TO OUR SUBSCRIBERS AND CONTRIBUTORS

The Islamic Review, the official organ of the Woking Muslim Mission and Literary Trust, The Shah Jehan Mosque, Woking, Surrey, England, and of Azeem Manzil, Brandreth Road, Lahore, Pakistan, is published monthly. In conformity with the objects of its publishers The Islamic Review is a cultural, non-political journal which takes no stand on the political policies of the various Muslim countries. In publishing such articles as deal with the world of Islam, its sole aim is to acquaint the component parts of the Islamic world with their problems and difficulties. Its aim in presenting political issues is analytical and informative. All opinions expressed are those of the individual writers and not those of The Islamic Review, or its publishers.

The Editor will be glad to receive articles for publication. These will receive careful consideration and an honorarium arrived at by mutual arrangement will be paid for all manuscripts accepted for publication. All articles not accepted will be returned to their authors, but the Editor regrets he is unable to accept responsibility for their loss in transit.

Annual subscriptions £1 10s. 0d.; single copies 3s. post free or the equivalent of this amount unless otherwise mentioned. Subscribers who remit foreign currency from abroad should kindly add bank charges to the amount remitted.

Registration to all countries at the equivalent rate of 12s. per annum per parcel.

The cost of sending The Islamic Review by Air Mail varies with its destination, e.g. Egypt 3/-, Pakistan 4/- extra per copy

Orders for yearly subscriptions or single copies may be sent to:

Australia:
Islamic Society of South Australia, Box 1694N, G.P.O., Adelaide, S. Australia.

British Guiana:
H. B. Gajraj, Esq., 13 Water Street, Georgetown.

British West Indies:
Muhammad Ibrahimi, 31 Seller Street, Curepe, Trinidad.

Burma:
Smart & Mooerdam, 221 Sule Pagoda Road, Rangoon.

Ceylon:
M. Muhammad Ansari, Hadji N. M., Moosa Naina & Sons, 41 Brownzigt Street, Kandy.

Dutch Guiana (S. America):
Alhadji-Abdr. B. Jaggoe, "Dooken", Saramacca Straat 115 P.O. Box 926, Paramaribo, Suriname.

H. W. Muhammad Radja, Prinsenstraat 33, P.O. Box 633, Paramaribo, Suriname.

England:
"The Islamic Review," The Shah Jehan Mosque, Woking, Surrey, £1 10s. 0d. post free; single copies 3s.

Fiji:
The Desai Book Depot, Box No. 160, Suva.

France:
For name and address of the agent please apply to The Manager, "Islamic Review," as above. Annual Subscription, 1,800 francs post free; single copies 180 francs.

Holland:
NV Beekhandel Antiquariaat en Mitgeverij, C.P.J. van der Peet, Nieuw Spiegelstraat 33-35, Amsterdam C.

Mr. G. A. Bashir, Ruychrocklaan 54, The Hague, Holland.

Sh. Muhammad In'aam-ul-Haque, House No. 100 — A Class, A'rampore, Malakpeth, Hyderabad-Deccan.

Messrs. Usmania Book Depot, 104 Lower Chitpur Road, Calcutta.

Habibullah Badshah, c/o A. J. Modu Seminar, No. 1 P. U. Dyer Street, Madras, 1.

AGENTS IN INDIA

S. Ziya Karim Rizvi, Bhagalpur.

Islamia Book Depot, Newspaper Agent, New Market, Tattarpur Chawk, Bhagalpur City (Bihar).

Yacoob Ahmad Bros., Topiwala Mansion, 2nd floor, 128-134 Muhammadali Road, Bombay, 3.

AGENTS IN PAKISTAN

Eastern Pakistan

Abdul Samad Jamali, B.A., East Pakistan Islam Mission, 45 Kahettalya, Dacca, 2.

Messrs. News Front, 75 Jubilee Road, Chittagong.

Messrs. M. A. Malik & Bros., Court Road, Chittagong.


Messrs. M. Aslam Khan, Newspaper Agents, Khan Manzil, Chandipur, Dist. Tippera.

The Manager, Azamat News Agency, Chawk Bazaar, Barisal.

Manager; Knowledge Home, 146 Government New Market, Dacca, 2.

Book Centre, Station Road, Mymensingh.

Western Pakistan


The Manager, Spring Works, 3 Temple View,preedy Street, Karachi.

S. M. Khalid Iqbal, Manager, Darul Kutub Islamia, 1/29 Alam Khan Road, Chichahi Mohalla, Rawalpindi.

The London Book Co., Edwards Road, Rawalpindi.

Victory Bookstores, Booksellers & Publishers, Rawalpindi.

Maktaba-i-Jadid, Anarkali, Lahore.

AGENT IN KASHMIR

Abdul 'Aziz-Shora, Esq., Editor, "Roshni", Srinagar, Kashmir.

Annual Subscription Rs. 16/12, post free; single copies Rs. 1/11.

Subscriptions may begin with any desired number.

Kindly quote your subscriber's number when corresponding.
These and many others —

Muhammad Alexander Russell Webb (U.S.A.).

(Col.) Donald S. Rockwell (U.S.A.).

Al-Hajj Lord Headley al-Farooq (d. 1935)
(England).

Sir Archibald Hamilton (England).

Lady Evelyn Zeinab Cobbold (England).

ISLAM OUR CHOICE
(ILLUSTRATED AND UNABRIDGED)

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

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

ISLAM OUR CHOICE
also contains an extensive survey of the views of non-Muslim writers about Islam, the Prophet Muhammad and the contribution of Islam to civilization. Extracts, for instance, from the writings of H. A. R. Gibb, T. W. Arnold, Napoleon Bonaparte, Goethe and many others, have been given with complete references of their works.

ISLAM OUR CHOICE
is at once interesting and instructive. It brings a better understanding of Islam to Muslims and opens a new vista of Islam before non-Muslims. This is a book that should be widely circulated in all parts of the world.

ISLAM OUR CHOICE
also gives a sketch of the life of the Prophet Muhammad and discusses Muslim conception of law, liberty and morality, Muslim civilization in Spain, Islam in the world and a host of other subjects.

PRICE 10/6

Can be obtained from—
The Woking Muslim Mission & Literary Trust, Woking, Surrey, England
The Islamic Review
March 1962
50TH YEAR OF PUBLICATION

Contents

Sermon 'Id al-Fitr, 1962
by S. Muhammad Tufail

Laa-ilaha-ilallah
by A. H. Peer Muhammad

Algeria: Seven Years of Peace Offers — One Year of Negotiations

The Divine Divan
by William Bashy Pickard

The Finality of Prophethood
by Muhammad ‘Ali

The Divine Divan
by William Bashy Pickard

The Fakirs of Ceylon
by M. M. Mahroof, B.A.

An Ode to Muhammad
by Qazi Tahfizur Rahman

Verdict of Heresy against Parwez

Islam in England — Activities at the Woking Mosque — Foundation Stone for a new Mosque at South Shields

‘Id al-Fitr, 1962, at Woking

Arab Histiography in the Last Hundred Years
by Muhammad Tawfiq Husayn

Faith Healing
by Dr. Muhammad Nasiruddin Ahmad

Commemoration: Enver Pasha
by Dr. Mahmoud Mufic

What Our Readers Say...

Saidinah ‘Abu Bakr School
Affiliation with World Congress of Faiths

The Call of the Minaret
Did Indian Muslims Stand Apart?

Book Reviews:

“The Sacred Journey”, by Ahmad Kamal

“Bauarij: Portrait of a Lebanese Muslim Village”, by Ann Fuller

“An Elementary Classical Arabic Reader”, by Dr. M. C. Lyons

“A Pastoral Democracy”, by J. M. Lewis

“The Holy Biography of Hazrat Khwaja Mu’inuddin Chishti, the Holy Saint of Ajmer”, by W. D. Begg, M.P.F.

Pen Pals

Children’s Section

“’The Judgment of Three Boys”, by Shahtab Samsami

Between Ourselves

THE COVER

The decorative design on the Cover is the work of Mr. ‘Abd al-Sattar, a young Egyptian of Pakistani extraction. The central theme is the famous Arabic sentence Allah jalla Jallahu-lu (God, Whose might be illustrious), which is written into the design in Kufic characters.

THE CONTRIBUTORS

S. Muhammad Tufail, a Pakistani Muslim, is Imam of the Shah Jehan Mosque, Woking, Surrey, England.

Mr. A. H. Peer Muhammad is a Tanganyikan Muslim.

William Bashy Pickard, B.A.(Canab.), an English Muslim, is the author of several works on Islam. He also writes poetry and fiction.

The Muhajir Muhammad ‘Ali, translator of the Quran into English, author of the Religion of Islam and several other books on Islam, life of the Prophet and Hadith.

M. M. Mahroof, B.A., is a Ceylonese Muslim.

Qazi Tahfizur Rahman is a Pakistani Muslim.

Muhammad Tawfiq Husayn is a Lebanese Muslim.

Dr. Muhammad Nasiruddin Ahmad is an Indian Muslim.

Dr. Mahmoud Mufic is a Muslim from Yugoslavia now living in Germany.
Sermon: ‘ID AL-FITR, 1962

by S. MUHAMMAD TUFAIL


"God is Supreme, God is Supreme. There is no god (whatsoever) except God. And God is Supreme, God is Supreme and all praise is due to him."

The Qur’ân says:

"O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard and preserve yourself against evil" (or that you may learn self-restraint or so that you may be careful of your duty to God).

A person who is proud and haughty, suspicious, rude and ill-mannered, a person who does not keep away from indecency and evil, a person who is not prepared to accept disappointments and bitterness in life, and not prepared to submit cheerfully and spontaneously to the will of God is not, in fact, careful of his duty to God. Neither does he understand the meaning of love of God, nor of fear of God which is implied in the expression that has been used by the Qur’ân, l’allâkum tattaqun.

The Qur’ân also declares that fasting was prescribed for those communities who have lived before the Muslims. This statement of the Qur’ân has been borne out by historical facts. Fasting has been a recognized institution or practice in all the higher and lower religions of the world, though the motives and reasons for fasting might differ or might have become different among their followers.

Common practice among the American Indians is the fasting before the ritual of initiation to manhood, or, among the savage tribes of Africa, it is resorted to by girls at the time of puberty, when certain foods are prohibited. Increasing the effects of magical powers is also associated with fasting; for instance, the body of rain priests among Zunis had the special duty of fasting and prayer for rain. Fasts are sometimes kept to ward off the visits of ghosts and evil spirits. Among the cannibal tribes of New Guinea, the killer would fast for a month and live on roast taro and hot coconut milk for fear of the blood of the dead, and would not, therefore, partake of the meat of the victim. For inducing dreams and visions and for communicating with supernatural powers, fasting was often resorted to in primitive as well as higher religions. The body and mind of a fasting person was then considered more fit for the reception of such messages. As an expiation of sin and as a penitential act, an outward sign of repentance, fasting has also been recommended. In some religions fasting has often been considered as an expression of sorrow and mourning.

Fasting is an expression of mourning in Judaism and Christianity

At the death of Saul the inhabitants of Jabesh-gilead fasted seven days,² and David and his men, on hearing the news, also mourned and wept and fasted until evening.³ The day of atonement according to Mosaic Law became the day

1 2: 183.
2 1 Samuel 31: 13.
3 2 Samuel 1: 12.
of fasting, when the people were required to afflict their souls while priests made atonement for them to cleanse them from their sins before their Lord. After the exile, various sad events which had issued in the downfall of the kingdom of Judah became regular fasting days for the Jews. At times of calamity even children and those that suck the breasts were also made to fast.

The reply of Jesus Christ to the reproaching Pharisees also lends support to the view that fasting, according to him, was a duty fitted to a day of mourning and affliction.

"Then they said to him, 'John's disciples are much given to fasting and the practice of prayer, and so are the disciples of the Pharisees; but yours eat and drink'. Jesus replied, 'Can you make the bridegroom's friends fast while the bridegroom is with them? But a time will come: the bridegroom will be taken away from them, and that will be the time for them to fast.'"

"Accordingly, the life of the apostles," says the editor of Crudens Concordance, "and the first believers was a life of self-denial, of suffering austeritys and fasting, as appeared from the life of the apostle Paul."

The fasts of Moses, Elijah and Jesus for 40 days and nights were, however, exceptions, because they were not in any way expressions of grief and mourning, but were only preparatory acts before receiving certain communications from their Lord in the case of the first two, and as a trial and temptation by the devil in the case of Jesus Christ.

**Buddhism and fasting**

Among the older religions, it is in Buddhism that fasting has been clearly defined as an institution for the development of the inner faculties of man. But, according to Dhamma pada, fasting, in itself, has no effect in purifying a mortal who has not overcome desire.

This attitude towards fasting approaches very near to the object of fasting in the month of Ramadhan as mentioned in the Qur'an. Fasting as an act of penance and expiation is also mentioned therein but the object of the fasting in Ramadhan is quite distinct from that mentioned at other places.

**Fasting in Ramadhan is associated with the Qur'anic revelation**

Fasting in Ramadhan is neither a ritual of initiation, nor the appeasement of an angry Deity, nor to overcome the dread of an evil spirit nor the expression of sorrow and mourning, but it is a disciplinary moral action, which helps to guard against evil, on the one hand, and to attain nearness to God, on the other. Abstaining from food and drink is not enough, unless it is accompanied by abstention from falsehood and deception, for, unless desire is overcome, fasting cannot have a purifying effect.

"One who does not abandon deception and telling lies," says the Prophet Muhammad (peace and blessings of God be upon him !), "then God does not need his keeping himself from eating and drinking.

The question is sometimes asked, why do Muslims fast during the month of Ramadhan and why do they celebrate the festival of 'Id al-Fitr after the fasting is over? The reply is found in the Qur'anic itself:

"The month of Ramadhan is that in which the Qur'an was revealed, a guidance to men and the clear proofs of the guidance and the criterion."

The Qur'an is called a guidance to mankind. It also contains clear signs of guidance and judgment. It is a judgment and criterion in the sense that it helps man to decide what is right and what is wrong. Such a question cannot be left to the judgment of an individual, or even to the judgment of a group of people. Our conception of moral wrong and moral good arises out of our faith in God and faith in the revealed word of God. This Divine revelation has taught mankind:

That all men are equal in the sight of God. And the noblest of them is the most righteous of them.

This Divine revelation has taught men:

That all men are equal before law as well. There should be no distinction between the prince and beggar in this respect.

That all human life should be respected and none should be killed without justice.

That everyone should have freedom of belief and there should be no compulsion in religion.

That everyone should have the right to defend his honour.

That all places of worship should be protected.

That no one should even abuse the idols which are called upon besides God. Islam is against all forms of idolatry but forbids passing derogatory remarks against idols lest in their ignorance idolators might rebuke God.

This Divine revelation has taught Muslims in particular and others in general that:

Teachers and founders of all other religions should be respected.

Muslims never speak disrespectfully of the prophets and messengers of other communities. They believe that the spiritual leaders who ever lived on this earth and who have won the respect of millions of people for a very long time were one and all true prophets of God. Because, according to the Qur'an, in every nation and community prophets were raised and, last of all of them, was sent the Prophet Muhammad, the Khattam al-Nabiyyin, who brought the Divine Law to perfection or fulfilled the earlier scriptures and teachings.

---

4 Lev. 16 : 29-30
5 Encyclopaedia Britannica.
6 Joel 2 : 12, 16.
7 Crudens Concordance.
9 Crudens Concordance.
10 2 Corinthians 6 : 4-5 ; 11 : 27.
11 Exodus 34 : 28.
12 Exodus 34 : 28 ; 1 Kings 19 : 8 ; Matthew 4 : 2.
14 Ibid., 2 : 183.
15 Ibid., 2 : 186.
16 Al-Bukhari.
17 2 : 185.
Muslims do not believe that Muhammad was God, or the son of God. They accept him as a mortal Messenger and Prophet of God. But, at the same time, they hold his honour dearer to them than their own lives. For a long time the Prophet has been maimed unnecessarily in the West and other parts of the world. The attitude of Western scholars has considerably changed, but still in some articles and books printed here (and the same is true about India), extremely derogatory language is used about him, his wives and other companions.

Let me make this point clear to all those who are present here and the people of all the nations of the world that it is not at all possible to live on peaceful terms with Muslims unless the Prophet Muhammad is spoken of in respectful terms. It has been rightly said:

“It is possible for us to make peace with the snakes of the desert and the wolves of the wilds, but it is not possible for us to make peace with those who make vile attacks on our Holy Prophet—may peace and blessings of God be upon him!”

In short, these are some of the teachings of the Qur'an which can help mankind in bringing about a better understanding and harmony between nations. Reaching the moon first is not an insurance for survival. Our survival depends on how the members of the one family of mankind behave among themselves.

The soul of man is sick today. In spite of all his over-mechanized culture he feels stifled to death in the world. Whether he belongs to a small nation or the largest nation of the world, he lives in fear and suspicion.

He talks of world war, he talks of world destruction and ruin.

Why cannot he talk of world peace, world justice, a world fellowship of religions and a world organization for maintaining law and order?

There was a time when people thought that religion had made a mess of everything. Scientific education and scientific discoveries were considered to be the panacea of all human ills. During the last one hundred years science had its way in our lives. And now science has made a mess of everything.

It is because man is essentially a spiritual human being and, whenever he forgets this or turns away from this great fact of life, he becomes a slave of what he has discovered or invented. He has released forces which he is unable to control or even fully comprehend. After a century of fiddling with science, I think we should look back upon our lost heritage of religion.

Only positive faith in spiritual and moral values can help us overcome the fear in which we live today.

It is quite possible that a fool on this side of the Iron Curtain or on the other may press a button and destroy the world. It is not directly in my power to stop such a thing happening.

But should we let our lives be guided by fear and horror?

Even if the world is going to end tomorrow, we should not forget our duty to God and our duty to our fellow beings.

Fasting during the month of Ramadhan is a step towards this realization.

May God's unfailing love and mercy always surround and protect us! May God be near us in this hour of need! May He, day by day now and always, give us true joy in this life, and every blessing, peace and happiness in the life to come! Amen.

SECOND PART

The Mosque was built in 1889, but it remained closed and deserted for many years. In 1930 about twenty people attended the 'Id prayer, and today there are more than 2,000 of about eighteen nationalities. It was, however, in 1912 that the Mosque became the centre of Islamic activities under the leadership of Khwajah Kamal-ud-Din, the first Imam of the Mosque at Woking. In February 1913 the first number of The Islamic Review was printed. This means that the work of spreading the knowledge of Islam in the West by this organization has been carried on for the last fifty years. The Khwajah Kamal-ud-Din and many of his colleagues who devoted themselves to this cause are not with us today.

“May Allah in His bounteous mercy keep them in good company and make their everlasting abode comfortable!”

Many of our friends have passed away during the last year and some of you may have also suffered the loss of your dear and near ones. Let us remember them on this day and pray for their souls:

“O Allah, forgive our living and our dead, and those of us who are present and those who are absent and our little ones and grown up ones and our men and our women.

“O Allah, whom you keep alive among us keep him alive in Islam, and whom you cause to die make him die in faith. Amen!”

Many of us have not been keeping well or some of our dear ones are dangerously ill. Let us also remember them in our prayers.

“O Allah, the Beneficent, the Merciful, We beseech your help and ask your protection and hope for your mercy for our dear ones. Let them recover in strength and make them brave and patient in trial. Let faith protect them in their illness. And bring peace and contentment to their hearts in perfect submission. O Allah, fill their souls with consolation and make them and us grateful to you in pain and suffering. Amen!”

The Muslim world and mankind are passing through great crises. Let us pray for all of them:

“Almighty God, Lord of all the worlds and universes, Lord of all the nations, bless the whole family of mankind. Destroy every form of tyranny and superstition. Dispel all gloom and ignorance. O Almighty God, the Author of peace, keep us alive in peace. O Almighty God, guide each one of us to the right path, the path of those on whom your blessings have been bestowed and not the path of those who incur Thy displeasure nor of those who go astray. Amen!”

Al-hamdu li-l-Láhí námmadu-huí wa nast-îmu-huí wa nas-tagh-firu-huí wa nu-mmé biihi wa nau-wakkali ala-huí wa na-udhu bli-Láhí min shurúrih anfusiníh wa min sâyi-âti a-mâlihâ, wa maan yahdi-nil-Láhul fahd mudzillâ la-huí : wa maan yudzillî-huí fa-lah hádiyâ la-huí.

Wa nashhadu an lâ ilâhâ ill-al-Láhô wa nashhadu anna Muhammadan 'abdulâhu wa rasûlihu.

Allâhumma-nâsr man nasara dîna Muhammad, salla-l-láhu 'ala-huí wa sallam wa-jîl'âlminhum.
"Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and revolt. He admonishes that you may be mindful."

'Ibada-l-Láh, adhkaru-l-Láha yadhkur-kum wa-dáhu yastajib lakum, wa ladhikru-l-Láhi akbar.

"O servants of Allah, remember Allah. He will raise you; call on Him, He will answer your call. And verily remembrance of Allah is greater than everything."

Let us all say together:


"God is Supreme, God is Supreme. There is no god (whatsoever) except God. And God is Supreme, God is Supreme and all praise is due to Him."

I wish you all a glorious 'Id.
ALGERIA

Seven Years of Peace Offers — One Year of Negotiations

Background Document.

The peace which must emerge from the meetings between the French Government and the Provisional Government of the Algerian Republic is the outcome of one year’s negotiations. At a time when the Algerian Revolution is reaching the aims it had set for itself, it is not too much to recall that for seven years the Front for National Liberation has constantly proposed a serious basis for negotiation: a basis for discussion which has served from Melun to Les Rousses to solve the Algerian problem. Seventeen times before the right of self-determination was conceded to Algeria, the F.L.N. suggested peace. Seven times since September 1959, the Algerian Revolution has put forward offers of negotiations on the basis of a wholesome and logical interpretation of self-determination. Here is the history of these seven years of “missed peace.”

On the 31st October 1954, in the proclamation “to the Algerian people, to the militants for the national cause,” the F.L.N. announced its programme and aims to the French authorities, and put forward “an honourable platform” for discussions.

On 15th September 1955, in an exclusive declaration published by France-Observateur, those responsible for the F.L.N. set out the basis of negotiations for the cessation of hostilities (this declaration was completed by a further one, reported L’Algérie hors la loi by Colette and Francis Jeanson, dated 20th September 1955).

On 3rd February 1956, the newspaper Le Monde published a declaration again determining the conditions for the cessation of hostilities and for peace: these conditions were recalled in another text, published on 23rd February 1956 by France-Observateur. (These two texts originated from the Committee for Co-ordination and Execution (C.C.E.) then in Algiers.)

On 16th April 1956 a new and important text emanated from the C.C.E. in Algiers and was published in the Tunisian newspaper L’Action. Our proposal for the opening of negotiations was still valid.

On 26th May 1956 the external delegation of the F.L.N., during a press conference, put out a solemn offer of peace.

On 12th June 1956, in a declaration to the Swedish newspaper Expressen, and reported by Le Monde (14th June 1956), Ferhat Abbas made renewed offers of peace, on a four-point plan, for the achievement of a “free Algeria.”

On 30th June 1956, Ferhat Abbas, a member of the external delegation travelling in Europe, again offered to discuss a cease-fire.

On 8th July 1956, a further particular: Ferhat Abbas declared that the Socialist motion of the Lille Congress was “acceptable as a basis for negotiations”.

On 16th July 1956, in a “Memorandum addressed to Presidents Tito, Nasser and Nehru”, then meeting in Brioni, the F.L.N. developed at length “the aims for peace and the conditions for a cease-fire”. The same headings and essentially the same declaration can be found in the extracts from the political platform of 20th August 1956 — called “Platform of the Soummam”.


During the whole of this period, many secret contacts took place and feelers were put out. Feelers were put out by the French Government with the C.C.E. in Algiers, from February to May 1956: these feelers gave rise to definite replies and concrete proposals.

Secret contacts between members of the S.F.I.O., French official personalities, and members of the F.L.N. external delegation were established (Cairo, 12th April 1956; Belgrade, 11th June 1956; Rome, 2nd September 1956; Belgrade, 22nd September 1956): contacts which were revealed with numerous details, especially by L’Action in Tunis and the review La Nef in Paris.

This period, marked by the French Government’s refusal to give definite guarantees on the “free elections” which were to follow the cease-fire, ended on 22nd October 1956, by the abduction of Ben Bella and his companions. The abduction, organized by Ministers Lacoste and Lejeune, and covered up by the President of the French Council, Guy Mollet, took place at a time when the leaders of the F.L.N. were on their way from Rabat to Tunis to study, within the framework of the Maghreb, the prospects of a free association with France on the basis of independence.

On 22nd March 1957, a press conference was held in Tunis. A few members of the F.L.N. external delegation recalled the negotiating positions of the Revolution.

On 4th July 1957, a press conference was held in Cairo: the F.L.N. external delegation again spoke of negotiation on the basis of independence.

It was during the summer of 1957, under the Bourges-Maunoury Government, that the secret mission of M. Goenau-Brissonnière of Tunis took place. This exploratory mission was denied at the French National Assembly.

On 18th January 1958, a Declaration was made by Ferhat Abbas in Cairo: “The F.L.N. is still ready to negotiate.”

On 8th May 1958, a new Declaration was made by Ferhat Abbas: “We are ready to negotiate within the framework of Algerian independence.”

On 26th September 1958, in its first public and official declaration, the G.P.R.A. put forward a new and solemn offer of negotiation with France.

On 25th October 1958, in reply to the “white flag” and the “peace of the brave”, the G.P.R.A., despite “the lack
of understanding and blindness of the French Government”, declared its willingness to nominate representatives and to send them to a neutral country to “negotiate a genuine and general solution”.

On 28th September 1959, the G.P.R.A. recorded the recognition of the Algerian people’s right to self-determination. And, in view of the return to peace which “could be immediate”, it declared its readiness to begin talks with the French Government.

On 20th November 1959, the G.P.R.A. nominated Ben Bella and his companions to establish preliminary contacts. De Gaulle flatly refused to give a hearing to these “out of combat” spokesmen.

On 20th June 1960, replying to a public invitation by General de Gaulle, an invitation proposing to discuss not only a cease-fire but also conditions for self-determination, the G.P.R.A. decided to send a delegation to Paris in order “to put an end to the conflict and definitely settle the problem”.

On 25th June 1960, the delegation entrusted with the preparations for the trip landed at Orly: it was the Leunt Conference, which ended in failure following the intransigence of the French Government. For the first time, direct and official contact was established between representatives of the French Government and of the G.P.R.A., but this contact was not followed up, the French Government not being genuinely ready to negotiate.


A series of unofficial and secret contacts then took place in February and March 1961 (they were afterwards denied) in order to prepare the ground for subsequent official meetings.

These contacts took place in a neutral country. On 30th March 1961, a communiqué was issued by the G.P.R.A. announcing the opening of talks at Evian with the French Government. This communiqué was confirmed by a new offer of peace on 31st March 1961, made in a declaration by the G.P.R.A. and denouncing the suggestions made in Oran by M. Louis Joxe.

Negotiations at Government level opened at Evian on 20th May until 13th June, then at Lugrin from 20th to 28th July 1961.

In the eyes of international opinion, of numerous governments and of the French people, these negotiations marked the recognition of the G.P.R.A. as the authentic representative responsible for the future of Algeria.

But they came up against exorbitant French demands aiming to amputate from Algeria her share of the Sahara and to grant a status of “super citizens” to the members of the minority.

On 28th August 1961, a communiqué of the National Council of the Algerian Revolution again opened the door to negotiations.

On 24th October 1961, President Benyoussef Ben Khedda made new proposals for negotiations, and suggested a new path. “Independence does not exclude co-operation, but calls for it, and this is in the clearly understood interests of both our countries,” declared the President of the G.P.R.A.

Six secret meetings then took place on French territory: Ben Bella and the imprisoned Ministers were associated with the secret talks. These meetings ended in the inter-governmental meeting (three French Ministers, four Algerian Ministers) which took place from 12th to 19th February in the village of Les Rousses in the Jura.

The conclusions of this meeting established at this time by the two governmental delegations have since been endorsed by the French Council of Ministers. These same conclusions have been submitted to the G.P.R.A. to the National Council of the Algerian Revolution in a special session held in Tripoli from 22nd to 27th February 1962.

At the conclusion of its task, the C.N.R.A. entrusted the Provisional Government of the Algerian Republic with the task of carrying on the negotiations under way. On 6th March 1962 the G.P.R.A. delegation, led by Krim Belkacem, left Tunis for Evian for the last round-up of talks with the French delegation.

THE DIVINE DIVAN

by WILLIAM BASHYR PICKARD

Again the rolling seasons have renew’d
The springtime’s glorious season with bright bliss embued.
We praise Thy Name, Beloved, for the winter pass’d,
And thank Thee for uplifting us from first to last.
So with our spirit’s pilgrimage, Thy hand
Doth bear us bravely through the dreary wastes
Of suffering and sorrow.
Till at length the long-sought morrow
Dawns with rejoicing, and our spirit tastes,
Again renew’d, the memories of blessedness, and hastes
To worship Thee with weeping joy, O Thou Most Merciful!

So should we never let
Our spirit droop, nor e’er forget
Thine is the pattern of the bright perfection, set
Unassailable, eternal, O Most Merciful,
Here and hereafter, O Beloved Lord.
Here and hereafter Thou art still to be adored.
So would we mingle these bright treasures, stored
In the love we offer Thee, Beloved Lord,
Patience and steadfastness, kindness and sacrifice,
Remembrance ever and sweet sacrifice,
Gladness and joy, for Thou, the gift that doth not cease,
Dost give us peace.

THE ISLAMIC REVIEW
FINALITY OF PROPHETHOOD

By THE MAULANA MUHAMMAD ‘ALI

As a lamp is not needed after the sun has risen, similarly after Muhammad mankind does not stand in need of any other prophet.

The significance of the finality of prophethood

What is the significance of the term finality of prophethood? My first reply to this question is that the real object of sending the prophets, as stated in the Qur’ān, was achieved with the advent of the Prophet Muhammad. When that mission was fulfilled there was, in fact, no need left for the raising of prophets after him. All aspects of guidance, with explanation and necessary details, were given to the world by him. He received the perfect light from the Divine Source, the perfect light which is possible for the human being to receive, for the guidance, upliftment and purification of the whole of mankind for all time to come. As this Divine guidance has been communicated to the world, therefore, the institution of prophethood has come to an end. A prophet was needed to explain some new aspect of guidance for man’s spiritual progress, but, as the Qur’ān has brought all these aspects to perfection, the need for the advent of a new prophet has also ceased. The termination of prophethood, however, does not mean that a blessing (ni’mah) which was bestowed on human beings before has been intercepted. On the contrary, this favour has now been delivered to men in its perfect form. We have not been deprived of the blessing of prophethood, which is with us in its best form, but, as a lamp is not needed after the sun has risen, similarly after Muhammad mankind does not stand in need of any other prophet.

The first distinctive feature of the finality of prophethood: the Prophet Muhammad appeared for the whole world

I have explained before that the real object of the prophets was only to convey guidance to men. This task was performed by them according to the needs and competency of their respective nations. A time came at last when the human mind reached the stage through the teachings of the prophets when it was able to receive the final message for the attainment of its perfection. And its distinguishing feature was that it was meant for the whole of mankind. Muhammad’s advent thus proved that a great revolution had taken place in the realm of prophethood. Because, by his appearance, a perfect guidance was delivered to the world by following which men could attain, whereas they might be, the highest stage of spiritual perfection. A guidance meant only to fulfil the needs of a particular nation could not feed all the branches of human nature. Different human faculties were developed among various nations, and, for this purpose, various prophets were raised among men. This, in itself, is a proof that their teaching was not meant for the whole of the human race, and also that their teachings had not reached their highest stage of perfection. In fact, when the all-embracing guidance was sent down, the barriers of race, colour and country were broken. Thus the Prophet was commanded to declare:

\[\text{O Mankind, surely I am the Messenger of Allah to you all.}^{1}\]

And then it was said about Muhammad:

\[\text{And We have not sent thee but as a bearer of good news and as a warner to all mankind.}^{2}\]

\[\text{And We have not sent thee but as a mercy to the nations.}^{3}\]

Similarly, at another place the Qur’ān says:

\[\text{Blessed is He Who sent down the Discrimination (al-Furqān) upon His servant that he might be a warner to the nations.}^{4}\]

Thus it was in this way that all the national differences were obliterates, so that it may be proved that a complete guidance had come which could help man to attain that of which he is really capable.

When was the Prophet Muhammad appointed for the whole world?

Sometimes it is said that the Prophet did not receive the message on the first day that he was sent as a prophet to all the nations or that his teaching was meant for the whole of mankind. Some even go to the extent of saying that it was in Medina that he knew about his universal mission. This is, however, not correct. I have quoted before the hadith in which the Prophet is reported to have said: “I said: ‘O people, I am a messenger of Allah to you all,’ but you called me a liar, but Abu Bakr accepted me as true.” Obviously this related to a time when only Abu Bakr had given testimony to his truth, while all other people had rejected him. This shows that it was in the beginning of his prophethood that the Prophet Muhammad declared himself to be a messenger for all people. The question as to when these verses, quoted above (7:158, 34:28, 21:107, 25:1), were revealed does not stand in our way. The exact

---

1 The Qur’ān, 7 al-‘Ar’āf : 158.
2 Ibid., 34 al-Sabā : 28.
3 Ibid., 21 al-Anbiyā : 107.
5 al-Bukhārī, Kitāb al-Tafsīr.
order of the descent of the revelation of the Qur'an does not exist, so that we cannot positively and definitely say that a particular verse was revealed at a particular time, although it is worth remembering that the above-mentioned verses are supposed to be of the Meccan period. Further, it must be noted that the words of the second revelation, qun fandhir

i.e. Arise and Warn, are rather general. It has not been said warn your own people or the Arabs in particular. We notice that according to the Qur'an every prophet was raised for his own nation, or to warn his own people, and to bring them out of darkness into light, but in the Prophet's revelation the absence of any mention about particularly warning his own nation clearly shows that his call was universal.

It is sometimes said about this second revelation that it belongs to a much later time as there was a cessation of revelation (jatrat al-wahy) for the period of three years between the first and the second revelation. But this is not an established fact. On the contrary, the version of Ibn 'Abbas, as recorded in Fat-h al-Bâri, is that the cessation lasted only for a few days.

Besides that, the first chapter of the Qur'an also belongs to an earlier period, and in it the words alhamdu lillâhi rabbi alâlamin (all praise is due to Allah, the Lord of all the worlds (or of all the nations)) are clear enough that God is responsible for the physical nourishment and sustenance (rabubiyyah) of all the nations. How, then, can He neglect the spiritual rabubiyyah of his creatures? The Qur'an has left aside all the phraseology such as the Lord God of Israel which confined him to be a God of a particular nation. And the words rabb al-âlamin have been used instead to point out that the Qur'anic teaching was meant for all people. Similarly the words

And it is naught but a reminder for the nations are also the words of the Prophet's earlier revelation.

No prophet before Muhammad appeared for the whole world

This was, however, the first distinction of the finality of prophethood that the Prophet's message was for the whole world. No doubt there had appeared before prophets who were sent to their own respective nations, but none of them claimed to have been raised for all nations. Christians think that Jesus had told his disciples to " go forth to every part of the world, and proclaim the Good News to the whole creation ". But this part has first of all proved to be a subsequent interpolation, and then there are other sayings of Jesus Christ which contradict this view; for instance, his reply to a Canaanite woman: I was sent to the lost sheep of the house of Israel, and to them alone, and it is not right to take the children's bread and throw it to dogs. Jesus also commanded his disciples to go rather to the lost sheep of the house of Israel. The same words have been confirmed

by the Qur'an, where it is said that God made him:

messenger to the children of Israel. How could, after all, Jesus Christ claim to be a messenger for the whole world when he had clearly said: There is still much that I could say to you, but the burden would be too great for you now. However, when he comes who is the spirit of truth, he will guide you into all truth. This, in itself, is a sufficient proof that Jesus Christ never made a claim that he was raised for the whole of mankind. It appears that, when the Jews did not pay any heed to his message, his disciples turned towards other nations and then perhaps it was at that time that such sayings were attributed to Jesus Christ. However, there is no other prophet of God who laid claim to being the world's teacher. Thus it is only the Prophet Muhammad who has been appointed for the whole world, which is a clear testimony to the finality of prophethood. When a prophet with perfect teaching has been raised, there is no scope for another to be appointed for this office again.

The second distinctive feature: Faith in the previous scriptures

Before the Prophet Muhammad no other prophet had claimed to have been appointed for the whole of mankind. Similarly, there was no other prophet before him who made it essential for his followers to have faith in all the previous prophets of God. This, in fact, is the second distinctive feature of the finality of prophethood. It has been mentioned in the beginning of the Qur'an that the believers are those:

Who believe in that which has been revealed to thee and that which was revealed before thee. Now the words ma unzila min qabila (that which was revealed before thee) essentially require that one should have faith in all the wahy-i nubahwat (prophetic revelation) which had been sent down before the Prophet Muhammad. On the other hand, the Qur'an says:

and for every people a guide (was sent), which shows that the bearers of guidance were sent to all nations. Thus in this way it has been made obligatory to have faith in all guidance which was revealed to various nations. This proves in two ways that Muhammad's teaching was complete and perfect and that there would be no prophet after him. Firstly, if this teaching was not complete and perfect, and that he was not a Messenger of Allah, reciting pure pages

wherein are (all) right books (or ordinances) why was it made obligatory to have faith in all the previous revelations? In other words, the raising of prophets among various nations before did, in fact, point towards the coming of a prophet, last of all, for the whole of mankind. The other prophets had prepared their followers for the acceptance of such a

6 The Qur'an, 74 al-Mudaththir: 2.
7 Ibid., 1 al-Fâtiha: 1.
8 1 Samuel 25 : 32. Romans 72 : 18, etc.
9 The Qur'an, 68 al-Qalam: 52.
10 Mark 16 : 15.

13 The Qur'an, 3 al'-Imrân : 48.
15 The Qur'an, 2 al-Baqarah : 4.
16 Ibid., 13 al-Râ'd : 7.
17 Ibid., 98 al-Bayyinah : 3.
universal teacher. Secondly, the words min qablīka (before thee) are clear enough that only faith in that revelation has been made obligatory which had been sent previously. This shows that there would be no revelation after the Prophet Muhammad, belief in which was going to be a part of the fundamentals of Islam. This is clear evidence of his being the last of the prophets. If someone says that at another place it is found in the Qur'ān that:

They all believe in Allah and His angels and His books and His messengers, or that according to the verse

We make no difference among His messengers that it is essential to believe in those messengers also who came after the Prophet, then such a statement is entirely baseless because the Qur'ān has made its meaning clear by the words

which was revealed before thee

and no mention at all has been made for that which will be revealed after thee. Thus, among rūṣūl (messengers), only those messengers would be included who fall under the category of those raised before the Prophet Muhammad. One verse could not be interpreted so as to contradict the other. Only that meaning would be acceptable which conformed to the text of the other verse. As the words

which was revealed before thee

cannot be stretched to include a latter revelation after Muhammad, therefore he is, in fact, the last of the prophets. Besides, we should also remember that in the verse they believe in Allah and His angels and His Books and His messengers Books are clearly mentioned with the messengers, therefore, this verse also explains its own meaning.

Some people think that the words

of the Hereafter they are sure mean that they have firm faith in what is yet to come, i.e., the revelation or message of another prophet which is to come. A little reflection on these verses shows that for the upliftment of man the Qur'ān has mentioned in a beautiful way all the principles of Faith. Faith in God comes first and faith in the Hereafter last. It should also be borne in mind that a belief in Allah and a belief in the Hereafter

who believe in Allah and the Last Day often stand for a belief in all the fundamental principles of Islam. It is certainly a useless effort to leave this most eloquent expression and adhere to an anomalous interpretation. Again, not only do the principles of Islam appear inadequate after accepting this strange meaning of al-akhirah, but many other verses of the Qur'ān become meaningless. Moreover, in the chapter Luqmān, these words have been mentioned exactly in the same manner:

who keep up prayer and pay the poor rate and who are certain of the Hereafter (bilākharihum yu'qūnu) — These are on a guidance from their Lord, and these are they who are successful. If the same interpretation of the verses be accepted here as in the chapter The Cow (2:4), it would mean that, with the saying of the prayer and the paying of the poor rate, the third article of faith is to have a belief in the revelation to come (i.e., the revelation of the Promised Messiah), whereas the appearance of the Promised Messiah is just a prophecy, and one could only have faith in it in an abstract and a general way. But what can being certain of a prophecy really signify? Another difficulty is that al-akhirah would include faith in all the revelation that would come after the Prophet. Why should the revelation of one person be singled out? His revelation, after all, is like the revelation of other muja'dādīn (renovators). Then, why should it not be essential to believe in all such revelations? Moreover, the words of the Qur'ān are, that which has been revealed to thee and that which was revealed before thee. Therefore, bi 'l-akhirah should necessarily mean bi mà unziala bi 'l-akhirah (that which will be revealed after) but mà unziala ilaika (that which has been revealed to thee) means the Qur'ān, and mà unziala min qbiala (that which has been revealed before thee) means the previous scriptures. Then what will be the scripture of the revelation which has to come? Because it is an established fact that neither any muja'dādī nor even the Promised Messiah would bring any book. When there is no new book at all to demand our allegiance, of what shall we be certain and in what shall we have faith? If it is said, only in the revelation that has to come after Muhammad, I say there is no book after him which could be called mà unziala bi'l-akhirah (that which will be revealed after). It is, therefore, quite unwarranted to take al-akhirah as meaning the message or revelation which is to come. The Qur'ān knows of no message coming to humanity after it. It is the last message, religion having been made perfect by it. The ākhirah of this verse is plainly spoken of as the Last Day in verse 8 of the same chapter.

In short, the attempt at such an interpretation has no foundation at all and the only truth is that the verse that which has been revealed to thee and that which has been revealed before thee conclusively proves that the Prophet Muhammad is the last prophet and that the period of his prophethood extends to the day of Resurrection.
The first reason for the finality of prophethood: Perfection of guidance

There is no scripture in the world which claims to have brought the guidance to perfection. On the other hand, hints are found in these scriptures at several places to the contrary. In the sayings of Jesus Christ such an admission has been openly made. If any person beside the Prophet Muhammad could be a claimant of bringing the guidance to perfection, it could only be Jesus Christ, for, between him and the Prophet Muhammad, history does not recognize the appearance of any other prophet. After the perfection of guidance there is indeed no scope for the coming of another prophet, because the real object of prophethood has been fulfilled. The purpose of the raising of the prophets in the world was to communicate Divine guidance to men. This guidance, as the requirements of different nations rendered it necessary, was revealed according to the needs and conditions of every age and nation. Again, it was not revealed to any prophet in its perfect form. Unless it were perfected, the coming of the prophets could not be terminated. In other words, he who brought the perfect guidance for all nations of the world deserved to be called khidam al-nabiyyin, or the seal of the prophets of the world. As Jesus Christ was the last prophet before Muhammad, therefore, if he had made such a claim that he did bring the guidance to perfection, then his followers had the right to give him any rank they liked. He could have been called the last prophet, because with the perfection of guidance prophethood would have come to an end. But the Glorious God made Jesus Christ utter words that always would show that another prophet was needed after him and unless such a prophet had appeared the whole institution of prophethood would have remained meaningless because it would have left the real object—the perfection of guidance—in abeyance, without which the human race could not have attained to real spiritual excellence. And these words are: There is still much that I could say to you, but the burden would be too great for you now. Had these words only been uttered by Jesus Christ, even then they must have forced the attention of the world to wait for another prophet because it was admitted by him that he had not brought the guidance to perfection. He had not made this confession alone, but had also expressly stated the great need for the coming of another person. However, when he comes who is the spirit of truth, he will guide you into all truth. Look how plainly that man of a pure heart had admitted that another one was needed to lead mankind into all truth, that would be the person who would bring the guidance to perfection. Thus it was Jesus Christ alone who could make such a claim in the world’s history, but he confessed his shortcoming and added that the “Spirit of truth” must appear to bring the guidance to perfection. When he, the spirit of truth, came, he declared:

This day have I perfected for you your religion and completed my favour to you. This day, indeed, was the first day in the world’s history when shari’ah (law) was made perfect as well as hiddayah (guidance). If a day could be called the day of Id (recurring happiness), it was this day. The Companions of the Prophet knew it very well that this was in fact a great day of remembrance. It is reported in al-Sahih al-Bukhari under the interpretation of this verse:

The Jews said to ‘Umar: you recite a verse, had it been revealed to us, we would have made it an occasion for Id. ‘Umar replied: I know it well in what way it was revealed and where the messenger of Allah was (peace and blessings of God be upon him) when it was revealed. It was the day of ‘Arafah (one day before the ‘Id al-Adha) and, by God! I was at ‘Arafah. Sufyan (another reporter of this hadith) says: I doubt whether it was Friday or not. And that verse is al-yama’ amkaltu lakum dinakum — this day have I perfected for you your religion.

This was undoubtedly the day of Id, and what a strange coincidence that it was revealed at a time when about one hundred and twenty-four thousand companions were busy performing the Farewell Pilgrimage (Hiijat al-Widdah) with the Prophet! It was here in the great plain of ‘Arafah that the Prophet delivered his famous sermon, at the end of which he said thrice, “Have I not told you?” and the plain resounded with the reply of his followers with one accord, “O our God, yes”. This was in fact the day of great rejoicing for Muslims.

The second reason for the finality of prophethood: Protection of guidance

Such an impressive and delightful spectacle with the news of the perfection of religion found place in world history only once, but it would not have remained so fascinating had it not been accompanied by the words of relief that its excellence would never see the day of decline. God had, of course, sent great teachings for the benefit of mankind, but they were tampered with by human hands. All the sacred scriptures of the world have, without exception, suffered alteration in their texts. Not only those books which were revealed thousands of years before, but also the book which was only sent down six hundred years before the revelation of the Qur’an could not be found in its original form. A single Evangel of Jesus Christ gave place to four Evangels. How could then his original teachings be protected? A humble servant of God who even refused to call himself good was made equal to, or rather better than, God in His attributes and powers. By this alone can be judged what might have happened to the previous scriptures. Thus it might have greatly hurt the Prophet to recite the verse:

The Truth has come for whom the world waited. The creation of man would have become worthless but for his coming, because man could not have attained to his highest spiritual perfection without him. And, as it ought to have been, the Spirit of Truth after conveying his message to the whole world made that long-awaited announcement (this is the only announcement in the world’s history and would ever remain so, no voice has ever been raised against it nor would ever be raised):

i.e. they alter words from their places with the thought in

27 John 16: 12.
28 Ibid., 16: 13.
29 The Qur’an, 17 Bani Isra’il: 81.
30 The Qur’an, 5 al-Ma’idah: 3.
31 Al-Sahih al-Bukhari, Kitab al-Tafsir.
32 Matthew, 19: 17.
33 The Qur’an, 4 al-Nisā': 46.
his mind that the same fate might attend to this great and perfect message of God. But fortunately he had received the Divine promise repeatedly:

Surely it is a bounteous Qur’an in a book that is protected

and

Nay, it is a glorious Qur’an in a guarded tablet. Thus the protection of the Qur’an was not left to human hands. The previous scriptures were no doubt the revelations of God but their scope was limited. The Qur’an came for all nations and for all times and, if even a slight alteration had taken place therein, mankind would have suffered an irreparable loss, because after Muhammad no other prophet could come to rectify such an error. It was for this reason that it was declared by God:

Surely We have revealed the Reminder (al-dhikr), and surely We are its guardian. The sending down of al-dhikr (which is the real source of honour and eminence to mankind as is implied in its meaning) and the promise of its Divine protection is the second reason for the finality of prophethood. On the one hand, the guidance was brought to perfection, and, on the other, a promise was given for its protection, and thus the door of a new prophethood was closed. Henceforward it would be Muhammad’s prophethood that would meet the needs of humanity for all times to come. No other small lamp is needed when the sun in its full splendour has arisen.

Prophethood was not needed, therefore it was brought to an end

Everything exists by virtue of its need. But there are people who believe that only shari’ah (law) has come to an end and the door of prophethood without shari’ah perfect prophethood, otherwise nubuwват kāmilah, is open. If it is asked, Why, after all, has the door of shari’ah been closed? their reply would be that the Qur’an has brought the shari’ah to perfection. As a new law is not needed, therefore, shari’ah has come to an end. If, with the perfection of law, the door of law has been closed, similarly, with the perfection of prophethood, the door of prophethood has been closed. In other words, if a prophet is raised now, it means that Muhammad’s prophethood has been defective, which is obviously wrong.

Historical evidence that the chain of prophethood has been cut off

Still another point is worth consideration. If there existed the need of a prophet, then how did thirteen hundred years pass after the Prophet Muhammad without a single prophet being raised? In world history there is found only one period of six hundred years in which no prophet has appeared. And this great period of cessation of prophets was made a sign so that the world may wait for him who was going to be the pride of mankind, with whose advent the institution of prophethood was going to attain to its excellence. Man could not go further after reaching that stage. Indeed the whole world waited for six hundred years for a messenger because he was going to be raised for the whole world. Otherwise, in world history the prophets appeared at lesser intervals. Thus when the world looks forward for six hundred years for the advent of such a great man, there can only be two reasons now why the world should wait for 1,300 years. Either a man far superior to the Prophet Muhammad was going to appear — which cannot be accepted by a Muslim for a moment — or prophethood had definitely come to an end. There has been no one in the world after the Prophet Muhammad like those who used to bring spiritual revolution in the history of mankind. This is the Divine evidence that the Prophet Muhammad is the last of all the prophets, and so have the events of the world established this truth.

What is the significance of Khātām al-Nabīyyin?

It is for this reason that the Qur’an declares:

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets (khātām al-nabīyyin) and Allah is ever knower of all things.

Three points have been mentioned in this verse. Firstly, the Prophet Muhammad is not the father of any male descendant. Secondly, he is the Messenger of Allah, and thirdly, he is khātām al-nabīyyin.

There is an obvious relation in all these points. Firstly, his physical relation of being the father of any male descendant has been denied because lineage continues by male and not by female descendants. It has been mentioned instead that he is the Messenger of God by using lá kin (but) (as haf istidarāk—a particle of emendation) which indicates that he still enjoys a kind of fatherhood (ahuwwat) which is spiritual in its significance, and such a relationship is borne by every prophet towards his followers. In other words, a descent of a physical order is denied to him, but his spiritual lineage continues. Thus the underlying significance of this part of the verse: Muhammad is not the father of any of your men, but he is the Messenger of Allah, is that he is not the father in the physical sense, but, in the spiritual sense, he is indeed the father of his followers. After this, it has been mentioned that he is “khātām al-nabīyyin (the Seal of the Prophets)”, which shows that he has been given a more superior status than that of other prophets. Because, after the coming of another prophet, the spiritual lineage of the previous prophet was cut off and the new prophet, in fact, became the focal point, the rallying force of his people.

All blessings were now obtained through him. Thus the spiritual fatherhood was transferred to this new prophet, as it happened among the Israelites. The calling of the Prophet Muhammad as Messenger of Allah in the above verse might have given the impression that the spiritual lineage re-established by him was also going to be terminated after some time and another messenger or prophet might be raised after him, who would become the focus of spiritual blessings, and the relationship of spiritual abuwwat might be transferred to him.

This doubt was removed by the term khātām al-nabīyyin, which means the last of the prophets, after whom no other prophet would appear. The underlying significance

34 The Qur’an, 56 al-Waqi‘ah: 77, 78.

37 The Qur’an, 33 al-Azhab: 40.
is that his physical lineage has, of course, been put to an end, but his spiritual lineage has been established in a unique form which will continue for ever. It must be borne in mind here that those who follow completely in the footsteps of the prophets bear a relation of sonship to them. As a son resembles, and shares in, some of the attributes of his father, similarly, the perfect followers of a prophet bear a resemblance to him and obtain for themselves some of his attributes by way of zill (reflection). Those who reach this stage by following the messengers are called their sons in a spiritual sense. Sometimes, by way of eloquent simile, the appellation "sons of God" has also been applied to men, but this was not to be understood in its literal sense. In brief, all prophets are brothers, and those who obtain the rank of excellence by following them are their spiritual sons. In fact, God has directed our attention here to two orders, physical and spiritual. In the physical order, Adam was the father of man with whom started the physical lineage. But the real perfection of man depends on spiritual order. All messengers in this spiritual order are like fathers and their line of descent is continued by their spiritual descendants. All prophets among themselves are brothers, but their followers do not stand in the same relation to them, but are only their sons. Again, all messengers have been given more or less their share of this spiritual offspring. But the height of spiritual perfection for mankind was connected with the appearance of the Prophet Muhammad. With regard to his spiritual offspring, he was going to become the only spiritual Father of man because his spiritual lineage, unlike other prophets and messengers, was to continue for ever. Thus the suspension of the physical order in the case of the Prophet Muhammad, which could only continue through his male descendants, pointed towards this reality that the spiritual order of his offspring would never be cut off. This is the underlying significance of the term kḥāṭam al-nabiyyīn.

The meaning of the expression Kḥāṭam al-Nabiyyīn

The word kḥāṭam means a seal and also the last part or portion of a thing, the latter being the primary significance of the word kḥāṭim. When the word kḥāṭam is prefixed (mudzāf) to a people, it always means last. The meaning of kḥāṭam al-qaum is the last of the people - ʿakkiru-hum and nothing else. Thus the real meaning of kḥāṭam al-baqūl

38 It would be appropriate here to quote what Muhammad ʿAlī has written in explanation of this verse (33 : 40) in his English commentary of the Qurʾān:

"The word kḥāṭam means a seal or the last part or portion of a thing, the latter being the primary significance of the word kḥāṭim. It may further be noted that kḥāṭam al-qaum always means the last of the people - ʿakkiru-hum (Taḥārī, Lane's Lexicon). Though the Holy Prophet was admittedly the last of the prophets, and even history showed that no prophet appeared after him in the world, yet the Holy Qurʾān has adopted the word kḥāṭam, and not kḥāṭim, because a deeper significance is carried in the phrase Seal of the prophets than mere finality. In fact it indicates finality combined with perfection of prophethood, along with a continuance among his followers of certain blessings of prophethood. He is the Seal of the prophets because with him the object of prophethood, the manifestation of Divine will in laws which guide humanity, was finally accomplished in the revelation of a perfect law in the Holy Qurʾān, and he is also the Seal of the prophets because certain favours bestowed on prophets were for ever to continue among his followers. The office of the prophet was only necessary to guide men, either by giving them a law or by removing the imperfections of a previously existing law, or by giving certain new directions to meet the requirements of the times, because the circumstances of earlier human society did not allow the revelation of a perfect law which would suit the requirements of different generations or different places. Hence prophets were constantly raised. But kḥāṭam al-nabiyyīn can only be the last of the prophets, although in the adoption of the word kḥāṭam there is a subtle hint that he has set a seal on the prophets. But the conclusion that the setting a seal on the prophets or seal of the prophets means that in future new prophets would be made by his seal is a thought absolutely devoid of meaning. If, however, we adopt this meaning of Muhammad's being a seal on the prophets or of the prophets, it would only mean that the mission of the prophets, that is, of guiding and perfecting human nature, would in future be accomplished by him. In other words, only his discipleship would help one to reach the highest point of perfection, after whom no other man could reach such a goal. This also means the same that he is the last of the prophets. The Qurʾān had adopted the word kḥāṭam, which has a deeper significance and includes both aspects, i.e. perfection of prophethood combined with finality. He is the kḥāṭam (seal of the prophets), that is, the work which was done by the prophets before him would now for ever be done by the grace of his prophethood. He is the kḥāṭam (last) of the prophets, therefore no prophet would appear after him. If another prophet is raised after him, he could not remain kḥāṭam al-nabiyyīn even in the first sense. If his spiritual grace (jaldz) cannot help produce perfect human beings, how could he be considered the last of the prophets? In short, the word kḥāṭam (seal), which is full of significance, has been chosen for him to show that there would be no prophet after him and that his spiritual blessings would continue for ever, and whatever blessings of prophethood were obtained before by following other prophets would now be obtained only by following him. That is what is meant by his being the seal on the prophets for all times to come. It is on this account that the whole of the Muslim community (ummah), the parallel of such an agreement is hardly seen elsewhere, has accepted the term kḥāṭam al-nabiyyīn to mean that the Prophet Muhammad is the last link in the chain of prophethood.

When did he become Kḥāṭam al-Nabiyyīn?

There is, however, another error, which results from lack of understanding. It is sometimes said that the Prophet Muhammad was not the kḥāṭam al-nabiyyīn from the first day but was gradually promoted to this rank. The Muslim 'ulama', on the other hand, never agreed that there is a gradation in prophethood, which is a Divine gift and not an acquisition. The question may be asked, When did the Prophet become kḥāṭam al-nabiyyīn then? My reply to this is, on the same day when he was made a prophet. There are only two significances underlying the term kḥāṭam al-nabiyyīn: (1) that he is the last of the prophets, and (2) that

through the Holy Prophet a perfect law was given, suiting the requirements of all ages and all countries, and this law was guarded against all corruption, and the office of the prophet was therefore no more required. But this did not mean that the Divine favours bestowed on his chosen servants were to be denied to the chosen ones among the Muslims. Men did not need a new law, because they had a perfect law with them, but they did stand in need of receiving Divine favour. The highest of these favours is Divine inspiration, and it is recognized by Islam that the Divine Being speaks to his chosen ones now as He spoke in the past, but such people are not prophets in the real sense of the word. According to the Prophet, 'there will be in my community', i.e. among the Muslims, 'men who will be spoken to (by God), though they will not be prophets' (al-Bukhārī 62 : 6). According to another version of the same hadith, such people are given the name muḥtaddūn (al-Bukhārī, 62 : 6). Muhammad ʿAlī, The Holy Qurʾān, Arabic Text, Translation and Commentary, published by Ahmadiyyah Anjuman Ishaʿat Islam, Lahore, Pakistan, 1951.
the spiritual excellencies which were received through the medium of other prophets would be obtained in future without cessation by following him.

Another question is raised then. Did the Prophet know that he was khâtâm al-nabiyyîn or did he know it only when this particular verse of the Sûra al-Azhâb was revealed? My reply again is the same which has been given above. If he knew both these things, that he was the last of the prophets and that his spiritual blessings were to continue for ever, then definitely he knew the real significance of the finality of prophethood. The work which he was doing was, at any rate, the work of the khâtâm al-nabiyyîn, that is, his teaching was perfect and free from error, the guidance which was revealed to him was also complete in every way and comprehended all aspects of human life. Again, he knew very well this much, that he was raised for the whole world. This is, however, obvious that when a person is raised to the status of prophethood he knows in what manner and to which direction he has to invite his people. In spite of all this, the prophet’s knowledge keeps on increasing, as is mentioned in a prayer of the Prophet in the Qur’ân: O Lord, increase me in knowledge, but no promotion takes place in his rank of prophethood. He does not receive half the prophethood first and the second half afterwards, nor is he appointed as a minor prophet one day and a major prophet the next day. Nor is a person raised to the status of prophethood without knowing that he has been appointed to this office. The Jews and the Christians knew, even when he was at Mecca, that he was the last prophet. Did not God give this knowledge to the Prophet Muhammad himself? When did Negus become a Muslim? Did not he know that the prophet who was going to appear was the last prophet about whom prophecies were mentioned in the earlier books? In short, when all the characteristics pertaining to the finality of prophethood were found in him, he became the khâtâm al-nabiyyîn at the same time. The reason for revealing particular things at particular occasions has been explained by the Qur’ân itself:

so that We may strengthen thy heart thereby.43 The Qur’ân was thus revealed in small portions to strengthen the heart of the Prophet.

This seems rather incongruous that the promise of the protection of the Qur’ân, which is part of the finality of prophethood, was given at Mecca, but the verse of the finality of prophethood was revealed in Sûra al-Azhâb at Medina, although the verse about the “perfection” of guidance this day I have perfected for you your religion was in fact revealed at the time of the Farewell Pilgrimage, eighty-three days before the death of the Prophet. The question could be raised by an ignorant person, did he become khâtâm al-nabiyyîn first and was religion perfected later on? A proper time is needed for the revelation of every matter. Even before the promise of protection was given, the Prophet always took measures to safeguard the Qur’ân’s revelation, and he continued to do so even after the Divine promise. The assurance of the preservation of the Qur’ân from destruction was given in face of the unbelievers’ opposition to the Prophet and his mission. To set his heart at rest the revelation was sent to the Prophet. We have revealed the Reminder (i.e. the Qur’ân) and surely We are its Guardian. The words used on this particular occasion not only assured him of a timely protection but also contained a promise of full protection of the Qur’ân, not only during the life of the Prophet but also for all times to come. Similarly, there was an appropriate time to mention the finality of prophethood. The Prophet’s son, Abraham, had died. Zaid, son of Háiritah, was known among people as the Prophet’s adopted son, who divorced his wife Zainab. The Prophet married her under Divine command. Whatever relationship of fatherhood he had with Zaid vanished from the minds of the people at this marriage. This was the right time that such a verse should be revealed to the Prophet that God had not sent him so that his physical lineage should continue through his male descendants, but that He had made him the last prophet so that the order of his spiritual descendants should never be cut off from the world. Because he had been given a great order of spiritual offsprings, therefore, to show that physical descendants and physical relations are of no value in the sight of God, it had been mentioned Muhammad is not the father of any of your men. God has given him countless spiritual descendants and has extended this order till the Day of Resurrection; therefore, if having a son was of any value in His sight, He could not have deprived him of this favour. (A chapter from Prophecy and Revelation in Islam.)


THE DIVINE DIVAN
by WILLIAM BASHYR PICKARD

Should any seek the key of perfect peace,
The magic entry into bliss without surcease,
What must he do?
What must she do?
How from the troubles of this life obtain release?
There is a way,
A blessed way,
A way that leadeth us in truth and in reality,
Built upon knowledge and without formality.
What is this way? If thou dost know, proclaim!
A thousand eager listeners will straightway bless thy name.

He is the One.
He is the Merciful.
He is the Lord of heaven and earth.
He hath all pow’r securely poised.
He is the Great Possessor and the Bountiful.
Ngh is He to the suppliant.
Knowing the answer to his prayer to give.
Never-forgetful,
Ever-Aware,
The One Beloved.
Worship Him, if thou wouldest live.

MARCH 1962

99
THE FAKIRS OF CEYLON

A MARGINAL NOTE

by M. M. M. MAHROOF, B.A.

"The aims which the Fakir is able to obtain from a householder will not increase and, as the value of money falls over a period of time, it would not be worthwhile to be a Fakir, for it would be less than the cost of going from place to place. At the same time, the attractions of other jobs are necessarily greater. At least they might provide security of tenure, and the sense of not being obliged to anyone else for the whole of one's life. As the rest of the community advances, being a Fakir will cease to have validity; later it will become merely a picturesque period piece."

Among the Muslims of Ceylon, the Fakirs form an interesting section. According to the latest available figures, the population of the Muslims in Ceylon comprises 574,385 approx. out of a total population of 8,589,000 (1956), of whom the majority are Sinhalese. The proportion of Muslims to the total population works out at 64 per cent of the total. Of this Muslim population, the Fakirs will be of very small number, though the exact figures are not available.

Dress of the Fakirs

The most striking feature of the Fakirs is their dress. The generality of the Muslims in Ceylon wear the sarong and shirt, and, on occasions, the coat as well. The more educated elements wear European dress, either in the tropical form of shirt and long trousers, or in the more conventional shirt, long trousers and coat and tie. The dress of the Fakirs, of the males that is, consists of sarong and shirt (worn over the sarong), and over the shirt, an over-shirt, or caftan, coming up to the knees. The colour of this over-shirt is generally black or green, though those of other colours may sometimes be seen. On their heads, the Fakirs wear the turban. They wear amulets and strings of beads on their necks, and on their wrists as well. The turban is the repository for long slivers of steel used for the purpose of applying Surma (a cosmetic for the eye and the eye-lids). Sometimes they carry in their hands walking-sticks or cudgels. But they invariably carry with them a tambourine, which is the essential equipment for their craft and profession. They may carry, sometimes, a fan made of peacock's feathers and, perhaps, donation boxes for pious charities. The feet of the Fakirs are, usually, shod in clogs or wooden sandals.

Their income and methods of earning their livelihood

One of the essential functions of the Fakirs as a group is seeking alms. For this purpose, they go from house to house in a particular area. This they do by standing in front of each house and singing or reciting snatches of verses. The repertoire of the Fakirs includes Suras from the Qur'an, excerpts from devotional and semi-devotional works, and epic poetry celebrating the exploits of Muslim kings and princes. Some of these will be referred to below. With the exception of the Suras, all these are in the Tamil language. The alms they may receive from each household may vary from 1 cent to 5 cents or 10 cents of Ceylon money (roughly a farthing, a penny and twopence in English money, respectively). By circulating from house to house, the Fakirs are able to make a living, though it cannot be called comfortable by any standard. It was the practice, formerly, to offer to the Fakirs, in lieu of cash, a small quantity of uncooked rice, but, with the introduction of rationing and food control schemes in Ceylon, this practice seems to have died out. On an average, it is possible that a Fakir may earn as much as a 5 rupees in Ceylon money, equivalent to somewhat less than 10/- in English money. This amount represents as much as an able-bodied man may earn in a day.

Most of this income is obtained by alms, but the Fakirs practise some other services besides. One of them is applying Surma, a kind of metallic paste used as a cosmetic for the eye-lids. The Surma is carried by the Fakir in a holder or bottle, and when the Fakir is asked to apply it to someone's eye, he (the Fakir) takes a small quantity of Surma in his palm and, taking it up with the metal slivers which he carries in his turban, he pulls the lower eye-lid down and applies Surma lengthwise. This is not very popular today, for it takes a strong nerve to allow the sliver to be inserted into one's eye. Sometimes, some Fakirs set out to clean ears. Others sell amulets and other things containing some words written in Arabic. Yet others solicit alms for the memory of some Muslim saint. Devotees have a choice of either inserting a coin into the till which the Fakir carries or they can pour a quantity of coconut oil into the carafe which he may carry. The majority of the Fakirs, however, depend on singing some verses, to the accompaniment of the tambourine, as the main method of asking for alms.

Another function of the Fakirs flows from the fact that Muslims carry out their duty of hospitality. When a Muslim gives a feast, he generally includes some Fakirs to partake of it. Some Muslims have the habit of feeding some Fakirs, from two to four, at dinner-time every Friday. At times, when a Muslim considers himself especially lucky, he may give the Fakir some gifts. These composite gifts consist of a quantity of rice, some pounds or so, the head of a slaughtered goat or bull, and some coins. Or, when the birthday of a child, a favourite son, for instance, falls, rotis, roasted unleavened bread, arranged to the height of the child, are distributed to the Fakirs, along with a coin (for each roti). These practices are disappearing today.

Changing patterns in receiving alms

Some of the reasons for the decay of the gifts in kind stem from the changing economic and social conditions. On the one hand, informed Muslim opinion frowns on some practices such as that of giving roti, arranged one over another on the ground and reaching to the head of the child. On the other hand, the Fakirs have evolved and risen from a simple economic structure where they can adjust their consumption pattern to include those articles of food, and
only those, which the community gives them. The Fakirs, being able to dine well from the cash they obtain, may not wish to make use of the simple food, like the *roti*, which they are given.

But one of the more interesting “service” occupations of the Fakirs is still prevalent in certain areas, though the practice is falling into desuetude. This practice is that of the Fakirs serving as “hockers-up” during the fasting season of Ramadhan. During this season, in many of the towns in Ceylon, can be seen the Fakirs, armed with cudgel or walking-stick to chase away itinerant dogs and a lantern to light their way, doing the rounds from 1 a.m. to 3 a.m. waking up the Muslims so that they may get up for their meals and commence their fast for the next day. The Fakirs, on these occasions, march from door to door, singing devotional songs or reciting from the Qur’an and tapping at each door with their cudgel or walking-stick. The Fakirs who perform this function come a day after the *Id al-Fitr* and are rewarded for their labours.

Yet this practice is becoming obsolescent. One reason would be that this is only possible so long as the Muslims live among themselves in conclaves or bunched together. But, resulting from economic changes or social outcomes, Muslims tend to live among others. In these instances, it is no longer possible for the Fakirs to go on their “knocking-up” calls. Besides this function had relevance at a time when the Fakirs formed a part of the community and the keeping of the fast was a collective action. Neither seems to be present today. In any case, for some households, the coming of the Fakirs was a purely formal affair, for, by the time they came the *Sahur* period was nearly ending. The practice, where it prevails, is largely a vestigial one, conducted and occurring in those places where the Muslims live in congested areas and where the Fakirs still have an effective role to play.

The Fakirs do take part in other functions of the Muslims, such as the *Mawloods, Rathibs*, where their functions may be only recitative, that is to say, they recite the necessary Arabic and Tamil (language) text.

Summing up, the functions of the Fakirs seems to be divisible roughly into the following:

1. What may be called service functions, like their work in waking up the population during the fasting season of Ramadhan.
2. The entertainment or didactic function of singing and reciting for alms.
3. The public functions of taking part in community feasts, etc.

The present position of the Fakirs in Ceylon

The present position of the Fakirs may be said to be one of general inconsequence. The role they would have had in more simple conditions of life is not to be thought of in an environment which is considerably advanced. Ideally, the Fakirs are meant to be attached to simple groupings of people, all of them Muslims and where the family of the Fakirs was well known and accepted in the social sense of the term. One or two Fakirs living among a community of, say, two thousand to three thousand Muslims would be those conditions where the former useful existence of the Fakirs would be perpetuated. But these conditions obtain in Ceylon today only to a limited extent. It may be useful to arrange in simple order some of these reasons.

The Muslims do not live in massed groups, as a whole. Only those who are of low-income groups, and therefore are not in a position to set themselves in better surroundings, do live together. In these instances only the houses of the Muslims are next to one another, or, as is more often the case, simply rooms of one long shed-like construction. Here it is possible for the Fakirs to go from place to place, collecting alms. The Fakirs may not receive alms at all houses. So they have to seek alms from a great number of houses to be certain of obtaining a reasonable sum of money per day. Since here the houses are very close together, say, within the radius of half a mile, the Fakirs can earn a living wage. Besides, the congestion of houses may make it possible for the Fakirs to divide the area into “beats” exclusively for each particular one of them.

Far more important as a factor for the decay of the Fakirs is the fact that they are a part of the early social environment. But the environment of the urban Muslims of Ceylon is now not one but two. On the one hand, there is the old town as far as the Muslims are concerned. The Muslims of the old town are, generally, the poorer sort, living in a greater or less degree of congestion, in a defined and limited area. Their lives are ruled by the neighbouring mosque, with whom the *madrassa* type of early education still has great influence. The Fakirs have a place among the Muslims of the “old town”, for in many senses their way of life and their attitude is congenial to the Fakirs. For one, these Muslims are close to the Fakirs; for a substantial number of the Fakirs are found in or besides the premises of the mosques of these areas. These Muslims, then, are easily able to call the Fakirs to attend their celebrations or feasts. They, for their part, can move with these Muslims on a footing of equality, and the seeking of alms does not count as an unsightly slur, preventing mutual discourse. The Muslims of the old town are as close to the soil, or to the dust of the market place, as are the Fakirs, and the function of seeking alms is only a different way of earning a livelihood. The dress of the Fakirs, which in some ways approximates to the illustrations of Egyptians by Lane in his *Modern Egypt*, first published in the last century, does not appear entirely incongruous among the Muslims of the old town, who do not affect European dress.

It is otherwise the case with the Muslims of the new town (as they might be called for purposes of convenience). They do not live in the congested parts of the cities in Ceylon, but in the more convenient and comfortable suburbs or “subtopias”. Speaking English and saving a way of life conditioned by Western modes of life, their lives differ from that of the Fakirs to a great extent. In these circumstances, the Fakirs are total “outsiders”. This feeling is felt by the Fakirs themselves.

As time goes on, the attractions of being a Fakir must necessarily cease. At the present moment, the Fakirs are so because their fathers and family are Fakirs; being a Fakir is essentially being one of a community of people setting themselves for such a purpose. The practice in parts of South India, where the parents of a child make up their minds to let their son be a Fakir for a year, and so give over their son to an itinerant Fakir, who returns the child after the end of the due date, does not appear to be prevalent in Ceylon. The alms which the Fakir is able to obtain from a householder will not increase and, as the value of money falls over a period of time, it would not be worthwhile to be a Fakir, for it would be less than the cost of going from place to place. At the same time, the attractions of other jobs are necessarily greater. At least they might provide security of tenure, and the sense of not being obliged to anyone else for the whole of one’s life. As the rest of the community advances, being a Fakir will cease to have validity; later it will become merely a picturesque period piece.
AN ODE TO MUHAMMAD
(May the peace of God be upon him!)

by QAZI TAHFIZUR RAHMAN

"Balaghul 'ula, bikamálihi;
Kashafaddal, bijamálihi;
Hasanat jam'i'a khisdálihi
Sallu 'aláhi wa díltih!"

1

His perfection—twinkled in the cosmos, like the nightly
stars — so serene!
His qualities — sparkled so like the lustre in purest gems
crystalline!
His eminence — transported him, in life, to firmamental
height supreme!
His grace — shimmered softly like ripples in silvery silent
lunar gleam!

Unlettered, ordinary was he
Yet came to be the very most illustrious;
Divine benediction may on him be!
And on his progeny — to be e'er so glorious!

2

Hero of heroes — who had the courage of conviction
To establish God's own — the one religion
Against overwhelming odds and opposition
Without subjugation and without compulsion:
Where the call of blood was the sword of devastation;
Orgy, rape and slaughter meant propitiation
Of lifeless stones in grandiose adoration;
Victims' groans mocked by victors' exultation;
Silence of corpses held the air in putrefaction;
Woman knew no sanctity but utter degradation:
Love for daughter there was none, but derision:
And darkness held man's soul in humiliation.
There lone stood up he! — with message of salvation —
That of Islam, grand — for the soul's emancipation:
"Believe in His Unity and yield Submission
Unto His Will!" — that all was his exhortation
To the stubborn, arrogant, errant Arab nation.
Stunned stood they — then came the realization:
— "Allah-u-Akbar!" — cheerd they, in jubilation!
Emerged man's soul — anew — in lumination
That was Abraham's, David's enunciation,
Moses and Jesus — all the prophets' recitation!

Unlettered, ordinary was he
Yet came to be the very most illustrious;
Divine benediction may on him be!
And on his progeny — to be e'er so glorious!

3

As code of living in this life, preparation
For attaining bliss hereafter; a composition
With symmetry, proportion, rhythm and diction
And design that appeal to profound emotion!
The last Book given to man for man's redemption.
The rhymes are held sublime by memorization
Of words from punctuation to punctuation
By heart by each Muslim of each generation;
And thus, the Qur'an shall ne'er go out in extinction!
So, praise to the Lord! May His blessings be upon
Muhammad, who saved man from strangulation:
He — that saved mankind from annihilation!
Five times a day, the muezzin's calls draw attention:
Time — to stand before God, and chant incantation
In His praise; to bow before Him in prostration:
Submit to Divine Will without reservation!

Unlettered, ordinary was he
Yet came to be the very most illustrious;
Divine benediction may on him be!
And on his progeny — to be e'er so glorious!

4

The aura of his face outshone Venus among the stars;
The courage of his heart unnerved the bravest of hearts;
His meek simplicity shamed the mightiest of kings;
His fingers' magic touch brought lustre in dullest of things;
His stature made the highest of mountains to look so small;
His justice made the lowest of the low to look so tall;
His charity was without a sense of superiority;
Yes, he is supreme and unique, indeed a world celebrity!

Unlettered, ordinary was he
Yet came to be the very most illustrious;
Divine benediction may on him be!
And on his progeny — to be e'er so glorious!

5

Förbade he: the fall'n flesh, unclean meat, waters frothy
with fungi,
And money that sucks debtors dry, idle gossips that are
wingy:
First to propound: Dignity of Man, and his birthright to
Liberty,
Of one-world Fraternity, and for all — the same equality:
Done with hatred of class, creed, colour, and of race in
society;
Bade — earn by hands to own — and on labour bestowed
dignity;
To be in pursuit of knowledge — only with aim of sanctity:
Oh! But for him whither would have turned blind and frail
humanity?

Unlettered, ordinary was he
Yet came to be the very most illustrious;
Divine benediction may on him be!
And on his progeny — to be e'er so glorious!

He was the last prophet in man's generation
To come, though — warned he — and made presentation
Of his miracle — the Qur'an — for adoption

THE ISLAMIC REVIEW
Unlettered, ordinary was he
Yet came to be the very most illustrious:
Divine benediction may on him be!
And on his progeny — to be e’er so glorious!

6

The world could never lose a saint like him;
They lost no time in flocking around him;
With perturbation of mind approached him;
With anxious hearts searched for truth with him;
With opened eyes found the solution — in him,
— Al Islam! And collected round him.
Leant ways of Peace given in the Book — through him
By God to humanity at large. Bless him!

Unlettered, ordinary was he
Yet came to be the very most illustrious:
Divine benediction may on him be!
And on his progeny — to be e’er so glorious!

7

Elegance tinted with humility,
Excellence printed with simplicity,
Magnificence with magnanimity,
King of Kings, yet wore a crown of poverty;
A mind that fostered only purity,

A character devoid of falsity:
And many such an angelic quality,
Made up the Prophet’s pure personality!
Nature herself revelled at his birth:
The noblest creature come to tread on earth!

Unlettered, ordinary was he
Yet came to be the very most illustrious:
Divine benediction may on him be!
And on his progeny — to be e’er so glorious!

8

And don’t we learn, O man, from words of him:
Man is made the true image of Him;
Man is placed on a high pedestal by Him
In Creation; and given free will by Him
To act; to give heed to words by Him
— The Prophet, and words in the Book by Him
— The Lord; that man’s sent down on earth by Him
With love and skill to look after for Him
The dumb objects and creatures made by Him!

By God crowned was he himself with a halo of glory to see
and sing
About God’s glory that’s manifest everywhere and in every-
thing!!!

VERDICT OF HERESY AGAINST PARWEZ

Kalimah is what makes a person enter Islam and only its denial
 can drive him out of Islam. If we understood this point much
confusion over belief and disbelief could be avoided.

The Qur’an has gone to the extent of declaring:
”And say not to anyone who offers you (Islamic) salutation:
Thou art not a believer” (4:94).

Again on best authority the Prophet is reported to have said:
”Whoever says his prayers as we say our prayers and
faces the Qiblah (in his prayers) and eats the animal slaughtered
by us, he is a Muslim, and for him is the Covenant of God
and His Messenger, so do not look down upon the Covenant
of God” (Al-Bukhari, ch. Prayer).

In view of what has been said above, no importance
should be attached to the verdict of the maulawis of Pakistan.
If such anathemas could make a person an infidel then all those
maulawis have already been declared infidels by one group or
another. To take a few recent examples, about Sayyid Abu’l ‘ala
Maududi and his followers it was said in a fatwa (pronunciation)
by Mufti Mazharulah of the Mosque Fatehpur Delhi that their
movement made Muslims enter “the group of apostates”. From
Deoband (India) and Lahore (Pakistan) similar verdicts were issued
against them. Sir Sayyid of Aligarh, Allama Iqbal, and Muhammad
‘Ali Jinnah, all at one stage or the other shared this fate at the
hands of the maulawis. The latest target is Mr. Ghulam Ahmad
Parwez. There is nothing surprising in it. For lack of any fruitful
occupation these maulawis have always revelled in this game of
Kafi-making.

S. MUHAMMAD TUFAIL.

MARCH 1962
ISLAM IN ENGLAND

Activities at the Mosque, Woking — Foundation stone for a new mosque at South Shields

‘Id al-Fitr all over England was celebrated on Thursday 8th March 1962. A local paper reported about the ‘Id at Woking in the following manner:

2,000 KNEELT IN PRAYER AT WOKING MOSQUE

"Return to Religion," says Imam

East and West merged at Woking last Thursday, when about 2,000 Muslims and guests from all parts of the globe gathered at the Shah Jahan Mosque to celebrate ‘Id al-Fitr, the Festival of the Breaking of the Fast.

Despite the Mosque’s industrial surroundings, the noise of passing trains and the almost continuous barrage of photo-flashes, the ceremony, which marks the end of Ramadan — a month in which Muslims exercise rigid self-control — lost little of its devotional force as hundreds knelt shoeless to bear the intoned recitations from the Koran, and prostrated themselves in prayer.

After recitations by a Turk, a Nigerian and an Iraqi, and an address by S. Muhammad Tufail, the Imam, proceedings became less formal, as the ‘Id party got under way. Fez-wearing Turks rubbed shoulders with Pakistanis; Englishmen jostled with colourfully-robed Nigerians in the open air, at a unique socio-religious function designed to demonstrate Islamic brotherhood and to demolish all barriers of blood, colour and geography between man and man.

The catering facilities allowed for 1,800 to 2,000 curry and rice meals, while stalls sold traditional sweetmeats and books.

50th Anniversary

Although the mosque was built in 1889 — surprisingly, by an Englishman — the Woking Muslim Mission and Literary Trust was not set up until 1912, and the Imam referred in his speech to its 50th anniversary.

"Touching on the current situation in the world, the Imam said: "The soul of man is sick today. In spite of all his over-mechanized culture he feels the danger of death lurking around him. Whether he belongs to a small nation or a large one, he lives in fear and suspicion. He talks of world war and world destruction. Why cannot he talk of world peace, world justice, a world fellowship of religions and a world organization for maintaining peace and order?"

"There was a time," he said, "when people thought that religion had made a mess of everything. Scientific discoveries and inventions were considered to be the panacea for all human ills. During the last 100 years science had its way in our lives. But now science has made a mess of everything.

"It is because man is essentially a spiritual being that whenever he forgets this or turns away from this great fact of life he becomes a slave of what he has discovered or invented. He has released forces which he is unable to control or comprehend. After a century of fiddling with scientific discoveries and inventions I think we should look back upon our lost heritage of religion.

Positive faith

"Only positive faith in spiritual and moral values can help us overcome the fear in which we live today. It is quite possible that a fool on this side of the Iron Curtain or the other may press a button and destroy the whole world. It is not directly in my power, nor in your power, to stop such a thing happening. But should we let our lives be guided by fear and horror?"

"Even if the world is going to end tomorrow, we should not forget our duty to God and to our fellow human beings. Fasting is a step towards this realization," he concluded.— Woking Herald, Friday 16th March 1962, p. 1.

After the sermon, Mr. I. Siddiqah, Imam of the Turkish Cypriot community in London, explained briefly the significance of the festival in Turkish. Mrs. Ingrid Ankjar Chaudhary declared her faith in Islam just before the gathering broke up for lunch. The success of ‘Id festivals always depends on many willing hands behind the scenes. It is difficult to name them all, but particular mention should be made here of Major Farook Farner for looking after the cooking arrangements, and several other friends who came forward to serve the meals for the guests. Others who deserve our special gratitude are Mr. H. Turney, Mrs. Shepherd, Mrs. Saunders, Mr. and Mrs. Ijaz Ahmad, Mr. Nasir Ahmad Sheikh, Mrs. Tufail, 'Aini, Ruhi, Asma, Khalid, Farooq, Tariq, H. A. Shaikh and Mr. G. Fowler.

New entrants to the Islamic faith

The following is the list of persons who have recently joined the universal brotherhood of Islam at the Shah Jehan Mosque, England:

Mrs. R. J. Flowers, Newcastle on Tyne.
Mr. Nicholas Anthony John Lowe, South Shields.
Mr. Ganiyi Sodeinde Agbossese, Nigeria.
Miss Patricia Lee Hooker, California.
Mr. Zakariyau Adebomi Busiari, Ibadan, Nigeria.
Mr. Alfred Maurice Carr-Murad, Bexley Heath, Kent.
Mrs. Ingrid Ankjar, London.
Miss Yvonne Enid Hooker, London.

Marriages solemnized

The following marriages were solemnized by S. Muhammad Tufail (unless marked otherwise) between the parties mentioned below:

17th September 1961. Mr. Essa Ayub (Pakistani) and Miss Maria Antoniata Cirillo (Italian). 10 Alma Road, St. Albans, England.
4th October 1961. Mr. Iqbal Yunus Khan (Pakistani) and Miss Gabrielle Delle Piane (Italian), solemnized by Dr. Iqbal Shaidai.
15th October 1961. Mr. Manzoor Hussain (Pakistani) and Miss Marie-Luise Schmidte (German), 94 Cranford Lane, Heston, Middlesex, England.
28th October 1961. Mr. Abbas Abid Ali al-Khafaji (Iraqi) and Miss Dorothy Eliza Ballantyne (English), 132 Liberty Square, Karrader el-Sharkia, Baghdad, Iraq.
4th November 1961. Mr. Shujauddin Faruqui (Pakistani) and Miss Carol Rosemary (British), 77 Kings Road, Windsor, England.
4th November 1961. Mr. John Bates (British) and Miss Ruth Randall (British). Solemnized by the Maulana Muhammad Yakub Khan.
26 December 1961. Mr. Muhammad Yasin Sharif (Indian) and Miss Prabha Dattatraya Laxman Karnik (Shaheen) (Indian), 42 Forest Road, Kew, London.

10th March 1962. Mr. Tali Muhammad Khan (Pakistani) and Miss Margaret Jeanette Morse (British), 5 Courtfield Gardens, London, S.W.5.


25th March 1962. Mr. Adrian Melville Jones (British) and Tikva Cohen (Israeli), No. 8 Caravan Site, Drøkes Drive, St. Albans, England.

31st March 1962. Mr. Faiz Muhammad Mughal (Pakistani) and Miss Elaine Mary Powell (British), 2 Beaufort, Kingston-on-Thames, England.

Marriage ceremony at South Shields

The marriage between Mr. Nicholas Anthony John Karamat Lowe, son of Mr. J. E. C. Lowe, First Secretary of the British Embassy in Khartoum, the Sudan, and Miss Rozzia Fatimah Shah, daughter of Sayyid Ghulam Hassan Shah, Chairman of the South Shields New Mosque Islamic Trust Fund, 13 Renoir Gardens, South Shields, was solemnized by the Imam of the Shah Jehan Mosque, Woking, on 14th February 1962. The solemnization took place at Laygate Mosque, South Shields. Part of the ceremony was televised. The local papers and some London dailies also printed pictures of the wedding and other details.

The Imam on his way back to Woking had the opportunity of visiting mosques and Islamic centres in Newcastle on Tyne and Manchester.

Foundation stone for new mosque and school laid in South Shields

The untiring efforts of Mr. G. H. Shah, Chairman of the South Shields New Mosque Islamic Trust Fund, have started bearing fruit. The foundation stone for the new mosque was laid on Thursday 8th March after the 'Id al-Fitr prayers. The following is how it was reported in a local newspaper:

FOUNDATION STONE OF £20,000 SHIELDS MOSQUE AND SCHOOL LAID
The foundation stone of South Shields' first permanent mosque, the £20,000 Talu 'al-Islam Mosque and its school, was laid today.

On a site at the corner of Commercial Road and Laygate Street, Mr. Muhammad Mustafa Amin, representing the Ambassador of the State of Kuwait, and Mr. Hashi 'Abdullah, cultural attaché to the Somali Embassy, each laid a trowel on the square stone plaque with its Arabic inscription.

The green Islamic flags with their crescent and star insignia floated in the wind as about 150 Muslims watched the ceremony and joined in the prayers led by religious leader Imam 'Abdul 'Ali and the Deputy Imam, 'Abdul Raquib, who wore colourful Eastern rubs.

End of fast

The Mayor of South Shields, Alderman R. Dodds, welcomed the two embassy officials, said: “There has always been a close link between the Corporation and the local Muslim community.

“This has been borne out in various discussions relating to development schemes in the town and in particular to the negotiations which have taken place for the provision of this site.

“It is my sincere wish that this occasion will be the beginning of greater things in the life of the South Shields Muslim community and that it will not be long before the necessary funds are raised and the new mosque and school erected and officially opened.”

Members of the South Shields Muslim community marched chanting in Arabic from their temporary mosque at Laygate, where they had been praying, to the Commercial Road site.

Today the town's 700 Muslims were holding a double celebration. For in addition to the stone-laying ceremony it is also the 'Id al-Fitr, the end of the month-long fast of Ramadhan. The inscription on the foundation-stone was written by Mr. Sayyid Ghulam Hassan Shah, Kashmiri-born Chairman of South Shields New Mosque Islamic Trust Fund, and copied by a stonemason. Mr. Shah translated it as reading: “This is the House of God to worship in. Talu 'al-Islam Mosque, South Shields. Dar al-'Ulim (school for Islamic teachings).”

£1,000 donation

The Amir of Kuwait donated £1,000 towards the cost of the mosque and Mr. Amin said after the ceremony: “My ambassador wished to be here, but he had another appointment.” Mr. 'Abdullah, who paid a four-day visit to South Shields as a student about six years ago, said: “The mosque is a credit to the South Shields local community.” He praised the attachment of a school to the mosque, where children would have the chance of being taught the Muslim faith.

Mr. J. Chuter Ede, M.P. for South Shields, the High Commissioner for Pakistan and the Sudanese Ambassador in Britain sent apologies for their absence and good wishes.—Shields Gazette, 8th March 1962, p. 11.

ISLAMIC LAW — Its Scope and Equity

By SAID RAMADAN

In a brilliant analysis of the sources, development and spirit of Islamic Law, Dr. Said Ramadan unfolds before the reader a comprehensive view of a legal structure which is unique both in its conception and in its impact on the historical development of a large segment of mankind.

The orientalist scholar will find in this study a great deal of thought-stimulating material while the lay reader will find it a means of correcting many of the current, popular misconceptions about Islam and its world view.

Price 18 shillings

Can be had from: The Woking Muslim Mission & Literary Trust, Woking, Surrey, England

MARCH 1962 21
Above: A scene just before prayers at the 'Id festival at Woking. One of the characteristics of the social system of Islam is that Muslims of all nationalities mingle freely with each other. (By courtesy of the Daily Sketch, London.)

Below: One of the misconceptions prevalent about Islam in the West is that women are not permitted to take part in worship. Our picture below shows Muslim women in great number joining in the 'Id service. (By courtesy of the Daily Sketch, London.)

The Imam of the Mosque, S. Mubin Ingrid Anjum Chaudhary (Dane), on the 'Id day at Woking. (By courtesy of the London Observer.)
A POSTURE IN PRAYERS

Above: The congregation is in the posture of prostration. The foreheads of the devotees are touching the ground. This posture is essentially the logical conclusion of the mental change that can and does take place in a Muslim, who does not recite the words of his prayers mechanically. Even in cases where the real point of prayers is missed, this symbolic posture succeeds in impressing on the mind of a Muslim his real position in life as against his Creator. The words uttered in this posture are: "Glory to my Lord, the Most High"
Arab Histriography in the Last Hundred Years

Arab Works on the Life (Sirah) of the Prophet Muhammad

by MUHAMMAD TAWIFQ HUSAYN

"Arab writers and readers took very avidly and enthusiastically to books about the Sirah of the Prophet Muhammad. This has been particularly true of the last thirty years. Perhaps the reason for this was the religious renaissance experienced by the Arab countries during this period."

"Undoubtedly the study of the Sirah of the Prophet Muhammad with the Qur'an as a source is the best in historical document about the era of the Prophet and the circumstances, because the Qur'an is the most reliable about various aspects of life in the Jahiliyyah. But can this system be usefully followed; and can it, with the sources of knowledge available to us, lead to positive and reliable results?"

The rise of the Prophet Muhammad was the greatest event in the history of the Arabs and the Muslims, and one of the most outstanding landmarks in the history of mankind as a whole. Muhammad came forth with a new religion. He consolidated the ranks of the Arabs, unified them into a single nation, and led them on to the stage of history to make their own distinguished contribution to it, and to add to human civilization illustrious chapters of guiding thought, constructive effort, and sublime example.

The Arabs and the Muslims devoted attention to the study of the life and teaching (Sirah) of the Prophet Muhammad since the early days of Islam. Many historians and biographers assiduously collected information about the life of the Prophet. Those who wrote on the life of the Prophet can be classified, from the point of view of time, into three categories. The most famous of the members of the first group include Ibn Abi 'Uthman Ibn 'Abi 'Affan, who was born in the year 20 A.H. and died 101 or 105 A.H.; 'Urwah Ibn al-Zubayr Ibn al-'Awam (23-94 A.H.); Shahrabul Ibn Sa'd (d. 123 A.H.); and Waab Ibn Munib (d. 110 A.H.). The most notable members of the second group are 'Abdullab Ibn Abi Bakr Ibn Hazm (d. 135 A.H.); 'Asim Ibn Amr Ibn Qatafah (d. 120 A.H.); and Muhammad Ibn Muslim Ibn Shihab al-Zahri (d. 124 A.H.). No written work by any of the members of these two groups on the Sirah of the Prophet Muhammad is extant. The most distinguished members of the third group are Musa Ibn 'Aqibah (d. 141 A.H.); Mu'ammar Ibn Rashid (d. 150 A.H.); and Muhammad Ibn Ishaq (d. 150 or 153 A.H.). Ziyad al-Buk'ali (d. 183 A.H.) copied from Muhammad Ibn Ishaq; and Abu Muhammad 'Abd al-Malik Ibn Hisham al-Mimiyari (d. 218 A.H.) copied from Ziyad al-Buk'ali. This group also includes Muhammad Ibn 'Umar al-Waqidi (d. 207 A.H.) and his pupil Muhammad Ibn Sa'd (d. 230 A.H.).

Early authorities

The works of Ibn Ishaq and al-Waqidi are considered the most masterly on the Sirah of the Prophet Muhammad. They contained most of the basic information on the life of the Prophet, and have served as sources upon which subsequent works on this subject drew. Ibn Ishaq's book consists of three parts. The first deals with the history of the world from the beginning of mankind until the advent of Jesus Christ. In this part the author relies on the works of Waab Ibn Munib and Ibn 'Abbas, works on the history of the Jews and the Christians, the Scriptures, and the folklore of the Arabs of the desert. The book also deals with the history of the Yemen, the Arab tribes of the pre-Islamic era and their religions, the ancestors of the Prophet, and the older religion of Mecca. Very little mention is made in this book of the sources of the information quoted. In the second part of the book, Ibn Ishaq deals with the life of the Prophet Muhammad in Mecca, and with his migration to Medina and his life there. In the third and last part of the book the author deals with the invasions made by the Prophet. In the second and third parts of the book there are detailed lists of the names of the early Muslims, the Emigrants (al-Muhajirin), the early Muslims among the Supporters (al-Ansar), and the names of those who took part in the Invasions of the Prophet, with the names of those captured or killed. Care is taken in these two parts of the book to specify the sources of the information given. Ibn Ishaq's book reached us incomplete through omissions by Ibn Hisham and al-Buk'ali. Ibn Hisham left out the history of the People of the Book from the days of Adam to Abraham, and mentioned of the descendants of Ishmael only the direct ancestors of the Prophet Muhammad, but he pointed out where there were omissions or additions. In his History and Commentary, al-Tabari mentions a great deal about the Prophet which Ibn Hisham has omitted. Al-Azraqi has also mentioned a substantial part of what Ibn Hisham has omitted about Mecca. A complete copy of Ibn Ishaq's book on the Sirah of the Prophet Muhammad has recently been discovered, and is being prepared for publication. Ibn Hisham's work was published on several occasions in Egypt, and an edition published in 1936 C.E. by the Bulaq Press, edited by Mustafa al-Saqqa, Ibrahim al-Abyar and 'Abd al-Hafiz al-Shalabi, is rich in annotations.

Al-Waqidi's works on the Sirah of the Prophet Muhammad have reached us mainly through his book al-Maghazi. Al-Buladhiri's treatise on the life of the Prophet — Ansab al-Ashraf — draws on al-Waqidi's works. Ibn Sa'd, in his book al-Tabaqaat, deals with the life of previous prophets, and with the ancestors of the Prophet Muhammad and his early childhood. He also deals with the early days of the Islamic era, and with the life of the Prophet after the advent of Islam, giving details about his various activities, his invasions, illness, death and burial. Ibn Ishaq and al-Waqidi appear to have earnestly sought to quote only the material which could be checked by them as authentic. But
their works are not free from inaccuracies, and there is some confusion about dates. Al-Waqidi shows bias in favour of the Abbasides, and an instance of this is the fact that he omits the names of their ancestor, al-Abbas, from the list of those captured after the battle of Badr. Ibn Ishaq was also not recognized as authoritative by his contemporaries. The Imam Malik Ibn Anas and Hisham Ibn ‘Urwah Ibn al-Zubayr did not accord much respect to his works. It must be pointed out, however, that not an insignificant part of the criticism directed against Ibn Ishaq was unjustified and due mainly to petty jealousy by his contemporaries.

The Sirahs of Ibn Hisham and al-Waqidi were always readily considered as authoritative. Indeed they were considered in some way to be sacrosanct, and no one dared subject them to any critical examination or analysis. The material contained in these works has supplied the basis of the great majority of later studies on the life of the Prophet Muhammad and beginning of the Islamic era. Later works on the Sirah of the Prophet Muhammad were really mere rehashes of the main authorities, except that some works in the nineteenth century included a great deal of meticulous detail of the life of the Prophet, most of which was fantasy rather than fact, and some of which was irrelevant or downright irreverent or scandalous (see, for example, pp. 217-220 of al-Nabhani’s al-Anwar al-Muhammadiyyah). The influence of such works on the masses was great up to the early part of the twentieth century. One of the most well-known of these works is al-Mawahib al-Laduniyyah fi al-Minah al-Muhammadiyyah by al-Qastalani, first published in Cairo in two volumes in 1281 A.H. This treatise was discussed in a commentary by al-Zarqani which was published in eight volumes in Egypt in 1291 A.H., and condensed by al-Nabhani in a book entitled al-Anwar al-Muhammadiyyah fi al-Mawahib al-Laduniyyah, published in Beirut in 1310 A.H. Other well-known works of this type were Sabil al-Huda wa al-Rashid fi Sirat Khayr al-‘Ibad by Muhammad Ibn Yusuf al-Salihii (d. 975 A.H.) and Insan al-Uyun fi Sirat al-Amin al-Mamun by ‘Ali Ibn Burhan al-Din (975-1044 A.H.), both of which were published on several occasions in Cairo and Damascus.

I shall now deal with the main works in Arabic on the Sirah of the Prophet Muhammad published since the middle of the nineteenth century. I shall discuss only original treatises by Arab authors, and not material translated into Arabic. I shall also omit from my study any short articles on this subject published in magazines or in pamphlets. My remarks on the works I shall discuss will be mainly confined to the system adopted by the author in the study of the subject, and the contribution made to the previous study of the subject.

Why doubtful material was accepted

One of the earliest works on the Sirah is al-Sirah al-Nabawiyyah wa al-Atwar al-Muhammadiyyah by al-Sayyid Ahmad Ibn Zayn al-Dahan (1232-1304 A.H.), the Mufti of the Shafi’is in Mecca. This Sirah contains nothing new in either subject-matter, style or manner of presentation. It is merely a condensation of the main old authorities and of some later works on the life of the Prophet Muhammad. The author writes in his introduction: “God has enabled me to consult some of the works of Allamah al-Zarqani and other works on the Sirah, such as those of Ibn Sayyid al-Nas and Ibn Hisham and the Damascus and Aleppo Sirahs, which are the most reliable on this subject. I have sought to summarize their contents on the life of the Prophet, such as the honourable of creatures” (Vol. I, p. 2). In his genealogy of the Prophet Muhammad, Ibn Hisham stops at Ishmael, while other old authorities stop at ‘Adnan, the son of Ishmael. Later writers on the Sirah, however, have tried to delve much more deeply into the Prophet Muhammad’s ancestry, and have written about the Prophet as a “ray of light before God created the Universe”, affirming that God would never have created the universe or man had it not been for Muhammad. Shaikh Dahlan follows in this tradition and quotes authorities for his views from the Hadith, and from the stories and the poems reported by mystics. He quotes from authorities on the life of the Prophet, and gives special emphasis to the reported miracles of the Prophet and his noble attributes; and does not hesitate to accept as authoritative any story on this subject provided it glorifies and praises the Prophet Muhammad and is likely to exhort the Muslims to virtue. The author writes that the Prophet Muhammad asked God to bring his mother back to life. God is said to have fulfilled his wish, and when the Prophet’s mother believed in him she was taken back to the dead. The author comments on this saying: “Al-Suyayyi says that God is omnipotent, and His mercy and power surpass all. His Prophet is worthy of being granted special favours. This hadith is also reported by al-Khatib al-Baghdadi. Some ‘ulama have affirmed, relying upon this hadith, that the Prophet’s parents have been saved, and that they are in Heaven and not in Hell. Al-Sayuti favoured the view that God had brought them back to life in order to believe in the Prophet, and this view is supported by several imams and authorities on the hadith. Others, however, have claimed that the hadith in question was fabricated. But this is not an acceptable view. The truth is that this hadith is weak in authority, but not fabricated. And that which is weak in authority is acceptable for purposes of virtue. Al-Hafiz Shams al-Din Muhammad Ibn Nasir al-Dimashqi supports this view.”

Shaikh Yusuf Ibn Isma’il al-Nabhani follows the style of Shaikh Dahlan. He summarizes al-Anwar al-Muhammadiyyah of al-Qastalani, and he describes his book Jawahir al-Bihar fi Fadl al-Nabi al-Mukhtar as “an interesting collection of the virtues of the Prophet Muhammad, in which I have put together a great deal of what has appeared in books about the Sunnah and in the writings of the imams... and have extracted the important and beneficial points reported by the leading authorities and imams” (Vol. I, p. 2). The author classifies his quotations under the name of the authorities to which he attributes them. He follows the same system in his book al-Fada’il al-Muhammadiyyah. His book on the Sirah entitled Wasa’il al-Wasul ila Shama’il al-Rasul is a summary of older works on the Sirah and of stories about the Prophet Muhammad quoted by muhaddiths and mystics.

Tracing the genealogy of Muhammad

‘Abd al-Qadir al-Dana’s book Tuhfat al-‘Aalam fi Akhbaar Sayyid Wild Adam follows the pattern of the aforementioned books. It reviews the genealogy of the Prophet Muhammad and his early life until the Hijrah, and was published in Beirut in 1321 A.H. The author follows a tradition adopted by earlier writers on the Sirah by quoting and interpreting verses from the Qur’an to authenticate stories about the life of the Prophet. He writes, for example, “When Adam, May God’s peace be upon him, ate from the tree, he said, ‘In the name of Muhammad please forgive me, O God, and accept my repentance’. God accepted his
miracles and the conduct indicating the truth about the most repentance and forgave him. That is how God’s words, ‘Then Adam received (revealed) words from his Lord, and He turned to him (mercifully). Surely He is Oft-returning (to mercy), the Merciful,’ are interpreted. Adam (may the peace of God be upon him) pleaded in the name of Muhammad because he had pre-knowledge of him. This is supported by what was reported by al-Hakim about ‘Umar Ibn al-Khattab (may God’s blessings be upon him), who said, ‘Adam (may the peace of God be upon him) saw the name of Muhammad (may the peace and blessings of God be upon him) written on the Throne. He enquired about this and God told him, ‘Had it not been for Muhammad I would not have created you’” (pp. 122-123). The author also quotes from the Bible to prove the authenticity of the prophethood of Muhammad and mentions eighteen predictions on this subject in the Old and New Testaments and the Psalms. On page 124 of his book the author lists the names referring to Muhammad in the Old and New Testaments. He substantiates his view by quotations from the book Ithllab al-Haqq by Shaikh Rahmat ‘Ullah al-Hindi, the Arabic translation of the Protestant version of the Bible translated in Beirut in 1891 C.E., and the third edition of the Jesuits’ translation of the Bible published in 1876 C.E. He also quotes authorities for his views from Muslim traditions and folklore, e.g., “Al-Hakim quotes Ibn ‘Abbas, may God’s blessings be upon him, as saying, ‘God revealed to Jesus, may the peace of God be upon him, that he should believe in Muhammad and ask his people to believe in him, for had it not been for Muhammad, God would not have created Adam, nor the Heavens, nor Hell’” (p. 123).

The book Tarikh al-Nabi Muhammad by al-Hasan al-Husayni al-Liwasani al-Najafi also follows the same pattern. The author quotes more than one hundred sources among leading works on the Sirah and the Hadith (Vol. I, p. 2), including works recognized by the Shi’a, such as Akhbar al-Rida, Sahijat al-Rida, Fiqh al-Rida, the Tafsir of the Imam al-Hasan al-‘Askari, and others. The author differs from other writers on the Sirah by dealing at length with the virtues of the Imam ‘Ali, Sayyidah Fatima, and notable Imams of old, frequently emphasizing matters of Shi’ite significance. He also follows in the footsteps of other writers on the Sirah by interpreting verses from the Qur’an to support historical propositions which he discusses (see for example Vol. II, pp. 6 and 17). Describing the creation of the Light of Muhammad (Vol. I, pp. 4-5) he says: “God was all alone and nothing was with Him since the beginning. The first thing he founded was the Light of His Beloved, Muhammad. The Prophet (may the peace and blessings of God be upon him) himself said, according to various authentic hadiths, ‘When God wanted to create His creation he brought forth my Light, and from it created the Throne, which is my Light. . . He then brought forth the Light of my brother, ‘Ali, and from it created the angels which are his light. He then brought forth the Light of my daughter, Fatimah, and from it created the sun and the moon. . . Then he brought forth the Light of my son, al-Husayn, and from it created Paradise and pure and beautiful women (hur ‘yin). I and ‘Ali Ibn Abi Talib were created from the same Light, and we used to praise God at the right of the Throne before Adam was created.’” (See also the versions of this hadith in al-Mawahib by al-Qastalani, or the summarized version of al-Mawahib by al-Nabhani.) The author also gives details of the story of the Ascent (Mi’raj) with Shi’ite amplifications of it. He says, for example, that “The Prophet finds writ on every gate in heaven ‘There is no God but Allah. Muhammad is the Prophet of Allah, and ‘Ali is the Emir of the Faithful’” (Vol. I, p. 290).

The attribution of miracles to the Prophet

In his book Nur al-Yaqin fi Sirat Sayyid al-Mursalin, Shaikh Muhammad al-Khudari (d. 1927 C.E.) gives a summary of the life of the Prophet Muhammad on the traditional lines adopted by previous writers on this subject. He emphasizes the nobility and purity of the parents of the Prophet and their high status during the pre-Islamic era. In his genealogy of the Prophet, al-Khudari goes back to ‘Adnan, but no farther. He says: “This is the genealogy accepted by the historians and the muhaddiths. It is not feasible to trace the ancestry farther” (p. 5). He accepts without argument or criticism all the old stories about the life of the Prophet, and mentions many of the miracles attributed to the Prophet, without trying to analyse them or to support them by argument or logic or on a scientific or any other basis, as is done by other muhaddiths. He ends his book with a chapter on the virtues of the Prophet. Al-Khudari deals with his subject in a most reverent manner, according respect to the writings of previous authors, and relating the story of the life of the Prophet in simple and clear terms without exaggeration, complications or hyperboles. In my opinion he is one of the few writers on the Sirah who have avoided the excesses which have characterized many writers on the subject, particularly in recent times. He writes in simple and uncomplicated style similar to that of Ibn Ishaq and al-Waqidi. This is perhaps one of the reasons why the book has been one of the most popular modern works on the subject among the educated class (the first edition was published in 1915 C.E. and the thirteenth edition in 1956 C.E.).

Shaikh Muhammad Husain al-Azhari in his book al-Nabi Muhammad follows the pattern of al-Khudari in treating concisely the life of the Prophet. The book is similar to one by Muhammad Khalid Khatam al-Nabiiyyin Muhammad Ibn ‘Abdullah. Another book in this style is by Shaikh Muhammad Rashid Rida—Khulasat al-Sirah al-Muhaddiyyah wa Haqiqat al-Daw’ah al-Islamiyyah—written in rhyme so that, according to the author, “it may be easier for schoolchildren and others to memorize it”. Shaikh Rida mentions as miracles attributed to the Prophet only those to which reference has been made in the Qur’an. He says: “God Almighty has supported him with proof and reasonable argument, and has given him much earthly evidence. The greatest evidence about his prophethood is the Qur’an, a thing which will remain until the end of time” (p. 40).

Ré-telling the Sirah

Dr. Taha Husayn follows a similar pattern in his book Mir’att al-Islam. He deals with the religious, political and social situation of the Arabs before the advent of Islam, and then briefly deals with the main events in the life of the Prophet without paying much attention to extensive detail. He discusses the enmity which was directed against the Prophet by the unbelievers, the hypocrites, the Christians and the Jews. He also discusses in detail the miraculous nature (i’jaz) of the Qur’an. He then goes on to deal with the life of the Companions of the Prophet, and with the discord from which the Muslims suffered after the death of ‘Uthman. He also discusses the rise of conflicting sects, groups and parties as a result of political jealousies and disputes and the
infiltration of foreign cultural influences. Taha Husayn summarizes the life of the Prophet and on the whole accepts without argument the facts related by the old authorities on the subject; and he does not fancifully elaborate on them, and does not introduce modern scientific views into the subject. He says, for example, "I would not like to attempt to explain the meaning of the 'birds in flocks' (tayr ababil) which hurled 'decree stones' (hijarat min sifil) at the Abyssinians' because I would prefer to accept the text and understand it in the light in which the early Muslims accepted it and understood it when it was first related to them by the Prophet (may the peace and blessings of God be upon him)" (p. 32). Taha Husayn does not attribute to the Prophet any miracle other than the Qur'an. He says: "The Prophet did not claim for himself any miracle other than the Qur'an. The Prophet was truthful in this and was justified, for there can be no greater miracle than the Qur'an" (p. 122).

In his books 'Ala Hamish al-Sirah and al-Wa'd al-Haq, Taha Husayn adopts the style of historical story-telling in reporting some incidents before the advent of Islam and in recording the life of some of the Companions of the Prophet. He deals with a particular incident recorded by history books, and re-tells the story in his own style, giving it any historical setting he deems reasonable or appropriate. Explaining his style, the author says: "These pages are not written for scientists or historians, because I have not sought to introduce them as history or science. They are thoughts or reflections which occurred to me as I read the Sirah, and I later thought of putting them down on paper, and now find no objection to their publication. I should like people to know that I have given myself liberty in telling stories, reporting events, or inventing reports where I did not consider it harmful to do so, except where the reports were connected with the Prophet personally or concerned an article of faith, in which case I allowed myself no freedom, and abided by the rules to which the early writers on the Sirah and the Hadith, and the exponents of reports or 'udama, have adhered" (Introduction). This story-telling style in the reporting of historical events was followed by many writers, including al-Tantawi in articles he published in the magazine al-Risalah and later collected together in a book, Suwar min al-Tarikh al-Islami. It was also followed by Mustafa Sadiq al-Rafii in some chapters of his Wahiy al-Qalam, Muhammad Sa'id al-Iryan and other contributors to the Egyptian magazine al-Risalah, Izzat al-Attar in his book al-Rasul al-Arabi wa al-Imbaratur Hiraq, Fathi Radwan in Muhammad, al-Tha'ir al-A'zam, Jamal al-Din al-Ramadi in Min Wahiy al-Sirah, and by Tawfiq al-Hakim in his play Muhammad.

Romanticism on the Sirah

There are many writers on the Sirah in this style who made the mistake of making out that what they were writing were real historical facts capable of checking or confirmation. These writers devoted most of their energy to the history of the wives of the Prophet, his daughters and his parents. Discussing the sources of her book, Aminah bint Wahh, Dr. Bint al-Shati' says: "My attempt began with a study of the life of Sayyidah Aminah. I was fully conscious of the contradictions in the sources and the reports about this illustrious mother. But this did not terrify me, for I knew that I was discussing the mother of the great Prophet. . . . So I began to trace her features and attributes in those of her great son. . . . Muhammad was the great offspring of Sayyidah Aminah, and it is not strange therefore that I should perceive her in his light, and that I should seek to understand her by studying her great achievement represented in her great son. The study of Aminah bint Wahh is necessarily based on the personality of her son as a clue to understanding her own personality, in view of the clear imprint which her personality had left upon that of the Prophet. In addition to this source, I have considered what has been reported by historians about Aminah's fathers and grandfathers, and what has been recorded about the characteristics of the surroundings in which she lived. Aminah was nothing but the product of her surroundings and of what she has inherited. . . . But when I proceeded to trace the deeper roots of Aminah's origins I found, in addition to the scientifically accepted facts about heredity and the influence of surroundings, many other factors which cannot be classified under the first category. . . . These relics were left to us by people who saw in Aminah the picture of absolute perfection by the mother of the Prophet, and they spoke about her on inspiration from their admiring hearts and prompted by a believing conscience. In this they did not lie or prevaricate, nor did they deceive or betray. . . . Other things to which I referred in compiling this Sirah were what many scholars, and particularly orientalists, prefer to call legend and tales. In legend I found reflections of historical events in the minds of people who lived in the surroundings experienced by the Prophet's mother or who had contacts with her or had copied her example. The psychological appreciation of events helped me to perceive the personality of Aminah and to evaluate her in such a manner as to show her qualities and determine her influence. What has been related about the dreams or visions of Aminah, and what has been believed to be her aspirations and hopes, were living spiritual portraits composed by those who have followed the example set by her motherhood and liveliness. This is material for real history, although it may appear in the guise of winged imagination and storytelling which I do not think does injustice to facts in any manner" (Introduction). The sources mentioned by the author may be helpful in embellishing historical facts, but they are not historical material, and are not considered by historians as sources which can be relied upon in recording real history. The author follows the same system in her books Banat al-Nabi and Nisa' al-Nabi.

Another author who follows this non-scientific system in writings on the Sirah is 'Abbas Mahmud al-'Aqqad in his Fatimah al-Zahra. He supplements the lack of reliable historical material by personal views which he treats as if they were modern scientific facets. He says: "Despite the scarcity of material related about the personality of Fatimah, may peace be upon her, I hope I shall follow the path of success in what I have been able to deduce about the features and characteristics of this blessed Sirah. Going back to the origin I say that the first thing to be added to the strength of belief or faith in the mind of Fatimah is the fact that she inherited from her father and her mother. What she inherited from her father surpassed everything else. But if this is coupled with what she inherited from her mother then the links in the chain would be complete as to her total inheritance, what she will pass down to her descendants, and what will remain about her" (p. 10).

In her book Nisa' Muhammad, Saniyyah Qura'ah sought to inculcate into the younger generation those sublime principles represented by the life of the wives of the Prophet. She says: "I am honoured to expound on these pages the most illustrious, pure and sacred annals known to history, annals depicting a real picture of Muhammad's household.
and his wives. While writing these pages about the wives of Muhammad I experienced complete spiritual impartiality and sublimation. I admire those beloved and pure human examples. I delved into their private lives and deduced therefrom principles which I lay before the readers. In my book, *Nisa' Muhammad*, I dealt with aspects of life in the Prophet’s household to refute the allegations made by missionaries, and I was guided in this by what has been stated in God’s Book about the wives of the Prophet. The wives of the Prophet are the mothers of all the believers, as revealed by Almighty God . . .” (pp. 10-11).

Taha ‘Abd al-Baqi Surur, in his book *Khadijah Zawjat al-Rasul*, is another writer who follows the same pattern. He says : “Khadijah inherited from her mother beauty, cheerfulness and eloquence. From her father she inherited firmness and intelligence. From her uncle, Waraqah, she inherited learning, wisdom and religious piety.” The author, however, examines some of the reported events about the life of the Prophet and deduces from these events views or conclusions not always in line with the views of the majority of historians on the subject. He disagrees, for example, with the view that Sayidah Khadijah was 40 years old when she married the Prophet, as is stated by many writers on the *Sira*. He says : “How could Sayidah Khadijah bear children for the Prophet, may the peace and blessings of God be upon him, after that age? And how could she bear one child after another until they number seven? And how could she bear children for the Prophet seventeen years after marriage, that is to say when she would have been 57 years of age, according to the estimate made by previous stories? This would be extraordinary and unacceptable to both modern and old science. Historians have disregarded a genuine story which clearly substantiated and pointed out the truth. ‘Abdullah Ibn ‘Abbas, who was very close to the Prophet’s household, said that Khadijah (may the blessings of God be upon her) was 22 years of age when she married the Prophet, and not older. Ibn ‘Abbas referred to this fact, according to the *Tabagat* of Ibn Sa‘d, when he was among a group of Bani Hashim and leading companions of the Prophet, and no one contradicted it” (pp. 36-37). Books on the *Sira* of this kind portray the characters involved as legendary and unique creatures, and as angels or near-angels. The fact is that the older historians were more accurate in what they wrote, and they understood and interpreted events and facts more realistically. They portrayed human beings as human beings. True they sought to highlight the attributes of those about whom they wrote, but they did not resort to excesses, and they did not indulge in imagination and fancy. The Prophet was characteristically realistic when he humbly described himself and his mother, saying, “I am but the son of a woman from Quraysh who eats dried meat”.

The popularity of works on the *Sira*

Arab writers and readers took very avidly and enthusiastically to books about the *Sira* of the Prophet Muhammad. This has been particularly true of the last thirty years. Perhaps the reason for this was the religious renaissance experienced by the Arab countries during this period, and because of the activities of various religious organizations such as *al-Ikhwan al-Muslimun* (The Muslim Brothers), *al-Shubbun al-Muslimun* (The Muslim Youth), *Shubban Muhammad* (The Youth of Muhammad), *al-Hidayah al-Islamiyyah* (Muslim Guidance), and others who sought to spread and defend Islam and to simplify its problems to the masses. The deviation by a considerable section of young people from the teachings of Islam as a result of so-called modern ideas on culture and science, or the influence of Western civilization, has stimulated increased interest by writers and religious organizations in the study of the *Sira*. To write on the *Sira* thus became a service of religious significance in the view of some writers, and a source of ready material profit by others. Writers did not devote their energies solely to the recording of the events of the *Sira* on the usual historical pattern. They tried to comment upon and amplify certain aspects of it and to highlight exemplary principles of wisdom, greatness and virtue derived from it. Books on the *Sira* written on this style and for this purpose are plentiful. The aim behind them is summed up in the introduction written by Shaikh Mustafa al-Maraghi for al-Riyashi’s book on the *Sira* entitled *Nafsiiyat al-Rasul al-'Arabi*. Referring to the author, al-Maraghi says: “God has enlightened your heart and you have recorded in this book the inspiration you received, and thereby you have enlightened the hearts of a believing people and sought to find a remedy against the obstinate and the disbelieving.” Notable among books in this category is *Muhammad al-Mathal al-Kamil* by Muhammad Ahmad Jad al-Mawla. It deals with the life of the Prophet Muhammad from all angles, and emphasizes its sublime nature and the fact that it can serve as a model for every type of society and for every person. The author in this case accepts without argument the stories related by old authors and criticizes hostile views by orientalists and others, strongly defending Islam and its Prophet.

Labib al-Riyashi in his book *Nafsiiyat al-Rasul al-'Arabi* sought to awaken the Arabs and to prepare them for a renaissance by a proper appreciation of the *Sira* of the Prophet Muhammad and its acceptance as an example and an ideal. The author deals with a particular incident in the life of the Prophet, or with a *hadith* attributed to him, and deduces from it general principles which he expresses in emotional style and with poetic fervour. At times he utilizes the general principles he deduces in this manner from isolated incidents or *hadiths* as the basis for contradicting or denying incidents or facts recorded by some works on the *Sira* or legal principles accepted by treatises on legislation (see, for example, his statement about slavery, pp. 29-30). He would also accept without argument or demur reports about events in the life of the Prophet, and would proceed to exercise his imagination in describing the surrounding circumstances and the innermost emotions of the Prophet at that time. The author’s fertile and active imagination leads him to all kinds of conclusions (see, for example, his description of the construction of the Black Stone in the Ka‘bah, pp. 43-44).

Muhammad ‘Abdullah al-Samman, in his book *al-Rasul Ustaz al-Hayah*, treats the *Sira* in a similar manner. He would report a particular event in the life of the Prophet, or a particular statement he is reported to have made or a practice he had followed, and arrives by analysis at various conclusions designed to emphasize the greatness of the Prophet and the fact that his life should serve as a sublime example for all. ‘Abd al-Rahman ‘Azzam is another writer in this group. In the introduction to ‘Azzam’s book *Batal al-Abtal, aw Abraz Sifat al-Nabi Muhammad*, Shaikh Muhammad Mustafa al-Maraghi writes: “The author discusses what the Prophet Muhammad (may the peace and blessings of God be upon him) did in search of the truth, his firmness in justice, his courage, his loyalty, his selfishness, his contentment, his humility, his piety, his forgiveness, his charity, his faithfulness, his mercy, his eloquence, his sound
policy, and his wisdom in dealing with matters. He also discusses the effect which the Call of Muhammad has had upon individuals and communities. He has thereby clarified for the people the most noble facts ever known about any man, the most illustrious character ever found in history, and the most sublime greatness ever witnessed.”

Answering criticism of the Sirah

Many modern writers on the Sirah have endeavoured to refute objections and criticism about it by Christian writers, particularly orientalists. Some of these writers have answered the critics of the Sirah by criticizing Christianity itself, seeking to reveal its shortcomings and the superiority of Islam. Khalid Muhammad Khalid, in his book *Ma'ān 'ala al-Tariq, Muhammad wa-al-Masih* (Together on the Road; Muhammad and Christ), adopted a different attitude. He tried to show that the two religions spring from one and the same source, and seek one and the same objective, namely to protect mankind against falsehood, weakness and fear. The author discusses the life of Christ and gives an outline of Christ’s views based on the Gospels. He then discusses the life of the Prophet Muhammad and his views, and draws the conclusion that both Muhammad and Christ have the same objective. To reach his conclusions, and serve the purpose he has in mind, the author explains and interprets not only the Sirah of the Prophet Muhammad but also the principles of Christianity. He says: “There is not a shadow of doubt about the genuine appreciation with which Muhammad received the words of his God, nor is there any shadow of doubt about the genuine appreciation with which Christ received the call made by his God. There is in their lives not the slightest trace or indication of any make-believe or pretence. Even the phrase ‘My Son’ in reference to Christ is not out of place, for we are all the children of God in the sense that we are His creatures. God’s fatherhood of us does not mean the same thing as human fatherhood of the type recorded in birth registers. It is the fatherhood of the First and the Greatest Creator. We also find the prophet using the same words when he says ‘The creatures are the children of God, and the most loved with God is the most serving of his children’. . . . That is why God has been described as The Father, for He is the Big Heart which envelops us all with love and charity” (pp. 50-51).

A similar approach is used by ‘Abbas Mahmud al-'Aqqad in his book *Abqariyyat Muhammad*. The author writes: “I wrote this book while having in mind the need for defending the reputation of Muhammad against the allegations made by the conceited and the ignorant because of arrogance or bad faith. . . . The two longest chapters in the book are those in which I have explained the attitude of Muhammad as regards war and married life. . . . These aspects were the subjects of falsehoods in what was said by spiteful and mean critics. The reader will find that *Abqariyyat Muhammad (The Genius of Muhammad)* is a fit title for the purpose. The book is not a new Sirah to be added to other Sirahs in Arabic or other languages. . . . It is also not an interpretation of Islam or some of its principles, nor a defence of Islam or an argument against its enemies. . . . The book is merely an assessment of the genius of Muhammad by a yardstick recognized and accepted by all, and not only by the Muslims, and by the methods of truth which would endear him to the hearts not only of the Muslims but of everybody. Muhammad is great because he is an example to be followed as regards attributes desired by all sincere people. He is great because he is of great character” (pp. 12-13). Al-'Aqqad discusses Muhammad’s genius in military matters and shows that all his wars were “defensive”. He adds: “The only wars he initiated were in fact by way of defence after he had made sure that a pledge given had been violated and that there was a desire for aggression” (p. 41). He then examines in detail the military plans of the Prophet and shows that they were highly accurate and skilled: “If the wars of the Prophet (may the peace of God be upon him) were subjects for examination by a military critic who is an authority on modern warfare, with the object of improving or amending these plans, he would find this impossible” (p. 47). The author compares between Napoleon Bonaparte’s military plans and tactics and those of the Prophet, and draws the conclusion that those of the Prophet were superior (pp. 46-51).

‘Abbas Mahmud al-'Aqqad’s study of the military aspect of the Sirah has prompted a group of military officers to write on this subject. Major Muhammad ‘Abd al-Fattah Ibrahim wrote a book entitled *Muhammad al-Qa’d* and *al-'Abqariyyah al-'Askariyyah fi Ghazwat al-Rasul*. On the whole these books add little to al-'Aqqad’s work on the subject. They emphasize that the wars launched by the Prophet were “defensive wars” essential to safeguarding the new faith. They also give the lie to allegations that Islam was spread by the power of the sword. They also compare the military plans of the Prophet with modern military plans, affirming the superiority of the plans made by the Prophet. These books differ from al-'Aqqad’s treatise in that they give extensive details of the battles, with maps of the scenes. The efforts of the authors of such books could perhaps have been more successful had they compared the plans made by the Prophet Muhammad with those made by military leaders and conquerors who preceded him or were his contemporaries so that the reader may assess any improvement in strategy or tactics introduced by the Prophet.

Attempts at scientific analysis

Many writers have tried to chronicle the Sirah in a modern style. Among them is Dr. Muhammad Husayn Haykal in his book *Hayat Muhammad*. He relied on the Qur’an and books on the Sirah and the Hadith, as well as on the writings of orientalists. The author explains that he sought to subject the life of Muhammad to scientific study on modern Western lines (p. 17). He says: “My purpose in this book is to engage in scientific research in the service only of the scientific truth. It is my purpose that the book should be read by both Muslims and non-Muslims, and I hope that they will all be convinced with this scientific truth” (p. 46). He criticizes books on the Hadith and the Sirah for “discrepancies in reports about many things attributed to the Arab Prophet from the day he was born to the day he died” (p. 47). He points out that “the oldest of these books (on the Sirah) was written a hundred years or more after the death of the Prophet, and after the spread in the Islamic State of political and other creeds which utilized fabricated reports and hadiths as means for their propagation” (p. 48). The author's method in examining a hadith is to compare it with the provisions of the Qur’an, on the ground that the Qur’an is the most authentic and reliable of sources; and what agrees with the Qur’an would be right and what disagrees with it should be discarded. “Of the things about which there has been disagreement we should reject all that is not in harmony with the Qur’an, irrespective of whether the matter in dispute has been
attributed to the Arab Prophet. Direct reports about the period from the advent of Islam to the murder of the third Caliph can be relied upon, and can also be used as a basis for scrutinizing subsequent material” (p. 62).

Muhammad Husayn Haykal’s method in analysing and examining the Hadith is not quite safe or reliable. A proper understanding of the Qur’an depends to a large extent on an understanding of the works on Commentaries (Taṣfīr), which themselves draw extensively upon the Hadith. How can a scholar determine whether a particular hadith was first reported before the murder of the third Caliph when no hadith was written down until some time after this period? The author examines the situation of the Arabs before the advent of Islam. He then examines the Sirah, and notes in particular the points about which criticism or objections have been levied by orientalists, and replies to such criticism or objections. In his study of the situation of the Arabs before Islam, and of the life of the Prophet Muhammad before he started his Mission, he accepts without any deep examination the traditional authorities on the subject. In other parts of the Sirah the author accepts well-known traditions and does not make much use of the scientific method which he emphasized in the introduction to his book.

Muhammad Husayn Haykal also disputes the miracles attributed to the Prophet Muhammad. He says: “The life of Muhammad was a human one, and reached the very highest level to which a human being can aspire. The Prophet was anxious that the Muslims should know that he is a human being like them, although inspired. He did not want any miracle to be attributed to him other than the Qur’an. The Prophet’s companions have testified to this” (p. 44). The author takes up old reports about the Sirah and re-tells them in a new style, often with elaborations and a dash of imagination. The study carried out by some orientalists on the Sirah is often accepted by him as authority. At times he also quotes modern scientific views to establish the truth about certain events in the Sirah, and lists logical, psychological and philosophical grounds to substantiate his ideas. Discussing the wisdom behind the Isra’ and the Mi‘raj of the Prophet he reaches the conclusion that the aim was to demonstrate the unity of the universe and of spiritual life. He says: “The journeying by night (Isra’) in spirit is like journeying and ascending (Mi‘raj) by spirit in their beauty and sublimity. It forcefully portrays spiritual unity from the beginning until the end of time. The stopping at the Mount of Sinai, where God spoke to Moses, and at Bethlehem, where Christ was born, represents a spiritual meeting bringing together Muhammad, Christ, Moses and Abraham. It is a strong demonstration of the unity of religious life as the basis of unity of the universe in its progress towards perfection. Science in our time views such an Isra’ or Mi‘raj from the spiritual angle. Where the forces of purity are harnessed the light of truth shines, just as the harnessing of the forces of the universe in a particular manner has enabled Marconi, by beaming an electric current from a ship anchored in Venice harbour to light up the town of Sydney in Australia. Science in our time respects psychology as a reality as much as it does broadcasting or television, which at one time were considered hallucinations” (p. 190).

Political-cultural studies

Many other books following the style of Muhammad Husayn Haykal, and adding nothing to his contributions on the Sirah, have recently appeared. Among them is al-Siyasah al-Islamiyyah fi ‘Ahd al-Nubuwwah by Shaykh ‘Abd al-Mu‘taal al-Sa‘idi. The author classifies politics into two categories. One is crooked, designed to benefit one group at the expense of another. In this type of policy the end justifies the means; it is a Machiavellian policy. The nations of Europe had adopted this sinful policy. The other type of policy is frank and just, designed to promote justice and the good of the people, and follows legitimate means to attain its ends. Islam pursued this just policy during the days of the Prophet and the early Caliphs (pp. 3-5). After outlining the basis of Islamic policy the author briefly reviews the Sirah to clarify the foundations of Islamic policy, and quotes historical facts to substantiate his views.

Dr. Muhammad Jamal al-Din Surur, in his book Qiyam al-Dawlah al‘Arabiyyah al-Islamiyyah fi Hayat Muhammad, Salla Allah ‘Alayhi wa-Sallam, also deals with the Sirah, and particularly with the political aspects of the life of the Prophet and the circumstances which helped the establishment of the Islamic State. Muhammad al-Ghazzali, in Fiqh al-Sirah, likewise examines the Sirah with a religious-cultural aim in mind. He says: “I have intended by my study that the Sirah should be something which would strengthen faith, improve character, stimulate efforts, encourage loyalty to truth, and furnish many illustrious examples of all this. In the Sirah I write like a soldier writes about his commander, a follower about his leader, or a student about his teacher. I am not, as I have said, a neutral historian entirely unconnected with what I am writing about” (6. 4).

Dr. Salih Ahmad al‘Ali, in his book Muhadarat fi Tarikh al‘Arab (Volume I, which deals with the period up to the end of the Hijrah), examines the state of affairs in the lands of the Arabs before the advent of Islam. He writes about the political, religious, social and economic aspects of the life of the Arabs as determined by the research of historians and archaeologists. He then examines in detail the Meccan period of the Sirah, analysing old reports on the subject, utilizing research carried out by orientalists, and finally arriving at a conclusion by scientific method. He deals with the various reports on the Sirah and points out the discrepancies or similarities between them. The book is perhaps the most soberly scientific book on the Sirah in modern times.

The Qur’an as source of the Sirah

Sirat al-Rasul by Muhammad ‘Izzat Darwazah, containing “portraits adapted from the Holy Qur’an, and Qur’anic studies and analysis”, is one of the most important recent attempts at a new approach to the study of the Sirah. The system adopts the Qur’an as the main sources of the study of the Sirah supplemented by other writings on the Sirah and the Hadith.

The scarcity in old authorities on the subject, and their defects and conflict, prompted the author to adopt this method in his research on the Sirah. He says: “Such reports and traditions continued to be memorized and repeated for a considerable period, probably for more than a century after the death of the Prophet. It is only reasonable, as facts indicate, that many of these reports and traditions had come to suffer additions or variations; and some of them might have even suffered distortion and fabrication. Some of the reports conflict with the provisions of the Qur’an and Qur’anic revelations. . . . Take for example the Sirah by Ibn
Hisham and the *Tabaqat* by Ibn Sa’d, which are two of the oldest authorities extant and perhaps the most reliable and thorough works available to students of the subject. In almost every chapter of these two books there is evidence in some form or another of the defects I mentioned” (Vol. I, pp. 7-8). For this reason the author resorted to the Qur’an because it is the most reliable, accurate and sublime source ever. The fact that the Qur’an does not contain names, figures, dates or other data did not deter the author from making extensive use of it. He says: “So long as the reports and events mentioned in the *Sirah*, and the names, figures, descriptions and dates to which they refer continue to conflict and differ in such a way that they cannot possibly inspire confidence or reliability or be conducive to certainty in general, the fact that the present book omits names, figures, dates or other data should not make it very defective from the scientific and historical viewpoints. The main outlines it contains — which is the essence — are more accurate, reliable and forceful on the whole” (Vol. I, pp. 9-10).

Explaining his system, the author writes: “After sorting out the Meccan and Medinite verses in the Qur’an relating to the *Sirah of the Prophet* during his days in Mecca and Medina, I classified them under groups. I was then convinced that it would be possible to write on the *Sirah of the Prophet* . . .” (Vol. I, p. 5).

Undoubtedly the study of the *Sirah* of the Prophet Muhammad with the Qur’an as a source is the best in the circumstances, because the Qur’an is the most reliable historical document about the era of the Prophet and about various aspects of life in the *Jahiliyyah*. But can this system be usefully followed: and can it, with the sources of knowledge available to us, lead to positive and reliable results? The answer to this question would be a verdict on the measure of success achieved by the author in his serious efforts.

One of the most serious difficulties encountered by students of the Qur’an, in addition to the difficulties mentioned by the author in the quotation (above) is the determination of the dates of the various chapters and verses of the Qur’an. Muslim scholars have made many efforts to determine these dates, and the results have been conflicting. Many orientalists likewise tried to do this, and have not arrived at any final results acceptable to all scholars. I think Muhammad ‘Izzat Darwazah did not devote sufficient attention to this problem, and did not make use of research carried out by orientalists in this regard. He sought to solve this problem by reference to works on the *Sirah*, the *Hadith* and the *Tafsir*. About the battle against the Jewish tribe of Banu Qaynuqa’, and their subsequent emigration, he says: “There is no clear mention in the Qur’an of these people nor of the battle which led to their emigration. There are simply clues which have been interpreted by various reports. Some reports, which are substantially harmonious or coinciding said that this was the first battle against the Jews, and that it took place between the battles of Badr and Uhud” (Vol. II, p. 113). He holds similar views about the battle of the Jewish tribe of Banu Nudayr (Vol. II, p. 117) and about the extermination of another Jewish tribe, Banu Qurayzah (Vol. III, p. 120). The fact is, however, that the method adopted by the author does not differ much from methods adopted by other writers on the *Sirah*. Those writers would mention an event and list various reports about it, and would then mention substantiating facts including verses from the Qur’an. It might be asked whether such reports or interpretations were genuine, appertaining to events which actually took place rather than events which had been fabricated for some purpose or another or to suit a particular interpretation of the Qur’an. Agreement among reports of the *Sirah* regarding a particular event does not necessarily give it authenticity; and in order that research by a scholar should give reliable and scientifically acceptable results there must be various experiments and tests of the type which early Muslim ‘ulama and orientalists have carried out in order to determine the date of the verses of the Qur’an and compare them with the date of events in the *Sirah*.

In conclusion it must be pointed out that most writers on the *Sirah* hold a religious belief the essence of which is that Muhammad is the Messenger of God and the Seal of His prophets. Their writings on the *Sirah* are thus amplifications of Muhammad’s Message, and an affirmation of his greatness, the sublimity of his character and the nobility of his attributes, and a defence of his behaviour and his life against criticism by opponents, detractors, disbelievers and heretics in the earlier period, and against heathen orientalists and historians in modern times.

REFERENCES

2. ’Umar Ibn Abi Talib.

BIBLIOGRAPHY

In preparing this bibliography I have relied on the following sources: The Library List of the American University of Beirut; the list of the Modern Arab Library by l’Institut d’Egypte, Cairo, 1949; the List of the Al-Azhar Library in Cairo; Volume 5, 1949; the Bulletin of the Egyptian Book Centre (Dar al-Kutub al-Misriyyah), Volume I, Dar al-Kutub Press, Cairo, 1924 and 1952; Volume 5, Dar al-Kutub Press, Cairo, 1950; and List of Original and Translated Publications in Arabic prepared by Ilyas Ilyan Sarkis, the Sarkis Press, Cairo, 1928-1930.


Abu al-Nasr, Umar: Muhammad wa ’Arwah (Muhammad and his Era), Reuss Press, 1949 C.E.

Abu al-Nasr, Umar: Musawqif Mu’attahirah fi Tarikh Muhammad Ibn ’Abdullah Sayyid al-Arab (Impressive Stands in the History of Muhammad Ibn ’Abdullah, the Master of the Arabs), Dar al-Ahad Press, Beirut, 1944 C.E.

Abu al-Nasr, Umar: Muhammad al-Nabi al-’Arabi (Muhammad, the Arab Prophet), al-Wataniyyah Press, Beirut, 1934 C.E.

Al-Imam, ’Abd al-Fattah: Muhammad Sallu Allah ‘Ayysh wa-Sallam Huwa al-Muhad al-Ala’ fi al-Kamal al-Insani (Muhammad, may the Peace and Blessings of God be upon him, is a Sublime Example of Human Perfection), Cairo.


MARCH 1962
F A I T H  H E A L I N G

By Dr. MUHAMMAD NASIRUDDIN AHMAD

Tombs of saints have no miraculous powers, nor does tomb-worship have any religious sanction. Talismans, charms and amulets also have no religious significance. Nevertheless, one does come across cases where cure was effected by a visit to some saint’s tomb, or wearing an amulet or charm obtained from a person supposed to be gifted with special spiritual powers. In all these cases, it is the patient’s own faith that does the curing. Faith is the most wonderful gift with which man has been endowed. Its possession or lack influences the whole of our metabolism and nervous system for good or bad.

A striking instance of this kind of impact of faith on one’s physical system was recalled by Dr. Abdur Rahman, assistant to Dr. Ansari of Delhi, the close associate of Mahatma Gandhi. It was in 1930 or 1932 when Mahatma Gandhi, who was putting up at Dr. Ansari’s house, embarked on one of his hunger strikes to bring pressure on the Government of India on a certain issue. The Mahatma was extremely weak. His previous frequent hunger strikes had left him much reduced. Dr. Ansari had done his best to dissuade him from taking the step, but without avail. On the tenth or twelfth day of the fast, when Dr. Rahman did the usual daily urine test of the Mahatma, he found it full of acidity particles which meant that the patient was prone to go into a coma at any moment and expire. He reported to Dr. Ansari, who, alarmed, at once went to the Mahatma and with pleaded with him to break his fast. His condition was dangerous, he told him, and he could not possibly allow him to carry on the fasting. As a doctor, he impressed upon the Mahatma that the particles shown by his urine test were an indication that the danger point had been reached, and fasting aggravated the disease. The Mahatma just smiled, and said that he promised that if the urine test the following day also showed the same dangerous percentage of acidity particles, he would break the fast. Dr. Ansari had nothing to say to this perfectly reasonable proposition, and allowed him one more day of fast. Having said so, the Mahatma went into complete silence and deep meditation and worship. The following morning, when Dr. Rahman did the urine test, he found the urine completely free from those particles. When the test report was put up before Dr. Ansari he was dumbfounded, and allowed the Mahatma to carry on his fast.

Other striking instances are the cures effected through the spring water in France, the Lourde. The story is that about a hundred years ago a French girl saw the holy Mother of Jesus Christ in a vision, who gave her the happy tiding that a patient who drank the water of that spring would be cured. And ever since this has been tried by all kinds of patients, who go there, do the ritual worship, drink the water and come back cured. An international board of doctors has been set up and posted there to keep a record of all such cases, with full particulars of the patients and the nature of their diseases. The reports are that even cases of cancer have been cured. The real factor at the bottom of the whole thing is not anything miraculous in the spring water, but the spring of faith within the patient which, lying dormant, is bestirred by a visit to this place with sacred associations.

Faith presupposes the acceptance of some Being or Power superior to oneself. Every religion teaches the
existence of such Power. The Believer turns his mind towards that Power, fully absorbs himself in worship, seeking cure for his malady. If he is a man of firm faith, and believes with all his mind and strength in the all-mightiness of that Being, it gives him self-reliance, and he begins to feel that by falling in harmony with that Power he is regaining a feeling of coming health, and this confidence, in turn, gives his system a new power of resistance, leading gradually to the nourishment of the particular glands necessary to overcome the disease.

Another method to create self-confidence is that of mere repetition of prayer. But this needs a systematic training, which is something beyond a man of average capacity. Incantations, repetition of certain words or mantras or similar practices in what may be called psychic drilling — all these are so many methods to foster self-confidence in the practitioner. In the case of an average man even this repetitive process is facilitated by addressing it to a Higher Being. Throughout centuries, man has been seeking the support of some Higher Being — a Being having greater power than himself. This tendency is so ingrained in human nature that it has become its part and parcel. Complete self-reliance and self-confidence on its own, independently of falling back upon some Higher Being, is simply not given to ordinary mortals.

This exactly is the psychological explanation behind the wondrous which some people can work through sheer will-force. What really happens is the awakening of the forces of self-confidence in man. And in the wake of self-confidence comes an integrated personality, enabling one to get the upper hand over his inner conflicts.

Worship is a tremendous force to foster a well-integrated personality. A worshipper develops such capacities of mind and nerve as to harmonize the working of all the organs of his physical systems, and, consciously or unconsciously, he comes to have a mastery over all these organs. Self-discipline through worship alone can lead to such mastery of the mind over the physical body. Whatever damaged organ of his body a worshipper turns the rays of his spiritual power on becomes whole again.

This truth of the psychic realm is a very ancient discovery, and the class of people known as Sadhus (hermits) among Hindus and religious preceptors (pirs) among Muslims were well conversant with it. Before the tide of Westernization, however, it is becoming a dying cult. Psycho-analysis is an important branch of modern science, which is proving very helpful in effecting cures outside medical clinics. There are laboratories which by experimental methods demonstrate the chemical ingredients which are added to the circulation of our blood as a result of firm faith, thereby leading to healing incurable diseases. Worship and the self-confidence born thereof make a big contribution towards making a treatment successful. Patients who have faith in their doctors and the self-confident determination to get well do get well much quicker.—Translated from the Urdu daily Da’wat (Delhi), 22nd October 1961.

---

**COMMEMORATION**

of the 40 years since the heroic death of

**Enver Pasha (1922-1962)**

by DR. MAHMoud MUFTIC

“The personality of Enver Pasha, a man who came from the people to assume very quickly, in his youth, the greatest responsibilities in the Ottoman Empire, is not only interesting from an historical point of view, but his life is a great example even for our present generation, that the hope for the revival of a Muslim bloc, by way of a coalition, confederation or single-piece empire, is still possible, if we can mentally convince ourselves, that we still have our pride, and that we don’t want to be scattered among a miserable group of nations called ‘under-developed’ ones.”

Evolution and civilizations move through space and time in cycles. One civilization succeeds another, as one season succeeds another. In the past many mighty civilizations flourished on our planet, when their peoples obeyed Divine Laws. These civilizations declined and disappeared from the face of the earth, when the humanity of those hoary civilizations, with their mighty empires, started to violate these fundamental Divine Laws in the drunkenness of their material achievements. The world today with its present material civilization, without inner feeling for justice and respect for truth and right, is at the crossroads of its survival or its destruction. Islam, as the last Revelation of the fundamental Divine Laws, today holds the key to the solution of this great international problem. Just from the beginning of this century the Muslim world was faced with the struggle of internal disruption, aggressive Christianity, and modern materialism as manifested in racial and territorial nationalism and Communism.

One of the last Caliphs, Sultan ‘Abdul Hamid Khan, engaged all his strength to repair what was possible, and what was already distorted in the general conception of the Muslim State, as it was incorporated in the Ottoman Empire. In spite of the very fact that the intentions of Sultan ‘Abdul Hamid Khan were sublime and concomitant with Islamic policy, his methods, or rather his tactics, in the realization of the reconstruction of a Muslim Empire were not successful, and his opinion that a chaotic situation, as it was in the turnover of the new century, can be changed just by order, without engagement of real constructive elements from the people, was demonstrated as illusory.

His friendship with Germany, with rising expansion in Europe and abroad, was a very wrong political step. After several reforms in the army and in the administrative system, importing every day new contingents of German generals, officers and instructors, the Ottoman Empire became more and more dependent upon Germany, and became de facto
incapable of performing its own political role on an international level. An oppositional movement, started first in a tight intellectual circle, spreading later quickly among young Army officers, called “Young Turks”, was not indeed opposed to the intention of Sultan ‘Abdul Hamid’s efforts to reconstruct the Ottoman Empire, the real basis of the opposition being to his methods, and his extreme confidence in Germany and the coalition of the Central Powers.

The difficulties encountered by Enver Pasha

The triumvirate appointed by the executive of the “Young Turk” Enver-Jamal-Talat, assumed most important portfolios in the new ministry after the abdication of Sultan Abdul Hamid. But in spite of their sharp opposition concerning a blind and unequal partnership with Germany, it was not possible to change suddenly many grave mistakes already present in the internal and international orientation of the Ottoman Empire. If the Balkan war, and the First World War, were a little bit delayed, probably the Ottoman Empire should survive this disaster, and still remain a world power. According to this very acute military situation, it was not possible for Enver Pasha, who was in charge of the War Ministry and Army, to dismiss at once the already present 20 generals, 2,000 officers and about 20,000 technical personnel of the German Army, distributed among vital sectors and most important fronts of the Ottoman Imperial Army. From the years to come, we can recognize that Enver Pasha was continuously working to reduce the number of this foreign expeditionary force, or at least to withdraw them from the key posts in the Ottoman army. Naturally, this attitude was not very sympathetic to the Central Powers, but they accepted his wishes, which were more or less fait accompli, with a bitter and threatening commentary. In their unchivalrous and jealous climate, the German military staff inculcated into the Ottoman Empire more damage than help, and we can say that the presence of German military personnel, and by the speculation of German headquarters, the final disruption and liquidation of the Ottoman Empire was accelerated.

The personality of Enver Pasha, a man who came from the people, to assume very quickly, in his youth, the greatest responsibilities in the Ottoman Empire, is not only interesting from an historical point of view, but his life is a great example even for our present generation, that the hope for the revival of a Muslim bloc, by way of a coalition, confederation or single-piece empire, is still possible, if we can mentally convince ourselves, that we still have our pride, and that we don’t want to be scattered among a miserable group of nations called “under-developed” ones. The geographical positions of countries where Muslims abide, the compactness in ethnographic and spiritual inheritance, a sincere wish of the majority of the masses of the people of our countries to stick together, to believe in ourselves, without adherence to any foreign power, are the best signs that this moral heritage, this great treasury of human souls, must be coordinated, and properly guided to overthrow imposed laws, and to reassume Divine Laws, and conquer again its place in history, and its designated role in conserving culture and civilization.

Enver Pasha’s grandfather was born in Sarajevo, in Bosnia, of an old family, Halilbashic. Being an administrative officer in the Ottoman services, he was transferred to Monastir, where Enver’s father was born. At a very young age he married an Albanian girl, and from this marriage was born Enver on 3rd September 1882. After some pre-liminary basic instruction, he joined the Pankaldi Military Academy, and in due course was promoted lieutenant, and assumed service in Macedonia. At this time Macedonia was a very troublesome territory, where Serb, Bulgar and Greek guerillas, supported by different European powers, were terrorizing the civilian Muslim populations in this part of the empire. Enver Pasha was very enthusiastic about his post, but very soon, after the abdication of Sultan ‘Abdul Hamid, he was sent to Berlin as military attaché, where he remained for three years. Very short after the Italian attack on Libya, he joined the insurrecting tribes under the leadership of Senoussi, and organized very successfully the resistance against the invaders. The breakdown of the Balkan War obliged Enver to return to Europe, and he was attached to the headquarters of the Second Army Corps, under the command of Khurshid Pasha. Even before the end of the Balkan War, at the special request of the executive committee of “Young Turks”, Enver replaced Marshal Izeddin Pasha in the Ministry of War, and became Commander-in-Chief of the Imperial Army. At the same time he was promoted from the rank of Major to that of General-Major, obtaining the dignity of Pasha, and all that at the age of 31. Soon after this great change in the career of Enver Pasha, the new Sultan, probably intending to strengthen his relations with the “Young Turks”, married his daughter to Enver; so this simple man from the people, coming from a far province in the Balkans, became the son-in-law of the imperial house of “Damad”, and took responsibility for the defence of Islam at a most critical time in its history.

A very difficult task awaited Enver Pasha at the very beginning of his duty as Minister. The first thing he resolved to do was the lowering of German influence in the army, and second to effect a change in the Ottoman general corps and staff officers. About 2,000 officers were removed from their posts, and a new generation of young officers, probably without enough experience, took over the commanding posts. One thing this “Young Turk” realized was the grave situation of the integrity of the empire, in the case of the Entente or in the case of the Centre Powers’ victory. Both of them would destroy the last Muslim empire. Both of them wished to pierce and take over large and rich territories, and, what was most important, to bring a final crusaders’ victory over faithful armies. As was previously explained, a sudden change in political and military orientation of the Empire was as dangerous as its persistence. Enver Pasha left this problem to time, and put all his energies to preserving what could be preserved.

Continuously on the move, now in Palestine, then in Iraq, after that at the Caucasus front, Enver Pasha spent less time in his ministerial office than any other War Minister of the Empire. Internal troubles, caused by Armenians, Assyrians, and Greek minorities, resolved Enver Pasha upon such radical methods that such untrustful citizens received an historical lecture, and never again attempted to frustrate the inner coherence of the Empire, even in the disastrous time after capitalization. The members of the executive committee of “Young Turks”, which were sympathetic to the Entente Powers, requested more energetic measures against German politics, which were directed against Ottoman interests. Several times the Germans conferred with the Russians and gave them concessions on account of the Ottoman Empire without even informing their ally about it.

So, for example, the fate of all Transcaucasian territories, which were 40 before World War I, and an Ottoman province which was reconquered by the Ottoman Imperial
troops in the beginning of 1916, delivered Germans to the self-appointed national representatives of these provinces (formerly Russian Czarist officers), and obliged, by political manoeuvres, the Ottoman armies to leave this part of the Empire. Moreover, Germany managed to impress the representatives of some Christian Transcauscians (Georgia and Armenia) to accept a German royal prince as king of the aforementioned region. Just to prevent the Ottoman army occupying Baku, and taking over the oil-fields, the German H.Q. imposed on the Nurrudin Pasha to withdraw his troops 30 kilometres south of the city, which permitted the Armenians, under the command of German officers, to slay all the Muslim population of the city. After this act the Ottoman army entered Baku, and took reprisals on the Armenians, and imprisoned all German officers and soldiers, putting them in prison camps. That was enough for the “Young Turks”, and they started to contact the English diplomats in Athens, accepting a separate armistice and capitulation. At this time American and French circles refused any contact with the present Ottoman Government, claiming Enver Pasha, Talat and Jamal were war criminals, asking for an immediate change of Cabinet, and the extradition of the three aforementioned leaders, and that because of Armenian and Assyrian persecutions.

Enver Pasha accepted as the military leader of all Muslim people

Such a derisory mingling of the internal problems of the Empire, and consequent attitude, was evidently based upon the old hatred of the Christian world towards the last Muslim Empire, but in view of the even worse attitude of their ally, Germany, the existing Cabinet was dissolved and a new one formed with Izzedin Pasha. Enver Pasha was imprisoned, but very soon he escaped, and fled to Russia. On 12th February 1920 he met Lenin, and after that he participated in the Pan-Islamic Congress in Baku. From Lenin he took a promise that the Soviet régime would give full liberty and independence to the Muslim region occupied by the previous Czarist Russia. At the first day of the congress, after a five-hour speech, Enver Pasha was recognized as the best military leader of all the Muslim peoples from Syr-Darja to the Ganges.

From Baku he moved to Krasnovodsk, and after that to Tedschen. But Lenin wanted Enver Pasha to organize for him all the Muslim peoples for a world revolution, and Enver Pasha wanted unification of all Muslim peoples, and a mass attack through Afghanistan against English troops in India, and a possible reconquest of the Mogul Empire. At the end of 1921 he arrived for the first time in Bokhara, where he was received as nobody previously in the history of this old city, with enthusiasm and fanatical ovations. With a considerable number of the officers of the Imperial Ottoman Army who escaped to Bokhara for the formation of a Turco-Tartar army, he concealed his headquarters and started recruiting volunteers. With very original tactics he attacked Red Army units in the Bokhara sector, and after a short but important battle, where about 5,000 Red Army soldiers died, he forced the Red Army to withdraw its forces from Turkestan.

All Russian colonies, and especially a very dense colony in Qujuk-Masar, Enver Pasha destroyed completely, and obliged the Russian colonists to leave the country. In the meantime he contacted the Emir of Bokhara and other national leaders of Turkestan, who were refugees in Afghanistan, and prepared a coalition of different tribes and districts, as a provisory Government of a great Muslim Republic of Turkestan. In a different sector of his front against the Soviet army, he had Basmatschi Ibrahim-Bey at Samarakand-Kanschi, with Uzbek and Turkmene troops, in sector Chiwa-Samarakand Rhmed Bey, at Taschkent sector Madamin Bey, and at Ischk-abad sector Ikrasch Bey. Enver Pasha proclaimed the restoration of the Caliphate in Bokhara, and he was chosen as the Commander-in-Chief of all Muslim armies. The Soviet armies, under the command of Smirnov, were obliged to abandon completely all positions of strategical significance surrounding the area, and so Enver Pasha became the greatest enemy of the Soviet State, and the greatest danger for the successful expansion of the Communist revolution in the Asian continent.

Assassination of Enver Pasha

It was only by treason, and by subversive methods, that the Kremlin got over this impasse. The G.P.U. organized a small group of agents who in disguise penetrated Enver Pasha’s armies, and smoothly and cautiously prepared a plan for the elimination of this great fighter for the renaissance of the Islamic Empire. A cheap agent, Agabegov, half-Russian, half-Uzbek, disguised as “Basardisch”, cut off the head of Enver Pasha and his adjutant, Skuks Bey, during a sudden attack of Soviet commandos on the Kischlaq of Jurcay, the headquarters of Enver Pasha. It was exactly at a village fountain where Enver and his adjutant were doing ablutions for prayer. Beside the headless body of Enver Pasha they found a small Qur’an, which was always a chest-piece of Enver Pasha, and it was sent to the G.P.U. commissar in Scharshan Dunew, who listed it with the title: “Contra-revolutionary Enver Pasha”.

It was in the spring of 1922, and Enver Pasha was 40 years old. His body lies in a common grave, with his brave Turkmen soldiers, somewhere beside Jurcay. Unknown hands laid on this place at the time of his death red roses. This was until the Second World War. A Turkmen emigrant from this region, now residing somewhere in Europe, told me this very interesting story. Probably, even in this spring, a faithful hand will again bring roses at the place of martyrs, and it may be that Muslims all over the world will say at this time a prayer for the hero in the fight for Islam.

Enver Pasha died young. If he had preferred to obey and collaborate with the enemies of Islam, probably he would still be living today, but he preferred the other way, the way of fighters in God’s name, the way of martyrdom, and the way of glory. His headless body sleeps in the heart of Turkestan, far from home, far from the blue Bosphorus. At Bayrums, when all the faithful visit the graveyards of their passed beloved ones, only the wind from Kara Kum blows through the kastans of Jurcay, where the martyrs’ bodies await the day of Resurrection.

“Those who have (the light of) faith (in this world) shall have their light on the day of judgment running before them and on their right hands and they shall be (continually) saying: O Lord, perfect unto us our light and take us under Thy protection; for Thou hast power over all things” (The Qur’an, 66 : 9).
SAIDINAH ABUBAKR SCHOOL
P.O. Box 3988,
Kampala,
Uganda, East Africa.
18th December 1961.

Dear Sir,

We are an institution founded in 1959 by the late Rajabu Kimuli, to impart Islamic and secular education. Before its completion our sole financial supporter passed away and left one finished building for the first two intended classes. As we have tried in vain to interest the local prominent Muslims and other overseas organizations to assist fulfilling our original plans, we resorted to turning this one building into a semi-nursery and preparatory school during the morning hours, and in the afternoon to conduct adult studies, as well as using it as a place of meetings for other things beneficial to the country and to humanity as a whole. Please note that this is only a step taken to keep the place warm until we are able to operate as our original plans. We need qualified teachers, maulavis and all those who may feel like shouldering voluntarily the responsibility of developing this place stage by stage to a centre of great learning.

The educational position of the Muslim community in comparison with other religious communities (which in fact control most of the important institutions of education in the country), is so backward that it calls for the effort of every responsible Muslim here and abroad to do something. Yours faithfully,
Chairman,
Saidinah Abubakr School.

* * * * *

AFFILIATION WITH WORLD CONGRESS OF FAITHS
Younghusband House,
23 Norfolk Square,
London, W.2.
9th March 1962.

Dear Sir,

The World Congress of Faiths is now able to extend a warm invitation to societies and groups whose interests and aims include the fostering of inter-faith understanding and the awakening and strengthening of spiritual values, to enter into affiliation.

It is hoped that churches, mosques, synagogues, temples and other religious communities will want to associate themselves with the pioneering work started by the late Sir Francis Younghusband, founder in 1936 of the W.C.F.

The World Congress of Faiths believes that co-operation between the followers of all religions can meet the challenge of materialism, promote reconciliation and peace between people and enrich individual lives. The vision of a fellowship of faiths has captured the imagination of serious people in many countries and has never been more vital than it is today.

Each affiliated body will be entitled to voting rights and will receive notices of conferences and lectures and free copies of the Society's journal, World Faiths. Annual affiliation fee is three guineas.

We ask communities and individuals all over the world to join with us in this great endeavour and to write to us without delay.

L. GILLET & H. McCONNELL,
Joint Hon. Secretaries.

* * * * *

"THE CALL OF THE MINARET"
Larchmont Acres, Apt. 223-C,
Larchmont, New York.
2nd December 1961.

Dear Dr. Kenneth Cragg,

With considerable care and concentrated attention I have studied your book The Call of the Minaret, in which you attempt to bring about better understanding between Christian and Muslim. Your discussion of Islamic beliefs and practices reveals some amazing insights on the part of a non-Muslim. Equally commendable is your choice of language, which unlike that of your predecessors is always decent and scrupulously avoids the constant temptation to engage in bitter polemics.

However, I must add that as a Muslim, I found the arguments in the latter part of your book pleading for the adoption of Christianity entirely unconvincing. You say that:

"If one sought a single justification for the Christian mission to Islam, one might well be content to find it in the Qur’anic pictures of Jesus of Nazareth. ... Worse than the silence are the words. ... Consider the Qur’anic Jesus alongside the New Testament. How sadly attenuated is the Christian prophet as Islam knows Him! Where are the stirring words, the deep insights, the gracious deeds, the compelling qualities of Him who was called the Master? ... For love of Christ retrieval must be made. ..."

Here you seem to forget that the nature of the Qur’ān is completely different from that of the Bible. Unlike the Bible, the Qur’ān is not concerned with relating historical events or the lives of any of the prophets in detail. In fact,
the Qur'an tells us even less about the personal life of Muhammad than Jesus. This is not its purpose. The Qur'an is not a book of stories but guidance direct from Allah to all humanity.

Apparently you consider the indirect inspiration of the Bible superior to the direct revelation of the Qur'an because the text of the former was subject to human interpretation and experience and the latter was not. If this is so, then the New Testament should be closer to the hearts of Christians than the Qur'an is to the Muslims. All the evidence, however, points to the opposite conclusion. To us the Qur'an is “That inimitable symphony, the very sounds of which move men to tears and ecstasy”. As one great Muslim poet said, “It hath taken up its dwelling in our hearts and on our tongues and is mingled with our blood and our flesh and our bones and all that is in us.” We love the Qur'an with an infinite love. To us it is dearer than life itself. It is inconceivable that anything else could possibly take its place.

Your explanation of the nature of the Trinity was no doubt as clear as any Christian theologian could possibly make it. However, your argument that the Trinity not only illustrates but safeguards Divine Unity fails to strike the slightest response in us. To a Muslim, the very vocabulary of Christian dogma — “the Word made Flesh,” “the Incarnation,” “Redemption,” “Atonement,” “Washed in the blood of the Lamb,” or “the Holy Spirit proceeding from the Father and the Son,” is utterly alien and meaningless. You say that because God became man, suffered and died on the cross for us, He is all the more glorified. The Christian concept of God, you argue, is warm, human and person, while that of the Qur'an is cold and remote. If you were correct, then God would be more real to the Christian than to the Muslim. We have every reason to suppose that the opposite is the case. I can count on the fingers of one hand the number of Christians I have known who deeply and sincerely believe in the Trinity, and nearly all of these were Roman Catholics.

Were Protestant dogma truly superior, then we should certainly see that superiority reflected in the lives of its adherents. However, I can find little to admire about its founders — Martin Luther and John Calvin. When compared with Abu Bakr, Umar, Ali and Hussain, they are mere pygmies. Neither do I find any more inspiring examples in the lives of the modern representatives of Protestant evangelism — Samuel Zwemer, Billy Sunday, Norman Vincent Peale or Billy Graham. In none of these will the seeker after Christ ever find him. Rather he who thirsts for the qualities of Christ shall find them in Rabia al-Adawiya, al-Ghazzali and Shaikh Ahmad al-Alawi.

You speak of the “new meaning” and “new liberty” Protestant evangelism would impart to prayer and fasting in the Muslim world. How can one speak of the two kinds of worship in the same breath? As for prayer, the average Protestant worship only on Sunday, while we remember our God at least five times every single day. As for fasting, I don’t know of a single Protestant who has ever really fasted in his entire life. No serious comparison can be made between the giving up of candy for Lent with the sacrifice that Ramadhan entails, especially during the hot summer months.

Modern Protestantism argues that since human nature is sinful, religious law is useless. Virtue, you say, cannot be compelled by law; it must come from within. Therefore Muslim law is not valid because it can so easily be disobeyed. This completely misses the point. The greatest decision every individual must make is whether to accept or reject Divine guidance. The choice will be completely voluntary. The individual is as free to reject as to accept. No law, no authority on earth can compel him. But he who truly seeks to live in harmony with the Divine will find complete guidance only in the Qur'an and the Sunnah. He can never find it in the New Testament. For the sincere Muslim, the Law is not a burden but a joy. He realizes that one draws near to God not by mere profession of creed or dogma but only through active obedience to Him in every aspect of life.

In contrast, Protestantism strikes the Muslim as totally man-made — man-like God, man-made scriptures, man-made theology and man-made worship. Our worship is not left to our own whims and fancies. Our prayers are exactly the same as those of our Holy Prophet, and we will never tolerate any innovations. It is unthinkable that we would ever exchange them for the trite lyrics of the “Gospel songs” set to Tin Pan Alley tunes.

You attribute the lack of success of your missions to “Muslim intolerance”. This shows that at least we care enough about our religion to defend it against an alien set of beliefs and an alien culture. Here in America our so-called “religious freedom” is not so much the result of mutual respect as indifference. You let the cat out of the bag when you count on the intrusion into the Muslim world of these same forces of secularism and materialism to further your cause. For this you and your predecessors must be given ample credit. No doubt that is the reason why such institutions as the American University of Beirut, the American University of Cairo as well as Robert’s College in Ankara, after despairs of winning converts to Protestant Christianity, take such particular satisfaction in transforming devout Muslim students into sceptics and materialists.

You devote a long chapter on the need for Christian missionaries to demonstrate their love for Christ by alleviating suffering in the Muslim world. You speak as if the Muslim world had a monopoly on poverty, disease, illiteracy and social and economic backwardness. Surely you must realize that you would find just as fertile a field for your humanitarian activities in “Christian” Latin America.

If you wish Muslims to regard your humanitarian works as a sincere expression of your faith, then why are you so concerned with injustice thousands of miles away and so indifferent to that right outside your own door? My sister told me that in the suburban community where she lives, a petition was written urging that the neighbourhood not be barged to non-whites. The ministers of all the Churches were asked to sign and lend their support. Every one of them refused. How can you expect Muslims thousands of miles away to be impressed with a faith so completely deserted at home?

What do these ministers who refused to sign the petition know of human brotherhood? I wish they could have learned their lesson and visited our mosque last Friday for the Friday service. On one side of me stood an old Pakistani lady; on the other, a little African girl who could not have been more than eight years old. Although the old woman had difficulty performing the movements of the prayer because of arthritis, her devotion was no less intense. The little girl gave to her prayer a concentration unusual for a child of that age. When the service was over, the old
Pakistan lady embraced me warmly and joyously. She did not speak one word of English or I of Urdu. “Salam Alaikum” was all we understood. Then the little African girl threw both her arms around my neck and kissed me on both cheeks. Her smile was so sweet and her big dark eyes radiant with a light not of this world.

Sincerely yours,
MARYAM JAMEELAH.

* * * *

DID INDIAN MUSLIMS STAND APART?
38 Denton Road,
12th March 1962.

Dear Sir,

That an eminent Indian like Mr. M. C. Chagla could write such a pathetically misinformed and hopelessly biased article can be hardly believed unless it is read in the “Times Survey of India” (26th January 1962). Indeed his article, “Muslims Stand Apart,” supplies facts which deny all historical evidence.

As a Pakistani I shall not enter into the controversy about the present state of the Indian Muslims. But their past, which is also ours, definitely concerns all Pakistanis, if not all students of history.

In his explanation of the antipathy of the Indian Hindus for their Muslim counterpart, he remarks, “The Hindus have not forgotten that the Muslims were responsible for the partition of the country.” But is this what history testifies? The answer is an emphatic “No”. Suffering bitterly under joint oppression of the Hindu communalists and the British Government, the Muslims waited 183 years to even entertain a thought of dividing the country; the idea, for the first time, was discussed in 1930.

Even the much-condemned (by the Congress politicians) founder of Pakistan in the early part of his political career was a devoted member of the All-India Congress, symbolizing Hindu-Muslim unity. Besides, the Muslim League worked hand in hand with the Congress till the twenties, and one could be a member of both organizations simultaneously. So late in the thirties, Sir Wazir Hasan asked Muhammad ‘Ali Jinnah’s ruling on the question of the Muslim League’s further association with the Congress. The negative answer of Jinnah prevented the Muslim League, for the first time, associating with the Congress. That the symbol of Hindu-Muslim unity could turn into a staunch Muslim League wedded to the partition of India is not an isolated fact. The gradual metamorphosis of this great nationalist into a violent separatist is a burning example of the Hindu communalism’s inevitable consequence of driving the two sections of the people (Hindus and Muslims) into water-tight compartments.

History will bear eloquent witness to the fact that the partition of India was the joint responsibility of the Hindus and the Muslims, the contribution of the former being negative and that of the latter being positive.

Mr. Chagla has held Muhammad ‘Ali Jinnah responsible for the problem of the Muslim minority in India. But he conveniently forgets that although Pakistan was meant to be a homeland of the Indian Muslims, it was never said that there should be no minority communities in India or Pakistan.

While the original scheme of Pakistan envisaged 40 million non-Muslims in Pakistan and 20 million Muslims in India, the truncated Pakistan as awarded by the Labour Government of the United Kingdom completely reversed the picture. None, not even the Hindu Congress, dreamed that half of Bengal, half of the Punjab and the whole of Assam (except Sylhet) would go to India. However, “maximum good of the maximum number” was the guiding principle of Jinnah, and if he could not save the whole Muslim population of India from the inevitable oppression by the Hindus, at least he saved the majority.

The remarkable ignorance of the facts of history is nowhere more demonstrated than in the second paragraph of the article, where the author writes:

“When the Mogul Empire fell and the British succeeded to it, the Muslims sulked in their tents and refused to take the advantages of British rule as the Hindus did. When the Hindus became powerful and dreamt of Swaraj through the Indian National Congress, the Muslims, in an emotional volte-face, sided with the British in order to maintain their own identity, and the British were very happy to help them.”

One fails to realize why the same action by the two different communities should be treated in different ways. While the joint Hindu-Muslim opposition to the British rule in the twentieth century is hailed, the revolutionary defiance of the British regime in the eighteenth and nineteenth centuries, mostly by the Muslims, is dubbed as sulking in the tents and refusing to take advantage of British rule. Is it because of the fact that most of the Hindu leaders, with the glorious exception of Nana Sahib, Tantia Topi and Rani of Jhansi, betrayed the cause of the nation at that fateful hour? When under the leadership of Maulavi Ahmadullah (that this man (Ahmadullah) was the brain and the hand of the conspiracy (Sepoy mutiny) there can, I think, be little doubt.—The Indian Mutiny, Mallison) of Faizabad, ‘Azimullah Khan, Begum Hazrat Mahal of Oudh, Muhammad ‘Ali the engineer, Khan Bahadur Khan, Bakht Khan, Zubedi Begum and the Muslims of India rose against the British régime and inspired the Sikhs into action, the attitude of most of the Hindus, particularly the Bengali Hindus (the favoured children of the British régime) is remarkably notorious. A Calcutta paper, Hindu Patriot, writes on 28th May 1757:

“The men of the Upper Provinces can never obtain the sympathy of our people. On the contrary, every door will be closed and every available musket in the country will be found against them. Want of supplies, an inveterate pursuit, and determined hostility, will annihilate the temerarious men who may attempt to parade through these provinces in defiance of constituted authority.”

Neither is it a fact that the Muslim did not want to take advantage of the British rule, as the Aligarh movement of Syed Ahmed Khan was specifically aimed towards this end. But the discriminating treatment of the British did not allow the Muslim to benefit much from the new rule, as the new rulers’ policy was not only to deprive the Muslims of all positions of administration but to snatch away the very little position, power and wealth left to them after the fall of the Mogul Empire, and to bestow it on the favoured Hindus.

“As a result,” writes William Hunter in 1871, “at present it is almost impossible for him (a Muslim) to continue rich, while a hundred and seventy years ago it was almost impossible for a well-known mussalman in Bengal to become poor.”
But the Sepoy mutiny was definitely not the last word in the tale of the Muslims’ struggle for freedom. Hunter has freely acknowledged that the most serious threat to the British régime came from the Wahabis under Syed Ahmad Brelvi, Shah Isma’il Shaheed and Tittu Mir.

The rise of the Moplas of the Malabar coast was the last in a series of such risings, and although disorganized was nevertheless genuine.

When the All-India Congress was founded in 1885 by some pro-British Indians and British civilians, the Muslims naturally stood apart. But as slowly and steadily the Congress was emerging as a national organ, Muslims also joined the Congress in increasing numbers. Not to speak of the great freedom fighters under the banner of the Muslim League, even the great Muslim leaders of Congress like Hakim Ajmal Khan, the Maulana Shaukat ‘Ali, the Maulana Azad, the Maulana Hasrat Mohani, the Maulana Hussain Ahmad Madani, Dr. Ansani, Dr. Kichlu, Badruddin Tayabji, Hasan Imam and ‘Ali Imam, Muhammad ‘Ali Jinnah and A. K. Fazlul Haq ranked head and shoulders above most of their Hindu colleagues. But the greatest of them all, the Maulana Muhammad Ali Jauhar, perhaps had the greatest contribution in the freedom movement of India. In 1921, the world witnessed the great political awakening of the Indian masses under the leadership of the Maulana Muhammad ‘Ali Jauhar, the Maulana Shaukat Ali and Gandhi. While not believing in the cause of the Khilafat movement, Gandhi utilized the ‘Ali brothers; the latter not only sincerely believed in the Khilafat and the non-co-operation movements, but started their campaign with all sincerity from Aligad — with the call of the Maulana, all the Muslim students of Aligad left the university for the cause of the nation. The next university in the Maulana’s programme was Banaras. But the Vice-Chancellor of the Banaras University, Pandit Madan Mohan Malaviya, requested the Viceroy to prevent the Maulana from entering Banaras to instigate the Hindu students to leave the university. As a result, most of the Hindu students of the Banaras University were attending classes while all the Muslim students of Aligad were fighting for the cause of their country. Of the estimated 120,000 arrested during the Khilafat-cum-non-co-operation movements, the Muslims numbered about 70,000. In 1928, when Pandit Motilal Nehru drafted a constitution for India in answer to Lord Birkenhead’s (the then Secretary of State for India) challenge, alone in the open session of Congress Muhammad ‘Ali opposed the report as it demanded only dominion status instead of full independence. In spite of the support of all Hindu leaders, the Nehru report was turned down by the nation due to the great campaign of the Maulana Muhammad Ali. On 26th January 1930, the independence resolution of the All-India Congress was moved at Lahore by this same freedom fighter.

After the death of the Maulana Muhammad ‘Ali, the mantle of leadership fell on the shoulders of Muhammad ‘Ali Jinnah. By now Jinnah and his associates clearly understood the futility of fighting both the Hindus and the British at the same time. While they fought the Hindu Congress, the potential enemy of the Muslims, more vehemently than ever, that never was the cause for the betrayal of the nation. It is no mean achievement to realize a goal (Pakistan) within seven years of its declaration, and if independence was inevitable at the time of this declaration (23rd March 1940), as Mr. Chagla says, this inevitability was due more to the Muslim than to any other community of India.

Yours faithfully,

MUHAMMAD ‘ALI.

---


To speak of a “sacred journey” would be to inspire widely varied impressions among peoples of different lands, with different religions. In the mind of a Muslim the term can mean only one thing — the pilgrimage to the holy city of Mecca.

Five hundred million people spread across the globe thus have a particular interest in the book called *The Sacred Journey*. In English and Arabic, the book might be termed an official guide to the Hajj (the pilgrimage to Mecca), but one of unparalleled scope and insight. Writer Kamal has accomplished both a colourful and a strikingly devout account of the holy places, prayers, customs, religious rites, legends and travel routes associated with the journey which is the eternal dream of each and every serious Muslim.

At the same time, the information presented on the Hajj, and Mecca, in *The Sacred Journey* is of great value to curious non-Muslims, for it could not be gathered by them first-hand. The holy city of Mecca is approachable only by those who are faithful to Islam. Further, Ahmad Kamal uses his description of the pilgrimage to give outsiders some specific insight into the religion itself. The prayers and religious rites associated with the Hajj are straight from the Qur’an or the Hadith, the tradition which was built up after the death of the Prophet Muhammad. And prayers, while they do not, perhaps, reflect the deeper theological concepts of a religion, surely represent its more general ideals.
The author begins his "Sacred Journey" by painting a picture of Mecca, the holy city itself, and the sacred monuments which shall be the subject of the pilgrim's expressions of devotion. There is the Holy Ka'bah, a massive but simple and severely beautiful edifice of stone and mortar whose predecessor, according to the Qur'an, was "the first house of Worship founded for men..." and which since the time of Muhammad has been the ultimate physical focal point for Islamic worship.

Mecca is situated in a long irregular valley between naked hills. Its heat is burning and oppressive, particularly in the summer, but its main street is roofed to protect both pilgrims and permanent residents. Except for the necessities of everyday life, all the commerce of the city is dependent upon the annual pilgrimage. But despite the place's unpleasant outward appearance, it exudes a certain reverence. "And yet," as Ahmad Kamal puts it, "Makkah is not so much a geographic position, or Pilgrimage a ritual, as it is a frame of mind. Pilgrims will discover in Makkah only what they take to Makkah. We are not to come here in search of inspiration, but because we are inspired. Pilgrimage is a declaration of Belief, not a search for it."

As he proceeds to describe the "Preparation for Pilgrimage," author Kamal points out the requisite that the pilgrimage be able to afford the journey: "...we are not to make Hajj if it brings hardship to those dependent upon us." Thus it is lawful for pilgrims to carry merchandise with them, the profit from which may be used to defray the costs of the trip. The writer also suggests that Muslims making the Hajj bring staple foods which would more likely meet their own taste and diet requirements and lessen the financial burden of his stay in Mecca.

When the pilgrim arrives in Su'di Arabia at Jiddah, either by sea or by air, the authorities make sure that he joins a group under the direction of an established, Government-approved guide called Shaykh al-Hall. Mr. Kamal explains what is to be expected of this guide, and offers some advice designed to prevent the pilgrim from being disappointed in the manner in which his performance of the holy rites is directed. In his chapter on "Preparation," the author also outlines the traditional devotional prayers that are performed by persons on the Hajj, and when they should be offered.

The Sacred Journey describes in detail Ihram, the most religious and doctrinal period of the Hajj, during which the pilgrim assumes the attitude of "peace and self-denial." "Ihram," he says, "is a state of many sacred prohibitions." During this time, when the pilgrim visits and performs the rites at the Holy Ka'bah and the other most historic and religious sites of Islam, "violence in any form is banned", and the faithful "must abstain from luxuries and gratification of the senses, however legitimate," until these rites have been observed and Ihram is completed. Even the participant's clothing and his personal grooming is prescribed during this period, and author Kamal leaves no doubt in the mind of the prospective pilgrim or the interested general reader as to what is required.

Proceeding, Kamal specifies chronologically, and with considerable attention to detail, all the various rites of the pilgrimage... where the pilgrims must go, when, how many times. For the benefit of the non-Muslim reader he sets down in English the various prayers, thus offering a considerable inkling as to the thoughts of the pilgrims, why they are pilgrims.

More than a dry relation of events, times and places, The Sacred Journey captured by Mr. Kamal's prose shows the spirit of the place and the occasion. He tells how the stars sparkle in the blue of the dry desert night as the pilgrims are engaged in circling seven times the Holy Ka'bah. This sandy and rocky but colourful land where Muhammad, his forbears and followers, once trod and prayed, and where their great religion got its inspiration, becomes a living stage on which present-day Hajjis are played by pilgrims coming to Mecca from the far corners of the earth.

Ahmad Kamal, an American Muslim of Tartar descent, is both an expert on Islamic tradition and a successful writer. He has published six other books in English ranging through poetry, legend, travel and novels, and has written several Hollywood screen-plays. For the past thirty years the author's writing has been limited by his dedication to the cause of the Jami'at al-Islam Foundation, and his work as President of this humanitarian and educational society which cares for Islamic refugees throughout the world.

* * * * *


The author of this book obviously undertook to write it with a mind open to observe, as dispassionately as possible, both the good and not so good elements of the environment she was studying. She has clearly developed an understanding of the villagers, and the insular character of their lives in relation to the world outside their immediate confines, and has written her book in a manner which leaves the reader free to assess the subject material himself.

Every aspect of the village is described in a series of well tabulated chapters, each describing in its own sphere "The World of Children", "... of Men," "... of Kin," "... of Women," "... of Work," "... of God". As one reads on, the pieces of the jigsaw fall into place, to form eventually in the mind's eye a composite picture of the everyday intimate life of the Muslim peasant in Buarij. This is how the author describes the "World of Women":

"The daily meeting place of the village women, and a centre which they feel is their own domain, is at the communal ovens. The ovens are not only a place of work, but a social centre and almost a women's club. Here in the semi-subterranean enclosure, hidden from view, all family intimacies are discussed, consolation is found, and endless gossip indulged in. Women taking flight from quarrels with their husbands find shelter in this refuge. Yet the oven interior with its half dozen women and its essential demand for work does not afford the broader social and emotional outlet afforded to men by the coffee house and mosque. In women's lives there is monotony. There is monotony in being confined not only to village boundaries but also to the round of daily chores which vary less in

MARCH 1962 41
seasons than do those of men. There is monotony even in the interminable gossip — intensely personal and without wide range. This monotony of women's lives finds its own special outlet through violent outbursts of temper within the closed circle of women. Women's quarrels among themselves are far more frequent than those among men and are accompanied by obscenities, blows, and the throwing of rocks and household utensils. Furthermore, neighbouring women often join in, though the affair is not theirs, as if they were glad of an opportunity to break restraints and indulge in unlicensed behaviour” (pp. 56-57).

The interpretation of the striking simplicity of the lives of the people of Buarij, their dependence on the land and what it yields, and the place Islam occupies in guiding them, serves to bring the more sophisticated reader's mind back to the fundamentals of all our lives, and the simplicity it really holds for all of us.

A book deserving recommendation.

J. WYATT.


The book is a collection of selections from classical Arabic literature, covering a fairly wide range of topics, such as the fables of Luqman, stories from Kalila Dimna, historical events, stories from The Arabian Nights, some specimen poems, and so forth. The idea is to make the student who has already picked up the language interested in exploring the wider fields of Arabic literature. This Reader is just by way of introduction intended to overcome the common feeling that Arabic literature is a somewhat dry study. The author, who is a Lecturer in Arabic in the University of Cambridge, presents some of the choicest literary “dishes”, as it were, to let the student relish them for himself.

The book is composed of three parts. The first part, covering 77 pages, contains these selections under their respective heads, the second part (144 pages), called “Glossary”, gives an alphabetically arranged vocabulary with meanings in English, that has been used in these selections, while the third part (16 pages) is devoted to explanatory notes topic-wise and throws light on references or expressions not covered by the vocabulary. This makes the Reader a self-contained study which a student can manage to comprehend and enjoy on his own, and, as such, should eminently serve the purpose it has been meant for, viz., to cultivate a taste for going deeper into the realms of Arabic literature.


How deeply physical environments mould human life in all its aspects is strikingly illustrated by this book, which is an account of life-currents as they move among the nomad people of Somaliland. Their economy being basically pastoral, the whole gamut of their life — social, political, religious — revolves round their livestock, and the concomitant needs for pastures and watering wells. Herding camels, sheep and goats, which is their sole profession, breeds corresponding life-outlook, social institutions, groupings, primitive methods of administration, habits, aspirations, customs, proverbs and folk songs. Territorial loyalty has no meaning to them as they cannot stay tied down to any particular locality, and must be always on the move in search of new pastures and wells where they can water their herds. These fluctuate from place to place with changes in seasons and rainfall, and along with them the few hamlets and lineal-groups and their herds keep on moving from place to place. Though stretching along the north-eastern fringe of Africa, its arid climatic conditions tend to give life in Somaliland the stamp of the desert life of Arabia across the Gulf of Aden. The population is entirely Muslim, intensely devoted to religion, and almost completely free from the vices of civilization. The austerity living imposed by geographical and economic conditions is a guarantee of purity of life. It is a witness to the vitality of Islam that it has penetrated deep into the life even of these wandering nomad tribes, exercising a wholesome moral influence and serving as their main binding and controlling force. The book credits them, besides many other qualities such as practical common sense, hospitality and generosity, with “a deep trust in the power of God and His Prophet” (p. 30). Describing their devotion to Islam, the author says:

“I have already pointed out that most writers have correctly appraised Somali individualism and their lack of stable government. They have often, however, misrepresented the northern pastoralists' devotion to Islam. Somalis are in fact devout and even fervid Muslims, and, as Sunnis, follow almost exclusively the Shafi'i school of Muslim Law. The stranger who lives amongst them cannot avoid being impressed by their possessive attitude towards and close identification with Islam. And while Somalis are well aware that they are only one among the many communities of Islam, through their fervent attachment to Islam their faith becomes a vehicle for the expression of their remarkable pride as a people. Indeed, certain purely religious Muslim practices become so firmly integrated in Somali life that they are often described, at least by the less sophisticated, as 'Somali' custom rather than as Islamic practice” (p. 26).

The various mystic orders also have a considerable following among the Somalis. Of these, Qadriyya and Saalihiya are well known. It was the head of the latter order who declared a Jihad against the non-Muslim rule and carried on guerrilla warfare for about 20 years. This is how the book describes his hold on the people:

“But in the recent history of the Somali the outstanding example of a sheikh who was at once a political and religious leader was Sheikh Mohamoud Abdillah Hassan (Ogadeen, Bah Geri). From 1900 to 1920, when he died of natural causes, the sheikh led with conspicuous success the rebellion against the British, Italian and Ethiopian governments, which earned him the nickname of 'The Mad Mullah'. He was a man of
great learning, having studied religion in many Muslim centres outside Somaliland, and combined in unusual measure all those qualities of panache and capacity which Somalis most admire. Today he is still a legendary figure known familiarly as 'Ina Abdille Hassan', and as perhaps the greatest of Somali poets. Much of his poems have found a permanent place in the Somali poetic heritage.

"As a follower of Sayyid Mahammad Saalih, from whom he had received the tariqa at Mecca, he preached the cause of the Saalihiyya with messianic zeal. He insisted on strict adherence to the Shariah and condemned smoking and the chewing of qaat. He denounced theft, adultery, and those who failed to pray regularly and to follow the Shariah closely. He preached that women should be properly clad and advocated the wearing of the veil. He held that it was unlawful for men even to talk to, or to enter the houses of women other than their own wives.

"As his influence grew through his unique personal powers, he became increasingly in demand as a mediator in lineage disputes, and the fame of his piety spread widely. In 1899 he came in contact with Christian missionaries to British Somaliland, and turned violently against the administration, denouncing all those Somali who acquiesced to Christian proselytization as traitors to Islam."

"His insurrection had much of the character of the Mahdiat in the Sudan, but Somalis insist he never himself claimed the title 'Mahdi' which historians have given him." (p. 225).

The head of a large enough lineage group is called a Sultan, who is chosen at tribal gatherings for his personal qualities and high character. The rainy season called gu which brings prosperity is usually also the season for merrymaking, marriages, and even "for the coronation of a new clan Sultan when appropriate entertainment and hospitality can be provided" (p. 43). The following should give an interesting glimpse into the resurgence of social life with the coming of rains (gu):

"For the northern pastoralist, gu is the season of marriage, for the cultivators in the west, dayr after the harvest. Even age is reckoned in the number of gu's a person has passed through. Dances are frequent and young unmarried men go from settlement to settlement to look at the unmarried girls and to sing to them. Thus camel-boys herd their stock near a nomadic hamlet and serenade its girls, enticing them to join in dancing. The girls reply in song, generally obliquely, for the convention is that no direct reference should be made to love. While the girls mount their own dance, the two dancing groups may intermingle, but the women remain shy and bashful. And although occasionally stopped by the intervention of a pious sheikh or wadaad, such mixed dancing is always very restrained. For there is nothing of that easy pre-marital intercourse common in many parts of Africa. An exceedingly high value is placed on virginity in women at marriage, which the Somali practice of infibulation is designed to ensure. Thus while suppressed excitement at such dances may run high, it does not culminate in the girls and youths going off to sleep together. The very idea that this could follow is abhorrent to the Somali pastoralist." (p. 43).

The book is a product of twenty months of field research by the author, a social anthropologist, and evidently considerable pains must have gone into collecting and allocating all that mass of data about details of lineage-group formations, the burdensome genealogical tables of the various prominent tribes and clans, and so forth. To the man concerned with the administration of the country and the social anthropologist, it should prove of special value. Even the common reader, if he manages to wade through the somewhat bewildering forest of details, should find its study amply rewarding.


The Holy Biography deals with the life and mission of the great saint of India Hazrat Khoja Mu'inuddin Chishti, whose spiritual influence has been felt in the religious, social, cultural and even political life of India for the past 750 years. The English-knowing world knew very little about this great Saint of Ajmer. Mr. Begg in this labour of love has recorded the essential message of Hazrat Khoja and thus introduced him to a large number of people outside India. The whole story has been narrated in a simple and fascinating way by one who is a devout disciple of the Khoja. The Introduction has been written by Dr. Humanyun Kabir, Minister of Scientific Research and Cultural Affairs, Government of India. The book has also been recommended for the use of all the public libraries in the State of Andhra Pradesh. The following passage will illustrate the style and theme of the book:

"Thus the life of a Sufi is the ‘life of the spirit’ regulated strictly in accordance with Islamic theology and traditions. To attain this, his first lesson is an unshakeable belief in the existence of God and unconditional surrender to His will. This entails a strenuous life attended by rigid austerity and self-denial. He has to undergo a course of training in regular prayers and meditations to attain the Divine Knowledge and realization of Truth. This particular knowledge is passed on in secret by one Sufi to another having the requisite qualifications, i.e. one who does not think evil, does not see evil, does not hear evil and does not speak evil. Without this ‘Divine Knowledge’ one cannot fathom the ‘hidden mysteries’ of nature and those of the soul. To sum up, the whole object of Sufism is to attain the highest spiritual perfection.

"A Sufi will be distinguishable from others an account of his detachment from his parents, children, power, position and comforts. His ignorance vanishes in the effulgence of the ‘Divine Light’ of the Most High, the Lord of all the Universe. In such an ecstatic devotion, there is neither pain nor sorrow for him as he is overwhelmingly dedicated to the will of the Almighty God. Thus a Sufi saint is the Spiritual King, far above all temporal kings, disguised in the patched robes of a humble dervish.

"Hazrat Khoja Mu'inuddin Chishti (may the peace of God be upon his soul) was one of the greatest Sufi saints the world has ever known. His spiritual influence and benedictions have been, and are still, a perpetual source of inspiration, courage and guidance to the afflicted humanity, irrespective of caste, creed or religion.” (p. 30).
THE JUDGMENT OF THREE BOYS

by SHAHIA SAMSAMI

Several hundreds of years ago Baghdad was the capital of Khilafah Harun Arrashid. A man called ‘Ali, who came m there, had one thousand gold coins more than he got for his pilgrimage journey to Mecca. He put these coins in a jar and filled it with olives. He then went to his friend and asked him to keep the jar until he arrived from his journey. The merchant gave him the keys to his store and told him to put his jar in a corner of the store. He did so and set off for his destination.

Years passed and ‘Ali did not return. After about five years, when the merchant and his wife were having lunch, they wanted some olives. Her husband advised her to ask ‘Ali, whom he imagined dead, to question his suggestion, and was not happy to do it. He knew what was wrong. He encouraged her again, and the end they went to the store together.

When he was pouring out the olives into a big tray, he suddenly discovered the numerous gold coins hidden under the olives.

“We are to be the owners of the gold,” he said to his wife. “Certainly ‘Ali would have been here before now, if he had been alive.”

“Dead or alive, it is wrong to take what is his,” objected his wife. However, he emptied all the contents of the jar and later refilled it with new olives.

Two more years passed. During the seventh year of his absence, one day the door opened and, quite unexpectedly, ‘Ali entered.

“Good morning, my friend,” exclaimed the merchant. “Have you been all this time?”

‘Ali recounted all that had happened and apologized for not having left his jar at his friend’s store for seven years. The merchant waved aside his visitor’s apology and said: “No matter how long a time, here is the key of the store. Go fetch just what you left there seven years ago.”

‘Ali went home with his jar, but soon came back when realized that his jar had been filled with olives in place of the gold coins.

“What has happened to my jar and who has taken my gold coins?” he asked.

“Did you give me any gold or tell me what the jar contained?” replied the merchant.

Their conversation gradually developed into a dispute, and they went to a court to settle the matter. The judge heard them both and asked ‘Ali if he had any means of proving his contention. ‘Ali replied that he had no way of proving it, but he added that he had trusted his friend.

‘Ali, in despair of the judgment, left the court and wrote to the Khalifa recounting all that had transpired. The Khalifa, whose habit it was to frequent public places and the daily market listening to the popular talk, received ‘Ali’s letter and went to the market the day after, hoping to get information about the matter. Beside a shop he heard some boys discussing the lost gold coins.

“If the judgment were on the basis of the colour and taste of the olives, it would be clear who was right,” said one boy to the others.

“Yes, if the judge had only tasted the olives and noticed their colour, he would have discovered who was right,” replied another.

“Everyone knows that after three years the taste and colour of olives change,” added a third.

The Khalifa overhead their reasonable judgment and sent for both the parties, the merchant and ‘Ali, and also for the judge and the boys. They all attended at his palace, and their arrival being reported, they were granted audience.

Harun Arrashid told the boys to declare what was their judgment.

“O Khalifa, forgive us if we have said anything wrong,” said the first boy.

“Repeat, every one of you, what you said yesterday and give a practical demonstration of your judgment,” ordered the Khalifa.

They explained their idea, trembling; they tasted the olives and noticed their colour. Then they consulted each other said: “The merchant is certainly telling a lie and he is guilty. It is clear that they are new olives.”

The merchant wept, ashamed, and gave back to ‘Ali all the gold of which he had robbed him.

The judge apologized to the Khalifa but was still punished by him for his wrong judgment.

---

PEN PALS

GULZAR, P.O. Box 391, Tang, Tanganyika, B.E.A. Aged 19. Hobbies: Swimming, sports (cricket), cycling, politics, reading, stamp collecting. Wishes to correspond with friends from the United Kingdom, Pakistan, the Middle East and the Far East, of both sexes.

SHERIFF, 154 Mosque Road, Dangolla, Kandy, Ceylon. Aged 22. Wishes to correspond with Muslims of either sex and of any age. Interests: Religion (Tabligh), stamp collecting, postcards, correspondence.

U. BAKR KAMARA, P.O. Box 9, Magburaka, Sierra Leone, West Africa. Aged 16. Would like English pen friends.

A. S. P. AMEER ALI JINNAH, 7 Chinnappalivasal Street, Virudhunagar (Madras State), India. Hobby: Stamp-collecting. Wants to have correspondence with interested pen pals of both sexes all over the world.

M. A. MUHAMMAD RASHEED, 71 Ananda Mawatha, Colombo, Ceylon. Aged 22. Hobbies: Reading Islamic books, religion, writing, football, tennis. Wants to correspond with Islamic students throughout the world.

NAZEEZ MUHAMMAD, "Hamza," Jeeffani Road, Dharga Town, Ceylon. Aged 17. Hobbies: Outdoor games, especially football, cycling, listening to the radio and reading.

THE ISLAMIC REVIEW
Boons on Islam and Allied Subjects

Customers are advised not to order books by Air Mail. Air Mail Postage is expensive. It costs approximately 16' - per lb.

The Holy Qur'an

- Leather bound — 1st Quality £ 3 0 0
- Cloth bound — 2nd Quality £ 2 0 0
The Holy Qur'an, Arabic text, 848 pp.
- The Holy Qur'an. Arabic text. Pocket size, 606 pp. 3½ in. x 2½ in. £ 1 4 0
The Holy Qur'an on one page. In beautiful decorative script and design, with magnifying glass. Post Free £ 8 0
- American Edition £ 6 0
- English Edition, 691 pp. £ 1 1 0
The Koran Interpreted, by A. J. Arberry. Translation in English with an attempt to give an idea of the rhythm contained in the Qur'an. 2 vols. 8vo, cloth £ 2 5 0
Introduction to the Study of the Holy Qur'an by Khwaja Kamal-ud-Din 141 pp. £ 5 0
Introduction to the Qur'an, by R. Bell, 8vo. £ 1 8 0
The Religion of the Koran, by A. N. Wallaston. Reprint, 8vo, 88 pp. £ 6 0
The Triumph of the Holy Qur'an, by the Maulana Sadr-ud-Din, 213 pp., post free £ 8 0

Hadith, Fiqh, Jurisprudence, etc.

Sayings of Muhammad, by Allama Sir Abdullah al-Mamun al-Suhrawardy. Foreword by Mahatma Gandhi. £ 6 0
Sahih of al-Bukhari, English translation of only 4 books, by Aftab ud-Din Ahmad. 244 pp. £ 12 6
Outlines of Muhammadan Law, by A. A. Fysee. 2nd ed., 445 pp. £ 1 1 0
Origins of Muhammadan Jurisprudence, by J. Schacht £ 1 1 0
Mishkat-ul-Masabih, English Translation with Explanatory Notes, by James Robson, D.Litt., D.D., Emeritus Professor of Arabic at the University of Manchester. Three parts available at 10 each. £ 5 0

The Prophet Muhammad

The Ideal Prophet, by Khwaja Kamal-ud-Din. Demy 8vo, 274 pp. £ 5 0
Life of Muhammad by F. K. Hakeem. Cr. 8vo, 48 pp. £ 1 2
Heroes and Hero-Worship, by Thomas Carlyle. Contains a beautiful article on the Prophet Muhammad. £ 7 0
Glimpses from the Life of the Prophet Muhammad, by Eminent Scholars £ 6 0
Muhammad, Prophet and Statesman, by W. Montgomery Watt £ 1 5 0

Muslim History

The Legacy of Persia, by A. J. Arberry. It contains thirteen valuable contributions on Persian Art and Culture by well-known Western scholars. Cr. 8vo, xvi + 421 pp., with 53 plates and index £ 1 0 0
Outlines of Islamic Culture, by A. M. A. Shustery, The book not only brings out the main features of Islamic culture, but elucidates what is common to it and other cultures. 2 vols. Demy 8vo, xvi + 340, and vii + 341-796. vi (index); xv chapters. 43 illustrations and appendices £ 2 0 0

General Books

Islam Our Choice (illustrated and unabridged) by Dr. S. A. Khulso. Deals with a short history of Muslims and fundamentals of Islam. Also includes stories of various European accepting Islam. Also includes stories of various European accepting Islam. 10 6
Iqbal, his Art and Thought, by S. A. Vahid £ 1 0 6
A New World, by Bashyr E. F. Grunebaum. Cr. 8vo, vii + 107 pp. £ 1 6 0
The Road to Mecca, by Muhammad Asad. The author's story of his discovery and acceptance of Islam. 8vo, xii + 381 pp., with end paper maps and 12 plates £ 1 0 0
Falcon of Spain, by Thomas Ballantyne Irving. 158 pp. £ 1 2 0
Alf Laila wa Laila, by A. J. Arberry. Tales from the Thousand and One Nights, 8vo, 222 pp., with 6 illustr. £ 1 5 0
Cloth £ 1 0 0
Islam in Africa and the Near East, by S. M. Ahmed. Cr. 8vo, 307 pp. £ 1 0 0
Islam in India and the Middle East, by S. M. Ahmed. Cr. 8vo, 265 pp., with frontispiece £ 1 0 0
Islam in East Africa, by L. P. Harris. 8vo, 96 pp. £ 1 0 0
An Arab Philosophy of History, Selections from the Prolongements of Ibn Khaldun of Tunis 1332-1406. C.E., Translated and arranged by Charles Issawi £ 7 6
Muhammadanism, by H. A. R. Gibb. 206 pp. £ 5 0
Jinnah, by Hector Bolitho. 244 pp. £ 2 6
Islam in the U.S.S.R., Turkey and Europe, by S. M. Ahmed. Cr. 8vo, 312 pp. £ 1 5 0
Aluminium a Menace to Health, by Mark Clement. 10s. £ 3 6

"The Islamic Review" monthly. Single Copies . . . 3s. Annual Subscription . . . £11.10.0
Books on Islam and Allied Subjects (continued)

<table>
<thead>
<tr>
<th>£ s. d.</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 5 0</td>
<td>Islam to East and West, 204 pp.</td>
<td></td>
</tr>
<tr>
<td>1 0 6</td>
<td>Hints to the Study of the Holy Qur'an</td>
<td></td>
</tr>
<tr>
<td>1 0</td>
<td>Sources of Christianity</td>
<td></td>
</tr>
<tr>
<td>1 0</td>
<td>The Religion of Islam</td>
<td></td>
</tr>
<tr>
<td>1 0</td>
<td>A Manual of Hadith</td>
<td></td>
</tr>
<tr>
<td>1 3</td>
<td>The Anti-Christ, Gog and Magog, 91 pp.</td>
<td></td>
</tr>
<tr>
<td>6 0</td>
<td>Early Caliphate</td>
<td></td>
</tr>
<tr>
<td>6 0</td>
<td>Punj Surah (Five Chapters of the Holy Qur'an, Arabic and English)</td>
<td></td>
</tr>
<tr>
<td>6 6</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Books by the Maulana Muhammad ‘Ali

<table>
<thead>
<tr>
<th>£ s. d.</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 0 0</td>
<td>Islam to East and West, 204 pp.</td>
<td></td>
</tr>
<tr>
<td>1 0</td>
<td>Sources of Christianity</td>
<td></td>
</tr>
<tr>
<td>1 3</td>
<td>The Anti-Christ, Gog and Magog, 91 pp.</td>
<td></td>
</tr>
<tr>
<td>6 0</td>
<td>Early Caliphate</td>
<td></td>
</tr>
<tr>
<td>6 0</td>
<td>Punj Surah (Five Chapters of the Holy Qur'an, Arabic and English)</td>
<td></td>
</tr>
<tr>
<td>6 0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Educational Books

<table>
<thead>
<tr>
<th>£ s. d.</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 8 0</td>
<td>The Concise Oxford English Dictionary. 1,528 pp.</td>
<td></td>
</tr>
<tr>
<td>1 1 0</td>
<td>English-Arabic, Arabic-English Dictionary, by E. S. Elias (school size), 692 pp.</td>
<td></td>
</tr>
<tr>
<td>1 1 0</td>
<td>A Grammar of the Arabic Language, by W. Wright, in two volumes, 767 pp.</td>
<td></td>
</tr>
<tr>
<td>1 0</td>
<td>Teach Yourself Arabic, by Professor A. S. Tritton, 294 pp.</td>
<td></td>
</tr>
</tbody>
</table>

A MUSLIM SAINT OF THE TWENTIETH CENTURY

SHAKEH AHMAD AL-ALAWI — by Martin Lings

A vivid and intimate picture of life in an order of Muslim mystics. Against this background stands an unforgettable figure of the Algerian Sahikh.

PRICE 28'- NET

Prices subject to change

CAN BE OBTAINED FROM:

THE WOKING MUSLIM MISSION AND LITERARY TRUST

The Shah Jehan Mosque, Woking, Surrey, England

also from AZEEZ MANZIL, BRANDRETH ROAD, LAHORE, WEST PAKISTAN

Some Aspects of the Constitution and the Economics of Islam

by NASIR AHMAD SHEIKH, M.A., LL.B.

with Foreword by

The Late ZAHID HUSAIN, Ex-Governor, State Bank of Pakistan

A book on political and economic aspects of Islam as compared with the present-day theories and practices answering a universal demand in these two fields.

ABOUT 270 PAGES


— Can be obtained from —

The Woking Muslim Mission and Literary Trust, Woking, Surrey, England

Printed by A. A. Vincent, Ltd., of Basingstoke and Published by the Woking Muslim Mission and Literary Trust, Woking, Surrey, England

REGD. L3016