THE ISLAMIC REVIEW
WOKING · SURREY · ENGLAND

55th Year of Publication
MARCH 1967

Price Three Shillings

www.aaiil.org
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 Azeez 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 political issues 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. Articles not accepted, if so requested, 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 21s. per annum for 12 issues

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.
Hoosain Ganie, Esq., P.O. Box 232, 75 Breda Street, Werk-en-Rustm, Georgetown.

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

Ceylon:
Ansara Book Depot, 106-108 Armour Street, Colombo.

Dutch Guiana (S. America):
Alhadz-Abdr, B. Jaggo, "Doekan," Saramacca Street 115 P.O. Box 926, Paramaribo, Surinam.
H. W. Muhammad Radja, Prinsenstraat 33, P.O. Box 633, Paramaribo, Surinam.

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, 18 N.F. post free; single copies 1.50 N.F.

Holland:
Mr. G. A. Bashir, Ruychrocklaan 54, The Hague, Holland.
NV Boekhandel Antiquariaat en Mitgeverij, C.P.J. van der Peet, Nwe Spiegelstraat 33-35, Amsterdam C.

Hong Kong:
Sambo's Library, P.O. Box 448, Hong Kong.

Kenya:
The City Bookshop, P.O. Box 1460, Fort Jesus Road, Mombasa.

Nigeria:
Messrs. Tika Tore Press Ltd., 77 Broad Street, Lagos.

Malaya:
Messrs, M. M. Alley & Co., P.O. Box 241, 103 Market Street, Kuala Lumpur.
Jubilee Book Store, 97 Battu Road, Kuala Lumpur.
N. Muhammad Ismail, Esq., P.O. Box 233, 13 Jalan Mosjid Ipoh, Perak.
A. Abdul Rahim, Esq., 31 Jalan Ibrahim, Johore, Bahru.

South Africa:
Messrs. Union Printing Works, 91 Victoria Street, Durban.
Natal.

Bahrain:
Messrs. Ashraf Bros., Import-Export, Bahrain.

Kuwait:
Messrs, Ashraf Bros., Import-Export, Kuwait.

Tanzania:
Messrs. Janowalla-Store, P.O. Box 210, Tanga.

The United States of America:
Orientalia Inc., 11 East 12th Street, New York 3, U.S.A.
The International Muslim Society, Inc., P.O. Box 37, Manhattanville, Station J, New York. 27 N.Y. $5.00 post free; single copies 0.45 c.

Western Germany:
Der Imam, Die Moschee, 7/8 Briener Strasse, Wilmersdorf.
Berlin. D.M. 18.00 post free; single copies D.M.1.50.

AGENTS IN INDIA

Subscription 30/- per annum may be paid to:

Higginbothams (Private), Ltd., Mount Road, MADRAS.

International Book House (Pte), Ltd., 9 Ash Lanes, Mahatma Gandhi Road, BOMBAY 1.

AGENT IN KASHMIR

'Aziz Shora, Esq., Editor, "The Rooshi", Srinagar, Kashmir, via India.

AGENTS IN PAKISTAN

Western Pakistan
Pak American Commercial Inc., P.O. Box 7359, Elphinstone Street, KARACHI 3.
Maktaba-i-Pakistan, Chowk Anarkali, Lahore.
Kashama-i-Adab, Katchery Road, Lahore.
Ideal Book Depot, 42 The Mall, Lahore.
Books Centre, Ahmad Mansions, 49 The Mall, Lahore.
International Book Centre, 75 The Mall, Lahore.


Eastern Pakistan
The Manager, Knowledge Homes, 146 Govt. New Market, Dacca-3, East Pakistan.
The Manager, Current Book Stall, Jessore Road, Khulna, East Pakistan.
The Manager, Setara News Agency, Patuakhali, Bakarganj, East Pakistan.

OFFICE IN KARACHI (PAKISTAN)

K. S. Mahmud, Esq., S.K. (The Islamic Review), 3 Commercial Buildings, Bellasis Street, off South Napier Road, Karachi-1.

Subscribers in Pakistan can send their subscriptions direct to England through their bankers. Every Pakistani is entitled to buy books and journals in foreign currency worth Rs. 300 per annum.

Subscriptions may begin with any desired number. Kindly quote your subscriber's number when corresponding.
Translated & Edited by S. Muhammad Tufail

THE FINALITY OF PROPHETHOOD

by the late Maulana Muhammad 'Ali

Translator of the Holy Qur'an into English, author of The Religion of Islam, Muhammad the Prophet, Early Caliphate, A Manual of Hadith, etc.

---

Discussion about the Conception of Prophecy and Revelation in Islam.

---

Discussion about the Prophet Muhammad being the Last and the Seal of the Prophets.

---

Three useful appendices by the translator; 26 hadith in support of the Finality of Prophethood; Some important characteristics of a Prophet according to the Qur'an; A person not possessing these collectively cannot be called a Prophet in the terminology of Islam.

Price: Cloth Bound, 6 shillings (1 dollar)
Paperback, 4 shillings (75 cents)
(postage extra)

Can be obtained from
The Muslim Book Society,
The Shah Jehan Mosque,
Woking, Surrey, England
Telephone Woking 60679

or
The Muslim Book Society, Azeez Manzil, Brandreth Rd.,
Lahore 7, West Pakistan

or
Mr. Aziz Ahmad, President Trinidad Muslim League,
P.O. Box 105, San Fernando, Trinidad, West Indies.

STUDIES IN ISLAM

An important quarterly journal containing thought-provoking and scholarly articles by eminent thinkers in East and West. 3rd year of publication

Here are a few of the articles appearing this year:

Kris and Crescent by Dr. Peter Gowing; Love in its Essence: The Sufi Approach by Dr. Mir Valiuddin; Economic Fundamentals in Classical Arabic Literature by Dr. Joseph De Somogyi; The Story of an Arab Diplomat by Dr. Khursheed Ahmad Farqi; Bruno and his Muslim Predecessors by Dr. Joseph Poliella; Muhammad Tahir Ghani by Prof. G. L. Tikku; Kom al-'Arab by Prof. Harold B. Barclay.

Rates
Annual: 25s.; $4.00; Rs. 1500.
Single copy: 7s.; $1.00; Rs. 400.
Vols. 1 and II (Bound) available at 30s. or $5.00 each

STUDIES IN ISLAM is published on non-profit basis. All inquiries and remittances to

SECRETARY
INDIAN INSTITUTE OF ISLAMIC STUDIES
PANCHKUIR ROAD, NEW DELHI-1, INDIA

"What! do they not then ponder on the Qur-an, or, are on the hearts locks thereof?"

(-Qur-an, 47: 24)

Read—

The Running Commentary of
The Holy Qur'an
(WITH UNDER-BRACKET COMMENTS)

By an Indian Muslim Savant, Dr. K. R. NURI

Very literal and pure translation of Arabic Text.

Most authentic and scientific comments.
A unique index covering a variety of subjects.

With Arabic, complete ... 60/-
Without Arabic, complete ... 40/-
With Arabic, 30th Part and Index ... 15/-

THE MUSLIM BOOK SOCIETY
The Shah Jehan Mosque, Woking, Surrey, England
Between Ourselves

THE CONTRIBUTORS

Anwar al-Jundi is a Libyan Muslim scholar.

Na'im al-Humsi, a Syrian Muslim scholar, is the author of several books in Arabic for the younger age-group, the best known being al-Ra'id fi al-Adab al-'Arabi.

Mahmud Abul Suud, a Muslim scholar of Egyptian extraction, is a Financial and Economic Consultant practising in Tripoli, Libya.

Muhammad Rajab al-Bayyumi is an Egyptian scholar.

Professor Muhammad al-Fasi, a Moroccan Muslim, is the Rector of the Universities of Morocco and a member of the Executive Council of the UNESCO, Paris.

Mahmud al-Sharqawi is an Egyptian Muslim scholar.

Dr. Hasan al-Sa'ati is an Egyptian Muslim scholar.

Dr. Salim 'Ammar, a Tunisian Muslim, is neuro-psychiatrist at the hospitals of Tunis, Tunisia.

The Shaykh Muhammad 'Abd al-Majid 'Abd al-Hamid al-Dibani is a Libyan Muslim scholar.

The Islamic Review
Founded by THE LATE AL-HAJI KHWAJA KAMAL-UD-DIN

The Shah Jehan Mosque, Woking, Surrey, England
Telephone: WOKING 60679 — Telegrams & Cables: MOSQUE, WOKING

ALL CORRESPONDENCE TO LONDON OFFICE:
18 Eccleston Square, Victoria, London, S.W.1
Telephone: VIC 2591

MARCH 1967
55th YEAR OF PUBLICATION

Editors
ABDUL MAJID, M.A.
AL-HAFIZ BASHIR AHMAD MISRI, B.A. (Hons.)

Contents

Editorial ... 3
Western Thought and Islamic Thought by Anwar al-Jundi 5
The History of the Idea of the Miracle (I'jaz) of the Qur'an by Na'im al-Humsi 7
The Economic Order within the General Conception of the Islamic Way of Life by Mahmud Abul Suud 11
The Mustansiriyyah Library of Baghdad, Iraq 15
The Authenticity of the Traditions of the Prophet Muhammad by Muhammad Rajab al-Bayyumi 16
Moroccan Music by Professor Muhammad al-Fasi 20
Ibn Battutah by Mahmud al-Sharqawi 24
The Role of Islam in the Social and Economic Development in the U.A.R. by Dr. Hasan al-Sa'ati 28
The Kuwait Chemical Fertiliser Plant 31
Arab Medicine and its Unique Contribution to the Science of Medicine by Dr. Salim 'Ammar 32
By the Light of the Qur'an and the Hadith by The Shaykh Muhammad 'Abd al-Majid 'Abd al-Hamid al-Dibani 36
Salient Features of Islam 37
Book Review 38
A Precious Gift 39

THE ISLAMIC REVIEW

PROPHECIES OF THE HOLY QUR'AN (third edition)

Warning to the Christians
Gog and Magog — European Christian Nations
Signs of the Appearance of the Anti-Christ Nuclear War
Destruction of the Modern "One-Eyed" Civilization
Basic Dogmas of Christianity

By 'ALI AKBAR

Price 2s. 6d.

THE MUSLIM BOOK SOCIETY
The Shah Jehan Mosque, Woking
Surrey, England
A Solemn Call for Islamic Solidarity
by the Constituent Council,
World Muslim League of Mecca

In the name of God, the Beneficent and the Merciful: and Praise be to God and Blessings upon God's Messenger and his kin and Companions.

The Constituent Council of the World Muslim League in Mecca has studied information and reports about the various stages through which the idea of Islamic solidarity has passed and about the endeavours made at various levels since the previous session in order to hold a meeting of the Heads of State of the Muslim countries to put the idea of Islamic solidarity into effect.

The Constituent Council expresses great satisfaction at the unanimous support demonstrated by the Muslim peoples for the concept of Islamic solidarity, despite the campaigns of distortion waged by Zionist, imperialist and Communist
circles and the satellites. This has shown very clearly that the Muslim peoples, with God's blessing and with their strong belief and sound judgment, are capable of discriminating between right and wrong and of thwarting the foreign endeavours that have been made and are still being made for the purpose of tearing the Muslim world asunder and obstructing genuine efforts designed to strengthen the edifice of the Muslim world and protect it from the dangers of foreign political or ideological domination. God says: "And they (the disbelievers) will not cease fighting you until they turn you back from your religion, if they can."

The Constituent Council wishes to place on record, proudly and with appreciation, the loyal efforts made by the Servant of the Two Mosques, His Majesty King Faysal Ibn ʿAbd al-ʿAzīz Aal Suʿúd, King of the Suʿúd Arabian Kingdom, for the promotion of the unity of the Muslims and the co-ordination of its ranks on the basis of the wise doctrines of Islam. The exchange of visits between His Majesty and his brother Heads of State has helped to strengthen Islamic bonds and has shown in no uncertain manner that the Muslim peoples place Islamic brotherhood above everything else and that they expect their loyal leaders to respond to their deeply-felt aspirations for the setting up of a Muslim world united and strong with the spirit of Islam that exalts to good, and with the Qurʾān as its emblem.

Zionist, Imperialist and Communist circles

The Constituent Council has taken note of the fact that Zionist, imperialist and Communist circles, despite the endemic opposition and differences between them, have united of late in attacking the principle of Islamic unity both by direct propaganda and by attempts to sow mistrust and misunderstanding between the Muslim countries by exploiting the weaknesses and the tendencies to domination among certain rulers. The Muslim peoples no doubt realize that these circles nurse long-established enmity against the Muslims, and that their intrigue against the Muslims has taken various shapes and forms at various times and places but remains directed solely at preventing the Muslims from joining hands and co-operating. These hostile forces want the Muslim homelands to remain spoils for the greedy imperialists and for alien destructive ideas. In the past this lurking enemy has found situations in certain Muslim countries not conducive to the Islamic idea designed to secure for the Muslim peoples justice and stability and to preserve the Muslim society from division and class rancour and from the perverse ideologies which can arise therefrom. These hostile forces are afraid that a rapprochement among the Muslims would strengthen the Islamic ideas which these hostile forces are combating, and would lend support to those who are preaching these ideas and who are being subjected to torture and repression for this.

We are, however, fully convinced that the Muslim nation, which has succeeded throughout the centuries in defeating foreign invasion and in protecting its beliefs, laws and heritage will, with God's help, succeed in defeating this present evil conspiracy. This conspiracy will be defeated despite the intrigue and deception it practises and despite its reliance on oppressive and tyrannical situations which do not represent the realities of the Muslim nation and do not have its support and confidence.

The Muslim peoples are now called upon to practise even greater vigilance and care and to rally to God's cause and the Message of Islam, and to evaluate matters with the proper criteria of Islam, so that they would not go separate ways and not wander or be lost to imprecise and false ideas, and so that also they would not be deceived by those who are trying to abuse their confidence and deflect them from the natural destiny of the Muslim nation and the spirit of its religion, and who are trying to undermine and destroy the edifice of the nation's faith.

The Constituent Council calls upon all to return to the path of right and justice. The door is still open for everyone to take his place alongside his brother in the Muslim front, and to have the same right as that enjoyed by his brother to lead the Muslim nation and to protect its interests and its beliefs against the intriguers.

The Constituent Council reaffirms its resolve to continue to make efforts to realize the aims of the Muslims and their aspirations for solidarity, prosperity and sound cooperation. The Council assures everyone that this movement is not allied to any particular quarter and not directed against any particular quarter. What the movement seeks to achieve is to see the Muslim nation united in enlightenment, justice and righteousness, with the whole of its potential and resources aimed at promoting a better future for itself and for the whole of mankind and for securing peace and justice for all mankind. "And God speaks the truth and He shows the way."

Mecca, 30 Rajab 1386 (A.H.) equivalent to 13 November 1966 (C.E.).

1 The Qurʾān, 2: 217.
2 Ibid., 33: 4.
Western Thought and Islamic Thought

The Claim of the West to Tolerance?

By ANWAR AL-JUNDI

Western thought based on the view of the superiority of the white man

Every civilization and culture has its own characteristic approach to and understanding of human values. One fundamental concept — freedom — is understood in different ways in different societies. The Western view of freedom is distinctly different from the Arab-Islamic view. Freedom is the very essence and basis of Arab-Islamic thought, and is a concept which in Arab-Islamic civilization is not confined to the Arabs or the Muslims but embraces the whole of mankind. The well-known saying of the Prophet Muhammad that "An Arab is not to be preferred to a non-Arab, and a white man to a black man except in the matter of righteousness", and the words of the Caliph 'Umar Ibn al-Khattab that "Men are born free and should not be enslaved", are evidence of this.

Western civilization, however, is in essence based — and has been so based for a long time — on the concept of the inequality of men. The old idea that "the world is Rome, and the rest is slaves" remains alive, although its crude connotations have in many cases been refined or suppressed. In the Western view it appears that the white man, not man generally, is the king of the world, destined to be locked in struggle with the rest of mankind and bound to triumph in the end because of his alleged superior qualities. It is believed by the West that the white man will never surrender his supremacy to the non-white. There are many examples of this attitude among Western intellectuals. Thus when history is written by a Western scholar its main part is concerned with the white man. A great deal would be said about the Greeks, the Romans, the Italians and the Germans, but comparatively little about the Pharaohs and Babylonians, the Arabs and the Muslims. The idea held by historians in this regard seems to be that a non-white nation cannot for any length of time be in a dominant position in the world, because the non-white man simply has not the capacity for leadership. This has been the attitude of Western historians to the civilizations of the Arabs and the Muslims and those 'of China and Japan.

Western thought believes in the superiority of the Aryan (white) race

Western thought holds another view on racial matters which is substantially different from that of Arab-Islamic civilization. The classification of mankind into races — particularly the classification into Aryan and Semetic races — is something characteristic of the West. These so-called races were originally linguistic groups, but Western scholars sought to intensify the differences and make these groups racial rather than simply linguistic. And in this connection the Western view is that the Aryan race is a superior race, and destined to hold sway over the Semetic race. From the Islamic point of view, however, freedom means the equality of all men, irrespective of the colour of their skin. No differences are deemed to exist between men on any racial, linguistic or other grounds. The actual achievements of man, and the individual character, are the basis of preference. Nothing else is.

One of the characteristic aspects of Western civilization is the fact that it contains the benefit of its ideas of justice and fair play to its own people within its own so-called racial fold. Many scholars have given as their opinion that Western civilization — the various aspects of it, cultural, literary, artistic, economic and industrial — is designed not to serve or bestow benefit upon man generally but upon a section of mankind only, namely man in the Western world. In the West there seems to be a firm belief that Western thought is superior to non-Western thought, such as Arab and Islamic thought. People in the West appear to think that their doctrines and their theories are beyond dispute and above criticism. They get irritable and impatient when they find that Western ideas are questioned or not taken at their face value by people in other parts of the world. But the fact is that the West itself is not altogether stable or firm in its beliefs, and Western ideas seem constantly to shift and change on many points, and to display a distinct quality of instability and unpreciseness.

A long time ago, as I have already noted, Western scholars divided the world into "Romans" and "Barbarians". This spirit remains to this day in many parts of the Western world. There is often to be found inborn and instinctive hostility to foreign concepts, such as those professed by the Muslims or the Arabs. The West is bent on "Westernizing" everything and on cultural invasion of the outside world. There is definitely an attempt to deflect and corrupt the Islamic and Arab worlds and pervert their spiritual and cultural values.

The claim of the West to tolerance

In the Western world there is a great deal of talk about tolerance by the West and intolerance by people in other parts of the world. Tolerance is indeed a praiseworthy quality, and the West seems constantly to preach this and to condemn what it calls the intolerance and narrow-mindedness of people outside. But since when has the Western world been tolerant, and since when did it give up its bigotry and prejudice? Evidence of the lack of tolerance of the West is legion. The manner in which the Arabs and the Muslims were driven out of Spain and Europe, and the way in which Turkey was hounded by the European powers, do not reveal any tolerance or open-mindedness by the West. These operations were

1 Courtesy the Editor, al-Islāmi, Beida, Libya.
accompanied by ardent campaigns designed to eradicate completely all traces of Islamic and Arab thought in that part of the world. Nothing like this was done by the Muslims or the Arabs in the countries they conquered, and impartial and objective historians have always recognized and praised the tolerance and the goodwill which the Muslims and the Arabs displayed towards other civilizations with which they came into contact. The West utterly underrated the role played by the Arabs in promoting the new Western civilization, and did not fully recognize the contribution made by the Arabs in the scientific and other spheres. The original scientific knowledge brought to the West through the medium of translation from Arabic was not recognized as a contribution by the Arabs. There was no tolerance or good nature shown by the West here.

When the Western world talks about equality, fraternity, freedom and tolerance it means equality, fraternity, freedom and tolerance within, and for the sole benefit of, the West and in particular the white man. These qualities are deemed to be possessed solely and exclusively by man in the Western world, and are intended only for the benefit of man in the Western world. It is the Western man that is the leader of the world and the beneficiary from the noble values of civilization.

The intolerance and bigotry practised by the Western world can be seen at play in the bitter struggle between the various religious creeds and dogmas in the West. Sections and religious schools of thought do exist in the Islamic world, but there has never been any bloody or deadly struggle between groups who possessed different ideas on religious matters. In the Western world things were altogether different. The Catholics and the Protestants were locked in battle for many years. King Philip of Spain (d. 1598 C.E.) invaded Holland in order to put down a Protestant movement. 25,000 Protestants were killed in France. The Emperor Ferdinand (d. 1516 C.E.) waged war on the Protestants in Germany, and this campaign led to the destruction of almost five-sixths of German towns and villages and the killing of about 12,000,000 people. History records rather ugly stories about the Inquisition by the Roman Catholics in various parts of Europe. Can any impartial scholar really claim that the West, in the light of these facts, can, as against the Muslims and the Arabs, claim that it is tolerant?

The great French philosopher Montesquieu (d. 1755 C.E.) is reported to have said: “If I were asked to defend our right to make the Negroes slaves I would say that the peoples of Europe, after exterminating the original inhabitants of America, have found it necessary to enslave the peoples of Africa in order to utilize them for exploiting the new spacious lands. These Negroes are nothing but black-skinned groups of people, and one can hardly imagine that Almighty God, of Infinite wisdom, could have created a good soul in a body so dark.”

Some impartial scholars have maintained that freedom of thought, as practised in the West, disappears when the West confronts anything connected with Islam, and that there remains to this day deep resentment in the minds of some people in the West which is a relic of the old Crusades. This prevents the West from approaching with any tolerance or sympathy anything connected with Islam, and it prevents any serious attempt being made to give Islamic or Arab thought any realistic credit or evaluation. The studies made by many scholars in the West about Islamic or Arab affairs, whether past or present, are often coloured by such prejudice, and this makes Western efforts on these subjects most unacademic and unscientific.

The attitude of Arab and Islamic culture to the Western culture

In contrast to all this is the attitude Arab and Islamic culture has towards the West and Western civilization generally. At a time when the West derides Islam, Arabism and the Arabic language, or casts doubt or suspicion on them, Arab-Islamic thought holds no such views about things Western or about Europe or Christianity. While the West tries hard to undermine Arab and Islamic values and weaken them, Arab-Islamic thought adopts only a defensive attitude and replies only to attacks initiated by the West. Arab-Islamic thought has never been hostile to the West nor has it ever waged any campaign against Western ideals or against Christianity. It has instead always expressed appreciation of the good attributes of Western standards and of Christianity. Certainly there has been disagreement with certain aspects of Western culture and Christian thought, but this never degenerated to acrimonious or malicious hatred.

The intolerance of the Western world is evidenced by the attitude which it has consistently taken towards the Islamic world since the days of the Crusades. Arab-Islamic thought contributed a great deal to Western civilization, but the West never openly recognized this and has never given any credit to the Arabs or the Muslims. The philosophy and logic which Arab-Islamic civilization adopted in the matter of scientific research was taken on by the West, but credit was not given to the Arabs or the Muslims for anything in this respect. Indeed, Western historians describe as the “dark Middle Ages” the period during which Arab-Islamic civilization was at its prime. The West has not only underrated the contributions made by the Arabs and the Muslims but has cast doubts and suspicion about the essential values of Islam, the Arabic language, Islamic jurisprudence, and the intellectual unity of the Arab and Islamic worlds. The West likewise disseminated in the Arab and Islamic spheres destructive moral ideas and doctrines designed to promote regionalism, separatism, godlessness, immorality and other harmful and debilitating trends in the Arab and Islamic worlds with the object of keeping them in a perpetual state of weakness. Western scholars say Islam is a theoretical religion and deny that it is in fact a way of life, a civilization, a culture and a code of behaviour of practical significance. They try to separate Arab and Islamic thought from the sociological, economic and other aspects of the practical life of the Arabs and the Muslims.

The attitude of the Western scholars to Arab-Islamic philosophy

Western scholars are also unfair to Arab-Islamic civilization when they claim that Arab philosophy was in fact nothing but Greek philosophy translated into the Arabic language. They deny that Arab-Islamic philosophy was something original to the Arabs and the Muslims and derived its roots and colour from the Arabs and the Muslims.

The foregoing are but few instances illustrating the lack of tolerance by the West and the tolerance practised throughout by the Arabs and the Muslims in regard to the West. It is true, however, that Arab-Islamic thought and civilization have consistently endeavoured to retain their distinct identity and special characteristics. Some may have described this resistance to outside influences, and the desire to keep independent and distinct, as intolerance. It is not, in fact, in-

Continued on page 40
THE HISTORY OF THE IDEA OF THE MIRACLE (T'JAZ) OF THE QUR'ÁN

The 14th century A.H.—20th century C.E.

The views of Sayyid Qutb and Zarqānī

By NA'IM AL-HUMSI

(XIII)

Sayyid Qutb

Among the best modern writers on Qur'ānic subjects was the Egyptian scholar Sayyid Qutb (d. 1966 C.E.). He did not write a special treatise on the i'jaz of the Qur'ān, nor did he treat the subject in any direct manner. But in his various books on Islamic topics — al-Taswir al-Fannī fi al-Qur'ān (Artistic Rendering in the Qur'ān) and Mashāhid al-Qiyāmāh fi al-Qur'ān (Scenes of the Resurrection in the Qur'ān) — he demonstrates that he firmly believes in the i'jaz of the Qur'ān. He quotes verses from the Qur'ān to illustrate its artistic excellence. He maintains that the Qur'ān possesses miraculous qualities in the artistic sense, and this implies that he considers its i'jaz proven at least in that respect. But he states on other occasions that the i'jaz of the Qur'ān is comprehensive and not confined to the artistic or literary spheres. The following are examples of his writings.

1. In al-Taswir al-Fannī fi al-Qur'ān (Second Edition), p. 15, Sayyid Qutb says: "They were challenged more than once. 'Bring forth ten Surahs like it' and 'Bring forth one Surah like it.' But they were not able to produce ten Surahs or even a single Surah like it. They did not make the attempt at the time, and the only serious attempts in this subject were after the death of Muhammad. These attempts were insignificant. And the idea that they were held back by surfah is not worth considering."

2. Also in al-Taswir al-Fannī al-Qur'ān, p. 16, Sayyid Qutb says in the course of describing the effect which the Qur'ān has upon people who read it or hear it recited: "It touches the conscience, arouses the emotions and brings forth the tears. Those whose hearts have been prepared for the faith become utterly enchanted with it, while those who are opposed to it react by claiming that it is simply magic. They reply in the words of the Qur'ān: 'And those who disbelieve say: Listen not to this Qur'ān but make noise therein, perhaps you may overcome.' But the opponents of the Qur'ān cannot in the end avoid surrendering to its sublime qualities."

3. In Mashāhid al-Qiyāmāh fi al-Qur'ān, p. 10, Sayyid Qutb says: "My objective here is purely artistic, and I am here being influenced only by the factors which would influence an independent and objective artist, pure and simple.

If in the end the sanctity of the art should coincide with the sanctity of the religion then this would be something which I had not aimed at originally. But the fact is that this is one of the innate qualities of this Qur'ān. All the roads meet in the end, although they start from different directions and the end is not anticipated."

These excerpts from the writings of Sayyid Qutb show clearly that he demonstrates the i'jaz of the Qur'ān while demonstrating its literary and artistic qualities. He was in fact discussing the i'jaz of the Qur'ān, but under a different title. According to Sayyid Qutb the i'jaz of the Qur'ān is best illustrated by the Qur'ān's artistic and literary characteristics. The Qur'ān's style is superbly beautiful, its ideas and thoughts are thoroughly co-ordinated, and its message is clear, cogently and convincingly put across (see Mashāhid al-Qiyāmāh fi al-Qur'ān, p. 235). These three characteristics together add up to a unique artistic style which gives the Qur'ān its special quality and distinguishes it from all other works (see also al-Taswir al-Fannī fi al-Qur'ān, p. 17 et seq.). Sayyid Qutb's view the other qualities of the Qur'ān discussed by the various scholars on i'jaz are not as strong and emphatic as its quality of artistic rendering. In al-Taswir al-Fannī al-Qur'ān, pp. 17, 24 and 32, Sayyid Qutb says: "Some scholars have emphasized the subject matter of the Qur'ān, such as the fine legislation it lays down for all times and places, the news about the unknown which came true after many years, and the sciences of the world and of human life described in the Qur'ān. But such consideration of the Qur'ān simply proves that the Qur'ān should be considered as a whole and not in parts only. There are verses in which no law is laid down, and where there is no news of the unknown, and no scientific knowledge imparted, and where, in brief, not all the diverse qualities of the Qur'ān are to be found. What is to be said about these verses? The Arabs were fascinated by them from the very beginning, at a time when the legislation was not known and the general aim and purpose of the Qur'ān undetected. . . . We can, for a moment, put aside the

1 Continued from The Islamic Review for January 1967.
2 Surfah, from the Arabic verb saraj (deflected from) is the theory that the Arabs did not match the Qur'ān because the divine will prevented them from doing so.
sacred religious qualities of the Qur’an and the purposes of the call of Islam. We can also forget the time and place, and look upon the Qur’an as a whole. We will then see this pure artistic beauty as a separate and independent quality of eternal validity and worth and bestowing upon the Qur’an a quality that stands out in all times and for all places. This beauty is sufficient by itself to prove the nature of the Qur’an and to command for it high esteem. . . . This great Book has many qualities but a single way of expression. This method of expression gives it a unique character. . . . It is the excellence of artistic rendering in the Qur’an.”

On pages 194 and 196 of the same treatise Sayyid Qutb says: “Some people, when they consider this question — i.e. the question of the theological and legislative qualities of the Qur’an — and discover the profound grandeur, excellence, adaptability and comprehensiveness of these provisions, decide that this must be the distinguishing characteristic of the Qur’an. They think that the method of expression must be secondary to this, and that the i’jaz of the Qur’an is implied in these qualities. Some also make a distinction between the meaning and the method of expression, and talk about the i’jaz of the Qur’an in these two aspects separately. In my view, however, the method used by the Qur’an in conveying its message has itself enabled the qualities and objectives of the Qur’an to be achieved. . . . The primary characteristic of the method of expression used by the Qur’an was the depiction of mental and psychological images in tangible form. Such things as stories, parables, the Resurrection, the images of happiness and misery, human emotions, all were depicted in such a style that they were almost tangible and easy to comprehend. Does this method have any special advantage over other methods? One thing must be said about this method. It is that other methods depict pictures which appear, so to speak, without shades, while in the method used by the Qur’an the heart and mind of man are approached and the picture is translated to man and his conscience by the senses as well as the conscience, which has been properly attuned by other factors. The mind, therefore, is not only one of the media through which the picture given by the Qur’an is translated. It is not the only avenue. This method undoubtedly has advantages in putting across the message embodied in a creed. But I am examining it solely from the artistic angle, and I find that its influence is great. The first objective of art is to arouse the emotions and to give a sense of pleasure, to bring to the surface latent and hidden feelings, and to feed the mind with ideas to attain the final objective. This is what can be done by the proper method of artistic rendering.”

In the introduction to his Mashā‘īd al-Qiyāmah fī al-Qurān, Sayyid Qutb discusses the question whether the method of artistic rendering of ideas is characteristic of the Qur’an as a whole. He says it is and adds: “This theory is confirmed by statistical analysis of the Qur’an. The stories told in the Qur’an, the scenes of the Resurrection, the parables about human life, the examples of good deeds, the examples of psychological problems, and the stories about events contemporary with the call made by Muhammad all illustrate this. They comprise more than three-quarters of the volume of the Qur’an. Throughout is used the method of artistic rendering. Only in some instances when legislation is laid down or arguments are put forward is this method not used, and these parts comprise not more than a quarter of the size of the Qur’an. There is therefore no exaggeration when I say that the method of artistic rendering is the one pre-dominantly used in the Qur’an.”

Sayyid Qutb considers this method one of the greatest charms of the Qur’an, and this to him is equivalent to i’jaz. He believes that the Qur’an’s repetition of stories in different forms and pictures is also evidence of i’jaz. In Mashā‘īd al-Qiyāmah fī al-Qurān, p. 8, he says: “The thing that is very strange indeed is that the repetition of these stories and they all had the same essential basis — did not appear to be repetitious. Every picture is different from the other pictures in whole or in part. This is indeed one aspect of the i’jaz of the Qur’an, similar to the i’jaz, that can be seen in the creation by the Almighty of so many millions of people, any one of whom is different from all the others — they are all people but they all have their own distinct characteristics and features and they are all separate units in the amazing museum of the Almighty.”

These views of Sayyid Qutb show that while not denying that the Qur’an possesses the quality of i’jaz in the matter of the legislation it contains, the news of the unknown and the scientific information it contains, he maintains that its most outstanding characteristic is the excellence of artistic rendering, the beauty of co-ordination and the effectiveness in expression.

The Shaykh Muhammad 'Abd al-'Azīm al-Zarqānì

The Shaykh 'Abd al-'Azīm al-Zarqānì (d. 1710 C.E.) is one of the noted scholars of the University of al-Azhar. He wrote a treatise on the i’jaz of the Qur’an entitled Mundhūl al-Irfān fī 'Uthm al-Qurān (The Sources of Knowledge of the Sciences of the Qur’an). In this treatise al-Zarqānì mentions thirteen aspects of the i’jaz of the Qur’an. Some of these are mere rephrases of what earlier scholars have stated, while others are adapted from older views with new examples and illustrations to substantiate the arguments — in other words, the essence of such points remains the same with some variation in the details and arguments in proof. In the introduction to the study of i’jaz in this treatise the author says that the choice of terminology in the Qur’an represents one aspect of the i’jaz. Terminology and style, of course, are fully understood only by the people to whom they were originally addressed, for the meaning and effect of words are relative to the thought, taste, knowledge and experience of the people. The language of the Qur’an, however, has appeal to people in all times and places, and the Qur’an addresses itself to mankind in all places and times. The Shaykh al-Zarqānì mentions, however, that there are old works of literature and art which remain understood by people at subsequent times and in different places. But such understanding is not as perfect and unchanging as it is in the case of the Qur’an.

The Shaykh al-Zarqānì’s treatise on i’jaz lists the following five aspects of the i’jaz of the Qur’an:

1. The rhythm and music of the words of the Qur’an. Those who hear the Qur’an properly recited cannot get tired of it. The rhythm and tone varies all the time and remains interesting and pleasing. This is a point which was held by other scholars of i’jaz — al-Baqilâni, al-Jâhiz, al-Râfî’ and others.

2. The Qur’an addresses itself to people in all social classes of the community. This is a point which al-Zarqânì deals with fully in a manner not done before.

3. The Qur’an addresses itself to people in all social classes of the community. This is a point which al-Zarqânì deals with fully in a manner not done before.

T H E  I S L A M I C  R E V I E W
4. The Qur’ān appeals to both reason and emotions. Al-Zarqāl’s views on this are based on the ideas propounded by the scholars of Arabic rhetoric both old and modern.

5. The Qur’ān combined the two qualities of conciseness and clarity. Sentences are short and clear, although some sentences admit of various interpretations if taken out of context. It must be pointed out here that this quality is not exclusive to the Qur’ān and that some literary masterpieces have it. Al-Zarqāl’s view most probably means that the Qur’ān excels in this quality.

Other aspects of the Ģaƙa of the Qur’ān as given by al-Zarqāl are the following:

1. The Qur’ān is inimitable and matchless in the matter of the harmony and co-ordination between its various parts. The verses of some Surahs were revealed at different times while those of other Surahs were all revealed at once. But there is to be found no difference in character or quality between these various Surahs, which all appear harmoniously part of one complete unit.

2. The wisdom contained in the Qur’ān, and the sciences of which it speaks, although the Prophet Muhammad was illiterate, indicate the Ģaƙa of the Qur’ān. In this respect the Shaykh Al-Zarqāl’s view is not the same as those held by the Muslims with those held by the Christians and the Jews in God, the Resurrection, and the Day of Judgment. He also emphasizes the belief that the Qur’ān appears with its provisions sufficient for the needs of mankind in all respects.

3. The attitude of the Qur’ān towards the worldly sciences is one aspect of its Ģaƙa. Al-Zarqāl does not believe that worldly sciences can be extracted from the Qur’ān, and he does not consider this one of the aspects of the Ģaƙa. The reason he gives is that worldly sciences constantly change in content. But he does maintain that in regard to the sciences that have stable and settled facts the Qur’ān provides a source for them and the facts of science can be applied to it. He further maintains that the fact that the Qur’ān does not allude to the various theories of science is proof of its Ģaƙa. In other words, it seems that while claiming to deny the Ģaƙa of the Qur’ān in the matter of scientific knowledge he does in fact demonstrate belief in it in an indirect manner.

4. The Qur’ān’s attitude towards social and other reform represents another aspect of its Ģaƙa. The Qur’ān approached the subject in a gradual and gentle manner, going from advice to exhortation and finally to command.

5. The knowledge of the unknown contained in the Qur’ān is one proof of its Ģaƙa. This knowledge is not all pure science. Some of it is concerned with social matters, such as the verse “Surely God changes not the condition of a people until they change their own condition” (13:11).

6. The impression which the Qur’ān makes on the minds and hearts of both its enemies and its followers is likewise proof of Ģaƙa.

The Shaykh Al-Zarqāl in his treatise considers at length the various views advanced against the theory of Ģaƙa, and he provides arguments rejecting these views.

Conclusion

In conclusion, I should like to summarize, very briefly, the main points raised in this essay on the Ģaƙa of the Qur’ān. I have given my own views about the theory of Ģaƙa and its development over the years, and have discussed in some detail the struggle which arose during the days of the Prophet Muhammad and soon afterwards about this subject. I must point out here that the theory of Ģaƙa of the Qur’ān is in essence a purely religious one, a matter of belief like many other aspects of religion. It would therefore be very difficult, if not impossible, to marshal in support of it substantial proof which would be tangible and convincing to all manners of people and which could be as incontrovertible as mathematical proof or scientific proof. Many aspects of the question of the Ģaƙa of the Qur’ān are concerned with belief and disposition and these would be adequate enough for those who are initially favourably disposed towards Islam and the Qur’ān and may make little or no impression upon the enemies of Islam and the Qur’ān. Indeed, some of the factors which would lead the believer to believe even further in Ģaƙa might make the disbeliever more antagonistic to and unconvinced of Ģaƙa. But to a believer in the Qur’ān the fact that the Arabs were unable to match the Qur’ān, despite the repeated challenges which the Qur’ān and its followers made to them, is eloquent proof of the Ģaƙa of the Qur’ān and to the genuine nature of the Message which the Prophet Muhammad brought forward. On the other hand, those who have no favourable disposition towards the Qur’ān would consider that the fact that the Arabs who did not match the Qur’ān at the relevant time did not in any way show that the Prophet Muhammad was the most eloquent and capable man at the time, or that he was in fact the Messenger of God, or that the Qur’ān was in any way the word of God. Indeed, and the opinion of such people it would likewise not be true to say that the fact that some of the poets of old produced works that were not matched by others did not make these poets Messengers of God or attribute any godly quality to their masterpieces.

There is no doubt at all that the Qur’ān’s qualities of excellence and good taste are appreciated in different degrees by different people, in proportion to the degree of favourable disposition towards the general belief propounded by the Qur’ān, as well as in proportion to the literary taste of the person concerned and his other psychological qualities and background. The disbeliever, and the one who does not consider the Qur’ān as revealed from God, cannot possibly find the Qur’ān as sweet-sounding and touching as it is found by the ardent believers who consider the Qur’ān the ultimate in wisdom and the most genuine expression of God’s wishes and commands to man. For this reason it must be admitted that the theory of Ģaƙa of the Qur’ān, like any scientific or literary theory, has a great deal to do with the spirit and taste of the time when it first appeared. Its progress and the attitude towards it is also a reflection of the state of health of the community. It would be progressive and strong where the age is one of progress and advance; it would be reactionary and uninspiring when the age is backward; and it would appear contradictory and inconsistent when the age is characterized by ignorance and lack of spiritual depth. Likewise, the theory of Ģaƙa of the Qur’ān appeared weak and unimpressive at a time when there was a clash between Islam and other ideas and cultures in the various spheres. At that time there arose strong arguments which cast doubt on the theory of Ģaƙa in religious, social and cultural respects. At this time also there was strong belief in some quarters in Ģaƙa but based mainly on instinctive loyalty and purely as a counter-measure to the opposition waged against the theory of Ģaƙa.

A study of the views advanced by those who have written on the theory of Ģaƙa throughout the years reveals that the rhetorical excellence of the Qur’ān was the ground
most frequently considered by the scholars as proof of the \(\text{i'jaz}\) of the Qur'an. In olden days the advocates of the \(\text{i'jaz}\) of the Qur'an did not possess the scientific means to demonstrate convincingly this argument, for rhetoric had not developed at that time into an orderly and regular science, and was no more than a vague topic without any clearly defined rules. Later scholars, like Sayyid Qutb, held the view that the rhetoric of the Qur'an excelled in the artistic rendering of ideas, whereas al-Khûlî believed in the psychological effect of the Qur'an. But the most fascinating thing about the study of the history of the ideas of the \(\text{i'jaz}\) of the Qur'an is the diverse nature of the arguments that have been advanced on this subject, and the lively interest shown in it at various stages of the history of Islam. The theory of \(\text{i'jaz}\) was first argued when Islam began, and it will probably continue to be the subject of argument for a long time to come.

(Concluded)

BIBLIOGRAPHY (main works in addition to those already mentioned in the text of the article)

\(\text{i'jaz}\) al-Qur'an by al-Râfî’,
\(\text{i'jaz}\) al-Qur'an by al-Baqillâni,
Tafsîr al-Qur'an by al-Tabari,
Dala’îl al-\(\text{i'jaz}\) by al-Jurjâni,
Kitâb al-Tarîqa by Yahya Ibn Hamzah al-'Alawi al-Yamani,
Nihâyat al-I\(\text{i'yaz}\) fi Dirâyatu al-\(\text{i'jaz}\) by Fakhr al-Din al-Râzî,
\(\text{Al}\)-Tafsîr al-Kabîr—Majâlih al-Ghayb by Fakhr al-Din al-Râzî,
Miftâh al-'Ulam by al-Sakkâkî,
Al-Fa\(\text{zîj}\) fi al-Mi\(\text{lâd}\) al-Nîhal by Ibn Hazm al-Andalusî,
Risâlih al-Tawhîd by the Shaykh Muhammad 'Abduh.

Al-Balâghah al-'Arabiyah wa-\(\text{Astâh}\)r al-Fușafah Fihi' by Amin al-Khûlî,
Al-Tafsîr—Ma\(\text{a\'alim}\) Hayâthihi wa-Manâhijih al-Yawm by Amin al-Khûlî,

* * *

Writers on the subject of \(\text{i'jaz}\) whose works I have not consulted at first hand (as given in article by Abdul 'Aleeem al-Hindi, ante)

'Abd al-Wâhid Ibn Ismâ'îl al-Ruwaynî (d. 502 A.H. — 1108 C.E.)

(mentioned by Hâjjî Khalîfah, but cannot be traced).


* Scholars who discussed the subject of the \(\text{i'jaz}\) of the Qur'an as part of another subject, and who were not referred to in my article


'Abd al-Malîk Ibn 'Abdullâh al-Iwâynî(also referred to as Abu al-Ma\(\text{âlî}\) Ismâ‘îl al-Harâmisî) (d. 488 A.H. — 1095 C.E.) in a book entitled I\(\text{shâ'di\'ah}\) fi Usûl al-\(\text{i'l\'i\'ad}\), to be found in Oxford.


Ta\(\text{q\'iy\) al-Dîn Ibn Tawmîyyah (d. 728 A.H. — 1327 C.E.) in a book entitled Jâl\(\text{î}\)l al-Sabih fi mîn Bad\(\text{dul\) Din al-Mâthî, published in Cairo, 1323 A.H. — 1950 C.E.


A Book worth reading on the Political Zionist Movement

The Decadence of Judaism in Our Time

by Moshe Menuhin

Price $6 (£2.60)

IN TWO PARTS

I. Palestine, the Jews and the Arabs.
II. The Case of the Jews and of Judaism versus "Jewish" Political Nationalism.

Can be had from The Muslim Book Society, The Mosquc, Woking, England

THE ISLAMIC REVIEW

10
The Economic Order Within the General Conception of the Islamic Way of Life

By MAHMUD ABU SU'UD

II

The Meaning of Zakah.

Money not a “store of value”. Usury

The two main aspects of Zakah

Zakah is one of the five cornerstones of Islam. It is the right of God to the wealth of individuals collected by the State. Zakah, irrespective of its different interpretations and albeit the fact that it is considered a unitary tax on wealth — capital or income — is a comprehensive integral economic system, aiming at preserving the sense of humanity within the individual as well as realizing the maximum satisfaction with the least effort by means of establishing full “employment” in a balanced ever-growing dynamic economy.

Zakah has two main aspects:

1. The Individualistic. That is to help individuals purify themselves, to overcome the excess of money, thirst and greed, cement the relationship between them and their society and to strengthen the bonds between them and their Creator. This aspect is reflected in the different Qur’anic versions and the Tradition exhorting Muslims to give Sadaqat, and in the imposition of individual Zakah, such as that of the two feasts, the ‘Aqiqah of the newly-born, and the other individualistic Zakah.

2. The Communal. This concerns the establishment of a comprehensive institution administering all material transactions, state expenditure and revenues, and controlling all rules of production, circulation and distribution of wealth. This aspect is naturally the subject of this study.

I deem it unnecessary to quote all the provisions making Zakah as a cornerstone of Islam as this is obviously unanimously accepted. Nor shall I embark on discussing early Muslim jurists’ points of view, as they have greatly differed. I quite understand their differences of opinion, which were responses to the requirements of their respective social environmental circumstances without prejudice to the spirit of Islamic jurisprudence. When Abu Hanifah (d. 767 C.E.) stated that Zakah was to be imposed on all goods except forest wood, bamboo and wild grass, he was applying the Prophet’s saying that Zakah of one tenth should be imposed on whatever was irrigated by rainfall or springs and one twentieth should be imposed on whatever was irrigated by wells. In his time, commerce was so universal that he thought it only fair not to confine Zakah to the famous seven commodities, namely: gold, silver, wheat, barley, sheep, cows, camels and minerals. In addition, the Imam Shafi’i (d. 820 C.E.) was of opinion that Zakah should be imposed on about 40 commodities which were most widely used and circulated in his society. What is of great interest to us is that the four Imams unanimously agreed that the foregoing seven commodities expressed in the Traditions were mentioned only as examples. They support their view by the saying of Mu’az to the Yemenites, “Pay me in cloth tailored or untailored for your Zakah”. This would be more convenient for you and for the Sahabah (Companions of the Prophet Muhammad) in Medina.”

Despite the consensus of opinion that Zakah is chargeable on goods other than the seven well-known articles, jurists widely differed in justifying this judgment. However, they derived their judgment from Traditions as well as from the raison d’etre of Islamic jurisprudence. To them, Zakah purifies and increases wealth; it is the right of God to that wealth, and is to be spent on helping certain needy individuals as well as in the public interest.

To Muslims, Islam introduced a complete new system of life and the Prophet established a fully-fledged “State”. Thus, there should be an economic system to support the “State”. As Islam only mentioned Zakah in general, intentionally leaving out details, it becomes their duty to interpret this system and innovate the ways and means which would suit their requirements in their contemporary environment and according to their circumstances — but always in conformity with the spirit of the religion of Islam.

Zakah in modern conception

When the Muslim reads in the Qur’an, “Yet, if they repent, and take to prayers, and render the purifying dues, let them go their way . . .” (9 : 5), or “do perform prayers and pay Zakah”, which is mentioned several times, or “. . . if they repent and take to prayer and render the ‘purifying’ dues, they are your brethren in faith . . .”, or when he reads

MARCH 1967
the Prophet's saying "I was ordered to fight people till they testified that there is but one God, that Muhammad is His Messenger, and till they performed the prayers and rendered Zakah..." and the many other similar explicit sayings regarding Zakah, there would be no doubt left for considering Zakah an inevitable part of his faith. The main reasons behind Zakah, in my opinion, are as follows:

1. The purification of the faithful from ascribing divinity to any being other than God, and from being a slave to money. The faithful must always keep his dignity above suspicion and beyond subservience to anybody, not to mention matter and money.

2. The imposition and continuation of an interdependent co-operative social organization among Muslims. The principles of such co-operation as enacted by Islam excel any other principles ever known in the history of mankind. In a Tradition of the Prophet we are told that the weakest Muslim would bind the whole community so that if he offered protection, even to a non-believer fighting enmy, his pledge must be fully recognized by all Muslims and his protected protegé kept in complete safety. Such co-operation is reflected in the material aspect of the economic life envisaged by Islam when we read through the Qur'anic text defining the directions of spending Zakah. There we find that the poor, the slave trying to free himself, the tax collector, the hesitant faithful, the bankrupt insolvent, the wayfarer and all such individuals have the right to be sustained by their community, and this social obligation is an integral part of the faith of a Muslim, the failing of which is an outright flagrant contravention of the provisions of a basic cornerstone of the religion of Islam. No Islamic system can be imagined without this Zakah cornerstone which is the backbone of social security and co-operation. If every Muslim applied Zakah, there would be no room left for all such illusionary doctrines as socialism and similar schools defending destituates.

3. The purification of wealth itself. This is implied in the literal meaning of the word Zakah. The word connotes more than "increase" of wealth. God forbids that money be hoarded or withheld or confined to wealthy people. He requires the actual decrease of hoarded money, and in this requirement lies the solution of economic problems that all economists have vainly sought. This solution, which we shall discuss in detail, is nothing more than the consideration of money as a commodity that represents other goods, commodities and services. As all goods depreciate with the lapse of time, it is quite illogical that money alone should remain immune from such depreciation which is a cogent characteristic of all beings. "Everything is perishable except Him." (The Qur'an, 55: 27). Islam forbids money to acquire the divine qualification of immortality and ordains that all beings — except Him — must depreciate according to the law of nature. And this is a sort of purification of money.

Qur'anic usage of Sadaqat and Zakah

It may be preferable before we discuss the practical and technical problems of the subject to refer to the word Sadaqat, which is frequently used in the Qur'an meaning Zakah. The original meaning is "charity", but it was mentioned in the Qur'an as meaning Zakah as well. The word Zakah has been mentioned in more than 30 Qur'an verses, and one cannot but be convinced that God wants us to give and spend continually, voluntarily and compulsorily. This is not meant only to elevate the individual above matter, but, indeed, to do something more crucially important, i.e., to activate money circulation without cessation. Such circulation would conduce to a continuous demand for goods which automatically means continuous supply motivated by incessant demand, which is the core of welfare, as it means full employment of human labour and natural resources.

It may be alleged that by giving Zakah to the poor we are encouraging idleness and unemployment. This allegation might be justified in a non-Islamic society, but it can never be so under Islamic laws. A true Muslim knows well that he must work, that the giver is better than the receiver, and that it is his duty towards his state to work and produce. If he did not work and preferred idleness he would lose his right to Zakah, and would have only himself to blame. Islam has given the individual the right to claim employment, and thence a right to gain, and it is the duty of the state to fix him in a job. Such a legal relationship by itself illustrates the nature of an Islamic economic society and defeats any reasoning against Zakah.

However, we shall see later that the Islamic economy, once it is fully applied, will leave no unemployed persons and no poor; We shall try to explain the Islamic system without resorting to more technical terms than are necessary.

Money

It may appear unconventional to start the Islamic economic study with money, yet I prefer to do so owing to the importance of money in any economy and also due to the fact that almost all economic aspects are expressed in terms of money. Production, incomes and demand are always expressed in money units, so much so that economists do not consider anything as goods unless it can be expressed in money terms. Money is the essence of circulation and distribution and the means of satisfying human desires. It has been an indispensable requirement in all human societies since the early history of man, though it changed its shape through the ages.

Necessity required people to invent a means of exchanging their products instead of bartering them as direct exchange of goods incurred extreme trouble and did not generally fulfill the purpose of exchange. He who wants to exchange a camel for a cloak, or flour for an ornament, will find it difficult to achieve it effectively. But if he sells his camel against money, it will be quite easy for him to buy what he needs. Once there is money in circulation, specialization in production takes place, and everybody confines himself to producing the commodity which he can produce best, or which brings him most profit. This leads to maximum gain.

It is well established that people in the past used other commodities than silver and gold as money, such as stones and beads. Some primitive African tribes used cows as money. In our present era we rather consider money as a symbol and adopt paper money for exchanging goods. This paper acquires its purchasing power from two main sources:

(a) The need for a medium of exchange and tacit agreement among people that such a paper is that medium.

(b) The sovereign power of the State which imposes the acceptance of paper money. Generally speaking, the sovereign power is the will of the people, and thus paper money becomes negotiable as publicity agreed upon and sanctioned by sovereignty. Paper money has become very much in common use all over the world in the past 50 years owing to the growth of industrialization and commerce, the comparative rarity of gold, and the facilities rendered by paper money. In fact, paper money has become an indispensable necessity and
its negotiability has been established. This fact by itself is an incontestable proof that money, irrespective of its nature, is mainly required to perform the function of a medium of exchange. We do not see that using paper money for such a purpose can be a violation of any Islamic rule or text. Money is not the subject of a direct demand by itself, but it is required to help satiate our marketable desires. Thus, whether it is made of gold or paper, it is good money as long as it serves this purpose.

Money and usury

"Good money" in our concept means money which does not bear interest or usury (the Qur'anic word riba'). Man knew usury almost four thousand years ago. Since then interest has been inseparable from money and everyone took this relationship for granted without knowing the reason or justification for interest. (See Bohm Bawerk, History and Criticism of Theories of Interest.) Successive religions forbade interest and various socialistic schools fought against it and tried to obliterate it; even some distinguished contemporary economists tried to elaborate a system free from interest (like Lord Keynes and his successor, Professor Harrod). Yet nobody — except for the Islamic doctrine and S. Gesell — could refute this fallacious practice which had strongly established itself in the sub-conscious of economists and laymen alike.

To us, the fable of usury started as a consequence of misunderstanding the functions of money. We created such functions and qualifications which are not genuine nor in conformity with the reason for which money was invented. Originally money was made to exchange the surplus products of one against the surplus products of another, and to overcome the shortcomings of bartering. All other functions ascribed to money are more fiction and illusion than reality.

Once we accept that money is a prerequisite of our civilized life and that it helps more specialization which enables more exchange of surpluses among producers, it is then of vital importance to admit that exchange cannot take place unless two operations take place:

(a) The sale of goods against a fixed amount of money to be determined according to the prevailing "sales price"; and

(b) the purchase of other goods against the money acquired from selling.

If the selling takes place without purchase, exchange becomes definitely incomplete — it is then half the transaction. This is extremely detrimental to the economy and social welfare. To illustrate this harm, let us consider a simple transaction where a baker is used to exchange his extra loaf against an extra bird of a neighbouring hunter. Let us suppose that they have agreed to utilize a unit of money for each exchange, thus the baker sells his loaf against this unit in the morning and buys the pigeon in the afternoon from the hunter, paying back the same unit. Now, if the baker decides to keep the unit of money which he gets for selling his loaf, the hunter will find it impossible to sell his pigeon and accordingly to buy further loaves. No surplus products will then be available for exchange and both persons will have to produce both commodities. This means that both will stop being "specialized" in a certain line of production and they may be deprived from consuming the commodities which they cannot produce personally.

This example is not alien to practical life, but it is a simplification of what happens in our everyday life taking the multiplicity of individuals and occupations into consideration. Whenever anyone in any actual society prefers holding money to spending it, he is in fact depriving another individual from selling his surplus products. And that is why we state that mere selling does not mean full accomplishment of transaction. People do not earn money for the sake of acquiring money but to use it as a medium of exchanging their surplus products against the surpluses of others.

Selling, then, must be understood as stated by Islam. It is not only the exchange of goods for money, but it implies as well the acquisition of other goods against what one has been selling. It is really striking to note that in the Qur'an we find that it is stipulated that selling is permissible and usury is prohibited. It is interesting to observe that in the Qur'an, where there is mentioned the prohibition of usury, the Qur'an uses the ambivalent Arabic word bay', which means both "buy" and "sell". It is striking because it shows that no complete selling would take place without buying and vice versa. Any sale of goods against money does not constitute a full transaction, and the seller who holds the proceeds of his sales in terms of money is committing a contravention against his community. Proudhon, the French philosopher, in answering the question "Why is there a shortage of good?" said, "Because money is a sentinel posted at the entrance to markets with orders to let no one pass. Money, you imagine, is the key that opens the gates of the market (by which term is meant the exchange of goods); that is not true — money is the bolt that bars them."

Money and value

It is said that money is "the store of value", meaning that he who holds money holds an equal "material" value represented in the units of money in his possession. This is being unsound, as "value" is quite an obscure term in economics and has no clear definition agreed upon among economists. If we talk of the "relative" value this would take us outside the domain of economics as such, our value would be completely personal and impossible to gauge. In fact, "value" has no other meaning than "market price" as long as we are talking economics, and is thus determined by supply and demand.

If money is not desired as a commodity directly satisfying our requirements, and if value is either the market price or a relative personal concept, how then could money be a "store of value"? By ascribing this qualification to money we are deceiving ourselves and are trying to immortalize money, raising it above everything else and saving it from the natural law of depreciation. No logic would accept this qualification as long as it accepts the basic function of money as a medium of exchange. How can a medium of exchange be a "store of value"?

Money as a measure of value

It is only normal that when we use money as a medium of exchange we assume that money is used simultaneously as a measurement for the goods in exchange. All that I should like to say in this context is that it looks very odd that this measurement under the present different economic systems is hardly steady or consistent. The exchange "price" or "value" of money is in continuous change; i.e., the units of products exchanged against units of money change from time to time. This is a source of danger menacing to all dealers — buyers or sellers. The main reason behind this inconsistency
is our misunderstanding of the meaning of money and the way we utilize it.

The commonly used paper money had its ostensible effect on the oscillating price of money. Governments often resort to increasing "money supply" by means of simply injecting more paper units into circulation (as against buying bonds). Governments may as well contract money supply by absorbing some units through selling bonds and securities. In both cases, no real exchange of commodities takes place; it is only a purely borrowing operation without any products being involved thereby. It is evident that the disparity between money units in supply and units of production can be a good reason to explain the oscillating "price of money".

Oscillation in the relationship between money and goods has apparent obnoxious repercussions on the economy. Theoretically speaking, it is a fantasy to have a "measurement" which in itself has no fixed standard. If the metre — as a measurement of length — is equal to 100 centimetres today and 105 centimetres after a month, and may be less or more than 100 centimetres within six months, how rational would be our geometry, or how easy would be the selling of cloth?

The fluctuation in money exchange value has become an endemic disease in almost all economic systems since the First World War. It is what we call monetary inflation or deflation, and it is a genuine incentive to legitimate and illegitimate speculations initiated by the fear of uncertainties and culminating in imposing interest or price for money. This fact has its obvious bearing on the productive system which in turn depends upon a future estimate to future prices and costs, both expressed in terms of money. In normal economies, supply precedes demand in general, and as the producer cannot be sure of the "measurement" or the relationship between money and his products, he imposes a certain tribute on the price of his goods to cover himself against fluctuations. This tribute is interest.

It is rather important to elucidate here the meaning of two essential terms: "money supply" and "demand on money". Both terms have some technical complicated implication in the scientific language, while we can easily reduce them to simple comprehensible words. Demand on money in essence is nothing more than demand on goods as we do not demand money for its own sake. In fact, there is nothing like absolute or independent demand on money. Hence, demand on money is equal to the amount of goods in offer at a certain moment, notwithstanding the difference between the two curves representing the prices of demand and supply. The intersection of these two curves determines the market price at which most transactions are concluded.

Scientifically speaking, and ultimately, demand of money, supply, demand of goods and supply of goods — all these terms in my view should mean one thing looked at from different angles. It is admitted that at present economists can numerically increase the quantum of money supply by several methods, mainly by following an expanding credit policy and an increase in public expenditure. Such methods are equal to government borrowing from itself — or its central bank — without having any real counter-value, i.e., without production of goods. Such borrowing inevitably leads to:

(1) The devaluation of money in relation to goods, i.e., less purchasing power; and

(2) Supplementing usury interest, as money is paid for by money.

Money supply by "prime-pumping" or injection of more pecuniary units in circulation would cause revaluation of goods and the intersection point of the two curves of supply and demand would be fixed at a higher level of price. The present economic system necessarily leads to accumulation of money in the hands of those who realize more profit than they are willing to spend. The surplus is either withdrawn from circulation in hoarding or "saved", that is, given to others against interest, and is called in this case "capital". As both producer and consumer are always in need of money (which becomes short on account of withholding it in any shape), they will invariably have to resort to borrowing from those who accumulate money. The producer is obliged to sell because he cannot afford to stop his production and because his products will perish and depreciate if they are not sold. And the consumer is obliged to buy because he needs the goods. Yet both of them are short of money, and both have to go to a third person — who is not a buyer or a seller but a money-holder — and request him to lend them money. Money-holders never respond to those borrowers unless they pay them a "tribute" or a "tax", which is interest or usury. If the tribute is not paid, no sales or purchases can take place. Understandably, the tribute has nothing to do with the profit making; it is quite an independent matter as it is the price of enabling the exchange of goods among producers and consumers. This picture has been beautifully depicted by S. Gesell in his book New Economic Order, p. 228. He says: "A and B, separated by space and time, wish to exchange their wares, flour and pig-iron, and for this purpose need the money in C's possession. C can at once effect the exchange with his money, or he can delay, hinder or forbid the exchange; for his money gives him the freedom of choosing the time at which it shall take place. Is it not obvious that C will demand payment for this power, and that A and B must grant it in the form of a tribute of their flour and pig-iron? If they refuse this tribute to money, money withdraws from the market. A and B must then retire without completing the sale and undertake the heavy cost of returning home with their unsold products. They will then suffer equally as producers and consumers; as producers because their wares deteriorate, and as consumers because they must do without the goods to obtain which they brought their products to market. If instead of gold, C owned any other product, tea, powder, salt, cattle or free-money, the characteristics of these media of exchange would deprive him of the power of post-pone his demand; he would no longer be able to levy a tribute on other products."

We do not mean that possession of money should be prohibited, but we are definite about the prohibition of hoarding money and the imposition of tribute by ordinary individuals on their fellow citizens. It allows property without limitation, provided that it is legitimate, but categorically forbids tyrannical treatment among its believers as well as allowing money alone to incur interest or to bar the productive machinery whose continuous revolving is vital for the survival of the whole community and its welfare.

Let us emphasize again that "supply" is actual goods which producers are very keen to rid themselves of, but cannot unless there is effective demand and an available medium of exchange. Demand as well entirely depends upon the availability of money — by which term we mean money units Continued on page 40 THE ISLAMIC REVIEW
The Mustansiriyyah Library of Baghdad, Iraq

Its History and Place in Islamic Culture

The Mustansiriyyah School (1233 C.E.) enjoyed many of the characteristics of modern universities, and perhaps surpassed them in its perfect dietary system. This system was applied to all individuals connected with the school, students and non-students. The school was administratively and financially independent and had its own private budget with a yearly income of about £1,000,000, mainly from trusts and grants.

The Caliph al-Mustansir Billah, himself a great lover of learning and books, endeavoured to make this school what it came to be in the world of culture. To ensure scholarly and scientific education fitting for a university of that golden age of learning, he founded its famous library, and presented it with 80,000 volumes from his private library.

The library operated along lines drawn by al-Mustansir.

It had a three-man staff who received ample provisions in addition to their wages. It may be interesting to see this arrangement set down in the style of that period. The library was to have:

(1) A keeper, to whom was allotted ten pounds of bread, four of meat, with vegetables and wood for the fire; also £10 in cash every month.

(2) A supervisor who received five pounds of bread, two of meat and £3 a month.

(3) A librarian, whose job was to hand books to readers: he received four pounds of bread and a meal prepared in the school kitchen, and £2 a month.

A fixed fee was charged for the use of the library, for reading or scribing. Stationery for scribes was supplied free of charge.

The library grew rapidly to become one of the most important cultural centres in Baghdad during the 7th and 8th centuries A.H. (13th and 14th centuries C.E.). It housed 400,000 volumes dealing with different branches of knowledge. It became the Mecca for scholars and researchers who came from all parts to benefit from its treasures, and its halls witnessed the composition of rare and valuable books.

To give an idea of the importance of this library it is enough to mention here that the posts of keeper and supervisor were assigned only to great men of learning, men of established scholarly reputation.

Among the many who managed the library was the well-known historian 'Abd al-Razzâq Ibn al-Fûlû, author of *Mu'jam al-Alghâh* (in fifty volumes), and *Durar al-Asdâf fi Ghurar al-Awsâf* (in twenty volumes), and a biography of scholars numbering 500. He was appointed supervisor and then keeper of the library. Another was Ibn al-Sâ'îy, also an historian whose compositions neared thirteen volumes. He was keeper at the Nidhâmiyyah School Library in Baghdad, then at the Mustansiriyyah Library. Another keeper was the renowned physician (Sinjar), Majd al-Dîn Ibn al-Sabbâgh al-Baghîdî (688 A.H.).

The post of librarian, though secondary in importance, was also assigned to learned men, many of whom were known for their exquisite handwriting and scribing.

As was mentioned before, the Mustansiriyyah Library attained the peak of fame during the 7th and 8th centuries A.H. (14th and 15th centuries C.E.). Its progress followed that of the Mustansiriyyah School. But in 795 A.H. (1392 C.E.) the fall of both school and library, as of all other centres of learning, took place with the first invasion of Tamerlane. Schools were closed, libraries ruined, books looted or burned. On his second invasion of the city at the beginning of the 9th century A.H. (15th century C.E.), Tamerlane made sure that knowledge and learning breathed their last. Nothing was left of the Mustansiriyyah Library to indicate its greatness and the part it had in that age of enlightenment. Later the school resumed its activities for a time, but the library never recovered its previous position.

An attempt to reconstruct the whole school has been made. In 1380 A.H. (1960 C.E.) restoration of its different parts neared completion. The east wing houses a collection of Arab calligraphy. One of the halls in this wing, believed to have been the old library, is used now as a room for manuscripts. About 2,340 volumes have been removed to it from the library of the Iraqi Museum, a modest number indeed compared to what was brought from the Mustansir's library on its opening day. It is hoped that the library will develop and grow, for there exists a vast number of collections of rare scripts scattered in mosques, libraries and in private possession. When the present Mustansiriyyah Library comes into possession of these priceless collections it will restore the fame and renown of its predecessor.
The Authenticity of the Traditions of the Prophet Muhammad

The writing down of the Traditions was begun in the Lifetime of the Prophet Muhammad

The criticism of the Hadith by two Egyptian Muslim Scholars—
Dr. Ahmad Amin and Husayn Haykal

By MAHAMMAD RAJAB AL-BAYYUMI

The impression that the Traditions of the Prophet Muhammad were not recorded during his lifetime is incorrect

The standard works on the history of the Islamic Shari’ah say that the Umayyad Caliph ‘Umar Ibn ‘Abd al-‘Aziz (d. 720 C.E.) was the first to order the collecting together of the Hadith (Sayings) of the Prophet Muhammad. The Imam Muhammad Ibn Shihâb al-Zuhri (d. 741 C.E.) compiled with this wish and recorded a large number of the Sayings of the Prophet in unclassified form. Soon afterwards the recording of the Hadith became more common. Ibn Khudayj (d. 961 C.E.), Ibn Ishaq (d. 962 C.E.), al-Rabi’ Ibn Subayh (d. 776 C.E.), Malik (d. 795 C.E.) and others were very active in this respect. In the 10th century C.E. more reliable and authoritative works on the subject appeared. The various Muhaddiths had their distinct style. Bukhari and Muslim, for example, claimed that they recorded only genuine and authentic Sayings. Others followed a similar policy, while yet others disputed a verdict on any particular Saying one way or another. The characteristic styles and attitudes of the various collectors of the Hadith soon became well known.

The historians of the Hadith have tended to give the impression that the Traditions (Hadith) of the Prophet Muhammad were not recorded before the days of ‘Umar Ibn ‘Abd al-‘Aziz. Many scholars have accepted this without dispute, as a cardinal truth in this subject. This, unfortunately, has made it possible for those who seek to cast doubt on the accuracy of the Hadith to enquire how the Sayings of the Prophet could have been retained in memory for a period of more than 130 years, and to claim that this really was not possible and that the books eventually recorded by them could not have contained the original Sayings of the Prophet. In this respect it had also been claimed that the recording of the Hadith of the Prophet Muhammad had at first been categorically prohibited. This naturally lent support to the theory which impugned the purity and accuracy of the original Hadith as handed down from memory over a long period of time.

The purpose of this article is to consider two important points. It will examine the claim that the recording of the Hadith had originally been forbidden; and in the event of finding that the recording of the Hadith had in fact been forbidden, it will examine the capacity of the Arab memory to retain the text of the original Hadith in pure form without distortion, diminution or addition.

Two conflicting sets of Traditions from the Prophet Muhammad on the writing down of his sayings

The evidence in support of not writing down the Sayings of the Prophet

There are claimed to be Sayings of the Prophet Muhammad which forbid the recording of his Sayings; and there are some which permit this recording. The subject is dealt with by the Egyptian scholar Muhammad Musá in his Tārib al-Fiqh al-Islámi (History of Islamic Fiqh). The evidence supporting the proposition that the Hadith was not recorded is as follows:

1. The Prophet Muhammad has said: “Do not record anything from me except the Qur’an, and he who has recorded anything other than the Qur’an should erase it.” It is reported that Zayd Ibn Thabit asked Mu’awiyah about a Saying of the Prophet and asked permission to write it down. To this Zayd replied that the Prophet had decreed that nothing emanating from the Prophet should be written down. And the Hadith was consequently not recorded (Jami’ Bayan al-‘Ism wa Fadlith, Vol. I, p. 63).

2. The Imam al-Hafiz ‘Abd al-Razzâq Ibn Hammâm al-Sigháni (d. 826 C.E.), in a classified treatise on the Hadith, says that the Caliph ‘Umar Ibn al-Khattâb (d. 644 C.E.) wanted to record the Traditions of the Prophet Muhammad, and that the Companions of the Prophet Muhammad he consulted advised that this should be done. But the Caliph ‘Umar deliberated over this matter for a whole month, and meditated. Then one day he said, “I wanted to write down
the Sunnah, and I remembered people before you who had written books on similar subjects, and then devoted more attention to these books than to the Book of God. I will not, therefore, by God, ever do any harm to the Book of God’" (see Jami' Bayân al-Im wa Fadlîhi, Vol. I, p. 64).

(3) Abû Sa'id al-Khudri, when asked for permission that what he reported of the Sayings of the Prophet Muhammad be recorded, refused to give such permission. He would say, "Do you want to make them into a Qur'an? Your Prophet used to talk to us and we remembered what he said; and you should remember just as we remember." In another report of this Abû Sa'id is claimed to have said: "Do you want to make this into a Qur'an? No, no. You must take from us as we have taken from the Messenger of God" (Jami' Bayân al-Im wa Fadlîhi, Vol. I, p. 64).

(4) A'ishah reported from her father, Abû Bakr, that he collected the Hadith of the Prophet and had about 500 Sayings. One night he was perturbed, and tossed and turned in his sleep, and when he woke up he asked his daughter to bring him all the records of the Hadith she had. He then set fire to all this. When his daughter asked why he had done that, he said, "I was afraid that I might die while these records were with me, and they might contain something about a man who had taken me into his confidence and trusted me, and who might not be accurately portrayed by what I reported about him, and in that case I would have done him an injustice" (see Tadhkîrah al-Hußâz, Vol. I, p. 5).

Why did Abû Bakr destroy his Collection of the Hadith?

The foregoing evidence is presumed to indicate that the recording of the Hadith was forbidden. Commenting upon them some scholars of the Hadith have said that the prohibition of the recording of the Hadith was confined solely to the time when the Qur'an was revealed, and that the reason for this prohibition was the fear that the Qur'an and the Hadith might be confused with one another. There have also been other explanations of the claim that the recording of the Hadith was forbidden. I am not, however, convinced by the evidence quoted about the prohibition of the recording of the Hadith, and the reports about what Abû Bakr, 'Umar and Sa'id al-Khudri have said do not indicate that the Prophet Muhammad had in fact forbidden the recording of the Hadith. Indeed, I think the contrary proposition is the correct one. Abû Bakr and 'Umar had collected many Sayings of the Prophet, but they had decided against recording these Sayings, for personal reasons. Had they been aware of any positive prohibition by the Prophet of the recording of the Hadith they would not have written down a single Saying, and there consequently would have been no reason or justification for consulting the Companions of the Prophet about this matter since it would not have been in doubt at all. Thus, the fact that they did not record the Hadith of the Prophet should not be taken to mean that the Prophet had forbidden such recording.

The only reasonable interpretation for the attitude of Abû Bakr and 'Umar in the matter of the recording of the Hadith of the Prophet is that they wanted to be particularly cautious and did not therefore wish to decide for good the question of the validity or authenticity of all the Hadith in their possession. This cautious attitude can in no way be interpreted as confirming an alleged prohibition by the Prophet Muhammad of the recording of the Hadith. As for the Saying reported of Abû Sa'id al-Khudri, it cannot reasonably be said that this definitely indicates that the Prophet Muhammad had expressly forbidden the recording of the Hadith. The matter is a simple one. Abû Sa'id was asked for permission that the Hadith he collected be recorded, and he refused to give permission for fear that the Hadith, when recorded, might be considered by some to be a competitor with the Qur'an and might thus detract from the value of the Qur'an. He urged the people to commit memory what the Prophet had said, just as he had committed it to memory. This is one man's opinion as to the need for, and the value of, committing things to memory, and it may be a matter for argument. But it cannot legitimately be taken to mean that there was a prohibition by the Prophet Muhammad of the recording of the Hadith. There may have been some good reasons why the Hadith should not have been recorded at any particular time, but there is no proof that the Prophet had ordered that it should not be recorded at any one time, or for ever.

The evidence in support of writing down the Hadith

The argument that the Hadith was written down during the early days of Islam is clear from the following facts:

(1) The Prophet Muhammad had ordered that his Speech on the occasion of the Conquest of Mecca be recorded for the benefit of a man from the Yemen who had requested this. This is mentioned by Bukhârî.

(2) Bukhârî reports that Abû Hurayrah said, "No one amongst the Companions of the Prophet has collected more Sayings of the Prophet Muhammad than myself, except for 'Abdullah Ibn 'Amr, for he could write and I could not."

(3) 'Abdullah Ibn 'Amr used to call the written collection of his Hadith as al-Sâdîqah. Of this he said, "I have written down only what my own ears have heard the Prophet Muhammad say". Mujâhid refers to this, and says, "I saw a book with 'Abdullah Ibn 'Amr and asked him what it was. He said that it was al-Sâdîqah, to this, and he had recorded what the Prophet Muhammad had said directly and not through the medium of anybody else."

(4) In the Sahih of Bukhârî is the report that the Prophet Muhammad had ordered after he had gone to Medina that there should be a census of the Muslims and that the rules of Zakāh be written down showing what was to be paid and how. The report goes on to say that this was written down in two manuscripts which were kept with Abû Bakr al-Siddîq and Abû Bakr Ibn 'Amr Ibn Hazm (vide Târikh al-Fiqh al-Islâmi).

If to the foregoing evidence we added the evidence that indicates some manuscripts were in the possession of the Companions of the Prophet containing some of the Sayings of the Prophet, there could not remain any reasonable doubt that the recording of the Hadith was permitted. A manuscript by 'Abdulâh Ibn 'Amr which was known as al-Sâdîqah (d. 684 C.E.), and then a manuscript by Samrah Ibn Jundab and another by 'Abdallâh Ibn 'Amr (d. 687 C.E.) (Qatâdah reported about the contents of this manuscript). There were other manuscripts by the Shi'ah which recorded part of what had been written by the Caliph 'Alî Ibn Abî Tâlib about the Hadith. And whatever be the attitude of the Sunni school of thought towards such Shi'ah authorities it
must be accepted that they are accepted as sufficient evidence by many scholars.

It is noteworthy in this regard that two modern scholars, Dr. ‘Ali Hasan ‘Abd al-Qādir and Dr. Muhammad Hamidullah of Hyderabad (India) have discovered further evidence about the recording of the Hadith in the early days. The latter discovered a manuscript by Hammām Ibn Munabbih based on reports by Abū Hurayrah. All this new evidence has made a leading scholar, the late Manṣūr Aḥsan al-Gilānī, Head of the Faculty of Religion in the ‘Usāmiyyah University, Hyderabad (India), say in his treatise on the recording of the Hadith that these written collections of the Hadith make up in size more than was in fact collected and recorded in the 9th century C.E. (see al-Imām al-Bukhārī by Dr. al-Husayn Hāshim, p. 14).

The authorities indicate that the references in the standard works on the recording of the Hadith to the fact that it was ‘Umar Ibn ‘Abd al-Azīz who first thought of recording the Hadith should be understood as meaning that he was the first to begin a comprehensive recording of the whole of the Hadith. There is abundant evidence to the effect that many Sayings of the Prophet Muhammad had been written down and preserved by some of the Companions of the Prophet or other people close to him. This also proves that the writing down of the Hadith was not in any way forbidden. This being the case, the criticism levelled by some scholars, to the effect that the period between the death of the Prophet Muhammad and the production of the first comprehensive work on the Hadith by Ibn Shihāb al-Zuhri was rather long, and that therefore it was possible that the Hadith eventually recorded could not have been identical with the original because memories could have faded, would not appear forceful. Since there were some records of the Hadith it was likely that at least those parts that were recorded would not have suffered from any waning of memory or any similar defect.

Arabs’ devotion to the Prophet Muhammad responsible for their committing to memory his sayings

In addition to all this, it must be emphasized here that the Arabs at the time were reputed to have excellent and extraordinary memories. Many scholars have studied this question in detail, and have come to the conclusion that the Arabs were gifted in this respect and that they had a capacity to remember, which ensured that facts not recorded would have been remembered for a long time. The Arabs were mainly illiterate at the time, and the fact that they did not make use of written records caused them to rely mainly on their memory, and this sharpened and perfected this memory. It is well known, for example, that the average blind person has a better memory than the average person with sight, because the blind person relies more on his memory than the person with sight, who would commit things to writing. Another factor which helped the Arabs to develop a good memory was the simplicity of their surroundings and way of life. If to all this were added the great affection and loyalty for the Prophet Muhammad which the Companions of the Prophet and the Muslims generally in the early days of Islam had, and the reverence they devoted to everything connected with the Prophet, it can easily be understood why the Muslims devoted such great attention to the Sayings of the Prophet and why they preserved them by memory, intact and pure, for such a long period. Early scholars of the Hadith, such as Ibn Hanbal and al-Bukhārī, used to memorize thousands of Sayings of the Prophet, complete with the full list of the names of the persons who carried the report from generation to generation. This being the case it is not really surprising to find that persons closer to the Prophet, such as Abū Hurayrah, Ibn Mas‘ūd, Ibn ‘Abbās, Ibn ‘Umar and ‘A’ishah had remembered what they had heard directly from the Prophet Muhammad. With the existence of written records of some of the Sayings of the Prophet, and with the excellent memory of the Arabs and the general interest in the Sayings of the Prophet, it is not surprising that these Sayings had been preserved intact for many years.

The foregoing explanation justifies reliance on the Hadith despite the large number of the Sayings attributed to the Prophet Muhammad. It has been claimed that the Sayings of the Prophet numbered several thousand. In a well-known authoritative book on the Hadith (Tadrib al-Rawi, p. 206), it is stated: “Abū Zura’ah was asked to confirm that the Sayings of the Prophet Muhammad numbered four thousand. He replied: Only an untruthful person would say that. For who can verify the number of the Sayings of the Messenger of God? Many thousands of people heard the Messenger of God or heard of him — the Companions, the people of Medina and the people of Mecca and many other Arabs. Many also accompanied him on the Farewell Pilgrimage”. Another authority on the Hadith, al-Ṭalḥi, says that the Prophet was heard by sixty thousand Muslims — thirty thousand in Medina and thirty thousand in the provinces. The figure of sixty thousand, as the Arab population at the time, may not be accurate. But the Arabs numbered in thousands, and most of them heard the Prophet Muhammad directly or indirectly, and reported what he had said. Misquotations in such circumstances would be difficult, and the Saying would be most likely to be preserved and to remain authentic for a long time.

Two modern Egyptian Muslim scholars, Husayn Haykal and Dr. Ahmad Amin, and the authenticity of Hadith

The doubt cast by some Muslim writers in recent times on the authenticity of the Hadith derives from the fact that most of the authoritative works on the Hadith are rather difficult to comprehend for the uninitiated. For this reason only experts have delved into this sphere and engaged in the study of the Hadith. These experts have failed, for one reason or another, to make the Hadith more comprehensible and to translate it into terms intelligible to people in changed circumstances and of different background. But the fact that the Hadith has not been simplified for popular consumption should in no way impugn its authenticity and accuracy, and there can be no doubt that the scholars of the Hadith had done everything possible to determine the genuine nature of the Hadith and make sure that it remained in pure form. Something, however, must be done to interest the average intellectual in the study and understanding of the Hadith, and this would help to dispel the doubts and suspicion that have arisen on this subject in the minds of some people. The Hadith is admittedly a specialized subject, but that should not prevent sufficiently qualified people from making it intelligible to the ordinary person who has an interest in the subject but lacks the specialized knowledge and skill to tackle it in the raw nature. Books are written on the most difficult and technical topics in science, in terms that can be easily digested by the ordinary person, and which would interest him. The Hadith, likewise, could be brought to the masses and made to interest them. This would make it possible for the fullest benefit to be derived from the wisdom of the Hadith, and would also help to dispel the doubts and the suspicion which some people, because of ignorance, have cast on the Hadith.
Husayn Haykal

It is rather unfortunate that some well-known Muslim writers have seen fit to indulge in the campaign designed to discredit the existing records of the Hadith. It is a pity that they have unwittingly, and in good faith, fallen a victim to the views of non-Muslim writers whose intentions and motives are not altogether free from suspicion. I would give in this case, as an example, the well-known Egyptian Muslim writer, the late Dr. Muhammad Husayn Haykal. In his study of the life of the Prophet Muhammad he questions the accuracy of a large number of the Sayings attributed by al-Bukhârî to the Prophet Muhammad. Although Dr. Haykal was a leading historiographer on the life of the Prophet, and although he was a great champion of the Islamic cause and very strongly defended the Prophet and Islam against foreign attacks, he did not have a perfect understanding and appreciation of the Hadith. Another leading Muslim writer is the late Egyptian Muslim Dr. Ahmad Amin. He was educated at al-Azhar University and had specialized in the Islamic Shariah. But it appears that he has read many works by foreign writers who had impugned the authenticity of the Hadith, and seems to have been influenced by them to some degree. The late Dr. Mustaﬁ al-Sibâ’i criticized Dr. Amin’s attitude in this regard. The main point raised by al-Sibâ’i is that the seriousness of the Hadith appear to have devoted undue attention and consideration to the status and other matters relating to those who reported the Hadith rather than to the actual contents of the Hadith.

Dr. Ahmad Amin

This is summed up in Dr. Amin’s Fatir al-Islam (p. 266): “The scholars laid down various meticulous rules for criticizing and evaluating the Hadith (which are too detailed to deal with here). But the significant point is that they had devoted more attention to evaluating the reporter rather than to the report itself. Only rarely do they argue, for example, that what had been attributed to the Prophet Muhammad could not have been authentic because it did not seem reasonable, having regard to the circumstances of the case, that the Prophet would have said such a thing, or that the reported Saying was in contradiction with well-known and established facts; or that what had been reported as having been said by the Prophet Muhammad was strange having regard to what is known about the background and character of the Prophet. Very little of this type of argument was used, and emphasis was placed mainly on attacking personalities and impugning their truthfulness.”

Subject matter of the Hadith has received as much attention as the personalities in reporting it

The argument by Dr. Amin, however, that more attention should be devoted to the sources from which reports about the Hadith came, has, unfortunately, been accepted by a number of scholars. But many have likewise rejected this proposition and endeavoured to show its fallaciousness. Some of these latter scholars have pointed out that at all stages in the history of the science of the Hadith attention was devoted as much to the subject-matter of the Sayings of the Prophet as to the personalities involved in reporting them. The old scholars on the Hadith considered the status and background of the personalities involved in reporting the Hadith, and meticulously examined anything, such as bias or loyalty to any particular school of thought, that could reflect in any way upon their truthfulness and the likelihood that they reported the Hadith accurately. They also devoted great care to examining the content of the Hadith itself, and the logic and reason it had and the likelihood of its accuracy having regard to all the circumstances of the case, particularly in regard to what was known about the life and thought of the Prophet Muhammad and the conditions during which he lived.

Another factor to which the old scholars paid great attention in assessing the likelihood of the accuracy of alleged parts of the Hadith was their conformity, or lack of conformity, to the provisions of the Qur’an or to previously or subsequently reported Sayings of the Prophet Muhammad. There were also other factors taken into consideration by the scholars of the Hadith, too numerous and detailed to mention here, but all logically designed to ensure that as far as is humanly or scientifically possible the accuracy of the Hadith was checked and determined. It was unfortunate that scholars like Dr. Amin have misunderstood the purpose or relative importance of the discussion by the old scholars of matters concerned with the personalities reporting the Hadith. Where, for example, a Saying of the Prophet was reported by four different people, the old scholars discussed in detail matters relating to the truthfulness and other aspects of the lives and of these four people. This, of course, would take substantial space in their treatises, and perhaps be equal to, or more than, the space devoted to the examination of the Saying itself. But this should not be understood as implying that these scholars did not consider the subject-matter of the Saying itself as less significant or deserving of study and evaluation on its own merits. It must also be remembered in this respect that it is only reasonable to devote considerable attention to the sources of the Hadith in view of the fact that some Sayings of the Prophet Muhammad did not come to be written down until some time after the Prophet’s death, and that the chain of reporters who carried a Saying may have at times been rather long. Any weakness in any link in this chain of reporters would affect the whole of the chain; and the status and character of the persons involved in the reporting of a Saying thus becomes of the utmost importance.

‘Abd al-Wahhab Hammudah

Dr. Amin’s views on the attitude of the old scholars of the Hadith to the questions of the reporting and the subject-matter of the Hadith have been criticized by several scholars. But I would like on this occasion to mention only one criticism against another scholar who appears to fall into a trap similar to that in which Dr. Amin had fallen. It is by an Egyptian Muslim scholar, ‘Abd al-Wahhab Hammudah, who seems to misunderstand the reasons for the old scholars’ attention to the study of matters relating to the personalities involved in the reporting of the Hadith. In an article in the Egyptian Arabic monthly Liwâ’ al-Islâm, Vol. V, p. 106, Mr. Hammudah says: “When the scholars of the Hadith saw that the evaluation of the quality of the chain of reporting of the Hadith would be difficult for people who were not scholars specializing in this subject, and that the assessment of the value of the text of the Hadith would be relatively an easier matter for those who were not experts, the scholars of the Hadith devoted their attention mainly to the study of the chain of reporting, in order that they might save people with less experience the trouble of doing this. That was why the treatises on the Hadith devoted great attention to the question of the chain of the reporting, and rarely considered the question of the quality of the subject-matter of the Sayings.

“The question of the assessment of the authenticity of the Hadith by reference to the chain of reporting is a particularly difficult matter and one that can be adequately tackled only

Continued on page 40

M A R C H  1 9 6 7
MOROCCAN MUSIC
(Otherwise know as “Andalusian Music”)

By Professor MUHAMMAD AL-FASI

How I came to understand European music

This is an essay on the music which has now come to be known as “Andalusian Music”, in accordance with the French, or more generally the European, terminology. In Arabic it is simply called al-'Alâh (the instrument), to distinguish it from the music or song which is given without an instrument, and which is called al-Sama‘ (the auscultation). Men of letters and historians gave it the general term “music” without any qualification.

I am writing about this remarkable art after spending long years made up of leisure moments snatched from my numerous duties in studying it, in searching for its origins, and after listening to its famous exponents, such as the professors al-Barihi, al-Mattirî, al-Ju‘aydi, al-Hajj ‘Uthman al-Tâzi and others, both amateur and professional.

Before entering into the heart of my subject, I would like to recall a few memories which will explain the motives behind my interest in this aspect of Arab culture.

When I was a young student, before going to Paris to take up higher studies, I had the good fortune to meet in Morocco a Frenchman of letters, Emile Dermenghem, known chiefly for his book The Life of Mahomet (London 1932). Incidentally, it was on Emile Dermenghem’s advice that I decided to go to Paris to follow my higher studies after passing the Baccalauréat, for at that time the College of Moulay Idris gave only the passing-out Diploma in Secondary Muslim Studies.

At Paris this distinguished and cultivated scholar was for me an enlightened guide, helping me to discover the soul of European civilization. He was passionately fond of painting, sculpture and music. Every Sunday he took me to visit sometimes one museum, sometimes another, and particularly the Louvre. In the evening we would listen to the concerts of music which were given — and are still given — in specially-equipped music rooms such as the Salle Gaveau and the Salle Pleyel.

I did not understand this music, and not understanding it I could not enjoy it. But its intensity and its orderly arrangement gave me an impression of greatness, of grandeur. The orchestras which were performing comprised over a hundred musicians, playing various instruments. The audiences, in dead silence, sitting like statues, seemed to be penetrated by the feeling of greatness and majesty emanating from what they heard.

Before and after each concert that we attended my friend Dermenghem would explain to me the works figuring in the programme; he tried to show me how to perceive, how to feel the emotions and the sentiments expressed in these works. For the same reason he would often play for me, at his home, piano pieces from Beethoven, Mozart, Chopin or other great and immortal masters of European music, pointing out that the musical phrases expressed ideas which had no need of words. He said that any person having a certain degree of musical culture and good taste could understand the thoughts and the sentiments expressed by the composer of a piece of music, even if it had never previously been played to an audience.

Little by little I began to understand, to acquire that appreciation of music which my kindly teacher was imparting to me, and I thought that if this was what European music did, then doubtless our own music also expressed certain ideas and each one of its notes must be the interpreter of tendencies and emotions which influenced us, since we found them pleasant to hear, but which we were unable to fathom with any precision.

My search for understanding Moroccan music

Al-Tabâ‘i and the tubû‘

So after my return to Morocco I started to carry out
some research, almost as though I were trying to find some lost object. In this I was helped by a happy combination of circumstances, and my studies in this direction became for me a constant preoccupation, especially during my leisure hours. My uncle, the lawyer, the Cadi al-Mahdi al-Fâsî, is one of the keenest devotees of the musical art. He made a point of giving a sound musical education to his children, especially to his son ‘Abd al-Kabîr al-Fâsî. In fact our residence at the village of Ibn Sulaymân, and later at Ibn Rashid, and that of our mutual friend at Casablanca, the President of the Association of the Friends of Music al-Haji Idris Benjelloun, became, so to speak, academies of music where almost every Sunday, and during the holidays, all the famous artistes of the country met together. For my part I continued with my quest — the search for whatever might lie hidden in those melodious and beautiful musical phrases which moved me so profoundly. I read through numerous books on Arab music in the hope of finding some allusion, some clue, which might bring me enlightenment.

At first I found only explanatory details concerning the four temperaments and their relation to the musical modes (tubû‘). I have never had a discussion on the subject as to what influence is exerted by musical sounds, without hearing in the reply the word al-Tabâ‘i (temperaments), to such a point that it became for us a standing joke, for we knew the answer we should get as soon as we had asked the question.

I also found allusions to the relationship existing between the musical modes and the hours of the day. We shall see later that this idea has certain solid foundations. For a long time I lived with musical modes and measures, heard them and felt their impact, to the point where I started to gain certain concepts. My companions, to whom I communicated my impressions and the results of my observations, after deep reflection came round to sharing my point of view. And this confirmed the opinion I had adopted concerning the thoughts expressed by each of the eleven Naubahs which have been handed down to us.

I consider that the results of my studies and research show a considerable advance, and this will allow us to formulate a written theory, thus constituting a written basis for Moroccan music (also called ‘Andalusian Music’), and so ensure its future improvement and protection.

It is the result of this long observation and study, and also of my own private reflection, that I would like my readers to share with me in this essay. This essay, however, has neither an historical character, which would certainly be of interest but which would not satisfy the profound desire to enjoy art in its highest form, nor a scientific character, based on a knowledge of acoustics and mathematics, which are not in my province.

But it is necessary, before explaining the ideas expressed by each of the eleven modes of Moroccan music, to deal briefly with the origins of this music, and then to explain what Naubahs are, their composition, and how they are played. There is no doubt that this music has Arab, Andalusian and Moroccan origins. It came into being on the banks of the Tigris and the Euphrates, developed there and evolved under various Persian and Byzantine influences which gave it its scientific bases. It was brought to Andalusia by Ziryab, the celebrated tenor musician of Baghdad, during the reign of his patron, the Amir ‘Abd al-Rahman II of Cordova (822-52 C.E.), and there it would doubtless have been modified by Moroccan influences because of the close relations existing between Spain and Morocco.

The historians of this art maintain that Andalusian music had undergone no modification in Spain, but that on the contrary it had itself left its mark on Christian church music. We have numerous instances of this in Gregorian music. I myself noticed this during a ceremony I attended at a church in Paris. Gregorian music is very close to the Moroccon.

After Spain, Andalusian music passed to Morocco, then to Tunisia (where it is called Mârûfî), and to Algeria (where it is called al-Grarnâtî). In Morocco, from the very beginning it did not remain static, but continued to develop its various forms. The Moroccons enriched it with modes and measures, and added new pieces to those they knew already. That is why I do not regard Moroccan music as Andalusian, for to the Moroccons in its present form, as transmitted by their ancestors, it is a Moroccan music of Andalusian and Iraqi origin.

What is a Naubah?

Now let us see what this music is. First it is an ensemble of fairly lengthy musical unities, each one of which is called a Naubah. There is some disagreement as to the etymology of the word Naubah, but the most acceptable opinion is the following: years ago, at the time when famous musicians were invited by the Caliph to play for him, each performer in his turn played a theme of his own composition — he played a Naubah. In time the term came to signify “a musical ensemble”. This is the etymological meaning of the word. The technical meaning of the term as understood today is as follows:

A Naubah has a distinctive air known as a tabî‘ (mode), which is expressed by special notes. Abu ‘Abd al-Rahman Muhammad Ibn Husayn al-Hâ‘îk tells us, in the preface of the book in which he assembled the verses recited in musical form, and well-known in his day, “... and numerous tubû‘ (plural of tabî‘), whose repetition is long, reach a total of 366 themes ...” He thus seems to be telling us that for every day of the solar year, including leap-years, there was a special tabî‘ corresponding to that day. Our savants made a pastime of listing such co-relationships. We note, for example, the end of the manuscript Hadi‘â‘ah al-‘A‘â‘îr ‘î Sharî‘ Mâhiyyah al-‘Ushb wa al-A‘qâr (Garden of flowers concerning the definition of herbs and medicines) by Abû al-Qâsim al-Ghassânî (Bibliothèque Générale, Paris, No. 1686): “There are three hundred and sixty-five verses in this commentary, without counting the repetitions, and this corresponds to the number of days in the year.”

Al-Daur

We do not know the number of tubû‘ which went into the composition of the Naubahs; that is to say, complete musical ensembles with all their measures. What is very probable is that when a musician wanted to compose a work expressing a particular emotional theme, he brought together melodies which were to his taste and appropriate to these feelings, and thus a tabî‘ was formed. He then composed or selected verses which expressed these sentiments and were in conformity with the tabî‘. He then set these melodies to a special musical measure using a definite notational system. This constituted an ensemble which would be played to a tempo, such tempo being adhered to very strictly. This ensemble or unity is called al-Daur.

The musical bars (or measures) were numerous. But the Andalusians had no more than four. To these the Moroccons added a fifth — the Darj. The other measures are al-Basît,
which has no connection with the poetic metre of the same name, at least in its present form. It is possible that originally al-Basit was composed solely of verses written in the poetic metre "Basit". The second measure is called al-Qa'im wa Nisf, the third al-Batayah, the fourth has already been mentioned, al-Darj, and the fifth is called al-Quddám. We know nothing of the origin of these names.

The Darj has been included in al-Batayah by the Moroccans (the name comes from the verb adrarja—to include). It is not found in either al-Mulid or al-Gharânât. In Algeria and Tunisia it goes by the name al-Quddám. Its measure is recognized specifically in al-Tawsa. It is performed by striking the right hand on the palm of the left hand. The measure is also beaten with the help of the instrument known as Tarr.

Thus, from the above descriptive details, each complete Naubah consists, in Morocco, of five measures. And since the Moroccans have conserved an ensemble of eleven Naubahs, there is in their classical music a total of 55 measures, from which we get the popular saying: "The 55 were played in his honour". Actually three of these measures have been lost: the Qa'im wa Nisf al-Rasád, the Qa'im wa Nisf al-Hijaz al-Mašriqi, and the Darj Rashd al-Dháyil. But we are now hopeful of finding certain pieces, thanks to the researches of the Association des Amis de la Musique in the various centres which have preserved this priceless heritage for Morocco.

The measures of the Naubah

Having dealt with the structure of the Naubah, we will now study the different parts of the measures. Each measure consists of independent pieces of music called Sanah (occupation — plural Sanahî). Each sanah is a unity in itself and is played in a tempo limited and fixed by the number of its adwârs (plural of dawr—role). The lesser Sanâ'î consists of three to ten dawr, the medium ones from 10 to 20, and the greater from 20 to 40, and even more. Some very long ones may contain as many as 60 adwârs. These are not very numerous and are usually known only to eminent musicians or to enthusiastic lovers of music. They are difficult of execution, but splendid and majestic, whatever the ideas expressed by the melodies. Among the famous Sanâ'îs we will mention the Tasdirah Basit Ramî al-Mudâyih.

There has always been a need for poetry set to music, especially so that melodies can be embodied in a definite order. In this way they can be learned by heart. Actually, the Arabs do not seem to have been too preoccupied with the idea of recording melodies in a written form, although they carried out a few trials in this direction. I will not discuss these experiments; for such details would be extraneous to the main lines of this essay.

Arab musicians found that words were inadequate when it came to making them correspond with all the details of the melodies expressing their feelings. They took letters and vowels and repeated them, as is done in popular European songs, which in this respect alone resemble Moroccan music. For even if they are written they are learned by heart, because the "fans" of this kind of music belong to the masses, who, as a rule, cannot read music. Thus they learn the words to the accompaniment of several repetitions, such as "Tra-la-la-la-la—Tironto-tironto-tirontière". It is surprising to see these same letters also used in Moroccan repetitions, such as "Yá-la-lá-n-tiri-tán" and other sounds known as tarâtîn. The proof that the unique role played by words is to retain the melodies is that each piece is first sung to words and is then played solely on instruments. This procedure is called al-Jawâib (the reply).

Many pieces of music which were never put to words have been forgotten and lost. They are called Tawshih, for they had no "body" which would have served as a basis or framework to which the music could have been "attached", and thus preserved and handed down to posterity.

The four groups of Sanâ'î

From the point of language and metre, the Sanâ'î are divided into four groups. In some the poetry is in classical Arabic. They are of two kinds — either their poetry is composed in one of the 16 metres of Arab prosody, or it belongs to the category known as al-Tawshih. The poetry of other Sanâ'îs is expressed in the "popular" Arabic of Andalusia, and is known as al-Zajal. Other Sanâ'îs are in popular Moroccan language and are known as al-Malhun, but this term is not used in classical music. There are also additions made to this music by the Moroccans, called Barwalah, and these are usually executed in the Quddám. The Darj are composed almost exclusively of Barwalah, a Moroccan invention. But the first Sanâ'î of the Darj is always in classical Arabic poetry, and is in the Kâmil metre.

The Darj also contains the medium-length Sanâ'îs which are in the Khâffi Wâfir, Basîl or Mutâqârib metres.

There are numerous Barwalahs, composed in spoken Arabic by Moroccan poets whose names are known to us. The Sanâ'î are sometimes performed in quite a simple way: the verses are sung as though they were being read, with no breaks or repetitions, or the addition of tarâtîns (already mentioned). This method of execution is termed "the Tahil (mixture or blending)". It often accompanies al-Quddám, and its verses are written in the Basit metre.

Sometimes the performance of Sanâ'î is complex and varied, and includes repetitions, returns and tarâtîns. The music is then called a Shughliah (occupation). The Sanâ'î in which there is a Shughliah is one where there are devices which give it a distinctive nuance, and it is complicated or easy according to whether these devices are numerous or few.

The Sanâ'î comprise four groups, according to the number of lines in its composition and the point where the music of the piece terminates. The simplest type of group consists of two lines. The first line is sung, and there is a pause. Then the jawâib is performed. That is to say, the first line is repeated musically, but without words. The second line is then dealt with in the same way.

The second group also consists of two lines. The first hemistich is sung unaccompanied. It is then repeated to music. Then the second hemistich is performed in the same way. The first hemistich of the second line, called kführî (chair), has a distinctive tune, and it is repeated to music. Its second hemistich is sung like the first and is considered as a khürîj (exit).

The third group, which is the Sanâ'î of five lines, is performed as follows: the first line, called al-Dukhâil (entry), is sung in its own distinctive way. Then follow two lines sung in an identical fashion. These are called Wast al-Sânâ'î (the middle of the Sanâ'î), or perhaps al-Karîsh (the belly). The fourth line is sung in another manner and is called Taghiyyâ al-Sânâ'î (Covering of the Sanâ'î). The fifth line is sung like the first three and is termed al-Khürîj.
Thus the song of the San’ah really consists of the first and the fourth line, for the second, third and fifth are only a repetition of the first.

In the fourth group, the San’ahs have seven lines. They are sung as follows: the first line is al-Dukhul. The first semistich is recited and it is repeated to music. (Sometimes the whole line is repeated.) Then the second semistich is recited. Then follows al-Wast (the middle). This comprises four lines, of which the first is sung to a conventional melody. The three following lines are sung in the same way. The sixth line (al-Khuri) is then performed in the same way as the first. (This is contrary to the usual practice of making al-Khuri coincide with Dukhul.) Then the seventh line is sung, like those of Karish.

The Mizân al-Mukarrar

The number of San’ahs is different in each measure, but the internal distribution of each of them follows a fixed order. This is what we would now like to explain. At the same time we will show how the measure is performed if it is decided to play it in its entirety. This variation, in the language of musicians, is known as al-Mizân al-Mukarrar.

We start with what is called al-Mishâliyyah (the jet). This is a kind of overture during which the instruments are harmonized with each other, while the artists are preparing to execute the Mizân. At one time al-Mishâliyyah was a kind of improvisation by the musical director of the orchestra. The musicians switched from one tune to another, though without observing any particular rule or procedure, or any definite musical measure. But after the disappearance of the most celebrated of the players this “improvisation” degenerated into a kind of anarchy, which could obviously express neither order nor harmony — two essential qualities of real music.

One of the most famous of musicians, Sidi ‘Umar al-Ju’aydî, had the idea of adding some improvements to al-Mishâliyyah, by arranging the “silent music” of certain pieces selected from a number of melodies. The order observed today is the following: ‘Irâq al-’Ajâm, Raml al-Mâyah, repetition of ‘Irâq al-’Ajâm, then al-Hijâz al-Kabîr, al-Hijâz al-Mashriqî, al-’Ushshâq, return to al-Hijâz al-Mashriqî, Râsîd al-Dhâlî. It terminates with al-Hijâz al-Mashriqî.

This Mishâliyyah goes by the name al-Mishâliyyah al-Kubrâ, and consists of six melodies. It is possible to include all melodies, and I take this opportunity of proposing this step to the great master-musicians. It is a kind of innovation which would in no way detract from the splendour tradition of the Moroccans. There is also a lesser Mishâliyyah which does not go any farther than al-Hijâz al-Mashriqî.

In the “Greater Mishâliyyah”, the players perform the tab of the melody — when this tab is known. For alas! a great number of these tabû have been lost. This measure is sung by all the members of the orchestra. The use of tab by musicians is growing less and less, and no doubt the reason for this is the loss of a number of tabû. As an example, here is the tab of Zidàn. Its Naubah has been lost, but some of the San’ahs have survived, mixed in with the Naubah of Râsîd:

“The Zidân has certainly increased in me the desire Of the Chosen One, the best of creation — Ahmad. After my quiet calm he has moved me deeply And I love nothing else in the world, but Muhammad.”

Then the orchestra plays what is known as al-Baghîmah, which is a short piece of music without words, and does not form part of the five measures. Each Naubah has its Baghmah, and it is the Baghmah which contains the specific notes making up the melody of the Naubah. The orchestra then plays the Tawshiyah of the Naubah, which is also a piece without words not forming part of any particular measure. But al-Hajj Idrîs Benjelloun thinks that the measures of all the Tawshî is from the Basit metre.

What is a Tawshiyah?

I must explain what the Tawshiyahs are, and mention their categories. These musical compositions (al-Tawshiyah) are among the most beautiful pieces of Moroccan classical music. They are played without words, and since the music is transmitted orally, the Arab musical transcription is nonexistent. For these reasons there is a great risk of loss, as I have already indicated. That is why certain connoisseurs and patrons of music have composed words for a number of Tawshiyahs. In this connection we will quote the Tawshiyah of Gharbîh al-Husayn, which has been put into words by the poet Sidi Hamdân Ibn al-Hâjî. The Tawshiyah (embroidery) is, as its name indicates, a kind of ornament or decoration.

The Tawshiyahs are divided into four groups. The first group comprises the Tawshiyah of the Naubah, as stated above. They are played before al-Basit, which is the first measure in the Moroccan order. (Actually they can be played before any measure.) The Naubahs of al-’Ushshâq, al-Râsîd, Raml al-Mâyah, al-Mâyah, Râsîd al-Dhâlî and Isbahan have only one Tawshiyah. The Naubahs of the Gharbîh al-Husayn, Istihlal, ‘Irâq al-’Ajâm and al-Hijâz al-Kabîr have two Tawshiyahs. Thus the total number of Tawshiyahs in the Naubahs is 21.

The second group comprises the Tawshiyah having two measures: Nisf al-Quddâm and Qâ’îm wa Nisf. These are played before starting the measure. Each Quddâm has a Tawshiyah whose number corresponds to that Quddâm, and similarly each Qâ’îm wa Nisf has a Tawshiyah corresponding to its measure. Exceptions to this are the Gharbîh al-Husayn, ‘Irâq al-’Ajâm, Qâ’îm wa Nisf, al-Râsîd and al-Hijâz al-Mashriqî, which have been lost. Thus so far there are 18 Tawshiyahs accompanying their measures.

The third group comprises the Tawshiyahs which are found in the middle of al-Quddâm. They are played at the end of each San’ah of al-Quddâm in all the Naubahs. There are 45 of these.

The fourth group consists of the Tawshiyahs, which are played in the body of Batâyah and al-Qâ’îm wa Nisf. Curiously enough, their measure is a Dajr. This would indicate that they form part of the innovations and additions made by the Moroccans. They are rare and are met with in only three Naubahs: al-Mâyah (al-Batâyahî, twice), ‘Irâq al-’Ajâm (Batâyahî, once) and al-Hijâz al-Kabîr (al-Batâyahî, twice, and Qâ’îm wa Nisf, once). The Dajr Mashriqî contains an interior Tawshiyah of this same group (san’ah ya’ Mellîh). This group contains seven Tawshiyahs. Thus the total number of Tawshiyahs is approximately 90.

The orchestra

The players start with these Tawshiyahs in order to awaken the interest of the listener and retain his attention. This is similar to what happened with ancient poetry, when

Continued on page 39
IBN BATTUTAH
(d. 1377 C.E.)

The Great Muslim Traveller of the 14th Century C.E.

By MAHMUD AL-SHARQAWI

Ibn Battûthah as an artist imagines him to be

European and Egyptian editions of Ibn Battûthah’s Travels

The most well-known and eminent in the ranks of Arab travellers is Ibn Battûthah — full name: Abu ‘Abdullah Muhammad Ibn ‘Abdullâh Ibn Muhammad al-Tanjî. He is perhaps the most eminent in the history of the world, both East and West. He made three famous journeys which earned him a great reputation. The record of his travels was published in Paris in 1853 C.E. in four volumes. These were reprinted three times, in 1869 C.E., 1893 C.E. and 1926 C.E. They were also published in Cairo three times, in 1870 C.E., 1904 C.E. and 1928 C.E. Manuscripts connected with Ibn Battûthah’s Travels are to be found in libraries in Paris, Manchester and the University of al-Qarawiyyin in Fez (and these have been studied and commented upon by the well-known German orientalist, Brockelmann (1868-1956 C.E.). Careful study was made of these records in the Arabic language. There was a summary made by Muhammad Ibn Fathullah Ibn Muhammad, known as al-Baylunî, entitled “Selections from the Journey of Ibn Battûthah of Tanger and al-Andalus” (al-Manqaṣat min Rihlah Ibn Battûthah al-Tanjî al-Andalusi), in 71 medium-sized pages, which remains in manuscript form. An edited and verified version of Ibn Battûthah’s Travels, entitled Muḥazzah Rihlah Ibn Battûthah (the Edited Version of Ibn Battûthah’s Travels) under the supervision of two famous Egyptian educationalists—the late Ahmad al-‘Amâwîrîn Ibn Muhammad and Muhammad al-Mawla Ibn of the authority of the Egyptian Ministry of Education, was published in 1933. This book was later printed with maps and other illustrations made by the late Shaykh Muhammad Fakhr al-Din. There is another 79-page summary of Ibn Battûthah’s works which was published in Cairo in 1870 C.E. at the expense of Ahmad Afandî al-Azhari, and edited by the Shaykh ‘Ali al-Mukhallalâtî. But the name of the author is unknown.

European scholars have devoted considerable attention to the study of the travels of Ibn Battûthah. The well-known English orientalist, Sir Harold A. R. Gibb, Professor Emeritus in Oxford University, summarized and commented upon Ibn Battûthah’s journeys. His works were also translated into Portuguese by Musá Kuruym, a scholar of Syrian extraction who had migrated to Brazil.

Criticisms of Ibn Battûthah’s travel accounts

The reports by Ibn Battûthah of his travels are not free from criticism by scholars in the last five centuries. Some of his accounts have been the subject of doubts by other scholars. The first to doubt Ibn Battûthah’s veracity was his compatriot and contemporary, Ibn Khaldûn (1332-1406 C.E.). In his Prolegomena Ibn Khaldûn mentions Ibn Battûthah and his first journey. Of this he says: “Ibn Battûthah talks mostly about the ruler of India, and mentions things about him which are strange. There is a shadow of doubt to be found in the writing of the scribe of the journey to whom Ibn Battûthah dictated his reports.” Similar doubts have been expressed by al-‘Amâwîrîn and Jâdd al-Mawla, authors of the edited version of Ibn Battûthah’s Travels, who say that some of Ibn Battûthah’s stories are plainly silly and unbelievable.

There are many strange things in the account given by Ibn Battûthah of his travels. But strange things are not necessarily fictitious. His account of a journey often contained stories he had heard from the people he came across, and which he could not verify. But his description of the places he visited are eloquent testimony of his truthfulness and accuracy. Geographic evidence of high scientific integrity has recently substantiated Ibn Battûthah’s reports. The well-known Russian orientalist Kratchkovsky (1883-1951 C.E.), in a treatise in Russian, The History of Arabic Geographic Literature, which was translated into Arabic by Salâh al-Dîn ‘Uthmân Hâshim, confirms this. In a reference to Ibn Battûthah’s journey to the Sudan, Kratchkovsky says: “The account of this journey remained unimpeachable authority until the advent of European travels in the nineteenth century.” Kratchkovsky described Ibn Battûthah as “the last scientific geographer of world fame”, and ranks him higher than his contemporary Marco Polo — “Ibn Battûthah is to be preferred to Marco Polo, his European contemporary, because he demonstrates a sense of appreciation of the nature of civilization of the world he describes.”

THE ISLAMIC REVIEW
Ibn Battūtah was born on 14 Rajab 703 A.H. (23 February 1305 C.E.) in Tangiers. Very little is known of his parents, but his family was reputed for its scholarship and piety. Ibn Battūtah held judicial office in several of the countries that he had visited during his travels. In his early days he learnt religious sciences, *fiqh* and the Arabic language, much the same as the children of the upper classes did at that time. When twenty years of age he decided to go on the *hajj* (pilgrimage to Mecca), and it was incidental to this that he started upon his three famous journeys on which he spent about twenty-eight years and traversed the countries of the East and the West, covering some 175,000 miles. After an absence of so many years, and journeys of so many thousands of miles, Ibn Battūtah returned to the town of Fez to which he had been summoned by the Sultan. There he took up a position in one of the town's mosques and began to relate to the people stories about what he had seen and heard in foreign lands and about the strange and dangerous things he had encountered. He continued to do this, and to command a very large audience, until his death in 770 A.H. (1369 C.E.) at the age of 67.

The first journey

Ibn Battūtah left Tangiers on 2 Rajab 725 A.H. (June 1325 C.E.). He proceeded east across the province of Tunisia. In Tunis town he joined the caravan of the pilgrimage to Mecca and continued with this caravan, along the traditional route across the Maghrib. On arrival at Alexandria he proceeded along the Nile to Cairo and from there to Suez, Palestine, Syria and the Hejāz. After fulfilling the *hajj* he left for Iraq and visited the main town of this country and stayed there for a fairly considerable period. Two years after his first pilgrimage to Mecca he returned to the Hejāz and to Mecca at which he arrived in bad health. After a period there he recuperated and made a second *hajj*. He stayed in Mecca for a whole year before proceeding to the Yemen, and from there to Somalia, of which he speaks as if it were part of the Yemen. He then returned once again to the Hejāz and made another *hajj*. Afterwards he returned to Egypt and proceeded from there to distant lands in Asia. He went to the Balkans and resided for a while in Anatolia. While there he heard stories about the dispute between the Turks and the Christians before the conquest of Constantinople. From there he went to the Crимean peninsula, which was then being ruled by the Mongols, who had recently been converted to Islam. The raids by the Mongols on the Abbasid state and other Muslim countries at the time, and their plunder and destruction of Baghdad and other towns, were still fresh in the memory of people, and Ibn Battūtah recorded stories about these events as well as stories about the effect which the Mongols' conversion to Islam, after they had committed these acts against the countries of Islam, had had on the course of history.

Ibn Battūtah's travels in the Crимean Peninsula, and later in India and the countries on route to India, comprises one of the most important parts of his travels. It is also one of the strangest and most interesting. He gives a very beautiful description of the land of the Mongols, their way of life, their road system and their transportation. He also talks about the Mongols' strict punitive system and the severe punishment inflicted upon thieves, which had almost eradicated the crime of theft and also established order and peace throughout the land. He says that the Sultan himself came to greet him outside the capital, and that the Sultan showered upon him profound kindness and hospitality. Ibn Battūtah then proceeded to the Indian sub-continent, and he writes about this journey some of the most strange and interesting things that had ever been written on the subject. From India he went to Bulgaria, to the land which used to be called the "Land of Darkness", and from there to the town of Constantinople, the Urals, Samarkand, Khorasan and Afghanistan. In India, the first town he stopped at was Delhi, and there he met the Sultan, Muhammad Shah, who decreed that Ibn Battūtah be appointed a judge for the town with a salary of 1,000 dinars a month, in addition to an initial bonus payment of 12,000 dinars and many other gifts.

Of the period which he spent in India, Ibn Battūtah gives a great deal of detail, and speaks at length of the royal family and of the wars and background of the country. This appears more like hisory than a record of things experienced by Ibn Battūtah. He also mentions the skill of the magicians and the strange things they did. From what Ibn Battūtah says it seems that relations between him and the Sultan became very friendly, and the Sultan is said to have sent him as Ambassador to the Emperor of China.

On the journey to China, Ibn Battūtah stopped awhile in the Malayan islands. He very much liked the clean and refreshing air of the country, and was impressed by the beauty of its women. He stayed there for about a year and a half and married more than one woman, divorcing all his wives when he left, because it was a custom there that the women never left the country of their birth.

On a journey from Ceylon to the islands of Java Ibn Battūtah says that his ship was attacked by pirates, who robbed him of all the treasures and wealth amassed while in India and other places. They says they even took his clothes. The pirates took him to an unknown island, where he rested and acquired clothes and some property. From there he left for Bengal and then to China. He speaks at length about China, describing its commerce, industry, ports, and general state of affairs, particularly the peace and security prevailing in it. He says that the Chinese were very prosperous, and that they had been using paper currency to transact business, and had a system of customs control for trade. He also says that they had a developed knowledge of the arts of painting, drawing and paper-making, and a system of social security for the old and the invalid. Ibn Battūtah did not stay long in China and left when disturbances broke out, returning to India, from where he proceeded on the return journey home via Syria and Egypt. When he arrived at Damascus he was told that his father had died fifteen years previously, and that a son he had from a Damascus woman he married on his previous visit to Damascus had died twelve years previously. He had then been away from Damascus for about twenty years. Ibn Battūtah left Damascus as an outbreak of plague was sweeping the country and wreaking great havoc upon the population. When he arrived in Egypt he found that the plague was rampant there as well. He stayed in Cairo for only a short while, and from there left for the Hejāz to perform the *hajj*. From the Hejāz he returned to Cairo, and there he sought news of his homeland, for which he longed very much. In the month of Safar 750 A.H. (May 1349 C.E.) Ibn Battūtah boarded a ship for Tunisia. He had originally wanted to visit his mother in Tangiers, but when he learnt in Tunis that she had died he stayed in the town sad and dejected. Later he left for Tangiers, where he visited his mother's grave and wept profusely.

The second journey

It was not long after he returned to Tangiers that Ibn Battūtah became restless and yearned again for travel. This
time he went first to the Andalus (Spain), where the Arab and Islamic régime was going through a difficult time. He visited the important places and landmarks, and then crossed the Gibraltar straits back to the Maghrib, where he again visited his mother’s grave. He writes that he had hoped on his visit to Andalus to take part in jihād (struggle for the cause of Islam), but there is no record of his having done anything of that kind.

The third journey
On the first day of the month of Muḥarram, 753 A.H. (early in 1352 C.E.) Ibn Battūṭah began his third journey. He left with a group of merchants to West Africa across the great Sahara. After a long and very arduous journey he arrived at Mali. From there he proceeded to the River Nīger, which at one time he mistook for the River Nile. He spent some time in the Sudan, about which he related a great deal. He spoke of its Arab and Islamic culture and civilization, and told stories about the cannibalistic tribes that inhabited some parts of the country. While in the Sudan he received an order from the ruler of Fez to return to the country, and he immediately made for that country in the company of a group of merchants. He arrived there in 755 A.H. (1354 C.E.), and after a while left for Fez. There the Sultan gave him a grand welcome and ordered one of the royal scribes to listen to reports of Ibn Battūṭah’s travels and record them. The scribe’s records are the main source of information about Ibn Battūṭah’s travels. Ibn Battūṭah called the book Tuhfat al-Nazzār fī Ḥadhāb al-Anṣār wa-‘Ājīb al-Asfār (The Seers’ Delight about the Curiosities of Countries and the Wonders of Travels).

During his long journeys, Ibn Battūṭah encountered many kinds of dangers and horrors, in addition to the difficulties he experienced through the crude and primitive methods of transportation of those days. He often travelled with the caravans of merchants, and these were very much exposed to robbers and to attacks by dangerous beasts of prey. Sometimes he would journey by sailing boat, and this was at times a dangerous method of travel in rough seas and in bad weather. Often he would travel on foot in small groups of poor people or learned scholars. This type of travel he undertook mostly in Iraq in difficult mountain terrain and deserted plains. In India his convoy was once attacked by two horsemen and eighty men on foot, and the journey was cut short when the twenty-two men with whom he was travelling were overcome by the attackers. During a journey in the Black Sea Ibn Battūṭah almost drowned in heavy weather. At one time his ship was raided by pirates, who robbed him of everything he possessed, including clothes.

Ibn Battūṭah’s journeys abound with interesting stories about strange and peculiar things and happenings, as indeed the title of his book suggests. In Alexandria, for example, he tells an interesting story about a holy man he met. He says that the man said to him one day, “I see you are fond of travelling and exploring countries,” and Ibn Battūṭah replied that he was. Ibn Battūṭah, still on his first journey, says he did not then expect that he would eventually go to India and China, but that the man said to him, “You will undoubtedly meet my brothers — Farīd al-Din in India, Rukn al-Dīn Zakariyyah in Sind and Burhān al-Dīn in China.” Ibn Battūṭah subsequently reports that he met all these people in the course of his travels, and conveyed to them greetings from their brother in Alexandria.

In his report about his visits to Syria, Ibn Battūṭah says that there were extensive properties belonging to waqfs (religious trusts), particularly in Damascus, all earmarked for specific purposes. There were waqfs for the service of those who wanted to go on the pilgrimage to Mecca but could not do so; others for the clothing of poor women and helping them to marry, others for the ransom of prisoners of war, the relief of poverty generally and the helping of poor and destitute people to go back to their homes. There were also waqfs for such purposes as the making of roads in Damascus, and he says that the streets of Damascus all had proper pavements on both sides for pedestrians, leading the centre of the road for traffic. Of these waqfs Ibn Battūṭah tells an interesting story. He says: “I passed one day in a narrow lane and met a young servant who had just dropped and broken a plate of china. People gathered round to console him, and one person advised the boy to gather all the pieces of broken china and take them to the administrator of the waqf concerning crockery. The boy gathered all the pieces and went with the man to the waqf’s administrator. When the latter saw the broken pieces he gave the boy money to buy a new plate.” Another story he tells about Damascus concerns a very strange kind of clock. He says that he saw on one of the gates of Damascus a huge clock consisting of a chamber with twelve apertures covered by a revolving piece which would in turn change colour from yellow to grey as time passed, indicating the hour of the day or night.

Ibn Battūṭah’s stories about the Hejaz and the Holy Places abound with piety and affection. From his reports about his stay in Medina, for example, it appears that he lived amongst Muslim brothers who came from various countries but who were harmonious and united in their loyalty to the faith. The khaṭib of the Prophet’s Mosque came from Tunisia, and two of his sons taught at the mosque while the third was the Deputy Governor of Medina. In the mosque there were people from the Maghrib, Andalus, Syria, Egypt and other countries. The servants of the Mosque were young men from Ethiopia.

About Iraq, Ibn Battūṭah’s account is full of stories of zāwiyahs and takīyahs. He visited many of these, and they all had guest houses. Some were in the middle of the desert, and were supplied with provisions by people from neighbouring towns. Ibn Battūṭah says that one of the leaders of Iraq was reported to have built four hundred zāwiyahs, and that he earmarked for this purpose a third of the revenue of the province. He mentions that in the town of Wāsīt there was a school which had accommodation for strangers, and that the students were given maintenance and clothing.

Ibn Battūṭah describes the women of the Yemen, particularly the town of Zubayd, as very beautiful. He says that they rode camels and travelled to market to sell fruit and dates. The women were generous and brave, and not averse to marrying foreigners. If the husband eventually left, the wife would bid him farewell and keep the children with her, supporting them and herself during the husband’s absence and not asking the husband for any assistance. If the husband stayed the wife would be content with whatever he gave. But the women of the Yemen would never leave the country with their husbands.

On his way to Oman Ibn Battūṭah discovered the gum tree. He says a white liquid seeps from the leaves when pierced, and the liquid solidifies and becomes gum. The

1 An Arabic word meaning a corner. It has come to mean a corner for retirement where people can meet for meditation and discussion of religious topics.
2 An Arabic word meaning place of repose.
people of Oman, he says, live mainly on fish, particularly a type similar to the shark, which they cut into slices and dry. Their houses are made of fish bone, and covered with camel skins.

In the Crimea Ibn Battútah bought a coach on which to travel. Some of these coaches were pulled by more than one horse, and others by oxen or camels. The driver of the coach would ride one of the animals, and carry a whip and a stick. The inside of the coach was elaborately furnished and very comfortable, and the person travelling in the coach would be able to eat and sleep inside it and not be seen by people outside.

Ibn Battútah went from the Crimea to Bulgaria. The journey took him ten days and he arrived in the month of Ramadán. He says of the short night: “After we prayed maghrib prayers we broke the fast. The adhan for the ‘isha’ prayers was sounded while we were still eating, and we then prayed ... and while we were at this dawn broke.” Ibn Battútah was fascinated by the short nights, and he related stories about the “Land of Darkness” and the “North Pole”, and was very much tempted to go there. But he found that the journey would be very long and very difficult, so he contented himself with relating the stories of people who went there, and described how they travelled on small sleighs pulled by dogs. He describes how the trade in animal furs and skins was conducted in that land. He says that the traders never saw any of the people selling the furs and skins. When these people heard about the coming of the traders they left their skins in a place nearby. The traders would inspect the skins and furs and leave there the goods they wanted to give in exchange. The sellers would come back, and if they agreed to the exchange they would take what had been offered and leave the skins and furs behind. Otherwise they would not touch the goods offered, and the traders would then have to increase what they had originally offered or take it back. And so went the bartering until a successful deal was concluded.

India
Perhaps the strangest tales recounted by Ibn Battútah concern his travels in India, which he describes as the land of gold and strange things. He makes very frequent mention of gold and valuable jewels among the gifts and presents made to him and to others by the rulers of various provinces. He describes how women burn themselves in grief for their loved ones. He says that the women who had decided to burn themselves would meet together and sing and dance and generally celebrate for three days. Women from various parts would come to see them. On the fourth day a horse was brought for each one of these women. She would be heavily adorned and beautified, and would ride the horse and carry in one hand a looking-glass, through which she would see herself. People around the women would chant and beat drums and ask the women to carry messages to loved ones who had departed. The women would agree, and would smile. When the procession arrived at the place where the pyre was set — which was usually in the middle of a forest — the women would strip themselves of jewellery and clothes and give everything away. The women then threw themselves on the pyre, to which oil was added to make it burn more fiercely. Fifteen men would stand around the pyre of every man, feeding it with fuel. Throughout all this the bugles would be sounding and the drums beating, and people all around would be chanting. Ibn Battútah says that he found this a very harrowing experience.

China
Ibn Battútah describes a visit to China, and speaks about the civilization and progress of the country. He says the Chinese had an advanced system of accountancy, and were highly skilled in the production of silk and paper. He also mentions that they had a system of social security for the needy. An interesting fact reported by Ibn Battútah is that chicken eggs in China are bigger than duck eggs, and that he bought a duck and found it too big to cook in one pot. The cockerel in China, he says, is the size of the ostrich.

---

**THE SACRED JOURNEY** by AHMAD KAMAL

_PUBLISHED BY DUELL, SLOAN AND PEARCH, NEW YORK, 1961 — PRICE £2.3.0._

For the more than five hundred million who call themselves Muslims this is the official guide to The Sacred Journey, the Pilgrimage to Mecca, and for non-Muslims it is a gateway opening on to another world, the first full-scale picture of Islam as it appears to the followers of the Prophet Muhammad. The complete text, in English and Arabic, has an unqualified endorsement of the two great schools of Islam, Shi‘ah and Sunni, a fact of unique and unprecedented importance. The world is witnessing an Islamic Renaissance and this book offers an authoritative key to understanding the emerging African, Middle Eastern and Asian nations.

**— AVAILABLE FROM —**

_MARCH 1967_
The Role of Islam in the Social and Economic Development in the U.A.R.

The Dar al-‘Ulm’s Share in the Resurgence of Modern Egypt

By Dr. HASAN AL-SA’ATI

Neo-Islamism and modern trends in the United Arab Republic

Notwithstanding the continuous contacts between Egypt and Europe during the 19th century, especially after the British occupation of the country in 1882 C.E., the contrast between a rapidly changing European society teeming with new ideas and philosophies and the conservative Egyptian society holding tenaciously to its stagnant culture was so well marked that it called the attention of those concerned with the reform and rapid development of the country. These ardent young people were divided into two distinct groups. One of them was bent on copying European civilization without reserve. The other saw that the only and best way for effecting a rapid but safe change of the stagnant conditions of the country was to resort to Islam in its pure original form through a movement of a strong religious revival. It goes without saying that both groups aimed at what was later called a rapid process of “modernism”. But to the groups of the ardent religious reformers, modernism meant “the necessity of intellectual response within a religious faith to the pressure of new circumstances and ideas, as they bear upon traditional dogmas and behaviour”.

Afghani and Muhammad ‘Abduh

The two pioneers of this kind of modernism are al-Afghani (d. 1897 C.E.) and Muhammad ‘Abduh (d. 1905 C.E.). The former’s aim was mainly political, guided by the spirit of Islam. He did not object to the idea of borrowing from Western culture so long as what was borrowed could be adapted to suit the Muslim principle which put the welfare of society above any consideration. In his work al-Radd ‘ala al-Dahrivyin (The Refutation of the Materialists), al-Afghani analyzed the essentials of Islam and pointed out very clearly that the modernist movement which he championed was “not only compatible with, but contingent upon, the retention of the rightly interpreted ancestral faith.” He is famous for saying that “Sometimes the materialists proclaim their concern to purify our minds from superstition and to enlighten us with true knowledge; sometimes they present themselves to us as friends of the poor, protectors of the weak and defenders of the oppressed . . . whatever the group to which they belong, their action constitutes a formidable shock which will not fail to shake the foundations of society and to destroy the fruits of its labour. . . . Their words would suppress the noble motives of the heart, their ideas would poison our souls and their tentatives would be a continual disturbance of the established order.”

The great success which al-Afghani achieved in launching his movement for an Islamic modernism materialized in a school of followers headed by his staunch disciple al-Shaykh Muhammad ‘Abduh, whose programme was crystallized in a rally for Islamic education. Thus, al-Afghani may be considered the philosopher of the Islamic revival movement, whereas Muhammad ‘Abduh was its practical leader who drew an elaborate plan for the application of his master’s main theory for reform. Muhammad ‘Abduh was a master of practical ideas. He had projects for educating the Muslim child, spreading simple knowledge to raise the cultural standard of the people, for training the research workers and the propagators of the new cause and, last but not least, for educating young girls.

“Those who really desire good for the country” wrote Muhammad ‘Abduh, “should turn their attention essentially to education. For it is by reforming education that one will most easily realize all other reforms. But those who imagine that merely transplanting to their country the ideas and customs of European peoples they will, in a short time, achieve the same degree of civilization, deceive themselves grossly. . . . If we give ourselves up to this blind imitation of the West, it is then to be feared that we shall only arrive at a superficial and scarcely durable transformation, which will suppress our morals and our customs, and ruin all our personality.”

Muhammad ‘Abduh explained the deterioration of the Muslim community by the fact that the Muslims had strayed from their true religion. Therefore, he advocated a far-reaching reform the regeneration of Islam and the restoration of the principle of jihad on the basis of understanding religion as it had been understood by al-Salaf, i.e., the traditionalists. This explains why Muhammad ‘Abduh was,

2 Grunebaum, in op. cit., p. 187.
3 ‘Uthman Amin, Lights on Contemporary Muslim Philosophy, Cairo, 1958, pp. 62-63.
undoubtedly, both the greatest and the most influential of Islamic reformers. He left an important group of ardent followers to continue his work. Nearly all the men who became prominent in the cultural life of Egypt during the first three decades of this century had felt in one way or another the influence of his teachings. They all shared his belief that Islam, if correctly interpreted, would provide the adequate solution for modern social, political, economic and cultural problems.

Therefore the aim of the modernists, since the last quarter of the 19th century, has been the removal of the obscurantist spirit that invoked authoritarian loyalties to the rigid schools of law and resisted reasonable and beneficial changes within the Islamic frame of reference. This aim has been achieved neither by the University of al-Azhar, which has taught Islamic subjects with meticulous thoroughness and along rigidly conservative lines, nor by secular schools and colleges, which have fostered scientific thinking and modern skills, but have not concerned themselves much with Islamic teachings. This state of affairs is lamented by those Azharites who have had the opportunity of studying abroad in England, France or Germany.

Dar al-Ulum College

But there is a third institution that has ably filled the gap between these two extremes. It has made a happy combination between the true spirit of Islam and the scientific spirit of the modern age. This is the Dar al-Ulum (Institute of Knowledge) College, founded in 1872. It is strange to say that almost all those who wrote on the modernist movement in Egypt, Egyptians as well as foreign Orientalists, have not mentioned a single word about this important educational institution which has been responsible for many fruitful modernizing efforts. The Dar al-Ulum is mainly an Islamic institution, yet it has opened its doors to accommodate and assimilate Western culture. Since 1887 it has been teaching foreign languages, and a few years later geography, natural history, logic and philosophy. Since 1938 it has also been teaching psychology and sociology. In 1925 the undergraduates of the Dar al-Ulum revolted against the garb of the shaykhs and began to wear suits. The married graduates of this institute formed the staff who were the first to teach girls in state secondary schools. Its old and learned graduates took an active part in reforming al-Azhar and in teaching at the first secular university, which was officially founded in 1925. At present some of the champions of the movement of revolutionizing al-Azhar University are from amongst the famous graduates of the Dar al-Ulum College.

This movement aims at making al-Azhar a religio-secular university in the full sense of the term. This means that, in a few years’ time, students will be able to specialize, over and above their Islamic education, in medicine, agriculture, engineering, economics and arts in the new faculties of al-Azhar University. In addition to that, a women’s college started in October 1962, providing courses leading to degrees in Arabic literature, Islamic studies, commerce and administration and social studies.

Tantawi Jawahiri

The modernist Islamic movement in the United Arab Republic gained momentum in the writings of men like the Shaykh Tantawi Jawahiri, who developed the idea that Islam was a religion of reason and modernism, not of resignation and slavish imitation. He wrote a new interpretation of the Qur’an in which he reconciled Divine revelations with modern scientific theories. Tantawi Jawahiri was also a very active social reformer and took a leading part in many associations.

Modern Islamic influence

There is no denying the fact that the Western way of thinking had a well-marked effect on the religious intellectuals who came into contact with the European intelligentsia when they were sent abroad as students in the famous universities of England, France and Germany. This Westernizing movement is vividly described by Professor Gibb, who sees that the influence of the West has increased the need for more religious adaptation to the developing sciences and technology. The Muslim intellectuals have an unshaken belief in the Qur’anic revelations. Among the recent attempts on the same lines followed by Tantawi Jawahiri has been Mr. Nofal’s scientific interpretation of some Qur’anic verses with rather lengthy analysis. His pocket book al-Qurâna wa al-Iblank al-Hadeeth (The Qur’an and Modern Science) was so successful that similar attempts were made by other writers. They have been encouraged by an increasing interest in the scientific interpretation of the Qur’an, which has been shown by many of the younger generation during the last ten years. To explain this trend, the same remarks concerning the current high prestige of religion in present-day America may be fitting. It seems reasonable to suppose that if the pace of social revolution continues to accelerate in the ratio characteristic of the last one hundred years, the strain upon individuals will drive them to a continuing exploration of the

ultimate issues of life, whether in the name of "religion" or not. . . . Is it not true that in the last ten years more than any other men have sought for brotherhood which would bind them together in mutual awe and reverence towards one another, and towards the ultimate concerns of their lives?"

It goes without saying that what really matters in the modernist movement is not the external pressures and exogenous factors of social change but the interior reactions of the custodians and adherents of Islam themselves. It has been succinctly remarked that "between Islam and Muslims there is, and has always been, inevitable mutuality, as the believed and believing". This is true in the case of the United Arab Republic, which did not give up the idea of reforming her political, social, economic and cultural organization on the basis of Islam or, at least, within its broad lines. Thus, it has achieved a great deal of its reforming gains because the religious intellectuals, al-Ulama', either kept silent and did not oppose the change, or welcomed and even encouraged it. The most influential reformers in this respect have been those who held the position of al-Ustād al-Akbar Shuykh al-Jāmi' al-Azhari (The Grand Professor) (this is the title of the Rector of the Azhar University), strong men like Muhammad 'Abduh, al-Zawāhirī, al-Marāghī, Mustafā 'Abd al-Rāziq and Mahmūd Shaltūt.

A misconception

There is a widespread misconception among the intelligentsia concerning the role of Islam in the social and economic development of the United Arab Republic. They maintain an unrealistic view that the modernist movement, or the Westernization campaign, has been going on and is steadily gaining momentum irrespective of the opinion of the religious intellectuals. This view is based on the fact that social change is a dynamic continual process which may, sometimes, be impeded, but not completely stopped. This is true only in respect of urban communities and their well-educated inhabitants. But about three-quarters of the Muslim population in the United Arab Republic live in rural areas and are still religiously minded. They are always worried about their actions and whether they are doing right or wrong. They consult the local shaykhs, usually the Imams, or leaders (i.e., preachers) to guide them to the straight path. These Imams sometimes direct questions to the official agencies of ijtīḥād (Religious Decisions) to give them the correct opinion concerning the points addressed to them.

For some years, ending in 1955, the Arabic Cairo daily, al-Ahram, used to publish answers to questions raised by Muslim enquirers. Muslims review such as the Arabic monthly the Minbar al-Islam and the Liwa' al-Islam often publish fatwās given by the Mufti and Shaykh al-Jāmi' al-Azhari. Moreover, for the last few years the United Arab Republic Broadcasting Station has been broadcasting a weekly programme, "The Friday Lesson," of half an hour, during which "leading Muslim scholars give their opinion concerning problems sent to the station by Muslims from all over the Muslim world." Furthermore, the same broadcasting station devotes a period every morning to a religious subject in addition to many other talks given on all religious occasions throughout the year. Since the introduction of the television service in the United Arab Republic, various religious features have been successfully presented and most appreciably accepted. It is worth recording that a public opinion test about the best TV programme revealed that it was the religious programme Nūr 'alād Nūr (Light upon Light), which consists of a symposium on religious matters bearing upon modern problems.

This widespread interest in religious decisions concerning the problems that face a large number of Muslims is a clear proof that Islam still plays and will continue to play an important role in the social and economic life of the people. A recognition of this fact has been shown in the attention given lately to the training of religious preachers who are expected to effect a great deal of social change in rural and urban communities; for they are highly respected by their inhabitants. These influential persons form a very strong pressure group in the areas in which they preach and disseminate Islamic knowledge.

1 During the last decade, many books containing fatwās on modern problems have been published. Two of them are written by two eminent scholars, no less than an ex-Grand Mufti (the Shaykh Hasanayn M. Makkulīf) and the late Rector of al-Azhari (the Shaykh Mahmud Shaltūt).
It is revealing that among the salient points discussed in these books are those pertaining to birth control, artificial insemination, interest on savings, shares and returns, given by co-operatives, commission and the use of mortgaged land. In a country like the United Arab Republic, which suffers from an acute population problem, a fatwa permitting the use of birth control methods is of paramount importance. At present there are fatwás backing the socialist laws promulgated in July 1961. Besides, the United Arab Republic Broadcasting Station is transmitting programmes to show how far Islamic principles support such a revolutionary measure in the economic field, which aims at raising the standard of living of industrial workers as well as land labourers.

The concept of planning and development in Islam

The concept of planning and development in Islam may be traced in the Qur’ān in certain verses concerning God’s ṭaqdir, that is, His “law or measure which is worshipped throughout the whole of creation”.12 The Qur’ān says, “Surely, We have created everything according to a measure (i.e., according to a plan).” The Maulana Muhammad ‘Ali comments on ṭaqdir, saying: “Thus the ṭaqdir of everything is the law or the measure of its growth and development”.13

The Imam ‘Ali, the fourth Caliph, says about planning for the future, “Work for this life as if you were going to live for ever, and work for the Hereafter as if you were to die tomorrow”.

In answering a question concerning traditions and evolution the Shaykh Mahmūd Shaltūt said: “Our criterion in this respect is that Islam leaves for its followers the right to choose what they deem as fulfilling their scientific, economic, ethical and social awakening. . . . If this is what is meant by evolution, religion (in this case) does not stop at making it permissible, but it makes it obligatory.”14

In his answer to another question about bad innovations, the Shaykh Shaltūt again pointed out that apart from belief and worship, we are free to choose what is best for our welfare according to ages and environment. If we organize and alter conditions, this is not an innovation which affects man’s religious attitude and his relation to God. It is an innovation necessitated by evolution, which does not approve of standing still and being satisfied with old institutions. In the process of social change, the sons and grandsons should cast away what is unfit for their time. They should endeavour to answer the call for development and progress, lest they should lag behind and be kept in isolation, neglected and unheard of. Man is free to manage his worldly affairs in the best way suited to him. He is enjoined to search for truth, to meditate and to work hard for the purpose of reform and development.15

In this, the Shaykh Shaltūt was merely expounding the Prophet Muhammad’s saying, when he was once asked about the best method of pollinating palm trees, “You are better acquainted with the affairs of your worldly life”.16

15 Ibid., p. 163.
16 Ibid., p. 167.

The Kuwait Chemical Fertiliser Plant

Kuwait’s new chemical fertiliser plant at Shuwaiba, 30 miles south of Kuwait City, was officially opened in February 1967 by His Highness Shaykh Jaber al-Ahmed al-Sabah, Crown Prince and Prime Minister of Kuwait.

The new plant is owned and operated by the Kuwait Chemical Fertiliser Company (K.C.F.), in which Kuwait Petrochemical Industries Company has a 60% shareholding and BP and Gulf Oil each have 20%.

Using as raw materials natural gas from the Burgan oil-field and imported sulphur, the new plant has the capacity to produce 550 metric tons a day of urea, and 500 metric tons a day of ammonium sulphate.

The project is an impressive industrial complex. Natural gas is used as feedstock for a 400 metric tons per day ammonia plant while another plant converts elemental sulphur into 400 metric tons per day of sulphuric acid.

Ammonia and sulphuric acid are then combined in the ammonium sulphate plant to make a crystal fertiliser product and urea is produced from the combination of ammonia and carbon dioxide in the urea plant.

As well as the processing plant the facilities include ammonia and product storage, handling, conveying and loading systems, and administrative, maintenance and laboratory buildings. The product storage buildings have a 150 feet span and a combined length of 1,500 feet.

The plant, which was built by Foster Wheeler, was completed in 1966.

His Highness Shaykh Sabāh al-Sā‘līm al-Sabāh
INTRODUCTION

This article is conceived to evoke the memory of those great Arab medical men and Arab scholars who, in their time, contributed in no small degree to the progress of medical science, and among whom are some who set the most illustrious examples of service to humanity. Although some of these may remain completely unknown to the world at large, and even to the medical profession, there are those whose reputation and fame are world-wide, though the details of their lives, the importance of their work, and the real value of their contribution to human progress, are for many a closed book, except perhaps for Orientalists or medical historians. Since the coming of independence to my country, Tunisia, in 1956 and other countries, in accordance with a tradition now common in evolved countries, a number of their hospital buildings bear over their doors and gateways some of these famous names, together with some details of their life and work.

In this connection, we, in Tunisia, were able to obtain permission from the public authorities to name the majority of the wings of La Menouba mental hospital in this way. The names chosen were those of the more famous Arab doctors who contributed both to medicine in general, and in particular to the advance in the knowledge of psychic or cerebral illnesses. For some years the hospital itself has borne the name of the famous Rhazès (Abu Bakr Rāżī), who is known not only as the most remarkable of Arab doctors, but one who specialized in helping nervous and mental patients, giving them his personal attention. Other wings bear such famous names as Avicenna, Averroes, Avenzoar, Ibn Jazzár, Isaac Ibn ‘Imrán, Isaac Ibn Sulayman, Ya’qūb al-Kindy, etc. So that it would appear fitting to outline briefly the lives and the work of these great forerunners, by fitting each one into his place in Arab medicine, and outlining the details concerning the essential character of their work and their original contributions to medicine.

These is some purpose in evoking past glories

It might perhaps appear fatuous, even presumptuous, to evoke past glories in order to enjoy, today, feelings of pride and satisfaction. This would be true if we simply gave ourselves over to sterile meditation or some kind of vague daydreaming, basking in the glory of famous ancestors. But if the Muslims and Arabs know how to honour their traditions, and draw from their past fresh sources of life and action, then they can with some justification entertain a certain pride — that perhaps of being able to say that by their redoubled efforts they have, in some measure at least, become worthy of their illustrious forebears.

In this respect a study of the past must always pave the way for progress in the future. This enables one to form a clear idea of the barriers that the human mind has had to surmount in order to attain the culminating point at which it has arrived today. And yet the enormous mass of knowledge which today forms the intellectual heritage of humanity has been acquired only at the cost of long efforts, heavy sacrifices and patient toil on the part of countless generations, communities and civilizations. It is the same with medical science as with the other human sciences. The scientific medical patrimony of our time has been patiently built up and accumulated over the ages, the contributions made by different civilizations have mutually enriched and complemented each other. The contributions passed on from the ancients, and particularly those of Greek medicine, were amalgamated by the Arabs with the traditions of the whole of the Middle East, India, Persia and even China. That special genius peculiar to Muslim civilization enriched considerably these contributions, for it was, so to speak, a melting-pot in which were fused together a veritable diversity of races and the most brilliant of talents and skill, which had come together with but a single incentive, the thirst for knowledge, the unique prerequisite of science and progress.

The penetration of the heritage of Arab science into Europe

However, this heritage of Arab science did not penetrate into medieval Europe in its entirety, for it was fairly late, historically, when Europe assimilated a part of this knowledge, and only a part, and continued to live for some considerable time within the necessarily restricted limits of such knowledge. It was not till after the Renaissance and during the centuries following that Europe began gradually to emerge from this state of retardation. During the century following the invention of printing, Latin translations of Arab philosophical, scientific and medical works formed the greater...
part of the output of the presses of Europe. This state of affairs continued until the time when direct knowledge of Greek originals on the one hand, and on the other hand the adoption of first-hand methods of investigation of natural phenomena, opened the door to the scientific progress of the 17th, 18th and eventually the 19th centuries. In Astruc’s Memoirs Lorry found even in the 18th century, fervent praises for Arab medical works:

“We must not forget how much the Greek works were written since the establishment of Arab universities — owe to these books. Distillation, the use of laxatives (so universal today), knowledge of salts, thermal waters, graduated aromatic cordials, and even a number of surgical methods described by Galen and practically unchanged today, are the results of the work of these Arab pioneers. Avicenna describes several new diseases unknown to the Greeks. Almost all his new descriptions are exact and drawn from actual observation. He often corrected Galen and interpreted Hippocrates, but we must make special mention of his curative treatment which was always scientifically related to the causes, essentially logical, and infinitely superior to that of the Greeks. And what modern doctor would not pay homage to Rhazes for his description of smallpox?” (Jean Astruc: Mémoires pour servir à l’histoire de la Faculté de Médecine de Montpellier. Paris 1767.)

Europe in its turn was soon to make sensational discoveries in the realm of medicine. This progress was not achieved without patient study, investigation and research, made by men of genius who, from time to time, brought their work to fruition — but such progress was always based on certain original fundamental knowledge — the knowledge that was transmitted to Europe by Arab doctors or from Arab countries. Thus the state of advancement of medical science today stems in great measure from the scientific heritage of Medieval Europe, and from that knowledge which it acquired from Arab civilization, the disseminator of the science of the ancients, of the East, and the Far East. But Europe has inherited from Arab civilization only part — perhaps the least important part — of its cultural and scientific wealth. In that domain of medicine which interests us here, a number of prescriptions for medical treatment, plants, vegetable or mineral extracts, certainly have an important practical and scientific interest. And not all of these have reached Europe either by the literary activity of Arab, Latin or Hebrew translators of the Middle Ages, or even by that of present-day Orientalists. How many empirical remedies, whether vegetable or mineral, simple or compound, are still used to this day, in spite of the modern doctor? These are taken outside of his jurisdiction, or even against his advice, but yet they are more or less successful and would be more so if such remedies were scientifically studied and analyzed. How many active medical principles might we not discover if we at long last decided to submit these prescriptions to serious examination under the microscope and in the test tube, to bring them under the control which is now available via the medium of analytical and synthetic chemistry, if only to challenge such findings with results obtained by orthodox clinical experiment? Surely the duty of the scientist is never to reject any reasonable hypothesis!

It is common knowledge that every year new medical principles are discovered and extracted from medicinal plants which were used more or less successfully by some tribe or community in Asia, Africa or South America. Were not such modern medicines as the derivatives of rauwolfia, or cortisone originally discovered in this way? A striking and interesting example of this is to be seen in China, for the Chinese have not hesitated to introduce their traditional remedies into their hospitals and ultra-modern clinics, and to analyse their empirical methods by comparing them with the findings of 20th century medicine. And since doctors are in short supply and people place great faith in some of the traditional therapeutic remedies, it would be logical to make sensible and intelligent use of both: For it is the masses who will be the first — and the last — beneficiaries of this new situation. In any case, if this progress had not come about, they would have persevered more or less haphazardly with their time-honoured remedies, too often to the detriment of health. Incidentally, it should be remembered that the confidence placed by a person in a remedy sometimes plays a role more decisive than the pharmaco-dynamic action of the product itself. In medical therapeutics, as in all inter-human relations, the method of administration is very often of more value than the medicine given. But this does not mean that the popular empirical remedies have not sometimes a definite beneficial chemical and physiological action, in addition to the very important psychotherapeutic influence involved.

Arab and Muslim doctors of the Middle Ages show us the way to a complete and all-round comprehension of the individual human being.

The majority of the Arab and Muslim doctors, inasmuch as they were both “encyclopaedic” philosophers and practising physicians, showed us the way to a complete and all-round comprehension of the individual human being. Most of them followed the Hippocratic school of medical thought, which dealt with man as being both a psychic and a physical entity, inseparable from his normal environment. This attitude transcends and preponderates over the analytical and mechanistic conceptions of last century, which divided up the human organism into as many “compartments” as there were organs or parts. This school of thought, although claiming to be objectivist, is nevertheless narrowly curtailed in its scope, since it regards man only as a machine, having a multiplicity of wheels separated from each other by watertight compartments. In opposition to this is the present-day viewpoint — psychosomatic in the Anglo-Saxon countries, cortico-visceral in the Socialist countries. In glancing once more at the “style” and the acquisitions of Arab medicine, we can but find in them confirmation of the accuracy of the present-day trends in modern medicine. Arab medicine has already been the subject of much long, patient and arduous research, but there still remains much more to do in this domain, in order to cultivate a terrain which is difficult, but exceedingly fertile.

The need of translating books on Arab medicine in conformity with the original texts.

What would be very desirable is not only research dealing with manuscripts which are still missing, overlooked, or unrecognized, but translations which are more in conformity with the spirit, if not the letter, of the original texts. From the philological point of view, Arab scientific terminology has still to be brought up-to-date and clarified. In particular there is a multitude of ancient words and expressions. When the essential detail has been elucidated, it could well be used to “arabise” the teachings and practice of medicine. In this short and very condensed monograph our idea is not to retrace all the various stages in Arab medicine, still less to make an analysis of its basic foundations or to draw up a list of its very considerable contributions to medicine. Nor is it our intention to compile a general review of Arab doctors or Arab scholars, still less to offer a complete biographical sketch of each of them. What we propose is to commemorate some of the great names in Arab medicine who have brought honour and renown to the respective Arab and Muslim countries, some of them to science in general. In one sense these pages might appear to be a vade-mecum of Arab and Muslim doctors and medicine. We will try to
condense them as far as is practicable, enlivening them from time to time with a few anecdotes in order to render them as attractive as possible to "the reader in a hurry", of which there are a goodly number in these hectic times.

In this brief survey we propose, without regard here for historical chronology, to make mention of the great masters of the medical art, who practised first in Tunisia, then in the Maghreb (Morocco) and Andalusia, and finally in the Arab and Muslim East. The historian and the Orientalist, as well as the doctor, will be able to find systematic and meticulous chronological studies in the many works published on this subject. They will establish rather more precisely the strong bond of union which, over the centuries, has united the different medical schools of the Arab Occident and Orient. We will content ourselves here with recalling the fact, from the Persian Gulf to the Atlantic, a regular flow and interchange of medical discoveries and opinions existed between the Maghreb (West) and the Mashriq (East), and that the most insignificant innovation or discovery in any part of the Arab-Muslim world can be properly studied and understood only by taking into account the state of medical knowledge prevailing in the other regions. Throughout the whole of this study, we shall strive to show how Arab-Muslim science has been able to bring together and amalgamate whole races, cultures, and even religions, and to unify them around one ideal, that of knowledge, wisdom, tolerance and real co-operation between nations.

If this short review helps readers, through a perusal of the biographies of the great Arab doctors, to obtain a clear idea of the continuity and the unity of all cultures, as well as the common destiny of races, peoples and beliefs, united in the same love of science and the same love for their neighbours, then the result of this modest essay will have more than fulfilled our highest hopes.

A BRIEF SURVEY OF THE EXPANSION OF THE ARAB-MUSLIM EMPIRE

The Migration (or Hijrah) of the Prophet Muhammad from Mecca to Medina took place ten years before his death, which occurred on 16 July 622 C.E. Under his immediate successors, the first orthodox Caliphs, the territorial and ideological expansion of Islam was quite rapid and effective. Between 645 C.E. and 640 C.E. it included Syria and Mesopotamia, in 642 C.E. Egypt and practically the whole of Persia, and Afghanistan, somewhat farther to the East. In the year 660 C.E. the Arabs had arrived on the banks of the Indus, in 700 C.E. they took Transoxiana, and soon they were near the frontiers of China.

In the West they pushed on to Libya and the whole of Barbary. Kairouan was founded in 670 C.E., and Morocco annexed in 698 C.E. The next move was to Spain. The Arab armies entered Toledo in 712 C.E., and then, after crossing the Pyrenees, reached the banks of the Garonne and the Rhone in 725 C.E. It was not until almost a century after the death of the Prophet that they were finally stopped at Poitiers — at least as far as their penetration into Western Europe was concerned. For Islam continued to spread in a striking manner in China (751 C.E.), in East Africa as far as Madagascar (from the 7th to the 9th century), Sicily in the 9th century C.E. and the Indonesian Islands and the coasts of the Indian Ocean from the 12th to the 17th century C.E.

The 11th century brought the zenith of Arab-Muslim civilization, its power, its fame and its immense new treasure in the realm of science, letters and the arts. But from about the middle of this same century Islam became the prey of political disorganization. Sicily was recaptured by the Normans, and although they were newly-converted, the Seljuk Turks disorganized the Eastern frontier. In the 13th century C.E. the Mongol hordes annihilated Baghdad and its treasures. In 1258 C.E. its splendid libraries were sacked and their books thrown into the Tigris. It is said there were so many that they accumulated into heaps which formed bridges from one bank to the other. Meanwhile, between the 10th and 13th centuries the Christians endeavoured during successive Crusades to ensure at least access to the Holy Places. The first Crusade obtained for them access only to Jerusalem. The Latin Oriental kingdoms held out for two more centuries before yielding to the continuous assaults of the Seljuk Turks.

In 1212 C.E. began the piecemeal reconquest of Spain, Toledo being captured in 1085 C.E., but Cordova not before 1236 C.E. It was not until 1493 C.E. that Isabella of Castile and Ferdinand of Aragon entered Granada, here celebrating the discovery of America and its symbolic annexation to the Spanish crown.

Forty years earlier Constantinople had fallen into the hands of the Turks, who suffered their first important defeat at the naval battle of Lepanto in 1571 C.E. They pushed on again to Vienna, where they were finally stopped by Jean III Sobieski of Poland in 1683 C.E.

The Golden Age of Arab-Islamic science, particularly medicine, was, generally speaking, from the 8th to the 13th centuries C.E., with culminating points in the 10th and 11th centuries C.E. in the Arab Orient, and in the 12th century C.E. in the Arab West.

In fact, since the sacking of Baghdad there had been a difference, not only of degree but also of kind, in the literary and scientific works written in the Arabo-Muslim world before and after the 13th century C.E. If medicine and history still maintained their comparative immunity, because of the quest for health, prestige and fame by barbaric conquerors, the centuries which followed witnessed the gradual decadence of all that was truly great in Islamic civilization. The disorganization and the splitting-up of the empire, the continual dissonance which followed, the almost exclusive importance given daily in the universities to religion and scholastics, these factors were destined to hasten the scientific and cultural decadence in every sphere. Medicine in particular soon sank to the level of empiricism, charlatanism, chiroiomy and magic. It was not until the 19th century that the Arab world felt the first faint stirrings towards the present-day "resurrection", which, by a kind of shock-reaction, was to bring it into direct contact with the colonizing West.

The first Arab doctors who returned as diplomates from the European medical schools witnessed the gradual diminution of the prestige up to then enjoyed by the traditional remedies of their illustrious ancestors, and which was daily being tarnished by religious obscurantism, superstition and maraboutism. In the years that followed these doctors made to their own profit and advantage, the same effort as that successfully made by their predecessors in the Orient of the 9th and 10th centuries C.E. — but with a difference. For this time they regained a part of their own national heritage through the medium of their European teachers.

THE MAIN FEATURES IN ARAB MEDICINE

Science is twofold: the science of religion and the science of the body.—Muhammad.

Modern researchers in Arab medicine

For some time now, ever-increasing attention has been given to the importance of, and interest in, what may be
termed the “embryology” of science. Considered from this aspect the study of Arab medicine and Arab doctors carried out between the end of the 19th and the beginning of the 20th centuries C.E. has already brought to light material which has been the subject of painstaking, profitable and ingenious research.

The principal biographical and bibliographical sources which have contributed to the study of Arab medicine are:

*The Fihrist* (or Index) of Muhammad al-Nadim (987 C.E.).

*History of the Philosophers*, by al-Qifti (1227 C.E.).

*The Classes of Doctors*, by Ibn Abi Usaybi’ah (1242 C.E.).

*The Great Bibliography of Hâjjî Khalfah* (1658 C.E.).

These fundamental works have been available to specialists in quite good modern editions, and the essential matter of their contents has been studied at length and revised in the publications of European scholars like Wenrich, Wustenfeld, Daremberg, Brockleman, Max Meyerhof, Campbell, Browne, Leclerc, Hariz, C. Ricque, Colin, and many others.

Medical historians, such as Max Neuburger, Pagel, Withington, Garrison, Laingel-Lavastine, Meunier, Barbillon, Castiglioni, and quite recently Bariéty and Coury, have fully outlined the importance and the characteristics of Arab medicine, although at times they have offered their own personal interpretations. Special studies, such as those by Dr. P. de Koning and Dr. Max Simon, have to do with particular subjects, such as anatomy.

Professor Browne of Cambridge declares that the student of Arab medical literature should begin by correcting and even re-editing the printed texts before he will be able to start reading or translating them.²

Thus a return to the original texts now seems indispensable for the research student. This task, already being undertaken by eminent Orientalists and scholars, could, in our opinion, be better and more thoroughly carried out by young doctors of our own generation having a thorough knowledge of the Arabic language.

The importance of Arab science lies as much in its originality as in the fact that during the long interval of time between the decline of Greek science and the Renaissance, it represents the genuine tradition of the wisdom and the knowledge of antiquity. During those dark centuries it was the chief source from which Europe drew the essential details of the philosophical and scientific ideas which it possesses. This vast tide which has borne along the ancient medical science, enriching it before, so to speak, bringing it to safe anchorage, was described in a very colourful way, and in very medical language, by Sanjurje d’Arellano. He compared this movement to “a nutritious collateral circulation, supplementing the insufficiency of the principal vascular trunk.”³

When we speak of Arab doctors and Arab medicine, we usually think of the medical and scientific teachings contained in books written in Arabic, whatever the origin, race or religion of the author. Such books are either faithful translations of the ancients, such as Galen, Hippocrates, Archigenes, Paul of Aeginus, Rufus of Ephesus, Oribasis, Dioscorides, Alexander of Tralles, Philagrius and John the Grammarian, and of Christians, Mazdeans, as well as Arabs. All these translations were those of the choicest works, and one can understand the zeal of the researchers during that period.

“The world,” said Leclerc, “has only once seen the marvellous spectacle offered it by the Arabs in the 9th century. Once this people of shepherds, whom fanaticism had suddenly made masters of one half of the world, had settled down in their empire, they at once set out to acquire the science which they lacked, and which was essential to their greatness. They were the only race, among the numerous hordes of invaders who fought and scrambled for the debris of the Roman Empire, who concerned themselves with the search for knowledge and culture. While the Teutonic hordes gloried in their brutal ignorance and took a thousand years to re-forge the chain of traditional knowledge, the Arabs accomplished this in less than a century, and it was they who were instrumental in obtaining the co-operation which was to prove a great success, assuring the harmony of the races.”

In the same way that Latin was the classical or “official” language of medieval Europe, so Arabic was the official language of the entire world. But it was also the means of expression used by scholars who were Jews, Syrians, Mazdeans, Christians, Persians, even Greeks, who were illustrious examples to humanity, and whose names are inseparably bound up with Arab culture and with Muslim civilization.

“To medicine must be ascribed the honour of having made possible, in the East, harmony between the conquerors and the conquered. The conquerors were grateful for medical help given by the conquered. A neutral terrain came into existence, that of science, where the antipathies of race and religion no longer existed. It was a terrain on which Europe, then a prey to the darkest barbarism, did not appear until it was too late.”

This was factually true, even at the height of the Crusades, and of the fifteen doctors who were in attendance on Saladin, two-thirds were Jews or Christians. In fact, in 650 C.E. a Nestorian bishop wrote the following lines:

“Nem tamen religione Christi impugnant sed potius fidem nostram commandant sacerdotes sanctos que dominum honorant” (“Not only do they not attack the religion of Christ, but they protect our faith and honour the priests and the saints of the Lord”) (extract from L. Leclerc, *Brochure sur l’histoire de la bibliothèque d’Alexandrie*).

This spirit of tolerance is yet again emphasized in this both solemn and eloquent sentence: *La-hum mâ la-anâd wa ’alayhim mâ ’alaynâ, which means: “To them that which is ours, and on them that which is on us”. A fair present-day translation of this would be: “Same rights and same duties.”

*(To be continued)*

---

² In fact it is impossible to get a clear and exact idea of Arab medicine from the very imperfect Latin versions of the typical Arab treatises. Further, from those already distorted versions have come translations into Hebrew, then into French, German, Italian, etc., sometimes extracted one from the other in a veritable “printer’s pie”. Incidentally, the majority of specialists agree that the renderings from the Greek into Arabic have generally been much more precise and accurate than those from Arabic into Latin. As examples of the obscurity and deformation to be found in these Latin translations, we will quote a few, taken at random: in the *Canon of Avicenna*, which abounds in solecisms, the *Sermo universalis de Soda* (*soda* meaning *sandal* — an Arabic word with the modern meaning of “beau-dexe”); the *Kitâb al-Tarîkh* of Avenceor: *de tafâ* instead of *tarîfâ* (hoemorrhagic stains of the sclerotic); *de alcoola* (ulcerous stomatitis) for *al kola* de bakhalah instead of *al hual* (*diploïa*); *de sba* for *de beotheor* (aphites), *de sva* instead of *de sva* (deformation of *cubitum* from *cubitica*); *de seaccedel*, incorrect transcription of *al-Sâdâr*, or stomachic vertigo, *de subet*, transcription of *subâ*; meaning lethargy; *de ethica coronis*, ethica being a corruption of the Arabic *dikha*, or palpitations; the term *de lemar* instead of *de doufure*, or stomach ulcer; *de sebacul*, to indicate an infectious disease of pigs; *de feleg*, inaccurate transcription of the Arabic *fâlîf*, (hemiplegia); and *de caldar*, a corruption of *al-khâdhar* or paralysis.
By the Light of the Qur’an and the Hadith

The Social Purposes of Islam

By the Shaykh MAHMAMMAD ‘ABD AL-MAJID ‘ABD AL-HAMID AL-DIBANI

The Islamic Shura’ah seeks to establish an Islamic society in which brotherhood, friendship and peace predominate, and in which justice and equality are accorded to all. In such a society there would be no difference or discrimination between people based on the colour of their skin, or people would be graded according to their achievement and the righteousness, irrespective of their racial or linguistic character. The Qur’an, the supreme book of Islam, says: “O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with God is the most dutiful of you. Surely God is Knowing, Aware” (49:13).

In Islam wealth and all other earthly acquisitions do not affect a man’s status or his worth in the eyes of God. Of this the Qur’an says: “As for man when his Lord tries him, then gives him honour and favours him, he says: My Lord honours me. But when He tries him, then straitens to him his subsistence, he says: My Lord has disgraced me” (89 : 15, 16). This means that money is not necessarily the source of happiness, and its absence is not necessarily the source of unhappiness. The value and worth of a person is not assessed by the money he possesses, but by the nature of his good qualities. Patience and steadfastness are among the valuable qualities in man. Of this the Qur’an says: “Say: O My servants who believe; keep your duty to your Lord. For those who do good in this world is good, and God’s earth is spacious. Truly the steadiest will be paid their reward without measure” (39:10).

The teachings of Islam decree complete fraternity between the Muslims. This fraternity is based on corresponding rights and duties among the members of the Muslim community. On this subject the Qur’an says: “The believers are brethren, so make peace between your brethren, and keep your duty to God that mercy may be had on you” (49 : 10). The Sayings and Traditions of the Prophet Muhammad reinforce and amplify upon this concept: “The Muslim is the brother of the Muslim; and no Muslim will oppress or betray his brother”; “God will help His servant as long as the servant helps his brother”; “The believers are like one monolithic wall every part of which strengthens the other” ; and “The believers are, in their fraternity and loyalty to one another, like a single body which, when any part is afflicted with injury or disease, responds as a whole by fever and pain”. The fact that man is a social animal and that man can prosper only as part of a community and in collaboration with others, is thus a fact clearly recognized in the teachings of Islam.

Racial discrimination and strife now prevalent in parts of the world are altogether alien to Islamic thought. Islamic teachings most strongly and emphatically condemn such practices. In Islam the colour of a man’s skin and his other physical characteristics are utterly immaterial. Islam opposes unequivocally the creation of any barrier between one Muslim and another, and makes righteousness the sole basis of genuine merit. The history of Islam abounds with examples of tolerance on racial matters and of the complete equality recognized among all the Muslims. Bilal, the first muezzin (the person who calls to prayer) in Islam was an Abyssinian Negro, and was highly commended by the Prophet Muhammad. Another notable Islamic personality, and a Companion of the Prophet Muhammad, was Salman al-Farisi, who was a Persian. In the history of Islam are to be found many examples of this lack of distinction, under the aegis of Muslim teachings, between men on racial grounds. Merit in Islam must be achieved by positive action, and has nothing to do with the person’s racial origin or family ties. The Qur’an says: “Those who oppose God and His Messenger shall be among the most abused. God has written down: I shall certainly prevail, I and My messengers. Surely God is Strong, Mighty. Thou wilt not find a people who believe in God and the latter day loving those who oppose God and His Messenger, even though they be their fathers, or their sons, or their brothers, or their kinsfolk. These are they on whose hearts He has impressed faith, and strengthened them with a Spirit from Himself, and He will cause them to enter Gardens wherein flow rivers, abiding therein. God is well-pleased with them and they are well-pleased with Him. These are God’s party. Now surely it is God’s party who are the successful” (58 : 20-22).

Islam’s tolerance towards non-Muslims is also something which has been repeatedly demonstrated in the long history of Islam. The early Caliphs of Islam enjoined compassion and friendship by the Muslims towards the non-Muslim communities in Islamic countries. The Caliph ‘Umar Ibn al-Khattab, for example, allocated for the needy among the non-Muslims regular assistance from State funds. Another Caliph, the Imam ‘Ali, is reported to have said about these non-Muslim communities, “They deserve what we deserve, and they have the same obligations as we have.”

Islam provides a code regulating man’s relations with his fellows as well as his relations with his Creator. Islamic teachings offer guidance to the Muslim on many aspects of his life. The Qur’an says on this: “These are the limits of God, so exceed them not, and whoever exceeds the limits of God is the wrongdoer” (2 : 229). The economic and social affairs of the State are also regulated by Islam. Islam, for example, has something to say on social justice and welfare. It has instituted the practice of zakah, which provides that the Muslim must contribute a fixed proportion of his income to be used by the State for public purposes, including the relief of poverty. On this the Qur’an says: “Surely man... Continued on page 40

THE ISLAMIC REVIEW
Salient Features of Islam

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

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

Object of the Religion.—Islam provides its followers with a perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

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

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

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

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

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

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

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

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

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

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

The Position of Women in Islam.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations the one to the other.

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

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

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

Sanctity of Labour.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

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

The term Anti-Semitism is of modern coinage. Its earliest use was about the middle of the 19th century, when it was applied, as it is now, to mean the persecution or hatred of the Jews. Although the Arabs are also Semites, yet the term does not apply to them, although Hitler did not think they were much better than the Jews. But to use the term Anti-Semitism to cover the persecution of the Jews from very old times does not seem to be right, because the term in its modern usage is more political than religious, whereas the persecution of the Jews in its early period was more religious. It is significant that the Jews generally lived amicably among many nations of old without suffering any public or private violence or molestation until the spread of Christianity in the West. Then they were persecuted and massacred. In this connection, one would be reminded of the Crusades and of the Inquisition, among the many other organized forms of persecution and pogroms or massacres.

Any book written on Anti-Semitism would always evoke in the reader’s mind the question whether the Jews, in behaving the way they did, brought upon themselves the hatred of the peoples among whom they were living. It would also evoke another question about whether the Jew, in his psychology, was distinct from the Gentile -- whether his mental make-up is such that he cannot help, for instance, being a usurer. And if the Jew does really have this mentality as something inherent in him, does it mean that a Jew has it as a Jew in religion or as a Jew in race? For it appears that the Jews in Europe were not all of Hebrew origin, and yet they manifested similar characteristics. Does religion then have this effect? It is very difficult to say yes or no.

The book deals with the question, especially towards the end. I do not think that the author there comes to a definite conclusion; but he seems to suggest that the Jew is psychologically different from the Gentile because of his special “mentality”. He says, for instance, after a lengthy discussion, that “the role of heredity in the formation of Jewish mental characteristics is assuredly minor and that environment is the chief determinant”. This conclusion by the author, which he calls “inevitable”, may suggest to us that the Jews in Israel, living under new conditions, may undergo a fundamental change in their psychology. This is what the author seems to believe. But if the main environmental factor in the formation of the Jewish character is lack of the sense of security, perhaps the “new generation of Israel” will not be new, as the author thinks, but will develop along the same lines as the Jews in the West. The “state of constant vigilance”, to which the author refers, is still required there and will continue to form the “Jewish mentality”. Israel now lives in a state of isolation, subject to hatred and enmity, because of the hostile Arab surrounding. History here seems to repeat itself.

The book is full of details about the Jews and their condition in various parts of the West and in Russia. A point which one does not fail to notice in the author’s treatment is that the Jews in the West were a mixture of original Hebrews and of converts to Judaism. This may account perhaps for the author’s statement that the Jews were not different from the Gentiles in their dress, habits, social life and general appearance. The later cold-shouldering of the Jew and then his social persecution, to be followed by massacres, must be due to the difference in religion. The Christians of the time, not excluding the Church divines, hated the Jews because they resisted conversion to Christianity, and hated them more because they saw the light and they deliberately shut their eyes against it. The Jews were therefore guilty of two offences against Christianity: refusal to be converted, and stubbornness in the face of truth. This Christian attitude may be the reason why the Jews looked different, and may at the same time be the reason why the Jews held together against the common danger.

The Jews, as a minority, were naturally forced to hold together. This is the same with any other minority. But, nevertheless, the Jewish minority has been different. Whereas minorities either get absorbed into their society or at least adopt the ways and manners of the environment, the Jewish minority continued to be distinct. On this the author has something to say. “Skill, adaptability, cunning, solidarity in every circumstance,” he says, “have always been characteristics of every minority group within a hostile society. In general, these groups sooner or later abandon their own values, the particular features, customs and manners that constitute their ancestral heritage, and dissolve into the surrounding society. That the Jews have been an exception to the rule is doubtless due to the extraordinarily complex attitude of the Christians towards them, putting them in a situation that was virtually unique.”

The First Crusade, for instance, with its attendant massacre of Jews, left “an indelible imprint on the Jewish memory”. Under the sub-title of “birth of a Jewish mentality”, the author discusses the excesses of the First Crusade against the Jews and their consequences. He says that “in reaction to persecutions, the very special Jewish mentality emerged”.

The author takes us through the ages from Jesus Christ up to the 16th and 17th centuries. The conditions of the Jews are described in detail in the various European countries, East and West, with impartiality. The book is well-documented, and shows a very wide knowledge of the literature of the times. Together with the other volumes in the same series, the book should be invaluable to anybody interested in the detailed history of Anti-Semitism.

Mr. Poliakov is Russian in origin. He was taken to France when he was ten years of age. There he received his legal education and obtained his doctorate of history from the Sorbonne. During the Second World War he joined the French army and was captured by the Germans; but he escaped and joined the Resistance movement. After the war he concentrated on writing, and specialized in the investigation of war crimes. The result of this was the publication of Harvest of Hate, a book which was published in several European and American countries.
of His Imperial Majesty the Shahanshah Arya-Mehr

THE SHAH JEHAN MOSQUE, WOKING, ENGLAND

The Pahlavi Edition of the Holy Qur’an

Our picture, taken on the steps of the Shah Jehan Mosque, Woking, shows The Shaykh ‘Abbáš Muhájjirání (left), one of the well-known preacher-lecturers of Teheran (who came to England to present the Pahlaví Edition of the Qur'án to the Shah Jehan Mosque at Woking on behalf of His Imperial Majesty the Shahanshah Arya-Mehr), the Hájí Bashír Ahmad Misrí, Imam of the Shah Jehan Mosque, Woking (holding the Pahlavi Edition of the Qur’án), and Sayyid Mehdí Khorásány, the Imam of the Shi‘íy Community in Great Britain.

The Pahlavi Edition of the Qur’án is superbly illuminated in seven colours and is a great tribute to the love His Imperial Majesty has for the Qur’án and the energy and scholarship of those who worked on its production.

MARCH 1967
tolerance, but a dislike of surrender and submission. Arabic-Islamic thought has throughout been receptive of wholesome ideas from outside; but it has been receptive only on a selective basis. It has not indiscriminately taken in all ideas and innovations, for that would be rash and would soon have led to their losing their distinct identity and independence.

Modern Islamic civilization seems to be still tolerant and receptive. It desires to benefit from the experience of mankind in other spheres, but is not willing to lose its own character or to compromise what is considered essential. While the Arabs and the Muslims believe in internationalization, and in the oneness of the human race, they nevertheless believe that distinct civilizations can co-exist and thrive if an atmosphere of fraternity and goodwill prevails among the peoples of the world.

The Economic Order Within the General Conception of the Islamic Way of Life—Continued from page 14

in circulation plus its velocity. If one unit of money is exchanged by ten hands, it renders the role of ten units. Thus, money supply means supply of goods as well as "effective" demand on these goods. Any impediment in the way of money circulation and any hoarding of money means an outright handicap to production and consumption. Money must continuously remain in circulation as long as we want to keep our production going on and consumption satisfied. The holder of money has always the final word whether goods should be exchanged or not, and can always determine whether and when exchange takes place. This fact continues to be valid if money is made of gold, beads or paper, and the colossal empirical power of the money holder to allow exchange of goods and impose his tribute (interest) remains valid as well. As a matter of fact the money holder does not take a price for his lending, because the price of money is goods which he refuses to accept. He usurps an extra amount of money (a purchasing power) for lending his surplus. We have to bear in mind that it is the society which gave that money its purchasing power, and accordingly, if a tribute has to be levied, it must go to the society and not to the money holder. It is a pity that such simple clear facts have been overlooked by people for so long, and that people have bestowed on money such elusive qualifications and unjustified power. Yet people never stop complaining about the consequences of their own doing and fight shy of their own emancipation and welfare.

(To be continued)

The Authenticity of the Traditions of the Prophet Muhammad—Continued from page 19

by a few of the most experienced of scholars on this subject. In addition to this, it must be noted that the science of the Hadith is very much like the science of history and other sciences based on accurate reporting: and here the question of the chain of reporting must be given primary importance. The question of the reasonableness of what has been reported would rank next in importance, whatever the circumstances, because otherwise a study based on mere reporting would become a study based on logic and reasonableness. . . .

These views would not find general acceptance, and I would challenge them. History is not now a science based merely on reporting, and it certainly is not of the same kind as the science of the Hadith. A scholar of Hammudah's eminence should in fact have realized that the old scholars of the Hadith had in fact devoted as much attention to the study of the quality of the subject-matter of the Hadith as to the chain of reporting. The controversies that raged among the old scholars on the Hadith were evidence of this. They disputed among themselves about the authenticity of various Sayings, and for this purpose examined various matters relating to these Sayings — the chain of reporting as much as the reasonableness and logic in the Sayings.

Throughout the history of Islam there has been considerable attention to the study of the Hadith of the Prophet Muhammad. Scholars have adopted varying techniques in this with the purpose of determining the accuracy and authenticity of the Hadith. Much time and effort has been spent on this by a great number of most eminent and worthy scholars that any false and unreliable material which had masqueraded as part of the Hadith at any time has been identified and thrown out. The authentic parts of the Hadith have now been fully confirmed and are generally accepted as authoritative and beyond question by the scholars qualified to express a reliable opinion on this subject.

By the Light of the Qur'an and the Hadith—Continued from page 36

created impatient, fretful, when evil afflicts him, and niggardly when good befalls him: except those who pray, who are constant at their prayer, and in whose wealth there is a known right for the beggar and the destitute " (70 : 19-25). The institution of zakah, originated more than thirteen centuries ago, remains capable of providing social justice in a modern community. If properly applied it would completely abolish poverty and need in the community. Islam also made provisions regarding the punishment of crimes and the eradication of social evils which undermine the security and well-being of the community as a whole. A comprehensive legal system has been devised on the basis of the teachings of Islam, and this provides a standard of values which is constant and realistic.

It is by the proper understanding and the application of the teachings of Islam that the early Muslims achieved progress for their society and secured a position of strength compared with other nations in the world. In the Islamic State there was equality and justice for all, and peace and security. And Islam also provided the Muslim State with a code of conduct ensuring that it would achieve respect from and friendship with its neighbours and work towards the ideal of co-operation and world peace.
Books on Islam and Allied Subjects

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

Books marked * are specially recommended — Postage Extra

The Holy Qur'an

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>*The Holy Qur'an with Arabic text. English translation and commentary. (The best and the most authentic work on the market. Unsuitable for students and scholars.) By the Maulana Muhammad 'Ali. LXX + 1256 pp.</td>
<td>2 10 0</td>
<td></td>
</tr>
<tr>
<td>Cloth bound — 2nd Quality</td>
<td>3 10 0</td>
<td></td>
</tr>
<tr>
<td>The Running Commentary of the Holy Qur'an with Arabic Text. Translation and Brief Comments with a unique Index by Dr. Khaddim Rahmani Nuri. of Shillong, India</td>
<td>2 10 0</td>
<td></td>
</tr>
<tr>
<td>Do, without Arabic Text</td>
<td>2 0 0</td>
<td></td>
</tr>
<tr>
<td>Do. 30th Part (Arabic Text and complete Index)</td>
<td>1 5 0</td>
<td></td>
</tr>
<tr>
<td>The Holy Qur'an. Translation by Professor A. J. Arberry. World Classics edition</td>
<td>1 15 0</td>
<td></td>
</tr>
<tr>
<td>Baidawi’s Commentary on Chapter 12 of the Qur'an. Text, accompanied by an interpretative rendering and notes by F. R. Rosenthal</td>
<td>5 0</td>
<td></td>
</tr>
<tr>
<td>Note: Other translations of the Qur'an by non-Muslim scholars, although not recommended for general study for the beginners, could also be consulted on request. Information could also be obtained about translation in other languages.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Hadith, Fiqh (Jurisprudence) Etc.

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>* A Manual of Hadith, by the Maulana Muhammad ‘Ali</td>
<td>1 0 0</td>
<td></td>
</tr>
<tr>
<td>The Sahih of al-Bukhari, English translation of the first four books by Aftabub-Din Ahmad, 244 pp.</td>
<td>1 2 6</td>
<td></td>
</tr>
<tr>
<td>Ditto. Books 5-8 (bound)</td>
<td>1 5 0</td>
<td></td>
</tr>
<tr>
<td>Islamic Jurisprudence — *Shafe'I Bitaids. Translation with introduction by Majid Khadduri</td>
<td>2 14 0</td>
<td></td>
</tr>
<tr>
<td>Muhammadan Law by Professor A. A. Fyzzee</td>
<td>1 17 6</td>
<td></td>
</tr>
</tbody>
</table>

The Prophet Muhammad

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>*The Ideal Prophet, by Khwaja Kamal-ud-Din, 274 pp.</td>
<td>1 0 0</td>
<td></td>
</tr>
<tr>
<td>Muhammad, the Last Prophet. (This could be profitably read by all the English-speaking boys and girls and, of course, newcomers to the Qur'an.) By Ismail Yehbi Ismail</td>
<td>1 10 0</td>
<td></td>
</tr>
<tr>
<td>Heroes and Hero-Worship, by Thomas Carlyle. Contains an article on the Prophet Muhammad</td>
<td>10 6</td>
<td></td>
</tr>
<tr>
<td>Muhammad, Prophet and Statesman, by W. Montgomery Watt</td>
<td>1 5 0</td>
<td></td>
</tr>
<tr>
<td>* The Eternal Message of Muhammad (translated from Arabic) by ‘Abdu-al-Rahman ‘Aziz</td>
<td>2 5 0</td>
<td></td>
</tr>
<tr>
<td>* The Finality of Prophethood, by the Maulana Muhammad ‘Ali, translated by S. Muhammad Tufari.</td>
<td>6 0</td>
<td></td>
</tr>
<tr>
<td>Cloth-bound</td>
<td>4 0</td>
<td></td>
</tr>
</tbody>
</table>

*The Islamic Review* monthly.

Single Copies...3s. Annual Subscription...£1.10.0

Muslim History

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Short History of Muslim Culture, by Professor K. Ali</td>
<td>1 15 0</td>
<td></td>
</tr>
<tr>
<td>A New History of Indo-Pakistan, in three parts, by Professor K. Ali</td>
<td>1 10 0</td>
<td></td>
</tr>
<tr>
<td>A Short History of the Saracens, by Syed Ameer Ali. With maps, illustrations and genealogical tables, 640 pp.</td>
<td>1 7 6</td>
<td></td>
</tr>
<tr>
<td>The Arab in Short History by P. K. Hitti</td>
<td>1 15 0</td>
<td></td>
</tr>
<tr>
<td>History of the Arabs, by P. K. Hitti, 822 pp.</td>
<td>3 5 0</td>
<td></td>
</tr>
<tr>
<td>History of the Islamic People, by Carl Brockelmann, 566 pp.</td>
<td>2 0 0</td>
<td></td>
</tr>
<tr>
<td>The Near East in History, by Philip K. Hitti</td>
<td>3 0 0</td>
<td></td>
</tr>
<tr>
<td>A Literary History of Persia (from earliest times to 1502 C.E.), four volumes, by Edward G. Browne</td>
<td>6 10 0</td>
<td></td>
</tr>
<tr>
<td>A Study of Islamic History, by Professor K. Ali (11th edn.)</td>
<td>1 15 0</td>
<td></td>
</tr>
</tbody>
</table>

General Books

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Religion of Islam. A comprehensive discussion of its sources, principles and practices. The author's best work after the translation of the Qur'an. 874 pp. by the Maulana Muhammad ‘Ali</td>
<td>1 10 0</td>
<td></td>
</tr>
<tr>
<td>Encyclopedia of Islam. New Edition. Edited by H. A. R. Gibb and J. H. Krammer. Prepared by a team of leading Orientalists. The work will consist of 100 parts of 64 pages each. On the completion of each 20 parts a binding case will be furnished, so that the complete work will consist of 5 atone volumes. PARTS 1-38 NOW READY.</td>
<td>4 10 0</td>
<td></td>
</tr>
<tr>
<td>Shorter Encyclopedia of Islam. Includes all the articles contained in the first edition and supplement of the Encyclopedia of Islam which relate particularly to the religion and law of Islam. S. Roy, 8vo., 672 pp.</td>
<td>7 6 0</td>
<td></td>
</tr>
<tr>
<td>*The Spirit of Islam, by Syed Ameer ‘Ali. History of the evolution and ideals of Islam with the life of the Prophet. 6th Imp. 8vo., 716+513 pp., with frontispiece</td>
<td>1 10 0</td>
<td></td>
</tr>
<tr>
<td>Ditto, paperback edition</td>
<td>1 1 0</td>
<td></td>
</tr>
<tr>
<td>*Islam Our Choice (illustrated and unabridged) by Dr. S. A. Khilji. Deals with a story of Muslims and fundamentalisms of Islam. Also includes stories of various Europeans accepting Islam</td>
<td>1 2 6</td>
<td></td>
</tr>
<tr>
<td>An Arab Philosophy of History. Translated and arranged by Charles Issawi</td>
<td>7 6</td>
<td></td>
</tr>
<tr>
<td>Mohammadanism, by H. A. R. Gibb. 206 pp.</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Jinnah, by Hector Bolitho, 244 pp.</td>
<td>1 5</td>
<td></td>
</tr>
<tr>
<td>A Grammar of the Arabic Language, by W. Wright, 2 vols. 767 pp.</td>
<td>3 12 6</td>
<td></td>
</tr>
<tr>
<td>English-Arabic, Arabic-English Dictionary, by E. S. Elias (school size), 692 pp.</td>
<td>1 10 0</td>
<td></td>
</tr>
<tr>
<td>*Qur'anic Arabic, (an elementary course in Arabic for non-Arabs.) 92 pp. By Dr. Omar Farukh</td>
<td>1 10 0</td>
<td></td>
</tr>
<tr>
<td>Teach Yourself Arabic, by Prof. A. S. Tritton, 294 pp.</td>
<td>8 6</td>
<td></td>
</tr>
<tr>
<td>The Triumph of the Holy Qur'an, by the Maulana Sadr-ud-Din</td>
<td>8 0</td>
<td></td>
</tr>
<tr>
<td>Bridge to Islam, by Eric W. Bethmann. Study of the religious forces of Islam and Christianity in the Near East. 240 pp.</td>
<td>15 0</td>
<td></td>
</tr>
<tr>
<td>Muslim Devotions, by Miss Constance E. Padwick. A study of prayer-manuals in common use.</td>
<td>1 15 0</td>
<td></td>
</tr>
<tr>
<td>*The Quintessence of Islam, by Ashfaq Faussy</td>
<td>1 10 6</td>
<td></td>
</tr>
<tr>
<td>* Jesus in Heaven on Earth, by K. N. Ahmad. Royal 8vo. 500 pp. Jesus' journey to and death in Kashmir, with a comprehensive discussion about Son-God theory and other Christian doctrines.</td>
<td>1 10 0</td>
<td></td>
</tr>
<tr>
<td>The Message of Islam, by A. Yusuf ‘Ali. Resume of the teachings of the Qur'an with special reference to the spiritual and moral struggles of the human soul.</td>
<td>6 0</td>
<td></td>
</tr>
<tr>
<td>Message of Islam, Demy 8vo., 74 pp. By Khwaja Kamal-ud-Din</td>
<td>5 0</td>
<td></td>
</tr>
<tr>
<td>Islam and Socialism, by K. N. Ahmad, 16 pp.</td>
<td>1 0</td>
<td></td>
</tr>
<tr>
<td>A Muslim Saint of the Twentieth Century — Shaikh Ahmad al-Akbari, by Martin Linga</td>
<td>1 18 0</td>
<td></td>
</tr>
<tr>
<td>Islamic Art and Architecture. Concerned with the art and architecture of Islam from its beginnings into the eighteenth century. By Ernst Kühnel</td>
<td>2 2 0</td>
<td></td>
</tr>
<tr>
<td>Sir Muhammad Iqbal: Javid-Nama, Translated from the Persian with introduction and notes by A. J. Arberry</td>
<td>1 7 0</td>
<td></td>
</tr>
</tbody>
</table>
Books on Islam and Allied Subjects (Continued)

*Arabic Thought in the Liberal Age (1928-1939-59), by Professor Albert Hourani. Cloth-bound, 404 pp. ......................... 2 0
The Sacred Journey, by Ahmad Kamal. (The Pilgrimage to Mecca. A guide and companion for the pilgrims.) By Ahmad Kamal .......... 1 5 0
*Aspects of Islamic Civilization. (A vivid and fascinating picture of the richness and variety of Islamic civilization. With its origins down to the present times.) By A. J. Arberry .......... 2 8 0
Funah Al-Ghilab (The Revelation of the Umeen). World famous collection of the utterances of the Saint of Baghdad Sayyid Abdul Qadir al-Jilani, rendered into English by the Masterworks .......... 7 0
Islam, Its Meaning for the Modern Man, by Sir Muhammad Zafarullah Khan. Mysteries of Selflessness A Philosophical Poem by Dr. S. Muhammad Iqbal. Translated with notes by Professor A. J. Arberry .......... 18 0
*Prophecies of the Holy Qur’an. (Warning to the Christian, Discussion about God and Man, Signs of the appearance of the Anti-Christ, Nuclear War, Destruction of the Modern One-Eyed civilization, etc.) By ‘Ali Akbar .......... 2 6
Paperback Edition .......... 12 6
The Middle East in World Affairs, by George Lenczowski, Med. Svo. 596 pp. .......... 2 15 0
A History of Urdu Literature. (A scholarly appraisal of Urdu literature from its inception towards the beginning of the seventeenth century down to Iqbal and Hafiz, setting a new standard in criticism.) By Asif Ahmad. The book covers an extremely wide range of religious and cultural activity over the last 400 years ......... 2 15 0
Three Centuries, Family Chronicles of Turkey and Egypt. (An extraordinary panorama of riches and revolutions in the years before the First World War.) By Emile Crief. Tabot Rice .......... 2 5 0
Islam in East Africa. (Most complete treatment of the subject.) By J. Spencer Triningershim .......... 2 2 0
1 8 0
A History of Medieval Islam. (This is an introduction to the history of the Muslim East from the rise of Islam to the Mongol conquests. It explains and indicates the main trends of Islamic historical evolution during the Middle Ages and will help to understand something of the relationship between Islam and Christianity in those centuries.) By J. J. Saunders. Qur’anic Advises. (Selections from the Holy Qur’an of guides for a better way of life.) Arabic text with Urdu and English translations .......... 1 1 2 0
The Islamic Conception of Freedom, Trust and Responsibility, by S. Muhammad Tufail .......... 1 0
3 0
Prayer Books
*Islam and the Muslim Prayer. Illustrated with Arabic text, translation and translation by Kh. Kamal ud-Din .......... 6 0
*Muslim Prayer Book with Arabic text, translation and translation by the Masterworks .......... 3 0
Prayer in Islam, with translation and translation by Muhammad Yakub Khan .......... 2 0
Islamic Conception of Worship (A companion to any of the above prayer books.) By S. Muhammad Tufail .......... 1 0

Barriers Between Muslims Must Go. (There are no sects in Islam.) By S. Muhammad Tufail .......... 6

Art, Crafts and Architecture
*Islamic Architecture and its Decorations. A.D. 800-1500. (A photographic survey by Derek Hill with an introductory text by Oleg Grabar. Derek Hill photographed nearly every important example of early Islamic architecture in Turkey, Persia, Afghanistan and Russian Central Asia, paying particular attention to its decorative features.) .......... 6 6 0
Early Islamic Pottery: Mesopotamia, Egypt and Persia, with 214 half-tone illustrations, four of them in colour, by Arthur Lane .......... 2 2 0
Later Islamic Pottery: Persia, Syria, Egypt and Turkey, with 190 half-tone illustrations, four of them in colour, reproductions of marks and a double page map, by Arthur Lane .......... 2 5 0
Islamic Pottery and Italian Maiolica in Private Collections, with five colour half-tone plates, 478 monochrome half-tone reproductions and a page of line drawings, by Bernard Rackham. Icons, English translation revised by Professor Talbot Rice, with 151 reproductions in colour, 28 monochrome half-tone illustrations and four diagrams in line, by Konrad Ondach .......... 1 1 0
Ornamental Rugs. (An illustrated guide edited and translated by George and Cornelis Wijffeld Digby, with eight colour plates, 36 monochrome half-tone illustrations, 38 drawings and a folding map.) By Hermann Haack .......... 1 1 5 0
Byzantine Icons. (Introduction and notes on the plates. 10 colour halftone illustrations.) By David Talbot Rice .......... 1 5 0
Byzantine Painting. (Introduction and notes on the plates. 10 colour halftone illustrations.) By Rev. Gervase Matthew .......... 1 1 2 6
Persian Painting of the Fourteenth Century. (Introduction and notes on the plates. 10 colour halftone illustrations.) By Douglas Barrett .......... 1 2 6
Persian Painting of the Fifteenth Century. (Introduction and notes on the plates. 10 colour halftone illustrations.) By R. H. Pinder-Wilson .......... 1 5 0

Anecdotes from the Life of the Prophet Muhammad compiled by Mumtaz Ahmad Faruqi

Price Rs. 3.00 Sh. 5, can be obtained from:
The Islamic Review, Azeez Manzil, Brandreth Road, Lahore 7, West Pakistan

CAN BE OBTAINED FROM
THE MUSLIM BOOK SOCIETY
The Shah Jehan Mosque, Woking, Surrey, England

Postage and Packing Extra

Prices subject to change

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

REGD. L1016