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Continued on page 2
ISLAM OUR CHOICE

Compiled by DR. S. A. KHULUSI, Ph.D.

PUBLICATION DATE
25th MAY 1961

There has long been a demand for a book that would relate in simple language the stories of various Europeans accepting Islam. Since 1913 C.E. such articles have been published in The Islamic Review. Some of these have now been collected in ISLAM OUR CHOICE.

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PRICE 10’6

ON SALE
ON
‘ID DAY
AT
THE MOSQUE, WOKING

Can also be obtained from—
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The scene shows the soft clear notes of song sounding from the minaret of a mosque early in the morning at Ning Municipality, the Mughur Autonomous Region of Sinkiang, heralding the advent of the joyous ‘Id al-Adha (Corban) Festival.

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'ID AL-ADHA SERMON'

The institution of pilgrimage obliterates all distinctions of race and colour

by S. MUHAMMAD TUFAIL

"Every one of us must discover the truth that mankind is one. We must not only discover it but accept it with all our hearts. Whether we like it or not the basic truth of our existence is that life is one indivisible whole. We must try our best to reach and grasp this great phenomenon of reality and then preserve it through belief, through prayer, through action and through sacrifice. Buddha, Abraham, Moses, Jesus Christ, Muhammad and all the Divine teachers of the world never taught that man was superior to man by virtue of his race, colour or nationality."

All over the Islamic world Muslims are celebrating the 'Id al-Adha today. A vast concourse of human beings has assembled at Mina (a few miles from Mecca) to commemorate the spontaneous willingness of the Prophet Abraham to offer up his son to fulfil his vision.

"So We gave him the good news of a forbearing son," says the Qur'an, "but when he became of age to work with him, he said: O my son, I have seen in a dream that I should sacrifice thee: so consider what thou seest. He said, O my father, do as thou art commanded: if God please thou wilt find me patient. So when they both submitted, and he had thrown him down on his forehead, and We called out to him saying, O Abraham, thou hast indeed fulfilled the vision. Thus do we reward the doers of good. Surely this is a manifest trial. And We ransomed him with a great sacrifice. And We granted him among the later generations (the salutation), peace be on Abraham! Thus do we reward the doers of good.""

It is in this way that the institution of pilgrimage with which is associated the institution of sacrifice has been kept alive in the traditions of Islam in remembrance of the act of complete submission to God by Abraham.

It is in this way again that Islam has succeeded in obliterating all distinctions of race, colour and rank. Thousands of Muslims all clad in one dress, of the most simplest kind, moving in one way, giving up so many amenities of life in the desert of Arabia, all of them utter the same words:

Labbaika Allahumma labbaik
“Here are we, O God! here are we in Thy presence.”
And in this way they teach the whole so-called civilized world the most needed lesson of today that mankind is one.

"No touch of religious genius," says Thomas Arnold, "could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and their brotherhood in the bonds of their faith. Here in the supreme act of worship, the Negro of the West Coast of Africa meets the Chinese from the distant East, the courteously polished Ottoman recognizing his brother Muslim in the wild islander from the farthest end of the Malayan Sea. At the same time throughout the whole of the Muhammadan world, the hearts of the believers are lifted up in sympathy with their more fortunate brethren gathered together in the sacred city of Mecca, as in their own home they celebrate the festival of ‘Id al-Adha. Whatever the race, colour or antecedents of the worshipper he is received into the brotherhood of the believers and takes his place as an equal amongst equals."

It is in this way that Islam has succeeded where others have failed. Arabs were the most disunited people among themselves, but prided themselves on the superiority of their race against the outside world. It was by following the ideology of Islam that their hearts were united:

"And remember God’s favour to you when you were enemies, then He united your hearts and so by His favour (i.e., by following the ideology of Islam) you became brethren. And you were on the brink of a pit of fire, then He saved you from it."

Man needs this message, this ideology, to be taught to the world again. It is only under Divine guidance that he can free himself from prejudices of snobbery, colour or race distinction.

One of the most menacing problems of mankind

The race problem is one of the most menacing problems that confronts mankind today. It is present in its most hideous form in some parts of Africa, where naked oppression is taking place on account of race and colour. This is a common challenge to the whole world. The game of apartheid cannot go on for long. If things do not improve the West will suffer a great setback in Africa. An action accompanied by proper ideology can only save the situation.

It may be asked whether Islam has anything to contribute towards the solution of the problem. In Islam this problem does not exist. Neither in theory nor in practice.

Even the present gathering here is a living proof that all of us are equal in the sight of God. It is a simple statement but even after 1400 years of Islam the world has not succeeded in understanding the full import of this message, in accepting this simple truth of life.

Islam is thus the only answer which can save Africa from groping in the dark, and can lift Africa out of chaos. The picture has become clear during recent years. But at the end of the last century and at the beginning of the present one things were not so hopeful.

In 1899, about sixty years ago, when the mundane power of Islam was at its lowest ebb, it was prophesied that Islam could not survive without political power, therefore:

"Islam in Africa will be comparatively easy for Christianity to overcome."

Even six years ago it was declared that:

"Islam in East Africa has lost its position as the directive for African hopes and aspirations."

But what is the situation now:

"Christianity, Islam and Communism are battling for the minds and hearts of Africa’s uncommitted millions and at the moment Islam is making the greatest progress."

It has also been admitted that 15,000,000 Africans have turned to Islam during the last four years. The ecclesiastical sources have frankly admitted that in the encounter between Christianity and Islam, Christianity is losing Africa.

It is not the sword which is being used to bring people to the fold of Islam. The sword was, in fact, never used for this purpose in the history of Islam. It is the inherent force and spiritual beauty of the religion of Muhammad (peace and blessings of God be upon him) which is conquering the hearts of the people.

Islam needs your help

This brings us to a heart-searching question which every Muslim should ask himself. What have we done to further the cause of Islam in the world:

The Qur’an says:

"O Messenger, deliver to the people what has been revealed to thee from your Lord."

The Messenger of God, Muhammad has delivered that message to us and now it is our duty to deliver it to mankind. The Qur’an says to each one of us:

"Deliver to the people what has been revealed to you from your Lord."

Every one of us should ask: what are we doing to fulfil this task, to deliver this message to the world?

We meet at Woking twice a year. It will be another year before we meet again. Africa is a far-away country from us: it will take care of itself by the help of our African brethren. Our duty lies in the country where we live at present. Islam is not at work in the Western world. It is only being represented. We must do something about it. The Western world needs Islam as much as the African world. Islam is on the march, no doubt, but it needs our help.

In Great Britain two persons, on the average, become Muslims every week. But this rate of progress is not at all satisfactory.

Let every one of you contact at least two persons during the coming year for the sake of Islam. Tell them something about the Prophet and his message, give them something to read, pray for them so that they may see the light of truth. If you have succeeded in removing one small misunderstanding about Islam from the minds of people
among whom you live you have helped the cause of truth. If you have failed, you have failed in a noble cause. But in the sight of God you have not failed, you have your reward with Him.

The message of Islam which we are going to present to the world was revealed to the Prophet Muhammad, whose advent was the result of the prayer of Abraham and Ishmael.

“Our Lord,” that is how they prayed when they raised the foundations of the Ka’bah, “and raise up in them a Messenger from among them who will recite to them Thy messages and teach them the Book and the wisdom, and purify them.”

The Qur’an, the Book of wisdom, the Book which purifies and uplifts humanity, has been handed down to us unaltered through these ages. It can help mankind in various ways.

Non-Muslims can also benefit by the teachings of the Qur’an

To those of my friends who are not Muslims the teachings of the Qur’an can also benefit. Let them try to shed whatever prejudices they have, against a particular people, a particular race, a particular group — in the West or in the East. I have myself suffered from such prejudices, and perhaps some of my friends of early days are still under the impression that the members of their own family, the people living in their own village or in a particular street of their town, are the best people in the world. It takes time and needs struggle, individual struggle, of course, to free oneself from such prejudices. Everyone must discover this truth, and for that matter every spiritual truth, in his own way — that mankind is one. We must not only discover it but also accept it with all our hearts. Whether we like it or not, the basic truth of our existence is that life is one indivisible whole. We must try our best to reach and grasp this great phenomenon of reality and then preserve it through belief, through prayer, through action and through sacrifice.

Buddha, Abraham, Moses, Jesus Christ, Muhammad and all the divine teachers of the world never taught that man was superior to man by virtue of his race, colour or nationality.

The Qur’an says:

"O mankind, surely We have created you from a single male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with God is the most dutiful of you."

Let us listen carefully to this Divine voice. We cannot afford to neglect it any more.

I wish each and every one of you a happy ‘Id.

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1 ‘Id al-Adha (Festival of Sacrifices) sermon delivered at the Shah Jehan Mosque, Woking, Surrey, England, on 5th June 1960.
2 The Qur’an, 37: 101-110.
4 The Qur’an, 3: 102.
10 The Qur’an, 5: 67.
11 Ibid., 2: 127-129.
Islam has been greatly misunderstood, even by scholars like William Muir

My special knowledge of Muhammadanism began in a mosque school at Constantinople in 1854, where I learnt considerable portions of the Qur'an by heart. I have associated with Muhammadans of different sects in Turkey, India and elsewhere, and have studied Arabic, the language in which their sacred literature is written. I may at once point out that without a knowledge of Arabic it is impossible to exercise any influence on the Muhammadan mind; but I would add that there is something better than mere knowledge, and that is sympathy: sympathy is the key to the meaning of knowledge — that which breathes life into what otherwise would be dead bones.

There are instances of eminent scholars who, for want of sympathy, have greatly misjudged Muhammadanism. Sir William Muir, for example, has been led into very serious mistakes in dealing with this religion.

Let us hope that the present occasion may help, in however humble a degree, to cement that "fellow-feeling" which ought to exist between all religions.

"In proportion as we love truth more and victory less," says Herbert Spencer, "we shall become anxious to know what it is which leads our opponents to think as they do."

More profound is the Tibetan Buddhist Lama's vow never to think, much less to say, that his own religion is better than that of others. The edicts of Asoka, carved on rocks and more monumental than brass, also recommend his subjects to praise the faith of others.

As regards the great religion with which we are dealing today, I have adopted the term "Muhammadanism" in order to limit this address to the creed as now professed by Muhammadans. If I had used the better heading "Islam", which means the creed of "resignation to the Divine Will", a more extensive treatment would have been necessary than can be afforded in the course of an hour.

Muhammad raised the status of woman from being a property to that of a proprietor

by GOTTlieb William Leitner

Islam is a perfect religion — not merely imitative or eclectic of Judaism and Christianity

Muhammadanism is not the religion of the Prophet Muhammad because he only professed to preach the religion of his predecessors, the Jews and the Christians; both of these faiths being stages in the faith of "Islam", of which the form preached by Muhammad is the perfection and the seal.

"To walk with God," to have God with us in our daily life with the object of obtaining the "peace that passeth all understanding", "to submit to the Divine Will" — this we too profess to seek: but in Muhammadanism this profession is translated into practice, and is the cornerstone of the edifice of that faith.

In one sense Muhammadanism is like, and in another sense unlike, Judaism and Christianity. To walk with God, to have God ever present in all our acts, is no doubt what the prophets of both these religions taught; and in that sense they were all Muhammadans, or rather "Muslims", namely, professors of the faith of "Islam".

But so far as I know either of Judaism or of Christianity, the system preached by Muhammad was not merely imitative or eclectic; it was also "inspired" — if there be such a process as inspiration from the source of all goodness. Indeed, I venture to state in all humility that if self-sacrifice, honesty of purpose, unswerving belief in one's mission, a marvellous insight into existing wrong or error,

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1 This is a report of an extempore address delivered at South Place Chapel, Finsbury, on Sunday afternoon, 6th January 1889. This was originally reported in The Times of July 1889 and later reprinted in the form of a booklet with additional appendices by Swan Sonnenchein & Co., London. We have retained the original title of this talk, i.e., "Muhammadanism," because Dr. G. W. Leitner had a reason for choosing this misnomer which he explains in the course of his address. Please refer to the sixth paragraph.—Editor, The Islamic Review.

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THE ISLAMIC REVIEW
and the perception and use of the best means for its removal, are among the outward and visible signs of inspiration, the mission of Muhammad was "inspired".

Islam is pure Judaism plus proselytism, pure Christianity minus the teaching of St. Paul

The Judaism known to Muhammad was chiefly the traditional "Masora" as distinguished from the "Markaba"; indeed, pure Judaism as distinct from Buddhistic or Alexandrinian importations into it.

The Christianity also which Muhammad desired to restore to its purity was the preaching of Christ, as distinguished on the one part from the mystic creed of St. Paul, and the outrageous errors of certain Christian sects known to the Arabs.

Muhammad thought the Jews would accept him as their Messiah, but the "exclusiveness" of the Jews prevented this. He, however, insisted on the Arabs and on "believers" generally participating in the blessings of their common ancestor, Abraham; and his creed, therefore, became Judaism plus proselytism, and Christianity minus the teaching of St. Paul.

The idea of Muhammad not to limit the benefits of Abraham's religion to his own people, but to extend them to the world, has thus become the means of converting to a high form of culture and of civilization millions of the human race, who would either otherwise have remained sunk in barbarism, or would not have been raised to that brotherhood which "Islam" not only preaches but practices.

The founder of Muhammadianism has been talked of by Christians in the most unworthy manner. Still, at first, he was regarded as a heretic and sectarian. Dante refers to Muhammad as a heretic in his Inferno; and indeed, in another sense, he was only a dissenter from one of the many forms which have adopted the appellation of "Christian". Some authors alleged that his religion was taken from the Talmud; but it seems to me that the question of what Muhammadianism really is cannot be summed up better than in stating it to be pure Judaism plus proselytism, and original Christianity minus the teaching of St. Paul. This as regards its theory: in practice it is far more than modern Christianity in its artificial European aspect — the "Sermon on the Mount" translated into daily life.

There is no priesthood in Islam

Every Muhammadan is a church in himself: everyone is allowed to give an opinion on a religious matter, on the basis of the belief common to his co-religionists. They are not slaves to priests: they pray to God without an intermediary, and their place of worship is wherever they happen to be at the appointed hours of prayer.

Their preachers can also follow other vocations: some of them are shoemakers, etc. But of course, the bulk of their ministers of religion are so by profession in regulated communities.

There is no such thing as a Pope among them.

Any ordinary Muhammadan may say, "By resigning myself to the Divine Will I am myself the representative of the faith of which the Prophet Muhammad was the exponent." Indeed, the bulk of Muhammadans throughout the world are guided by the confidium. Those are the Sunnis or al-Jama'at, in contradistinction to the second most important sect, the Shi'ahs, which considers Muhammad and his lineal successors to be practically infallible. The Shi'ahs venerate the hereditary principle, and their religious profession is regulated by the interpretation of the Qur'an and of their traditions by their leading priests or learned men the Mujahids.

Muhammad himself did not make any claim to infallibility. On one occasion he had a revelation censuring himself severely for having turned away from a beggar in order to speak to an illustrious man of the commonwealth, and he published this revelation, the very last thing which he would have done had he been an impostor, as ignorant Christians call the great Arab Prophet. Allow me now to read to you the letter of an eminent religious Muhammadan functionary, the present Sheikh al-Islam of Constantinople, to a convert, Mr. Schumann, which I humbly venture to endorse, except the following passage: "On the day when you were converted to Islam your sins were taken into account." There is a revered saying that the "objection of one who is learned is better than the consent of a thousand who are ignorant"; and, without in the least professing to be learned, I can, from a Muhammadan standpoint, claim the privilege of a believer in objecting to a ruling which has probably been rendered incorrectly in translation, and which contradicts the injunction addressed to all to "avoid sin and apply yourselves to righteousness", whether Jew, Christian or Muhammadan.

The religious practices of Islam

With regard to the outward signs of a Muhammadan, such as prayer, alms, fasting and pilgrimage, the religious books contain the necessary regulations. As for prayer, they practically enforce that "cleanliness is next to godliness", for ablutions precede prayer. The regulations regarding both acts are minute, and as to their ritual it is not of every Christian that a priest could say what the Sheikh al-Islam says of every Muhammadan: "These things, however, may be learnt from the first Muslim that you meet."

Their alms, which are rightly called only a pecuniary prayer, consist in giving up a portion, not less than a 40th part, or 2½ per cent, of their goods, to the poor. These alms go into the public treasury, and are applied, among other things, to the redemption of slaves, another subject regarding which Christians ignorantly accuse Muhammadans of a state of things which Muhammad did his best successfully to mitigate by a practical legislation towards its eventual abolition.

But, reverting to alms, in order that these be acceptable to God, the givers must show that they are in lawful possession of the gift (which, it is needless to add, can be increased beyond the legal minimum). It would not do "to rob a till in order to build a chapel", but those who voluntarily give more than the fortieth part will be rewarded by God. The pilgrimage to Mecca is of great importance; as Muhammadans meet there from all parts of the world, it is a bond of union, and creates a real visible Muhammadan church such as the Christian world, with its innumerable sub-division, does not yet possess for the assembly of entire Christianity. It is, moreover, a great stimulus for the diffusion of culture by means of a common sacred language, Arabic, in the same way as was the case in Europe when Latin was the only language spoken by all learned persons in addition to their native tongues. Thus by knowing Arabic one has a key not only to the Muhammadan religion but

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also to the heart of the whole Muhammadan world. In Asia, and even Africa, in spite of the so-called semi-barbarism, any abstract Arabic word can become the common property of all the Arabic-speaking or Arabic-revering nations, and Muhammadans thus possess an agency of civilization and culture which is denied to other faiths.

Fasting is, of course, a mere discipline, but it is also of great hygienic value, and, as stated by the Sheikh al-Islam, "The fulfilment of the duties of purity and cleanliness, which are rational and also fulfil the hygienic requirements of the physician".

Indeed, as regards Muhammadan rules generally regarding abstention from wine, pork, improperly slaughtered flesh, the disposal of what would be injurious if not quickly made away with, etc., it may safely be asserted that they were not laid down to worry those who fulfil them, but to benefit them in body and mind.

With regard to social gradation, the rich man is considered to be the natural protector of the poor, and the poor man takes his place at the table of the rich. Nowhere in Muhammadan society is there any invidious distinction between rich and poor; and even a Muhammadan slave is not only a member of the household but also has far greater chances of rising to a position in the government or in society than an English pauper.

Food is given to anyone who needs it, and charity is administered direct, and not by the circuitous means of a Poor Law system. Indeed, from a Muhammadan, as also from the Buddhistic, point of view, the giving of charity puts the giver into a state of obligation to the receiver, since it enables the former to cultivate his sense of beneficence.

In the same way, among the Hindu Brahmns, when even a "sweeper" comes to ask for alms at a Brahmin’s door, the latter worships him for having afforded him the opportunity for the exercise of charity. Such a view, in my humble opinion, includes all the “graces” of the truest and widest Christian charity, and from that standpoint I can only say that the best “Christians” I ever knew were a Brahmin who had never heard the name of Christ, an old Muhammadan who revered Him as a prophet, and a poor Jew who nursed through a long illness the Christian who had deprived him of his little all.

Servants, although they partake of meals after, fare exactly the same as their masters.

In a mosque there is perfect equality among worshippers; there are no pews; the “Imam” of the place or any other worshipper may lead the prayers, and nothing can be a more devotional sight than a crowd of Muslim worshippers going through their various genuflexions with perfect regularity and silence.

Englishmen object to formalism, but they often worship routine and the letter, rather than the spirit, of rules. Indeed, it may be said that English precision is at the foot of a great deal of evil; and if charity in its widest sense is the greatest of virtues, the formalities that accompany its collection and distribution in this country destroy its very grace.

We do not seem to recognize that laws are laid down for general guidance and that the letter of such laws is not to be the lord but the servant of our interpretation of them. Above all, our abstract charity, our abstract religion, our hard-and-fast rules, are in contrast to the personal, individual, concrete, dramatic, allegorical and imaginative which characterize the Eastern faiths and forms that have been adapted by us. There would be no Nihilists and no Socialists in Europe who were Western society constituted on the basis of Muhammadanism; for in it a man is not taught to be dissatisfied, as is the great effort, aim and result of our civilization.

Marriage and divorce in Islam, and misconceptions about polygamy

I would draw your attention to what Sheikh al-Islam says regarding marriage. The marriage contract requires the attestation of two witnesses, and constitutes a religious act; but it is not sacramental, as with Christians and Hindus.

The husband is to enjoy his wife’s company, but he cannot force her to accompany him to another country; he is, however, in the latter case, bound to continue to maintain her.

When a nunnial quarrel takes place, arbitrators may be chosen, and divorce is allowed if the parties cannot remain together otherwise than in a state of enmity. You will admit that Muhammadan legislation on the subject of marriage does not deserve the opprobrium that has been cast on it by Christian writers.

The statement that among Muhammadans there exists the power of unlimited marriage along with unlimited power of divorce is not true. Divorce is not such an easy matter, as you may have perceived from the letter of the Sheikh al-Islam, for it cannot be obtained without the judgment of arbitrators.

Besides, at marriage a certain dowry is named, which has to be paid to the wife in the event of a divorce; and many women fix the amount at a sum far larger than the husband would ever be able to pay, in order to secure themselves against the danger of a divorce.

The Christian, or rather Hindu, view of marriage, that it is spiritual, is no doubt higher than the Muhammadan, but the practice of Christian countries generally shows less observance of the sacredness of the marriage-tie than that of the Muhammadans.

Among the Hindus marriage, being spiritual, cannot be dissolved, and among the Roman Catholics it can only be dissolved with the greatest difficulty; but whether the sacramental or the contract view of marriage be taken, the union is, as a matter of fact, in the vast majority of cases of a permanent nature in all countries and among all religions, though I grieve to have to admit that, having lived among Muhammadans from 1848 until recently, in spite of their "unlimited opportunity for divorce" I have known of more cases of divorce among Christians than among Muslims. I also have no hesitation in affirming that in kindness to their families, to the learned or aged, to strangers, and to brute creation, the bulk of Muhammadans are a pattern to so-called Christians.

A few words may be said regarding the much-abused subject of Muhammadan polygamy. Apart from the fact that polygamy tends to provide for the surplus female population in the few places where there is such surplus, and that polygamy is a check on prostitution and its attendant evils, as also a protection against illegitimacy of birth, it cannot be denied that the vast majority of Muhammadans have only one wife. This is largely due to the teaching of Muhammadanism.

Muhammad came into a state of society where to have a daughter was considered to be a misfortune, and where...
female children were sometimes buried alive. There was no limit to the number of women that a man could marry, and they were a part of the property divided among the heirs of a deceased person.

On the unlimited polygamy which produced this state of things Muhammad put a check: he directed that a man could only enter into the marriage contract with two, three or four wives, if he could behave with equal justice and equal love to them all.

Unless he could do that he was only permitted to marry one wife. Now, as practically no one can be, as a rule, equally fair and loving to two or more wives, the spirit of Muhammad's legislation is clearly in favour of monogamy.

He also raised woman from the condition of being a property to that of a proprietor, and he constituted her as the first "legal" sharer whose interests the Muhammadan law has to consult.

Muhammad's character

The allegation has been made against Muhammad that by his own example he justified polygamy.

Let this statement be examined. Fortunately, we are not dealing with a legendary individual, but with an historical person, whose almost every act and saying is recorded in the Hadiths, or collections of Traditions, which next to the Qur'an form a rule of Muhammadan conduct. These Acts of the Apostles are subjected to the most stringent rules of criticism as to their authenticity, and unless the story of an act or saying of the Prophet can be traced to one of his own companions, it is thrown out of the order of traditions, which form the subject of critical investigation as to their actual occurrence adopted by Muhammadan commentators.

We have certainly far less authority of a secular character for the sayings and doings of our Lord Jesus Christ. Well, then, on what authorities, good, bad or doubtful, do the allegations of Muhammad's polygamy rest? I have no hesitation in affirming that, following every such story to its source, it will be found to be entirely unsubstantiated, and that, on the contrary, to the very great credit of Muhammad, in spite of many temptations, he preserved the utmost chastity in a state of society which did not practice that virtue.

Living among heathen Arabs, he remained perfectly chaste till, at the age of twenty-five, he married a woman of forty: and he married her because she was his benefactor and believed in his sacred mission. As he stated years after her death to a young and beautiful wife, who was "only jealous of the old and dead Khadija", in answer to her question "Am I not so good as she?" "No, you are not so good; for she believed in me when no one else did, she was my first disciple, and she honoured and protected me when I was poor and forsaken."

During the whole period of his marriage with her, twenty years, he remained absolutely faithful to her.

It is true, at the age of fifty-five, we find him taking wife after wife: but it is fair to assume that in the case of a man who had shown such self-control till that age, there may be reasons other than those assigned by Christian writers for his many marriages. What are these reasons?

* Twenty-seven years.—Ed., I.R.

I believe that the real cause of his many marriages at an old age was charity, and in order to protect the widows of his persecuted followers.

The Prophet's social reforms

Persecution was great against his followers, "the believers in one God". At one time no one was allowed to give them food, and some of them were obliged to escape to Abyssinia in order to seek refuge with the Christian king of that land. The king did not give them up to their persecutors. Some of them died in Abyssinia: and their widows, who would otherwise have perished, Muhammad took into his household. The idea that the Prophet had any improper intention in so doing is without foundation: especially if we consider that he had given abundant proof during his youth of continence. The story of the marriage of the Prophet to Zainab, the divorced wife of his freedman and adopted son, Zaid, has also given rise to misconception. It may be premised that the heathen Arabs considered it wrong to marry the divorced wife of an adopted son, although they had no objection to marry the wives (excluding their own mother) of a deceased father, just as some people nowadays might not mind breaking the Decalogue who would on no account "whistle on a Sunday".

Muhammad excluded all this "nonsense" by saying that an adopted child was not a real child: and this being so, it could be supposed to be within the prohibited degrees. To affirm this truth and not to justify a new marriage the Prophet received a revelation, which has been misconstrued as a sanction of a wrongful act.

It really seems to me that if men cultivated something like true charity they would have a different view of other religious than they now hold, and that they would endeavour to learn about them from their original sources, instead of from the prejudiced second-hand reports of the opponents of these religions.

Celibacy is rare among Muslims, and there are very few, if any, marriageable women who are not married.

Adultery is punished equally both in men and women. The culprit is publicly flogged with a hundred stripes.

With regard to concubine slaves, the Muhammadan law will not allow their offspring to be branded with infamy: and the child of the slave inherits with the children of its master. Among us an illegitimate child has little protection, and even our highest ideal of marriage falls far short of, for example, the Hindu marriage in a good caste, in which the wife prays for the salvation of her husband, as without her prayer his salvation could not be accomplished.

The Muhammadans have no taverns, gaming houses or brothels, nor have they any idea of legalizing prostitution: and as regards their general conversation it is infinitely more decent, as a rule, than that of most Europeans. I have seen young Muhammadan fellows at school and college, and their conduct and talk is far better than is the case among Western young men.

Indeed, the talk of the latter is often such as would incur punishment in a Muhammadan land.

The married woman is in a better legal position than the married Englishwoman, and she can give evidence in attestation of a birth, marriage or death, which is still denied to a woman in Republican France.

The true meaning of Jihad

As regards the assumed inimitability of the Muhammadan religion, there is a liberty of interpretation.
of the Qur'an which enables "Islam" to be adapted to every sect and country, i.e., the law laid down for its interpretation that a conditional sentence has to take precedence of an absolute one, is one that secures every reasonable liberty of conscience: i.e., "fight the infidels" is an absolute sentence; "fight the infidels if they attack you first" is a conditional sentence, and has therefore first to be taken into account in determining the much misunderstood question of the "holy war", or rather Jihād against infidels. Indeed, no such war is legitimate except in self-defence against those who persecute Muhammadans because they believe in one God and who turn them out from their homes; in other words, as in the case of the Muslim refugees to Abyssinia. As for religious toleration, there is much more of it in practice among Muhammadans than has been the case, at any rate, in Christian countries; and had this not been the fact, the Armenian, Greek and Jewish communities would not have preserved their autonomy, religion and language under, say, Turkish rule—a rule, I may add from personal knowledge, which offers many lessons of forbearance and humanity to Christian legislation.

Muhammad included Jews and Christians among Muslims; for those who believe in God and the last day "shall have no fear upon them, neither shall they grieve".

In the chapter on "Pilgrimage" in the Qur'an, the object of a religious war is declared to be the protection of "mosques, synagogues and churches", for in them alike "the name of God is frequently commemorated".

A good Christian should revere truths enunciated by the Prophet

Is not this as tolerant a position as we have only reached after centuries (if, indeed, judging from the present foolish crusade against Muhammadanism, which we are confounding with slavery, we have reached such a position)?

I know many Muhammadans who have subscribed to churches; how many Christians subscribe to Mosques? Yet in them "the name of God" is indeed commemorated.²

As for Muhammadan persecutions of Christians, ab uno disce omnes. When Omar, in order to avenge a former massacre of Jerusalem by the Crusaders, swore to put the defenders of the city to death, he refrained from doing so after taking it: for, as he said, "I will rather incur the sin of breaking my oath than put to death a single creature of God".

I cannot conclude this address better than by insisting on the fact that the Jewish, Christian and Muhammadan religions are sister-faiths, having a common origin; and by expressing a hope that the day will come when Christians will honour Christ more by also honouring Muhammad.

There is a common ground between Muhammadanism and Christianity, and he is a better Christian who reveres the truths enunciated by the Prophet Muhammad.

² It was perhaps a realization of this fact which induced Dr. G. W. Leitner to build the Shah Jehan Mosque at Woking.—Ed., I.R.

THE DIVINE DIVAN

87

I am thy God, I am thy Guide.
Turn not from My Grace aside.
I am thy God, I am thy Lord.
Beside Me none should be adored.
The One Supreme in heaven and earth.
What are all thy wishes worth,
If they be not brought to birth
By the One Beloved Lord,
By Whom heaven and earth is stored
With mercies manifold and rich reward
For those who live but to their Lord,
The One Supreme, the Heart's-Adored?

88

Set thy lips to giving praise,
Set thy heart in giving praise.
All thy days!
What is life worth, if it be not
Purest joy, where sorrow is not?
How can this be?
Easily.
Set thy lips to giving praise,
Set thy heart to giving praise.
All thy days!
To the One Beloved Lord, Eternal.
Let Him guide thee in thy ways!

William Bashyr Pickard.
‘UMAR KHAYYAM AND HIS NAURUZNAMA

The stage when one remembers one’s forgotten covenant with God is the state of Ḥal (Present State) and Baqā (Eternity) in Sufi phraseology. That ever-present state is the Nauruz, New Year’s Day, the history of which Khayyam has described in his Nauruznama. In a way it is the description of that Eternal Presence where all past and future is forgotten

by DR. H. C. PAUL

The mystic element in Khayyam’s poetry

‘Umar Khayyam, who was famous chiefly in his time as an astronomer and mathematician, is celebrated in these days as philosopher-poet for his Quatrains (or Rubā‘īyat). There is a great controversy regarding his poetical thoughts: some say that he is a materialist of the highest order, others are of opinion that he should be ranked in line with the other Sufi poets of Persia. Apparently, he is surely an epicurean, when we find in his poems nothing but “Drink wine and be merry.” And if we look to the inner spirit of his thought, there cannot be any doubt he is a Mystic par excellence. But for this, he has not like other Sufi poets described the mystic thoughts in his Quatrains: rather, often we find him speaking ill of the formalists of the mystic path of religion. And it is for this reason the Sufis of his time did not like to take him as one of them. To Khayyam, the different paths of religion are not his concern, it is the spirit of the heart that is required. And a pure heart with all concentration upon the Highest One can only understand Him truly. Says he:

“The outwardly pious one cannot understand the true nature of Your Mercy like us, the true devotees of God. Those unaware cannot understand You like one most intimate. You said, ‘I will drag you to Hell when you do wrong’. Say this to one who does not know Your essence.”

Really there is no difference between man and man; it is our own fault-finding that sees the defects in others. It is for this our poet could boldly give out an opinion of his own philosophy thus:

“If I am absorbed in the State of Felicity by drinking the pure wine of the ancient fire-worshippers of God: that is my real state. In that state of absorption all ideals of an infidel, fire-worshipper, or an image-worshipper are a like to me. The different sects of religion cannot recognize me: though they are unaware of me, I do know my own state.”

Discussing Khayyam’s life and philosophy, we have now the opportunity to reconsider him in the light of his Nauruznama, which has recently (Teheran, 1933) been edited by Mojtaba Minovi based on a unique Berlin manuscript. It is apparently a treatise on the Origin and History, with its ceremonial functions, of the Persian New Year Day festival. But, if we read it scrutinizingly we shall find that it is really the history of a soul divinely inspired, to whom the Nauruz, i.e., the eternal presence of His Omniscience, is ever shining. And in that context, if we recapitulate his Quatrains, they can never be said to be sung by a materialist or a passionate rationalist, but by one who is more than an ordinary Sufi — who has an inward view of every aspect of life. Then he can only sing “Drink and be merry.” In the language of Khayyam:

“Drink and be merry.”

Khayyam compared with other mystic poets

The inspired soul will see everywhere that the Divine Benevolence is pouring in, and so it is the bounden duty of everyone to be ever joyful. The joyous presence of his mirthful play, the Sanskritic Premalita Madhuri, or the Vaisnavite Radhakrishna Premalita, is really everywhere; but those worldly, narrow-visioned people cannot bear that ever-illuminating lustrous One. These common people are like asses, full of hypocrisy and conceit, handkerking after worldly prosperity or name and fame. ‘Umar sings like the famous Sufi poet Rumi, who says in his immortal Mathnavi:

“O! there is many a learned man that hath no profit of his knowledge; one who commits knowledge to memory, not one who loves it.”

The character of a lover is described in the same way by ‘Umar as other Sufi poets have. ‘Umar says:

“The heart of a lover is like a lamp that gets its light from its Beloved; and if he dies for His sake, he gets a new life out of it. The story of this Light can be told only to a (true) moth-heart — for it can be understood only by burnt or sacrificed ones.”

And when a lover has sacrificed his selfish-self, he has come in unison with the Higher Self, where he is the same as He. Then he can only sing in exuberance:

“Now the world is all blooming with joy and all lovers are earnest to share in it. There reigns in every branch of a tree the budding of Moses’ hand, an emblem of purity, and every moment is refreshed with the breath of Jesus.”

Really, when one develops to perfection, its influence can be seen everywhere. And it is the regaining of a life immune to all corruption, where one is in the same position as Divinity: this is the re-birth or second birth (Sanskrit: dwijatwa) in one’s life even. And how beautifully Rumi, in the sixth volume of his Mathnavi, in interpreting the Tradition Mutu qabla an tumatu, sings: “Really Muhammad was a hundred resurrections, for he was dissolved in dying to (temporal) loosing and binding. Ahmad (Muhammad) is the ‘twice born’ in this world; he was manifestly a hundred Resurrections.” Hence the Messenger of good tidings said, “Die before you die, O nobles.”

The joy of this “new life” is understood only by one who has firm faith in the Unity of God, and to him the
conflict of good and bad has no consequence. As our poet says:

"Though I have not strung the pearls for Your devotion, i.e., have no show of piety, and have not tried to sweep off the dust of sin from the face. I am not disappointed of the favour of Your Court; for I am truly a believer in the all-pervasive Unity of everything in God."

This knowledge of the Unity of God has been finely expressed by the introduction of his *Haft-Paikar* by the famous poet Nizami, who is also outwardly romantic, but inwardly a Sufi poet to the core of his heart:

"If one has knowledge with faith, one achieves salvation through the light of religion."

This firm faith is required, otherwise the blind followers of different paths will only bring chaos and confusion in their midst. Says ‘Umar:

"The different sects only wrangle with one another — I am with none of them and care for your Love most. What matter to us all these controversies of fidelity, infidelity, piety and sin? You are really the Aim, so give up all show of vanity."

In the same line of thought, the famous poet Hafiz, who in many respects is similar to our poet, says:

"Take no heed to the wranglings of the seventy-two sects; as they could not realize the Reality, they put forward their stories of religion, not experienced."

This life is a stage of eternal progress — where you are to attain Perfection and in this stage of Perfection there is nothing that can cause sorrow. It is all joy, whether it be material wine, or spiritual love. There, absorption in the Self, being lost of all worldly thoughts, is all that is required. And even the material wine has this quality. How finely ‘Umar sings:

"Today we, lovers, are absorbed in love in its highest state of rapture: this day we are worshippers of love in the same fashion as those ancient fire-worshippers. We are completely released of the selfish existence in us, and abide this day in the pure temple of ‘Am I not your Lord?’."

The significance of *Nauruz* (New Year’s Day)

This worldly life is the fallen state of man, where he forgets his oneness with God; but when he regains his pure state by the culture of spiritual love, he remembers the Covenant made with God at the time of his coming down to this existence from the state of nonentity, where he answered in the affirmative the question “‘Am I not your Lord?”. Spiritually, by the Covenant is signified that only His Lordship remains. There is nothing beside Him.

That stage, where one remembers one’s forgotten Covenant, is the state of *Hal* and *Baqa* in Sufi phraseology. That ever-present state is the *Nauruz*, whose history Khayyam has described in his *Nauruznama*. The book also formally describes all the aspects of the Persian New Year’s Day; but, in reality, it is the description of that eternal Presence where all future and past is forgotten. It is really not possible everywhere to assess the spiritual meaning of what Khayyam has formally described of the fundamentals of the *Nauruz*. But when the inner significance is understood, we wonder at his depth of spiritual insight. For instance, in one chapter (p. 39) he has described the arrow and the bow and their significance. Formally, it is a description of the different kinds of bows and arrows and their characteristics. But inwardly the bow is the man, the arrows are his actions, and the string of the bow is the life of a man.

If we go further, bow includes both space and non-spacality; and it is its string that connects the bow to limits of space and time. And for this reason God is said to be at a distance of a bow in mystic poems. Who, then, is the archer? God. And with this idea, it is sung in the Mathnavi, which is often called the Qur’an in the Persian language: "Before the Painter (God) and (His) Pen, the picture (i.e., the created being) is helpless and bound like a child in the womb. Before (His) Omnipotence all the created beings of His Court (i.e., the world) are as helpless as the weaving material before the needle (of the weaver). Sometimes He makes a picture of the Devil and sometimes of Adam: sometimes His picture is in joy and sometimes it is in grief. There is no power that He shall move the hand in defence; no speech that He shall utter concerning injury and benefit. (And) recite from the Qur’an the commentary of the verse: God said, ‘Thou didst not throw, when thou threwest’. If we let fly an arrow, it is not from us: we are only the Bow, and the Shooter of the arrow is God” (Vol. I, pp. 611-6).

The use of the symbols of bow and arrow by Khayyam

Now, let us see how ‘Umar describes the bow and the arrow in his *Nauruznama*. He says: "The Arrow and the Bow are the necessary implements and to practice on these is a cultural achievement. Says the Prophet Muhammad: ‘Teach your children the art of archery and swimming...’ He (Bahram Gur) set the Bow in right order and four feathers were put on the Arrow. The bow was also covered with thin bark resembling the papyrus such that it appeared like the form of the part of the horizon (falkak). And for this reason the different parts of the circuit of the horizon are called Qusiy, that is, bows. These different limits or boundaries that arise from the end of one part to another part of the horizon are rightly called Aitar or bow-strings. And these lines (or boundaries) that appear in the sky (falkak) and pass through one or other part, the whole latitude of these is called siham or arrows. It is thus related that every good or evil that comes down to this earth from the influence of the constellations or the planets, and is connected with a person according to the decree and ordinance of God, the Great, is passing through these aitar and qusiy. It is as if, before the hub of the Archer, any calamity that falls upon him is owing to his arrow that passes through the bow and its string. In one direction the bow is decorated the frame of a man with its veins, legs, bones, skin and ears: and the string is like his life from which he is alive. Because so long as a bow is connected with a string, it is active with life which it gets from the Artist.” Then the author has continued to describe the different kinds of bows and their characteristics.

Khayyam has really stated here in the garb of symbols the mystery of life, and he has sung the same thing in his Quatrains also. Man is a mystery to the whole creation, and it is for him (as the Tradition goes in favour of the Prophet Muhammad) that the heavens were created (Lau laka lama khalaqta-afaka). Khayyam also sings likewise:
“O you, who are the essence of the fundamentals of the world, hear this from the divine world: You are a demon, a beast, an angel, or a man; and it remains with you to be so, as you appear yourself to be.”

The heavenly bow and arrow that has been referred to above may justly be connected with the idea of heavenly fathers that is current in the theory of the Muslim physicists. Though there is the worldly father and mother to every man of this earth, it is believed by them that the “seven fathers” (planets) and the “four mothers” (elements) are the real father and mother of every created being of this world. Whether we believe it or not, that there is a planetary influence over every human being can never be denied. And these planets are also mere instruments in the hand of God, for they are only systematically performing the Divine Will. With this idea in mind Khayyam also says in his poems:

“Good and Evil that is innate in human nature —
Joy and Sorrow that is pre-ordained by God: with your rational view do not impute them to Fate: for it is a thousand times more helpless than you.”

The mystery of the real state of Man, or the significance of Creation, is not a thing of description — it is to be realized. How finely Rumi in the preface of the second volume of his Mathnawi says in answer to the question “What is Love?”: “Be like us, and you will know that Love is affection without measure; for that reason it is said in the reality of the attribute of God, and in relation to man it is unreal. (The phrase of the Qur’ân, v. 57) ‘He loves them’ is complete (in itself), where then remains ‘They love Him’. . . . (Therefore) all praise be to God, the Creator and Sustainer of the worlds.”

In the same way, ‘Umar also sings:

“The Mystery I cannot tell to anyone whether good or bad: I know it well, but I cannot explain it to them. I am in such an ecstatic state which cannot be disclosed: it is a mystery which cannot be revealed.”

Necessarily when the poets describe the real state of humanity developed to Divinity, they make use of symbols, or often they state the real position through humour or jest. And consequently the poets of the highest order are both symbolic and humorous with a fine taste for poetic flow. Khayyam is the finest exponent of both these, for which he is appreciated by people of all temperaments.

The symbolic interpretation of the bow and arrow in Indian and European literatures

As an illustration of the symbolic interpretation of the bow, how beautifully it has been sung in the Gita (Ch. 23, p. 78): “Wherever Krishna is, the Lord of Yoga, and Partha, the bearer of the Bow, there, too — I deem — are happiness and victory, prosperity and the leading of the army to certain victory. And thus Rudolf Otto interprets the verse: These words make it clear that the meaning of The Song is much more than an incident in an ancient battle. The fight is ever-present. Modern Indian thought finds in it an allegorical meaning, much as Dante describes the mystical interpretations in the Commedia. The battlefield Kurukshetra is called dharmakshetra, the field of right. There is the Lord, and there is the individual soul, fighting against the distractions of the several senses, till by means of yoga (i.e., union with the Higher Self) it attains the Light of Knowledge.”

Likewise may be quoted another passage from such a great personality as Romain Rolland, one of the greatest thinkers of the modern world, who presents to us in his autobiography:

“Life is the Bow whose string is the dream, where is the Archer? I know some beautiful bows of firm flexible wood, without a knot, harmonious and curved like the eyebrows of a god; they remain useless.

“I know of strings ready to vibrate, they tremble in the silence, like gut torn from quivering entrails. They stretch, are about to sing . . . what are they waiting for, to project their silver missile — the note — that makes ripples in the lake of the air? They relax. And none will ever hear the sound of their voice.

“The quiver slumbers: the arrows are scattered. When will the Archer come to lay his thumb on the bow? . . . All we who live are in his hand: minds and bodies; men, beasts and elements — water and fire — the streams of the air and the sap of the trees — everything that is . . .

“To be is nothing! To live one must set in motion. Where are thou, primum movens? I invoke thee, Archer! Life’s bow lies languid at thy feet. Bend down and take! Fit thy arrow to my string and let it fly!

“Like the flutter of a wing, my arrow has flown away; and the Archer, with his hand drawn back to his shoulder, follows its flight, as it disappears into the distance; while little by little, the vibrations of the string, freed of its charge, come to rest.

“Mysterious release! Who will be able to explain it? All life’s meaning is there: in the creative shock.”

Khayyam has also described different kinds of bows in his Nauruznama, the significant meaning of which is not always easy to find out. One thing to note here is that what ‘Umar described as “Life”, Romain Rolland calls “Dream.” And the state of Reality may well be compared to dream (or Swapna, i.e., going back to or realizing one’s own self). That state of realization is well expressed by ‘Umar thus:

“Drink wine, or cherish love for the Divinity, for this is really the state of Mahmur, the perfect one; and be in same tone with the Divine melody of David. Think not of the past or future, or rise above birth or death; be happy with the present state of Eternity: for this is the aim of Life.”

This hal or the Present State, where also unites the baqa or eternity, is the mystery of life, which symbolically may be said to be the Nauruznama of ‘Umar Khayyam. Accordingly, it has been truly said that: “To the philosopher history appears as the self-realization of man in the totality of his existence. History shows us of what man is capable.” And what to the ordinary reader is the origin and history of Nauruz, is to the real mystic an expression of the Self.

REFERENCES
1 It is said that the breath of Jesus had the capacity of giving life to a dead body. (Spiritually dead. Ed., I.R.)
2 According to Sufi terminology, any attempt after crushing the carnal desires is the lesser or temporal resurrection (qiyamati-yugbra), in opposition to the spiritual attainment, which is called the Qiyamati-lubra (or Greater Resurrection).
3 The Qur’an, 7 : 171 : Alâstah birabbikam?
4 The original Gita, p. 116.
5 Journey Within, translated from the French by E. Bell, pp. 103-4.
6 Gustav E. Mueller, Philosophy of Literature, p. 119.
KARTINI
by OLIVE TOTO

His Excellency the Indonesian Ambassador and Madam Sunario gave a tea party at the Embassy on 21st April to commemorate the birthday of Kartini. Indonesian costumes of different periods were worn and many interesting items were on the programme. Mrs. Isma'il and other helpers made the party a great success.

Kartini was well remembered and to this wonderful woman pioneer I dedicate these verses.

Kartini. Kartini, of Indonesian fame!
Forever will we remember this name,
Of the woman who lit the wonderful flame,
Of freedom she wanted Indonesia to gain.

April the 21st
Was the day of Kartini’s birth in 1879.
She was born a baby fine
And came from a royal line
And as she came from a family royal her hands she need
never soil
And also never never toil;
For the life into which she was born
Would shield her from every outside storm;
But as the selfless woman she grew up to be,
She gave this all up for her country’s need
And fought for woman’s liberty and to set her country free.
So with her frail body and heart of gold
She started her great plans to unfold
She quickly saw her country’s need
And wanted to see her people freed.

Kartini at the age of twelve
Determined to see so many changes that
Would alter history’s pages.
She knew that Islam gave women their rights
But somehow these had been pushed out of sight.

Sadly she knew this was not right,
So she determined to fight, fight, fight,
For education, freedom and women’s rights.
She herself studied within her might
And vowed she would never give up the fight.

Kartini started many schools for girls to learn
And watched them all with great concern.
For well she knew when women are free,
A country soon gets its liberty.
When women are on the forward march
Chains and fetters cannot stay fast.

For truth and liberty
Kartini became a great pioneer
And brushed away so many fears
And also many tears.
This was hard but she took it in hand,
And through her the women took up their stand.

They started to study and take the rights which were theirs.
And strongly vowed to do their share
To see their country once more free,
And women also having liberty.

Kartini married in nineteen hundred and three
And lived so very happily.
Her husband had great sympathy
With his wife’s great fight for liberty.
And through Kartini today we see
Women in all professions be.

Kartini lived for only 25 years,
She left the Indonesians all in tears.
Alas! her life was far too short.
But the way to freedom she had taught.
She died four years before the day Indonesia got its way
In it’s first step towards freedom’s day.
Her years were few:
But the golden path that she did pave,
Indonesia did save.

So may we remember it’s through women like her,
Countries always start to stir.
For as long as the women asleep seem to be,
A country will always be at sea.

So once more we must thank Kartini the great
For the great sacrifices she did make
For freedom’s sake.

Indonesians! She has set you free.
May the great God guard over thee
And may the freedom which you have won
Make you truly Kartini’s sons
Now down through the ages her praises we’ll sing
And down through the ages her name will ring,
Kartini for Liberty.

CORRECTION
April 1961, p. 36, line 10 from top, should read: “It is correct to say that there have grown up mosques around some graves.”

THE ISLAMIC REVIEW
THE PHILOSOPHICAL SOURCES OF WESTERN MATERIALISM

Muslim countries must choose what they want—Western materialistic philosophy or the Qur'an—they cannot have both

by MARGARET MARCUS

Despite the obvious divergencies in details of religious doctrine and political rivalry, medieval Christian Europe and the Muslim world shared a basic heritage in common. The dominant concern of Christians and Muslims alike was their salvation in the life beyond the grave. Both Christians and Muslims were convinced that the ethical values God has revealed in the scriptures through the prophets were absolute and eternal. Few doubted that rebellion against God's commands would result in consequences terrible beyond description. Submission to the will of God with love and joy during this earthly life was universally believed to assure the individual eternal bliss in the world to come.

The common religious values which medieval Christian Europe shared with the Muslim world were reinforced by free cultural exchange which transcended all doctrinal controversies. Bitter warfare over Spain did not prevent thousands of Christian scholars from attending the great Muslim universities of Cordova, Seville, Granada and North Africa. Pope Sylvester II (930-1003 C.E.), who was responsible for the introduction of Arabic numerals, the use of the zero as well as the decimal system, into Europe, received his education at Qurawiyin. Both Muslim and Christian philosophers strove to strengthen the doctrines of their respective creeds with the logic of Aristotle. It is no coincidence that the vehemence with which St. Thomas Aquinas denounces Islam in his writings made him no less an avid student of Ibn Sina, Al-Ghazzali and Ibn Rushd.

In view of this, it is not surprising why Dante's Divine Comedy and Ibn al-Arabi's vivid description of the Prophet's Night Journey through the seven heavens bear such striking resemblance. That St. Francis of Assisi and Ibn al-Farid, the great mystic Arab poet, could become such close personal friends, perhaps illustrates best the spiritual kinship between medieval Christian Europe and the Muslim world.

The birth of Western civilization was the result of rebellion against the authority of the Church

From the inception of the Renaissance onwards, the intellectual atmosphere of Europe and the Muslim world drifted further and further apart. With the growth of cities and an ever-expanding commerce, the church was superseded by a growing middle class as the dominant force of urban society. With the support of strong centralized monarchies, armies were raised which rebelled against the feudal nobility and seized their property. Kings, bankers and merchants replaced the Church as the patrons of art and learning. When the entire emphasis had shifted to developing the potentialities of each individual here on earth to the fullest possible extent without reference to the hereafter, modern Western civilization, as we know it today, was born.

With a passionate zeal, the scholars of the Renaissance turned for inspiration to the classics of ancient Greece and Rome. As faith in the freedom of the unaided human intellect replaced faith in God, the scholars of the Renaissance found their justification in severing their spiritual ties with the Church in these pagan philosophies which glorified the joys of this world. The medieval ideal of monasticism was scorned and ridiculed. Wordliness and wealth increasingly corrupted the Church itself until the luxurious surroundings of some of the Popes, bishops and monks were scarcely distinguishable from the courts of secular monarchs.

The Protestant Reformation dealt the Church such a crippling blow that Christianity has never recovered from it to this day. Not content to rectify the abuses of Church power, Martin Luther broke with it completely and decided to create a religion of his own. This break with the Roman Church was not so much caused by its abuses or corruption as is popularly believed. As the economic life increased in complexity and wealth, the business class of Germans grew more and more hostile to the saintly monastic ideal and the spiritual domination by Rome. Instead they glorified prosperity and success as tangible signs of God's favour, condemning poverty as punishment, solitude as selfish and contemplation as idleness. The rebellion against the authority of the Pope, the elimination of the priesthood, the sacraments, saint worship and monasticism by Martin Luther have tempted many Muslim thinkers to regard Protestantism as proof that Christianity is evolving ever closer to Islam. A more careful examination, however, will show how completely unjustified such optimism is. The substitution of the authority of the Church for the authority of the scriptures gave every individual the license to interpret the Bible exactly as he wished, choosing and discarding what he liked according to whim, convenience and circumstance. Rejecting Latin as the universal language, Protestant leaders translated the Bible into the local vernaculars, thus subjecting it to further corruption. The rejection of the authority of the Pope and the Latin language greatly strengthened the cause of secular nationalism. In all the Protestant countries, a separate national Church was organized under the complete control of the Government until everywhere in Europe the
spiritual power of religion was forced to promote the interest of secular politics.

In place of a strong united Christendom were now a multiplicity of small weak sects, each with its own narrow parochial outlook. Protestant theology regarded salvation as a pure act of faith bestowed on the individual by God having no connection whatsoever with either his moral standards or his good works. Now that ethical values were no longer dependent upon supernatural sanction, Martin Luther's followers were now free to live as they saw fit without reference to either God or the hereafter. Protestant theology, which regarded religious faith as a purely private personal matter, resulted in its becoming a special thing apart from everyday communal life. Consequently it was not long before Protestantism became for many what it is today — for Sunday observance only while the remainder of the week is devoted to seeking material success and prosperity.

Freedom thus gained directed the attention of Western scholars towards the Muslim Universities in Spain

With the rebirth of European culture, medieval scholars eagerly investigated the scientific knowledge they found in the libraries and universities of Muslim Spain. Not only had the Muslims preserved the writings of Plato and Aristotle and salvaged the mathematical and medical knowledge of the Hellenistic world, but they built upon it by means of experimental research in the laboratory. Gerard of Cremona (1114-1187) devoted his life to translating 92 complete scientific works from the Arabic, including Ibn Sina's vast Canon, which remained the supreme authority of its field in all the medical schools of Europe.

Francis Bacon epitomized the scientific spirit of the modern age in *The New Atlantis*. An English ship lands upon a Utopian island in the remote Pacific whose chief pride is a great institution devoted to scientific research. The ruler conducts the travellers through this place saying, "The end of our foundation is the knowledge of causes and the secret motions of things and the enlarging of the bounds of the human empire to the effecting of all things possible."

Descartes carried on the development of the experimental method where Francis Bacon had begun, completely overthrowing the authority of Aristotle and the medieval scholastic philosophy. They craved a method for discovering new truth instead of merely proving what was already known.

There is no inherent incompatibility between scientific research and religion. Does not both the Bible and the Qur'an regard man as the noblest creation of God subjecting all other creatures and elements of nature for his benefit? The discovery of Muslim geographers centuries before Columbus that the earth was round instead of flat and the suspicions of many Muslim astronomers hundreds of years before Copernicus that the earth revolved around the sun never constituted the slightest threat to the survival of the Islamic way of life. Because the Qur'an teaches that nature is a friend of man, Muslim scientists sought to live in harmony with it and thus felt completely at home in the universe.

The narrow materialistic outlook on life is the root cause of the tragedy of Western civilization

The tragedy of Western science lay not in its specific discoveries, which were of such tremendous benefit to the human race, but rather the dogmatic, narrow materialistic outlook of the scientists themselves. After Copernicus, the Western astronomer saw man as only a puny speck on a tiny planet revolving around a tenth-rate star, drifting aimlessly in an endless cosmic ocean. Since God, the angels and devils, were not to be seen through their telescopes, they concluded that man was absolutely alone in a cold, complex cosmic machine, his creation perhaps only an accident or a mistake. Feeling like a stranger in the universe without any tangible proof of any God who cherished his welfare, Western man thus abandoned as futile the search for the ultimate meaning and purpose of life and began to regard nature as he does today — as an enemy to be conquered, possessed and then manipulated by mechanical means to advance his material well-being.

To Western scientists like Descartes, nature was nothing more than a machine which had no spiritual significance. All living things, including man, were a mere matter of automatic chemical reactions. "Give me the elements," boasted Descartes, "and I will construct the universe!"

Intoxicated by the theory advanced by Newton that the entire universe was regulated by immutable mathematical laws, the protagonists of the so-called Age of Enlightenment taught that all beliefs contrary to human experience and observation must be discarded. Miracles, prophecy, revelation, as well as religious rites and ceremonies, were ridiculed as superstition. Voltaire taught that God created the universe exactly as a watchmaker assembles a watch, afterwards having no further concern with it. Hume rejected all religious beliefs on the ground that they could not be proved either by scientific experiments or human reason. He attacked even the deist god of Voltaire, declaring that we have seen watches made but not worlds. If the universe did have an author, he may have been an incompetent workman or he may have long since died after completing his work or he may have been a male or female god or a great number of gods. He may have been entirely good or entirely evil, or both, or neither — probably all the last. Hume's argument against the existence of the hereafter ran as follows: We have no reason for concluding from a life where rewards and punishments do not coincide with human deserts that there will be any other in which they do.

Utility and happiness has become the sole criterion of morality and traditional demands on chastity are being rejected

Morality was regarded as a science like mathematics just as independent from theology as any other branch of human knowledge. Philosophers such as Diderot and Rousseau all agreed that utility and happiness were the sole criterions for morality. They waged a determined fight against all those ethical ideals which have no immediate social value. Man should instead seek as much pleasure and happiness as he can in this life without depriving his fellows of their rightful share. Whatever relations gave pleasure to all concerned could not but be beneficial. Therefore they saw no good in the traditional demands for chastity between the sexes. Only those pleasures which inflicted direct and immediate harm upon society were to be rejected. The philosophers of the so-called Age of Enlightenment were the protagonists of religious liberty, much more because of their indifference to religion than their faith in the principle of toleration itself.

Having destroyed what they considered the foolish errors of the past, the messengers of the "Enlightenment" believed that reason and science spread by universal mass education would usher in a virtual heaven on earth. Now that man possessed the magic key of science, it was within his power to shape his own destiny. Liberty, social and
economic equality and universal peace would reign over the entire world. They were confident that ever-increasing knowledge would forever banish all disease and suffering, leading to an indefinite prolongation of human life. The technological and scientific revolutions of the following century served to confirm this new faith in the perfectibility of human life on this earth without the aid of any supernatural power.

Man is only considered a higher animal, and his faith in God, life hereafter, etc., are the outcome of his own imagination.

Darwin's concept of the evolution of man from lower forms of life introduced a whole new scale of values. Philosophers now conceived of human society in a constant state of flux and change inevitably leading to higher and more complex stages of development. The principles of biological evolution applied to human society identified the "modern", "up-to-date", "advanced" and "progressive" with what was most desirable. Historians came to look upon man as a product as well as a part of nature evolving to his present state from lowly origins with all his achievements having been painfully acquired in the struggle against a hostile environment. Darwin convinced Western philosophers that man was an animal species like any other — a higher mammal to be sure, but only an animal. William James even questioned the value of retaining the intangible concept of consciousness or mind at all, regarding human thought as merely the end result of chemical reactions upon the nervous system produced by external stimuli. Psychologists like Pavlov sought to delve into the motives of human behaviour by studying dogs, monkeys and apes.

Freud's discovery of the compulsive drives of the unconscious mind originating in early childhood as the source of all irrational behaviour provided modern philosophers with yet another weapon against religion. Freud maintained that the small child projected the image of his parents who gave him life, protected him from harm, and subjected him to discipline, punishment and rewards on to his religious life in adult life. The concept that religion is purely man-made and that ethics are relative and not absolutes is enthusiastically welcomed by students of anthropology. Most anthropologists would agree with Ralph Linton that the uncompromising monotheism of Islam originated in the rigidly patriarchal family life of the Semitic tribes. He writes in The Tree of Culture:

"The concept of an all-powerful deity who can only be placated by complete submission and devotion no matter how unjust his acts may appear, was the direct outgrowth of Semitic family life. Another product of the exaggerated super-ego to which it gave rise was the elaborate system of taboos relating to every aspect of behaviour which are epitomized in the Law of Moses. Such codes of taboos provided those who kept them with a sense of security comparable to that of the good child who is able to remember everything his father told him to do and carefully abstains from doing it. God is the portrait of the typical Semitic father with his patriarchal authoritarian qualities abstracted and exaggerated. . . ."

Freud, not content to deny the divine origin of religion, rejected the idea that faith was justified on any grounds whatsoever.

"It seems not to be true that there is a power in the universe which watches over the well-being of every individual with parental care, bringing all within his fold to a happy ending. On the contrary, the destinies of men are incompatible with any universal principle of justice. Earthquakes, floods and fires do not distinguish between the good and devout man and the sinner and unbeliever. Even if we leave inanimate nature out of account and consider only the destinies of individual men in so far as they depend on their relations with others of their own kind, it is by no means the rule that virtue is rewarded and wickedness punished. It often happens that the violent, crafty and unprincipled seize the desirable goods of this world while the pious go away empty. Dark, unfeeling and unloving powers determine human destiny, the concept of divine justice which according to religion rules the world, seems to have no existence. No attempt to minimize the supremacy of science can alter the fact that it takes into account our dependence on the real, external world while religion is only a childish illusion, which derives its strength from the fact that it happens to fall in with our instinctual desires."

Bertrand Russell develops this thoroughgoing materialistic and atheistic philosophy even further when he writes:

"That man is the product of causes which had no provision of the end they were achieving: that his origin, his growth, his hopes and fears, his loves and beliefs, are but the outcome of accidental collocations of atoms, that no amount of heroism, no intensity of thought and feeling can preserve an individual life beyond the grave, that all the labour of the ages, all the devotion, all the inspiration of human genius, are destined for extinction in the vast death of the solar system and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins — all these things are so nearly certain that no philosophy which rejects them can hope to stand. Only within the scaffold of these truths, only on the firm foundation of unyielding despair, can man's habitation be safely built."

After denying any positive value to religious faith, Freud had to admit that science is an unsatisfactory substitute:

"Science, apart from the emphasis on the real world, has essentially negative characteristics such as that it limits itself to tangible material truth and rejects illusions. Some of our fellow men who are dissatisfied with this state of affairs and desire something more for their momentary peace of mind may look for it where they can find it, but we cannot help them."

Schopenhauer carried this purely materialistic philosophy to its logical conclusions. For him the essence of life was an aimless, restless activity, an utterly irrational force.

"Since the basis of all desire is need, deficiency and thus pain, the nature of brute and man alike is originally and of its very essence subject to pain. If on the other hand, it is deprived of objects of desire through too easy satisfaction, such void and ennui fills the heart so that existence becomes unbearable burden. Thus life swings like a pendulum from pain to ennui, from ennui to pain. Life is a sea full of rocks and whirlpools which man avoids with the greatest care and solicitude, although he knows that even with all his efforts and skill he succeeds in getting through, he comes thus but the nearer at every task to the greatest, the
total inevitable shipwreck — death. Every human being and his course of life is but another short dream of the endless spirit of nature, the persistent will to live is only another fleeting form which nature carelessly sketches in its infinite pages, allows to remain for a time so short it vanishes into nothing and then obliterates to make room for others.

Thus we have traced the origins of Western materialistic philosophy from its origins during the Renaissance when men sought only to enjoy the pleasures of exercising their intellectual curiosity to investigate the world around them to the utter despair of Schopenhauer, who can find in this life nothing but meaningless futility. We have watched man, the viceroy of God on earth with an immortal soul, a moral and spiritual being directly responsible to his Creator for his deeds, debased to an animal accountable to nothing but his physical and social requirements.

Fascism, Nazism, Communism, etc., are the direct result of Western materialistic outlook on life

It is not at all surprising why such ideologies as Fascism, Nazism, Communism, Pragmatism and Zionism should flourish so luxuriantly in this soil. The directors of the Nazi concentration camps who organized mass murder on the scientific assembly line basis of gigantic factories, the Soviet secret police, the creators of the completely regimented life on the communes in Communist China, and those Zionist leaders responsible for the ruthless expulsion of an entire people from their homeland, would all agree with Nietzsche that God is dead.

Because of the extraordinary virility of its economic and political power, Western civilization was able to extend its domination over the world. When the nations of Asia and Africa were finally able to win their struggle for political freedom from imperialist bondage, their indigenous cultures had long since been crushed. Their leaders, almost without exception educated in European and American schools, were simultaneously taught to despise their native heritage and imbued with the philosophies of Western materialism.

Thus the leaders of Asia and Africa are at one with those of Europe and America in regarding progress through the development of large-scale heavy industry, the raising of the material standard of living and the expansion of economic and political power, as the supreme goals of human society. We must not confuse Islamic methods of combating social and economic injustice with those of the West. Islam regards a certain minimum of physical well-being essential if the soul is to be freed from exclusive concern with bodily needs to the fulfilment of its spiritual life.

In Islam, man’s material welfare is only a means, in contrast to the West, which regards it as an end in itself.

Muslims are also following the path of Western materialism

No wonder the Western forms of totalitarian dictatorship are so attractive to the leaders of Asia and Africa! impatient to adopt the social, economic and political systems of the West, they cannot but be deeply impressed by the rapidly growing prestige of Communist China. The price which China has had to pay for her political and economic expansion in millions of ruined individual lives does not concern them in the least, because they consider that the end fully justifies the means.

One might think that the erosion of the world’s cultural variety would lead to greater harmony and unity among peoples. However, we have seen that from its inception, the basic theme of Western civilization has been its revolt against all spiritual and religious values. In view of this outlook prevailing in the world today, one can easily understand why there is more hatred, strife and violent upheavals than ever before in history. Gone is any sense of moral responsibility in international relations. In the sessions of the United Nations, delegates do not hesitate to lie, to distort and twist the facts without the slightest scruple whenever it suits their purpose, for anything that promotes the national interest, even at the expense of other countries, can never be wrong. Delegates at the United Nations do not vote according to the merit of the issues involved but purely for the sake of expediency.

The leaders of the Muslim countries are no less guilty than any others, for they too have been deluded by the philosophies of Western materialism. Some of them speak glibly about the necessity of reconciling Islam with the spirit of the modern age. In order to do this they say that the distinction must be made between the social content of the Qur’ān and its spiritual teaching. The former, reflecting the conditions of 7th century Arabia, must be rejected as irrelevant to the problems of today and only the latter regarded as the eternal truth. They are indifferent to the fact that Islam is an integrated harmonious way of life infinitely superior to anything the West has ever been able to produce. Rejection of any part destroys the whole.

The 6th January 1961 issue of the New York Times reported that the Ministry of Education in Turkey had ordered the destruction of all unauthorized schools said to be conducting secret classes in the Qur’ān. The article went on to explain that secret instruction in the Qur’ān had been forbidden in Turkey for several years as subversive. The leaders of Turkey, like the leaders of all the other Muslim countries, must choose what they want — Western materialistic philosophy or the Qur’ān. They cannot have both.

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PRAYER IN ISLAM

By MUHAMMAD YAKUB KHAN
(Former Imam, The Shah Jehan Mosque, Woking, England)

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THE ISLAMIC REVIEW
THE STRUGGLE TO SAVE THE IRRIGATED LANDS ON THE LOWER INDUS PLAIN

The deterioration of good farming land along the middle reaches of the Indus is causing serious concern to the people of West Pakistan. Waterlogging and salinization are becoming a serious threat to the national economy and well-being of the country. To this vast and urgent problem a solution must be quickly found.

Through the whole length of West Pakistan, from the Himalayas on the northern border to the Arabian Sea, flows the River Indus. In this stretch of scantly rainfall millions of people for thousands of years have depended on the waters of the great river for their crops, their thirsty soil made fertile by the seasonal floods. For a century or more the annual floods have been to some extent controlled and directed by inundation canals, while more recently barrages across the river linked to a further system of canals have led to year-round irrigation. Each step has converted a wider area of semi-desert into productive and prosperous farm land.

West Pakistan lies across one of the world's greatest desert belts: at approximately the same latitudes to the west are the deserts of North Africa, northern Arabia, and southern Persia, and just to the east is the Thar desert of India. For the great parts of its length the Indus flows through flat land where rainfall is low, skies are cloudless for very much of the year, and evaporation is very high. To a critical extent the present prosperity and future hope of the population and the national welfare of West Pakistan depends on the huge areas irrigated by the Indus waters.

But irrigated agriculture dependent on the river is being threatened by twin dangers — waterlogging and salinization — which constitute a threat not only to the people living on the land in the irrigated areas, but to the national economy and well-being as a whole. For these reasons the fight against waterlogging and salinity is now in the forefront of the activities of the Water and Power Development Authority (WAPDA) of West Pakistan, who have entrusted the investigation of the problems to Hunting Technical Services Ltd. working in association with Sir Muddoch Macdonald and Partners, consulting engineers. These two British firms are already an experienced combination, having been at work together for some time in Iraq, where salinization of land watered by the Tigris has been a source of trouble for centuries.

Foremost problem is to combat the gradual drowning and poisoning of the land

The areas to be investigated in Pakistan lie almost entirely within the former province of Sind, and comprise the millions of acres watered by the canal systems fed by the Sukkur and Ghulam Muhammad barrages and by the new barrage now being thrown across the Indus at Guddu. The reality and magnitude of the dangers facing this irrigated land are forcibly brought home to a traveller in these parts. He will see stretches of land — good farm land not long ago — completely under water, inhabited only by huge flocks of duck. On a windy day he may encounter white clouds of biting salt, blown off sheets of abandoned land coated white with salt crystals and supporting only occasional tamarisk bushes or other halophytic plants. These are extreme cases: he will also see thriving farmers growing a wide variety of crops. But the bad areas are there as a warning, and in between the extremes are many instances where the farmer must struggle to keep his family going on land where encroaching water or salt makes his task ever harder.

The task for the investigators is to combat this gradual drowning and poisoning of the land. Firstly to find out why it is happening, then to halt the trend, and eventually to reverse it. Solutions will not be easy to determine and they will be costly to implement, but solutions must be found if this greatest of national assets — the good land — is not to waste away. The present investigations are designed to fill in the broad picture, to pose a lot of questions and supply answers to them, so that an overall solution or complex of solutions can be defined. At the same time more extensive studies are being carried forward, in one or more relatively small canal or branch canal commands, so that design of remedial measures can be finalized and works actually built. For although the attempt must be made to see the problems in their entirety, on a regional basis, it is essential to get some actual works into operation at the earliest opportunity. Not only is this technically important so that the effect of specific measures can be observed and measured: it is also important to inspire confidence and hope in the people whose lives are directly affected.

There are really two sides to such investigations: an examination of the extent of the dangers and their causes, and the formulation and design of remedial measures. Assuming that salt is not already present in the soil, build-up of salinity can either occur through addition of salts in irrigation water or through a rise into the upper soil of ground waters containing salts. Both factors may operate together; but a rise in a saline water table is probably the commonest and most serious cause of salinity, and the effect may be extremely rapid. Waterlogging is generally the result of a rise in the groundwater; but more rarely such conditions may result from surface flooding of impermeable soils. So the causes of waterlogging and salinity must be identified, and their relative importance assessed. Contributory factors must also be investigated. For example, one must ask whether the rise in groundwater resulting in or threatening waterlogging is materially affected by seepage from canals; whether the application of irrigation water is excessive; whether systems of cropping in present use aggravates the conditions; and a lot of other questions.

Various measures suggested for combating these problems

When it comes to design of measures to put things right, other problems and alternatives appear and must be answered. The basic measure is obviously drainage, but the area is extremely flat: what are the internal drainage characteristics of the soil, and how do they affect drain
spacing? Is the subsoil suitable for construction of open drains or for their maintenance? How are weed control problems to be solved in open drains carrying clear water over discontinuous periods? Drainage may be based on tube-wells, so an investigation to determine their feasibility must be made. At what depths do water-tables occur? Are they continuous or perched? Are the groundwaters saline or fresh? If the former, how saline are they? — because the economics of a tube-well system must be related to the re-use or disposal of the water pumped out. If it is too saline for addition to the canal system, a separate system of disposal would be needed: the cost in this case would almost certainly rule out tube-wells as a drainage solution. The effectiveness of tube-wells in lowering the surrounding water table must also be tested. Combinations of the two systems may be needed, and the use of pumps on shallow wells must not be neglected.

To carry out these investigations a varied team of British and Pakistani experts is at work. Soil men take samples throughout the area and carry out permeability tests to determine the drainage characteristics of the soil. The soil data will result in maps showing distribution of different soil groups: extent and degree of waterlogging and salinity; texture of subsoil at drain depth, and other information used in design work by both engineers and agronomists. Engineers and surveyors study drain alignments, outfalls, canal seepage, flood control and other problems in the field; and carry forward designs and layouts in the office through to the stage when actual contracts for construction can be let. Another British firm, the Turiff Construction Corporation Ltd., is carrying out a programme of exploratory bores and tube-well drilling. with a Huntings

A Boyles drill rig, operated by the Turiff Construction Corporation at a 600 ft. exploratory bore site; in the foreground a Huntings man operates electric logging equipment.
A Hunting soil survey
beginning a permeability
on an auger hole in salty
d. The bailer, being inserted
the cased bore, removes
or from the hole, thus
parally depressing the
able. Permeability is
ated after measuring rate
rise of water in the hole

team engaged in salinity tests by electrical logging and water
sampling of these bores, and making yield tests from tube-
 Wells. Agriculturalists and agricultural economists study crop
systems and farm economics: changes in cropping methods
may be necessary and it is vital to see that these are not only
technically feasible but socially and economically viable.

It all adds up to a very comprehensive operation, and
it has to be carried through as rapidly as possible. The
problems are vast and urgent, and solutions must be found
so that the trend of deterioration can be halted and improve-
ments begun. All available knowledge and information has
to be used, from accumulated river and canal gauge readings,
well water levels, revenue and agricultural production
records, to the aerial photography, land-use and geological
maps and reports resulting from the Canadian Colombo Plan
Survey — which is here proving its value as a source of basic
information in a readily accessible form. This is a struggle
of which the outcome has got to be success, because on it
hangs the future of a country. (Courtesy, Hunting Group
Review, London, W.1, No. 4, 1950.)
PROGRESS OF CHRISTIANITY IN PAKISTAN

by M. A. ‘AZAM

"The answer to the Christian success in conversion is one, and only one. Muslims should try to live as good and true Muslims. We can strengthen our ranks only by improving ourselves and not by hating others: Hatred cannot achieve anything noble and enduring: It is love and not hatred that conquers. The Prophet’s life is a glorious example of the virtue of love and mercy. He was sent by God as a mercy unto the worlds and not to a particular sect or community. He prayed for the good of all."

Progress of Christian proselytization in Pakistan

I have read with absorbing interest the series of articles on “Progress of Christianity in Pakistan” by Sayyid Muhammad Jameel, published in the Voice of Islam, Karachi, in January and February 1961 issues, and also in the Dawn, Karachi (22nd, 23rd and 24th February 1961). This is a very well-written dissertation with a wealth of statistical information. The learned writer has made extensive studies on the progress of Christianity in Pakistan with unassailable data from authentic sources. There is no doubt he has very deep feelings and love for Islam, but the facts he has analyzed have other implications too.

The name of Islam touches our softest chords and stirs our loftiest sentiments, but we have been taught by God and the Prophet not to be carried away by emotions.

Islam distinguishes itself not only as the most tolerant but also as the most rational of all religions.

We should weigh everything in the light of reason, truth, justice and fairness. Every thought, every action, every movement of a true Muslim should conform to the teachings of the Qur’an and the examples set by the Prophet.

Mr. Jameel’s learned dissertation may be divided into three parts: Statistics, Inferences and Recommendations.

Statistics

(1) Out of the total population of Pakistan (78,000,000) there are 288,263 Catholics, in place of the corresponding pre-partition figures of 80,000.

(2) More Muslims have been converted to Christianity in Pakistan during the 13 years of our independence than during the preceding 200 years in the Indo-Pakistan sub-continent.

(3) In 1881, in the whole of undivided Punjab including Delhi there were 3,351 Indian Christians converted from all sources.

(4) In 1901 in the whole of the North-West Frontier Province there were not more than 580 Indian Christians and even less in the whole of Baluchistan and Sind (minus Karachi).

(5) In the same year, in the whole of undivided India excluding Burma, Bombay, Madras and Ceylon, there were about 400,000 Indian Christians converted from all sources — or 1 in 500 of the population.

(6) In 1941, in the whole of the belt inclusive of Sind, Baluchistan, North-West Frontier Province and connecting States including Bhangar and Khairpur, with a total population of 150 million (excluding the Punjab and Karachi) there were only 11,000 Indian Christians, less than 1 person per 1,000.

(7) In the same year there were in Karachi only 11,000 Indian Christians; whereas (8) In 1951 the number rose to 21,000, and in 1960 to 40,000.

(9) In 1958, Christians claim to be nearly 300,000 in Pakistan, signifying their greatest success in the conversion of Muslims.

(10) The missionary organizations have in the last decade spent approximately Rs. 2,000 million in the Indo-Pakistan sub-continent.

Although the statistical data which the learned author has very laboriously collected are quite significant in themselves they do not, precisely, give the number of actual converts during the last 13 years of independence. The figures would have been more useful if we had known:

(1) Number of Christians before, say, 1947;
(2) Number of new converts among them in 1947;
(3) Number of immigrant Christians from 1947 to 1960; and,
(4) Number of converts during the same period.

Although the “statistics” do not represent the true picture of actual conversions, the success of Christian missions is a slur on the Muslim institutions of Pakistan.

Quite a number of Christians have migrated to Pakistan during the last decade from India, and particularly from Goa. This may have partly accounted for a considerable increase in the rise of Christian population in the country. Mr. Howe, the Census Commissioner, in his statement dated 5th March, denied that Muslims in Pakistan had been converted to Christianity. He explained that a number of members belong to the Scheduled Castes in West Pakistan preferred to call themselves Christians. They neither profess Christianity nor attended the services. This, according to Mr. Howe, led people to assume that there had been no conversions from Islam to Christianity.

This statement of the Census Commissioner has, however, been contradicted by Dr. I. H. Qureshi (Dawn, 5th March 1961). According to him there have been large-scale conversions from among the Muslims and this is not based on the conversion of the Scheduled Castes as mentioned by Mr. Howe.

Unfortunately we have as yet no figures showing religious divisions of the population during the last census. But even if they were available they would not tell the whole story — the story of actual conversions. The number of Christians living in Pakistan are not all converts. Some have been Christians for several generations. Some have come from neighbouring countries or States and of course some may be new converts from among the Muslims and Scheduled Castes.

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Large-scale conversion from among the Muslims is a matter of shame for Pakistani Muslims and for those who have for the last decade been running the administration for them. Apostasy among Muslims has always been viewed with horror and explosive sentiment. Muslims fought against conversion throughout the British rule. The boast of the Church enjoying its greatest success in Pakistan after the attainment of independence is revolting beyond words.

It is the sacred duty of the State in Pakistan to check proselytization among Muslims at all costs. Otherwise, the political power of the Muslims, for whom primarily Pakistan has been established, will along with their cultural individuality and national self-respect be irretrievably undermined.

If the majority is at all to run the State with stability and without obstruction, then no minority should be able to show its superiority to the majority by its ability (i) to command greater funds from foreign sources, and (ii) to have affiliates direct or indirect from foreign countries. No follower of Islam should be allowed to embrace Christianity in this land of our creation by bands of foreigners working unscrupulously among our unlettered and poverty-stricken people distributing lavishly money and goods. Any compromise, or hesitation, for any reason, on this fundamental question would severely shake the morale of the Muslims and the very foundations of the State of their dreams.

Suggestions of State interference in this respect betrays a sense of defeatism on the part of Muslims. Imposing religious compulsion is against the Qur'anic teachings

The above inferences of the author reflect his deep-rooted sentiments for Islam.

While every true Muslim should feel the pinch of a case of apostasy from amongst their ranks, State measures or State interference has to be invoked after very careful considerations. In fact, State legislature in the matter of intrareligious matters will betray a sense of defeatism on the part of the Muslims.

If unlettered Muslims have allowed themselves to be exploited it is the fault of the Muslims alone, who, against the clear injunctions of the Qur'an and the Prophet, remained steeped in ignorance. There was a time when it was rare for a Muslim to be poor, but now, deviating from the true spirit of Islam, Muslims form the community of the poor.

If the minority community are rich or can command greater funds — even from foreign sources — they should be given credit for that. It is not the funds they command — it is really the love they have, and the sacrifice they make for their own religion. If my deadliest enemy has great love for his parents, I should emulate this virtue from him rather than denounce him. It is no fault of a small community like the Parsis to command great wealth and enterprises. It is our fault that we lack resourcefulness in a similar quality.

If we do not allow a Muslim to embrace — of his own free will and accord — any other religion of his choice, it will be imposing religious compulsion, which, I am afraid, is against the clear and unambiguous teachings of the Qur'an.

Recommendations

There have been as many as 14 suggestions which may be grouped into two distinct categories.

1. — Restrictive measures directed against the Christian Missions and their activities such as
   (a) No foreign funds should be allowed to be received in the country for the purpose of proselytization work, directly or indirectly, and no foreign missionary societies should be allowed to interfere with the social structure of the land.
   (c) No persuasion of any sort, direct or indirect, should be permitted in the guise of giving relief or service, whether medical, educational or otherwise.
   (d) No tampering with the ideology of Pakistan, whether by local or outside officials, should be tolerated.
   (e) The licences of the presses and publishers responsible for the printing and distribution of literature containing seditious attacks on Islam and the Prophet of Islam should be cancelled.
   (l) Christian missionaries should be totally banned from (a) publicly maligning Islam and the Prophet ; (b) opening new missionary centres ; and (c) holding demonstrations repugnant to the spirit of the majority community.
   (m) The entire Christian literature in circulation within Pakistan should be scanned and everything that is repugnant to the taste of the majority community or scandalous in any sense should be immediately proscribed, and future publications by Christian missionaries should be regularly censored.

   The Government should keep a strict watch and exercise requisite control, where necessary, over missionary activities in the country and keep and publish a record of all personnel, funds and stores brought into the country from abroad by the different missionary organizations.

   If nascent indigenous industries can be given protection against the more efficient and elaborately organized foreign industries units, it is much more necessary to guard and give protection to the spiritual life blood of the nation recently come to independence after centuries of political and cultural subservience and oppression.

2. — Measures to improve the conditions of Muslims:
   (b) Foreign aid should be distributed only through Government channels. This is the responsibility of the Government and they have abundant staff for the performance of these tasks. If the Government can distribute takaful loans, agricultural seeds and implements, and conduct village aid operations involving tens of crores of rupees, the same should apply to gratuitous assistance to needy persons where available and given. If recourse to private institutions be necessary, wholly indigenous institutions approved by the Government, like primary or secondary school staff, should be selected.
   (f) Immediate steps should be taken to win back all those Muslims who were converted to Christianity during the last decade by encouraging them to return to Islam.
   (g) Extensive measures should be adopted immediately to acquaint the Muslim masses with the teachings of Islam, both through school and college curricula and through adult education.
   (h) Mosques should be restored as centres of religious education and the status of the Imams should be raised and restored to the requisite level of self-respect and dignity, and both the mosques and the Imams should be maintained as governmental or government-aided agencies just as the Ecclesiastical Department and Churches were maintained in undivided India during the British Raj, and aid from general revenue (proceeds of general taxation) directly or through grants-in-aid.
   (i) An adequate amount of literature in the national and regional languages of Pakistan should be compiled with the teachings and history of Islam and the ideology of Pakistan should be prepared by competent writers and published by the State to be sold extensively at very cheap rates or to be distributed free.
   (j) Attention should be paid to the rising tide of immorality in the urban areas in the name of art and culture whereby vulgar pursuits are being popularized, and Government officials, as a matter of principle, should be directed to avoid presenting over so-called cultural and variety shows of all kinds nowadays being so frequently organized by self-indulgent people.
   (k) The younger generation should be saved from the evil effects of vulgar literature, immoral movies and similar

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other factors that have flooded the Western hemisphere with juvenile delinquency, and which vulgar literature is now flooding the markets in every principal town of the country.

Analysis of the ‘Recommendations’

There should be no conversions to Islam by force and at the same time no Muslim should be compelled against his wishes to remain within Islam if, of his own free will, he decides to choose another religion.

Let us examine the issue in a dispassionate way. If there was no conversion there would have been no Islam. The earliest Muslims were converts from the religion of their forebears. They were apostates in the eyes of those who clung to their ancestral faith, of which they were no longer guided by love of truth, guided by reason and strengthened in their faith by knowledge. “Apostasy”, therefore, has a positive quality or virtue. It is, presumably, the result of deliberate and comparative studies of religions, passion for truth and courage to embrace the faith of one’s own choice.

I cannot like apostasy when it is from Islam. On the other hand, I welcome with all my heart apostates to Islam. If conversions were not permitted at all, I think Islam would have been totally impossible. If conversions are permitted, as they usually are, they should be inspired by a sincere desire to satisfy the hunger of the soul and in pursuit of God and His blessings.

I have every right to hold on to my own religion, which I believe to be the only true religion for mankind, but a Christian too, has the same right regarding his own faith. Although I am sure he is wrong, I have to acknowledge his right to consider me wrong. I, as a Muslim, expect that a Christian should renounce his “distorted” faith and embrace Islam just as a Christian would like a Muslim to accept Jesus as His Saviour. Reason should be the sole arbiter in such cases and there should be no force or compulsion. In fact, the Qur’anic verse “There is no compulsion in religion” is applicable both to immigrants from and emigrants to a different faith or religion. In other words, no force, threat or pressure should be applied to secure the conversion of a non-Muslim, just as a Muslim should not be compelled against his wishes to remain in Islam if, of his own free will, he has decided to renounce it in favour of some other religion.

The Qur’an is full of statements showing that belief in this or that religion is a person’s own concern, and that he is given the choice of adopting one or the other: that, if he accepts truth, it is for his own good, and that, if he sticks to error, it is to his own detriment. Here are a few of these verses:

“We have shown him the way, he may be thankful or unthankful” (76 : 3).

“The truth is from your Lord, so let him who wishes believe and let him who wishes disbelieve” (18 : 29).

“Indeed there have come to you clear proofs from your Lord: whoever will therefore see, it is for the good of his own soul, and whoever is blind, it is for his own harm” (6 : 105).

“But if they turn aside (then let them, for) We have not sent thee as a guardian over them. Thine is only to convey (the message)” (42 : 48).

“The duty of the Messenger is only to deliver the message” (5 : 99).

“Surely thou canst guide whom thou lovest, but God guides whom He pleaseth; and He knows best those who walk aright” (28 : 56).

Let not Islam in Pakistan lose its historical role of tolerance and religious liberty

This principle has brought glory to Islam and indeed its strength, beauty and supreme rationalism. The Qur’an has, in unequivocal and explicit terms, made it bounden on the local Muslims to defend a Christian church (or Jewish synagogue) against Muslim aggressors. The story of ‘Umar, who, in Jerusalem did not say his ‘Asr (afternoon) prayers in a church which was the most convenient place lest his followers would subsequently claim it as a mosque, is a unique example of Muslims’ foresight and liberal views. ‘Umar, who entered Jerusalem as a mighty conqueror, thus superbly interpreted the generous spirit of Islam, which made mighty advance because of such breadth of vision and supreme tolerance. The Muslim rulers of India, after 800 years of continuous domination, left the country with an overwhelming majority of Hindus. To my mind, it was no weakness of those rulers, it was their active and strong love for, rather than passive indifference to Islam, that made them tolerant, and not religious tyrants. As Professor T. W. Arnold has pointed out:

“On the whole, unbelievers have enjoyed under Mohammadan rule a measure of toleration, the like of which is not to be found in Europe until quite modern times. Forcible conversion was forbidden, in accordance with the precepts of the Qur’an. ‘Let there be no compulsion in religion’ (2 : 257). ‘Wilt thou compel men to become believers? No soul can believe but by the permission of God’ (10 : 99-100). The very existence of so many Christian sects and communities in countries that have been for centuries under Mohammadan rule is an abiding testimony to the toleration they have enjoyed.”

The Muslim Governor of Syria offered his own nose to be cut off to compensate the loss of the nose of a Stone-deity of the Christians in the city over which he ruled. It was complained by the Christians that the Muslims had committed the sacrilege, and the governor was responsible for the crime since he could neither protect it from the aggressor nor detect the criminal, who evidently escaped to safety. It was later disclosed that the Christians themselves conspired to remove the nose of their deity to implicate the Muslims. But what was the result? This unprecedented and unheard-of religious tolerance from the authority in power and strength to the members of an alien faith in restoring grace and honour to a stone idol (which in itself is held in utter abhorrence in Islam) has been responsible for a whole avalanche of converts. What looked like weakness was, in fact, a source of terrific force and strength. William Muir testifies that:

“Leniency towards the conquered and their justice and integrity presented a marked contrast to the tyranny
In tolerance and religious freedom lie the strength and power of Islam

Such was the training our beloved Prophet left for us. This tolerance, this attitude, is the real basis of the triumph of Islam! This apparent submission to the opponents’ will and desire which from their point of view was quite reasonable made the most enduring conquests in religious conversions — conversions to Islam.

The Prophet’s life is replete with such glorious examples of liberal humanism shorn of emotional considerations. In his death, too, he strongly and most emphatically reiterated the lesson lest we should forget.

When the Prophet was dead, ‘Umar got up and said: “Some of the disaffected will allege that the Prophet is dead, but by God he is not dead, he has gone to his Lord as Moses 113 went and was hidden from his people for forty days, returning to them after it was said that he had died. By God, the Prophet will return as Moses returned and will cut off the hands and feet of men who allege that the Prophet is dead.” When Abu Bakr heard what was happening he came to the door of the mosque as ‘Umar was speaking to the people. Giving thanks and praise to God, he said, “O men, if anyone worships Muhammad, Muhammad is dead: if anyone worships God, God is alive, immortal.” Then he recited the Qur’ānic verse: “Muhammad is nothing but a messenger. Messengers have passed away before him. Can it be that if he were to die or be killed you would turn back on your heels? He who turns back does no harm to God and God will reward the grateful.”

This was a great lesson and even a greater truth. If we Muslims recall such historical events pregnant with revolutionary truths we shall never be in doubt as to how and whence came the strength and power of Islam. They were certainly not achieved by aggressiveness or aggressiment: but as Lane-Poole has rightly said, “Decidedly, Islam itself is the main cause of its triumph.” The charm of humility, the graceful acceptance of reason, the appreciation of the other man’s point of view, were infinitely more formidable than the most terrifying force of tyranny. Of course, Islam never compromised with untruth, but it was the courage in conviction, love of truth and the magic of persuasion that made the most spectacular conquests the world has ever known.

“Do unto others as you wish others to do unto you” is not only a sectarian rule but an Islamic one too. The Prophet of God in his lifetime and the great Caliphs sent missionary expeditions to countries beyond the Arabian peninsula — the cradle of Islam. Earlier, Muslim refugees who fled from the tyranny of the Quraish tribe and sought asylum in the host country — made converts with no other tool but the beauty and the rational qualities of their great faith which they held out in contrast with the religion of their forebears. The refugees to Medina and Abyssinia were very well treated and so were the missions abroad. How can we expect that only we should get the right to propagate Islam in other countries and among people of other faiths while the same privileges should be denied to Christian or Jewish missionaries coming to our country and claiming some converts! The Tabligh Jama‘at, of which Mr. Jameel is a prominent member and organizer, sent “groups” to America, Europe, Burma, Indonesia and other countries. The groups were very well received in those countries and achieved gratifying success in propagating Islam, to which they have added a good number of converts from amongst people where Christianity has been most dominant. The late Amir ‘Ali preached Islam for about two decades in the heart of London. The late Khuwaja Kamalud-Din had set up a permanent Mission in England with his headquarters at Woking. There have been centres of the Islamic Mission in Berlin, The Hague, San Francisco, Panama, Fiji, Mauritius, etc. These centers spent money towards the success of their mission. In fact, it is considered a great piety to spend in the way of God — for spreading the message of Islam — to build mosques and attract peoples of other faiths. Have we not built a magnificent mosque in Washington at a fabulous cost with the object of preaching the gospel of Islam in a befitting manner? The Shah Jehan Mosque at Woking, the mosque in Berlin, in Detroit, in Tokyo, etc., are glorious monuments of our proselytizing adventures. Would we like such activities on our part to be banned, restricted or denounced by the host government? If we can spend money in some other country why cannot others do the same in ours? The difference, however, is that we are stingy and feel reluctant to spend in the love of our religion, while Christians, for example, make colossal sacrifices in men and money for the love of Christianity. Nobody is more alive to this painful truth than Mr. Jameel himself, whose Qur’ān classes are chronic victims of acute financial famine.

Let Muslims surpass the Christian Missions in social welfare and missionary work if they want to combat effectively the Christian proselytization in Pakistan

The Gideon Society in America places a copy of neatly bound Bibles in every hotel and motel rooms of the country.
Boys and girls passing the High School Examinations are also presented with copies of the Bible. From my own personal experience I can say that the Churches in the U.S.A., which are well attended, command vast resources of funds. Some of them are like universities, offering courses in many subjects such as English literature, architecture, commercial geography, secretariaship, etc.

The American Bible Society, the British Bible Society, the Holy Family Church, the Seventh Day Adventist Church, the Christian Science Church, etc., spend enormous amounts every year for the promotion of the Christian faith, distributing every year Bibles in tens of millions copies, establishing schools, hospitals, apart from magnificent churches of their respective denominations. These organizations make tremendous sacrifices in personal services also. A doctor, a professor, a nurse, will often spend a lifetime in the service of their religion for a mere pittance, sometimes barely enough to keep them alive and fit to work.

In our country, as far as I know, only the late H.H. Agha Khan placed some subsidized copies of the Qur’ān (translation by Marmaduke Pickthall) for free distribution or sale at a reduced rate.

God in the Qur’ān and the Prophet in his life exhorted us to share men and money in the way of God. Whereas the Muslims of the golden days dedicated themselves wholly in the service of God and His created beings, most of us today have lost that spirit and are engrossed in acquiring personal benefits and comforts. There is no urge for spending on a good cause while there is the frantic craze to get more and more.

We should hang our heads in shame that in our midst, and for our boys and girls, the best schools have been brought into existence by foreigners who owe allegiance to a different religion than ours. We should admire them and emulate their spirit of service and sacrifice. Foreign missions have been pioneers in this country in setting up fine hospitals and other philanthropic organizations. The Rockefeller Foundation, the Carnegie Foundation, the Ford Foundation, are spending billions of dollars every year for the advancement of education, health and peace: 90 per cent of the shares (non-voting) of the Ford Motor Company belong to the people of the world irrespective of their caste, creed and colour. In other words, 90 per cent of the net profit of the company is spent in humanitarian work all over the globe. Is it a crime to spend money in this way — even for the promotion of Christianity, to which the illustrious founder the late Henry Ford belonged?

The Holy Family Hospitals in Dacca and Karachi (and other places) and the Seventh Day Adventist Hospitals draw huge crowds who come to seek relief from disease and suffering. They find there better attention, better human and more efficient medical treatment. Our own hospitals sometimes are pitifully lacking in equipment, personnel, or in the proper attitude of service.

The late Hajī Muhammad Mohsin was practically the only Muslim in the Indo-Pakistan sub-continent who made a charity of his vast property and placed it at the disposal of the University of Calcutta for helping poor and deserving students of the Muslim community. If a Christian places at the disposal of a Pakistani University such funds for the exclusive benefit of the Christian students, how can we oppose it?

People are usually very conservative so far as religious conversion is concerned. But they forsake their forefathers' religion because their own does not satisfy the needs of their soul. They discover something in the other religion which appeals as a true religion. That something may be nationalism, humanism, spiritualism or the mere simplicity of the tenets and the practices. There may be one or more factors of appeal. The pattern of the life or the condition thereof of the followers of a religion may either attract or repel a potential convert.

A conversion based on conviction, and not on material gain, is a compliment and not a curse. The presence of Christian evangelists shows that there is no religious persecution or bigotry in Pakistan.

There are, of course, people who would do anything for monetary or any other materialistic gain. They may be lured to any religion provided it offers them good prospects. Theirs is a bargain and not a religious conversion in the true sense of the word. A conversion based on conviction is a compliment since it connotes thinking and the power of discerning on the part of the convert. Many of us are Muslims for no better reason than that our forefathers were so. We should try to understand Islam and appreciate the inherent merits of this great religion. If the lure of material prospects is stronger than love for religion the result will be obvious. Such converts do not love God or religion; they love money and themselves. They are, in the Qur’ānic language, munafiq, or hypocrites. They will swell up the ranks but not strengthen them. In fact, they will be the weakest link in the religious community and make the religion of their so-called allegiance proportionately vulnerable.

Mr. Jameel's article leaves an impression that he has put a good deal of emphasis on "quantity" (or number) of Muslims. Quantity is certainly desirable, but never at the cost of quality. The 313 Muslims who fought in Badr were more than a match for 10,000 of the Quraysh tribe, who wanted to annihalate Islam and the Messenger of God. But could they? Each one of the 313 was a giant in his genuine passion for Islam.

There are in the country necessary provisions of law under which undesirable books, pamphlets or periodicals can be banned or proscribed. I do not think new laws need be introduced or new ordinances promulgated. An Act or Ordinance against the activities of the missionaries within legal bounds will do more harm than good to Pakistan and Islam as well — if viewed in the true spirit of Islam and on the principles of Pakistani brotherhood.

Of what worth is that faith which could be bought for a mess of potage? We should not weep over such a loss since there was no real faith that was enticed away. The Christian Missions do us this good at least that they put our faith to test whether it is a purchasable commodity or something to have and to hold at any cost for which no sacrifice is too big. Well, has not God granted permission to Satan also in clear terms (as mentioned in the Qur’ān) to carry on his nefarious activities among us? Satan appealed to God to allow him to continue in his efforts to misguide the children of Adam till the Day of Judgment. His appeal was not rejected. It was approved. Who are we to abolish the system which has been a part of God's own design? If Christians want to misguide us it is for us to fortify ourselves in our knowledge and faith and not merely denounce them. The Christians also might think that Muslims are misguiding the followers of their faith. They are no less justified in protecting themselves with peaceful and legal means.

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The missionaries have also proved another fact. In Pakistan there is no religious persecution or bigotry. There is absolute freedom of religion. This is certainly prestigious to Pakistan and not derogatory. The Buddhists, the Hindus and the Christians are living happily in this land of the Muslims. This is part of the Muslim nationalism and Pakistan's political philosophy that the minority groups should be given equal opportunities and their interests safeguarded and promoted. We have given grants to Sanskrit Tols, Dharmasalas, Buddhists, Bhars, etc. This is in contrast to the so-called secular régime of a neighbouring country where religious persecution has been a constant feature.

We, in our Islamic State, have proved, through the Christian Missions, that ours is a country and religion which has risen far above narrowness or bigotry. Does not history give us the unique instance of Sultan Salahuddin going to cure Richard the Lion-Hearted, the Sultan's terrible opponent?

The answer to the Christian success in conversion is one, and only one. Muslims should try to live as good and true Muslims. We can strengthen our ranks only by improving ourselves and not by hating others: Hatred cannot achieve anything noble and enduring. It is love and not hatred that conquers. The Prophet's life is a glorious example of the virtue of love and mercy. He was sent by God as a mercy unto the worlds and not to a particular sect or community. He did not curse, on a single occasion, his deadliest enemies: He prayed for the good of all. The enemy of yesterday became a friend of today. The erstwhile 'Kafir' like 'Umar became one of the staunchest followers of Islam. Hate did not bring him. Love did.

We get sentimental and abuse or even kill those who speak an unkind word about Islam or the Prophet. But this is a wrong way of showing love for Islam or respect for the Prophet. The greatest love and respect for the Prophet and the faith he bequeathed to us can be shown by following his example and living like true Muslims. There is no substitute for it. Fanaticism is a perverted attitude and is far from the correct attitude enjoined in the Qur'an and illustrated in the life of the Prophet. If, for example, a Christian or a Hindu has written a book in which the Prophet's life has not been correctly depicted, it is not by killing the author that we vindicate the Prophet — but by writing a better book and living better lives.

It is surprising that a Christian (James Michener), in good faith, published the most extensively read article on Islam (Islam the Most Misunderstood Religion), published in the Reader's Digest (circulation over 2,000,000). He brought out the salient points and the beauties of Islam which the Christian world for centuries have misunderstood or misinterpreted. He said: "The West has widely believed that this surge of religion was made possible by the sword. But no modern scholar accepts the idea, and the Qur'an is explicit in support of freedom of conscience. The evidence is strong that Islam welcomed the people of many diverse religions so long as they behaved themselves . . . the testimony of overwhelming that followers of the Book (Christians and Jews) were usually given decent treatment, sanctuary and freedom to worship as they wished . . . The great importance to the world is the fact that Islam as a religion is unalterably opposed to Communism. Sometimes when living among Muslims I feel that God is a much greater reality to them than to a Christian."

Unfortunately, the present-day Muslims are neither active in producing good literature on Islam for the world forum nor in setting examples of an ideal Islam. As one Englishman said, "I am fascinated when I read about Islam, but when I see Muslims I hate them". Can we, such Muslims, effectively inspire others towards Islam or prevent them from leaving our fold under the stress of economic crisis?

The so-called present-day Muslims are in fact the real opponents of Islam. Let us take care of Islam by being good Muslims ourselves.

Islam is spreading not because of but in spite of weak Muslims like many of us. God has been the protector and promoter of the religion closest to Him. We Muslims rather than any outsider have been Islam's worst enemies. Otherwise, how could mosques have become notorious places for the theft of shoes, which the worshippers now guard with such attention that they enter the mosque with them under their arms and keep them near their places of obsequies or Sajdah? During their prayers many worshippers have their mind occupied with the fear of loss of their shoes. As a poet once said, "Some Muslims bow their heads before God but have their hearts inside their shoes". These shoes are lifted not by outsiders but by thieves who join the congregation. These thieves, however, call themselves Muslims. Often they look like very pious Muslims, but do they by their mere number add strength to Islam? In my opinion we have a lot of house-cleaning to do before we invite more guests. The state of affairs amongst ourselves is indeed more appalling and alarming then what proselytizing statistics can reveal.

Once again I like to reiterate my point, which, to me, is the crux of the whole issue. Let us take good care of Islam by being good Muslims ourselves. The rest will follow as the night follows the day. It is like this. In an electromagnet, if the electricity fails no amount of shouting or cursing will induce magnetism in the iron core. The life and strength of the current is the life and strength of the magnet. With the current restored the magnet starts functioning.

I have deep regard and admiration for the author of the article and I have every reason to believe that he is a sincere Muslim, but it is the attitude that makes all the difference. While a particular situation may be interpreted as an asset by some, it may alarm others as a liability.

I have earlier mentioned the Truce of Hudaibiya. The adventures of Khidr and the Prophet Moses as narrated in the Qur'an have emphasized this very aspect of interpretation. What Moses interpreted as inhumanity or cruelty was indeed an act of mercy or piety, as was explained by Khidr.

The matter of interpretation has been superbly illustrated in the following true story. It happened in the United States of America. A couple who had been married for eighteen years were having their dinner one evening in their own house. Perchance, all items that day on the menu were very unsatisfactory because of bad cooking. They were both silently swallowing their dinner. The wife, who cooked the meal, felt very humble and ashamed, all the more because her husband made no comment. At the end of the meal the wife was collecting the dishes for washing. Her husband would not, however, allow her to do the job, although she had been doing it almost every night. With a winning smile he said, "My darling, tonight you have reminded me of our first few days of marriage. You did not know how to cook. You have been like a new bride tonight with that nostalgic inexperience. I feel like loving you all the more because of the bad cooking."

Under the circumstances most other husbands would be harsh, satirical or even turbulent to a wife who spoiled

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a dinner after 18 years of cooking experience. But the way the situation was handled brings credit to the interpretation of an otherwise provocative incident. An obvious liability has been acknowledged as a precious asset. The dishes that might have been smashed by an irritated husband were saved and so was the love and marriage by the very thoughtful and charming interpretation of a considerate husband.

To summarize.

Mr. Jameel has given us some valuable statistical data which although revealing in themselves are not complete since they do not indicate the volume of conversion against total Christian population. Nor do they give the number of Christian immigrants from other places outside the country. In the absence of such figures the magnitude of conversion cannot be correctly assessed.

Mr. Jameel’s remedial measures have been grouped in 1 and 2. So far as the improvement of Muslims is concerned we should certainly go ahead. In fact, this is the only sure remedy against lure or temptation of any kind and from any quarter.

All communities should enjoy full religious freedom within the bounds of law

The Christians, whether they are citizens of Pakistan or missionaries from abroad, should enjoy full religious freedom within the bounds of the law of the land. They should not be banned or restricted from establishing good schools and hospitals and doing other humanitarian work. If we want to stop the so-called undesirable part of their activities it should only be by establishing better schools, better hospitals and better human institutions so that we draw away, by dint of efficient service, people who are now attracted to their institutions. They have set up good models which we should copy with our own resources and spirit of service.

The Red Crescent Society, which was started some years ago to become a Muslim counterpart of the Red Cross Society, is still a doting baby in respect of its scope, functions, status and achievements. Mere words or sentiments are no substitute for solid work.

The law of the land is adequate to ban or restrict undesirable activities on the part of the Christian Missions. The school curricula in Mission Schools have already been revised without interfering with the religious freedom of any community.

In Pakistan the position and freedom of the Christians, Hindus and Buddhists has brought prestige to the country, rather than disgrace.

Things must be interpreted in their correct perspective.

لا إكراه في الدين، ولا كفاح في الأFINAN — the right way is clearly distinct from error” (The Qur’an, 2:256).

THE MEANING OF “USDEK”

The New Word which Expresses the Aspirations of Indonesia and Symbolizes her Concept of Nationhood

A new word, conjuring up for Indonesians a sense of urgency and intensity, has entered their political vocabulary. The word is USDEK, a strange and, to them, foreign-sounding name which just over a year ago did not exist even in the colloquial language, let alone the Indonesian dictionary. USDEK is composed of initial letters which stand for:

Undang-undang Dasar ’45 (the 1945 Constitution)
Sosialisme Indonesia (Indonesian Socialism)
Demokrasi Terpimpin (Guided Democracy)
Ekonomi Terpimpin (Guided Economy)
Kepribadian Nasional (National Identity)

The word came into existence after President Sukarno had made his annual address to the nation on 17th August 1959, on the 14th anniversary of independence. He outlined the new strategy for the Indonesian struggle at the present time, which is directed towards “the investment of human skill” and towards “material and mental investment”, in order to further the revolution for the benefit of the entire people. The ways and means to implement this strategy were laid down in his 15,000-word address, which was later adopted by the Government as the Political Manifesto in which the 1945 Constitution, Indonesian Socialism, Guided Democracy, Guided Economy and National Identity were the central core. Following the speech, a member of the Bandung Representative Council suggested that, to simplify matters, the five main points should be abbreviated to the word USDEK, and since then it has become almost a household term in Indonesia. A series of nationwide broadcast talks on the subject, made last year by Roeslan Abdulgani, Deputy Chairman of the Supreme Advisory Council, also gave people a clearer understanding of the Political Manifesto.

At the beginning, reactions to USDEK were many and varied. At home, it seemed to the uninitiated to be an odd bundle of political terms and was viewed with a certain amount of incomprehension. To the cynics, it was merely another high-sounding phrase which they predicted would die quietly and quickly. Abroad, reaction to USDEK was also touched with suspicion. But to the Government and the rest of the State apparatus, it meant hard work. Within a year it was most effective in bringing about radical changes in the conditions prevailing in Indonesia.

THE ISLAMIC REVIEW
The old liberal-type Parliament, which had been a seedbed of party political strife, vote-catching, controversy and "horse-dealing", was subjected to a drastic overhaul, and in its place the Mutual Co-operation House of Representatives was installed so that it could operate fully in the spirit of the 1945 Constitution, re-instituted by the decree of 5th July 1959. The process of simplifying the political party system is taking place in order to ensure that parties too can function as instruments for furthering the Indonesian revolution. Two of these, the Masjumi Muslim Party and the Socialist Party, were ordered to dissolve; the Army for security reasons banned all activities of the Indonesian Communist Party; and the Government ordered a temporary restriction on all party activity as a means of decreasing tension so that the reorganization of the structure of the parties could be implemented efficiently. The provisional People's Consultative Congress, the highest body in the State and the one which fully exercises the sovereignty of the people, was established, and the membership of the National Front announced. Preparations for land reform were made, the Bank for Development was set up, and several basic industries were started. The drive against rebel remnants was speeded up, and, finally, diplomatic relations with the Dutch were severed.

In short, within a year USDEK has become the vehicle through which the Government and other instruments of State can arrive at an integral stage of consolidation in the political, economic and social spheres.

Such a programme was absolutely necessary, after more than a decade of political confusion caused by "dualisms" in the conduct of the revolution. Following the Proclamation of Independence in 1945, the leadership of the revolution became separated from that of the Government. When the country was in urgent need of a united leadership, political parties were freely introduced — "sprouting," in President Sukarno's words, "like mushrooms in the rainy season" — and soon 42 of them were working on different platforms, in ways which caused only setbacks and delays in continuing the revolution. There were also different ideas with regard to the actual objectives of the revolution and the nature of democracy. No substantial clarification or evaluation was made of the basic ideology, the Pantja Sila (Five Principles), upon which the Indonesian State is based. Apart from the usual summing-up of the five points contained in it — Belief in God, Democracy, Nationalism, Humanity and Social Justice — detailed elucidation was never attempted until Indonesians began to return to what has been termed "the rails of the revolution". and, as a result, the Pantja Sila had become a hollow phrase, misused and manipulated by party bosses and pressure groups to achieve their own selfish ends.

Because of this, there was a strong urge to do a good deal of soul-searching, and it was last year that the President set out the ways and means for the practice of the Pantja Sila through the adoption of USDEK. With this in force, gone is the interminable bickering, and there is now a clear-cut line for furthering and completing the revolution, so that ultimately the objective of a just and prosperous society can be reached.

There is noticeable concern amongst circles in Indonesia and abroad that, with the emergence of USDEK, Indonesia may eventually turn to Communism. Apart from the fact that the people have an ideology of their own (the Pantja Sila is not a copy of any other ideology, but one arising out of Indonesia's centuries-old culture), mental outlooks and physical conditions in the country provide little scope for Communism. Certainly, Indonesia is moving left, and is even at times to call itself progressively left. But left is not synonymous with Communism; in Indonesia's case it means "kerja jatid". Socialism, a society not for the benefit of the ruling few of any group, but for the benefit of the people.

For Indonesians, the Pantja Sila not only typifies the characteristics of the future State they are building, but is also a guide to the methods that must be used to reach that objective. It follows, therefore, that their activities should be imbued with belief in God, or the highest moral principles; with nationalism — and the accompanying principle of humanity or internationalism so that it is not aggressive or expansionist or chauvinistic; with the spirit of the sovereignty of the people, or Indonesian democracy, conducted according to her own ancient procedures; and with social justice, which does not allow the socially unjust accumulation of wealth or opportunity or power in the hands of the few.

It should be needless to add that this is not Communism. The unity of Indonesia is a prerequisite for her national growth. After fifteen years of political strife she has to race against time. In the framework of USDEK, 90,000,000 people and a vast and potentially rich area are concrete assets, making Indonesia strong, and able to maintain her independent and active policy in world affairs for the sake of international co-operation and goodwill.

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ISLAM IN ENGLAND

The Woking Muslim Mission and Literary Trust

On Tour

The Maulana 'Abdul Majid, Editor of The Islamic Review, left for a tour of Pakistan, India and Burma at the end of February 1961. He is planning to visit Singapore as well. On his way back he will stop at Teheran, Baghdad and Cairo to visit his several friends at these places. In his absence the Saturday gatherings at 18 Eccleston Square, Victoria, S.W.1, are not so well attended, but the door is always open to friends who want to take part in discussions on subjects concerning Islam and the Islamic world. (The time: 5.30 p.m. every Saturday.)

New Books

Islam Our Choice is in its last stages of printing and will soon be available for distribution. Another book which will be going to the press is Some Aspects of the Constitution and the Economics of Islam, by Nasir Ahmad Shaikh, M.A., LL.B.

Lectures at various organizations

Mr. S. Muhammad Tufail, Imam of the Shah Jehan Mosque, Woking, was invited to give talks on Islam by the following organizations:

Friday 3rd February 1961: Muslim Society, Loughborough. The subject of the talk was "Call of Islam to the Modern Man", which was followed by questions and answers. Before the lecture, films on Indonesia and Pakistan were shown. The meeting was arranged by Mr. Mahmud, of Pakistan, the Secretary of the Society.

Wednesday 15th February 1961: Town Women's Guild Federation, Mid-Surrey, Christ Church Room, Christ Church Street, Woking. "Life in Pakistan" was the subject of the talk, with special reference to the condition of women.

Saturday 15th April 1961: Federation of Liberal and Progressive Jewish Faith Groups, held at St. Cuthman's School, Stedham, Midhurst, Sussex. The Imam was asked to speak at 10 a.m. on "I Believe in Islam". The speech, which lasted for about 40 minutes, was followed as usual by questions. Other speakers who represented their views on Christianity and Humanism were also invited. Rev. D. Goldstein, of the South London Jewish Synagogue, represented Judaism and led the services. Discussions after the lectures were heated but friendly. The credit for this successful week-end goes to Mr. and Mrs. Briscoe and their colleagues.


Forthcoming appointments in May

4th May 1961: Religious Brains Trust, 1 Hans Crescent, Knightsbridge, London, at 8 p.m.

7th May 1961: Sermon at the Unitarian Christian Church, East Hill, Wandsworth, S.W.18, at 6.30 p.m.

21st May 1961: "Why am I a Muslim?" at 8 p.m. at St. Peter's Youth Fellowship, Frema, Feraise Road, Ash Vale, Aldershot.

THE SHAH JEHAN MOSQUE, WOKING

The Mosque at Woking has been visited by groups of students, children and members of other societies. Agha Sadr Blaghi, a Shi'ah Mujtahid from Iran, visited the

Al-Haji 'Abdul Malik, High Commissioner for the Federation of Nigeria, addressing a meeting at the Caxton Hall, London, S.W.1, on Tuesday 13th December 1960, in commemoration of the Prophet Muhammad's birthday. Sayyid Mahdi Khorasani (left) and Lt.-Col. 'Abdullah Baines-Hewitt (right) also took part in the programme.

Mosque with his friends on his way back to Iran from the United States of America. Students and Army officers from Kenya, Somaliland, Nigeria, Turkey, Egypt, India and Pakistan also kept on coming to the Mosque for information and literature on Islam. Sir John Glubb Pasha and his wife dined with the Imam at the beginning of the year. Mr. Musharraf Khan, the head of the Western Sufi Movement (27 Frederick Hendriklaan, The Hague, Holland), came to the Mosque twice during his short stay in England. On Sunday 26th March he addressed the gathering at the Mosque after mid-day prayer on the aims and objects of
Suﬁsm, and read extracts from the writings of his brother, the late Hazrat Inayat Khan, who brought the Sufi message to the Western world about thirty years ago.

Memorial Service for ‘Allamah Borujardi

A memorial service in honour of the late ‘Allamah al-Hajj Agha Hussain Tabatabai Borujardi, a great religious leader and scholar of Iran, was held at the Shah Jehan Mosque, Woking, on Sunday 9th April 1961.

Tributes were paid to the great ‘Allamah by Sayyid Mahdi Khorasani, President of the Shi‘ah Islamic Society, London, Lt.-Col. A. F. B. Baines-Hewitt, President of the Muslim Society in Great Britain, and Dr. M. S. Tufail, Imam of the Shah Jehan Mosque, Woking, after a recitation from the Qur‘an by Mr. Abdul Wahab from Mauritius.

The Imam of the Mosque, Woking, said that the ‘Allamah Borujardi will always live because of his works, one of which was the establishment of Muslim Missions in Great Britain, Germany, France and the United States of America. “The ‘Allamah,” he continued, “was a leader of the Shi‘ah sect of Muslims, but he is mourned by other Muslims as well. In fact there are no sects in Islam. Shi‘ahs and Sunnis are two schools of thought. They believe in the same God, the same Prophet and the same Book. There are some minor differences among them, no doubt, but they should not stand in the way of the unity of the Muslim world. Today we have been one in paying our tributes to the late ‘Allamah. We should express the same unity in other spheres of our activities as well. President Ayub Khan of Pakistan, President Naser of the United Arab Republic and the Prime Minister of Malaya, Tunku Abdul Rahman, have all expressed their desire to see this common bond becoming effective in the Muslim world.”

The Imam concluded by saying, “May we live to see the day when this dream of the unity of the Muslim world comes true.”

A memorial service was also held on Saturday 8th April 1961 at 18 Eccleston Square, London, S.W.1.

The death of the ‘Allamah took place in Iran on Thursday 30th March. He was born in 1875 in Borujard, a little town in the west of Iran. His normal residence was at Qum, which is situated 90 miles from Teheran. In 1955 he founded a school for the study of the religion of Islam in Najaf, Iraq. He also took the initiative and tirelessly helped to build in 1957 a great modern mosque in Qum, Iran. The mosque is now named after him. His illness prior to his death was attributed by his doctors to his zeal in performing his religious duties, particularly fasting during the month of Ramadhan. All the mosques and public buildings were draped in black. All the newspapers in Iran came out on Thursday 30th March with black borders. He is buried in the mosque which he built in Qum. He was greatly respected by all sections of the Iranian people for his vigour, wisdom, sincere piety and modest dignity.

The report of this memorial service was printed in the Woking News and Mail, the Woking Herald, the Surrey Herald (14th April), the Surrey Advertiser (15th April), and several other papers. A similar service was earlier held at the Islamic Cultural Centre, Regent’s Park, London, on Friday 7th April 1961.

Mr. Abdul Wahab from Mauritius started the service with the recitation of the Qur’an, which was followed by speeches by Mr. S. M. Tufail, Lt.-Col. A. F. B. Baines-Hewitt, Dr. Ali ‘Abdul Qadir and Sayyid Mahdi Khorasani. The text of the speech by Lt.-Col. Baines-Hewitt is as follows:
This is an occasion on which our thoughts are pervaded by a sense of loss and sadness — a time when we no longer remember differences of outlook and opinion but are conscious rather of our own shortcomings and insufficiency and the very brevity of time permitted to each one of us. In our journey through the world, for the building up of something that will declare the glory of God and be a cause of happy memories to those who come after us.

It is not given to all of us to occupy important and influential positions, but we may remember that every position, however humble, is influential in some sphere; and no example set by us, even were it a poor one, is without effect. If we think we are but human and that our failings may be forgiven, we are right: but, if we should think them unimportant and to be indulged and repeated, we would be wrong; for the avoidance of failure and the cultivation of what is fine and good is what Islam is about, and we all bear witness to this.

'AYATULLAH Hajji Agha Hussain al-Tabataba'i al-Borujardi has left us a notable example. He will be remembered throughout the Muslim world for his outstanding scholarship and learning; he will be remembered also for his benefactions to the cause of learning, and for his wise counsel, his inspired leadership and his numerous services in support of Islam.

Indeed his whole life was devoted to the cause of religion — from the years of his youth, when he was a student at Najaf, to the years of fulfillment, with the experience of a lifetime behind him, he occupied with noteworthy dignity and simplicity the high position of Senior mujtahid.

A writer of books, a sympathetic adviser, a stern admonisher, a wise counsellor, the friend of those who knew him intimately and earned his friendship, a noble leader, an indefatigable worker, he was indeed the benefactor of all.

Not only has he left tangible proof of his work for the advancement of knowledge in the college he founded in Najaf, and of his endeavours for the strengthening of religion in his beautiful new mosque at Qum, but in a thousand other ways that will never be celebrated publicly he has been our benefactor. I mean, of course, by the constancy and consistency of his effort and the example that he set, and by his illustrious guidance in all the affairs that claimed his generous attention. During his fourteen years as Senior mujtahid, and arising directly out of his own inspiration and understanding of present-day needs, Islamic missions were sent to Germany, the United States of America, France, Africa, and to this country. A project for a new mosque now being built in Hamburg owes its inception to his generosity.

'AYATULLAH Husain Borujardi not only earned our esteem and regard but also awakened our deep affection, and it is on this account that we feel all the more sharply our loss now that he has departed from the midst of our affairs. Eighty-five years of a long and useful life have passed away; for his example and for the benefits which his manifold activities have brought to his fellow men we praise God.

I am deeply conscious of the feelings of sympathy and respect which have brought you all here to join with us in this meeting. This is a representative gathering, associating together the Shi'i Islamic Society, London, the Shah Jehan Mosque, Woking, the Muslim Society in Great Britain, and the Islamic Cultural Centre. We are at one in extending our sympathy to 'AYATULLAH Borujardi's two sons and family. We pray God that He will comfort them and lighten their sadness. Our sincere sympathy goes also to his colleagues, the 'Ulama, and especially to Allamah Mokhin al-Hakim in Najaf.
London, S.W.1, on 31st March 1961. Ibrahim Nikan visited the Mosque at Woking when he was a young man in his twenties. He remained a friend of the Woking Muslim Mission and Literary Trust until his death.

He was a subscriber to The Islamic Review for over 40 years. He preached Islam by correspondence and by distributing literature published by various organizations, particularly of the Woking Muslim Mission, and was thus known to innumerable friends in Iran and the outside world. Like the Albanian Muslim Muharrem Nadji (see The Islamic Review for January 1961) he devoted his life to the cause of Islam. Their example could show what individuals on their own could do to further the cause of Islam in the world. They had little means, but by their faith and perseverance they achieved what only falls to the lot of a well-knit organization. May their souls rest in peace.

FAMILY LAWS COMMISSION ORDINANCE

A LONG-FELT NEED FULFILLED

PAKISTAN REFORMS MUSLIM FAMILY LAWS TO BRING THEM IN CONFORMITY WITH THE QUR'AN

Marriage and Divorce to be officially registered. Divorce to be effective after ninety days of notice, and to be allowed after all attempts of reconciliation by Arbitration Council have failed. New Marriage Laws emphasise reconciliation and not separation. Maintenance of wife a legal binding on husband. Polygamy allowed only with permission of Arbitration Council. A grand-child recognised for succession.

The text of the Muslim Family Laws Ordinance, 1961 promulgated by the President of Pakistan on the 2nd March, 1961

ORDINANCE No. VIII of 1961

An Ordinance to give effect to certain recommendations of the Commission on Marriage and Family Laws

 Whereas it is expedient to give effect to certain recommendations of the Commission on Marriage and Family Laws;

 Now therefore, in pursuance of the Proclamation of the seventh day of October 1958, and in exercise of all powers, enabling him in that behalf, the President is pleased to make and promulgate the following Ordinance:

1. Short title, extent, application and commencement.

(1) This Ordinance may be called the Muslim Family Laws Ordinance, 1961. (2) It extends to the whole of Pakistan, and applies to all Muslim citizens of Pakistan, wherever they may be. (3) It shall come into force on such a date as the Central Government, by notification in the official Gazette, appoint in this behalf.

Definitions

2.—In this Ordinance, unless there is anything regnant in the subject of context:

(a) “Arbitration Council” means a body consisting of the Chairman of the Union Council and a representative of each of the parties to a matter dealt with in this Ordinance:

(b) “Chairman” means the Chairman of the Union Council or a person appointed by the Central Government to discharge the functions of a Chairman under this Ordinance:

(c) “Prescribed” means prescribed by rules made under Section 11:

(d) “Union Council” means the Union Council or the Town or Union Committee constituted under the Basic Democracies Order, 1959 (P.O. No. 18 of 1959), and having jurisdiction in the area concerned:

(e) “Ward” means a ward within a Union or Town as defined in the aforesaid Order.

Ordinance to override other laws, etc.

3.—(1) The provisions of this Ordinance shall have effect notwithstanding any law, custom or usage, and the registration of Muslim marriages shall take place only in accordance with those provisions.

(2) For the removal of doubt it is hereby declared that the provisions of the Arbitration Act, 1940 (X of 1940), the Code of Civil Procedure, 1908 (Act V of 1908), and any other law regulating the procedure of courts, shall not apply to any Arbitration Council.

Succession

4.—In the event of the death of any son or daughter of the propositus before the opening of succession, the children
of such son or daughter, if any, living at the time the succession opens, shall per stirpes receive a share equivalent to the share which such son or daughter, as the case may be, would have received if alive.

Registration of Marriages

5.—(1) Every marriage solemnized under Muslim Law shall be registered in accordance with the provisions of this Ordinance.

(2) For the purposes of registration of marriages under this Ordinance, the Union Council shall grant licences to one or more persons, to be called Nikah Registrars, but in no case shall more than one Nikah Registrar be licensed for any one ward.

(3) Every marriage not solemnized by the Nikah Registrar shall, for the purpose of registration under this Ordinance, be reported to him by the person who has solemnized such marriage.

(4) Whoever contravenes the provisions of sub-section (3) shall be punishable with simple imprisonment for a term which may extend to three months, or with a fine which may extend to one thousand rupees, or with both.

(5) The form of nikah nama, the registers to be maintained by Nikah Registrars, the records to be preserved by Union Councils, the manner in which marriages shall be registered and copies of nikah nama shall be supplied to the parties, and the fees to be charged therefor, shall be such as may be prescribed.

(6) Any person may, on payment of the prescribed fee, if any, inspect at the office of the Union Council the record preserved under sub-section (5), or obtain a copy of any entry therein.

Polygamy

6.—No man, during the subsistence of an existing marriage, shall, except with the previous permission in writing of the Arbitration Council, contract another marriage, nor shall any such marriage contracted without such permission be registered under this Ordinance.

(2) An application for permission under sub-section (1) shall be submitted to the Chairman in the prescribed manner, together with the prescribed fee, and shall state the reasons for the proposed marriage, and whether the consent of the existing wife or wives has been obtained thereto.

(3) On receipt of the application under sub-section (2), the Chairman shall ask the applicant and his existing wife or wives each to nominate a representative, and the Arbitration Council so constituted may, if satisfied that the proposed marriage is necessary and just, grant, subject to such conditions, if any, as may be deemed fit, the permission applied for.

(4) In deciding the application the Arbitration Council shall record its reasons for the decision, and any party may, in the prescribed manner, within the prescribed period, and on payment of the prescribed fee, prefer an application for revision, in the case of West Pakistan to the Collector, and in the case of East Pakistan to the Sub-Divisional Officer concerned, and his decision shall be final and shall not be called in question in any court.

(5) Any man who contracts another marriage without the permission of the Arbitration Council shall:

(a) pay immediately the entire amount of the dower, whether prompt or deferred, due to the existing wife or wives, which amount, if not so paid, shall be recoverable as arrears of land revenue; and,

(b) on conviction upon complaint be punishable with simple imprisonment which may extend to one year, or with a fine which may extend to five thousand rupees, or with both.

Talaq (Divorce)

7.—(1) Any man who wishes to divorce his wife shall, as soon as may be after the pronouncement of talaq in any form whatsoever, give the Chairman notice in writing of his having done so, and shall supply a copy thereof to the wife.

(2) Whoever contravenes the provisions of sub-section (1) shall be punishable with simple imprisonment for a term which may extend to one year or with a fine which may extend to five thousand rupees, or with both.

(3) Save as provided in sub-section (5), a talaq unless revoked earlier, expressly or otherwise, shall not be effective until the expiration of ninety days from the day on which notice under sub-section (1) is delivered to the Chairman.

(4) Within thirty days of the receipt of notice under sub-section (1), the Chairman shall constitute an Arbitration Council for the purpose of bringing about a reconciliation between the parties and the Arbitration Council shall take all steps necessary to bring about such reconciliation.

(5) If the wife be pregnant at the time talaq is pronounced, talaq shall not be effective until the period mentioned in sub-section (2) or the pregnancy, whichever be later, ends.

(6) Nothing shall debar a wife whose marriage has been terminated by talaq effective under this section from re-marrying the same husband, without an intervening marriage with a third person, unless such termination is for the third time so effective.

Dissolution of marriage

8.—Dissolution of marriage otherwise than by talaq.— Where the right to divorce has been duly delegated to the wife and she wishes to exercise that right, or where any of the parties to a marriage wishes to dissolve the marriage otherwise than by talaq, the provisions of section 7 shall, mutatis mutandis and so far as applicable, apply.

Maintenance

9.—(1) If any husband fails to maintain his wife adequately, or where there are more wives than one, fails to maintain them equitably, the wife, or all or any of the wives, may in addition to seeking any other legal remedy available apply to the Chairman who shall constitute an Arbitration Council to determine the matter, and the Arbitration Council may issue a certificate specifying the amount which shall be paid as maintenance by the husband.

(2) A husband or wife may, in the prescribed manner, within the prescribed period, and on payment of the prescribed fee, prefer an application for revision of the certificate, in the case of West Pakistan to the Collector, and in the case of East Pakistan to the Sub-Divisional Officer concerned, and his decision shall be final and shall not be called in question in any court.

(3) Any amount payable under sub-section (1) or (2), if not paid in due time, shall be recoverable as arrears of land revenue.

10.—Dower. Where no details about the mode of payment of dower are specified in the nikah nama or the
marriage contract, the entire amount of the dower shall be presumed to be payable on demand.

Power to make rules

11.—(1) The Provincial Government may make rules to carry into effect the purposes of this Ordinance.

(2) In making rules under this section, the Provincial Government may provide that a breach of any of the rules shall be punishable with simple imprisonment which may extend to one month, or with a fine which may extend to two hundred rupees, or with both.

(3) Rules made under this section shall be published in the official Gazette, and shall thereupon have effect as if enacted in this Ordinance.

Age restrictions

12.—Amendment of Child Marriage Restraint Act, 1929 (XIX of 1929).—In the Child Marriage Restraint Act, 1929 (XIX of 1929):

(1) In section 2: (a) in clause (a), for the word “fourteen” the word “sixteen” shall be substituted; (b) in clause (c), the word “and” shall be omitted; and (c) in clause (d), for the full stop at the end a comma shall be substituted, and thereafter the following new clause (e) shall be added, namely:

“(e) ‘Union Council’ means the Union Council or the Town or Union Committee constituted under the Basic Democracies Order, 1959 (P.O. No. 18 of 1959), within whose jurisdiction a child marriage is or is about to be solemnized”;

(2) section 3 shall be omitted; (3) in section 4, for the words “twenty-one” the word “eighteen” shall be substituted:

(4) in section 9, after the words “under this Act”, the words “except on a complaint made by the Union Council, or if there is no Union Council in the area, by such authority as the Provincial Government may in this behalf prescribe, and such cognizance shall in no case be taken” shall be inserted; and,

(5) section 11 shall be omitted.

13.—Amendment of the Dissolution of Muslim Marriages Act, 1939 (VIII of 1939).—In the Dissolution of Muslim Marriages Act, 1939 (VIII of 1939) in section 2:

(a) after clause (ii), the following new clause (iia) shall be inserted, namely: (iia) that the husband has taken an additional wife in contravention of the provisions of the Muslim Family Laws Ordinance 1961; and (b) in clause (vii) for the word “fifteen” the word “sixteen” shall be substituted.

MUHAMMAD AYUB KHAN, H. Pk., H. J.,
Field-Marshal, President,
N. A. FARUQUI, Cabinet Secretary.

And if you fear a breach between the two, appoint an arbiter from his people and an arbiter from her people. If they both desire agreement, God will effect harmony between them. Surely God is ever-Knowing, Aware.” (The Qur’an, 4:35).

“This verse lays down the procedure to be adopted when a case for divorce arises. It is not for the husband to put away his wife; it is the business of the judge to decide the case. Nor should divorce cases be made too public. The judge is required to appoint two arbiters, who will find out the facts, but their objective must be to effect reconciliation between the parties. If all hopes of reconciliation fail, a divorce is allowed, but the final decision for divorce rests with the judge who is legally entitled to pronounce a divorce. Cases were decided in accordance with the directions contained in this verse in the early days of Islam. See an instance quoted by Imam Fakhri al-Din Razi in his Al-Tafsir al-Kabir, regarding Ali’s decision in a case of breach. The husband was told in plain words that he must abide by the judgment of the arbiters appointed under this verse” (Muhammad ’Ali, The Holy Qur’an, Arabic Text, Translation and Commentary, Editions 1920 and 1951).
WHAT OUR READERS SAY

‘ID AT WOKING

(Impressions of a Non-Muslim)

London, S.W.
23rd April 1961.

Dear Sir,

It was the first time that I was able to attend the ‘Id al-Fitr celebrations at Woking on Sunday 19th March 1961. I never expected the crowd to be so large, consisting of so many nationalities. It was very nice to see so many people from various countries assembled there. The festival had all the best that Islam stands for. There was no difference between people and people. I was surprised to find the complete absence of race or class distinction among the visitors. It was not noticeable whether there were any important people there or not. After the sermon the Prime Minister of Malaya, Tunku ‘Abdul Rahman, addressed the gathering, and laid emphasis on the futility of the apartheid policy in South Africa. This was in accordance with the spirit and teachings of Islam.

Islam and the Arab world have always held a fascination for the English people. The lack of complications and formality amongst Muslims appeals very strongly to the English mind. Unfortunately, people in England do not care very much for abstract thought or mysticism. Some religions are quite the reverse and lay too much emphasis on mystical contemplation and devotion, but Islam is practical in its approach, it is down to earth and bases its principles on the facts of life.

I have spent some time in the Middle East and I feel there is an awful lot Islam can do in the modern world, particularly in the Middle East. Islam’s first effort should be directed towards the growing spirit of nationalism in the Arab world. Nationalism is really one of the evils of the modern world. People think it is patriotism, but actually it is a perversion of patriotism. It is patriotism gone wrong. So far there is very little sign that Islam has done much to combat it. I would have thought that it is implied in Islamic teachings that nationalism is contrary to its spirit. I do not intend to blame Islam for the growth of nationalism in the Middle East. In fact no other religion has been able to stand against this evil ideology, but I feel Islam has a better chance of dealing with this question.

In the treatment of the Jews, Islam has always had a good record in the past, but since the foundation of the State of Israel, quite apart from the right and wrong of the case, the Arab world has tended to confuse the State of Israel with Jews. Innocent Jews have been made to suffer and have been made refugees merely because of their faith. No doubt the Arabs have suffered at the hands of the State of Israel. But so far as Islam is concerned, the present attitude of Arab Muslims cannot help damaging the reputation of this faith in the eyes of the rest of the world. No doubt Muslim countries outside the Arab world have so far successfully maintained their spirit of universal brotherhood.

Field-Marshal President Muhammad Ayub Khan some years back at one of the ‘Id Festivals at the Shah Jehan Mosque, Woking, Surrey, England, freely mixed with the other visitors.

Non-Muslim friends are often surprised to find that at the ‘Id gatherings at Woking there is a complete absence of race and class distinction, and it is not even noticeable that there were important people among the visitors. In our picture the Prime Minister of Malaya, Tunku ‘Abdul Rahman Patra al-Hajj, the Imam of the Mosque at Woking, Mr. S. Muhammad Tufail, and the Indonesian Ambassador, H.E. Dr. Sunario, pose for a photograph before entering the marquee for ‘Id al-Fitr prayers.

One would very much like to see Islamic leaders conferring together, and using their influence in giving Islam its right place in contributing towards the problems of mankind.

Yours faithfully,

A NON-MUSLIM.
MUSLIMS AND THE WESTERN CIVILIZATION
Budapest University,
Budapest.
30th March 1961.

Dear Sir,

I have read with great interest the "Appeal to the Heads of Muslim States" in the February issue of The Islamic Review by Mahmudullah Jung. It reaches down deeply into our most burning problems, the solution of which may mean life or death to our community.

Born and educated in the West, I arrived at the truth of Islam with a ripened mind and a long spiritual experience over the whole of Europe and part of Asia. This experience emboldens me to address my present letter to you in the belief that it might be conducive to a better understanding between Muslims and the modern extremist thinkers of the West.

Ibn Khaldun, the major thinker of Islam, whose work only now, after five centuries, finds its proper recognition and appreciation by Western scholars, has clearly stated that every society which loses its self-consciousness (askbiyya) is doomed to perdition. If we compare a nation's life with the span of existence of an individual, we are obliged to acknowledge the uninterrupted latent forces which work from childhood up to mature age and death. Individuals die, but societies live on, in altered conditions, in changing circumstances, but a red-tape of the original spirit which has built up their civilization draws on and manifests itself through numberless ages. Bertrand Russell, a contemporary English philosopher, declared that everybody carries along with himself the impressions of his children's room. The primary circumstances of his life imprint indelible marks on his future mentality. Wordsworth, the famous Lake-poet, expressed the same idea in the motto: "The child is father of the man." We cannot deny the concatenation of our childhood, youth and manhood with impunity. What is true for the life of a man holds true to a nation. No nation can deny its history, its traditions, without incurring a serious breach in its healthy evolution.

We cherish different hopes and predicitions in childhood, youth and manhood, but any keen observer of the current of his life must needs notice that there is at least one mighty line of character which runs through all the development and changes of existence.

Someone may retort: if a man awakes to the truth that his previous life has been a failure, which needs repair or an overhaul altogether, what has he to do?

One may mend one's ways — if proved futile or vicious — but experience and a right evaluation of the circumstances are the only criteria to be applied for the amelioration of conditions, and not a fashionable predilection which is wanting of foundation.

If we apply the above statement to the Islamic peoples of today, we cannot escape the query: has the Islamic world experienced, after a careful scrutiny and sober evaluation, that its past history throughout the ages has proved futile and vicious and stands in sore need of repair and utter change?

The answer is clear. Islam as a religion, is a sound ideology — I may declare, the only sound ideology of world history — a well-balanced social order and democratic polity and basis of culture, with wondrous marvels in every sphere of human activity. I do not repeat the well-known facts, that present Western culture and civilization is built upon the spiritual results achieved by the enlightened Muslim scholars of yore, whose beneficent works have only recently won the admiration and full appreciation of Western thinkers, politicians and writers.

Drinking and promiscuity of sexual life in the West

Why then is the contemporary Muslim youth intent to deny its historical traditions and exchange them for newfangled Western modes of life and thinking? The frivolity of Western life is detrimental to the most precious values of Western culture. Alas, it is mostly this frivolity which appeals to the youth — Western and Eastern alike — and ignores the roots and branches of the Western culture which have a common origin with Islam, i.e., honesty in faith, morality well established by prophetic predecessors, in private and public transactions and uncompromising tenacity to the holy scriptures and authentic traditions of the Prophet.

As a Westerner I was often scandalized by the excessive enjoyment of alcoholic drinks perpetrated by so-called "enlightened" Muslims. Drinking is a curse in almost every Western country and the prohibition of fermented beverages is one of the many outstanding glories of the Prophet's teaching. Why does the vainglorious West not adopt the teachings of Islam? The promiscuity of sexual life in Western countries shamefully parallels the chastity preached by Islam and practised by the uncorrupted Muslims, who are not inclined to shield their time-honoured traditions and sacrifice the purity of life for flimsy baneful innovations.

Innovations of Turkey regretted

As a Westerner I am perhaps permitted to declare, without incurring the reproach of purblind "fanaticism", that I disdained the exchange of the Arabic alphabet for the Latin letters by Turkish innovators, and felt sorry to learn that the noble Shari'ah has been removed into secluded corners before the swaggering Western codes of jurisprudence, which seem utterly unsuitable to Islamic conditions. Have those innovators thoroughly studied the Shari'ah and compared its dicta either with the juridical work of a Grotius or the pandects of Roman law, have they studied the conditions which existed in the times when the Code Napoleon and its subsequent evolution have necessitated such reforms of jurisdiction which had been embedded long ago in the Shari'ah?

Today in our daily experience we often refer to the wise and liberal verdicts of the Shari'ah in a society which is unable to defend itself against the encroachment of self-made tyrants and is helpless in the face of theories of "race" and are devastating in their uncontrollable stream.

Should the Muslims accept everything Western?

Muslim youths stand aghast and offer reverence to the technical inventions of the West, inferring that a civilization which has produced such marvels of comfort and speed must needs be superior to Islamic culture in every respect. They easily forget that Muslims of the Middle Ages fought for that spirit of free investigation of the forces of nature, which the West at that time, enslaved by the autocracy of Papacy, has persecuted and stamped out. Islam does not recognize any kind of Papacy, a tyrannical forum self-contained for its own benefit, and Islamic teaching not only does not prohibit but encourages the free investigation in every realm of knowledge. If Muslim youths would follow the spiritual teaching of Islam in its noblest manifestations, they would soon find that while Westerners were handicapped in the study of science, Muslims were the fore-
runners of free scientific thinking. Why then not admire and follow the examples of Farabi, Ibn Sina, Ibn Rushd, Ibn Baja, Ibn Khaldun and the morality of a Ghazali?

Years pass and roll on, each bringing new thoughts and ideas and burying old ones. But are all the old ideas bad, and all the new thoughts good? Is the European dress better or nicer than the habitually more beautiful Oriental attire? Is the cubic shape of European barrack-like houses more beautiful than the picturesque Oriental style with its intimate interior and colourful decorations? Is Western literature the only one which offers learning, pleasure and enjoyment? Western orientalists have, during the last century, translated hundreds of the masterpieces of Islamic literature, and modern Western writers borrow and derive inspiration from these translations to freshen the ebbing tide of their thoughts and imaginations.

Why not derive from these facts a solid self-consciousness? As to social order and polity — what mess has Western thinking created by its uncontrolled behaviour, not based on moral obligation?

Let us return to the high-minded and deep-seated philosophy of Ibn Khaldun of human morality, firmly anchored in the Shari'ah. Statesmen unfortunately do not read the books of Muslim sages. But why not call their attention to their existence?

Our mission is to sort out the grain from the chaff, but our task is difficult because faulty education has most unscrupulously made a large section of our intelligentsia believe that the chaff is grain!

Yours sincerely,
Dr. ABDUL KARIM GERMANUS.


Dr. Cabot Briggs, who is now living in Algiers, is Research Fellow in North African Anthropology of the Harvard University and a member of a number of anthropological societies, including the American Anthropological Association and the Royal Anthropological Institute of Great Britain and Ireland. In 1952 he was made an Officier d’Academie, which carries with it the French decoration, the Palmes Academiques.

The book is a result of twelve years of field and library work. The author has tried to replace the myths about the Sahara as a romantic sea of sand populated by haughty camels and proud raiders with factual information, every bit of which is exciting and romantic. Information about the tribes in the Sahara is meagre and on the whole exaggerated and inaccurate. No general description of the peoples, their history, environment and ways of life, has ever been published in English. The book therefore fulfils an urgent need in this field of research. Although the author has devoted twelve years to this study, he has not been able to visit more than a quarter of the entire area. There is still a lot to be done in the study of this region.

The Sahara is considered to be the biggest desert in the world. In the present-day conflict of world powers, it has gained importance because of mineral and oil deposits. It is also believed to contain commercially profitable concentrations of the much-needed uranium. Although the Sahara has been comparatively neglected by historians, in history the Phoenicians, Jews, Christians, Romans, Persians, Byzantines, the Vandals, Muslims, and more recently the Europeans, have all had great interest in this part of the world. In the past the Sahara has been well known as a caravan route for slave, gold and ivory traders. The slave trade which was carried through the Sahara brought trickles of Negro blood for the inhabitants.

The Muslims became interested in the Sahara in the second half of the 7th century. In the 11th century they penetrated deep into it and brought about changes which were most drastic even "since prehistoric times". The Muslims introduced the religion of Islam and the Arabic language in this region. The influence of Islam was particularly noticed in the west of Sahara, where the Muslims successfully mixed with the population and changed their language and religion. According to the author, "It seems that the whole complex process progressed gradually and so continued until probably about the beginning of the 17th century, by which time the basic nature of Saharan tribal groupings have become fairly well stabilized once more, in patterns which still remain unchanged." As a result of the influence of Islam, Arabic is still the major language spoken among the tribes, although various dialects of the Berber and Teda are still prevalent in many parts. Along with the development of commercial intercourse, travelling Muslim scholars kept in touch with their Saharan colleagues fairly regularly. Men like al-Bukhari, Ibn Battuta, Ibn Khaldun and many others wandered about freely for years over great distances of the Sahara. Contact of the Saharan people with Arab scholars in the past is still noticeable by the respect that is still accorded to anyone who claims to be a student of Arabic. The Muslims pro-
vided facilities for travel through the Sahara in many ways. One factor, which is generally ignored, is the banking facilities which had developed throughout the Muslim world and which was extended to the Sahara as well. An example of this is provided in the incident where Ibn Battuta, in the middle of the 14th century, was able to receive a sum of money sent all the way from India to North Africa, where he happened to be at that moment. The fact that Islam was not able to bring the whole of the Sahara under its effective influence is obvious from the two systems adopted by tribes for choosing their heads. One of them is evidently Islamic in origin, whereas the other is not.

The book traces the history of the Sahara for the last 2,000 years. The author describes the infinitely varied landscape of the region, the people inhabiting it, as well as the four-legged inhabitant which dies suddenly of exhaustion, “often in his sleep, suddenly before dawn”. The Tuaregs, Teda, Nemadi and the Chaamba are among the various tribes described in detail. Their marriage customs, foods, festivals, social and political systems, their physical characteristics, diet and food taboos, their health and diseases, their codes of honour and the myths concerning their origins are all investigated and described in this book. Dr. Briggs has tried to combine every aspect of life in the Sahara to provide “a picture of the past, a past which is disappearing faster every day”.

In the concluding pages of his book the author discusses the question: “What does the future hold then for the tribes of the Sahara?” The answer to this in his own words is: “It seems to me likely that in the future nomadism in the grand manner, already on its way out of the Sahara, will fade away with ever-increasing though variable speed in different parts of the area. The lower socio-economic classes will disappear into the ranks of industrial labour . . . and the resulting drastic upset of economic balance will finally destroy the existing forms of both social and political organization . . . The social status of the sedentary middle class will probably remain on the whole as much as it is today.”

The book contains 22 pages of glossary, bibliography and index. It has 33 interesting illustrations, 3 maps and 5 charts and diagrams for the benefit of its readers. The colour of the paper cover of the book is rather dull and gloomy and does not reflect the brightness and the dazzle of the Sahara.

Children’s Section

THE DESERT THIEF

Once upon a time there lived in a lovely oasis in Arabia a man, Ahmed by name. He was the head of his clan and was therefore known as the Sheikh. The Sheikh was a very good man. His fame had spread far and wide. Wayfarers found his hospitable door ever open, by day as well as by night. He would do sundry little things for the blind and the crippled. For old women, he would draw water from the well and was ever at the service of those who needed his help. Never did an untruth pollute his lips.

Now the Sheikh had a steed of the purest Arab breed. Throughout the length and breadth of the land wherever there was talk about horses of the finest breed, the name of the Sheikh’s animal was invariably on everybody’s lips. People from far and wide came to see it. The Arabs were very fond of horses and every now and then held horse-show fairs. On these occasions huge crowds would come where the well-to-do chiefs offered huge sums for it. But the Sheikh refused to sell it.

It so happened that like the Sheikh’s steed, there was one more object which had caught popular fancy and enjoyed widespread fame. This was a pretty girl, Layla by name, who came of a nomad tribe and whose matchless beauty was the gossip of the tribes. Many a young lover was attracted to seek her hand. When the fame of the Sheikh’s steed reached her ears, she simply could not resist the temptation to obtain possession of it. She yearned for it and was bent upon having it at any cost. But the Sheikh, she was told, was not going to part with the animal for any price. So she hit upon a clever stratagem. She had it announced that she would give her hand to the man who might get her the Sheikh’s steed.

Qasim, one of the numerous lovers and an enterprising young lad, set out to try his luck. After a long and wearisome journey across the desert, he arrived at the Sheikh’s villa. The Sheikh, as was usual with him, treated him with all hospitality. But he would listen to no talk about the steed and refused big offers that Qasim made him. Disappointed not to get the horse by fair means, Qasim thought of trying a trick. All, he said to himself, was fair in love and war.

It was the Sheikh’s wont to have a ride in the evening and come back home after sunset. One evening as he was returning from one such ride he came across a man by the way-side, wrapped up in a blanket and crying with pain. The Sheikh pulled
up the reins of his horse and stopped by the side of
this man.

“What is the matter with you?” he asked the
fellow on the ground.

“I am ill,” the man replied. “Pray, have pity
on me and take me along to that hamlet!”

The Sheikh dismounted and helped the man
to the animal’s back, himself holding the reins and
walking along in front.

“Wait a bit, please,” said the man on horse-
back, as they had gone a dozen paces. “You have
left my blanket on the ground. Please pick it up.”

And as the Sheikh left the reins to go back for
the blanket, the man spurred the horse and bolted
off. Looking back, the Sheikh saw that he had been
tricked. It was Qasim who turned back and
shouted: “Good-bye, Sheikh! I am off. You see
how I got the steed you wouldn’t give for money.”

“Just one word before you bolt off!” replied
the Sheikh.

“Yes, come along. What is it?” shouted
Qasim, stopping at a safe distance.

“Just one word,” rejoined the Sheikh, “and if
you promise me that, I wouldn’t regret the loss of
my pet. Should someone ask you how you got the
steed, for God’s sake, don’t tell him you tricked
me. It would mean a blot on the good name of
Islam and Muslims. A Muslim is above underhand
dealings and you must not spoil that reputation.”

Though blind in love, this appeal to his higher
self went home to Qasim. There and then he
dismounted.

“Here you are!” said he, handing the reins
over to the Sheikh. “A son of Islam, I will do
nothing to sully the name of Islam.”

_The Golden Deeds of Islam_

THE CALIPH AND THE JEW

by RASHID HUSSEIN, Aged 10 years

Caliph ‘Ali was the head of the Muslim Empire
and he was the hero of many battles. One day ‘Ali’s
favourite shield was stolen and everyone wondered
who would be daring enough to commit such a
crime. After a while a Jew was found with the
shield and ‘Ali asked him to return it. The Jew
immediately replied, “The shield belongs to me
and I shall keep it.”

The Caliph’s companions became furious at
the impudent answer of the Jew. “How dare that
foolish man enrage the ‘Lion’,” thought everyone
who was present at the time.

But Lion though ‘Ali was, he was the “Lion
of Allah”. So he turned to his companions and
said, “You must not think of my position. The
king and his subjects are equal in the eye of the law
and if necessary the Caliph must seek the protection
of the court of Justice.”

The capital in which ‘Ali lived was the town of
Kufa and the famous Qadi of Kufa was appointed
by ‘Ali himself. ‘Ali summoned the help of the Qadi’s
court. The Jew was summoned and he appeared
before the court. The court was packed with
visitors long before the trial began. The Qadi came
and took his seat. ‘Ali passed through the assembled
crowd, and stood before the Qadi and greeted him
with due respect. The Qadi did not leave his seat
or show any other mark of respect to the Caliph.

Qadi (to the Jew): “Did you steal the shield
of ‘Ali?”

Jew: “No, the shield is mine, and the charge
brought against me is false.”

Qadi (to ‘Ali): “Have you any witness to
prove that the shield is yours?”

‘Ali: “Yes, my son Hasan and my servant
Qambare are my witnesses.”

Qadi: “But I cannot rely on their evidence.”

‘Ali: “Why? Do you think they will give
false evidence?”

Qadi: “No. I know you are closely related
to the Holy Prophet and that you are pious. Further
I even believe that the door of Paradise is ever open
for you. But the Prophet’s law is that the son’s
evidence in favour of the father and the servant’s
in favour of the master is inadmissible. So for lack
of sufficient evidence your case is dismissed.”

Jew (advancing towards ‘Ali): “Wonderful,
unprecedented, unimaginable! It is a unique law
that respects not even the position of the Caliph,
and the man who promulgated it must not have
been an ordinary human being — he was truly a
Prophet. Amirul Muminin! (leader of the
believers) the shield was really yours, please take
it; but with it please take something more, that was
not yours — from today, my body, my heart and
my allegiance are yours.

“There is but one God, and Muhammad is the
messenger of God.”
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