al-Majeedi (The Majeedi Gate). Inside the Mosque in the corner near the Bab al-Rahmah lies the Prophet Muhammad’s grave.

A view of one of the principal streets of Medina, the ‘Ainiiyah Street, leading to the Prophet’s Mosque whose domes and one of the minarets are visible in the background.

The first thing done by this Egyptian Mission was to construct steel pillars around the foundations of the pillars of the Mosque, affording them protection against crumbling.

After a short, but comprehensive, study of the state of the Prophet’s Mosque, the Mission presented its report to the Sa’udi Arabian Government. This report contained some bold and far-reaching recommendations on the subject of preserving the Prophet’s Mosque. In the opinion of the Mission, the Prophet’s Mosque, if left in its present state, was doomed to crumble. The Mosque might last another fifty or sixty years, the Mission said, but it would then become a dangerous and unsafe structure. In addition to this, the Mission pointed out that the Prophet’s Mosque was comparatively small, and was even not spacious enough to accommodate local worshippers, to say nothing of the great influx of pilgrims who, during the Hajj season, came in great numbers and made a special journey from Mecca for the privilege of saying their prayers in this Mosque. Furthermore, the Mission observed that Medina, like all the towns and cities of Sa’udi Arabia, had been allowed to grow haphazardly, there having not been in the past any planning. Many houses were built on sites closely adjoining the Prophet’s Mosque.

The Mission proposed to the Sa’udi Arabian authorities the replacement of the present structure of the Prophet’s Mosque by an entirely new structure that would fulfil more adequately the needs of the present time. This, the Mission suggested, could be carried out piecemeal over a period of four years, during each of which one side of the Mosque would be constructed, and that this scheme would not seriously interfere with the use of the Mosque during the carrying out of construction works, as a major part of the Mosque would remain open for worshippers. The Mission took care to point out that the proposed reconstruction of the Prophet’s
Mosque would not in any event affect the Prophet's grave. The grave would remain in its present condition, and it should be further protected by an enclosure built around it.

The recommendations made by this Mission to the Sa'udi Arabian authorities were really far reaching. They were tantamount to a proposal that the present structure of the Prophet's Mosque, with the exception of the southern wall, on which the most exquisite specimens of Arabic inscriptions, executed by Turkish calligraphists, exist (these engravings in stone, it is said, took fourteen years to complete), should be pulled down completely and its place taken by a new Mosque which would be more spacious and more beautiful, and which would also be more representative of the true Islamic taste and style in architecture.

The head of the Egyptian Mission had meetings with the late King Ibn Sa'ud, the then Crown Prince of Saudi Arabia, now King of Saudi Arabia, the Sa'udi Arabian Minister of Finance and other Saudi Arabian officials, and discussed the Mission's report with them. Finally, the Sa'udi Arabian authorities accepted the Mission's recommendations, and asked it to draw up elaborate plans for the execution of the project. The Mission estimated that the project when completed would have cost approximately £££,500,000.

The new structure of the Prophet's Mosque will occupy an area of about two and a half times larger than the area which it at present occupies. In order to build the new enclosure of the Mosque it has been necessary to clear a thickly built-up area around the present Mosque; the project also necessitated the pulling down of a number of buildings in Medina and introduction of a comprehensive town planning scheme in the district. A new road, about 60 metres wide, leading to Bab al-Salaam and Bab al-Rahmah, is being built. The two minarets of the new Mosque and its pillars are planned to be masterpieces of Islamic art.

Work on this project is in active progress, and many of the buildings adjacent to the Prophet's Mosque have been demolished. The work is being carried out under the supervision of Egyptian engineers and architects.

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ISLAM IN ENGLAND

THE WOKING MUSLIM MISSION AND LITERARY TRUST

The celebration of 'ID AL-ADHA (1374 A.H.)

AT THE SHAH JEHAN MOSQUE, WOKING

'Id al-Adha, literally the Festival of Sacrifices, commemorating the sacrifice of Ishmael by Abraham, was celebrated at the Shah Jehan Mosque, Woking, on 10th August 1954, when about 1,000 visitors from all parts of Britain assembled on a cloudy morning. The previous day it had rained incessantly, but on the day of the Festival it was a bit warmer, although still chilly. The large concourse of Muslims on a weekday and in the uncertain weather of Great Britain has duly earned for the Mosque, Woking, the description of being the veritable centre of Islam in the West. Muslims from practically all countries and nationalities ranging from the farthest East to the shores of the Atlantic Ocean came together for the worship of the Great Unseen Being. Men and women, rich and poor, high and low, all prayed together in a huge marquee which was bedecked with multi-coloured flags of about twenty different Muslim countries.

The Muslims of Ceylon had asked the Imam of the Shah Jehan Mosque a few months before the 'Id to include the Ceylon flag amongst the twenty flags which are flown on the 'Id marquee on the occasion of the Festivals. It will be recalled that although Ceylon is not a Muslim country, the Ceylonese Muslims asked their High Commissioner in Great Britain to present the national flag of Ceylon to the Mosque so that it could be included among the other flags of the Muslim countries with a view to showing their solidarity and fraternity with the other Muslims of the world. Dr. S. M. 'Abdullah, the Imam, made a special announcement about the inclusion of this flag, saying that he was glad to welcome Mr. G. S. Peiris, the First Secretary of the High Commissioner for Ceylon in the United Kingdom in the absence of His Excellency on the premises of the Shah Jehan Mosque. The congregation appreciated very much this gesture of goodwill.

The Woking Muslim Mission and Literary Trust, which literally spurns the idea of sectarianism in Islam, has also tried to show not only by precept but by example that Islam is one and that Islam is distinguished by the absence of sectarianism in its system of life. Thus every year the Imam invites some prominent Muslim not connected with the Woking Muslim Mission staff to lead one of the two 'Id prayers. This year the 'Id al-Adha prayers were led by al-Hajj Dawood Cowan, M.A., a British Muslim and lecturer of Arabic in the University of London. He recited the Throne Verse of the Holy Qur'an (2:254-257) and laid emphasis upon the institution of charity and benevolence as recommended by the Qur'an and brought home to the minds of the audience the picture of God Almighty as depicted by the Qur'an. He also mentioned about the unique tolerance of Islam and its being a religion of peace and not of force or war. The sermon was appreciated by the congregation.

After the prayers all the visitors were served with lunch. A special mention must be made of the generous co-operation which Major Farook Farmer, a British Muslim, gave to the Imam and his colleagues in arranging and supervising the serving of the food for such a large number. The Muslim community is really grateful to him and also to other friends whose names are not mentioned here, for their help.

After the prayers the Imam solemnized the marriage of Mr. A. J. Hussain, an Iraqi, and Miss I. E. Schöll, a German. The large congregation heartily congratulated the bride and bridegroom and all wished them a very happy and prosperous married life.

Among those who joined the 'Id Festival may be mentioned Lt.-Col. M. K. al-Tak, Military Attaché to the Iraqi Embassy, London; His Excellency Mr. M. A. H. Ispahani, the High Commissioner for Pakistan; Lt.-Col. B. Dahlan Djambek, Military Attaché to the Indonesian Embassy, London; and Mr. G. S. Peiris, First Secretary, the Embassy of Ceylon; and representatives of various other Muslim countries like Turkey, Jordan, Syria, Malaya, etc.

OCTOBER 1954

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THE ROLE OF THE IMAM ABU 'L-HASAN AL-ASH'ARI IN THE DEVELOPMENT OF THEOLOGY IN ISLAM

A Study in Islamic Dogmaties By Dr. A. H. M. Muhiy-ud-Din, D.Litt.

The rational school of thought in early Islam and the Imam Hanbal

To understand the Ash'arites' theology, it is absolutely necessary to study the circumstances and environment in which the new system was established. The Mut'azilite movement (an early school of thought in Muslim theology, based on rationalism, founded by Wadad Ibn 'Ata, was a powerful one, which succeeded for a time in gaining a hold upon the higher circles in matters of temporal and spiritual life.

But most unfortunately for the Mut'azilites and for Islam, a Khalif arose who had a relish for theological discussion and a high opinion of his own infallibility. This was al-M'amun. It did not matter that he ranged himself on the progressive side: his fatal error was that he invoked the authority of the State higher circles in matters of temporal and spiritual life. But his influence was thrown on the side of the Mut'azilites. He proclaimed a decree of the "creation of the Qur'an" as the only truth, and binding upon all Muslims. The Mut'azilites, through it, practically became a State Church under Erastian control.

A distinguished Mut'azilite, Ahmad Ibn Abi Dawud, was appointed as Chief Qadhi (Chief Justice), accompanied by a "test act" and an inquisition (Mehna). Inquisition was extended through the Abbasid empire and applied to other doctrines, e.g., that of free will and the vision of God. The Khalif also commanded that the death penalty should be inflicted on those who refused to take the test. "Test Act" had to be declared before the Qadhi by the legal witnesses. Ultimately the high-handedness of al-M'amun, al-Mu'tasim, al-Wathiq and the first year of al-Mu'tawakkil exasperated the orthodox and the masses.

In fact, this high-handedness was full of flagellism against the common people, who were under the influence of Imam Ahmad Ibn Hanbal (d. 855 C.E.), whose heroic personality dominated the middle of the ninth century C.E. He was the most prominent figure in the long conflict against rationalism. He actually defeated the Mu'tazilites plans through imprisonment and scourging. In his long examinations before the officials of al-M'amun and al-Mu'tasim he contended himself with repeating either the words of the Qur'an or such traditions as he accepted, and finally rejected all their arguments by silence.

Under the pressure of historical events the Mu'tazilites' order was abolished and the Qur'anic decree unasserted. This was an indication of the fact that Islam had rediscovered its proper outlook. The Mu'tazilites were dropped. The sympathy of the populace was further from them than ever. Ahmad Ibn Hanbal, saint and ascetic, was the idol of the masses: and he, in their eyes, had maintained single-handed the honour of the word of God — the Qur'an. For his persecutors there was nothing but hatred. Thus Ahmad Ibn Hanbal with his followers was able to further his principles of the Qur'an and Tradition long after the Mu'tazilites had vanished.

The system of Ahmad Ibn Hanbal consisted of a honest effort to cling to the Qur'an and Sunnah without asking any questions as to how, where or when, approximately in the same way as the pious ancestors have done — not only in the field of dogmatics but also in that of jurisprudence as well. His position was strengthened by composing his vast Musnad. Moreover, he gave a valuable recommendation to his system by a character of the first rank. "It is in him that the spirit of ancient Islam resides during the rationalistic crises." However, the inquisitive minds of Muslim intellectuals could not be satisfied after the death of the Imam in his simple method of Bila kaifah without any reply to the reasonings of the Mu'tazilites. In fact it was Abu 'l-Hasan 'Ali al-As'hari who met the Mu'tazilites on their own ground, not, however, without being infected by the teaching of Ibn Hanbal. Muslim theology from the death of Ahmad Ibn Hanbal till the system became established is represented by al-As'ari alone. He determined the direction in which dogmatic Islam was to move for centuries as the highest principle in theology.

Al-As'ari's break with the Mu'tazilites

Al-As'ari was born at Basra in the year 260 A.H.—873-4 C.E. He was a descendant of Abu Musa al-As'ari, the companion of the Prophet. He lived an ascetic life. His background was a compelling factor in his life. His ancestors attained eminence as office-holders in Church and State.

He was attracted to the Mu'tazilite school of thought in the early stages of his life, being reared in the Mu'tazilite circle as a zealous pupil and stepson of Muhammad Ibn 'Abdul Wahhab al-Jubba'i (d. 912 C.E.). He was profoundly attached to the Mu'tazilah by years of association and became prominent among them, often substituting for his master. He continued as a stern Mu'tazili until he was forty years old, at which stage he made his solemn announcement from the pulpit of the mosque breaking away from the Mu'tazilah. His change-over has been reported in several

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3 Ibid., p. 155.
4 Ibid., p. 155.
5 Ibid., p. 156.
6 Ibid., p. 156.
7 Ibid., p. 156.
8 Ibid., p. 156.
9 Wensinck, p. 85.
10 Wensinck, p. 158.
11 Ibid., p. 157.
12 Wensinck, p. 83.
13 Macdonald, p. 158.
14 Ibid., p. 158.
15 Wensinck, p. 86.
16 Absention from giving any explanation or reasons as far as the anthropomorphic attributes of God are concerned.
17 Ibid., p. 87.
18 Ibid., pp. 83, 87.
ways by various chroniclers of the age which indicate a longer period of his discontent and uneasiness. His debates with his teacher, al-Jubba'í, also indicate his perplexity and tension which was prompted by his vision of the Prophet Muhammad repeatedly during the month of Ramadan.24 "Everything besides truth is error," he said, and commenced at once "to adore what he had burned and to burn what he had adored."25 But this inactive state of mind did not stay long, as he soon resumed his old occupation of application of reason, but with a different purpose. Henceforth he was untried in his contest with heresy.26 In fact, he became the greatest enemy of the Mu'tazilites.27

Al-Ash'ari passed through three stages: 28 (a) Mu'tazilah, (b) he admitted seven intellectual attributes only (not the anthropomorphic attributes), life, knowledge, power, will, hearing, sight and speech (Bila Kaifa); (c) he accepted all the attributes including face, hand, God's being seated on the throne and His being seen by the faithful in Paradise with Tanjih29 and without indulging in Hulul.30 Thus without being reduced to Tat'il or absurdity

There was nothing in his theology. "I do not begin a discussion of theology; but when men go deeply into what is not religion, I call them back to God's decrees," 31 Al-Ash'ari declared at the very outset of his change-over from the Mu'tazilite order.

It may be inferred that his conversion arose from the feeling that Islam in following the way of the Mu'tazilites was going to ruin.32 The significance of Al-Ash'ari's achievements made him a symbol, though he stoutly maintained that he had not given rise to a new school in Islam. His title of renown was based upon his discovery of a middle intellectual ground for orthodoxy, in which he defined the word Kalam (science of theology) became the method of speculative theologians of Islam.33 His good voice, his genius for argument, as well as his animus against heretics, made the world outside a matter of more constant concern to him. His devotion, his competence in theology and law, his frugality and his spiritual experience were too marked to be forgotten.34 But it seems that he never wrote upon his soul.35 In his celebrated work known as Risalah fi Istihsan al-Khadhif fi 'l-Kalam, a tract in favour of the free use of the Kalam (science of theology), he supported the reasoned justification of the Kalam as a method of arriving at truth against those obscurantists who have nothing to do with inquiry into the roots of Islam — on the grounds that the Prophet said nothing about it. Al-Ash'ari argued on three lines: (a) the Kalam is not explicitly condemned; (b) the root concerning motion, rest, substance, accidents, essences, external forms, atoms (Tafrah), and the attributes of the Creator is found in the Qur'an and the Sunnah; (c) the Prophet knew these questions, but they did not rise in his time in specific form. However, the rationalizing tendency of orthodox Islam by Al-Ash'ari and the chain linking him and the Imam Hanbal found popular ground successively as time passed on and grew stronger and stronger. There was a danger that the orthodox system could fossilize and lose touch with life.36 had it not been rescued by the Kalam of al-Ash'ari and his school later on.

There are various different traditions about the number of books written by al-Ash'ari. They varied from six to three hundred in number.37 Besides letters, monographs and repudiation of individual heretics he wrote commentaries on the Qur'ân and works on tradition, dogma and heresy; only seven of his works exist up to the present age. They are:

(a) Ibanah 'an Usul al-Diyanah, translated partly by Spitta, Meheen, Goldziher, Wensinck, MacDonald and Klein; the book contains an adequate statement of al-Ash'ari's theological positions; (b) Risalah fi Istihsan al-Khadhif fi 'l-Kalam — a reasoned justification of the Kalam as a method of arriving at truth;38 (c) Kitab al-Luma', or Book of Aphorisms. There are ten chapters dealing with the Qur'an, God's will, His visibility, the Qadr (measuring), the Istitit'ah (energy to act), the Tat'il and Tajwur (God being far from injustice), faith and promise, the threat and the insmari;38 (d) Risalah al-Iman, a tract on faith in which al-Ash'ari defends belief in the "uncreate" Qur'an; (e) Mawalat al-Islamiyyin, which contains (i) heresiology, (ii) orthodox creed, and (iii) different opinions of philosophical questions and a great digest of the sects; (f) Risalah al-abwaab (Spitta op. cit. 81); (g) Qaw'ul fi 'l-tiqiad (Brockleman, suppl., Vol. I. p. 345). Al-Ash'ari died at Baghdad in 324 A.H. (935 C.E.).39

Ash'ariite creed

Al-Ash'ari drafted the Kalam into the service of orthodoxy by taking a mean halfway between rationalism and anthropomorphism. Thus he paved the way for subsequent rationalization and intellectualization of Islam.40 In fact, al-Ash'ari rejected rationalism of Mu'tazilites with the dogmas that were based upon it. Yet he applied the method, with the result that some of the elements that had in vain demanded entrance at the front door were introduced by the back-stairs.41 Thus, there was a likeness between the orthodox and their rationalist, Mu'tazilite opponents. Perhaps this again led the Ash'arites into strife with the Hanbalites. Al-Ash'ari, who was a stern adherent of the Qur'an and the Sunnah, and whose arguments consisted chiefly of quotations from those two sources only throughout his Ibanah, was cursed by the Hanbalites for the application of reasons in establishing the truth though in favour of orthodoxy. The notion of the Hanbalites about the Ash'arites' school was no better than their notion about the Mu'tazilites. They were solemnly cursed from the pulpits to such an extent that al-Juwayni, the greatest of Ash'arite theologians of the age, fled to the Hijaz.42 Al-Wusayyri was thrown into prison.43 The Ash'arite doctors generally were scattered to the wind. Finally, Ibn Taimiyyah "declared himself against the speculative methods which Ash'arites placed for orthodoxy."44 The Hanbalite mob of Baghdad still continued to be felt, but its excesses were suppressed by the Saljuq sovereign Alp Arslan, and especially by his celebrated Wazir, Nizam al-Mulk.45 Fortunately for Ash'arites in particular and Islam in general, they did not impose the order as a State Church, but furthered the cause smoothly through the constructive educational system of the Nizamite Academy at Baghdad, "which was founded to be a defence of Ash'arite doctrines."46 In fact, this liberal approach of the State to its favourite theological system ensured the strength of the...
Ash'arites; ultimately the masses were not very conscious of the limited enmity of the cultured few of the Hanbalites' reactionary school.

It is a peculiarity of the Ash'arites' theology that it was accepted by the followers of Abu Hanifa (born 700 C.E.) in some measure, though they rejected the Imam Ibn Hanbal in the matter of jurisprudence. The Ash'arite's doctrine as summarized in Ibanah is discussed hereunder:
(1) (i) Confession of God, (ii) His angels, (iii) His messengers, (iv) His revelation, (v) trustworthy traditions of His messenger (Muhammad), (vi) Muhammad is His servant and messenger, (vii) paradise is a reality, (viii) hell is a reality, (ix) there is no doubt about the coming hour (doom), (x) God will effect a resurrection from the graves.

These seem to be the common items of articles of faith of all the Muslim sects including the Mu'tazilites.

(2) God is upon His throne. He has two hands. He has two eyes. He has a face. Bila kafa, or without any anthropomorphic conception, is the cardinal point of al-Ash'ari's doctrine. The Mu'tazilites appear unanimous in denying that God possesses any eternal quality except eternity. On the other hand they could not go too far in their negative attitude toward the qualities for fear of coming into conflict with the Qur'an, which applied a variety of epithets to God. Hence they resorted to ta'wil or interpretation, and interpreted those epithets as the multifarious action of the essence of God himself as they did in the case of intellectual qualities, as held by Abul Hudhail and his adherents.

It was not the taste of the orthodox that God should be represented as being of three dimensions possessed of colour, taste, and so on, as the Mujassimites or the anthropomorphists held, so al-Ash'ari selected the middle position, by his assertion of bila kafa and tanbih, the cases of anthropomorphic epithets occurred in the Qur'an, and thus he avoided ta'wil and ta'til.

(3) God has knowledge. This is also superficially in contradiction to the Mu'tazilites' theory of denial of intellectual sifat or attributes, otherwise the entire body of Mu'tazilites confirm that the Creator has knowledge which is Himself. Al-Ash'ari himself points out that this is unlike the Mu'tazilites and Khawarijites, who say the names of God are anything but Himself. They absolutely reject all eternal qualities, but nobody denies the omniscience of God.

(4) They assert the existence of His hearing, sight and power. A section of the Mu'tazilites say that it is forbidden to say God has hearing and sight, knowledge and power; likewise it is forbidden to say that God has no knowledge nor power. 'Abbad Ibn Sulaiman and his adherents accepted Tawaqqut or silence, as far as the knowledge and power was concerned, but denied the sight and hearing altogether.

(5) There is no good or evil on earth except what God wishes, and things are by the wish of God.' In the view of Wasi' Ibn 'Ata, founder of the Mu'tazilite movement, man is the author of good or evil . . . and is rewarded or punished for his acts, but the Lord gives him power for all this. This is one of the cardinal doctrines of the Mu'tazilites. They claim the Justice of God by this theory. This is why they claim themselves Ahi al-tadallah, or the partisans of justice.

(6) Nobody has the capacity to do a thing before he does it, and God creates the works of human beings, and human beings are not capable of creating anything. The Mu'tazilites in general say that none of those human acts that are commanded by God or that are prohibited have been willed by Him. This is also against the crucial doctrine of free will of the Mu'tazilites. They simply hold that men are the authors of their actions; God only gives them the power to do as they wish freely. They further believe that man has free will and capacity of action. They are the masters for weal or woe according to their own wishes and desires.

(7) God gives the faithful grace to be obedient to Him and deserts the infidel. The Mu'tazilites did not recognize faith as a divine gift. The Mu'tazilites say that there is neither actually or potentially at God's disposal a power called grace by which faith may be generated. Bishr Ibn Mu'tamir and Ja'far Ibn Harb rejected the theory of divine grace boldly. As for evil, the Mu'tazilites held according to the doctrine of theodicy that God can only do what is salutary. They believe that a wise God can do only what is salutary (salaah) and good. They held further that men are absolutely free to lead a virtuous or vicious life as they choose for themselves.

(8) They believe that the Qur'an is the uncreated word of God. The denial of the eternity of the Qur'an by the Mu'tazilites was only a logical consequence of their denying eternal qualities as well as their denying the eternal decree. It was al-Jaf'd Ibn Dirham, the teacher of the last Umayyad Khalifa, who used the term to create a Qur'an for the first time in negation of the Christian idea of pre-existence and eternity attributed to the Logos, the word of God — "that is God . . . the cardinal doctrine of the Christian religion". In their deep sense of Tawhid the Mu'tazilites reserved the unity of God and rejected any other entity, decree, revelation or quality. They agreed that the essence of the Qur'an was revealed only, and maintained that the Qur'an is the work of God and so His creation and not His word.

(9) They believe that God will be beholden by sight on the day of resurrection as the full moon by the faithful. The Mu'tazilites maintain that He will not be seen by any of His creatures. The Mu'tazilites are unanimously of the opinion that God cannot be seen by sight. Abul Hudhail and the majority say we can see God with our heart. Hisham al-Fuwatee and 'Abbad Ibn Sulaiman deny this, too.

(10) They do not brand any of the people of the gibalh (Sacred House of God at Mecca) as infidels — this is quite in conformity with the Murjites. But the Mu'tazilites taught that anyone who had entered hell could not be delivered from it. In denial of the authorship of God for human acts, the Mu'tazilite view regarding the retribution of sin was very severe, which clearly indicates that they did not consider the grave sinner a Muslim, on account of which they are often called Ahi al-Wa'id. nor do they brand a faithful sinner an infidel, rather they invented a via media (Manzila-baina-al-manzilat); neither is he an infidel, or a faithful, yet his punishment is supposed to be lighter than an infidel, they held.

(11) They confess that God changes men's hearts. The Mu'tazilite view was that man, being author of his acts, became thereby a second creator. They unanimously main-

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50 Klein, p. 31.
51 Wensinek, p. 75.
52 Ibid., p. 76.
53 Wensinek, p. 77.
54 Ibid., p. 85.
56 Kitab al-intizar, pp. 77.
59 Wensinek, p. 77.
60 Ibid., p. 77.
61 Ibid., p. 82.
62 Shahrastani, Vol. I, p. 32; Wensinek, p. 82.
tained that man decides upon, and creates by his acts, both good and evil; that he deserves reward or punishment for what he does. In this way the Lord is safeguarded from association with any evil or wrong, unbelief or transgression. 78

(12) They confess the intercession of God's Messenger. The Mu'tazilites denied the doctrine of intercession as it stands against their thesis 79 of justice and nature of fair play on the part of God to deliver a sinner from the deserved punishment; as a result of the intercessions of His Messenger (a) they confess that the "pool" is a reality, (b) the "bridge" is a reality, (c) the resurrection after death is a reality, (d) God's settlement of His account with human beings is a reality, and (e) standing in God's presence is a reality. Save the reality of the "bridge" there is no difference among the Muslim sects, though the Mu'tazilites unanimously denied the beatific vision of God.

(13) They confess that faith is word and deed, subject to increase and decrease, and they do not call it created or uncreated. In this item of the articles of faith, Ash'arites seem to be at one with the Mu'tazilites. They say "the names of God are God". In this item it seems that al-Ash'ari sees eye to eye with the Mu'tazilites about the nature of the divine essence. They do not assign hell or heaven to the vicious or pious; "their lot is in God's hands," they assert. In this point al-Ash'ari follows the Murjites. They discontinue arguments and quarrels concerning Islam and contentions concerning the religious questions which the disputers discuss and wrangle about. "These items are self-contradictory to the practices of al-Ash'ari, as he himself advanced concrete arguments in favour of polemic theological discussion in his work" (Risalah fi Istithsan al-Khawdah). The Mu'tazilites, the champions of free thought and reason, consider reason as the true criterion of truth. According to them revelation only confirms what reason dictates. "They do not say how or why because that is innovation." In fact, al-Ash'ari himself applied reasons how and why in his repudiation of the Mu'tazilites.

(14) They believe that God does not command evil but forbids it; and that He commands good and that He has no pleasure in evil, even though He wills it. WasiI Ibn 'Ata says that it cannot be conceived that His will regarding His servants should be different from His command . . . man is the author of his own good or evil. 77 God commands only what is salutary to His servants if He does command. 79

(15) They ratify the traditions that "God descends to the lower heaven". The Mu'tazilites' view on this point is described by al-Ash'ari himself; some of them say that God is in every place; others say the Creator is in no place, but He is where He is dwelling from eternity. 79 Here seems to be a self-contradiction committed by the Ash'arites as they confessed God's being to be infinite and exempt from the limitations of time and space. 80

16 (a) They recognize the status of the pious ancestors whom God selected to be the companions of the Prophet. The Mu'tazilites on this point deal according to their theory of justice, and judge merits and demerits; (b) they approve loyalty to the past Imams of Islam. "Imam is not necessary," held al-Nazzam. 81 This is the opinion of most of the Mu'tazilites.

(17) They confess that God will bring the dead to life on the day of resurrection. The Mu'tazilites on this point hold that bodies are necessary in heaven "so that the spirit may eat and drink; in hell man will be tortured." 82 There is no difference between them on this question.

(18) They approve the Imam and Jihad. Mu'tazilites hold that Imam is not necessary, "unnecessary and a luxury." 83 They teach that martyrdom is not to be sought against the Polytheists, but to be patient. 84 In this question they are diametrically opposite to each other.

(19) They approve prayer for the welfare of the Imams of Muslims. The Mu'tazilites hold that prayer is useless for the dead. The question is a matter of divine justice only.

(20) They believe in angels — Munkar (the Unknown) and Nakir (the Repudiating) who visit the dead in their graves. The Mu'tazilites are silent on this point.

(21) They believe that there is witchcraft in the world. The Mu'tazilite theory of physics stands quite contrary to this. The idea of witchcraft occurred in the Egyptian Creed, and was freely used in Jewish literature. The Qur'an narrates them by way of information. It never forms an item of faith.

(22) They approve prayer for every departed person. The Mu'tazilites say prayer for the dead is useless. 86

(23) They confess that hell and paradise are created. This is in conformity with the Mu'tazilites, who hold, too, that hell and heaven are created. 86

(29) And that he who dies, dies at his appointed time, and likewise, he who is slain, is slain at his appointed time. The Mu'tazilites hold a man could have two Ajals, one his death appointed by God, the other his end by a violent death. 85

(25) God bestows His sustenance upon His servants . . . be it lawful or prohibited. The Mu'tazilites judge this under the theory of salutary nature of God and freedom of action.

(26) God may give the righteous, particularly, the signs that appear to them. The Mu'tazilites generally denied that saints can work miracles. 88

(27) That Sunnah is not abrogated by the Qur'an. This seems quite in harmony with the Mu'tazilites' theory of the created Qur'an, since the Qur'an and Sunnah were both created; according to the Mu'tazilites there is no reason why the Qur'an should abrogate the Sunnah while the latter has more practical ground, being demonstrated by the Prophet illustriously.

(28) The lot of infants is in the hands of God. As for this question, al-Jubba's answered to his disciples al-Ash'ari that the child is in a place of safety . . . as the child meets his death 86 to his best (uslah) before he attains the age of maturity, at which time only can he apply reason. This is the opinion of the Mu'tazilites.

(29) God knows what human beings do and has written that these things shall be, and they are in the hands of God. The Mu'tazilites generally deny this creed according to their theory of the absolute eternity of God. 89 Man is the author of acts according to their theory of free will. 91

(30) They approve the avoidance of everyone who summons to innovation. This is in reality a matter of principle for the people of Sunnah to boycott the rationalists, including the Mu'tazilites and others, with their plea to discourage rise of free thought among the illiterate masses.

(31) This is the substance of what they command: "We adopt them as ours." 92 This is the only statement al-Ash'ari made regarding his own creed. The apologetic tone of the whole body of faith indicates that they are manifested in total contrast with the Mu'tazilites.

77 Maqalat, p. 78.
81 Tritton, p. 94.
76 Wensinck, p. 61.
78 Wensinck, p. 81.
80 Wensinck, p. 69.
82 Ibid., p. 94.
83 Ibid., p. 82.
85 Ibid., p. 82.
87 Ibid., p. 82.
89 Ibid., p. 166.
91 Wensinck, pp. 81, 82.
84 Ibid., p. 82.
86 Tritton, p. 82.
88 Ibid., p. 82.
90 Tritton, p. 99.
92 Klein, p. 34.
The Qur'an is the supreme authority

A careful examination of the statement of the articles of faith by al-Ash'ari shows that he played a dubious role in building up his system of scholastic theology. He repudiated the rationalistic Mu'tazilites vigorously, but himself indulged in confusions which have been causing serious controversies among the Muslim theologians. It seems that al-Ash'ari, in his bid to defeat the Mu'tazilites, compromised with the fanatic masses and incorporated some current superstitions for their support. The long list of items of the article of faith, as stated by al-Ash'ari in his Ibanah, has little to do with the real simple faith of Islam, which is fundamentally based on the supremacy of Almighty God and the universal brotherhood of man. In fact, the Islamic faith is based on the twin principles of 'Ibadat, or submission to the will of God, which is static, and Mu'amat, or transactions social, political, civic, economic and cultural, which are dynamic. Statement of faith by al-Ash'ari only shows the difference of opinion between him and his opponents, and never gives a final solution to the problems of Islamic theology. Although the triumph of Imam al-Ash'ari caused a check against the advancement of the pure rationalism of the Mu'tazilites, it also caused the stagnation of free thought amongst Muslims. Therefore, to avoid any further controversy, it is imperative to refer back to the Qur'an alone for the satisfactory answer concerning the faith.

CONCENTRATION CAMPS IN TUNISIA
A STUDY IN FOREIGN DOMINATION

By G. H. Neville-Bagot

How the Livre Blanc came to be written

The following information about the inhuman treatment of political prisoners in Tunisia in 1952 is drawn from Livre Blanc sur la Détention politique en Tunisie (The White Book on political detention in Tunisia), published by the International Commission against the Concentration Camp Regime, 49 Rue des Riches Claires, Brussels, Belgium. On 27th February 1952 this organization, founded by the great French writer, Mr. David Rousset, was asked officially to investigate the conditions of detention and internment applied to political prisoners and internal deportees in Tunisia. The request came from Mr. Mahmoud Messadi, Assistant General Secretary of the Tunisian General Workers' Union (UGTT), which is affiliated with the ICFTU, informing the Commission that he had provided Mr. David Rousset, its Vice-President, with an abundant documentation on the French concentration camp regime in Tunisia. The Bureau of the Commission met in Paris on 9th December 1952 and decided unanimously to start field investigations with the least possible delay. On 18th January 1953, Mr. Rousset met M. de Hauteclaque, the then French Resident-General in Tunisia, who agreed to these investigations being made. They were fixed for the second fortnight of January. Members of the mission appointed were Mr. Rousset, two Belgians and a Dutchman. Mr. Rousset had already exposed conditions prevailing in the Soviet Union, in Fascist Spain, and formerly in Nazi Germany.

The repression in Tunisia started on 15th January 1952 during the Tunisian nationalist campaign against the French note of 15th December 1951 to the Senik Government which was considered by the Tunisians to be tantamount to an assertion on France's behalf of her right to share Tunisian sovereignty. The repression reached its height at the end of January 1952 with the infamous ratissage (literally "raking" or "ravaging") of the Cap Bon and later the Sahel or littoral district. Inquiries carried out on the spot by Mr. Corval, a former editor of the Paris daily, L'Aube (the organ of the French political party M.R.P.), which party incidentally consists of the former Foreign Ministers of France and ex-Premiers Mr. Bidault and Mr. Robert Schuman, and Pastor La Graviere, estimated that 200 people were killed and many wounded in these operations. Mr. Tahir Ibn 'Ammar, the present Premier of Tunisia's Home Rule Government, estimated that four tiny babies were killed during the ratissage carried out by French and Foreign Legion troops. A French Catholic deputy, Mr. Fonlupt-Esperou, who had formerly exposed the trickery of the Algerian Assembly elections, found that ten houses in the village of Beni Khir had been blown up and four or five in Tazerka. A full account of these acts of barbarity is to be found in Le Drame Tunisien, published by the courageous and honest Catholic Socialist group which publishes a weekly paper entitled Temoignage Chrétien (Christian Testimony).

A few of the details of repression given in the Livre Blanc

Mr. Rousset's White Book gives a statistical survey of the repression in Tunisia from January to October 1952. It gives details of the brutal execution of the great Tunisian syndicalist leader, Farhat Hashshad, in December 1952, whose body was found in the roadway outside Tunis with a threatening note pinned to it. It is said that Hashshad was "taken for a ride" in true gangster style, and it is thought that a high French official was involved in this event. Here it should be mentioned that this White Book was published before the equally brutal murder of Mr. Hadi Shaker, a leader of the Neo-Destourian Party and the man who caused this party at a secret session on 18th January 1952 to pass a resolution demanding complete independence. Shaker was taken from his house in front of his wife at the point of a gun, while his future assassins were breaking into the house.

He phoned the police station, which was only 300 yards off. He was living in administrative exile under the strictest police supervision, yet the police allowed his assailants to abduct him from under their noses. His body was later found riddled with bullets. A threatening note was pinned to it promising the Tunisians that the most prominent Neo-Destourian leader of the locality would be executed if there were any reprisals against the French. Another Destourian was taken and executed in front of his wife.

The ratissage of the Gafsa region, in which phosphates are mined, and the appalling executions in Monastir and other towns which took place in the early autumn of 1953 are subsequent to Mr. Rousset's report, and so are the cycles of terrorism and counter-terrorism which took place in Tunisia in August, following the advent to power in France of the courageous and progressive Premier, Mr. Pierre
Mendes-France. At least 170 people have been killed this year in Tunisia, including 70 fellagas, or members of the Tunisian irregular liberation armed units whose leaders, the two Lassweds, agricultural workers, took action after being the victims of French repressive measures. During these operations at least 1,000 Tunisians were arrested, but not one Frenchman, although the brutal murder of an excellent Tunisian doctor named Many and his brother was clearly the act of a European. And to this day not a single Frenchman has been arrested for the murders of Hashshash and Shaker.

According to the White Book, which quotes the Military Tribunal of Tunis, 4,269 people were arrested and 2,306 sentenced, while a further 1,000 or so were detained in prisons outside Tunis; those sentenced received a total of 13,207 years of imprisonment, including 857 years of hard labour and 1,200 years of isolation solitary confinement; 12 prisoners were sentenced to hard labour for life, and 9 were sentenced to death (the sentence had not been carried out at the time of the publication of the White Book, although several persons were later executed). The White Book states that in the period under review 81 Muslims were killed and 572 wounded as against 32 soldiers, police gendarmes and Europeans killed and 231 wounded.

There were about 1,800 incidents, demonstrations, aggressions, acts of sabotage, attacks, destruction of property, acts of incendiarism, derailments of trains and trams, etc. In April there were 1,350 people in concentration camps. These camps were at Foum-Tatamoune, Remada, Bordj-le-Boeuf, Mareth, Jellal, Kelibi, Zarour and La Mohamedia. They were situated in the extreme south, where the inmates were most certain of suffering from the intense heat. The food was “excreable” at Bordj-le-Boeuf; sanitary conditions were very bad at Jellal, apparently due to lack of water. The housing conditions of those lodged in cells were ghastly, while those who were forced to sleep in poor quality tents were bad, for they were exposed to the intemperance of the climate. While the prisoners stated that they were not badly treated by the army, the fate of those held in the civil prison of Tunis and elsewhere was often quite different. On 22nd January 1953 there were 2,500 people in the prison, the capacity of which was 750.

A journalist, M. Azouzreba, complained that he had been tortured; an electric current had been passed through his arm and feet, and he had been subjected to a particularly revolting torture known as “the trapeze”. Another prisoner, Behshir Ben Ashoura, was interrogated by the police. On forty occasions he was subjected to the “trapeze” torture and electric shocks. He fainted after a considerable quantity of water was forced into his mouth.

A certain Muhammad S — was, according to one witness, before the Commission, tortured for ten days by the police of Susa, a port south of Tunis. He went completely insane as a result.

An Associated Press communiqué of 1st February 1952 is quoted describing the sacking of the village of Tazerka by the Third Battalion of the parachutists, 80 per cent of whose personnel are Germans, many of whom had served in Tunisia in the Afrika Corps. According to the local Shaikh, Amor Nashi, each house in the village was searched and pillaged, the local nationalist leader escaping when the front of his brother’s house was dynamited in mistake for his own. A peaceful village was shot down while fleeing for cover, and so wild was the firing of the Legionnaires that one of their officers was wounded by one of his own men. The village presented a sad spectacle of empty shops and torn up linen and broken jugs with the food and vegetables strewn on the ground.

Enquiries by organizations and individuals other than the International Commission against the Concentration Camps Regime

The pro-French Tunisian daily, al-Nahda, Tunis, whose editor, Shadly Kastally, was later executed by the Tunisian nationalists as a traitor for standing as a candidate for the “rigged” municipal elections in 1953, also contained a report on the sackings of Tazerka from its correspondent, the lawyer, Mr. Tayeb Annabi. This report mentions that five houses were blown up and five women had miscarriages following the brutalities perpetrated by the French troops. Mr. Annabi mentioned that two members of the Messadi family were killed but Mr. Wahid al-Dine Messadi, the head of the Neo-Destourian cell in Tazerka, escaped, four babies died as a result of injuries received from the troops, and that there was no food in the village as the result of the wholesale destruction of supplies.

On 7th January 1952 al-Nahda, in spite of the fact that it was the only Arabic daily, supported by the French, published under the title “The Truth Laid Bare on the Horrors of the Cap Bon” an article in which it was stated that ten Tunisians were killed by troops at Kelibia and that houses were pillaged, while one merchant was robbed of £4,000. It stated that at Hammam al-Ghezzaz nearby seven houses were dynamated, that a woman was raped and another killed, that the local mosque was desecrated at Beni Khiar, and that eight houses were blown up, that one man was killed and several others wounded, that twenty people were arrested, houses were pillaged, and that the villagers were fined £100. The correspondent of al-Nahda described that at Mamora the men of the village were assembled in the village square and left without food for three days, that the troops’ dogs were let loose on them, that one man was killed, women were raped and several had miscarriages.

The veteran Tunisian statesman and business man, and a big land owner, Mr. Tahar Ben Ammar, who is now Premier of Tunisia in happier times, carried out an inquiry into the atrocities committed by French troops in the Cap Bon. He went as President of the Tunisian Chamber of Agriculture. He found that thirty gourbis (primitive dwellings) had been burnt at Menzel-Bou-Zefna, at Beni-Khalled three houses had been destroyed, at Kelibia ten houses had been killed, and at Tazerka three more. He further found that at Tazerka two children had been killed, that at least seventy women had been injured and several others raped, that five people had been killed at Nabeul and two at Hammamet, that the mosque and the mausoleum of Sidi Ben Aissa had been damaged by tanks and troops at al-Mamora.

Examples of atrocities too numerous to quote are given by the Tunisian Premier. It is a horrible and ghastly spectacle. The only good thing that emerges from all this is that there are in France a few fine people who are sufficiently courageous to denounce these abominations. The situation in Morocco in August 1954 was as bad, if not worse, than the spectacle of Tunisia in 1952. Thousands have recently been arrested and at least 200 killed at Fez, Casablanca, Port Lyauty, and Petitjean. In 1952 hundreds were killed in Casablanca following demonstrations of protest against the assassination of the Tunisian leader, Mr. Farhat Hashshad. Once again the editor of The Christian Testimony led the protest and published a book in French, Justice for Morocco, which is equivalent to the White Book on Tunisia.

The conclusion reached in the Report

The report, after describing objectively conditions in various camps throughout the Regency, as to nourishment,
hygiene and general treatment by the authorities, comes to the following conclusion:

"Taken as a whole, the report shows, on the one side, the contempt which is shown for the person, whether interned or deportee, and on the other the deliberate disregard by the military authorities, in both cases, of their position in law.

"This systematic disregard was also evident in the refusal to accord deportees the regime to which in the judicial nature of the measures taken against them they were entitled: while theoretically 'deported' they were nevertheless in turn confined in concentration camps (Remada) and detained in barracks (Tatatahouna).

"This is a particular illustration of the general character of the system prevailing in Tunisia, in which the individual is deprived of all guarantees, de facto or under the rule of law, and in which absolute confusion reigns and all procedure is arbitrary."

The report, which contains evidence concerning the torture and violent treatment of detained persons by the French military authorities, concludes:

"From procedures such as these, in themselves, it may not be warrantable to adduce that the régime itself is based upon concentration camps, but there is the risk that a régime which permits them thereof something of the character of a police State unworthy of a democratic nation."

The 285 pages of this book provide an account of the inquisitorial methods employed by the French authorities in Tunisia against those in general who are struggling for the independence of their country.

Through the blood shed by their martyrs, the Tunisians are well on the road to home rule, and another Muslim State is emerging in the world body politic.

Mr. Rousset and his colleagues are to be congratulated and thanked for their fearless denunciation and the detailed and painstaking analysis of the political situation in Tunisia. While such people are free to write in Europe, there is some hope that imperialism will be finally exposed and ended.

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**PEN PALS**

Mr. Ahmed Khan, S.K., C6, Second Floor, Steamer Building, Runchore Road, Karachi, Pakistan. Aged 21, wishes to write to friends in all parts of the world. Interests: Stamp collecting, view cards of different countries, reading and pen-friendship.

Mr. Abdul Qadir Maher Siddiqui, 1st Floor, Devi Nivas, Jain Road, Runchore Lines, Karachi, Pakistan. Aged 20, wishes to correspond with friends the world over. Interests: Stamp collecting, view cards of different countries, painting, commercial art, reading and pen-friendship.

Mr. Pyarmohamed Mohamedhusain, Mirzapur, Ahmedabad, India. Aged 32, wishes to correspond with Muslims of both sexes between the ages of 25 and 40, preferably from Malaya, Indonesia, Europe, etc. Interests: Islamic literatures, manners and customs, general correspondence in English.

Miss Sushila Raban, 44 Norris Canal Road, Maradana, Colombo, Ceylon. Aged 15, wishes to correspond with friends.

Mr. Manzoor Ahmad, The Sugaauli Sugar Works Ltd., Sugaauli, Champaran, India. Aged 18, wishes to correspond with friends from different countries of the world, especially from Turkey, Egypt, Indonesia, India and England. Interests: Stamp collecting, reading, exchanging photographs, magazines, and discussing various subjects concerning the world of Islam.

Mr. M. M. Abdul Hameed, 98 Belfield Street, Post Box No. 155, Ipoh, Perak, Malaya. Aged 21, wishes to correspond with friends of either sex from all parts of the world between the ages of 14 and 25. He can write in English and Tamil. Interests: Reading, religion, manners and customs, exchanging photographs, picture postcards and correspondence in general and world friendship.

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Please refer to Nazir-ud-Din, Esq., Secretary, International Stamp Exchange Club (I.S.E.C.), P.O. Iswarganj, Dist. Myrnessingh, East Pakistan.

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36 THE ISLAMIC REVIEW
Mr. Ian Stephens, who was till recently, editor of the British-owned Indian English daily, The Statesman, puts a wealth of general knowledge and specialist information in his Horned Moon. This book is an unusual account of his recent journeys in West Pakistan, disputed Kashmir and distant Afghanistan.

Written in a scholarly but homely fashion, this book must, undoubtedly, receive the attention it so richly deserves because the writer's sincere, sympathetic and good humoured candour has resulted in the publication of an intriguing, readable and important work. His detailed account of the "Kashmir problem" is sufficient in itself to gain him the respect of every Muslim student of modern affairs, whilst the book, as a whole, will readily commend itself to the general reader, who, in the main, seeks knowledge through impressions. Horned Moon is full of impressions; of people, the lowly, the ordinary, the military, the great; of conditions and hopes, of fears, faith, accomplishment, determination and courage. His subject is life and his characters live in print as in actual fact. To see and to study the complexities of human existence in this little known area through the honest eyes of Mr. Ian Stephens is indeed an informative and refreshing experience that should not be missed. Another notable feature of the book is that the writer handles his camera with the same confidence and apparent ability as he does his pen; for not only does he provide a wonderfully graphic account of his wanderings from the remote Karakoram to the Khyber and alof Kabul, but also he profusely illustrates his work with some remarkably fine photographs that are a delight to behold.

This book by Dr. Ahmad Shalaby, Professor of Islamic Education in Cairo University, deals, as the title indicates, with Islamic education since the dawn of Islam till the middle of the seventh century C.E. The work, which was originally a thesis presented by Dr. Shalaby for his Ph.D. degree, is unique in that its author has combined Arabian and Western cultures.
Following is a brief résumé of this dissertation.
This study deals with the history of Muslim education from the beginning of Islam (early seventh century C.E.) to the fall of the Ayyubid dynasty in Egypt (684 A.H.—1250 C.E.). The thesis is divided into five chapters and a supplement.
Chapter I is devoted to "Places for Teaching Purposes". It is here pointed out that the year 459 A.H. marks the beginning of an epoch in the history of Muslim education, as in this year the first school in Nizam al-Mulk's system was opened in Baghdad. Before that development, education was conducted in places of various kinds, as the Kuttab for the teaching of reading, and writing; for the teaching of the Qur'an and elementary subjects, and mosques.
A list is next given of the schools established by Nizam al-Mulk in Iraq and Khurasan, those founded by Nur al-Din in Syria, and the Ayyubid schools in Egypt and Syria. As a type of school in medieval Islam, a detailed study is given of al-Nuriyyah al-Kubra in Damascus, which the author visited and studied on the spot.
Chapter II describes the libraries which were used as educational institutes, library buildings, the arrangements of books on shelves, the catalogues and the system of borrowing books. Teachers form the subject of Chapter III, which begins with an explanation of the prestige enjoyed by teachers in Muslim opinion. Students form the subject of Chapter IV. The attitude of Islam towards education is here discussed, followed by al-Ghazali's views on the training of children.
Founders and endowments and organization are dealt within the concluding chapter, in which a short account is given of three notable founders (al-Ma'mun, Nur al-Din and Saladin. A concise biography of Nizam al-Mulk precedes an historical survey of educational endowments.
Egypt receives preponderant emphasis because she, under the Fatimid and Ayyubid dynasties, was a very important — perhaps the most important — cultural centre in the Muslim world.
The supplement is devoted to the principal subject studied in Egypt under the Fatimids, i.e., Isma'ilism. Relying upon the main Isma'ili published and unpublished works, the author has attempted to elucidate Isma'ilite doctrines and the plan drawn up to propagate them: teaching, poetry, observance of certain Holy Days, etc. The supplement ends with an account of the cultural reaction caused by the rise of the Ayyubid dynasty.

The book is one of a series of books on the same subject such as La Vie Quotidienne en Egypte and La Vie Quotidienne au Maroc : Hier et Aujourd'hui, etc. The

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68 GREAT RUSSELL STREET, LONDON, W.C.1.
present work is a very interesting account of Islamic daily life in the Middle Ages, i.e., 10th-13th centuries. Its material, however, overlaps that of Adam Mez’s Die Renaissance des Islams and Dr. A. A. Duri’s Economic Life in Iraq in the 4th-10th centuries. 1

It deals with all aspects of Muslim life in those bygone days: the religious, political, social, industrial, rural, intellectual and artistic; and devotes special parts to such social groups as the booksellers, artisans and labourers.

A useful table of dynasties, kingdoms and empires together with a general bibliography and an index of references are appended to the book.

An interesting list is that of prices of various articles and items of food for daily consumption appearing on pages 213-217. Life certainly was cheaper and more prosperous in those palmy days!

After finishing the book one feels the pleasant atmosphere of the Islamic Middle Ages when Baghdad had three million inhabitants, 27,000 mosques and 60,000 public baths; when the Muslim chemical industry was in full swing, producing dyes, perfumes, candles, soap, sugar and various derivatives.

You can, as you read through Chapter II (pages 41-60), watch the Muslim child born, circumcised, educated, married, washed and buried. An interesting chapter is the one dealing with family life (pages 61-93), where the author touches on such vital subjects as the veil, the harem, the eunuchs and prostitution, and he rightly states that the Muslim religion forbade prostitution and regarded it as adultery severely punished (page 64).

1 It was translated into Arabic under the title al-Hiyaat al-Iqtisadiyya fi ‘Iraq fi ‘I-Qarn al-Rabi’ al-Hijri, published in Baghdad.

2 We find the same state of affairs today in the United States of America where the law makes no difference between adultery and fornication; they are both punishable, which condition is different from what is in the laws of most of the European countries.

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UPON RECEIVING A COPY OF THE HOLY QUR’AN

New Jersey State Prison Farm,
Rahaway, New Jersey, U.S.A.
12th August 1954.

Dear Brother-in-Islam,

Assalamu ‘alaikum

Owing to an unfortunate circumstance, my former parole date has been changed from August 1954 to February 1955, yet my spirit remains undaunted; for there is much that I can yet do in spreading the teachings of the Holy Qur’an. However, I am so elated over the fine gift sent to me that as often as I think of it I repeat “Alhamdu li ‘l-Lah”. I thank you ever so much and please extend my thanks to Mr. Yasin.

Somewhere I feel that my change of release date is in God’s hands, in that, not only have three inmates here approached me about becoming Muslims, but also one of the officials is deeply interested. So from the looks of the present situation there is much to be done in the way of Islam.

One of the most pleasurable moments came just this afternoon, when one of the fellows, after reading only the introduction of the Holy Qur’an, in trying to explain how its truth and clarification affected him, burst into tears because he lacked the necessary words for self-expression and I wept with him because I felt his joy.

It is easy to understand his feelings, especially the transition from the darkness of ignorance, into the light of understandable truth; for I, too, had groped about in darkness for a ray of hope.

My heart goes out to the American youth among whom God is just a myth, to whom recourse is taken only for want of a better word. Indeed what little religion they may have had is dead, for indeed even among the elders they pray beside each other on Sunday and pray upon each other from Monday to Saturday... And the children have taken to drug addiction. I write not with ridicule, but with pity and compassion for I have watched the change.

Now as a golden day is nearing its end I close my letter to prepare for my salat al-Maghrib. So until I hear from you may the peace and mercies of Allah be with you.

Yours in Islam,

WILLIAM HASSAN E. HARTZOG.

*A * A

A MUSLIM THINKS ALOUD

The Place of the Mosque in Islamic Social Life
Djalan Besuki No. 18 (Pav),
Djakarta,
Indonesia.
22nd July 1954.

Dear Sir,

No Muslim to whatever country he might belong would deny the necessity for thoughts expressed by Mr. ‘Uthman ‘Addo in his letter, “A Gold Coast Muslim Thinks Aloud” (The Islamic Review for April 1954, p. 37). However, I presume what stands out in his article is his reference to mosque in paragraph three... “One of the essentials of a Muslim community is a mosque. Not a simple place of worship... but a mosque around which could be built scientific laboratories, museums, libraries, lecture halls, dispensaries, Co-operatives, schools, colleges, sports clubs, etc.”

Much the same thought, I believe, has been expressed by Mr. Kamal A. Faruki in his Islamic Constitution (Appendix V, pp. 112-113) while propounding his views on the subject of once again bringing into harmonious relationship the mosque and the Muslim, leading to a sort of a natural social set-up commensurate with the true spirit of Islam, without, of course, laying greater emphasis on dogmas.
tradiations and codified interpretations of the Holy Qurán, derived from theories in abstract. What is needed is faith, pure and simple. That is how we can bring back our lost glory and give mosque the place it once occupied in early Muslim society. That will be the resurrection of Islam; that will be our contribution to the Faith — a vivid symbol of unity between the spiritual and the temporal. And which during the decadence of Islam had been divorced from Islamic thought and practice. To quote Iqbal:

“The East saw God but failed to see the world of matter, The West got embroiled in the world and neglected God.”

We have neither to neglect the one nor the other. That is how Muslims can translate into reality what Iqbal dreamed and preached — a synthesis of the Eastern and the Western cultures “by wedding reason to love”. How beautifully he exhorts his co-religionists to the acquisition of knowledge, not only of materialism or spiritualism, but both, and that too under the shadow of the mosque:

“The strength of the West is due to knowledge and science,
Her lamp is alight from this fire only.
Knowledge does not depend on the style of your garment,
And a turban is no obstacle to the acquisition of knowledge.”

Mosques in the earlier centuries served as centres of learning. In mosques lectures were delivered not only on theology, but also on other branches of learning. These lectures were attended by regular students as well as by others who cared to attend them. In the 11th century, Nasir Khusro wrote about these mosques. He says that the mosque at Cairo was daily visited by over 5,000 persons to hear lectures of famous scholars of the day.

Mosques also served as libraries where books on all sorts of subjects could be found. Men of learning were appointed as librarians. Famous scholars like Ibn Sina, Ibn Maskiwayh and al-Shabushi also served as librarians in such mosque libraries at times.

It is, nonetheless, a happy augury that Muslims not only of Pakistan but of other lands also are thinking, and “thinking aloud” in the same vein. Efforts in the right direction and Tawwakul (trust in God) — again a synthesis of action and belief — will lead Muslims onwards, to freedom and strength, peace and plenty.

In conclusion I would like to add that the Shah Jehan Mosque and Literary Trust is serving a great need for the Muslims today. It is in fact taking the place of mosques of yore which served not only as places of worship but were also the focal point of all Islamic activity. The Shah Jehan Mosque is rapidly becoming one in England. It is time that many such mosques sprang up all over the world for the true direction of the coming generation.

Yours sincerely,

* * *

SAEED MALIK.

* * *

WORLD MUSLIM CORRESPONDENCE CLUB
4-C North Range,
Park Circus,
Calcutta-17.
27th August 1954.

Dear Sir,

I wholeheartedly support the fine suggestion put forward by Mr. I. H. I. Abid about the formation of “The World Muslim Correspondence Club” in your issue for June 1954. For Muslims in general and Muslim youths in particular, such a club will be of immense benefit. It will enhance the spirit of friendliness and brotherhood among the followers of the Qurán.

We, the Muslims of India, are not much acquainted with the social and economic conditions of our brethren in Indonesia, Malaya, China, Egypt, Iran, Saúdi Arabia or Turkey. By forming a world-wide organization on the basis of Mr. Abid’s suggestion, we will learn a lot about Muslims scattered all over the world and this will go a long way to create a sense of uniformity among the Muslim people.

Yours sincerely,

K. M. YUSUF.

* * *

TWO LETTERS OF A YOUNG ENGLISH MUSLIM LADY WHO HAS RECENTLY JOINED THE WORLD BROTHERHOOD OF ISLAM

6th July 1954.

Dear Sir,

In the books that you sent me I have found that I agree with everything in Islam. There is nothing that is wrong in all I have learned, so indeed it must be the perfect religion. There was plenty I disagreed with in Christianity, although I am sure that none of the blame for it rests with Jesus but with those who came after.

I enclose a postal order for 4/6 with this letter for you to send me some other books. I am afraid I cannot subscribe to The Islamic Review because I cannot get enough money saved for a year’s subscription.

My parents’ opposition is going now, I think. They accept my belief, but I get the impression that they think it is just another of my crazy ideas, but I really am sincere in my belief. The next trouble will be with our new year. He has learned that I have not been confirmed and that I should have been long ago, but I will not have it. But it matters little, and I am much happier in my belief than before.

30th July 1954.

As you say, I have much to learn about Islam, for although I have learnt much I am still lamentably ignorant. Unfortunately I cannot afford to buy any more books, but if you can help me I shall be grateful.

Some of my friends who have heard of my conversion think I am crazy, to say the least. Some of them have been terribly misinformed about Islam, and some of them know nothing at all. For myself I pity them their ignorance. I wish that I could help them in some way. The trouble is they do not want help.

As for me, Islam came to me as a cool oasis to a man who has lost hope in a hot, bare desert. He thinks he has no hope of life but then he comes upon the oasis and drinks of the pure crystal-clear water and tastes the fruits of the palms and finds contentment.

By the very circumstances of my learning of Islam I am sure that the assurance of God is behind it, and, having found my oasis, then I would wish to justify my existence here, for it is not enough to resist evil. One must do good. I wish that I could help people more. The trouble there is that I do not know many people, for we live rather a solitary life at present.

Yours faithfully,

JANET TETLEY.

* * *

AN APPRECIATION

78 Nyon Street,
Mahebourg, Mauritius.

Dear Sir,

Since my first acquaintance with The Islamic Review I have been highly gratified with the articles from eminent
authority on Islam. Here is a publication which is imparting the rudiments of Islam to innumerable Muslims in various parts of the world and illuminating ever brighter the torch of Islam.

It is a source of pleasure to me to see that so many converts are being gained to Islam through your efforts. I was happy to read the poignant article of Miss Jeannette Salma Hill (The Islamic Review for March 1954), and I am sure she was sincere in what she wrote. Your documentary articles on the Muslim world are outstandingly interesting, and I hope you will insert at least one in every issue.

Yours sincerely,

A. RUSHID JUGOO.

"MUSLIM PROPAGANDA IN THE WEST"
18 Eccleston Square,
London, S.W.1.
8th August 1954.

The Editor,
The Jewish Observer and
Middle East Review,
London.

Sir,

In your issue for 30th July you refer to my article in The Islamic Review for June 1954 entitled "Muslim Propaganda in the West"; in which I urged the Muslim countries to start a propaganda campaign in the Western world.

Your report of my article was slanted, and you have grossly misunderstood the context in which I used the term "propaganda". Chamber's Twentieth Century Dictionary gives the meaning of "propaganda" as "any association, action, plan, etc., for the spread of opinions and principles, especially to effect change or reform". The Muslim propaganda I want will propagate the truth about the Muslims and their national causes, and will combat the type of propaganda in which you indulge.

You quote me as saying that "the only journals of any wide circulation in Britain which deal at any length with Arab affairs are the Jewish Observer and Middle East Review and the Jewish Chronicle". But you omit the sentence which followed this quotation, and which read, "Can they (the Arabs), in the circumstances, blame the British for being ignorant of, and unfriendly to, Arab causes?"

Yours faithfully,

M. E. M.

* * *

CHANGES IN THE ARABIC SCRIPT

Nawab Manzil,
Baroda
India.
30th April 1954.

Dear Sir,

Recently I read an article in The Islamic Review for November 1951 by Dr. A. K. Germanus on the abolition of Arabic (writing) alphabets and imposing Latin (writing) alphabet. I congratulate you and the learned author on his criticism and your giving its due space in your valued magazine. I wish there were more articles by Dr. Germanus. Would he agree to make any changes in common consonants like dz, z, dh to be made similar except where two words of some components get mixed up? For students of Arabic, Persian, Urdu, it becomes a problem to follow these and similar consonants. A reform in the Arabic alphabet will do good, but it is not the complete change of Arabic to Latin writing that is desired. Simplification is all that is needed. I am not a philologist to say much on the subject but would like the opinion of the learned authorities on this subject.

Yours sincerely,

(Dr.) SYED FAKHRUDDIN HUSAIN KHAN.

* * *

AN ENGLISH MUSLIM'S WISH

105 Savile Park Road,
Halifax, Yorks,
England.
12th June 1954.

Dear Sir,

During the month of May 1954 I visited an exhibition and attended a lecture in London given by The British and Foreign Bible Society. There I saw Bibles laid out for all to see in seventy different languages, and heard of the great heroism and effort made by zealous Christians to translate the Bible into many languages and distribute it in every part of the world. At this exhibition I sensed the eagerness of its promoters to make the Bible available as cheaply and as conveniently as possible to every living soul on earth in his own language. I saw people who had undertaken great hardship to produce a Bible in their own native tongue. I heard people speak of the joy they experienced in seeing the fruits of their long and arduous labour.

It was a joy to me to be awakened to the fact that the Qur'an should also be translated into so many languages. I felt that the real word of God should be made equally available to all people on the earth, thus to bring about the realization of His word "And God blots out falsehood and confirms the truth with His words" (The Qur'an, 42: 24).

I came away from this exhibition wishing earnestly that before I die I should also experience the happiness of seeing the Qur'an of my faith in hundreds of languages, easily and cheaply obtainable by everyone in the various corners of the world. I also resolved to dedicate myself to an effort to present to all people the simple and noble truth contained in the Qur'an.

Muslims of every rank and station, nationality and colour should make an effort to give the Qur'an to the world. An organization should be set up with the financial support of Muslims throughout the world to be charged with translating the Qur'an into all languages. It should have branches in all countries and should print translated versions of the Qur'an in various sizes, but preferably in small inexpensive pocket editions in large numbers and distribute these books to booksellers. It should also start and keep up a strong propaganda campaign and prepare and distribute to the general public free literature, such as leaflets containing selections of verses from the Qur'an.

The time has come for action to be taken in the highest circles in all Muslim countries to start such an organization and keep it going. The time has come for Muslims everywhere to realize the wonderful gift of the Qur'an and to ensure by their own efforts that its message is brought to the notice of the whole of mankind. The Muslims have kept the Qur'an to themselves for too long. They must now try to share it with a wider section of humanity.

I call on all Muslims to help in this noble cause — the governments with their support, the rich with their money, the printers, publishers and linguists with their skilled services. We can then fill the holds of ships with cargoes of the Qur'an in all languages.

Yours sincerely,

R. U. AUSTIN.

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