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Between Ourselves

A reproduction of a fine piece of Arabic calligraphy of the words whose translation reads: “Gone glorified by His name”’, from a placard in the Shah Jehan Mosque, Woking, Surrey, England.

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THE MUSLIM FAMILY LAWS ORDINANCE

Pakistan forging ahead to bring social life in line with the teachings of Islam

by THE MAULANA MUHAMMAD YAKUB KHAN

Amidst the drive of all-round reform and reconstruction launched by Pakistan’s dynamic leadership of President Ayub’s régime, the most momentous in the field of social life are the reforms introduced by the Muslim Family Laws Ordinance. They put an end to the tyranny of the customary laws pertaining to matrimony and inheritance which somehow came into vogue in Muslim society, in repugnance of the healthy and equitable laws as laid down in the Qur’án and the Sunnah.

The customary law debar the children of a pre-deceased son or daughter from a share in the inheritance of a deceased grandfather. The Ordinance does away with this glaring iniquity and lays down that they shall be entitled to inherit what their father or mother, if alive, would have inherited.

In the sphere of matrimonial relationship, the customary law reduced woman to a mere plaything in the hands of the husband. He was free to throw her away any moment his whim or passion dictated by justifying it with the words “I divorce you” thrice. The Ordinance puts its foot down and says “No” to this practice.

Before resorting to a divorce, it lays down, every attempt shall be made at reconciliation by a Board specially set up for such a purpose, comprising the relations of the husband and wife, one each, and one official member.

In case divorce becomes the only way out, the thrice-repeated utterance of divorce shall constitute only one divorce — not the irrevocable divorce, as at present.

Another brake put on the husband’s whimsical treatment of his wife is that he cannot take another wife for the fun of it, that there must be good grounds for doing so, which he must prove to the satisfaction of the court.

Moreover, a great deal of hardship and litigation in matrimonial affairs arose as a result of the fact that marriages were contracted verbally without being reduced to writing or recorded. The Ordinance requires all marriages to be duly registered, for which official machinery has been set up.

The practice of child marriage, another great evil, has also been abolished, fixing the minimum marriageable age for the girl at 16.

Now, all these are reforms which seek to restore the true spirit of the Qur’ánic teachings, and break the shackles of un-Islamic customs that were eating into the vitals of society, robbing thousands of homes of the peace and harmony and happiness which the sacred institution of matrimony, according to the Qur’án and the Sunnah, envisages.

According to Islamic teachings, home is the primary social unit, and the growth of a healthy social structure depends on how far that primary brick out of which that structure grows is good, solid and stable. As a true nation-builder the Prophet realized the importance of a clean, healthy home life, breathing a climate of peace and harmony and mutual respect and affection for the evolution of an ideal society. He therefore made matrimony obligatory for every Muslim, and to ensure a happy home, laid down well-
defined rules and regulations as to the mutual rights and obligations between the husband, wife and children. The Ordinance only seeks to restore that balance of harmonious relationship, and, as such, will be adjudged as a truly nation-building measure.

A section of the Ulama, however, have chosen to oppose a beneficent measure of such far-reaching consequences. Read between the lines, their opposition is prompted more by a feeling of resentment than any cogent arguments from the Qur’an or Sunnah (Practice of the Prophet). They consider the Government-sponsored reforms as an encroachment upon their sphere. Who are you to have a say in a religious matter? they ask. If you are building a bridge you go to an engineer, and if ill, you go to a doctor. In religious matters, likewise, you must go by the expert advice of the Ulama. This amounts to a resuscitation of the evil system of priestcraft which the Qur’an vehemently denounces.

**Grandchildren’s share in inheritance**

To take up the Ulama’s criticism on this score, let us consider their opposition to the share of the grandchildren of a pre-deceased son or daughter. The criticism states that the Qur’anic verse concerned entitles to inheritance only the issues that are alive. The pre-deceased son or daughter is therefore ruled out, and since they cannot inherit, there is nothing left for their children to inherit.

This is a case of juggling with words. Dead persons who are gone to the other world are obviously beyond the reach or need of a share in inheritance. The Ordinance entitles their living issues to inheritance, and there is no bar to that. The Qur’anic verse concerned (4:11) does not limit inheritance to sons or daughters. The word used is *a‘lūd*:  

**Yā‘seekum al-Allahu fī a‘lādikum**  
“God enjoins you concerning your a‘lūd”.

The word *a‘lūd* carries a much wider significance, covering the children’s children as well. It is unwarranted to restrict its meaning to sons and daughters, for which the precise words would have been *abnā‘-i-kum* and *bandātikum*, if that were what the Qur’anic injunction wanted to convey. The children of a pre-deceased son or daughter are thus fully covered by the Qur’anic legislation about inheritance.

**Registration of Nikah (wedding)**

Criticism under this head also is a laboured attempt to create difficult conundrums, rather than appreciate the spirit underlying the provisions in this connection.

All that the Shari‘ah requires for the Nikah to become valid, it says, is a declaration before two witnesses to be man and wife, and nothing more. The Ordinance, on the contrary, will consider a Nikah so performed but not registered as invalid. This means a conflict between the Shari‘ah law and the law of the land. The legal invalidity of the unregistered Nikah, the criticism goes on to say, will lead to the further complications as to the rights of inheritance that accrue to the issues out of such wedlock.

This is a typical instance of undoing the spirit of the Shari‘ah law with the letter of that law. The Shari‘ah law expressly lays down that even ordinary debts, commitments and contracts that we enter into must be committed to writing and witnessed by two witnesses. Nikah is the most solemn and the most momentous contract of one’s life. The spirit of the Shari‘ah law demands that this contract should also be put in black and white and witnessed by two witnesses. Experience shows that where a nikahnamah (wedding deed) is not properly written, numerous complications and hardships to the parties concerned and their offspring have followed. There have even been cases when false nikahnamas have been drawn up to involve the other party or parties into complications. To obviate all these risks, tricks and frauds, the Ordinance not only requires all wedding contracts (Nikah) to be registered and witnessed, it provides for the creation of a far more trustworthy officially-recognized machinery for their recording, where the chances of fabrication, impersonation and other irregularities would be practically eliminated. The Ordinance thus is an implementation of the spirit underlying the Shari‘ah law.

**Restrictions on polygamy**

The first point raised in criticism on this section of the Ordinance is that there is nothing wrong in polygamy as such, that most of the prophets of old practised it, that the Prophet of Islam himself had a number of wives. This criticism is absolutely wide of the mark. The Ordinance nowhere says anything against polygamy as an institution. All it seeks is to place a curb on its abuse, and bring it in line with the true spirit of the Qur’anic teachings.

In the first place, it must be remembered that polygamy is just permitted. It is not a right vested in man. The very fact of permission shows that it is not the normal way. Secondly, it cannot be gainsaid that the mere permission has been used as a *licence* in actual practice in Muslim society, thereby condemning thousands of discarded wives to a doom of life-long torture and misery. This state of things certainly was a slur on the Qur’anic teaching which for the first time in the annals of mankind raised its voice in vindication of the full human dignity of woman by declaring that “woman has been created of the same origin as man”, and that “they have the same rights as (men) have against them”.

It is exactly here, however, that the trouble starts. The Ulama’s conception of the status of woman *vis-à-vis* man is not one of equality, but of complete submission to man’s authority. To quote the words of the criticism:

“In Sura Nisa in ayat 34 and 35, it is stated that men have complete authority over women, and that good wives are obedient to their husbands.”

This is a complete misreading of these Qur’anic verses.

The correct rendering of the words, *Arrijā‘u qawwā‘muna ‘ulan nisa‘*, is that men are the maintainers of women. The idea here is to specify the respective roles of the husband and wife. All it says is that man is to do the tougher job as the breadwinner of the family. There is no suggestion at all of superiority or inferiority.

The words that follow— *sālīhāt, qānītāt, hāfżāt*—only underline what the role of good wives which *sālīhāt* means. First, they must be obedient to God, which *qānītāt* means (not obedient to husbands, as the criticism says), and second, they must watch over the rights of their husbands, which *hāfżāt* means.

The words in verse 2:228, speaking of man being a degree above woman, which the criticism quotes, also relate
only to their relative spheres in household administration. It is only as a maintainer of the family that man is given the position of the head of the family. This does not give him mastery over woman.

**Conciliation board**

The criticism insists that the husband’s right to divorce is absolute, free from any limitations. To subject it to the negotiations of a conciliation board is an infringement of the Qur’anic teaching which gives man the absolute right to exercise it at his own sweet will, as and when he may feel like it.

This is a rank travesty of the attitude of the Qur’ân and Sunnah towards divorce. Of all the permissible things, says a Hadith, the most hateful with God is divorce. Does it look like throwing woman at the husband’s sweet will or any passing whim in the matter of divorce?

Again, in the case of disputes, the Qur’ân emphatically enjoins efforts towards a reconciliation jointly by the relations of the husband and wife. Does it not discourage and restrict precipitate action by the husband? The criticism says that this has nothing to do with divorce. This relates only to the settlement of disputes between husband and wife. The criticism forgets that divorce does not take place in a vacuum. It presupposes disputes and disagreements. If there are no disputes the question of divorce does not arise. The verse is thus specifically intended to prevent any hasty step in the matter of divorce. The disputes must be resolved, if possible, through mediation of the relatives of both the parties.

**Thrice-uttered divorce**

The major objection under this head relates to considering three divorces pronounced in a single breath as just one. This, it is said, is against the Hanafi law, which is followed by the bulk of the population in Pakistan. The above provision in the Ordinance, it is said, amounts to changing the people’s beliefs.

The answer is that Imam Abu Hanifa never claimed infallibility for his *ijtihad* (judgment). Indeed no Mujahid, however exalted his position, can claim immunity from error of judgment. Even a man of ‘Umar’s stature and authority considered himself open to correction. When a woman challenged his verdict on the amount of dowry, reciting a verse of the Qur’ân in her support, the Caliph not only bowed his head before the authority of the Qur’ân, but also complimented the woman on her superior *ijtihad*. All the four Imams declared that if any of their *ijtihad* was found against the Qur’ân and Sunnah it should be discarded. Imam Abu Hanifa’s own renowned disciples differed with him on some important points.

The Qur’anic teaching on the issue in hand is perfectly plain and clear-cut, permitting of no ambiguity. The verse (2:229) demands that divorce must be in two stages—in no case abrupt:

“Divorce may be resorted to twice: then keep them (wives) in good fellowship or let them go with good grace.”

The word twice in this verse applies to the act of divorce, not to the utterance of the word. The very wording of the verse implies a gap and interval between two such acts or steps.

To roll up three divorces into one defeats the very wisdom underlying the institution. The Islamic attitude towards divorce is one of dislike, disfavour, a necessary evil, to be discouraged and avoided as far as possible. Hence the injunction to extend the process over a sufficiently long period, to allow the parties concerned to reconsider their decision in calmer moments, and retract their steps.

This factor of time-extension is of the very core of the institution of divorce in Islam. It is rooted in the demands of human psychology. It is common human weakness to take a rash step under sudden provocation or for lack of experience, which is afterwards regretted. The Qur’anic provision to give the divorce-process a sufficiently long time-latitude reflects deep insight into the working of human psychology. To make divorce all too easy, as the one-breath pronouncement three times tends to, is detrimental to the stability of conjugal life, and for that matter to social health in general.

The time factor is so all-important that it has been expressly laid down in so many words in a separate verse (65:1):

“O Prophet! When you divorce women, divorce them for their prescribed time (*'iddah*), and calculate the number of days prescribed.”

The word *'iddah* here means the period for the divorce to mature. This period is fixed at three courses (*qurur*) in the verse:

“And the divorced women should keep themselves in waiting for three courses” (2:228).

Thus one stage of divorce is complete only after three monthly courses, roughly three months. This is a chance given to man and wife to reconsider their position, and retract their steps if they like. If they choose to avail of the concession and reunite, but after some time again fall out, and resort to divorce, the Qur’ân gives them one more such chance to reconsider, retract and reunite, enjoining another waiting period (*'iddah*) for three courses on the wife, which is really to keep the door for reconciliation and reunion open. If they choose to reunite after this second divorce, it is open for them to do so, but on one condition: they must thereafter finish with this nonsense, and live together in harmony. In case this second experiment also fails, and there is again tension, necessitating divorce a third time, this is to be the end of the process. The third divorce becomes irrevocable. Even if they again regret and repent their decision, the door to reunion is closed to them.

The whole wisdom underlying three divorces lies in preventing the sacred tie of marriage becoming the sport of whim, temper or passion by keeping the door open to make amends for any hasty and ill-considered decision. The innovation to do away with the *'iddah*, and treat as irrevocable the pronouncement of divorce thrice in a single breath, is a mockery of the Qur’anic teaching.

**Marriageable age**

The last point raised in the criticism is the most fantastic of all. It is claimed that according to the Qur’ân puberty is not necessary for a girl’s marriage, that even a minor girl may be married. This is inferred from verse 4
of chapter 65, by first putting on it a meaning it cannot bear, and then drawing the inference. The verse runs thus:

"And those of your women who despair of menstruation, if you have a doubt, their waiting period (‘iddah) is three months, and of those too who have not had their courses.”

The words in italics speak of cases where menstruation has not started. From this it is inferred that this applies to girls who have not yet attained the age of puberty. The inference betrays ignorance of the fact that there are abnormal cases where even grown-up women do not have monthly courses. It is these cases that the italicised words in the above verse cover.

These words must be read together with another verse where puberty has been explicitly laid down as the dead-line for Nikah. This is verse 6 of chapter 4, which lays down:

"And test the orphans until they reach the age of marriage. Then if you find in them maturity of intellect, make over their property to them.”

This clinches the marriageable age issue, which is made to synchronize with the age of maturity of intellect, and for that matter of majority.

It is hoped good sense will still prevail, and the fallacy of killing the spirit of the law in the name of the letter of the law will be seen. Other Muslim countries with far greater prestige for Islamic scholarship, Tunisia and Egypt, have already enacted laws to introduce these reforms. Pakistani ‘Ulama certainly can claim no monopoly of the understanding of the Qurán and the Sunnah. Pakistan is committed to a restoration of the Islamic way of life. The inheritance and matrimonial laws, hitherto enforced, certainly were a gross violation of the teachings of the Qurán. The Government will be only fulfilling its obligation to mould life in Pakistan on the true Islamic pattern in going ahead with the enforcement of the Ordinance, regardless of the criticism which is absolutely unfounded and seeks to perpetuate practices so glaringly repugnant to the teachings of the Qurán and the Sunnah.

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THE DIVINE DIVAN

by WILLIAM BASHYR PICKARD

89

Strive the great striving! He shall give thee strength.
What is this striving, if we set it out at length?
Is it to strive to master others? That were a task.
Fruitless and thankless. Nay! for this we do not ask.
Nearer and still more pressing and with mightier reward
Lies the great conflict. Strive and humbly pray thy Lord
That He shall send thee vision true,
And daily shall thy strength renew
Thine own self to subdue.
And when thou hast this victory won,
Is striving finish’d? Nay! the fight is but begun!
Strive onward still with cheerfulness!
Strive for thy Lord’s nearness!
Strive with a magic mercifulness
The path of selfless sacrifice to tread with humbleness.
Create within thy heart a mighty well of lovingness,
Nor weary with well-doing, though beset with painfulness.
For ever give out goodness! Joy shall come at length.
Strive the great striving! He shall give thee strength.

Come now, let us renew the Song Divine,
The Song of Praise to the One Supreme,
The Song whose notes with gladness shine,
The Song of Joy, among whose melodies entwine
A thousand radiant raptures of the Ecstasy Divine,
Which ever singeth praises to the One Supreme.
Thinking upon the Belovéd, what can ail the heart?
The lips with music tremble and sorrows all depart.
Joy is the only garment thou canst wear, whenas
Thou dwellest with the Belovéd, a wondrous Joy that has
Bright stars of peace amidst a multitude of flowers that shine
And, shedding perfume, with deep harmony entwine.
Praising the One Supreme
With radiant notes agleam.
Beauty and Love and Peace eternally combine
Within the rapture of the Song Divine!

THE ISLAMIC REVIEW
The Qur’anic Conception of Prophethood (Translated)

THE OBJECT OF PROPHETHOOD IN ISLAM

by THE LATE MAULANA MUHAMMAD ‘ALI

The belief in the finality of the prophethood of the Prophet Muhammad was perhaps never brought under discussion so explicitly before. The question engaged Muhammad ‘Ali’s attention for a considerable time. There has not been anybody else for the past so many centuries who has so elaborately discussed and defended the conception of the finality of prophethood. His monumental work al-Nubuswah fl ‘I-Islam is thus a unique contribution to this subject, translation of a part of which is reproduced here.

Divine promise that for the upliftment of humanity guidance from God will be sent

To understand the aim and purpose of prophethood (nubuswah) and messengership (risūlah) we shall first turn to that part of the Qur’ān where the creation of man has been mentioned and where a picture of man’s nature has been drawn together with a way for its attainment to perfection. This is the story of Adam, which has been related at several places in the Qur’ān.

Surely there will come to you a guidance from Me, says God after referring to Adam and the error he had committed, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve. And (as to) those who disbelieve in and reject Our messages, they are the companions of the Fire, in it they will abide.1 It has been pointed out here that men by their own efforts cannot reach that high state of life where, in the words of the Qur’ān, no fear shall come upon them, nor shall they grieve. Therefore God, in His perfect mercy and Providence, has arranged to send guidance to mankind from time to time and those who follow it would continue to reach the height of moral and spiritual excellence.

All prophets brought guidance from God

Thus the story of Adam and the concluding verses thereof show that God’s attribute of Providence (rabūbiyyah) demands that for the upliftment of mankind He should send guidance from time to time. And this is the very object of raising the prophets that they, through Divine guidance, should free men from the bondage of sin and help them to attain to moral and spiritual perfection. Accordingly, in the beginning of the Qur’ān the object of its revelation has also been described in the following words: This Book, there is no doubt in it, is a guide to those who keep their duty.2 This in other words refers to that guidance the promise of which was given to Adam and his descendants that Surely, there will come to you a guidance from Me. Because, for us, all the scriptures have been incorporated in the Qur’ān, and all the prophets’ excellences have been blended together in the person of the Prophet Muhammad (may peace and blessings of God be upon him!), therefore, whatever object has been stated for the advent of the Prophet Muhammad should necessarily be considered the object of the raising of all other prophets.

Moses and all the prophets who were raised before or after him were the bearers of guidance

Similarly the book of Moses was also called guidance, which in fact also referred to this original Divine promise. Further, the prophets who appeared before Moses and those raised among the Israelites after him, were all mentioned as being sent with guidance. This is clear from the verses of surah al-‘Arrām. After mentioning Abraham, the following other prophets have also been named: Isaac, Moses, Aaron, Zacharias, John, Jesus, Elias, Ishmael, Elisha, Jonah, Lot (peace be upon all of them). This list carries the names of Noah, Abraham and Moses and those prophets also who appeared after Moses, though they did not bring new law. It has been said about all of them:

And We chose them and guided them to the right way. This is God’s guidance wherewith He guides whom He pleases of His servants.3 This was God’s guidance, revealed to the prophets and, through it, He guided whom He willed among His servants. Thus He Himself guided the prophets and through them other people were guided. In further explanation of this point it has been said:

These are they to whom We gave the Book and authority and prophecy.4 Book (kitāb) is, in fact, the collection of the guidance which is given to every prophet so that by means of this he should uplift his people and lead them to the right path. This point will be dealt with in detail later but it must be borne in mind here that the thing granted to the prophets has been called guidance on the one hand and book (kitāb) on the other.

Together with this the fact has been mentioned that it was given to all the prophets. It is exactly as in the beginning of the Qur’ān: first the Qur’ān has been described
as a book and then the name guidance has been given to it, and further in the surah al-Ainām it has been stated:

These are they whom God guided, so follow their guidance. Thus it has been made clear that the real object of every prophet’s advent, whether he brought law or not, was the bringing of guidance and making his people follow it, which, in other words, could be described as perfection and upliftment of humanity, as God had promised in the beginning that Surely there will come to you a guidance from Me. It was, however, this guidance which He revealed to various prophets from time to time.

The real object of prophethood is purification

To understand the real object of prophethood and messengership it is enough for us to know what was the object of the advent of the Prophet Muhammad. This has been mentioned in the Qur’ān at various places. For instance in the prayer of Abraham and Ishmael,

Our Lord, and raise up in them a Messenger from among them who shall recite to them Thy messages and teach them the Book and the wisdom, and purify them; and at another place in fulfillment of this prayer it has been stated:

Even as We have sent among you a Messenger from among you, who recites to you Our messages and teaches you the Book and the Wisdom. Again, in another surah, after mentioning that God has decided to purify the believers from all defects, it has been stated:

Certainly God conferred a favour on the believers when He raised among them a Messenger from among themselves, reciting to them His messages and purifying them, and teaching them the Book, and the Wisdom. Then in the surah al-Jumu‘ah, while referring to the universal and everlasting mission of the Prophet Muhammad, it has been declared:

He it is Who raised among the illiterates a Messenger from among themselves, who recites to them His messages and purifies them, and teaches them the Book and the Wisdom — although they were before certainly in manifest error —

* Some people may object hastily that if prophethood was a gift why was the Prophet Muhammad asked to follow their guidance? It must be remembered that this command was given after he had become a prophet. Moreover, the books of those prophets did not exist, and, if they did exist, alterations had taken place in them. Thus, following their guidance meant conformation to their modes and methods of preaching, i.e., as they did face difficulties in the establishment of the Tawhid (Unity of God), similarly the Prophet Muhammad should also work with steadfastness and patience. And this could also mean that he should combine all the excellences in his person which the previous prophets possessed individually.

It is, however, strange that, at all these four places, the same object of his advent has been mentioned which includes (1) Recitation of God’s verses, (2) Teaching of the Book, (3) Teaching of Wisdom, and (4) Purification. In fact these are the four works which every prophet has been performing in his own way. As the former three points are a means for tazkiyyah nafs or self-purification, which in fact is the ultimate object of prophethood, therefore, I shall only discuss it here and leave the others for the second chapter.

Purification means perfection

What is meant by tazkiyyah or purification? There is a beauty in the Arabic language that the meaning of a word also contains a scientific significance. That is, the word possesses in itself a proof for its meaning. And this is so, exactly as every assertion and claim in the Qur’ān is accompanied by a substantial argument. That is, very often the argument is not put forward for the sake of argument but because it originates from, and is found in, the claim itself as life is found in the body. Thus, the distinction which the Qur’ān enjoys over other Divine scriptures is the distinction which the Arabic language enjoys over all other languages. It was for this reason that out of His perfect wisdom God selected the Arabic language for the revelation of the Qur’ān. Now the word tazkiyyah is derived from zakat, the root meaning of which is it increased. The famous lexicologist of the Qur’ān, Imam Rāghih, writes in his al-Mufrradāt:

“The real significance of zakat is the progress attained by Divine blessing (i.e., by the development of the faculties placed by God within man) which relates to the affairs of this world as well as to the hereafter, i.e., to man’s physical as well as spiritual advancement. Thus it is said of the zaka of the crop when the increase and blessing is obtained by it . . . and from it is zakat which a man takes out of (his wealth) as God’s right for the needy, and the giving it the name zakat is because there is a hope for blessing in it or because it helps in the self-purification, i.e., in its growth by means of good works and blessings, or for both of them because they exist within it.”

Thus the purification of the self (tazkiyyah nafs) in its original sense signifies the growth of the self, or in other words its development and its acquisition of high rank and excellence. In fact the purification (tazkiyyah) includes both the aspects, i.e., the removal of the causes which obstruct the growth of a thing and the acquisition of the qualities which help its progress. Unless defects are removed, the proper condition for growth cannot exist, but the removal of defects alone is not enough unless such circumstances are brought about which can help man to progress. It is, however, a mistake to think that purification alone means the removal of weaknesses and defects. A fine illustration of this point is that of a sown field. For the increase of the seed produce the first thing which is essential is that the ground must be cleared of all defects, for instance its hardness should be removed, and stones, weeds, etc., should be picked out of it. But this alone is not enough. The ground must have the strength and resources which would let the seed grow and increase. For this reason the Qur’ān has compared the believers with seed-produce:
The word *mubarak* (blessed) in the Arabic language signifies the blessing which is never cut off. Thus in space and time this house spreads its skirt far and wide and is a source of guidance for all the nations and men for ever. As this house is the first and the last, similarly the Prophet Muhammad is the first prophet and the last, as has been mentioned in a *hadith*: “I am the first prophet in creation and the last in advent,” i.e., in creation I am the first prophet as the House of Ka’bah is the first house appointed for men, and in advent I am the last, i.e., no prophet will be raised after him as Ka’bah is the last Qiblah appointed for men.

The conception of guidance is wider than that of Shari’ah

This should also be borne in mind that the word guidance (*hidāyah*) has a wide significance and is not synonymous with law (*shari’ah*). On the other hand, law is also a part of the same guidance, which was revealed more or less from time to time according to the needs. But the bringing of guidance is essential for every prophet, being the chief object of the advent of the prophets. If we first look at the Qur’ān, which could be a real guide to us in every matter because it is free from all alterations, substitutions and interpolations, we notice that the commands and prohibitions (*wā’imār wa nawādih*) only form a small part of it, although every word of it is a source of guidance; therefore, the whole book is called *huda*. Commandments and prohibitions obviously are only a part of the book. No doubt God gave laws (*Shari’ati*) also to the nations, as is stated in the Qur’ān: “For every one of you We appointed a law and a way,” but every prophet brought guidance (*hidāyah*) with him, whether he brought a law (*shari’ah*) or not. It is for this reason that in the Qur’ān, or for that matter in the authentic reports (*hadith*), no distinction has been made between prophethood with a law and without a law. The same inference is also drawn from the verse:

This day have I perfected for you your religion and completed my favour to you, i.e., the law has been perfected as well as the guidance. Now in future neither would there be any alteration in the law nor would a new guidance be revealed for the upliftment of mankind. In view of this distinction no objection could even be raised about the meaning of the Qur’ānic verse where it is stated about the Torah that by it did the prophets judge for the Jews. This only means that the judgment in the disputes among the Israelites was given according to the law of the Torah. But, as will be shown later, even alterations and changes in the law were also made by the prophets, because these codes were after all not perfect. At any rate, giving of judgment according to the Torah does not mean that no guidance from God was revealed to these prophets. Such a conclusion is clearly opposed to the teachings of the Qur’ān.

Prophethood is a gift and not an acquisition

It is evident from the Qur’ān and the *hadith* that Muslim theologians are unanimous on the point that prophethood is a gift and not an acquisition (*maktubah*). Nobody can acquire the office of prophethood by his effort. On the other hand, God, out of His bounty, whenever He wills, stations a person of His choice to this rank. In reply to the demand of the unbelievers that
We will not believe till we are given the like of that which God's Messengers are given, the Qur'ān says, God best knows where to place His message, that is messengership is a favour of God and He knows best who is fit to receive it. Similarly the Qur'ānic verse

He makes the spirit to light by His command upon whom He pleases of His servants that he may warn (men) of the day of the meeting: shows that the Divine revelation is granted only to the elect. Ruh (spirit) means the Divine revelation, not the soul which is given to every man.

Similarly, the reports of the Prophet also confirm that prophethood is a gift and cannot be realized by effort. As the Prophet is reported to have said, I am a prophet before the birth of Adam, or By way of creation I am the first among the prophets.

Thus to acquire prophethood by effort or by following some other person is against the plain teachings of all these Qur'ānic verses and the reports of the Prophet.

A person who acquires an excellence by effort cannot be called a prophet

After bearing this in mind it is easy to understand that prophethood is only conferred directly by God and what man realizes by his own effort or by following another person, however close it may be to prophethood, cannot be called prophethood in reality. He who has been perfected and purified directly by the hand of God is alone entitled to be called a prophet. All the prophets were called prophets in the sense that they were mediators between God and mankind. God made them perfect and stationed them at a place from where they could themselves make others perfect. And although at times one prophet after another might have appeared, or sometimes a prophet with another prophet might have been raised, one prophet had no share at all in conferring the office of prophethood on another. For it was essential that whoever was raised as a prophet should reach the stage of prophetic perfection directly by the hand of God and not by following any other person. As for others, they should follow him in his footsteps and, by his care, attention and spiritual power, should be able to reach the stage of self-purification. Their light is the light of their master-prophet. The light which is a gift is genuine as the light of the sun but those who borrow it receive it as a reflection and their light is as the light of the moon; and as from this (reflected) light further light is not reflected, therefore, such persons cannot be called prophets.

The view of Imam Ibn Hazm

Imam Ibn Hazm writes:

"Thus it is correct that prophethood is within possibility and it is the raising of a people who have been distinguished by God, the Most High, with excellence not for any reason but because He wills it to be so. Thus God teaches them without being taught and without making them progress by stages and without their search for it and from among this kind is the vision (ru'ya) which comes true."

This proves that learning without being taught is the condition of prophethood, which, in other words, is called receiving without mediation, or a gift (ma'adhīlah).

The view of Imam Fakhr al-Din Rāzī

Imam Rāzī divides all men into three classes, from among which the last class is of prophets, about whom he writes:

"Those who are perfect in these two stations (i.e., knowledge and conduct, M. ʿAli) and they have the power to cure the imperfect and can lift up the deficient from the depth of immaturity towards the height of perfection, they are prophets (may the peace of God be upon them!)."

The view of al-Ghazālī.

Similar is the opinion of Imam al-Ghazālī:

"With regard to the point whether messengership (risālah) is a matter of acquisition or is a Divine influence, I say let it be known that messengership is a heavenly influence, a Divine decree and a Godly gift. It can neither be acquired by effort nor by acquisition. God knows best where to place His messengership."

Similarly, at another place he writes:

"Prophets are a medium for the transmission of God's command, as an angel is a medium between the creation and the command. . . . As by the mediation of the angel He revealed in every heaven its affair, similarly, through the mediation of a prophet, He revealed His affair in every age. Thus the first revelation is measurement (taqālīd) and the second is obligation (taklīf)."

Two conditions for a prophet: (1) For the purification and upliftment of humanity he should bring guidance from God. (2) Acquisition, education or anyone's discipleship should play no part in it

The sum and substance of the whole discussion is that the real object of prophethood is to bring some guidance
for the upliftment of humanity or for self-purification. A prophet serves as a medium between God and His creation. The prophet's moral and spiritual excellence is a Divine favour (maudhibah), but that of all other people is due to following the prophet, that is, by way of acquisition (iktisâb). He receives his light directly from God, while other people receive their light from him, and whatever they receive is only the result of their discipleship. But prophets do not acquire their excellence by following others. Those who do by following are not in fact prophets. All these conclusions are confirmed by the Qur'an, the Hadith, and sayings of the Muslim Imams. Thus after full deliberations over the real aim and object of prophethood, we arrive at the conclusion that, according to the terminology of Shari'ah, about which the Qur'an, the Hadith, and the whole ummah of Islam has unanimously agreed (and it should be remembered that the ummah of Islam does not mean the common and illiterate people; to say this is rather a great audacity and impudence), only that person could be called a prophet who fulfils these two conditions: (1) he should bring some guidance from God for the perfection and upliftment of mankind, and (2) his own perfection and guidance should be the result of the gift of God, and not the result of acquisition, i.e., by following somebody else. A person in whom these two conditions are not found the word prophet cannot be applied to him in reality.

REFERENCES
1. The Qur'an, 2 al-Baqarah: 38-39. The Qur'anic references throughout this article give the number of the chapter or surah first, then the name of the surah, and at the end the verse number(s). In most cases references were not found in the original text. These have been supplied by the translator.
2. Ibid., 2 al-Baqarah: 21.
3. Ibid., 6 al-An'am: 88-89.
4. Ibid., 6 al-An'am: 90.
5. Ibid., 6 al-An'am: 91.
6. Ibid., 2 al-Baqarah: 38.
7. Ibid., 2 al-Baqarah: 129.
8. Ibid., 2 al-Baqarah: 129.
10. Ibid., 63 al-Jumu'ah: 2-3.
13. Ibid., 91 al-Shams: 9.
15. Ibid., 2 al-Baqarah: 5.
16. Ibid., 2 al-Baqarah: 38.
18. Ibid., 3 al-'Imran: 95.
19. Muhârak signifies the continuance for ever of the blessings which a thing possesses, or that from which extensive good flows. Imam 'Allamah Abu-l-Fadl Jâmîl al-Dîn Muhammad Ibn Mukarram, Lišâ nâl-'Arab.
22. Ibid., 5 al-Mâ'idah: 3.
23. Ibid., 5 al-Mâ'idah: 44.
24. Ibid., 6 al-An'am: 125.
25. Ibid., 40 al-Mâ'in: 15.
28. Shah Wali Allah of Delhi, Hujiyat Allah al-Balighah Ch. Ikhtilâf al-nisâ fi al-sâ'idah (Difference of men in happiness).
30. Imam Faîkh al-Dîn Râzi, Matâfi 'Aliyâh.
31. The Qur'an, 6 al-An'am: 125; Abu Hâmîd al-Ghazâlî, Ma'dârij al-Quds.
32. Op cit.
33. Op cit.

THE GREAT REFORMATION

by MUHAMMAD RAFEEQ

Corruption smeared the land and sea and air,
The length and breadth from pole to pole.
And Man was chained in Satan's snare,
Thus history shows in letters bold.

The House of God was a house of sin,
With vices deemed as virtues fair.
And might was right, what awful thing?
Daughters were killed, and sons were dear.

While thus the world did corrupted lie,
Groaning under such infernal plight.
A bright Star rose in the Arabian sky
And illumed the dark Arabian night.

The message he brought was simple, plain,
La-ta-la-ha I-lal-lah.
To complete it, was coupled the claim
Muhammad-ur-Rasool-Allah.

With scorn they treated words he preached,
They lynched the men whose hearts he won.
They did all things within their reach
To change the mind of Aamina's son.

Said Ahmad one day to his uncle stern,
Should sun and moon be placed in my hands,
I will not yield, but resolute and firm
Will I teach and warn these rebellious clans.

True to his word Muhammad al-Ameen
Reformed those wild Nomadic tribes.
In science and arts they reached great heights,
Masters, pioneers and future guides.

Some hundred million souls today
Their humble heads to Mecca turn.
With heart and soul they all do pray
God bless Muhammad, and followers stern.

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A Short Story

A DESCRIPTION OF AN ARAB FAMILY’S PILGRIMAGE TO MECCA

by MARGARET MARCUS

The harbour was jammed with pilgrim ships. There were several fine modern steamers, but the fares were far too costly for Ahmad Khalil. Searching for the cheapest possible way to reach his destination, Ahmad Khalil went from one ship to another until he finally found an old majestic vessel from Kuwait crammed several times beyond its capacity with families of bedouins, Egyptian fellaheen and tall ebony men of magnificent stature from the depths of Africa. All were pilgrims bound for Mecca.

As soon as the captain caught sight of Ahmed Khalil, he waved his arms violently, shouting, “No more room! No room, you understand! Now away with you!”

Ahmad Khalil squatted on the cement floor of the crowded railroad station so overwhelmed with excitement, he feared he would awaken at any moment to find it an impossible dream. It seemed to him as if all eighteen years of his life had been a mere prelude to this precious moment. Tenderly he gazed at his wife. Asmahan looked scarcely older than a child pretending to be grown up as she closely guarded their provisions — three inflated goatskins of water and two new aluminum cooking pots filled with dried beans, dates and bread which he hoped would be enough to last the journey. His 11-year-old brother Khalifa squatted in the corner, staring impassively down at his bare feet. All of a sudden he tensed with terror and throwing his bony brown arms around his older cousin, screamed, “Rashid! Look at those men! They’re enemy spies! Rashid! Look! Can’t you see they have guns. See the bayonets?” His voice rose to an hysterical pitch. “Run! They’re going to shoot us!”

Ignoring the crowds of people gaping open-mouthed, Rashid put a firm arm around his cousin and drew the boy close against him. “Khalifa! Khalifa!” he repeated over and over as if he were a mother comforting her small frightened child. “Khalifa, they’re not foreigners. They’re Arab soldiers. Only Muslims like us can go on Pilgrimage. Don’t you remember? Khalifa, we are going to Mecca. We will see the Ka’ba, the House of God. The most beautiful sight in the whole world, we shall see with our own eyes.”

Ahmad Khalil was startled when his aunt convulsed in an uncontrollable fit of coughing. As soon as his uncle put a rag to her mouth, it was instantly soaked with bright red blood.

The train engine hissed and his father embraced him and held him tight. “It is time to leave. I would go with you but my work is here in the refugee camp teaching the children at school. I was not much older than you when my brother and I performed the Pilgrimage. How very long ago that was, but somehow it seems like only yesterday.”

“Father, I can no longer stand the refugee camp. We are going to live in Medina until we become strong enough to drive the foreigners from Palestine and go back home.”

“Ahmad Khalil, please don’t forget to write.”

“I promise, father. I promise I will write letters as often as I can.”

The old Imam threw his arms around Ahmad Khalil and kissed him on both cheeks. “We will miss you so much at the mosque.”

“I never had a better friend than you. Without your help, we never could have gone.”

The old Imam tightened his arms around Ahmad Khalil. “I only did what any Muslim should do for another Muslim. You not only go yourself but you have also saved enough money to take your family with you. May God reward you and bless you.”

Clutching their tickets, Ahmad Khalil, his wife, his brother, his cousin and his aunt boarded the train and squatted on a long, rickety wooden bench. Through his tears, Ahmad Khalil gazed out the window at his father, his uncle and the old Imam on the station platform until they disappeared from sight.

When the train jerked to start, Ahmad Khalil tensed with fright. He had never been on a train before and the terrific speed almost took his breath away. The train car jolted so violently back and forth he expected to be hurled out the open door on to the tracks at any moment.

Khalifa screamed. Everyone turned and stared. Instinctively Rashid reached for his cousin to quiet him, when the boy eluded his grip, leaped up, and tearing his only garment from his body, frantically ran naked down the aisle shrieking, “Let me out! Let me out!”

Just then the car jolted and he tripped and fell. Rashid rushed to him, picked him up with his one arm like a baby and staggered back to his seat.

“Why, that boy is mad!” commented a fat woman swathed in black with a basket of five chickens on her vast lap.

“He’s worse than a wild animal!” agreed her companion munching an orange and flinging the bits of skin on the refuse-littered floor. “He ought to be locked up.”

At that all the other passengers craned their necks while the children, their eyes wide with curiosity, climbed up on the benches in order to get a better view. The Egyptian sitting opposite them hastily pulled his belongings from under his seat and hurried away. In a few seconds they had half the car to themselves.

Halimah turned angrily to Ahmad Khalil, her gaunt black face twisted with fury. “You knew your brother was...
not fit to go. What happened was all your fault.” Again her body convulsed in a fit of coughing, and when she dabbed her mouth with a rag, it was splattered with bright red blood.

A great calm welled up within Ahmad Khalil which nothing could disturb. He looked straight into his aunt’s eyes. His voice was strong and clear. “Khalifa is as much a Muslim as you are. Perhaps on the Pilgrimage he will find peace.”

Rashid cast a defiant glance at his mother and clutched Khalifa closer than ever against him with one arm and caressed his wild, kinky hair with the stump of the other. Gradually Khalifa’s rigid body relaxed and with his head leaning against Rashid’s shoulder, she slept the rest of the way.

It was almost noon when the train from Gaza reached Suez. Frightened by the mobs of strangers, Ahmad Khalil, his wife, his brother and his cousin and his aunt desperately clung to each other lest they all become hopelessly lost. Khalifa was so terrified, even Rashid could do little to calm him.

The harbour was jammed with pilgrim ships. There were several fine modern steamers, but the fares were far too costly for Ahmad Khalil. Searching for the cheapest possible way to reach his destination, Ahmad Khalil went from one ship to another until he finally found an old majestic vessel from Kuwait crammed several times beyond its capacity with families of bedouins, Egyptian fellahen and tall ebony men of magnificent stature from the depths of Africa. All were pilgrims bound for Mecca.

As soon as the captain caught sight of Ahmad Khalil, he waved his arms violently, shouting, “No more room! No room, you understand! Now away with you!”

But Ahmad Khalil paid no heed. So little time remained. For his aunt, he knew there would be no next year. Frantically he fought his way into the midst of the mob. Khalifa screamed and refused to budge. Ahmad Khalil scooped him up kicking and struggling in his arms. Rashid ran close behind, carrying his mother on his back. They shouted and struggled until they finally found the ship in the middle of the water.

At first they were content merely to squat and stare, fascinated by the foamy waves lapping against the sides of the ship, for this was the first time they had ever seen the ocean. On either side, rocky barren hills rose to towering heights, and that the ship never lost sight of the land reassured Ahmad Khalil. Halimah lay beside her son, coughing and gasping in the heat. As the blazing sun beat down unmercifully upon them hour after hour, Ahmad Khalil began to envy the fortunate few who had managed to secure a place in the shade under the graceful lateen sails. Asmahan set up her cooking pot, grateful that Ahmad Khalil had thought to bring along enough food, for none was provided by the ship.

When their water supply ran low, Ahmad Khalil took his goatskin and fought his way to the tank where the precious liquid was doled out. There was violent pushing and shoving, bickering and quarreling. Everybody was determined to be first because there was not always enough to go round. Back and forth they struggled with jars, skins and battered kerosene cans, each step a torture among the packed mob. Ahmad Khalil saw one little girl shoved so that the heavy bottle she was carrying slipped from her hands. She cried out in agony as the glass shattered, spilling an entire day’s ration. Khalifa refused to drink the water, saying that during the night enemy spies had sneaked aboard and secretly poisoned it. In desperation, Ahmad Khalil and Rashid had to force it down his throat. Hopelessly Rashid turned to his cousin.

“Perhaps my mother was right. We should not have brought him. Khalifa has no idea where he is. He does not even know where we are going!” Rashid’s voice broke and his body shook with sobs. “Oh Ahmad Khalil! I try and try—I have tried so hard, but it is of no use — no use at all!”

“Rashid! Rashid! No matter what happens, we must never give up. We must never forget that for Allah, nothing is impossible. If it be His will, your mother will recover and my brother will be healed.” Ahmad Khalil turned from his cousin to gaze into the distance, his face twisted with anguish. “Oh Lord!” he whispered. “Take away the sickness and restore to health! Thou art the Healer, and there is no healing but the healing which Thou givest!”

Two days passed, and even to Ahmad Khalil the journey began to seem like a nightmare. All day long Khalifa squatted motionless and silent, his skinny arms clasped around his skinny legs, refusing to eat or drink. As soon as darkness fell, the boy would shiver and howl after hour, permitting no one to rest. Ahmad Khalil and Rashid were terrified that Khalifa no longer appeared to recognize either of them. Rashid grew more and more sullen and morose. When he saw how many passengers could not keep their eyes off the stump of his right arm, he only wanted to run away and hide forever.

At dawn the following morning Rashid awoke to find his mother rigidly still beside him. Dried blood trickled down from the corners of her mouth. An Egyptian fellah woman, noticing something was wrong, peered down closely at her, shook her and when she failed to move, shrieked a high piercing trill which immediately brought a dozen more women to the scene. They comforted Asmahan, helping her to wash the body and shroud it in a white sheet.

The news passed from mouth and the old Egyptian who led the prayers on the ship came quickly. He went first to Rashid, who squatted apart from the others, the tears streaming silently down his cheeks. The Imam put his arms gently around him. “This is no time for sadness,” he said. “It is a blessed thing to die on the Pilgrimage.”

“But she never even saw the Holy City.”

“That matters not,” soothed the old man. “The journey itself is sacred.”

Gradually the peace and calm returned to Rashid’s face, for he knew his mother died as she had wanted to die. He rose to his feet and took his place among the other men who lined up on the deck for prayer, row upon row, prostrating themselves in unison like soldiers of some great army. The old Egyptian chanted the concluding prayer for the dead and then the body was thrown overboard.

Halimah’s death transformed the whole atmosphere. Bickering and quarreling ceased and whenever Mecca was mentioned, all faces shone. Hardship seemed a thing of the distant past, trivial and unimportant, for now they scarcely felt it. The mere thought of the Holy City united them into one family.

“Tell me, Rashid,” urged the Imam. “What happened? Did you lose your arm in the war?”

Rashid, jabbed where he was most sensitive, was about to retaliate with a hostile glare when he saw a spark of sympathy in the old man’s eyes.

“In the refugee camp we never had enough to eat. Our fields were so close, we could watch the grain growing. One night the hunger was so bad, we crossed the border to gather

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the harvest. When the soldiers could not frighten us away with bullets, they threw grenades. I was hit . . .

"The enemy is after us!" screamed Khalifa. "They ran after Mother! I saw them! They stabbed her again and again with their bayonets. I ran to her but they were shooting at me! Now they send spies to poison us!"

"Sh-sh," hushed the Imam, putting a gentle arm around the boy. "It is all over. You are safe now." Then turning to Ahmad Khalil, he asked, "What was it like in Palestine?"

"Oh, it was beautiful — so beautiful at home! As far as you could see, ripe grain swaying in the wind. The bombs and tanks destroyed everything — even the mosque."

A young Egyptian sitting near the Imam broke the moment of silence that followed. "One day when we drive the foreigners out and Palestine is free, you will return."

When Rashid saw the rapist interest on the crowd of faces, he knew he had nothing more to fear. His missing arm no longer mattered. He had been accepted as one of them.

Gradually even Khalifa began to understand that he was among friends. The horrors of the Palestine war he was leaving far behind. No more spies. Only Muslims. His nightmares vanished and for the first time in years, he slept peacefully. And as Ahmad Khalil watched his brother eagerly scoop up handfuls of dried beans from the common dish, no longer needing to be force-fed, he knew that no verbal prayer could possibly express the depth of his gratitude to Allah for such a miracle.

The wild mischievous children of the crew chasé after each other in the hot sun, laughing and shouting. One by one they leaped into the water, splashing about with great glee. Khalifa wanted to play too, but Ahmad Khalil held him firm, lest he jump into the water after them and drown.

So Khalifa spent the remainder of the day squatting beside the Imam listening to him reminisce about his previous Pilgrimages and talk endlessly of his youngest son, who was an honour student at al-Azhar University. Finally he opened his worn copy of the Qur'an and was delighted to find that Khalifa could read it. "Do you know any verses by heart?"

The boy nodded.

"Then recite something for me — any passage you want . . ."

"Know that the life of this world is only play and idle amusement; pomp and mutual boasting and multiplying in rivalry among yourselves riches and children, as rain and the growth which it brings, stirr forth delight from the hearts of the tillers; soon it withers. Thou wilt see it grow yellow: then it becomes dry and crumbles away. . . . What is the life of this world but chattering of deception? . . . Race one with another for forgiveness from your Lord and a Garden whereof is as wide as the heavens and the earth, prepared for those who believe in Allah and His messengers. Such is the bounty of Allah which He bestoweth upon whom He will. Lo! Allah is of infinite bounty . . . ."

Khalifa paused and the Imam gazed at him with open-mouthed astonishment.

"I know what it means."

"If you do," gasped the old man, "you are wise beyond your years. Surely you deserve a scholarship to al-Azhar."

The late afternoon prayer had just ended when a wild-looking bedouin ran breathlessly up to Ahmad Khalil.

"Your wife is very sick. She is in much pain. I don't know what is wrong but she is in much pain . . ." For a moment the bedouin no longer looked fierce but kind. He rushed to her. He found her in heavy labour. He had not expected the baby so soon, but neither of them had been able to keep any accurate tract of the time. On the teeming deck, the other women had cleared a space large enough for Asmahan to lie down comfortably. An old Egyptian midwife offered her services, but when Ahmad Khalil caught sight of her dirty hands, he politely but firmly told her she could manage alone.

Ignoring the other women and their children, Ahmad Khalil sat beside Asmahan holding her tightly in his arms to give strength and comfort to her and brace her against the pains. As soon as he heard the baby's first cry, he clasped it in his arms and whispered the Call to Prayer into its ears, his face beaming with pride and joy. Again the midwife offered a rusty old knife, but Ahmad Khalil, vaguely remembering something his father had warned him, refused it and let Asmahan sever the cord with her teeth.

Once more Ahmad Khalil peered down tenderly at his first-born son. Although the baby was very small and thin, it was healthy and perfectly formed. The baby began to cry, and to shield him from the sun, Ahmad Khalil, unable to find any spare cloth, wrapped several sheets of old newspapers around it. He decided to name his son Isma'il, and that night one of the members of the crew, a huge muscular African who had once been a slave, brought him a bowl filled with rice and fish. He took it to Asmahan, and although she had never before tasted fish, she ate ravenously.

In the growing darkness, Ahmad Khalil sat clutching his baby son in his arms. When he looked up, he found a tall young African, with a powerful frame, smiling down at it. "Please come. Come with me," he urged. "I am alone. I want to talk with you." Ahmad Khalil followed him until they both found a quiet place under one of the big lateen sails. The other passengers and most of the crew were sleeping soundly, but they were too excited, for by morning the ship was expected to arrive in Jiddah. In broken Arabic combined with gestures, he told Ahmad Khalil how he had abandoned idol worship and embraced Islam; how he had, from his tiny village in tropical Nigeria, spent two years walking and working his way clear across the continent of Africa in the hope of reaching Mecca in time for the Hajj. When Ahmad Khalil saw how deeply his face was marked with tribal scars, he realized how easy his own life had been in comparison. He put a big gentle brown hand on his powerful black arm. "You must be better than I am because a person who has become a Muslim is worth more to Allah than a person who has always been a Muslim." They drew closer together and for a moment their eyes met before they both looked silently out over the water . . . .

The ship did not arrive at the port of Jiddah until mid-afternoon the following day, for a full in the breeze delayed it for many hours. Since the Pilgrimage would begin the very next day Ahmad Khalil knew he had to leave Jiddah at once to be on time. By asking directions many times they finally managed to find their way to the bus terminal. There they clustered with the crowds of other pilgrims around the water hydrants to perform their ablutions and exchange their ordinary clothing for the ceremonial white robes. Fondly, Ahmad Khalil watched Asmahan wind the white sheets around Isma'il's tiny body while he squealed at the top of his lungs, to no avail, for young as he was, even little babies had to be correctly dressed for
the pilgrimage. Suddenly Rashid once more grew painfully self-conscious of the stump of his arm which the ihram made so conspicuous, until he found to his great relief that nobody took any notice.

Dressed at last, they followed the crowd to the kerb where dozens of identical red busses were parked. Ahmad Khalil and Rashid would have preferred to walk were it not for Asmahan and the baby. The fares for a regular seat inside the bus were too high for Ahmad Khalil to afford, but he only had to pay half fare to ride on the top with the baggage. A lot of other pilgrims had the same idea, and the top was so packed there was scarcely enough room to squat. Ahmad Khalil, Khalifa, Rashid and Asmahan were almost crushed between a mob of Malays from Indonesia and the Philippines. Being the only Arabs on the bus, they immediately found themselves the objects of intense curiosity. An elderly Moro turned and smiled, but Ahmad Khalil could only stare in fascinated repugnance at the red gash of his mouth stained with betel nut and the stumps of his black teeth filed down to the gums.

As the bus speeded along the bumpy road, they all hung on to the railing for dear life, but as they neared Mecca, the unintelligible chatter ceased. Only the roar of the motor broke the absolute silence. All minds focused on what lay ahead of them, and on every face was set the same expression which made them look alike. When Ahmad Khalil once more looked at the old Moro with the filed teeth, he no longer seemed so strange. He was a Muslim too.

Suddenly the bus jerked to a halt. As Ahmad Khalil joined the crowded narrow streets of Mecca with Asmahan tightly clutching his arm and his brother and cousin following close behind, he felt he was walking in the sky, so much did it seem like a dream.

There was no need to ask directions to the Great Mosque. He had only to follow the throng. His heart pounded like a hammer as they stepped into the courtyard. In the centre stood what they had waited all their lives to see. For several breathless moments they stood motionless, their eyes fixed on the cube-shaped structure draped with black robes embroidered in gold. It was here where Abraham and his son had built the House of Allah. This spot had been sacred since the beginning of time. It was the very centre of the world.

Finally they dared approach nearer. They stepped slowly and cautiously, feeling almost unclean before such a holy thing. They drew very close and stood gazing up at the Ka'ba in silent reverence. Ahmad Khalil felt so weak, he thought he would faint. He leaned on his cousin for support, although Rashid was so overcome himself, he could scarcely stand. Asmahan, still clutching the baby but oblivious to its cries, fell to her knees and fondled the black robe, the tears streaming down her cheeks. Beside her stood Khalifa, his head held high and on his face a reflection of profound peace.

Darkness fell and they searched for a place to spend the night, only to find every available space in the inns jammed full of pilgrims and the rates far beyond their means. There was no alternative but to sleep in the courtyard of the Great Mosque under one of the awnings. Rashid feared for their safety until Ahmad Khalil assured him that death was the penalty for anyone who dared molest a pilgrim. Asmahan spread out their sleeping mats on the marble pavement and they stretched exhausted upon them.

In the middle of the night, the baby's cries awoke Ahmad Khalil. When he opened his eyes, he saw Asmahan sitting up right. The baby quieted when she put it to her breast, but he noticed her mind was not on it: her eyes instead were fixed steadily on the Ka'ba illuminated by naked electric light bulbs. Side by side Rashid and Khalifa lay undisturbed, and their quiet, regular breathing lulled him back to sleep again.

At last the climactic day of the Pilgrimage arrived. Not a single space was available on any of the buses — even at the top with the baggage. Finally Ahmad Khalil, Khalifa, Rashid and Asmahan managed to squeeze themselves into the back of a giant truck. As Ahmad Khalil looked out upon the endless stream of cars, buses, trucks, camels, donkeys and pilgrims on foot passing, the words of the Qur'an automatically came to his lips:

"... And proclaim unto mankind the Pilgrimage. They will come on foot and on every lean camel; they will come from every deep ravine . . ."

As the truck bumped along the rocky unpaved road, the blazing sun beat down upon them. The men were more uncomfortable than the women because they were forbidden to cover their heads, but one fortunate Pakistani with a long beard, seeing Ahmad Khalil's plight, permitted him to share the shade of his wide black umbrella.

Suddenly the truck swerved and jolted to a halt. The driver ordered everyone out. The motley group of pilgrims huddled patiently together while a dozen bedouin tribesmen struggled to pull the truck out of the rut. An hour later, they clambered back on board and as the truck jolted along the pilgrims chanted over and over. "Labbaik Allahumma labbaik! Labbaik Allahumma Labbaik!" The chant rose above the roar of the buses and trucks, the tooting horns of the cars, the braying of the donkeys and the grunts of the camels. Not a trace of laughter or casual speech disturbed the intense expectancy.

From noon until sunset Ahmad Khalil stood beside his cousin and his brother before their tent with the thousands upon thousands of other pilgrims, all dressed in identical robes before identical tents, facing the holy mountain of 'Arafat. It towered jagged and barren against the sky. Not a trace of green relieved the stark desolation. On a nearby boulder sat Asmahan nursing the baby, but her eyes fixed straight ahead, shining with an unearthly light.

Hour after hour the prayers continued, swelling from thousands of throats in an unbroken chorus, but for Ahmad Khalil, time stood still. He thought he saw the Prophet himself in all his majesty as he preached his Farewell Sermon to the assembled multitude. And suddenly one of the last verses of the Qur'an ever revealed struck him with terrific force:

"This day are those who disbelieve in despair of ever harming your religion; so fear them not; fear Me! This day have I perfected your faith and completed My favour unto you and have chosen for you Al-Islam!"

No longer did Ahmad Khalil feel the searing heat of the sun or the sharp grains of sand stinging his half-naked body, for this was a place not of the world. Here would all the people who had ever lived on earth be gathered and stand before Allah on the Day of Judgment. And Ahmad Khalil stood aware of nothing but Allah searching the depths of his soul. . .
A MUSLIM EXAMINES THE NEW TESTAMENT

Jesus, a Samiri?

by S. M. AHMED

There are three Jesuses in the New Testament: one is of St. Matthew, the other is of St. Luke, and the third is of St. John and St. Paul. The career of the first two is practically the same, but they have different lineages and are differently born. The third, of course, is a replica of a Greek and Roman god under Semitic garb and nomenclature. It is John whose Christ is as mysterious and fictitious as his own personality. He is supposed to have died in Patmos in exile under the Emperor Domitian in 110 C.E. (circa). Jesus disappeared from the scene of his activities in about 34 C.E. It is mentioned that he had one disciple whom he loved most and he was named John, and to him he entrusted the custody of his mother while on the cross. So John must have been as old as Christ himself at the time of his crucifixion, and if he is the same John that died at Patmos, in exile, he must have reached the age of the biblical patriarchs; besides, he must have forgotten his mother tongue to compile his book in the Greek language, two phenomena which are not usually met with in the early disciples of Christ. Moreover, he has so forgotten his native land that his geography verges on fiction. He has mentioned in his book that in Jerusalem near the gate of sheep there was a pool called Bethesda, whose water once a year was moved by an angel and any sick in body making a dip at the moment was cured. One unfortunate cripple could find no such opportunity for about forty years, when Jesus miraculously cured him. So this pool existed in the imagination of St. John and was never observed by any historian or archaeologist before or after.

There is an amusing episode given in this "gospel," which bears quotation. It may be the sequel to Pharisees' imprecations which the other gospels have skipped for obvious reasons, or it may be a particular incident unconnected with the former harangue. Let me quote it (vide chapters VII and VIII for its background):

"The Jews answered, 'Are We not right in saying that you are a Samaritan, and that you are possessed?' 'I am not possessed,' said Jesus; 'the truth is that I am honouring my father, but you dishonour me.'" (St. John, 8: 48-49).

Like other gospellers, St. John is not consistent in his report. He invites our attention to the fact that Jesus, for fear of his life, would not enter Jewry, and when in Galilee, his brothers and kinsmen persuaded him to go away and not to incur the risk of his life by coming in contact with the Jews, yet, boldly he goes into their synagogue and harangues them for their iniquity and misbelieve, and, of course, he miraculously disappears when the Jews try to lay their hands on him and so forth.

Samaritan according to the Jews is a reprobate sinner or the one possessed

Why did the Jews call Jesus a Samaritan? What is the significance of that word? Apparently the Jews had in the same breath told him he possessed the devil and Jesus in reply said he did not possess a devil; they dishonoured him by calling him a Samaritan and the one possessed. The word Samaritan, therefore, stands with the Jews for a reprobate sinner or a devil incarnate, but why?

Samari, or in English, Samaritan, is a small tribe of people now living in Nablus in Palestine, which was called in ancient time Sheem, who represent the remnants of an ancient Jewish sect. The name is derived from Samaria, the capital of the kingdom of Northern Israel. After its fall, the city of Samaria was re-populated with Assyrian colonists, with whom the people remaining in the territory, and consisting of the tribes of Ephraim and Manasseh, mingled freely.

When the Jews on their return from captivity rebuilt the temple of Jerusalem, the Samaritans desired to aid in their work; but their offers were rejected by the Jews, who looked upon them as unclean, because they had intermingled with heathens. The Samaritans avenged themselves by hindering the building of the city and temple. About 332-331 B.C. the Samaritans emerged as an independent religious community, having built a temple on Mount Gerizim, near Nablus. At present they do not number more than 150 souls. Samaria was built by Omri, King of Israel, about 920 B.C. It was destroyed by John Hyrcanius in 120 B.C. It was rebuilt and named after the Roman emperor Augustus (now Subastich) in the time of the Romans. Augustus gave this town to Herod.

Samaria is therefore as much a part of Palestine as is Galilee, and it is just possible that Jesus, who claimed he had come from Bethlehem in Judea, in order to trace his descent to David from his father's side, was refuted by the Jews, who, instead of calling him a Galilean, called him a Samiri, a still more contemptuous name.

Instances are not rare of persons having changed their nationality for some worldly gain or reputation. We have the case of St. Paul. He was a Jew, a Pharisee and the son of a Pharisee, yet when he needed it he made no scruple of claiming Roman citizenship, which he knew to be untenable for a Jew, born either in Jerusalem, Tarsus or Rome. But with Jesus it was different. He must have been called a Samiri, not because he hailed from Samaria, but because the word implied reprobation in the eyes of the Jews.
The word Samiri is derived from Shomer

The word Samiri is really derived from a Babylonian word, Shomer, which occurs in Cuneiform inscriptions. It was thought to be the same as the Hebrew Shinnar, which in the Old Testament refers to Babylon (Genesis 10:10; 11:2; 11:1. 9 Isaiah, 11:11, and Zacharia, 5:2), but this presents many problems connected with the Sumerians, the study of none of them has been attended by so much difficulty as the philological, for the Sumerian language was greatly influenced by grammatical Semiticism, although probably not of a Semitic language. The supporters of Halevy's postulates are convinced that the so-called Sumerian language is not a language but a crypography, based upon the Semitic speech of the day, and used in temples by the priestly class.

Joseph Halevy, a French orientalist, was born in Adrianople in 1827 (died in 1917), was commissioned in 1868 to study the conditions of the Aalashis in Abyssinia. He travelled in the Yemen in search of Sabean inscriptions. He was of Biblical critic and Assyriologist. He contended that the Sumerian people never existed, and that their so-called writing was a crypography invented by the Babylonian priests. Not only does the opinion of this learned French orientalist carry weight in his own line of research, but what he has said finds remarkable confirmation in a quarter which is divine from our viewpoint. I mean the Qur'an. The word Shomer is still known to the Jews as meaning Pastor, and Aaron on that account was confused in the Bible with the Samiri who beguiled the Israelites to golden calf worship. Says the Qur'an, "Said he (Moses), what was thy design, O Samiri? Said he, I beheld what they beheld not, and I grasped a handful from the footprints of the messenger and cast it, for thus my soul induced me. Said he, Then get thee gone, verily it shall be thine in life to say, 'Touch me not!' and verily for thee is a threat which thou surely wilt never alter" (20:90).

The temple priest whom the Israelites met in the wilderness worshiping idols, from which they asked Moses to make for them the same object of worship, has prevailed nevertheless, in the absence of Moses on Mount Sinai, in persuading them to worship Apis like the Egyptians. This Samiri or the Egyptian priest remained a symbol with the Jews for a reprobate sinner and they did not hesitate to liken Jesus to him as they did to a heretical sect of theirs. Whether Samaria existed in Palestine before Moses or after him, is a question about which I am not competent to pronounce an opinion. It may be just a coincidence, for we find the word Samiri has travelled even to the coast of India. The old rulers of Malabar were known as Samiri, which the Portuguese turned into Zamorin, and a Raja of Sindh was also called Sumerah. And the untouchability of the Hindus may be a curse of Moses on Samiri and his descendants in India, or only an Egyptian custom of which the old Egyptian priest was involved in the curse. It is how the Jews have treated this sect in the time of Christ.

BANKS AND BANKING IN TURKEY

There were 59 banks in Turkey, with a total of 1,710 branches and agencies, at the end of 1959. Compared with the number at the end of 1955, the number of branches had risen by 4 and the number of branches and agencies by 503. Nominal capital at 31st December 1959 totalled £3,710 million, an increase of £598 million compared with 1955; paid-up capital £1,957 million, an increase of £607 million, reserves £489 million, an increase of £153 million and total deposits £6,272 million, an increase of £2,285 million.

The thirteen banks set up under Special Laws are the Agricultural Bank of Turkey (founded 1888), the State Building Society (founded 1927), the Sumerbank (State industry holding company, founded 1933), the Etibank (State mining enterprises organization, founded 1935), the Maritime Bank (which owns and operates much of Turkey's merchant shipping and most ports and harbours, founded in 1952), the İller Bankasi (finances Municipal Councils and undertakes public works on their behalf, founded in 1933), the Religious Foundations Bank (founded 1954), the Turkish People's Bank (founded 1938), the Ankara (1938), Istanbul (1938) and İzmir (1957) People's Savings Banks, the Istanbul Security Bank (a form of building society, founded in 1868), and the Turkish Teachers' Bank (founded 1959). At the end of 1959, the Agricultural Bank of Turkey had a share capital of £750 million (£450 million paid-up) and 598 branches and agencies throughout the country; share capital of the Sumer, Eti and Maritime Banks was £500 million in each case, that of the İller Bankası was £600 million, and that of the State Building Society was £300 million.

The Industrial Development Bank of Turkey was set up in 1950 and, since then has helped to finance well over 400 industrial development schemes in the private sector.

In order of total deposits held at the end of 1959, the principal commercial banks (with dates of foundation, number of branches and agencies) were: Türkiye Is Bankası (1923—229), Yapı ve Kredi Bankası (1944—117), Türk Tıfaret Bankası (1914—91), Akbank (1948—54), Türkiye Garanti Bankası (1946—48), Türkiye Kredi Bankası (1948—19), Sekerbank (1954—28), Dogu Bank (1952—25), Pamuk Bank (1955—20), and the Demirbank (1953—23).

As their title implies, the “Regional Banks” are purely regional and they are not authorized to carry on foreign business.

The six foreign banks operating in Turkey at the end of 1959 were the Ottoman Bank (established 1863 and having 44 branches and agencies), the Banca Commerciale Italiana (1919—4), the Banco di Roma (1911—3), the Bank of Salonicia (1888—4), and the American Express Co. Inc. (1955—1).
As soon as the maghrib prayer is over, Shaykh Ibn Bulayhid becomes the centre of an attentive circle of Najdi beduins and townsmen desirous of profiting from his learning and world-wisdom; while he himself is always eager to hear what people can tell him of their experiences and travels in distant parts. Long travels are nothing uncommon among the Najdis; they call themselves ahil ash-shidld — "people of the camel-saddle" — and to many of them the camel-saddle is indeed more familiar than a bed at home. It must certainly be more familiar to the young Harb beduin who has just finished recounting to the shaykh what befell him on his recent journey to Iraq, where he has seen, for the first time, faranj people — that is, Europeans (who owe this designation to the Franks with whom the Arabs came in contact during the Crusades).

"Tell me, O Shaykh, why is it that the faranjis always wear hats that shade their eyes? How can they see the sky?"

"That is just what they do not want to see," replies the shaykh, with a twinkle in my direction. "Perhaps they are afraid lest the sight of the heavens remind them of God; and they do not want to be reminded of God on weekdays . . ."

We all laugh, but the young beduin is persistent in his search for knowledge. "Then why is it that God is so bountiful towards them that gives them riches that He denies to the Faithful?"

"Oh, that is simple, my son. They worship gold, and so their deity is in their pockets . . . But my friend here," and he places his hand on my knee, "knows more about the faranjis than I do, for he comes from among them: God, glorified be His Name, has led him out of that darkness into the light of Islam."

"Is that so, O brother?" asks the eager young beduin.

"Is it true that thou hast been a faranjis thyself?" and when I nod, he whispers, "Praise be unto God, praise be unto God, who guides aright whomsoever He wishes . . . Tell me, brother, why is it that the faranjis are so unmindful of God?"

And as he looks at me with a question in his eyes, I recount, to the visible approval of Shaykh Ibn Bulayhid, the prophecy about the appearance of that apocalyptic being, the Dajjahl, who would be blind in one eye but endowed with mysterious powers conferred upon him by God. He would hear with his ears what is spoken in the farthest corners of the earth, and would see with his one eye things that are happening in infinite distances; he would fly around the earth in days, would make treasures of gold and silver suddenly appear from underground, would cause rain to fall and plants to grow at his command, would kill and bring to life again: so that all whose faith is weak would believe him to be God Himself and would prostrate themselves before him in adoration. But those whose faith is strong would read in what is written in letters of flame on his forehead: \textit{Denier of God} — and thus they would know that he is but a deception to test man's faith . . .

"Is not this parable, O Shaykh, a fitting description of modern technical civilization? Is it 'one-eyed': that is, it looks upon only one side of life — material progress — and is unaware of its spiritual side. With the help of its mechanical marvels it enables man to see and hear far beyond his natural ability, and to cover endless distances at an inconceivable speed. Its scientific knowledge causes 'rain to fall and plants to grow' and uncovers unsuspected treasures from beneath the ground. Its medicine brings life to those who seem to have been doomed to death, while its wars and scientific horrors destroy life. And its material advancement is so powerful and so glittering that the weak in faith are coming to believe that it is a godhead in its own right: but those who have remained conscious of their Creator clearly recognize that to worship the Dajjahl means to deny God . . ."

"Thou art right, O Muhammad, thou art right!" cries out Ibn Bulayhid, excitedly striking my knee. "It has never occurred to me to look upon the Dajjahl prophecy in this light; but thou art right! Instead of realizing that man's advancement and the progress of science is a bounty from our Lord, more and more people in their folly are beginning to think that it is an end in itself and fit to be worshipped."

Yes, I think to myself, Western man has truly given himself up to the worship of the Dajjahl. He has long ago lost all innocence, all inner integration with nature. Life has become a puzzle to him. He is sceptical, and therefore isolated from his brother and lonely within himself. In order not to perish in this loneliness, he must endeavour to dominate life by outward means. The fact of being alive can, by itself, no longer give him inner security: he must always wrestle for it, with pain, from one to new moment. Because he has lost all metaphysical orientation, and has decided to do without it, he must continuously invent for himself mechanical allies: and thus the furious, desperate drive of his technique. He invents every day new machines and gives each of them something of his soul to make them fight for his existence. That they do indeed: but at the same time they create for him ever new needs, new dangers, new fears — and an unquenchable thirst for newer, yet artificial allies. His soul loses itself in the ever bolder, ever more fantastic, ever more powerful wheelwork of the creative machine: and the machine loses its true purpose — to be a protector and enricher of human life — and evolves into a deity in its own right, a devouring Moloch of steel. The priests and preachers of this insatiable deity do not seem to be aware that the rapidity of modern technical progress is a result not only of a positive growth of knowledge but also of spiritual despair, and that the grand material achievements in the light of which Western man proclaims his will to attain to mastery over nature are, in their innermost, of a defensive character: behind their shining façades lurks the fear of the Unknown.

Western civilization has not been able to strike a harmonious balance between man's bodily and social needs and his spiritual cravings: it has abandoned its erstwhile-religious ethics without being able to produce out of itself
any other moral system, however theoretical, that would commend itself to reason. Despite all its advances in education, it has not been able to overcome man’s stupid readiness to fall a prey to any slogan, however absurd, which clever demagogues think fit to invent. It has raised the technique of “organization” to a fine art — and nevertheless the nations of the West daily demonstrate their utter inability to control the forces which their scientists have brought into being, and have now reached a stage where apparently unbounded scientific possibilities go hand in hand with world-wide chaos. Lacking all truly religious orientation, the Westerner cannot morally benefit by the light of the knowledge which his — undoubtedly great — science is shedding. To him might be applied the words of the Qur’ān:

“Their parable is the parable of people who lit a fire: but when it had shed its light around them, God took away their light and left them in darkness in which they cannot see — deaf, dumb, blind: and yet they do not turn back.”

And yet, in the arrogance of their blindness, the people of the West are convinced that it is their civilization that will bring light and happiness to the world. . . . In the eighteenth and nineteenth centuries they thought of spreading the gospel of Christianity all over the world: but now that their religious ardour has cooled so much that they consider religion no more than soothing background music — allowed to accompany, but not to influence, “real” life — they have begun to spread instead the materialistic gospel of the “Western way of life”: the belief that all human problems can be solved in factories, laboratories and on the desks of statisticians.

And thus the Daijjal has come into his own. . . .

SOME SIGNS OF DAJJAL AS MENTIONED IN THE HADITH LITERATURE

“And with him will be something like heaven and hell. And his heaven will be misty with smoke, and his hell will be a green garden” (Kanz al-Ummal, Vol. 7, Hadith No. 2074).

“We said: O Messenger of Allah! How swift will he travel on the earth? He said: As the cloud is carried by the wind” (Mishkât, p. 473).

“The earth will be rolled up for him; he will hold the cloud in his right hand and will roll-reach the sun at its setting place; the sea will be ankle deep for him; before him will be a mountain of smoke” (Kanz al-Ummal, Vol. 7, Hadith No. 2998).

“He will be jumping about between heaven and earth” (Abû Dawût).

“And he will pass through a wilderness and will say to it: Bring forth thy treasures. So its treasures will follow him as the bees follow their queen” (Mishkât, p. 473).

“He will come upon a nation and he will invite it (to follow him) and it will believe in him; so he will command the sky and it will pour down rain and command the earth and it will produce vegetation. Then he will come upon a nation and he will invite it (to follow him), and it will refuse to respond, so he will turn away from it, then it will be stricken with famine and nothing will remain in its hand of its wealth” (Mishkât, p. 473).

“The streams of the world and its fruits will be made subservient to him: so whoever will follow him, he will give him to eat and make him an unbeliever, and whoever will disobey him, he will deprive him of his provisions and stop (his means of livelihood)” (Kanz al-Ummal, Vol. 7, Hadith No. 2990).

“With him will be devils assuming the appearance of the dead, who will ask the living: Do you recognize me? I am your father or some relation” (Kanz al-Ummal, Vol. 7, Hadith No. 2078).

“And the women will assume the appearance of men and the men will assume the appearance of women” (Kanz al-Ummal, Vol. 7, Hadith No. 2080).

“And he will cure the blind and the lepers and will revive the dead” (Kanz al-Ummal, Vol. 7, Hadith No. 2998).

“Whoever hears about Daijjal should keep away from him. By Allah! One will come to him and he will think that he is a believer, but he will follow him (Daijjal) on account of the doubts that he will raise in his mind” (Kanz al-Ummal, Vol. 7, Hadith No. 2057).

Editor, I.R.

THE MU’TAZILAH AND THE BEGINNING OF RATIONALISM IN ISLAM

by SHEIKH SALEH FIRUZ

Return to rationalism, nay reintegration of rationalism into Islam, could be tantamount to the rehabilitation of that Islamic culture and civilization which our grandfathers had so jealously kept safe. The present chaos in Islamic countries is the result of the authoritativeness of the uncalled, the fight against spiritual liberalism, and the elimination of rationalistic methods in the interpretation and practical application of the Islamic doctrine and blind subservience to the critically uninvestigated sources of tradition. The day we succeed in getting rid of these pangs, we shall be able to declare that Islam’s revival is on the horizon.

The hypothesis that Islamic apologetics came in the trail of the Hellenization of Islam’s thought has no evidence.

The closure of the first century of the Hijrah, scholars began to debate hotly on the interpretative possibilities and methods of such problems stemming from the Qur’ān and the Hadith or Sunnah (Tradition) as wielded more or less symbolic contents and which related to the general implications of apologetics.

After the translations of Greek classical philosophy into Arabic, these discussions gained momentum in both sharpness and consistency. Most orientalists profess that philosophic thought and the evolution of philosophy came to expression within Islam as the mere result of the translation of the Greek classics. This hypothesis, to the effect that Islamic apologetics and exegesis came in the trail of the
Hellenization of Islam’s thought, is devoid of foundation and reposes on no evidence.

Conversely, it is obvious to all who have primarily studied the development of Islamic thought with some scrutiny and, secondarily, its philosophical tenor, in the first century of the Hijrah, that the foundations of Islamic apologetics had been laid not later than during Muhammad’s own time. Islam as a doctrine has not brought anything new to mankind. Yet it has reminded about what had been forgotten and about what had been distorted. However, the real worthiness of this doctrine lay, and still lies, within the interpretative dilemma whereby Islam has cast a shining floodlight on many important features in the evolution of the human mind. In other words, in the propaedeutic of this evolution, which means, by all means, the gist of philosophy and liberation from a hackneyed traditionalism whereby mankind is bound to fall every now and again.

The philosophic discussions came into existence before Greek classics were translated into Arabic

The original sources of Islamic philosophy stem from the Qur’an and the Hadith and not from any Hellenization of Islam’s doctrinal contents. From a host of polemical works anyone can detect striking evidence of the debates of the earliest Islamic thinkers on the nature of God, on the soul, on the existence, and the purpose of existence, and all at a time when the Greek classics were not translated into Arabic altogether. The contact of Islam with Hellenism had, in fact, a quite different implication, which is rather remote from the gist of apologetics and theologic philosophy, taken in their strictest sense. Greek classics merely imparted elan to Islamic thinkers in their study of the theory and practice of the natural sciences and the elaboration of comparative philosophy. Greek and Indian philosophy, contrary to what has been advanced, had no portending influence on the Islamic thinkers, save for commentary and criticism, which these exponents of new outlooks and inferences propounded. It is, therefore, paramount for us to concentrate on the works of Islamic thinkers in the period prior to their contact with Hellenistic culture and delineate the developing thread of the various courses and schools, numerous enough, which made their way in recent Islamic history. At that time, the most renowned school of Islamic philosophy was the rationalist one known under the name of Mu'tazilah.

This school primarily debated the nature of God, free will and determinism. At times, their discourse used to step outside the philosophic arena and assume more or less political contours, touching on such problems as the problem of the Caliphate or the attributes of the patriarchic (Imamat). From our present viewpoint, we are not in a position to assess the real value of this rationalistic school, unique in the history of religions as a whole, and so specially, that various rationalistic trends within other cultural and religious groupings, non-Islamic understood, had to split entirely from the fold of their religion and, so to say, build up their own speculative system. As for the Mu'tazilah, such was not the case. They remained unflinchingly within the context that all their postulates had no other meaning than a specific interpretation of Islamic apologetics. The Mu'tazilah founded their ideas and opinions on logic and good sense, which conferred on their speculations a freelance character and a liberal orientation. Islamic philosophy, in fact, found in this rationalistic school its staunchest interpreters. Thanks to them, it had not been possible to belittle Islam's apologetics, as has been the case for the Christian ones during the Celsius-Origen polemics. The rationalistic school, therefore, played a leading role in the elaboration of various theological forms and so before the advent of the so-called orthodox Islamic traditionalists. It is only after some time that the orthodox trends imposed themselves as such and relegated the rationalistic school into the background, wherefrom it was not able to re-emerge over again. Of the bulky bibliographical works of the rationalistic school in the period preceding Ibn Sina (Avicenna), only a little has been safeguarded. One of the most important secondary sources and, at the same time, the most reliable source as regards commentaries and trends of the various rationalistic thinkers is, no doubt, Shahrestani.

Precursors of Islam's rationalism

Islam’s rationalism did not come to the fore suddenly. It had its precursors, the leading one being Hasan Basri. This renowned apologist produced notable commentaries on various Qur'anic and Hadith topics. There was no systematized theological methodology up to his time, commentaries being merely noted in the margins of the chapters of the Qur'an, as is noticeable in sundry works. Basri's works touch on law, Hadith and dialectics. His students continued further dialectical ramifications, so that many of them espoused divergent interpretations, which caused the emergence of numerous schools which are outstandingly expounded in Shahrestani's works.

Shahrestani

Abul Fath Muhammad Ibn Abil-Kasim 'Abd al-Karim Shahrestani stands as one of the leading Islamic apologists. He was renowned for his outstanding knowledge of law and philosophy. He was born in Shahrestan, between Harzen and Nishapur, in Khorasan's vicinity, in 479 A.H. (1086 C.E.), and was called Shahrestani, after his native town. His era and region produced other outstanding thinkers, of which the most remarkable ones were Ahmad al-Havani, Abu Nasr al-Kusseiry and Abu Kassim al-Ansari, reputed for their wide sapience of law, history and dialectics, and who emigrated from their native town to Baghdad. In the year 500 A.H., Shahrestani was notable as a lecturer at Baghdad and reputed for his liberal views. He belonged to the Ash'ari's school (madhab) and his audience itself included illustrious thinkers and scientists. Via dialectics and metaphysical speculation, he expounded problems of law and dogma, with such outstanding success as to make his colleagues shun from taking part in an inequal discussion with him. He died at the age of 65 in 548 A.H., leaving innumerable writings, of which some have been translated into Latin, English, French and German. His commentaries on various Islamic rituals and philosophical schools still stand as valuable classics. Throughout the evolution of Islamic philosophy they constituted the support and most prolific source of both the rationalistic and orthodox traditionalist schools.

Hasan Basri

Let us now return to the sources of the rationalistic school. As said, its precursor was Hasan Basri, known as Abu Sa'id Ibn Ja'far. Born in 21 A.H. (621 C.E.), he lived
89 years, i.e., until 110 A.H. His father was the slave of Zaid Ibn Sabit al-Ansari, one of the Prophet Muhammad’s disciples. His mother was the slave of al-Ansari’s wife, Ummi-Salim. He knew many of the disciples of his time. It seems that he studied the interpretation of the Qur’án and the Hadith under Ibn ‘Abbas. He is known under the slogan “Responsor prudentiae” on account of his strict obedience to correctness and accuracy in dogmatic, ritual, and law problems. His works on determinism and God’s attributes, i.e., descriptive apologetics, are worthy of note among all his writings. He championed the principles of relative determinism, which places him in the so-called moderate school. This was at the time when Hasan Basri had laid the primary foundations of systematic dogmatics, at the time of sophistic polemics between Shi’ahs (Gnostic faction) and al-Khwarij (Outsiders’ faction) on topics of fate and free will, at a time when Islam’s thinkers had no contact whatsoever with Hellenistic philosophy. Divergencies of opinion were sometimes wide enough to elicit the emergence of a host of differing schools. Rationalists employed dialectics to support their views, thus frequently falling the victims of their own sophistry, which could not be substantiated with quotations from the Traditions. This situation prevailed until the advent of Ash’ari. He was, at first, an adamant supporter of the rationalists and shifted to the traditionalists only in the later stage of his life, whereby he defended traditionalist themes via the methodology he had learned at the rationalist fount. Shatih Abu Hassan al-Ash’ari was born in 260 A.H. (873 C.E.). His importance as a traditionalist dialectician lay in that he succeeded in creating, nay reforming, such rites as the Shafi’ite, the Malikite and the Hanbalite ones on a synoptical basis. The Hanefite rite alone was elaborated along the dogmatic lines of the Abu Mansur Maturidi’s school.

Maturidi

Abu Mansur Maturidi was born in the village of Maturidi near Samarakand. In Turkestan, he defended traditionalist dogmatics from the assails of various heretics until his very death in 330 A.H. (941 C.E.). He left numerous books. There are various divergencies between Ash’ari and Maturidi on about forty problems whereby they could not come to agree. Yet, as these differences neither wield radical importance nor touch on basic dogma, both schools remained in a position of mutual respect, recognizing and quoting each other.

Mueid and ‘Ata Ibn Yassir

Before the advent of rationalism in Islam, the topic of determinism was one of the most outstanding problems of dogmatics. Hasan Basri was among the first who treated this problem ex-cathedra. Mueid and ‘Ata Ibn Yassir were his followers, and his school became known as non-deterministic, professing that man does good and evil through his own free will. Mueid’s assertion to the effect that man is the own sole incipient of his deeds dealt negatively on public opinions to such an extent as to make the Caliph ‘Abdul Malik have him hanged in 30 A.H. (650 C.E.), while his disciple and successor, Abu Mirvan Dimishiri, was hanged at the Damascus Gates by order of ‘Abdul Malik’s son, the Caliph Hisham. Abu Mirvan was free-minded and used to expound his views without the slightest restraint.

‘Ata Ibn Yassir, whose mother, Maymun, was a freed slave, was the most vehement polemist on the topic of free-will of all rationalists. He asserted that it is man with his own free will that performs all his deeds both good and evil. This extreme form of non-determinism denied external factors altogether, or any form of determinism, propounding that man indulges in misdeeds, sins and denies faith through his own free will, without this being determined beforehand.

The Mu’tazila, “the Followers of Justice and Monotheism”

The Mu’tazila, though adopting the views of the moderate school, shunned from its apperception and avoided the Tradition sanction to the matter that “non-determinism” among Muslims are unbelievers, the same as Mazdeits. It was quite possible for such a traditional sanction to exist within the collection of synoptically reliable Tradition texts. Yet Christianity, likewise, and for some time, had suffered from Mazdeite Muslims, an extreme form of non-determinism, which was part of Manicheism and whose impact dogmatism had closed the doors to the other churches in Asia. This is why the Mu’tazila chose a far more resounding name, “The Followers of Justice and Monotheism”. Rationalists affirm that man will receive the reward for his deeds and that the Creator is ipso facto bound to reward man. And as the implications of good deeds and reward represent a just compensation, the Mu’tazila found it adequate to self-style themselves the “Followers of Justice”.

The founder of rationalism in Islam — Vasil Ibn Atva

God’s attributes rank among the imaginative concepts, i.e., God’s attributes subsist within Him. Negation of these eternal attributes would be tantamount to the belief in the evolution of God Himself, which conferred on them the appellation of the followers of exclusive monotheism. The founder of Islam’s rationalism is Vasil Ibn Atva, known as Abdul Huzaf. He was born in Medina in 80 A.H. (699 C.E.). It is conjectured that he was Razi Mahzume, a freed slave. He left for Basrah to listen to Hasan Basri’s lectures. He was a fine orator and critic. In fact, before even the advent of the rationalistic school, he wrote criticisms on the works of the poet Beshir Ibn Badr. He died in 131 A.H. His discussions with a free thinker, Amr Ibn ‘Ubaid, are contained in imposing works. It is said that Vasil had an organic defect in his tongue, which made him pronounce the letter r as g (similar to the Paris jargon of the French). Yet his gift for oratory was such as to make him adroitly avoid all words containing the letter r, without marring in the least the effect and impact of his oral expousitions.

Being one of the sudents of Hasan Basri, he once uttered a divergent opinion on a controversial point at one of Basri’s lectures, which marked the beginning of the feud between master and student. It happened one day during Hasan Basri’s lecturing that a man from the audience posed the question “There are two views with regard to man’s deeds. One holds that there is no benefit from good deeds or pardon from bad deeds for those who refrain from evil yet are unbelievers. Conversely, a true believer has his sins pardoned at death. The second view advances that a sinner is doing nothing but an altogether unbeliever. What stand are we to adopt on this matter?” As Hasan Basri hesitated to reply, student Vasil, unasked, came to the fore and replied, “Any sinner is neither believer nor unbeliever.
There lies another distinction between belief and disbelief.” After this utterance, Vasil left Hasan Basri’s lecture, went to the other end of the hall and began lecturing his would-be followers, saying to Hasan Basri, “I am separating from you!” The word “separation” thus became the slogan and later the brand name for the whole of the rationalistic Islamic school or the Mu’tazilah, i.e., the Separatists. The first Vasil lecture on the controversial point might be resumed as follows: “The state of believer or faithful (mu’min) is a rewarding state. The sinner (fāsik), i.e., the one who believes but does not perform what he ought to, is not deserving of reward because he cannot be a true believer. Yet the sinner, however heavy his sins could be, when publicly expounding his faith and abiding to religious and canon precepts, cannot be branded as unfaithful. However when shifting to the other world, his place will always be among the damned. On the Judgment Day, men will be parted into two separate groups: the blessed and the damned, while there is no third group. But, as the sinner’s state is higher than the unbeliever’s, his sufferings and expiations will be less.”

**Discussion about God’s attributes and His deeds**

Vasil denied that God had existed from ever. He affirmed that whoever thinks this imparts God a partner, i.e., the existence of two gods. He demonstrated it via two postulates: (1) If we suppose that the Divine Being has useless attributes, we have to demonstrate whether these attributes have become or are from ever. If they have become, then the Divine Being is newly-coming to subject to evolution, which contradicts the concept that God is the irretrievable omni-imperative Being, and, if we suppose that God’s attributes are from eternity, then there should be many other things from eternity, and this belief is transgression; (2) God’s power and knowledge are imperatives to Him alone and he does not require other attributes, which, a posteriori, it is inadequate to ascribe; (3) attributes ascribed to God are attributes of perfecting or perfection, therefore, unimpeperative to the Divinity, and, if we accept that His existence is conditioned with these attributes, then we are to ascribe Him incompleteness, which has to be fulfilled with something else. God is therefore all-sapient and all-powerful. Yet his lore is not an attribute which emerged or evolved but the Divinity is with regard to the knowledge it holds within its all-encompassance and all-sapience, and with regards to His power, illustrated by the evident manifestations of His Being, He is all-powerful.

The basis of Islam’s dogmatic is monotheism. The Qur’an affirms that all possible sins will be pardoned except belief in the co-existence of two or more divine beings. Almost all Islamic thinkers in the first century after the Hijrah discussed God’s attributes so that many obscure matters crystallized out and we have since then a practical monotheism whose perpetuation is still apparent nowadays. They all were agreeable that God’s attributes are the same Divine Being and that there are outside it no other attributes whatsoever. The Almighty is all-knowledgeable. Outside His all-sapience, there is nothing. Yet this attribute “all-sapience” is not an attribute outside His Being, but all knowledge is plain to the Almighty and this knowledge started from the moment He assigned a start to it. His attributes are not outside His Being. If these attributes were outside the province of His Being, they would be dependent on circumstances, while an attribute is imperative to the one who has to meet external circumstances. The existence of everything depends on its cause, this cause being either the imperative Being or something outside Him. And if this last supposition is right, then God is imperative, nay necessary, for his attributes of perfection to something else, and this is, no doubt, nonsense. The basic principles of this monotheism founded their premises on the existence of an imperative Being, whose acts and their consequences cannot be innumerable, as for any fact the incentive cause must have existed before this imperative Being, and between a consequence and other consequences we have to trace a relation which did not exist. If nothing but because of relation between cause and effect, cause seeks effect. If, however, there is no such a relation between inceptor and effect, we cannot assume that a given effect will become a result of a given cause. For example, the imperative Being in his quality of Creator does create. Before Creation sprang between Creator and creative act there existed a certain relation and so with reference to the Creator Himself. If another creation crops from the same Creator in the same way, there should be a certain relation between Creator and creation. Anything else is but inconceivable. In this case, between Creator and these two creative deeds, each one taken separately, relation is the same, so that the Creator to these two creations cannot be the cause of any of them.

Now let us suppose that the one true Creator has created a deed, yet, before this creation, between Creator and creation, there should have been a relation which existed only with inference to the Creator. Should we still suppose that in respect of another deed sprung from the same Creator, there must again be a relation between Creator and deed? In this case, the relation is the same between Creator and the deeds so that the Creator cannot be the cause of these creations. This is why there is no difference whatsoever between creations and the Creative Being. If effect is cause, many effects must, at any rate, undergo change within the Creator’s fold. If there was no change from the one and sole Creator to two effects which sprung from Him, two relations are inconceivable. If there are two effects, there should be two causes as well. In this case, there cannot be, at any rate, one Creator. There cannot be several effects from one sole Creator either. These dogmatic concepts are formulated in Jalaluddin Gelenbavi’s commentary.

**Controversy between traditionalists and rationalists**

If the vital cause is the absolutely imperative and Divine Being, then several deeds spring from one Creator, while from an omnisuperior Being there can be only one deed: if we accept this supposition, the Creator will be, at the same time, cause and recipient, and this is inconceivable in principle. Among traditionalist thinkers there were not capabilities enough to contradict these hypotheses formulated by the rationalistic school, via logic and proofs based on good sense. The traditionalists used only dogmatic formulae, which proved to be rather inadequate for the defence of such critical topics as descriptive apologetic fare. When later the rationalistic thinkers got knowledge of Hellenistic philosophy and armed themselves with new weapons for speculation and polemics, controversies between traditionalists and rationalists assumed a sharper and more vehement turn. Vasil Ibn Atva strove to solve the questions which caused his separation from the traditional interpretation of dogmatics. He also strove to find logical
conclusions within these controversial issues, all the more because the rationalists' conclusion were entirely at odds with the dogma propounded by the traditionalists. At the beginning, the feud between traditionalists and rationalists played into the hands of their joint enemies, who exploited the situation to their own benefit. The first were demonstrating their dogmas via good sense and logic, while the others were using traditional explanations from two religious sources — the Qur'àn and the Hadith — striving to explain one with the other.

As mentioned before, there were shiftings of various authoritative elements from one school to the other, as was the case with Abul Hassan Ash'åri, whom we have mentioned above. Not only, at that time, were there controversies and disagreements between rationalists and traditionalists, but there were misunderstandings among the traditionalists themselves. As we mentioned before, there were many such to be readjusted between Ash'åri and Maturidi. These controversies were well expounded in contemporary literature. This matter was specially treated by Abd al-Rahim Shaiks Zade. Ash'åri himself was forty years in the rationalists' ranks and was even the closest collaborator of one of the leading rationalist authorities, Jubaia, who esteemed him very much for his oratory brilliance. As it appears from Abd al-Fidan's chronicles, Ash'åri died in his native Baghdad in 530 A.H. (941 C.E.). He is buried in the Mshrekat-Zeijay cemetery. In his early childhood, his mother remarried with the rationalist leader, Abu Al Jubaia, so that Ash'åri was brought up in an atmosphere of vehement discussions and the incisive lecturing of this outstanding thinker. Islam's rationalists failed to remain coalesced in a single school. Divergent paths, often contradicting each other, soon sprang fanwise. There were about twenty rationalistic schools with specific and individual features of their own. Parallel to the main stream of Islam's rationalism, known under the name Vasilite, we can quote the Hazelite, Nizamite, Haitite, Besherite, Mumarite, Mezderite, Senumite, Hishamite, Jazgite, Haidatite, Kebabite, Jebraite, Behsemite, Umruvite, Esvarite, Eskafite, Jafertite (non-Shi'åhs), Salhibite and Hudebite schools. Many of these schools adopted the concepts of the great interpreter of tradition, Zimakhshari, as regards determinism, and arrived at the conclusion, almost at the same time, that man is the one who incepts his acts and the one who originates his acts. Unfaith, persecution, evil and other sins are not predetermined by God. Vasil propounded that God is Almighty, All-sapient, All-just, and that the emergence of unfaith or evil has nothing to do with Him.

If God commanded his creatures to be good and moral, He cannot, at the same time, predetermine their actions to be adverse to what He requested from them. Consequently, good and evil, faith and unfaith, are committed by men, and men alone. They are the ones, therefore, who bear the full responsibility for their deeds. One of the rationalists, Abd al-Hassain, and some of his followers, set it forth that men commit dispositive acts, i.e., acts which they were in a position to commit at a given moment. Yet there were other rationalists who held the view that man carries out his actions under the influence of various forces and circumstances. They affirmed that man is the inceptor of his deeds and proved it as follows: “If we suppose that God originates men’s acts, it would be unnecessary for Him to command what is good and what is evil, and what will be rewarded and what punished. If it is not within man’s will’s compass to do what he wills, then God could not order him what to do and what not to do. There would be, moreover, nonsense in God sending his Prophets and Messengers.”

Vehement controversies went on between traditionalists and rationalists on the themes of determinism and free-will. These controversies are very well expounded in the works of Sayyid Sharif Surgany in his commentaries. Though the rationalists adopted the traditionalist dogma to the effect that man is the inceptor and executor of his acts through the exercise of his free-will, they, however, added to it their own explanation to the effect that every act binds itself to the initial deed performed through the exercise of free-will. For example, pain comes from a shock, yet pain, then elicits a new series of reactions. Vasil championed physical determinism and held that health and disease, death and life, and other states, were predetermined with material conditions, while he did not admit moral and spiritual determinism. A contemporary of Vasil Ibn Atva, Amru Ibn ‘Ubeid, who, together with Vasil, had attended the Hasan Basri’s lectures, parted, together with him, from the master. Amru was a man of high morals and character. He was known under the name of Abu Osman. His grandfather was a prisoner of war after the battle in Afghanistan and belonged to the freed slaves, the Beni Tamim tribe. The historian Mas‘üdi mentions that he died in 144/145 A.H. (762/763 C.E.). He wrote several books on determinism, free-will, and God’s Oneness. Abul Hassan al-Mas‘üdi, in his work, mentions that he was a close friend of the Caliph al-Mansur. In a book he quotes, as well, that Amru composed a poem, dedicated to the Caliph, whose extract read: “You, who were deceived by your hopes and who gathered what brings worry and death, cannot you see that this world and its wonders are as the mount-animal which carries you until it tires, then carries you again after it has rested, and again until it breathes its last? Spirit flees and death pursues it. Any difficulty means a collapse. Whatever man gleans, he gleans it for his posterity, while the grave is the true heir of what man has deserved.”

Amru Ibn ‘Ubaid also composed many poems on God’s Unity, while his main work contains important discussions on these topics. Once, Amru composed the following verses, in the presence of the Caliph Mansur: “O! how the attractive power of earthly oblivion sends to sleep the forlorn mortal travellers. Never would these sad voyagers think that they will have to abandon this nightly stopover and return to new sufferings. Let us not forget that skeletons had vanished like torn flowers in the oldness of time. In this world, the constant changes of our state deprive us of a real support. We are sometimes gay, sometimes gloomy, sometimes well off, and sometimes in bad straits. It is up to you, therefore, to be either just and merciful, or wicked and insatiable. All this will lapse and you will not even notice it. Man on this earth is subject to misfortune and pain. Yet death puts an end to it as it puts an end to the happiness of the well-to-do. All this is nothing but change of weather.”

(To be continued)
NEGATIVE RATE OF INTEREST IN ISLAM AND THE MODERN THEORY OF FULL EMPLOYMENT

by NASIR AHMAD SHEIKH

Pakistan is grateful to America for her wheat gifts, but America can give a better chance for gratification by not under-selling Pakistan in cotton and not producing substitutes for Pakistan jute. U.N. experts have alluded to this sort of disequilibrium, and perhaps the U.N. and the U.S.A. will find a solution to it, as cotton and jute are the life-blood of Pakistan's economy.

Keyne's influence on the economic thinking of the world

28. Keynes' ideas of public works were put into practice in his own lifetime in America to tide over the 1929-33 depression, and many "New Deal" legislations were passed by the Government of President Roosevelt. In the domain of public works, federal housing and public health, the Public Works Administration Act, 1933, and the Works Progress Administration Act, 1935, were passed. The results achieved were not very satisfactory, but Keynes' argument was that the programme of public works and public housing and public health was not pursued on a scale large enough to combat the seriousness and the magnitude of the problem. Afterwards, the Second World War proved that depression and unemployment could be tackled by the intervention of the Government, if the intervention is on a high enough scale as during war-time; and, in response to the public demand, the Employment Act was passed by the American Congress in 1946, "affording useful employment opportunities, including self-employment, for those able, willing and seeking to work, and to promote maximum employment, production and purchasing power". As a result of public works and public enterprise programmes, the American Federal Government had owned seventy-five big corporations by 1948, viz., the Federal Farm Credit Administration Group (51 corporations), Federal Crop Insurance Corporation, Commodity Credit Corporation, Reconstruction Finance Corporation Group (2 corporations), Housing and House Finance Group (13 corporations), Inland Waterways Corporation, Export-Import Bank of Washington, Federal Deposit Insurance Corporation, Federal Prison Industries Corporation, Panama Railroad Company, Tennessee Valley Authority and Virgin Islands Company. Management of these corporations is conducted through a board of directors appointed by the President with the approval of the Senate, and the Congress receives the report of these corporations through the President.

In Germany, public works of the nature of building roads, draining swamps, clearing lands and generating electricity, along with the intensive production of armaments, were the main measures taken to fight unemployment during 1933-39, under the guidance of Dr. Schacht. The number of unemployed in Germany was nearly 6 million in 1933, when these measures were first resorted to, and the rise of the Nazi Party and later developments leading to the Second World War were the natural consequences of this army of unemployed. In Sweden, public works were started to provide direct relief to a certain number of unemployed. But after July 1933, the policy of public works was thought to be less of a direct relief than an indirect way of developing consumption and investment in all sectors of the economy, because any increase in consumption or investment increases the National Income by the same amount.

29. It is disappointing that Keynes' ideas could not find support in his own country. England, because Hawtrey and other people who were Treasury officials did not want to throw overboard the traditional English banking institutions of the Bank Rate and the resort to Open Market operation of Government Securities to sustain the Bank Rate. In the preface to his book, Currency and Credit, Hawtrey writes in the last paragraph:

"When a Central Bank is the sole source of currency, it can cut the supply short by refusing to lend. But experience showed that a flat refusal to lend was too rigid a measure to be a suitable brake. Bank rate policy substituted for an absolute refusal a deterrent interest-charge, which could be nicely adjusted to the conditions of the moment." 27

This seems to be the pith of his whole book. He still feels that the Bank Rate is an effective weapon to contract currency or credit. At another place he says: "Contract is as necessary as expansion. There is a perpetual danger of expansion going too far and requiring contraction on a disastrous scale to reverse it." 28 But we have already seen in paras. 22 and 23 that so much currency is already circulating in the market that business men do not find it necessary to go to commercial banks for borrowing purposes. When business men do not go to commercial banks for borrowing, commercial banks do not go to the Central Bank for discounting Government Securities, and hence the Bank Rate weapon becomes ineffective. Therefore, contraction of currency in the present circumstances, or in the circumstances when national income grows still higher in pursuance of public works and full employment programmes, can only be brought about by the methods advocated by Professor Hansen, and enumerated in para. 26, viz., raising the income tax rate or lowering the income limit for income tax purposes, or raising the tariffs, or raising the excise, or raising a little the prices of foodstuffs, clothing, medicines, books, building materials, if they are under State trading (and subsidized, if the emergency at any particular moment of time demands it), as they should be in an Islamic society, or issuing future redeemable bonds to workers engaged on public works in partial payment of their wages. By these methods you eliminate interest, as, for the purpose of expansion of currency, interest-free Treasury Bonds are used as cover, and for the purpose of contraction of currency, the methods enumerated above are used instead of the Bank Rate policy. When you eliminate interest, public debts vanish and the grumbling of the wage-earner ceases.
as he is no more taxed for the purpose of the payment of interest.

However, in spite of Keynes' ideas not getting currency in England, the Conservative Government in 1944 issued a White Paper on Employment Policy, but, with the victory of the Labour Party in 1945, the electors proved that they had already gone far beyond the policies enunciated in the White Paper, although before the Labour victory, public enterprises like the Port of London Authority (established in 1908), the Electricity Commission (1919), the British Broadcasting Corporation and the Electricity Board (1926), the Racecourse Control Board (1928), the London Passenger Transport Board (1933) and the British Overseas Airways Corporation (1939) were already functioning. Similar White Papers on Employment were issued by the Governments of Canada and Australia in 1945, and they incorporated public works and public housing in Canada and public works in Australia. In Sweden also in 1945, public works and public housing were recommended as measures to combat unemployment. These are some of the examples how Keynes' ideas infiltrated into the economic thinking of the world. Classical economists had thought that public works, such as roads and bridges, by lowering the cost of transport, would reduce the cost of the goods, bring them within the reach of the poorer sections of the community, and thus enrich the whole community by increasing its comforts, but Keynes proved that in addition, public works raise the National Income of the community and can create full employment conditions. When a country expands its currency in consequence of public works programmes, its balance of payments in the international trade is disturbed and its currency has to be devalued. But, to avoid competitive devaluations, we have the International Monetary Fund, which helps countries tide over temporary difficulties in the balance of payments and allows devaluation, if the conditions of a country demand it. Keynes contributed a good deal of his energies in having an International Monetary Fund established, though his plan was not totally accepted by the Fund. He wanted to impose a penalty of 1% on creditors on the lines of the Islamic Zakat, but the creditor countries did not agree to it.

No interest should be charged by institutions with International investments.

Another institution, an International Bank for Reconstruction and Development, was founded to help start development programmes on an international scale. The question arises, when the International Monetary Fund and International Bank for Reconstruction and Development are international institutions, founded for the common purpose of promoting world trade and fighting unemployment on a world-wide scale, why bring in interest in these institutions? Perhaps the taxpayers of creditor countries would object. Because these taxpayers pay taxes to their own Governments and the interest on Public Debts and Government Securities of these Governments is paid out of these taxes, the taxpayers must insist that their Governments should charge interest from debtor countries, so that their burden may be lightened. But when interest is abolished in these very creditor countries and money is created against interest-free Treasury Bills, as pointed out by Professor Hansen, the taxpayers in these countries will not object. The money thus created and advanced to debtor countries is useless to debtor countries unless it is spent in the creditor countries and, when this money is spent in creditor countries, it has the same effect as that of Keynes' Public Works. Multiplier and Acceleration in these countries, and hence they are not entitled to charge interest. Since 1934 the United States has received 14 billion dollars' worth of gold from abroad on account of her favourable Balance of Payments. Three billions' worth has been used as a cover for monetary expansion in the country, 11 billions' worth is lying idle in her vaults. This amount is earning no interest. It can be called a loan without interest with gold as security. Why not a loan without interest, with goodwill and international understanding as security, through the International Monetary Fund and the International Bank for Reconstruction and Development, which is as good as public works in the creditor country, as both have the same effect so far as the creation of employment opportunities in the creditor country is concerned?

A report by a group of experts appointed by the Secretary-General of the United Nations, Measures for the Economic Development of Under-Developed Countries, published by United Nations Department of Economic Affairs, New York, 1951, p. 85, recommends an International Development Authority whose function should be to decide and administer the distribution of grants-in-aid (interest-free), to co-operate with under-developed countries in preparation and co-ordination of plans of economic development, to help in implementing development plans in the procurement of capital goods and technical personnel and to sanction grants for improvement of rural public works, for public health programmes and for education and for research. But no such International Development Authority has so far been established.

When the debtor country has its standard of living raised by virtue of this interest-free loan, the creditor country has a permanent customer and a repaying debtor. Hence, for a creditor country an interest-free loan or a programme of public works in its own territory are synonymous things so far as its objective of full employment is concerned. If the creditor country cannot make up its mind for this measure of interest-free loan which is outwardly advantageous to the debtor country but which indirectly benefits the creditor country as well, then the creditor country can make investments in the debtor country on a profit and loss-sharing basis, which is more honourable for both, but not less advantageous for any of them at the same time. Kenneth K. Kurihara at the end of his book, Monetary Theory and Public Policy, remarks:

"In so far as it is politically feasible, large foreign investment at generous terms finds its objective justification in institutional, technological and psychological difficulties which stand in the way of adjusting the propensity to save to the propensity to invest for continuous full employment."

Similarly, Stephen Enke and Virgil Salera in their book, International Economics, remark under "International Investment": "Given fluctuations in the balance of payments position of borrowing countries, any single level of fixed-debt service charge will represent a varying burden to the borrowing country. If a customary large surplus on current account suddenly becomes a small one, or becomes a deficit, the borrowing country will find itself in difficulty, and may have to default on its debt. It is to minimise cases of this sort, while at the same time maintaining a high level of international investment, that some writers have proposed that more investment take the form of the purchase of equity investments and fewer the purchase of foreign bonds. (Equities consist of participation in owner-

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ship, and earn dividends varying with yearly earnings, which
are assumed to fluctuate in the same direction and to about
the same extent as the borrowing country’s balance of
payments.”

30. Throughout this discussion we have seen that capitalist
countries have been forced to adopt State Intervention
policies, like public works and public housing programmes,
to fight unemployment, which is a necessary evil of the
classical school of economics. That school believed that
when an individual, guided by the profit-and-loss motive,
takes part in the economic activity of a community, the good
of the individual coincides with the good of the community,
and that there is a natural harmony between the two. Adam
Smith called it spontaneity. But Keynes disproved it. He
said when an individual saves, it may be good for him, but
when the whole community begins to save out of the con-
sumption or investment sectors, the total National Income,
and therefore the total National Savings, falls, as seen by
his income equation, \( Y = C + I \), in para. 26. Consumption
expenditures are more or less fixed in a community at
a particular point of time, and so, whatever saving or
hoarding is done, is done in the Investment Sector.

To counteract this saving (and even to increase the
investment if it is found necessary for the full employ-
ment purposes) Keynes advocated public investment in the
shape of public works and public housing programmes. In
Communist countries we hear that the authorities have
allowed private property to individuals like houses and
personal effects, and they have also introduced a tolerable
disparity in wages as a reward for efficiency. When
capitalistic countries are moving towards partial State inter-
vention and Communist countries towards partial
deregimentation, perhaps they might meet at a common ground
which may be a mean of the two, where both ideologies are
justly balanced in the words of the Qur’ān. The great
historian of the present age, Arnold Toynbee, writing ten
volumes of the Study of History, has reached the conclusion
that, “if Russia has moved to the ‘right’ her neighbors
have moved to the ‘left’... the apparently irresistible
encroachment of planning on the once unregulated economies of the democratic countries suggests that the social
future of all countries in the near future is likely to be
both national and socialist. Not only do the Capitalist and
Communist régimes seem likely to continue side by side;
they may well be that Capitalism and Communism... are
becoming different names for very much the same thing.”

The Qur’ān advocates the spending of money in the interest
of the community

Modern economic theorists have conclusively proved, as
seen in the beginning of this paragraph, that the total
National Income of a community is equal to the expenditure
that the community decides to bear towards consumption
and investment goods. And the total National Income of a country measures the level of employ-
ment of that country. It may not be a repetition to say that
Keynes advocated State intervention in the shape of public
works when private capital is not coming forward for invest-
ment purposes, and is not relieving the unemployment
distress. The money needed for public works could be
created by the State itself against the covering of interest-
free bonds and could be withdrawn from the market by
methods enumerated in para. 29. The great merit of invest-
ment by State agency is that it is well planned and uniform
and is thus able to sustain the Multiplier and Acceleration
effects, bringing prosperity and employment to other sectors
of economy as well. We have repeated directives and
imperatives in the Qur’ān about spending and more spend-
ing. “Those who spend (freely),” says the Qur’ān, “whether
in prosperity, or in adversity, who restrain anger, and pardon
(All) men, for God loves those who do good.” At another
place it is mentioned:

“...And what burden were it on them if they had
faith in God and in the Last Day, and they spent out of
what God had given them for sustenance? For God
hath full knowledge of them.”

But this expenditure has not to go so far to turn it into
extravagance. As is mentioned in another chapter: “Verily
thrift is brothers of the evil ones: and the evil one
is to his Lord (Himself) ungrateful.” Here again a just
balance between reasonable and extravagant spending on
public works is to be struck, as in verse 143, chapter 2,
referred to above.

As I write these lines, I have come across a news item
that the Pakistan delegate at the U.N. Economic and Social
Council at Geneva said on a full employment resolution that
the draft proposals before the Council applied only to
industrialized countries and not to under-developed countries,
whom he considered unable to take the step. This is painful
reading. Islam — by banning interest, by levying Zakat on
uninvested money, jewellery or gold, by the abolition of
landlordism and by its emphasis on spending and more
spending (which took the form of public works during the
caliphates of ‘Umar, ‘Uthman and ‘Ali) — gave the world
a solution for its knottiest problem, the problem of unemploy-
ment. The economic theory, after centuries of research and
series of evolutions and revolutions, happened to overtake
this solution in the late thirties of this century. Pakistan,
which alleges to be the standard-bearer of Islam and a
laboratory where the principles of Islam have to be tested
and vindicated, is today refusing to apply those very
principles to herself because they do not suit a certain
indocrinator once again. The common man of Pakistan is
again confused. The Qur’ān enjoins upon its followers to
guide the world but they are fighting shy to introduce the
Islamic principles in their lives even when the opportunity
demands it. A Muslim must realize that he cannot reconcile
himself to the perversion of these principles in any field —
constitutional, political or economic.

There is one Islam which can come to the rescue of the
world in its economic and political problems and another
Islam which can help the individuals in their moral and
spiritual welfare

31. In his scheme for the International Monetary Fund,
Keynes wanted to penalize the creditor country by imposing
a charge of 1% per annum on its credit balances, as he
reckoned the creditor country as much responsible for dis-
rupting the equilibrium of international trade as the debtor
country. The reason was that the creditor country might
shut out the goods of the debtor country by raising tariff
walls and, if the clause for penalty was there, it might lower
its tariffs and thus help remove the international trade
disequilibrium. Some such sort of trade disequilibrium or
the terms of trade moving against the under-developed
countries is alluded to in the Report by a group of experts
appointed by the Secretary-General of the United Nations,
entitled Measures for the Economic Development of Under-
Developed Countries, referred to in para. 29 above. The
report reads on p. 73, under the heading “Action by
Developed Countries”, as under:

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“We cannot leave this subject without drawing attention to two ways in which some policies of some industrial countries unfairly hold up the development of the under-developed countries and depress their terms of trade. First, some industrial countries persist in subsidizing within their own boundaries the production of some commodities which could be produced more cheaply by the under-developed countries. They thereby sometimes even create a glut of these commodities, and force under-developed countries to divert their resources into less profitable sectors, or even to leave them unemployed. The best known of these cases is the protection accorded to sugar beets in the United States of America and Europe. Other affected commodities are meat and wool. These objections do not, however, apply to subsidies, the purpose of which is to restrict production in developed countries or to hold some part of the domestic output off the market.

“Secondly, some industrial countries export also primary commodities which they produce in competition with the under-developed countries. In recent years, the United States of America, in particular, has pursued a policy of subsidizing the export of some such commodities. This reduces the opportunities of under-developed countries to expand in these fields, moves the terms of trade against them, and contributes to the disequilibrium of world trade.

“The practices discussed in the two preceding paragraphs limit economic development in the under-developed countries. They are also inequitable and the developed countries should be asked to discontinue them.”

**America helps Pakistan by wheat gifts but under-sells Pakistan in cotton**

Pakistan is grateful to America for her wheat gifts, but America can give a better chance for gratification by not under-selling Pakistan in cotton and not producing substitutes for Pakistan jute. U.N. experts have alluded to this state of disequilibrium, and perhaps the U.N. and the U.S.A. will find a solution to it, as cotton and jute are the life-blood of Pakistan’s economy.

32. In the same report the U.N. experts remark further, on p. 74:

“One of the main difficulties and dangers to development programmes of under-developed countries is the risk that required capital goods may not be available in time at crucial stages in the execution of these programmes. This risk should be avoided: under-developed countries should be provided with an equitable share of capital goods and other materials required for maintaining their programmes of economic development, and the necessary priorities should be allotted by the developed countries for this purpose. Considering the large productive capacities of the highly industrialized countries and the great importance to be attached to the uninterrupted progress of development programmes in the under-developed countries, we are of the opinion that it should be possible to find ways of adjusting the production and exports of the industrialized countries in such a manner as to avoid the risk of interruption of development programmes.”

This is the opinion of U.N. experts. Let us hope and pray for its implementation.

33. So far no tangible steps have been taken by the U.N. to act upon the above report of U.N. experts. The terms of trade of under-developed countries are still unfavourable to them on account of the developed countries producing the same raw materials as the under-developed countries, or their substitutes. Capital goods are still not available to them. The International Development Authority has yet not seen the light of the day. Mr. Sumitro Djojohadikusumo, who was a member of the U.N. group of five experts to prepare a U.N. report, “Commodity Trade and Economic Development,” remarks in his article:

“As long as the external stability of under-developed countries is so precarious under the impact of sharply fluctuating terms of trade, it seems hard to visualize an expanding world economy in which full employment, economic stability and economic progress could all be accommodated.

“Let all democratic thinking people, both in the advanced countries and in the under-developed regions, have no illusions about the alternative. The problem is not that voluntary savings are inadequate, if foreign aid or foreign investment do not come, if proper national policies based on enforced savings through taxation are not pursued — then development may not come.

“My point is that the line of reasoning should be carried further. If all those things do not take place, I am convinced that development will still be effectuated — but by way of the other alternative, as an ultimum remedium. Social forces in their dynamic vitality, already generated in the communities of under-developed areas, will then push development ahead through the alternative of enforced savings by forced labour and regimentation.

“In that case, development will be implemented at the expense of all the principles of human dignity and personal freedom. We may regret it and we may be determined to fight such a course of events — but let us have no illusions about the outcome.”

**Under-developed countries should expand their currencies with interest-free Treasury Bonds, and the curse of landlordism should be completely abolished**

34. If the developed countries could create money to fight the 1929-33 depression and to finance the last World War to the extent that their currencies expanded by 900% to what they were at the end of 1929, why cannot the under-developed countries expand their currencies with interest-free Treasury Bonds as backing, to wage war on unemployment, poverty, disease and ignorance? As regards inflationary tendencies, we have Professor Hansen’s measures to check inflation as enumerated in para. 26 and para. 29, instead of the outmoded method of Bank Rate manipulation. Inflation comes about at a later stage of development, as to Keynes goes the credit also of proving that with the increase in the quantity of money, first the level of employment rises and when the full employment stage has been reached, only then do the prices rise. We can apply the measures of paras. 26 and 29 at that stage. The case for the stability of terms of trade and for the foreign aid and foreign investment can be argued on an international level, but it cannot be made an excuse for delaying internal measures of development and reform. The glaring case for reform in the under-developed countries is the institution of landlordism. It will not be out of place to quote another paragraph from the report by a group of U.N. experts on “Measure for the Economic Development of Under-
Developed Countries” already referred to. On page 21, the report reads:

“In many cases, even more radical reform is needed than legislation protecting tenants. In many under-developed countries the cultivators of the soil are exploited mercilessly by a landlord class which performs no useful social function. This class contrives to secure to itself the major part of any increase in agricultural yields, and is thus a millstone around the necks of the tenants, discouraging them from making improvements in agriculture and, in any case, leaving them too little income from which they might save to invest in the land. In such countries, land reform, abolishing this landlord class, is an urgent prerequisite of agricultural progress. Land reform is not, of course, the only prerequisite; capital must be made available to the farmers; extension work must be organized; the size of the unit of cultivation must be reconsidered, and so on. But land reform in these countries would be the first step necessary for releasing the productive energies of the people.”

The conclusions

35. We have arrived at the following conclusions:

(a) The abolition of interest is an imperative in Islam;
(b) The abolition of interest as a measure for stepping up investment activities, and thus creating employment opportunities, cannot achieve its purpose until Zakat is enforced by law and landlordism is abolished. Because in the period of depression and falling prices, liquid cash gains in capital value in terms of purchasing power, and only the levy of Zakat can direct it to investment channels from the safe vaults. Moreover, if landlordism is not abolished the rent of land compensates for the interest, thus hindering the investment process.

c) If after the abolition of interest, imposition of Zakat, and abolition of landlordism, the full employment stage is not reached, public works and public utilities, as State-run enterprises, are necessary. They create employment by themselves and also by their Multiplier and Acceleration effects.

d) Money can be created for these State-run enterprises with interest-free Treasury Bonds as backing to avoid the burden of interest-bearing Government Securities and Government Debts on the taxpayers, who are, by and large, the wage-earners.

(e) Money can be withdrawn at the inflation stage by increasing income tax rates, by lowering exemption limits of incomes for tax purposes, by increasing tariffs, by increasing excise on locally manufactured goods, by raising the prices of foodstuffs, clothing, medicines, books and building materials (all these five items will already be under State trading in an Islamic country and already subsidised if necessary), and by issuing bonds redeemable in future to the workers engaged on public works in partial payment of their wages. Currency and fiscal controllers should have delegated legislation powers to make day-to-day adjustments in the currency expansion and counter-inflation measures. They should have full employment as their objective and should be clothed with judicial powers to make and enforce their decisions.

(f) In the developed countries, banks are already advised to live on service charges. Under open trade, which is the goal of international monetary institutions, banks can also earn a living by the sale and purchase of Foreign Exchange. In an Islamic country, they can enter into partnership arrangements as well with merchants and industrialists.

(g) Government-sponsored industrial concerns, in addition to private concerns, should remain, floating their shares in the market to absorb the savings of the people.

(h) Social Security Acts are necessary to replace the insurance companies.

(i) Voluntary saving and austerity for the sake of capital formation and industrial investment have not much chance of success in under-developed countries even after the abolition of landlordism, as people are living in sub-human conditions and any increase in their incomes will first go towards consumption. One sector in which saving can be effected is top-heavy administration, and Pakistan is hoping to save ten crores of rupees annually by the amalgamation of the Provinces and States in West Pakistan, and welding them into one unit (The Times of Karachi, 24th July 1954). These ten crores, when invested annually in public works, will raise the National Income manifold by the Multiplier and Acceleration effects, and will also make up the deficiency of voluntary saving.

(j) For under-developed countries, besides these measures, it is necessary to get stability of terms of trade, meaning the stability of the prices of their export products as compared with the prices of their imports, and foreign capital investments and aids, which can be argued at international level only, as the above steps are for the mutual benefit of developed and under-developed countries if both value all that is dignified and respectable in a free, democratic, live-and-let-live world.

SUMMARY

(1-5) Verses 275, 276, 278, 279 and 280 of Chapter II (Sura al-Baqara) of the Qur’an unequivocally forbid usury and no legal expert can legalize a lower rate of interest on the strength of his reasoning power. The directive in the above verses is to remit the debt if the debtor is in a difficulty and the deduction that Islam prohibits a higher rate of interest and allows lower rate of interest is a cheap expediency and is utterly contrary to the spirit of the above directive.

(6-9) Non-monetary justifications for interest are (i) that it is a reward for abstinence or for waiting, (ii) that it is the result of productivity of capital, or (iii) that it is the fruit of nature’s generosity to a moneymaker. As regards interest being the reward of abstinence or waiting, it is clear that one man’s saving is another man’s consumption. Why should the latter borrow? Either he is unemployed, under-employed or a spendthrift. The problem changes from an economic problem to a social problem. Society should provide him with employment or social security or should cure him of his extravagant habits. As regards interest being the result of the productivity of capital, which means that capital has the power of producing more value than could be produced without it, if the objection is raised, why pay interest when a borrower suffers less in his business? Once you subscribe to this viewpoint, the whole philosophy of the Islamic economic system, which allows investment on a profit and loss sharing basis (Murabaha) stands vindicated. As regards interest being the fruit of nature’s generosity to a moneymaker, it is true that during the lifetime of the lender interest seems very attractive. But if we look beyond the life period of the lender we find that there has been a continuous rise of prices in each century except the 19th century. The 19th century was a century of Industrial Revolution, mass production and hence cheap prices. Therefore, this century is an exception to the above general trend. Geoffrey Crowther concludes from this that “a gradual and imperceptible fall in the value of money is necessary to enable the world to slip out of its self-imposed chains of usury”. So we find that, when a man takes an undue advantage of the generosity of nature by lending his money on interest, nature rectifies his avarice by decreasing the capital value of his money in the shape of rising prices.

(10-17, 27, 28) Monetary theories of interest are two.

(i) Loanable Funds Theory, and (ii) Liquidity Preference Theory. The classical economists up till the time of Marshall, who died in 1928, propounded Loanable Funds Theory did progress as far as this concept was concerned since funds were not available for the purposes of loan-for-investment. In other
words, there was no capital formation. And there was no capital formation because people did not save. But during the depression of 1929 to 1933, capital funds were made use of by lowering the Central Bank rate of interest both in England and in America. Rate of interest was lowered so that business men might feel tempted to borrow the money and invest in business. The effect of this was to relieve the money market of a large amount of capital. Business men did not come forward to take advantage of the interest in loanable funds. This inertia on the part of the business men gave a clue to J. M. Keynes to propound his Liquidity Preference Theory of Interest, which he elaborated in his famous book The General Theory of Employment, Interest and Money, published in 1936. He said that during a depression period the Marginal Efficiency of Capital (or the expected rate of profit on a given amount of capital) is very low. It falls to such a low that the risk which a business man always attaches to an investment enterprise. At that stage of depression the rate of interest must fall below zero to tempt the business man to risk his own money in investment or to tempt others to lend their money to him. But the rate of interest is never zero or negative in this world. It is never zero because any moneyed man can buy land and begin to live on its rent. During a depression period, as long as there is one single acre of land for sale in this world, there will be a tendency for the price of that land to be buying therein because other avenues of investment will be closed on account of the marginal efficiency of capital or the expected rate of profit having fallen below the Risk Value. Moneyed people will compete with one another to raise the price of that land, thus depressing the rate of return from this piece. They will equalize the rate of return from land to the rate of interest on their money. It will be very low, but never zero. The investing public will also prefer to keep their money in land and live on its rent rather than getting a low return because it is a period of falling prices and the capital value of money is increasing every day. This rate of increase in capital value is much greater than any thinkable rate of profit during a depression. Keynes, therefore, attributed retardation in human progress to the high interest rate. Liquidity premium attached to land and liquidity preference attached to cash holding. Islam solve both these problems by forbidding the purchase of land for rent-receiving purposes and by imposing Zakat of 2½% per annum on uninvested money. To encourage remittance activities, gold, silver, jewellery and commercial goods even are liable to Zakat in Islam. Keynes did not campaign for the abolition of landlordism on account of his political affiliations with the Liberal Party. But he favoured Gasell’s proposal of a stamp duty which would depreciate over a period of time in order to force the people to invest instead of hoarding or keeping liquid their cash. This proposal was a bit wide-slowly so Keynes advocated public works programmes in times of depression and unemployment. Islam first stresses the abolition of landlordism and the enforcement of Zakat and then, if full employment conditions are not created, enjoins the faithful to spend freely in adversity and in prosperity alike, in verse 134 of chapter 3 and verse 39 of chapter 5. In practice, when inflation was high and during the Caliphate of ‘Umar, he set up a separate department of public works, dug many canals, founded new cities, constructed dams and water reservoirs. In Egypt, 120,000 labourers were working daily on public works during his Caliphate. These public works continued down to the time of ‘Uthman and ‘Ali. Since 1933, public works have assumed an indispensable role in the American economy in order to fight the menace of depression and unemployment. In the domain of public works, federal housing and public health, the Public Works Administration Act, 1933, and Works Progress Administration Act, 1935, were passed. Although results achieved were not very satisfactory, the Second World War proved that the unemployment problem can be solved by State intervention, if the intervention is done on a large scale.

References
27 Hawtree, Currency and Credit, Ed. 1950.
28 Ibid., p.
29 Professor Hansen, Monetary Theory and Fiscal Policy, pp. 207-208.
33 The Qur’an, 2: 143.
35 The Qur’an, 3: 134.
36 Ibid., 4: 39.
37 Ibid., 17: 27.
38 The Times of Karachi, 19th July 1954.
39 Sumitro Djojohadi, article entitled “Instability of Trade and Economic Men have declined, to reduce expenses and to increase bank charges on account-keeping and godown space and safe deposit vault pro-

Investing. But on page 195 of his book Monetary Theory and Fiscal Policy, Professor Hansen, of Harvard University, alludes to a radical change in the monetary institution by issuing interest-free bonds as cover against currency notes instead of the Government Securities, as Government Securities are interest-bearing. Instead of the Central Bank rate and hence is a burden on the ordinary taxpayer. Moreover, the objective of controlling the money supply of a country by bringing into competition the rate of interest on the Central Bank Securities and the manipulated Central Bank rate is already lost and account of the huge currencies in circulation in all countries. Business men do not go to banks for borrowing, but go to the public for selling their shares. With the Bank Rate losing its efficacy as a weapon for controlling money supply, Government Securities with their interest attached also lose this purpose. Hence, Governments will have to enter into partnership with the entrepreneur in order to make their living. Under a system of open foreign trade, which is the objective of the International Monetary Fund and an ideal for attaining full employment, conditions for the wholesale world banks can resort to the business of buying and selling foreign exchange.

In order to provide a substitute to the Bank Rate for controlling the money supply, Professor Hansen quotes from an article by Jacob Viner on page 182 of his above book, suggesting a delegated authority to the President for the raising or lowering of income tax rates. The American Congress has already delegated powers to the Executive to make adjustments in tariff rates. Similar powers could be given for adjusting Excise duties on manufactured articles. Being an Islamic country, where the necessities of life, like food, cheap clothing, building materials, medicines and books, are under State trading, the money supply can be regulated by increasing or decreasing the rates of these necessities and the State can borrow from God. One of the attributes of God is Rabih, the cherisher and sustainer of mankind. In order to acquire itself of its duty of cherishing and sustaining mankind, the Islamic State has got to keep these items under State trading. The State will regulate them in case of emergency. While performing this function, it can incidentally regulate the money supply as well, as seen above. One more expedient to regulate the money supply is to issue bonds redeemable in the future, to workers engaged in public works, as some of their wages. Hereby, using above methods to regulate the money supply instead of the conventional Bank Rate method, which has already lost its efficacy. Under-developed countries can easily resort to deficit financing for their development programmes and then can regulate the money supply by the above methods. Deficit financing is the only method they can make use of, as there is no scope for capital formation by saving with the people already living in sub-human conditions in these countries. The British Financial Times, The Financial Times, analysing the results of the Colombo Plan, said that the lesson that emerged from the Plan so far was that there was much less danger from inflation than was originally thought, so long as food production continued to increase (The Dawn, Karachi, 17th December). The under-developed countries, the industrialized countries should give them stable terms of trade by not producing the same goods which the under-developed countries are producing or their substitutes. For Pakistan, the goods are rice. The under-developed countries will also have to introduce land reforms to help increase their agricultural produce — their only hope of earning foreign exchange till such time as they are industrialized. Egypt, India and Burma have already done it. East Pakistan has also abolished landlordism. Let us hope for its early abolition in West Pakistan. July 1961
GENERAL ABDUL HARRIS NASUTION

A MUSLIM LEADER OF INDONESIA

It was Nasution's difficult task, in co-operation with the Indonesian air and naval forces, to organize the Government campaign against the rebels in their two areas of operations, Central Sumatra and North Sulawesi. There followed a series of military offensives distinguished by their superb timing and efficient execution. In March 1938, “Operation Tegas” swiftly reoccupied Palembang by the use of paratroops, and the important oilfields of Central Sumatra were again in Government hands. During this operation the fact was clearly revealed that the rebels had received a considerable supply of the latest weapons from outside Indonesia. “Operation 17 August”, embarked upon by the Government several months later, drove east across Sumatra from Padang in the west, and the rebel capital, Bukittinggi, was reoccupied at the beginning of May. The speed and dispatch of these operations were decisive in defeating the insurgent forces and the way was opened up for the pacification of the area and the restoration of civil administration.

General Nasution was born at Kotapanan in North Sumatra on 3rd December 1918, and was educated at the Teachers' Training College and the (Dutch) Military Academy in Bandung. He received his commission as a sub-lieutenant in the Netherlands Indies Army in 1941. During the Japanese occupation he worked in the civil administration, and as an instructor in the youth organization. In August 1945, after the proclamation of independence, he became Chief-of-Staff of the 1st Military Command in West Java, with the rank of Colonel.

At the beginning of the Revolution in 1945 there was no regular Indonesian Army. Such units as existed were formed by the people themselves using weapons seized from the defeated Japanese army of occupation. It was a people's army, devoted to the task of maintaining order in the new Republic and defending its boundaries, but its organization in the beginning was very loose. Colonel Nasution was active in developing and organizing the scattered forces of the Republic into a regular army which eventually led to the formation of the Indonesian National Army (T.N.I.). With the rank of Major-General, from 1946-48 Nasution was Commander of the Siliwangi Division in West Java. During that time he led the forces in West Java and played an important part defending the Republican territory against the 1st Dutch military action, launched in July 1947, through his direction of the guerilla forces. During the reorganization of the army which took place in 1948, Major-General Nasution voluntarily reduced his rank to Colonel. In the same year he was appointed Deputy Commander-in-Chief of the Armed Forces, and as Commander of the Java Division he led the guerilla warfare against the Dutch during the second Dutch military action (December 1948-October 1949). Under his leadership the guerilla fighting so harassed the Dutch forces that a state of virtual stalemate was achieved, preceding the conclusion of a cease-fire under U.N. auspices.

After Indonesia's international recognition in 1949 (December), Nasution was appointed Chief-of-Staff of the Indonesian Army. He undertook the task of reorganization and modernization of the T.N.I., which he accomplished with considerable success. During the years 1952-1955 Nasution held no active command, and devoted his time to writing two books, Essentials of Guerilla Warfare and A History of the Indonesian National Army (T.N.I.).

In 1955 Nasution was reappointed Army Chief of Staff, which is the position he still holds. Concurrently he became the Chairman of the Joint Chiefs of Staff up till 1958. He returned to active leadership prior to a very difficult period in Indonesia’s history. At the beginning of 1958 the P.R.R.I. rebellion broke out in Central Sumatra and North Sulawesi. The rebels set up a so-called “revolutionary government” pledged to the overthrow of the legitimate Government of
the Republic. This revolt must be viewed in the light of the difficulties which faced Indonesia as a young and emergent nation. Political instability as a result of the liberal parliamentary structure of government (which eventually proved unworkable in Indonesia), rapid economic change in the transitional period from a colonial to a national economic structure, the years of fighting and guerrilla warfare and the still remaining pockets of armed irregulars such as the Darul Islam, all contributed to the growing pains of the new nation.

The extent of the danger of the P.R.R.I. rebellion only became apparent when military action was launched against the rebel forces. It became clear that they were in receipt of substantial aid, in the form of weapons and even air power, from elements outside the country. It was Nasution's difficult task, in co-operation with the Indonesian air and naval forces, to organize the Government campaign against the rebels in their two areas of operations, Central Sumatra and North Sulawesi. There followed a series of military offensives distinguished by their superb timing and efficient execution. In March 1958, "Operation Tegas" swiftly reoccupied Paskabaru by the use of paratroops, and the important oilfields of Central Sumatra were again in Government hands. During this operation the fact was clearly revealed that the rebels had received a considerable supply of the latest weapons from outside Indonesia. "Operation 17 August," embarked upon by the Government several months later, drove east across Sumatra from Padang in the west, and the rebel capital, Bukittinggi, was reoccupied at the beginning of May. The speed and dispatch of these operations were decisive in defeating the insurgent forces and the way was opened up for the pacification of the area and the restoration of civil administration.

Meanwhile, the operations against the insurgents in North Sulawesi necessitated a still closer co-operation between naval, air and land forces. "Operation Menawan" succeeded in occupying Morotai Island, which the rebels were preparing as an air base for their B.29 bombers. The danger from air attack in East Indonesia was very strong at this time, since the Government forces had insufficient air power to prevent raids by the rebels. In fact, they had succeeded in bombing several places in North Borneo, South Sulawesi and the Moluccas, before one of their planes flown by an American pilot-of-fortune, Allan Pope, was shot down. The retaking of Morotai forestalled the rebel attempt to establish overwhelming air superiority, and Government forces began the reoccupation of the Minahassa area of North Sulawesi ("Operation Merdeka").

A number of political changes were brought into effect in 1959, resulting in a return to the Constitution of 1945, giving more direct leadership to President Soekarno. In the new Presidential Cabinet which was formed on 5th July 1959, Lieutenant-General Nasution became Minister of Defence and National Security. The return to the 1945 Constitution had a tremendous psychological impact on the rebels, and under the capable leadership of General Nasution the restoration of security proceeded more smoothly. Government policy aimed at complete suppression of dissident elements, but those who voluntarily returned to the fold of the Republic were received with open arms. Resulting from this policy have been a series of mass surrenders both in Sulawesi and Sumatra, and the last remnants of the rebellion are expected to be put down by the end of 1962.

Nasution was promoted to the rank of Lieutenant-General in 1958 and to that of General in 1960, in recognition of his services in restoring peace and order. He has received the following decorations, amongst others, during his military career:

- **Bintang Sakti** — awarded for courage over and above the call of duty (highest award).
- **Bintang Darma** — awarded for devoted service.
- **Bintang Gerilja** — awarded to participants in the guerrilla warfare 1945-1950.
- **Bintang Sewindu Angkatan Perang** — awarded for 8 years' continuous service, 1945-1953.

Recently General Nasution has been active in the leadership of the National Front, formed in 1960 with the purpose of mobilizing all the forces of the people for the completion of the Revolution.

In November 1960, General Nasution headed an Indonesian delegation to Moscow which concluded an arms purchase agreement with the Soviet Government. (Also purchased abroad in 1960 were Gannet planes from Britain and transport aircraft from the U.S.A.)

At the invitation of the Australian Government, General Nasution visited Australia in April 1961. A complete exchange of views took place on the problem of West Irian and other matters affecting Indonesian-Australian relations. He visited the United Kingdom on 3rd July at the invitation of the British Government.

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**JESUS IN "HEAVEN ON EARTH"**

By al-HAJJ KHWAJA NAZIR AHMAD, Barrister-at-Law

ROYAL 8vo 500 pp. PRICE 10 shillings

AL-SAYYID RASHID RIDHA, a disciple of the Mufti Muhammad 'Abduh of Egypt, wrote in his commentary of the Qur'an that Jesus' flight to India and his death in this town (i.e., Srinagar) is not against reason and inference.

Jesus in "Heaven on Earth" is a detailed study of this problem.

KHWAJA NAZIR AHMAD has rendered service of inestimable value both to history and to religion by making available to the average reader the mass of evidence which he has, after monumental labour spread over the course of several years, compiled in the closely-packed pages of this valuable book.

The author attempts to unravel the mystery surrounding the last days of Jesus of Nazareth. He bases his conclusions on well-founded authentic documentation. He covers a field hitherto unexplored by scholars for various and obvious reasons.

PUBLISHED BY:

THE WOKING MUSLIM MISSION AND LITERARY TRUST

The Shah Jehan Mosque - Woking - Surrey - England

JULY 1961
REFUGEES HELP REFUGEES

PALESTINIAN ARAB GIRLS COME TO THE RESCUE OF VICTORS OF WAR IN ALGERIA

Thierschstrasse 4/II.
Munich 22, Germany.
28th June 1961.

Dear Sir,

Jami'at al-Islam-International has been advised by the Austrian World Refugee Year Committee, Dr. Victor Wlach, Secretary-General, that the Austrian committee has allocated a special sum for aid to the JAI female education programme for Arab refugees in Jerusalem, Jordan.

The Austrian contribution will be relayed to Mrs. Maleeha Najjar, JAI Representative in Charge, Jordan, and will be used to broaden the existing literacy and handicrafts training for young Arab refugee women. The Islamic refugee relief and rescue organization, Jami'at al-Islam (JAI), has a permanent programme of refugee rehabilitation in the Middle East. The educational projects in Muaascar Camp and Karemeh Camp attracted world attention when in 1959-60 a group of Arab girls, students in training under the JAI programme, became concerned for the welfare of other refugees in Morocco and Tunisia, victims of the bitter war in Algeria. Distressed by word of the suffering in North Africa, the Palestinian Arab girls made known their desire to organize their own refugee relief project. In training as seamstresses, the girls sought to employ their newly-acquired skills for the welfare of others in a similar plight. The practical problems, materials and leadership, were almost insurmountable. Inspired by the initiative of the Palestinian Arab refugees, JAI-International transferred a devoted educator and staff member, Mr. Tuhami El Wålia, from Europe to Jordan.

Soliciting popular support, contributing his own funds, Mr. El Wahla inspired the Jordanian Government to permit duty-free importation of materials and equipment. Symbolically, the first garment for an Algerian refugee child was cut in Jerusalem. Seventy-six Arab refugee girls, few of whom were over fourteen years of age, plunged into their work — refugees in Jerusalem sacrificing energies, meagre rations and personal comfort for a “From Refugee to Refugee” aid programme. Working day and night, until restrained, the girls contributed 2,616 man-hours — equivalent to 324 working days — and completed and shipped over 2,000 garments for refugee Algerian children in time to bring relief for those suffering from the bitter North African winter.

The psychological impact of this impressive effort, one group of refugees labouring selflessly to contribute aid to other refugees, was unforgettable. Never before in the history of modern refugee relief programming had such spirit been evidenced. It is impossible to say which group of refugees, Algerians in North Africa, or Arab refugees in the Middle East, benefited most. The backs of 2,000 Algerian children were covered. In the Palestine area 76 Arab refugee girls grew in pride and stature — as did all who contributed to their wonderful effort.

The end is not in sight. Something important has begun. And the interest and the sympathy expressed by the Austrian World Refugee Year Committee and Dr. Victor Wlach is a welcome evidence that the ripple ever widens — a ripple begun by penniless Arab girls.

SECRETARY.
Jami'at al-Islam European Headquarters.

* * * *

OFFERING ALCOHOLIC DRINKS

19 Northlands Avenue,
Orpington,
Kent.
26th March 1961.

Dear Mr. Tufail,

I have been thinking about your sermon on 'Id al-Fitr, 1961, particularly the third part, which I found encouraging. I had been wondering whether I was too narrow-minded on this subject. For example, suppose a guest should bring an alcoholic drink into the house and ask me as hostess to provide a drinking glass, which is more important, courtesy (and broad-mindedness) to one’s guest or adhering to one’s principles of not helping someone to drink alcohol? It sounds petty to reply, “As a teetotaller I would rather not get you a glass but you will find one in such and such a cupboard.” Even this is helping someone to drink!

Again, recently at a social someone asked me where the bar was and I told him, but wondered afterwards whether I had done the right thing. What can one say? To say “I would rather not tell you” is definitely queer and probably un-neighbourly. I wonder what you would do in such situations?

Yours sincerely,

HEATHER J. BARFOOT.

REPLY

The use of intoxicants is forbidden according to the Qur’an and Hadith. If your friends knew about this and your firm adherence to such injunctions in practical life they
would not come to you with such requests. You should not, if it lies within your power, allow a person to drink alcohol in your house although he may bring his "bottle" with him. If you really consider something evil you will not associate yourself with it. Muslims are enjoined to "do good" and "forbid evil" (The Qur'an, 3:109), so how can they encourage acts which are contrary to the commands of God? Broadmindedness does not mean letting everything happen before your eyes and keeping on smiling. If an act were forbidden by British law would you let people break it in your house? Keeping this fundamental aspect of the problem in view we may handle the situation in the best way possible without being impolite or rude. On one occasion when I was expected to entertain some of my acquaintances in a café I told them at the beginning that I considered alcoholic drinks to be poisonous, so I might be excused for not offering poison to my friends. Everybody smiled and accepted my apology. They might have thought me narrow-minded, but at least nobody said so. (Perhaps the readers of The Islamic Review may bring out some other brilliant ideas to face such situations.) In case you do not know what to say, remember that it is a big person who can say "No" on big occasions.

With regard to the second part of your inquiry; if I definitely knew that the person concerned was going to the bar to get drunk I would just tell him (politely, of course) to ask someone else. In case of doubt that he was going there perhaps to meet a friend or get something else (I would not unnecessarily suspect), there is no harm in telling him where the bar was. Each individual situation requires individual attention. We should always be alert and keep on trying to do the right thing as far as lies within our power, and, at the same time, keep on seeking the grace and help of God in our daily life.—S. M. Tufail.

* * * *

ORPHANAGE CLOSED

No. 1 Cavendish Avenue,
Kampar Road,
Ipoh, Perak, Malaya.

Dear Sir,

It was a matter of great regret that the Sultan Abdul Aziz Malay Orphanage for Boys at Kuala Kangsar was closed in 1958 because it cost too much to run it. The Orphanage was opened in 1948 and was run by the Social Welfare Department (report published in Straits Times for 27th September 1958). I wonder if something could be done to revive this noble organization which was closed for lack of funds.

Those interested may communicate with me.

Yours faithfully,

MUHAMMAD M. DEEN.

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**PEN PALS**


M. Muhammad Ansari, 41 Browning Street, Kandy, Ceylon. Wants to correspond with friends of either sex. Interests: Religion, literature, fiction writing, stamp-collecting.

B. K. Bello, P.O. Box 40, Maiduguri, Nigeria, wishes to correspond with Muslims from Pakistan who are interested in Islam.


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**WANTED**

New or secondhand copy of "Essays on the life of Mohamed" by Sir Syed Ahmad Khan. Please communicate with U. M. M. Mohideen, "Myreside," Bagatelle Road, Comobo, Ceylon.

ISLAM IN ENGLAND

The Woking Muslim Mission and Literary Trust

The following is a brief report of the engagements of the Imam of the Mosque, Woking.

Mrs. Jennifer Wates (97 Dulwich Village, S.E.21), Secretary of the Social Club of the Chelsea Committee of Friendship for Overseas Students, arranged a Religious Brains Trust on Thursday 4th May 1961 at 1 Hans Crescent, Knightsbridge, London, S.W.1, at 8 p.m. Christian (Protestant and Roman Catholic), Hindu and Muslim representatives were invited, and replied to the several questions by the students.

The Rev. Arthur Peacock (St. Freches Park, Cophorne, Crawley Down, Sussex) invited the Imam to give a sermon for 25 minutes to the congregation of the Unitarian Church, East Hill, Wandsworth, London, S.W.18, on Sunday 7th May 1961, at 6.30 p.m. Inviting a Muslim speaker to such a service is of recent origin which has helped in some ways to bring the devotional life of Islam to light. The prayers and hymns at such services are carefully chosen and are theistic in emphasis. The following letter was received by the Imam in appreciation of his visit to the church:

Snow Hill,
Cophorne, Crawley Down,
Sussex.
8th May 1961.

Dear Mr. Tufail,

May I thank you for your excellent sermon yesterday, so suitable in every way, so clearly presented, and for your participation afterwards in the fellowship of our people.

It was happy that you could bring your wife and Miss Rashidah 'Abdullah. Such visits and encounters of our people with Muslims do good, and I am grateful for your kind co-operation. It is very much my hope that you enjoyed the visit too.

Yours sincerely,

ARTHUR PEACOCK.

Miss P. Rees (Frema, Firacre Road, Ash Vale, near Aldershot), Secretary of St. Peter's Youth Fellowship, invited the Imam on 21st May 1961 to address their Fellowship on "Why am I a Muslim?". Unfortunately the friend taking the Imam to Ash Vale lost his way and reached the church a little late, when some of the members had already left. Those waiting assembled and kept the Imam busy for an hour and a half with their questions, in which later on the Vicar of the church also joined.

On Thursday 25th May, 'Id al-Adha was celebrated at the Mosque, Woking, a brief report of which has already appeared in The Islamic Review for June.

On Friday 2nd June, Sayyid Mehdi Kharasany invited the Imam to a celebration of 'Id Ghadir, held at his house in London. The Imam had the pleasure of initiating Mrs. Nizam 'Ali Khan (a Swiss lady) to Islam before the supper.

Lt.-General W. A. Burki, Pakistan's Minister of Health, Labour and Social Welfare, visited the Shah Jehan Mosque, Woking, Surrey, England, on Thursday 22nd June 1961. In the above picture he is standing with other friends and visitors at the steps of the Mosque. (Back row, from left to right): Miss Elizabeth Grohmann, Dr. Shamin 'Atanallah, Lt.-General W. A. Burki, S. Muhammad Tufail, Dr. A. A. Khan, a Cypriot Muslim, Mr. S. B. Sufi (Labour Attaché, Pakistan High Commissioner's Office, London), Mr. F. Hussain, (2nd row, from left to right): Muhammad Azam Quzi (A.I.G. of Police, W. Pakistan, Lahore), a Cypriot Mulsimah, Khwajah Muhammad, (3rd row, from left to right): Mrs. F. Hussain, Mrs. Howell, Mrs. Tufail, Mrs. O. Toto.
It was a pleasant surprise for all present, and everybody congratulated the new entrant to Islam very warmly.

**Annual All-Faiths Service**

The World Congress of Faiths held an annual All-Faiths Service at the Liberal Jewish Synagogue, 28 St. John's Wood Road, London, N.W.8, on **Tuesday 20th June** at 7 p.m. The speakers who took part in the service were Mr. Christmas Humphreys, O.C. (Buddhist Society), Mr. S. Muhammad Tufail (Imam, Woking Mosque), Canon Edward Carpenter (Westminster Abbey), the Hon. Lily Montague and Rabbi L. I. Edgar (Liberal Jewish Synagogue). Each speaker was given nine minutes to explain a passage from his scripture. The Imam of the Mosque dwelt upon some of the attributes of God mentioned in the Qur'án. The following letter was received by him in this connection from Baroness Ravensdale of Kesleston:

World Congress of Faiths,  
Younghusband House,  
23 Norfolk Square,  
London, W.2.  
27th June 1961.

Dear Mr. Tufail,

As President of the World Congress of Faiths, I am glad to be the interpreter of our Executive Committee and of all our members who attended the Inter-Faith Service at St. John's Wood Synagogue on 20th June, in thanking you warmly for the part which you took in it.

You found a wonderful way of linking your short address with the words of our Buddhist friend, Mr. Christmas Humphreys, when you reminded us of the two fundamental attributes of God mentioned at the beginning of the Qur'án — God the Compassionate and the Merciful. You gave us a most practical message in emphasizing the necessity of translating in our own daily life the lofty precepts of the Book. This was exactly the kind of contribution which we expected from such a representative of Islam as you are. We would be glad if your kind and so efficient participation in our service could help in reinforcing the link, very precious and dear to us, between the Muslims among us and the World Congress of Faiths.

Yours sincerely and thankfully,

RAVENSDALE.

**Group Visits to the Mosque**

Besides the individual visitors, groups of students and other organizations also come to visit the Mosque and get information on Islam and the life of the Prophet.

Members of the Fifty-Nine Society came to the Mosque on **3rd April**. Members of the Liss Youth Club came on **Saturday 6th May**. A group of Nigerians visited the Mosque on **Saturday 13th May 1961**. Miss Lush brought her students of the Class of Comparative Religions, Sheffield, on **Sunday 14th May**. The Liberal Youth Group, Woking, visited the Mosque on **Thursday 8th June**. Members of Christ Church (Unitarian), Brighton, came to the Mosque on **Saturday 24th June**. The Rev. C. J. Goulding, Horserell, Woking, brought his party of young boys and girls on **Friday 30th June**. Miss R. M. Brooke, Lecturer in Divinity, Furzedown College, Welham Road, London, S.W.17, came to the Mosque with her students on **3rd July 1961**. Interesting discussion ensued on the occasion of each visit. And sometimes contacts were kept with the Mosque after the visit. The following two letters reveal a part of the impressions of the visitors:

**Visitors to the Mosque**

From Brighton, Members of the Christ Church (Unitarian), New Road, Brighton, visited the Mosque on Saturday 24th June 1961. In the picture they are shown standing with the Imam and the members of his family. (See letter by Rev. J. Rowland.)
6 Seymour Place,  
W.I.  
1st February 1961.

Dear Mr. Tufail,

You will doubtless hear officially from St. Mark's, but I should like to add my own personal thanks to you for giving us such a kindly welcome and such an interesting time on Saturday. Not only did the people thoroughly enjoy their visit, but they came away with a much better grasp of Islam and its teachings, and I feel you certainly did your share towards establishing a friendly spirit between the two communities. Thank you so much for your willingness.

Yours sincerely,

KATHLEEN E. RICHARDS.

Christ Church (Unitarian), New Road, Brighton  
165 Mackie Avenue,  
Brighton 6.  
26th June 1961.

Dear Mr. Tufail,

I don't know if Miss Dearlove will be writing to you, but in any event I felt I must write, both on my own behalf and on behalf of my Brighton friends, to tell you how very grateful we are to you and your family for all your kindness to us on Saturday. We all found the little glimpse of the Mosque most interesting, and we especially appreciated the way in which you entertained us and provided the pleasant tea in the grounds.

We have an outing every year, but the general concensus of opinion, as I found out on our return journey to Brighton, was that this was one of the most successful outings that we have had for many years past. And this is due, in no small degree, to the welcome that we received. Many thanks again.

Yours sincerely,

(Rev.) JOHN ROWLAND.

Pakistan's Minister visits the Mosque

Lt.-General W. A. Burki, Pakistan's Minister of Health, Labour and Social Welfare, visited the Mosque on Thursday 22nd June with Mr. S. B. Sufi and Khwaja Mahmod, and had lunch with the Imam. Lt.-General Burki had visited the Mosque about 40 years ago when he was a student in England. Islam Our Choice was presented to him by the Imam.

Sunday gatherings at the Mosque

The afternoon prayers at 2 p.m. are generally followed by an address by the Imam of the Mosque or some other friend. Mrs. Latif (daughter of the late Khalifa Rashidud Din) addressed the gathering on one Sunday afternoon and commented upon some verses of the Sura al-Rahman.

A memorial service for the Begum 'Aisha Bawani (Karachi, Pakistan), and the mother of H. B. Gajraj (British Guiana), was also held at the Mosque, Woking.

New entrants to the Brotherhood of Islam

The following is a list of new Muslims:

Mr. John Godfrey Russel Underwood, Lagos, Nigeria.
Miss Jean Coward, England.
Mr. Jake George Powell (Talib 'Abdullah), Jersey City, U.S.A.
Mr. Reginald Gordon Leslie Baker, Kenley, Surrey.
Miss Mina Martha Cehic, Victoria, Australia.
Mr. B. S. Aquah Martins, Lagos, Nigeria.

WORLD FAITHS

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* * * * *


The author, an ethnologist, visited Kurdistan and mixed with its people. She writes about her experiences there, particularly about the women of Kurdistan.

Family life in Kurdistan is based on the patriarchal system. Married sons stay at their parents’ home, and they and their wives become part of the household, conforming to its patterns and following its ways. Society as a whole, and the family, are divided into two halves — the male and the female. For men the home is little more than a dormitory; their work, social activities and entertainment being all outside it. It is different for women; the walls of the house being for the greater part the boundaries of their whole life. This small world of the women rarely has any outlets on other worlds. Where houses or their outer walls have windows, they are small and shielded and give only narrow glimpses of life outside without allowing anyone to see inside.

The Kurds treat their womenfolk with great respect, consideration, care and compassion. Women enjoy a privileged and dignified position, and play an important though subtle role in the life of all the members of the household. Polygamy is common, and women accept it philosophically and ungrudgingly. The wives live together under one roof tending each other’s children with great friendliness and love. What the author writes on this topic will demonstrate the falsehood of the allegations often levied against the Muslims about the inferior status of women in Muslim society and the harshness of the system of polygamy.

The author has many interesting and complimentary things to say about the various aspects of the life of the people of Kurdistan little known to the European reader.

The Muslim reader will perhaps find little of the customs and traditions of the people of Kurdistan which he does not encounter in some form or another in the various Muslim communities in the Orient.

* * * * *


This is a novel, realistic in many respects and written with a purpose. The author is an Arab refugee from Palestine who tells the story of a Palestinian who started work in Iraq as a teacher after the Palestine campaign in 1948. His experiences, and his frustrations, are the theme of the story. What the author has to say on this subject is very informative indeed, and his comments apply not exclusively to Iraq but to the whole Arab world and to many parts of the Muslim world. He examines his surroundings and describes them both as an outsider and as an insider. The outsider — the tourist — sees in the rot, the dirt, the corruption and the slums fascinating reminders of bygone eras and tangible examples of the world he has only read about in fairy tales or seen on cinema screens in films on the Arab Night. The tourist’s admiration of these things is indeed genuine; he comes to these lands in search for the curious and the different, to collect pictures for his album, or to find interesting things to tell his friends. He would not have to live in such surroundings for good, and at the end of his holiday he goes back to the more modern and comfortable, though the less fascinating. But it is altogether different for the indigenous inhabitant whose whole world is represented by these surroundings. And it is doubly difficult and uncomfortable for him when he is enlightened enough to see that what are tourist attractions are nothing but the shackles which keep his people backward and perpetuate their misery.

The writer is frank and open in his description of what he sees around him. Some of the things he writes may be a little crude, for he does not seek to cover up or hide the stark realities. The book is very readable and instructive, and at places interestingly cheap, but provides insight into the various problems of the Arab world in the political and social spheres.

* * * * *


This book is the story mostly of the encounter of Turkey with the forces of Westernization. Turkey, of all the Muslim countries, has been the closest neighbour to Europe. As such she naturally was the first to come into impact with Western civilization, with its secularism, its democratic institutions, its sciences and technology, and for
that matter its rapid advance in the field of all-round progress. Being a citadel of Islamic orthodoxy, however, it was very grudgingly that Turkey could persuade herself to borrow from the West, which it looked down upon as the land of the Kafirs. The power which the 'Ulema wielded in the Ottoman empire may be judged from the fact that several Sultans were deposed as a result of the Grand Mufti’s fatwa that they violated the Shariah in their lives and administration.

Necessity, however, drove the Turks to move inch by inch towards adopting Western ways. The very first necessity that arose was how to defend their territories from invaders from the West, who, by their superior weapons and military science, inflicted defeat after defeat on them. The very first thing, therefore, which they borrowed from the West was the reorganization of the army on modern lines, equipped with modern weapons, instead of the old levy system when every feudal lord supplied a prescribed number of soldiers with the traditional weapons. There was much opposition, however, when, instead of the traditional baggy trousers, the military authorities wanted to introduce the Western soldier’s tight-fitting uniform. The change in headgear presented special difficulty. The ‘Ulema objected to the adoption of the infidel’s dress, and quoted in their support the Hadith, man tashabahabu bi qaumin fahowa minhum (“Whoever resembles, in appearance a people is one of them”). The reaction was so strong that the Sultan himself started clean-shaving his head, and the rest of the gentry followed suit.

Nevertheless, the waves of Westernization lashing against the rock of Turkish orthodoxy went on corroding slowly and steadily, in the face of stubborn resistance, the old way of Turkish life. The French Revolution which swept the rest of Europe left Turkey untouched. Its cry of liberty, equality, fraternity was dismissed as rank nonsense. How could a Kafir be a Muslim’s equal? Nevertheless, the stresses and strains of political life, and the demands of a stable rule in the face of aggressions from Western countries, forced their attention towards the Western system of government. Turkish students who went to European universities for studies imported with them new ideas. Politicians who were for one reason or another exiled formed cells in European capitals and issued periodicals agitating against the way Turkey was ruled. The result was the emergence of reform parties, from time to time, advocating the introduction of administrative, educational and social reforms on Western lines. That, they thought, was the way to progress. Every time, however, these waves died out, leaving faint ripples behind.

Repression only drove the seething discontent underground, and even young cadets in military schools and colleges formed cells of their own to propagate and work for change. The Young Turk Party, which forced the Caliph to abdicate, was the strongest of such revolutionary parties. Mustafa Kamal, while yet a cadet, took an active part in the activities of these secret cells, and even drafted their leaflets. The changeover from Islam’s orthodoxy to Western modes of life was, however, an uphill task. There were two big obstacles in the way — first, the peasantry of Anatolia was steeped deep in Islamic orthodoxy, and second, they looked upon the Caliphate as the symbol of Islam.

World War I, however, and the conditions that came in its wake, turned the scales heavily in favour of the revolutionaries and against the Caliph and the ‘Ulema. Turkey, along with Germany, suffered a crushing defeat. Allied forces marched into Constantinople, and the Caliph became just a puppet in their hands. Mustafa Kamal, then a General, was deputed to Anatolia to disband the forces fighting against the Allies. Instead he organized these detachments into a force to stem the onward march of the Greek forces which, under cover of Allied destroyers, had landed at Izmir (Smyrna) and were advancing to conquer the whole of Anatolia, thereby fulfilling the big dream of the revival of the Byzantine Empire. This set the whole of Anatolia aflame. The Turks, threatened in their ancestral home, turned at bay, and were bursting with fury against the invaders. All they wanted was a leader. Mustafa Kamal’s timely arrival and his call to the people to rise to the defence of the Fatherland came as the turning of the tide. The Greek forces were driven back and the Sick Man of Europe was once more a free, virile nation.

The advent of the Kamalist régime opened the door wide to full-blooded Westernization. The Ghazi’s idea of a new Turkey was to make it fall in line with the West in every detail of life. That seemed to him to be the only way to progress. Not content with introducing a parliamentary form of government, he made his people take to Western dress. The headgear presented special difficulty. Westernism had, at last, captured their bodies, said the people, but they must keep at least their heads Islamic. That too, however, was not to be. The new nation-builder believed in no half-measures. The fez soon gave way to the hat.

Even names were not immune. Everybody was required, in imitation of the Christian West, to adopt a surname too. Ismet Pasha became Ismet Inonu, taking his surname from the place Inonu, where he inflicted the last decisive defeat on the Greeks. Mustafa Kamal became Kamal Ataturk (Father of Turks), dropping his last link, Mustafa, with the Eastern civilization.

The educational system was changed. Arabic script was replaced by Latin, which was described by Ataturk as a clear-cut breakaway from the past and joining in the swirl of civilization, by which Ataturk meant only the Western civilization. His reformist zeal converted him into a schoolmaster for the nation going from place to place, with blackboard and chalk, to set an example in training a whole nation into the new script.

The reform most resented by the people, however, was the calling of the Azan in Turkish and the replacement of the Arabic prayer by Turkish. A benevolent dictatorship thrust all these things down the throats of the people, but it was soon apparent that they went against the grain of the people’s cultural roots and devotion to Islam.

Ataturk’s death was a signal for a swing back. Even his party, after 27 years in the saddle of power, was ousted. A new wave of enthusiasm for reunion with the culture of Islam gripped the nation. The Arabic script has not yet reappeared. But the Arabic Azan and Arabic prayer (salat) were not long in making their reappearance. The religious tie proved too strong for an earthly state to snap. Westernization, which started with the importation of Western military weapons, progressed with halting steps in the face of stubborn opposition till it swamped every sphere of life. But it failed to touch the hold of Islam on the people’s mind.

The book is highly informative and instructive. Muslim countries newly-ibrated from colonial rule are going more or less through a similar program, a struggle between Islamic orthodoxy and the forces of Westernization generally identified, rightly or wrongly, with progress, should find in the Turkish experiment a useful object lesson. What
they need is to take what was really worth while in the Turkish Revolution — Western sciences and technology, Western democratic institutions, Western methods of education, Western industrialization, but they must avoid its pitfalls, calculated to cut the people from their age-long cultural roots, making them cultural gypsies. The greatest lesson the Revolution should have, even for the West itself, is that the values Islam stands for are too deeply rooted in the hearts of Turks to be uprooted even by an overwhelming avalanche such as the craze for Westernization, just now sweeping the world.

The leaders in Muslim countries who have to steer the bark of the State through the difficult waters of stagnant orthodoxy on the one hand and rabid Westernization on the other, should find in the book a valuable guidance.

Children’s Section

A MUSLIM CATECHISM

Part II

by MUHAMMAD RAFEEQ

1. The Muslim Creed or the Kalimas

What is the meaning of Kalima in Islam?

The Kalima means “The Word” but in the terminology of Islam it means the confession of the Muslim faith or the Creed of the Muslim.

How many Kalimas are there in Islam?

There are seven Kalimas in Islam.

Name and recite the first Kalima in Islam

The first Kalima in Islam is called Kalima Tayyib (Kalimatut Tayyiba), i.e. the Kalima of the Purity, and runs as follows:

Laa ilaaha illal-laahu, Muhammadur Rasulu illaah.

(There is no god (whatsoever) except Allah, Muhammad is the Messenger of Allah.)

Name and recite the second Kalima in Islam.

The second Kalima in Islam is called the Kalima Shahaaadat (Kalimatut ‘sh-Shahaadar) which means the Kalima of Evidence and runs as follows:

Ashadu an-laa ilaahu illal-laahu wahdahu laa shareeka lahu, wa ash hadu anna Muhammadan ‘abduhu wa rasuluw.

(I bear witness that there is no god (whatsoever) except Allah, who is alone and has no associate, and I bear witness that Muhammad is His servant and His Messenger.)

Name and recite the third Kalima.

The third Kalima is called the Kalima Tamjeed (Kalimatut Tamjeed) or the Kalima of the Glorification of God, and runs as follows:

(Subhaan Allaahi wa l-hamdu lillaahi, wa laa ilaahu illal-laahu wallaahu akbar, wa laa hauTu wa laa quwwata illa billaa hil ‘aliyyil ‘azeem.

(All adoration and all praise are due to Allah, there is no god (whatsoever) except Allah and Allah is the greatest. And there is no strength nor power but in Allah the Great the most High.)

(To be continued.)

ISLAM

The Rational Religion

by MEDHI KHORASANI and ‘ABDULLAH BAINES-HEWITT

Published by Shariah Islamic Society, 77 Cornwall Gardens, London, S.W.7

JULY 1961
WHAT IS ISLAM?

THE following is a very brief account of Islam and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

ISLAM: THE RELIGION OF PEACE.—The word “Islam” literally means: (1) peace; (2) submission. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with a perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last of the Prophets. Muslims, i.e., the followers of Islam, accept all such prophets of the world, including Abraham, Moses, and Jesus, as revealed by the Will of God for the guidance of humanity.

THE QUR’AN.—The Gospel of the Muslims is the Qur’an. Muslims believe in the Divine origin of every other sacred book. Inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur’an, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: Belief in (1) God; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in the Heaven.

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messenger of Muhammad; (2) Prayer; (3) Fasting; (4) Alms-giving; (5) Pilgrimage of the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the worlds, the Friend, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and the Hereafter. Each must bear his own burden and none can expiate for another’s sin.

ETHICS OF ISLAM.—“Imbue yourself with Divine Attributes,” says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man’s nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMEN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God for the benefit of his fellow-creatures. It is man’s duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.
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